

Yeshiva College within the Harry O Triguboff Centre
formerly the Sydney Talmudical School
 34 Flood Street, Bondi

Heritage Assessment
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 15th November 2023



for
 Waverley Council
 by
 Hector Abrahams Architects

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1. Introduction

This Heritage Assessment to assess the significance of the 1959 Harry Seidler designed Sydney Talmudical College and synagogue was commissioned by Waverley Council after its own assessment led to the letting of an Interim Heritage Order for the place under the NSW Heritage Act 1977.

This assessment includes a description of the site, history, physical analysis, comparative analysis, significance assessment, listing recommendations and management recommendations.

This report was prepared by Hector Abrahams, Georgia Holloway, Sioned Lavery, and Tristan Ryan. The place was inspected by Hector Abrahams, Sioned Lavery and Tristan Ryan who inspected the place on 24 March 2023. The report has been prepared in the form prescribed by the NSW Heritage Manual *assessing heritage significance guideline* (2022) and Australia ICOMOS, *The Burra Charter: the Australia ICOMOS Charter for Places of Cultural Significance* (2013)

2. Description of the place in title and Heritage Planning Status

The place is located at 34 Flood Street, Bondi NSW 2026 with the following real property description; Lot 1 Deposited Plan 1094020 (containing two buildings; synagogue and former Sydney Talmudical College premises building and the separate Rabbi's residence).

As to boundaries, synagogue and former Sydney Talmudical College premises building fronts Flood St to the west, the Rabbi's residence also located at 34 Flood St fronts Anglesea St. The place is marked in red on the figures one and two below.

The place is not currently listed as a heritage item on the NSW Heritage Register. However, the western perimeter is opposite to the eastern boundary of the Woodstock Heritage Conservation Area and abuts the Waverley Park Landscape Conservation Area on Flood St; listed as items C16 and C67, respectively, on Schedule 5 of the Waverley Council Local Environmental Plan (LEP).¹

¹ *Environmental Planning and Assessment Act 1979 No 203 (NSW) sch. 5 pt. 2*, Waverley Council Local Environmental Plan 2012, accessed April 28, 2023, <https://legislation.nsw.gov.au/view/html/inforce/current/epi-2012-0540#sch.5-pt.2>.

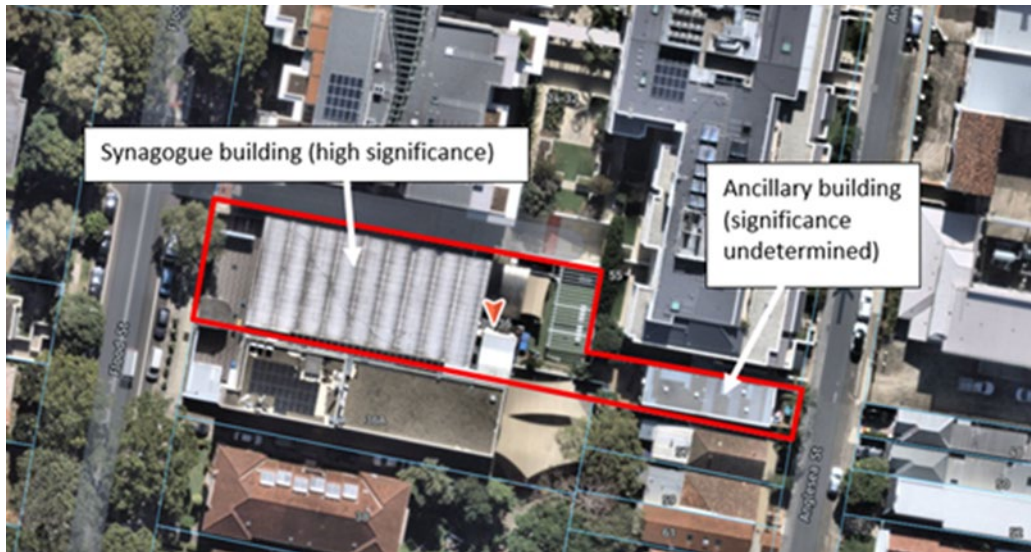


Figure 1 Aerial Photograph showing 34 Flood Street Bondi marked in red.
(Source: Nearmap with HAA overlay)²



Figure 2 1943 aerial with 34 Flood St, Bondi site marked in red (Source SixMaps with HAA overlay).³

² Nearmap, *34 Flood St, Bondi NSW 2026*, March 16, 2023, Nearmap, accessed April 27, 2-2023, https://apps.nearmap.com/maps/#/@-33.8917100,151.2595700,18.00z,0d/V/20230316?locationMarker_

³ SIX Maps, *Sydney 1943 Imagery: 34 Flood St, Bondi, 1943*, SIX Maps, Accessed April 27, 2023, <https://maps.six.nsw.gov.au/>.

3. History

The following historical aspects of the site is reproduced from Waverley Council:
*Talmudical College Heritage Study (2023)*⁴

Pre- European Occupation

Early European accounts dating from 1788 indicate at least 1500 people lived in the area between Botany Bay and Broken Bay. The region was made up of 29 clans, forming the Eora nation, with the Waverley area being the traditional land of the Bidjigal, Birrabirragal and Gadigal people. There was some interaction between tribal groups with the women moving to the country of their husband, while maintaining ties with the country of their birth.

For the first 40 years after the establishment of the penal colony at Sydney Cove, the Waverley area, as with most of the Eastern Suburbs, was an isolated and largely uninhabited locale. The land was initially retained by the Crown and then released in a piecemeal manner from the late 1820s after an abortive attempt in 1828 to reserve the area as church glebe. By 1870 most of the crown land within the present day municipality of Waverley had been released through land sales undertaken predominantly in the decades of the 1830s, 1850s and 1860s. After 1831 the land releases in Waverley were by public auction, generally of moderately sized parcels of land between five and ten acres.

19th Century development at Flood Street, Bondi

The site has evolved from the early settlement pattern of purchase grants in Waverley of the period 1838-50, serving to fund assisted migration. The subject sites form part of 11 ½ acres purchased by Michael Woolley for 161 pounds, the grant being issued on 2 February 1839.

These crown land purchases had frontage to the small number of public roads that followed the ridgelines such as present-day Bondi Road, Bronte Road and Birrell Street. Bondi Road is one of the oldest public rights of way in the Waverley LGA. Known for some years as Waverley Street, the road was put through prior to 1840 and over the following decades the neighbouring land was cut up into crown grants of between five and fourteen acres.

With the gradual release of the crown land the residential population of the Waverley area grew but remained relatively small. With few exceptions, the early occupation was confined to the elevated, airy plateau lands that offered views of the coast, the harbour and Botany Bay. The first generation of residences included a small number of substantial villas set within large blocks of land inclusive of Barnett Levey's Waverley House that stood to the west of Flood Street, opposite today's Talmudical College. The villa lands now form the eastern boundary of Waverley Council's Woodstock Heritage Conservation Area (HCA). This encompasses lands originally within and adjacent to William Foreman's grant acquired by the Jewish free settler Levey in 1826. Levey, who built the colony's first theatre, quickly set about building a substantial villa named

⁴ Colin Brady, *Talmudical College Heritage Study*, (Sydney: Waverley Council, 2023), 5-10.

‘Waverley’. In 1859, the house gave the Waverley LGA its name, becoming Sydney’s second municipality.

The early land grants of the 1820s and 1830s established the current street pattern of the area. Two early residences identified as Wairoa and Anglesea erected on estate lands on which the Talmudical College now stands typified the isolated villas occupying the Waverley landscape prior to establishment of Waverley municipality in 1859.

Lands immediately east of the Levey Estate were sold in 1838 to John B Jones and Edward Flood. Their land, along with grants east to Bondi Beach, were of regular size, establishing the current grid pattern. Flood was one of NSW’s most successful pastoralists. In 1868 the entrepreneur established the Waverley Crescent Extension Estate bringing into being Geirstein [now Bon Accord Avenue], Kenilworth and Woodstock Streets. Flood continued Levey’s reference to Sir Walter Scott’s Waverley novels, the streets being named after the Scott’s novels Kenilworth (published in 1821), Woodstock (published in 1826) and Anne of Geirstein (published in 1829).

Over the 1880s the majority of the large estates were subdivided to meet the demand for land for suburban development, and by the mid-1880s the municipality was reported as developing faster than any other area near Sydney. This frenzy of land speculation was driven by a number of factors inclusive of a maturing economy with banks and other financial institutions willing to lend money to both developers to buy and subdivide the estates and also to the prospective homeowner.

A sale of lots on the Waverley Extension Estate held on 6 February 1886 established much of the current streetscape of late Victorian Italianate and Federation style residences of the area surrounding today’s College site. The broad parallel street formations provided one of the first locations for superior suburban housing in the area. It is still dominated by isolated grand villas and small vernacular cottages.

Detail of S Pollitzer’s ‘Plan of the Borough of Waverley’ published in 1887 showing the area of the then recently Anglesea Estate. Source: Mitchell Library

Subdivision of purchased grants and the grounds of established villas accelerated during the land boom of the 1880s, Woolley’s Anglesea lands were subdivided and marketed as the Anglesea Estate prior to 1887, with the northern areas of the original grant about Anglesea House separately marketed as the Williams Estate.

Subdivision saw development of residential sites as freestanding and semi-detached residences of the later 19th and early 20th Centuries. Sites later occupied by the current buildings were identified as Lots 49 and 50, purchased by Aitkins, in the Anglesea Estate.

Expansion of Sydney’s steam and electric tram system provided an impetus for late Federation housing within the established Victorian streetscapes. Another factor was the improvement of basic government services. The supply of reticulated water from the City Council’s Botany Swamps became available from 1883 with the completion of the Waverley Reservoir. The steam tram service from the city via Bondi to Waverley (Charing Cross) was approved for construction by the government in 1880 and was subsequently completed in 1884. The demand for ready access to the beaches resulted

in the extensions of the tramlines from the city to the eastern beaches. In 1894 the steam tram service from the city to Waverley was extended to Bondi Beach with the junction being established at Bondi Junction. During 1902 the tramway was converted to the more convenient and speedier electric service.

20th Century Development

1948

As Australia's external affairs minister, Dr H.V. Evatt [uncle of Penelope (Evatt) Seidler] sat on the U.N. Security Council. At the second session of the General Assembly, he chaired a special committee on Palestine and attained a cherished ambition with his election as president of the third session (September 1948 to May 1949). Australia's mediatory role during these years helped to bring about the partition in Palestine, which was approved by the required two-thirds majority. Australia was the first country to vote 'Yes' to partition. The Australian Government under Prime Minister Ben Chifley recognition to the new State of Israel on 29 January 1949. After being elected President of the General Assembly, Dr Evatt presided over the vote at which Israel was admitted as a member of the United Nations in May 1949.

1950

Rose Seidler House is completed on a former pottery clay mining site on Clissold Road, Wahroonga. "It was a sensation, the most talked about house in Sydney," architect Penelope Seidler, Harry's widow and director of Seidler & Associates, [said]. It made such a splash that Mrs Seidler recalled hearing about it as a 12-year-old from her father Clive Evatt, the then-housing minister. It was nothing like the surrounding brick homes and bungalows, including the nearby heritage-listed Georgian home "Parklands" where Penelope grew up.

Harry Seidler, the 'great disruptor' of modern Australian architecture, The Sydney Morning Herald, Julie Power, 11 January, 2021

1950

The Minister for Housing, Clive Evatt [father of Penelope Evatt Seidler], has over-ridden Willoughby Council's decision disallowing a Canadian architect, Mr Harry Seidler, from erecting a modernistic house at The Bulwark, Castlecrag. This follows a story published in "The Sunday Herald" on March 26. The architect approached the Minister, who decided to sponsor the dwelling as a "demonstration" home.

In a letter of approval, Mr Evatt said that Mr Seidler was taking one step towards releasing architecture in NSW from shackles that bind it. The house will have three levels, connected by inside ramps. There will be a full-height glass wall in every room.

Modernistic House Ban Overruled, The Sunday Herald, 23 April 1950 (page 6)

1955

The board of management of the Sydney Talmudical College announces the embarkation of Rabbi G. Here and family at Naples by the SS "Otranto", due in Sydney on August 3, 1955. The Rabbi has been invited to establish a Talmudical College (Yeshiva) and to accept the position as Rosh Yeshiva, first principal of the Institution.

The chairman, Abraham Rabinovitch, said the board aimed to establish and foster higher Jewish education but not overlook secular education for children. The building recently acquired by the board at Flood Street.

“The Sydney Talmudical College”, The Australian Jewish Times, 15 July 1955, Page 6

August 1955

The Maccabean Hall was packed last Wednesday week, when the executive of the Sydney Talmudical College gave a reception in honour of Rabbi G. Herc (Rosh Yeshiva), Dean of the College. Over 400 persons attended the reception, including Rabbi Porush, Rabbi Abramson, Rabbi Frampton, Mr. S. D. Einfeld, Mr. D. J. Benjamin. Mr. Rabinovitch was chair. All spoke on the necessity of a Yeshiva in Sydney. Rabbi Herc said that, even in the short time he had been in Sydney, he felt confident that the Yeshiva would be a success ...At present there are seven pupils enrolled in the temporary building in Flood Street, Bondi.

“Support For Yeshiva”, The Australian Jewish Times, 26 August 1955, Page 7

1956

About 50 people were invited to a meeting on 29 January 1956, at Flood Street, at which it was unanimously resolved to form a congregation to be known as “Knesset Israel”. It was resolved that Rabbi G. Herc, Dean of the Sydney Talmudical College, be invited to be the Rabbi of the Congregation. The Rabbi consented to accept the position in addition to the position that he now holds at the College.

“New Congregation in Bondi”, The Australian Jewish Times, 10 February 1956, Page 8

1957

Seidler enters an Architectural Competition to resign Waverley Council’s new Chambers building on Bondi Road, near Flood Street. The competition was won by the Sydney architects Ancher, Mortlock and Murray, who received £500 prize money. The second prize was awarded to the firm of P. B. Hall, G. P. Webber, A. L. Craig, and K. Woolley. Seidler took third prize. Fourth prize went to the firm of Peter Priestley, Lyle Dunlop and K. G. McLaren. The second, third and fourth prizes were £200 each. Three other designs were given special mention. There were 87 entries in all.

1958

The Knesset Yisroel congregation is planning a new Talmudical College with facilities to train ministers of religion. The new college, expected to cost £50,000, will be built on the site of the present Sydney Talmudical College, in Flood Street, Bondi.

A Knesset Yisroel supporter last week said the old college would be pulled down; the new institution would be a two-storey building. He said that “more than 25 per cent” of the total cost of the new building already had been pledged by individual congregants. Tenders were being called now that plans by architect Mr. H. Seidler, had been approved by the college authorities. The new building which will house, six classrooms for pupils, aged 6-13, is to be completed in time for the High Holydays. At present, there are 60 students working under Rabbi, G. Herc.

“New Talmud College next year”, The Australian Jewish Times, 12 December 1958, Page 3.

1961

The completed Talmudical College opened by special guest Dr H.V. Evatt [uncle of Penelope (Evatt) Seidler] in 1961. Dr H.V. Evatt served as a judge of the High Court from 1930 to 1940, Attorney-General and Minister for External Affairs from 1941 to 1949, and leader of the Australian Labor Party and Leader of the Opposition from 1951 to 1960.

As external affairs minister, Evatt sat on the U.N. Security Council. At the second session of the General Assembly, he chaired a special committee on Palestine and attained a cherished ambition with his election as president of the third session (September 1948 to May 1949). Australia's mediatory role during these years helped to bring about the partition in Palestine, which led to the creation of the Jewish state of Israel.

In 1960, Evatt later received a UN medal for his presidency of the third General Assembly, which he later gave to Moriah College (now in Queens Park, Waverley), the school that provided secular education to the children attending religious classes at the Talmudical College in Flood Street.

September 1961

Police made additional security patrols of the Bondi area following last Thursday's shattering of the glass entrance doors to the new £60,000 Sydney Talmudical College in Flood Street. Three large rocks were hurled through the plate glass doors of the Yeshiva building causing damage estimated at more than £150. It was the second time this month that glass in the new building has been broken. On September 2, Yeshiva officials reported that a stone had damaged one window. Police said they did not consider the incidents to be anti-Jewish actions. They suggest it was the work of a group of hooligans. Special patrols have been alerted to watch the Yeshiva building during darkness. Police say that damage to other religious buildings in the area has also been reported. Yeshiva president (Mr. A. Rabinovitch) said he had written to the NSW Police Commissioner (Mr. C. J. Delaney), the NSW Minister for Housing (Mr. A. Landa) and the Board of Deputies' Public Relations Chairman (Mr G. Falk) urging strongest possible action to apprehend the culprits.

“Police probing into damage”, The Australian Jewish News, 22 September 1961, Page 1

May 1965

Newspapers reported that Moriah College and the Sydney Talmudical College at Flood Street, Bondi, will benefit from the almost £300,000 estate of the late Mr and Mrs Abraham Rabinovitch. The estate will be invested by the Trustees, the Permanent Trustee Company of NSW Limited with the income to go to the two institutions. The proportion of the income would be decided by the trustee. Ultimately, the capital is for the University of Jerusalem in Israel. Mr. Rabinovitch, founder of both Moriah and Sydney Talmudical College died July 1964 and his wife early 1965.

“Schools get rich estate”, The Australian Jewish Times, 21 May 1965, Page 3

November 1965

A sixth-generation sabba, Rabbi Ezra Barzel, is the new head of Sydney Talmudical College and minister of the Flood Street, Bondi, congregation. Rabbi Barzel, 51, was officially welcomed by the congregation last Saturday night. He arrived from Israel with his wife five weeks ago and already conducted Yom Kippur services at the synagogue. Their two married daughters and two sons were left behind in Israel. The former head of the college, Rabbi Herc, is now heading a Yeshiva in Tel Aviv.

“Sabba head for Yeshiva”, The Australian Jewish Times, 12 November 1965

1979

The Yeshiva, in Flood Street, Bondi, was last week described as “the centre of Yiddishkeit in Sydney”. Rabbi Yehoshva Karlinsky, head of the Institute for Higher Learning in Jerusalem, said this at a Melave Malkah to commemorate the 15th anniversary of the death of Yeshiva founder Abraham Rabinovitch. “We are sitting here tonight in the centre of Yiddishkeit in Sydney,” the rabbi said. “Orthodox people are always small, but this does not matter. “What is important is that the education you give is pure”, he said.

“Melave Malkah in memory of Yeshiva founder”, The Australian Jewish Times, 16 August 1979, Page 4

1992

A 50-member Australian mission unveiled the Australia Israel Friendship Forest dedicatory centre and monument near Moshav Shorashim in Galil. The dedication was part of festivities marking the Jewish National Fund’s 90th anniversary. Sydney architect Harry Seidler designed the dedicatory centre and monument, which features two white interlocking plazas. They blend into the mountain landscape of the Forest established three years ago to mark the twin occasions of Australia’s Bicentenary and Israel’s 40th anniversary -1948 and 1988. A separate plaque marks the specific contribution to the creation of the State of Israel by Australia’s one-time Foreign Minister Dr Herbert Evatt who was president of the United Nations Assembly when the critical vote recognising the state of Israel was taken.

“Australians celebrate JNF’s 90th”, The Australian Jewish News, 19 June 1992, P7

1994

Seminal Australian architectural history and heritage book *A Pictorial Guide to Identifying Australian Architecture: Styles and Terms from 1788 to the Present* (Richard Apperly, Robert Irving and Peter Reynolds) states that: ‘From the early 1950s onwards, the steady stream of uniformly high-quality work from [Harry] Seidler’s office set a standard against which the work of other Modernists has tended to be judged’.

2003

Two Sydney properties owned by the Yeshiva group will be sold to repay debts to Australian mining identity Joe Gutnick.

“Inquiries pour in for Flood Street”, The Australian Financial Review, 24 July 2003

2011

Harry's Park honouring the memory of renowned Australian architect Harry Seidler opened on 10 November 2011. The park is adjacent to the Seidler Office. Penelope [Evatt] Seidler, the wife of the late Harry Seidler, was invited to officially open the park. Overlooking Luna Park and with a 180-degree view of west Sydney Harbour, the park commemorates Seidler's life and significant contribution made to architecture internationally and at home. John Curro, project architect and partner from Harry Seidler & Associates, designed the park using a palette of elements and materials common to Harry's work. "We have used contrasts which Harry favoured, including straight and curved elements, smooth white and textured grey finishes, strong geometric forms and soft irregular planting. Harry also liked to craft shifting voids in solid forms as seen in the curved wall with its viewing slot framing Luna Park and Lavender Bay."

The park's location also has a special personal family connection for Penelope Seidler as her father, the late Clive R. Evatt QC, grew up in Kirribilli, and with his brothers attended the local church (St John's Anglican Kirribilli) where they sang in the choir. Their house was demolished for the construction of the Harbour Bridge. The park is a gift from Penelope Seidler to the people of Sydney.

"Harry Seidler Park opens in Milson's Point", Architecture and Design, 11 November, 2011, <https://www.architectureanddesign.com.au/news/industry-news/harry-seidler-park-opens-in-milsons-point-sydney>

The following historical aspects have been prepared by HAA.

The Alder Building.

Historical aerial images show that the Alder Building (adjacent to the south of the Sydney Talmudical College and synagogue) was likely constructed c. 1987 – 1989.

The Malka Brender Building.

The Malka Brender Building (north of 34 Flood St, Bondi) was constructed as a primary school associated with the Sydney Talmudical College, necessitated by growing enrolments, many of whom were Russian migrants.⁵ Construction was commenced and completed in 1979. The principal architect was Bruce Vote of Henry Pollack and Associates and the engineer Allen Milston of Miller, Milston and Ferris.⁶ W.M Shipton and Co. won the building contract with a tender price of \$250,000.⁷ The Malka Brender Building opened on Sunday 4 May 1980 and the opening event was attended by numerous politicians including the then Prime Minister Malcolm Fraser.⁸ It was named after the Mrs Malka Brender the mother of benefactor Joseph Brender whose donation was instrumental in funding the completion construction.⁹ Funding for the building was raised from a Commonwealth government grant via the Schools Commission and private donations.¹⁰ The building displays a plaque dedicated to Mr S D Einfeld, to the memory of Yeshiva founders; Mr and Mrs A Rabinovitch.¹¹ In 1989 a third floor was added to the Malka Brender building the designer of which is unknown.¹² The

⁵ NON-RELIGIOUS ATTRACTED TO THE YESHIVA (1979, March 15). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), p. 6. Retrieved April 27, 2023, from <http://nla.gov.au/nla.news-article263240539>; Turning cherished hope into reality (1980, May 1). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), p. 15. Retrieved April 27, 2023, from <http://nla.gov.au/nla.news-article263286082>

⁶ Turning cherished hope into reality (1980, May 1). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990); 1980 'Schools to support Russian children', *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), 5 June, p. 5. , viewed 18 May 2023, <http://nla.gov.au/nla.news-article263287671>

⁷ Turning cherished hope into reality (1980, May 1). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), p. 15.

⁸ YESHIVA SPECIAL FEATURE TO MARK THE OFFICIAL OPENING OF THE MALKA BRENDER BUILDING GREAT OCCASION, SOURCE OF PRIDE (1980, May 1). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), p. 13. Retrieved April 27, 2023, from <http://nla.gov.au/nla.news-article263286093>; P.M. OPENS NEW BUILDING AT YESHIVA (1980, May 8). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), p. 1. Retrieved April 27, 2023, from <http://nla.gov.au/nla.news-article263286530>; "MAYOR WANTS TO DO MORE FOR RUSSIANS" *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990) 24 April 1980, accessed April 27, 2023 2023 <<http://nla.gov.au/nla.news-article263285768>>.

⁹ SCHOOL IS AN ENDURING TRIBUTE TO SPONSORS (1980, May 1). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), p. 14. Retrieved April 27, 2023, from <http://nla.gov.au/nla.news-article263286078>; P.M. WILL OPEN YESHIVA CENTRE (1980, April 17). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), p. 33. Retrieved April 27, 2023, from <http://nla.gov.au/nla.news-article263285363>

¹⁰ FLOWERS MAJOR DONORS PAY FOR NEW YESHIVA BUILDING (1979, November 15). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), p. 5. Retrieved April 27, 2023, from <http://nla.gov.au/nla.news-article263248169>; SCHOOL IS AN ENDURING TRIBUTE TO SPONSORS (1980, May 1). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), p. 14. Retrieved April 27, 2023, from <http://nla.gov.au/nla.news-article263286078>;

¹¹ Turning cherished hope into reality (1980, May 1). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), p. 15. Retrieved April 27, 2023, from <http://nla.gov.au/nla.news-article263286082>

¹² Major Yeshiva development (1989, February 17). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), p. 5. Retrieved April 27, 2023, from <http://nla.gov.au/nla.news-article263274327>

addition is described alongside other proposed changes considered a major development in February 1989.

*“Six houses facing Anglesea Street which currently operate as offices and classrooms. They will be demolished and replaced with a multipurpose centre. When development is complete, a building facing Bondi Road will comprise classrooms, a theatre, canteen, balconies and a synagogue. This will be connected to the Malka Brender building with a building containing administration facilities and a library. Underground parking will be developed and a courtyard built on top. The recreational area will be renovated and enlarged and situated adjacent the multi-purpose centre.”*¹³

Henry Pollack, the Jewish refugee who later founded Mirvac, donated his firm’s architectural advice to the Malka Brender Building.¹⁴ This is perhaps notable as, according to his obituary, the Pollack family lived in tsarist Russia until 1919 and later fled from communist rule to Lódz, Poland. Pollack left his parents in Lódz when he moved to Vilnius, Lithuania in 1939.¹⁵ At the outbreak of World War Two, Pollack returned to Lódz to locate his parents, however they had already travelled to Warsaw. In 1941 Pollack obtained a passport from Dutch consul travelling to Japan to escape Germany’s advance, and was relocated to Shanghai, Hong Kong, and later Indonesia before reaching Australia (via boat) on Saturday 13 December 1941.¹⁶

Pollack graduated from the University of NSW in 1964 and entered into private practice in 1966. He designed an apartment block in Lakemba, flats in Drummoyne and terraces in Paddington before beginning property development company Mirvac in 1972.¹⁷

Judaism in NSW

Jewish people have been present in Australia since the arrival of the First Fleet which included Jewish convicts. Whilst this constituted a presence it wasn’t until much later that Jewish communal structures were erected.

In 1832 the Jewish community in Sydney was formally established ensuing from the arrival of free Jewish settlers in greater numbers throughout the 1820s.¹⁸ As most Jewish migrants of this period were of British origin it was an English pattern of Jewish religious practice that first came to Australia.

In 1844 the first purpose-built synagogue was constructed on York Street in Sydney.¹⁹ The gold rush during the 1850s attracted larger numbers of Jewish settlers to Australia

¹³ Major Yeshiva development (1989, February 17). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990).

¹⁴ Turning cherished hope into reality (1980, May 1). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), p. 15.

¹⁵ Mark McGinness, “He needed both wisdom and wits”, *Sydney Morning Herald*, February 4, 2005, accessed April 27, 2023, <https://www.smh.com.au/national/he-needed-both-wisdom-and-wits-20050204-gdkmin.html>

¹⁶ Mark McGinness, “He needed both wisdom and wits”.

¹⁷ Mark McGinness, “He needed both wisdom and wits”.

¹⁸ Suzanne D Rutland, “Jews,” *Dictionary of Sydney*, 2008, accessed May 17, 2023, <https://dictionaryofsydney.org/entry/jews>;

¹⁹ Laila Ellmoos, “Great Synagogue,” *Dictionary of Sydney*, 2008, accessed May 17, 2023, https://dictionaryofsydney.org/entry/great_synagogue#ref-uuid=b1c1c47f-20cf-1d32-5355-5b8cf83949c0

and the Sydney Jewish congregation separated engendering a second synagogue in a former Baptist Church on Macquarie Street.²⁰ In the mid nineteenth century 40 per cent of the then existing Jewish migrants in Australia lived throughout rural NSW.²¹ Many either moved to Sydney or assimilated due to the difficulty observing Jewish customs. By the 1870s the two congregations were unified with the construction of the Great Synagogue beginning 1875.²²

The persecution of Jewish people led to the arrival of Jewish refugees before and following World War II. However, the Jewish population of Sydney almost doubled from postwar migration throughout the 1950s when at this time almost 60 percent of Sydney's Jewry were foreign born.²³ During the postwar period Sydney's Jewish community was invigorated by new ideas about Judaism influenced new refugee migrants. While some Orthodox synagogues were strengthened other forms of Judaism such as Reform (Progressive) Judaism were introduced, resulting in the erection of Temple Emmanuel c1938. This led to a period of construction of some 21 synagogues and educational institutions across Sydney in the 1950s. More recently the construction of new synagogues has been focused primarily in the eastern suburbs of Sydney.

²⁰ Suzanne D Rutland, "Jews,;" "Great Synagogue," State Heritage Inventory, accessed May 17, 2023, <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=5051584>

²¹ Suzanne D Rutland, "Jews".

²² "Great Synagogue," State Heritage Inventory.

²³ Suzanne D Rutland, "Jews,;" "History of NSW Jewry," New South Wales Jewish Board of Deputies, accessed May 17, 2023, <https://www.nswjbd.org/history-of-nsw-jewry/>

Harry Seidler (1923 – 2006)

The following is a precis of Jennifer Taylor’s Harry Seidler entry within the Encyclopedia of Australian Architecture.²⁴

Harry Seidler was born in Vienna, Austria in 1923 to Jewish parents. In 1938 following the Nazi occupation of Austria Seidler fled to England where he continued his education at Cambridge Polytechnic. In May 1940 Seidler was interned as an enemy alien and later in June deported to Canada.. Throughout 1941-44 Seidler attended 1944 the University of Manitoba in Winnipeg while on study release parole. He obtained a Bachelor of Architecture in 1944. While attending graduate school at the University of Harvard, Cambridge (1945-46) Seidler was educated by Marcel Breuer and Walter Gropius who instructed the principles of Bauhaus design. This education was highly influential and Seidler continued to uphold Bauhaus principles throughout his career and design output. Other notable associations during Seidler’s education and training include Josef Albers who he studied under at Black Mountain College and Oscar Niemeyer. In 1948 Seidler spent just under two months in Niemeyer’s office in Rio De Janeiro, Brazil. The influence of Niemeyer is evident in the sculptural form expression of concrete in Seidler’s output. In 1948 Seidler joined his family in Australia and established his practice in 1949 with immediate success. Seidler’s offices went on to become one of the most important architectural practices in Australia known in particular for large works as well as houses. His life and work are discussed in published histories of Australian architecture as well as monographs about him. For instance, in Jennifer Taylors view Seidler is

*“One of the major talents in Australian architectural history. He was a leading figure throughout his career, and the first architect in Australia to fully comprehend the lessons handed down from the Bauhaus, from which he remained a steadfast exponent.”*²⁵

In the opinion of Professor Barry Bergdoll Seidler is regarded as having designed “some of the most spatially compelling designs of twentieth century architecture”.²⁶

²⁴ Jennifer Taylor, “Harry Seidler”, in *The Encyclopedia of Australian Architecture*, eds. Hannah Lewi and Phillip Goad, (Cambridge University Press: Port Melbourne, Victoria 2012), 622-624.

²⁵ Jennifer Taylor, “Harry Seidler”, 623-624.

²⁶ B Bergdoll, “Australian idiom,” in *Modern Australia*, eds. Hannah Lewi and Phillip Goad (Thames & Hudson: Port Melbourne, Victoria 2019), 13.

4. Physical Analysis

The place is a modernist building with a simple rectangular form with windows that repeat across the same panes of northern façade, it is located on a narrow allotment. It has distinctive repetitive curved roof form. For detailed assessment see schedule below.

The following schedule of elements describes each component of the 1959 designed synagogue and former Sydney Talmudical College premises building, noting fabric which is original as adjudged by examination of original plans and photographs, and informed by general knowledge of history of building in New South Wales.

Element	Description	Period	Notes
Synagogue building			
Interior	Seven interior semicircular vaults finished with set plaster and painted.	Vaults and render are original. It is unclear if the existing painting is original.	Earlier photographs of the synagogue show light fittings that are suspended from the apex of the interior vaults. There is no visible evidence of these original features.
Ceiling	The finish of interior of vaulted ceiling is set plaster and painted. Appears to have some finish/trim with downlights on centre of the ribs of the vaults.	It is unclear if the existing painting to ceiling finish is original. The finish to ribs of vaults is recent.	Earlier photographic evidence shows the interior finish to vaulted ceiling as rendered concrete or similar.
Bulkhead	Sheet material cantilevered from all interior walls containing air-conditioning and other services, with downlights on the soffit	Recent	This element is not shown in earlier photographic evidence of synagogue interior.
Synagogue Interior Walls			
East	Finished with plasterboard, or similar, painted and set square to the bulkhead.	Recent	Earlier photograph evidence of eastern wall shows the interior finished with plasterboard or face brick rendered Earlier photograph evidence of eastern wall shows large panel (wood in appearance) to centre with double doors either side there are large square glass panels

			above the lintel of each double door.
West	Plasterboard or similar.	Recent	
North	Plasterboard, or similar panels, with expressed joint at the centre of the ribs of the vaults.	Recent	1962 photograph taken by Harry Seidler shows the interior finish to northern wall as face brick with concrete columns expressed.
South	Plasterboard or similar panels with expressed joint at the centre of the ribs of the vaults	Recent	1962 photograph taken by Harry Seidler shows the interior finish of the former division partition wall as ribs or curtains with the joins expressed like posts.
Synagogue Floor			
Skirting	15 x 100 stone tile matching that on the floor.	Recent	Earlier photographic evidence shows no visible skirting boards to interior finish of walls.
Finish to floor	Floor 500 x 500 mm stone with fine joints	Recent	Earlier photographic evidence shows parquetry floor finish; the original fabric of flooring finish is unclear.
Liturgical Furniture and Fittings			
Bema placed centrally	Raised plinth in oak with large laser cut metal grey, balustrade and oak corner posts appears to be sitting on wheels.	Recent	Earlier photographic evidence shows bema at west end, on a raised plinth with stairs accessing ends to north and south. A large balustrade forms the edging of Bema with light fixtures to each corner; finish appears to be metal and painted blue.
Reading desk and Torah	Sheet veneered in oak with aluminium trim and fitted seats matching the pews, with one step adjoining base accessing lectern at the northern/southern end	Recent	1962 photograph taken by Harry Seidler shows reading desk as wood? with metal painted in blue balustrade on eastern end. No visible step accessing lectern is shown.
Ark	Ark cabinet adjoins interior of northern wall finished with stone and wood panels. Hebrew text is engraved on lintel of Ark cabinet. Ark is	Recent	Earlier photographic evidence shows the Ark cabinet adjoining the interior of the east/west wall. A 1962 photograph taken by Harry Seidler

	concealed behind fabric decorated with Hebrew text and flags.		show the Ark cabinet abutting a large wood(?) panel and reveal framed in wood(?). There is a decorative element above the lintel of ark cabinet; possibly a light fixture. Ark is concealed behind dark panels/curtains with possible material/fabric finish decorated with Star of David.
Menorah	Menorah is placed to east/west end of Ark cabinet on northern wall. The menorah branches are straight and of angled less than 90 degrees from body of menorah base; the design appears to be metal in finish	Recent	Earlier photographic evidence shows the Menorah placed in front of Ark cabinet affixed to metal balustrade of reading desk. The menorah branches are curved toward ceiling its design appears to be metal in finish painted white.
Pews	Oak (?) veneer linear units of seven and 14 seats respectively, with fitted receptacles, folding lids sit on solid bleachers of stone	Recent	A 1962 photograph taken by Harry Seidler shows second hand pews as long benches constructed from timber with open backs
Doors, West wall	Two sets of painted pre-painted aluminium doors with frosted laminated glass set in rubber with a transom and fixed glass fan light	Recent	
Doors south	Two sets of solid fire doors painted the door in the West, has two steps in the floor, stone material	Recent	
Windows East	Two fixed pre-painted aluminium windows with frosted and clear glass set with rubber gaskets	Recent	
Windows North	Glazed infill to the hemi, circular vault, factory, painted aluminium with frosted glass fix on the side and top panel and a	Recent	



	awning hung centre panel		
Exterior			
South	Adjacent to the eastern wall is a panel of approximately three lineal metres face brick painted with semicircular, right joints and unexpressed concrete plinth with DPC	Original?	
	The majority of the exterior is now inside in addition, and is a beam on the floor supporting a plasterboard block of boxes with doors in it	Recent	
West	Concrete volt number eight finished in sprayed textured render	Original?	
	South wall render and painted masonry wall	Original?	At the centre of the wall is the foundation stone bears, the following text in English "this foundation stone was laid by Mr A Rabinovitch JP, founder and president of the Sydney Talmudical College in the presence of The Rosh Yeshiva Rabbi G Herc 27th of August 1961", and in Hebrew as well.
	North wall rendered masonry painted	Original?	
	The pier at the west end of the wall is faced out in a sheet material	Recent	
	Skirting	One 50 x 15 stone to match the floor	Recent
	Floor 500 x 500. Approximately stone tiles with narrow joints.	Recent	
East	Aluminium frame, glass partition in the configuration of the original	Recent	
Courtyard	Stair unit	2.2 approximately	The wall form is original. The tiling is recent. The

		curved wall with mosaic tiles and brass plaque.	brass plaque is the incised image of the menorah, the Torah and in English Rabinovich Yeshiva college, Sydney
	Wall north and south	Or form concrete to face	Original?
	West rendered concrete with applied stone facing to the exterior	Recent	
	Entry porch, concrete, curved walls, concrete, cantilevered roof rendered and painted with factory painted steel, grill, large gates	Recent	
	Floor patterned ceramic or porcelain tiles with a square stainless steel drainage grill in the middle	Recent	
Lower ground floor	Ceilings plasterboard set square	Recent	
	Walls plaster board	Recent	
	Doors pre painted metal frame and glazed sidelight. Solid fire door	Recent	
	Window painted aluminium framing	The heavy beam across the middle may indicate an earlier configuration. It's a little bit unexpected.	
	Floor strip carpet and tiles	Recent	
	Stair to lobby concrete form original	Stone tiled steps and stainless-steel handrail recent	

5. Comparative analysis


Preparatory to a discussion of cultural significance in the following section, lists have been prepared of relevant places for comparative purposes. Unless otherwise noted notes on significance and descriptions are by HAA, drawn from secondary sources in the main.

5.1. Relevant works by Harry Seidler



Jewish Architecture by Seidler			
Name of work	Location	Year	Significance/Description
Australia-Israel Friendship Forest Memorial  Figure 3 Australia-Israel Friendship Forest (Source: Shalom Crafter) ²⁷  Figure 4 Source: Harry Seidler: Four Decades of Architecture ²⁸	Israel	1990	<p>An assembly place, and tribute to the at the time 40-year friendship between Australia and Israel.</p> <p>It is notable for commemorating the ongoing relationship between Australia and Israel.</p> <p>Description: Two stone paved plazas set in the foothills of the surrounding valley landscape addressing the southern panorama. The assembly point is accessed via an opening with concrete lintel and stonewalls, leading to steps down to a monument on the eastern wall. The western portion wall bears gold coloured metal lettering of the names of sponsors and patrons. The plazas are bounded by opposing retaining walls; one straight and the other curved.</p>

²⁷ "Vision for the Wilderness Leadership Academy in Shorashim," *Shalom Crafter*, accessed May 17, 2023, https://shalomcrafter.weebly.com/wilderness-leadership-academy_old/category/all.

²⁸ Kenneth Frampton and Phillip Drew, "Harry Seidler: Four Decades of Architecture," (London: Thames & Hudson Ltd 1992), 184.

<p>Jewish Holocaust Memorial Formerly Martyrs Memorial in Rookwood Cemetery and Necropolis</p>  <p>Figure 5 Jewish Holocaust Memorial Source: Heather Stevens 2019, Monument Australia.</p>  <p>Figure 6 Jewish Holocaust Memorial (Source: Gary Heap 2021, Monument Australia).</p>	<p>East Street, Lidcombe, NSW 2141. (SHR #00718)</p>	<p>1969- 1972</p>	<p>A monument commemorating the victims of the Nazi Holocaust of World War II. It was the first memorial monument of its kind erected by the NSW Jewry.</p> <p>For the monument Seidler worked with engineers Miller, Milston and Ferris.²⁹</p>
<p>Relevant domestic architecture by Seidler</p>			

²⁹ Martyrs memorial to be built at Rookwood, Sydney (1969, August 21). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), p. 1. Retrieved May 17, 2023, from <http://nla.gov.au/nla.news-article263156299>

<p>Meller House</p>  <p>Figure 7 Meller House Source: Max Dupain, 1953, copyright Penelope Seidler. Accessed via Seidler and Associates.³⁰</p>	<p>37 The Bulwark, Castlecrag NSW 2068 LEP #1995</p>	<p>1950</p>	<p>“37 The Bulwark is an excellent example of the early work of Australia's most eminent modern architect, Harry Seidler, AC. The house, with its level of integrity and with its position on the highest point of Castlecrag, overlooking Sailor's Bay is of a high level of aesthetic significance. It is a rare example of the architect's work in the area.”³¹ For this house Seidler worked with the engineers Miller, Milston and Ferris</p>
<p>Igloo House (Williamson House)</p>  <p>Figure 8 The Igloo House</p>	<p>65 Parriwi Road, Mosman NSW 2088 SHR #01652</p>	<p>1951</p>	<p>“Igloo House, dating from 1951, is of State aesthetic significance as an important early example of modern house design in Australia, which is innovative in its use of structural technology. It is significant for its association with its designer, leading Australian architect Harry Seidler, who had been a teenage refugee from Nazi oppression in the 1930s and who had trained as an architect in Canada before coming to Australia in 1948 to design a house for his immigrant parents. Igloo House is thus also a demonstration of the contribution of immigrant culture to Australia.”³³</p>

³⁰ Max Dupain, *Meller House view from below*, 1953, photograph, copyright Penelope Seidler, Seidler and Associates, <https://www.seidler.net.au/?id=3>.



³¹ “House (including original interiors) - Meller House,” State Heritage Inventory, accessed May 8, 2023, <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2660244>

³³ “Igloo House, The,” State Heritage Inventory, accessed 8 May, 2023, <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=5045139>.

Source: Max Dupain, 1962, copyright Penelope Seidler. Accessed via State Heritage Inventory. ³²			
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³² Max Dupain, *Igloo House, The*, 1962, photograph, copyright Penelope Seidler, State Heritage Inventory, <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=5045139>.



5.2. A survey of Synagogues and Jewish Schools outside NSW

Synagogue	Location	Architect and construction	Significance/Description
Adelaide			
Beit Shalom Synagogue  Figure 9 Beit Shalom, Hackney Road Source: Adelaide Jewish Museum. ³⁴	Hackney Road Adelaide	Architect unknown c. 1970 - 1979	Significant as a Liberal synagogue in Adelaide with the congregation forming in 1963. The synagogue was converted from a house. The synagogue has stained glass windows but is otherwise unremarkable.
Adelaide Hebrew Congregation in Glenside  Figure 10 Adelaide Hebrew Congregation Source: Adelaide Jewish Museum. ³⁵	13 Flemington St, Glenside SA 5065	Old synagogue built in 1850 (the building is no longer used as a synagogue) New synagogue at Glenside built c1989.	The old Adelaide Hebrew Congregation synagogue (located at 5-9 Synagogue Pl, Adelaide) was the first synagogue built in Adelaide and was the 'longest continuously used synagogue in the southern hemisphere'. ³⁶ A new synagogue was constructed in Glenside (pictured) in 1989 following the sale of the old synagogue. The new synagogue is of concrete construction with a curved wall to part of the principal façade.
Victoria			

³⁴ "Beit Shalom Synagogue", Adelaide Jewish Museum, accessed May 17 2023, <https://adelaidejmuseum.org/features/beit-shalom-synagogue/>.



³⁵ "Adelaide Hebrew Congregation," Adelaide Jewish Museum, accessed May 17, 2023, <https://adelaidejmuseum.org/features/adelaide-hebrew-congregation/>.

³⁶ "History," Adelaide Hebrew Congregation, accessed May 17, 2023, <https://adelaidehebrew.com/about#block-ddb233bc420c0495b91c>

<p>Brighton Hebrew Congregation Synagogue</p>  <p>Figure 11 Brighton Hebrew Congregation Synagogue Source heritage ALLIANCE.</p>	<p>132 Marriage Road BRIGHTON EAST</p>	<p>Built 1950-53; 1965-66 Herbert Tisher (1950) Abraham Weinstock (1965-66).</p>	<p>The synagogue at 132 Marriage Road in Brighton East is a local item of historic, architectural, and aesthetic significance. Constructed in 1950-53, it was one of the first new synagogues built in Melbourne following WWII. The principal building was designed by Herbert Tisher, in 1950 (c1950-53). Abraham Weinstock added the substantial extension (c 1965-66). It has rarity value as the only example of a bold 1960s synagogue with its locality. It has aesthetic significance for its contemporary use of the bold hexagonal form as an expression of the star of David.³⁷</p>
<p>Kew Jewish Centre (Bet Nachman Synagogue)</p>  <p>Figure 12 Kew Jewish Centre Source: Melbourne Photos Australia.³⁸</p>	<p>53 Walpole Street, Kew, Boroondara City Local Item (Place ID 199790)</p>	<p>Louis Kahan c. 1963- 1965</p>	<p>Known for the site of the Kew Hebrew Congregation it has local historic significance for its ability to demonstrate the development of Jewish worship and culture in the City of Boroondara from 1949. As a collection of buildings including the Bet Nachman Synagogue (c1963-65) Norman Smorgon House which building envelope encompasses the remnant core of a brick residence (c1886) only with other associated buildings represent the development of a cohesive social, religious and cultural centre of the Jewish community (also of social significance) of Kew during the postwar period. It has rarity value as postwar example of a synagogue in the city of Boroondara and within Victoria. It is representative of a postwar Internationalist synagogue designed by émigré architects (Anthony A Hayden) and has local</p>


³⁷ David Wixted and Simon Reeves, *City of Bayside Inter-War & Post-War Heritage Study, Volume 2 of 2* (North Melbourne: heritage ALLIANCE, 2010), 68, https://www.bayside.vic.gov.au/sites/default/files/2021-09/Volume%202_0.pdf.

³⁸ "Kew Synagogue," Melbourne Photos Australia, accessed May 17 2023, <http://melbournedaily.blogspot.com/2014/03/kew-synagogue.html>.

 <p>Figure 13 Figure 10 Kew Jewish Centre Source: Boroondara Planning Scheme. ³⁹</p>			<p>aesthetic significance of its distinctive use of pre-cast concrete, form composition, flat roof and expansive use of glazing.</p>
<p>St Kilda Hebrew Congregation Synagogue</p>  <p>Figure 14 St Kilda Hebrew Congregation Synagogue Source: Victorian Heritage Database.</p>	<p>10-12 Charnwood Grove, St Kilda, Port Phillip City. VHR H1968 Place ID 3467</p>	<p>Joseph Plottel c. 1926</p>	<p>“The St Kilda Hebrew Congregation synagogue is of state significance for architectural, aesthetic and historic reasons. It is architecturally and aesthetically significant as a highly distinctive stylistic representation of the Byzantine style. The scale and quality of the building and finishes are demonstrative of the development of the local Jewish community during the inter war period. The synagogue has historic significance primarily for its association with Rabbi Jacob Danglow who served the congregation 1905-1957. Is socially significant to the Jewish community of St Kilda from the inception of the congregation in 1871.” ⁴⁰</p>
<p>Former Mickveh Yisrael Synagogue and School</p>	<p>275-285 Exhibition Street Melbourne VHR H0766</p>	<p>Knight and Keer</p>	<p>“The City Free Kindergarten is a simple brick structure with pedimented gables, brick pilasters and arched windows with brick dressings. It was constructed in 1859-60 as a Jewish School for the</p>

³⁹ “Kew Hebrew Congregation, 53 Walpole Street, Kew Statement of Significance,” Boroondara Planning Scheme, accessed May 17, 2023, <https://www.boroondara.vic.gov.au/media/59831/download?inline>.

⁴⁰ “St Kilda Hebrew Congregation Synagogue”, Victorian Heritage Database, accessed April 19, 2023, <https://vhd.heritagecouncil.vic.gov.au/places/3467>

 <p>Figure 15 Former Mickveh Yisrael Synagogue and School (Source: Victorian Heritage Database)</p>			<p>Michveh Yisrael Synagogue. The architects were Knight and Keer who also designed Parliament House, Melbourne. The building was used for worship until 1877 and since then has served several uses. It became a kindergarten in 1920. This was one of the earliest synagogues in Melbourne and a surviving example of early building in the C.B.D. It is an interesting example of the conservative classical style and of the small scale work of Knight and Kerr. The projecting pediments with trapezoidal brackets are a distinctive and important motif and can be compared, with the same usage at 'D Estaville' in Kew, also by Knight and Kerr and erected in 1857. The building is essential to the character and historic quality of the neighbouring area. Windows on the Exhibition and Little Lonsdale Street facades have been deepened; windows down the other side remain intact. From an 1870 photo it seems that part of the pedimented end to Exhibition Street facade has been removed. The brickwork has been painted.”⁴¹</p>
<p>Synagogue, Melbourne Hebrew Congregation</p>	<p>Melbourne city 2-8 Toorak Road (Corner St Kilda Road), South Yarra</p>	<p>Nahum Barnet 1928- 1930</p>	<p>“Victoria's most prominent synagogue, in a style of twentieth century Baroque classicism with a Corinthian portico and striking copper dome suggestive of the composition of Palladio's Villa Capra. It was built in 1928-30 to the design of Nahum Barnet and is in very intact condition, with a</p>

⁴¹ “FORMER MICKVEH YISRAEL SYNAGOGUE AND SCHOOL,” Victorian Heritage Database, accessed May 17, 2023, <https://vhd.heritagecouncil.vic.gov.au/places/747>



 <p>Figure 16 Synagogue, Melbourne Hebrew Congregation Source: Victorian Heritage Database.</p>			<p>richly designed interior in traditional form, including a women's gallery.”⁴²</p>
<p>Former Residence</p>  <p>Figure 17 32 Lord St Brunswick Source Victorian Heritage Database.</p>	<p>Melbourne City 32 Lord Street Brunswick</p>	<p>James Dolphin c 1911-1912</p>	<p>“A most unusual brick building, erected as a home for James Dolphin in 1911-12 but used as a synagogue and Sabbath School by the Brunswick Talmun Torah from 1942 until its closure in 1987, during which time it was the only synagogue north of the City of Melbourne. The building is notable for its extraordinary portico (of timber?) with oversized entablature supported on paired Ionic columns, its keyhole-shaped front door and windows giving a somewhat Moresque character; and elaborate joinery in the hall and principal rooms. The use of very large terracotta ventilating panels is also of interest.”⁴³</p>
<p>East Melbourne Synagogue (Mickva Yisrael)</p>	<p>Melbourne City 494-500 Albert Street East Melbourne</p>	<p>Crough and Wilson c. 1877 - 1883</p>	<p>“Victoria's largest nineteenth century synagogue, containing a Bema, Tabernacle and other features in a highly intact state and of architectural interest especially for the interior of 1877, designed by Crough & Wilson. The space is surrounded on three sides by a Gallery carried on iron columns, each</p>

⁴² “Synagogue - Melbourne Hebrew Congregation,” Victorian Heritage Database, accessed May 17, 2023, <https://vhd.heritagecouncil.vic.gov.au/places/65737>

⁴³ “Former Residence,” Victorian Heritage Database, accessed May 17, 2023, <https://vhd.heritagecouncil.vic.gov.au/places/66212>.

 <p>Figure 18 East Melbourne Synagogue Source: Victorian Heritage Database.</p>			<p>surmounted by an unusual arrangement of an impost block flanked by consoles (in the manner of the Badia at Fiesole, Italy); the face of the gallery is treated as a classical entablature with dentillation and the balustrade is of swag-bellied cast iron. The main ceiling is panelled, with a dentillated and modillionated cornice and with a row of large and unusual ventilators marking the location of former suspended gas lights. The facade, completed in 1883 to the design of T J Crouch, is an imposing but not especially remarkable renaissance design with a pedimented centre panel projecting slightly and with dome-like hexagonal mansard roofs to either side.”⁴⁴</p>
<p>Former Mickveh Yisrael Synagogue and School</p>	<p>Melbourne City 275-285 Exhibition Street, Melbourne</p>	<p>Knight and Kerr 1859</p>	<p>“The Former Mickveh Yisrael Synagogue and Hebrew School was constructed in 1859 to a design by the architects Knight and Kerr. It was used as such until 1877 when a new Synagogue was built in Albert Street, East Melbourne. It then became State School No 2030 until 1892, and subsequently had a number of educational, social welfare and child care uses. The building is a simple single storey brick</p>

⁴⁴ “EAST MELBOURNE SYNAGOGUE,” Victorian Heritage Database, accessed May 17, 2023, <https://vhd.heritagecouncil.vic.gov.au/places/353>.

 <p>Figure 19 Former Mickveh Yisrael Synagogue and School (Source: Victorian Heritage Database).</p>			<p>structure on a basalt plinth, with pedimented gables, brick pilasters and arched windows with brick dressings.”⁴⁵</p>
<p>Synagogue</p>  <p>Figure 20 2-4 Barkly St Ballarat East (Source: Victorian Heritage Database).</p>	<p>Ballarat City 2-4 Barkly Street, Ballarat East</p>	<p>T. B. Cameron 1861</p>	<p>“The Jewish Synagogue in Barkly Street, Ballarat was built in 1861 and designed by the local architect, T. B. Cameron for the Ballarat Hebrew congregation. The first Jewish service was held in the Clarendon Hotel, Lydiard Street, in 1853 as the Jewish community began to establish itself in Ballarat, two years after gold was discovered in the area. The growth of this community in the township of Ballarat resulted in the need for a permanent synagogue. Constructed in Barkly Street and consecrated in 1855, the first synagogue in Ballarat was a large, timber building, designed to accommodate a congregation of about two hundred. Two years later, about three hundred Jews were recorded as residing in Ballarat and the surrounding areas, with similar numbers in Bendigo and fewer in such towns as Geelong, Avoca and Castlemaine. In 1859 the Ballarat East Town Council requisitioned the land in Barkly Street and granted the congregation a</p>

⁴⁵ “FORMER MICKVEH YISRAEL SYNAGOGUE AND SCHOOL,” Victorian Heritage Database, accessed May 17, 2023, <https://vhd.heritagecouncil.vic.gov.au/places/747>.

			<p>replacement site at the corner of Barkly and Princess Streets. Private homes were used for religious services until the new synagogue, designed to accommodate about three hundred and fifty people, was built, and consecrated in 1861. The Synagogue is a single storey rectangular building designed in a simple Renaissance Revival style with pedimented portico fronting a parapeted main hall. Paired Tuscan squared columns and pilasters support the portico, the tympanum of which contains the name of the congregation, Remnant of Israel(?) in Hebrew characters. Tuscan pilasters support the deep cornice of the main parapet and divide the side facades into bays. Simple, tall round-headed window openings flank the front portico and are positioned along the sides of the main hall. Remodelling was undertaken in 1878, including the extension of the women's gallery along the sides of the hall, and the addition of a second staircase to the gallery and ante-rooms towards the front of the building. Externally the latter are in a style consistent with that of the building. The Synagogue was originally constructed in face brickwork, with contrast provided by rendered pilasters, columns, pediment, window reveals and cornice. The entire building has since been rendered. The building was renovated in the 1960s and 1970s and is still in use as a synagogue."⁴⁶</p>
Former Synagogue	Geelong City 74 McKillip Street, Corner	Jones and Halpin 1861	"The former Synagogue at Geelong was built in 1861 by builders Jones and Halpin to a design by Geelong architect John Young. The stucco

⁴⁶ Synagogue," Victorian Heritage Database, accessed May 17, 2023, <https://vhd.heritagecouncil.vic.gov.au/places/58>.




	<p>Yarra Stret, Geelong</p>	<p>rendered brick structure in classical revival style replaced an earlier structure constructed in 1854. The building is now used as an office.”⁴⁷</p>
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Figure 21 Former Synagogue
(Source: Victorian Heritage Database).

⁴⁷ Former Synagogue,” Victorian Heritage Database, accessed May 17, 2023, <https://vhd.heritagecouncil.vic.gov.au/places/68316>.

5.3. Synagogues and other notable Jewish architecture in New South Wales, in chronological order



Minor synagogues or those of no known designer are not included.



Building Name	Location	Architect	Significance or Description
<p>Great Synagogue</p>  <p>Figure 22 Great Synagogue (Source: State Heritage Inventory).</p>	<p>Castlereagh St SHR #01710</p>	<p>Thomas Rowe (1872); 1957 basement deepened and reconstructed as War Memorial Hall. 'Some intrusion, although the previous basement area appears to have been of little significance.'⁴⁸</p>	<p>Significant as likely the earliest surviving synagogue in New south Wales still in use. Built in the Victorian style it is elaborately decorated both internally and externally. It has excellent decorative mouldings, carved sandstone, metalwork, tiling and stained glass.</p>
<p>Newcastle Synagogue ⁴⁹</p>  <p>Figure 23 February 2023 (Source: Raynardthan Pontoh; Google Images).</p>	<p>122 Tyrrell St, The Hill NSW 2300 LEP #1608</p>	<p>Messrs Pepper & Jeater⁵⁰ 1927</p>	<p>Constructed in the At Deo style with dome, the stretcher bond brick contrasts against the white moulding. There is a circular stained-glass window decorated with the Star of David to the principal façade. The first floor entry has a porch which is flanked by two columns with lintel bearing Hebrew text.</p>

⁴⁸ "Great Synagogue," State Heritage Inventory, accessed May 8, 2023, <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=5051584>

⁴⁹ "Newcastle Synagogue," State Heritage Inventory, accessed May 8 2023, <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2173970>



⁵⁰ "Newcastle Synagogue," State Heritage Inventory; "History," Newcastle Hebrew Congregation, accessed May 8, 2023, <https://www.newcastlehebrewcongregation.org/history.html>

<p>Emanuel Synagogue <i>Formerly Temple Emanuel Synagogue</i></p>  <p>Figure 24 Lippmann Partnership restoration (Source: Brett Boardman & Willem Rethmeier 2018, Lippman.com.au)</p>  <p>Figure 25 Emanuel Synagogue (Source: Dictionary of Sydney)</p>	<p>7 Ocean St, Woollahra</p> <p>LEP #519</p>	<p>1941 Principal synagogue by Lipson c1966 Second synagogue added by Bolot; Neuewg Synagogue (former chapel) 2018 Restoration of interior by Lippmann Partnership</p>	<p>Emmanuel Synagogue is of local historic significance as the first of only two Liberal Synagogues established in Sydney and shows the expansion of Liberal Judaism in Australia in the mid-20th century. Both synagogues on the site are associated with émigré architects Lipson and Bolot as examples of their respective works. The composition and materials of the forecourt are of local aesthetic significance. Emanuel Synagogue contributes to a group of Inter-War buildings on Ocean and Wallis Street. Emanuel Synagogue is of local social significance for its ongoing ability to meet the needs of its congregation. The Emmanuel Synagogue has rarity value as the only surviving early example of a Liberal Judaism synagogue in Australia and as intact surviving example of Lipson's work.</p>
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<p>Chevra Kadisha</p>  <p>Figure 26 Source: Sydney Chevra Kadisha.⁵¹</p>	<p>172 Oxford St, Woollahra</p>	<p>Lipson & Kaad (Samuel Lipson) 1949-52</p>	<p>Notable as place of Jewish burial and funeral services. It was renovated c. 1949 – 1952 to the design of Samuel Lipson of Lipson and Kaad.</p>
<p>Nefesh Shul <i>Formerly Roscoe St Synagogue</i></p>  <p>Figure 27 Source: Nefesh Library and Community Centre.⁵²</p>	<p>54 Roscoe Street, Bondi</p>	<p>Unknown Possibly c1955-57</p>	<p>The original single storey synagogue was demolished to erect a three storied synagogue and community hub in 2021.</p>

⁵¹ “Gallery,” *Sydney Chevra Kadisha*, accessed May 17, 2023, <https://sydney-chevra-kadisha.business.site/>.

⁵² “New Building Images – June 2021,” *Nefesh Library & Community Centre*, accessed May 8, 2023, https://www.nefesh.org.au/templates/photogallery_cdo/aid/5154717/jewish/New-Building-Images-June-2021.htm.

<p>North Shore Synagogue <i>Formerly the Garden Synagogue</i> ⁵³</p>  <p>Figure 28 North Shore Synagogue (Source: Wikipedia, 2015).</p>  <p>Figure 29 Max Dupain (Source: "Unloved Modern", Rebecca Hawcroft, Migrant Architects).</p>	<p>Treatts Road, Lindfield</p>	<p>Hans Peter Oser 1957</p>	<p>A modernist synagogue with skillion roof form, constructed with concrete besser blocks and cladding to principal northern façade. Northern façade is ornamented with menorah and Star of David.</p>
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⁵³ Undated extensions alterations and additions to synagogue building Killara, HP Oser. "TENDERS CALLED" Construction (Sydney, NSW : 1938 - 1954) 21 November 1951: 11. Web. 8 May 2023 <http://nla.gov.au/nla.news-article222887670>; Undated extension alteration and additions to building in Lindfield for North Synagogue – plans etc HP Oser. "TENDERS CALLED" Construction (Sydney, NSW : 1938 - 1954) 30 April 1952: 13. Web. 8 May 2023 <http://nla.gov.au/nla.news-article223548112>; Undated extensions additions and alterations to building Lindfield for North Shore synagogue, HP Oser. "TENDERS CALLED" Construction (Sydney, NSW : 1938 - 1954) 7 May 1952: 10. Web. 8 May 2023 <<http://nla.gov.au/nla.news-article223548193>>.

 <p>Figure 30 Max Dupain (Source: "Unloved Modern", Rebecca Hawcroft, Migrant Architects).</p>			
<p>South Head Synagogue, at dover Heights <i>Closed in 2017 now Kehillat Kadimah</i> ⁵⁴</p>  <p>Figure 31 Source: Architecture and Arts 1962 ⁵⁵</p>	<p>626-666 Old South Head Road, Rose Bay</p>	<p>Neville Gruzman 1957-58 Gruzman building now demolished (demolition date unknown)</p>	<p>Gruzman’s original design has since been demolished (date unknown), photographic evidence from that time shows curved stairs with balustrade and columns to. what appears, the roof form eaves. It was described as ‘ultra-modern’.⁵⁷</p>

⁵⁴ SOUTH HEAD & DISTRICT SYNAGOGUE (1950, November 16). *The Hebrew Standard of Australasia (Sydney, NSW : 1895 - 1953)*, p. 4. Retrieved May 5, 2023, from <http://nla.gov.au/nla.news-article131103411>; “Sydney Synagogue prevented from sacking Rabbi to close on Friday,” Sydney Morning Herald, 2017, accessed May 5, 2023, <https://www.smh.com.au/national/nsw/sydney-synagogue-prevented-from-sacking-rabbi-to-close-on-friday-20170629-gx1c8d.html>; New Rose Bay Synagogue (1958, November 21). *The Australian Jewish Times (Sydney, NSW : 1953 - 1990)*, p. 1. Retrieved May 5, 2023, from <http://nla.gov.au/nla.news-article263068389>

⁵⁵ Jennifer Hill and Elizabeth Gibson, *1480 – Strathfield Synagogue heritage Assessment* (Sydney: Architectural Projects, 2014), 184, <http://jewsofnsw.info/heritagelists/StrathfieldHeritageAssesment.pdf>.



⁵⁷ New Rose Bay Synagogue (1958, November 21). *The Australian Jewish Times (Sydney, NSW : 1953 – 1990)*.

 <p>Figure 32 Max Dupain (Source: Series 31 - Religious - Synagogues, University of Melbourne) ⁵⁶.</p>			
<p>Strathfield Synagogue ⁵⁸ <i>Formerly Holocaust and War Memorial Synagogue, no longer used as a synagogue.</i></p>  <p>Figure 33 Source: Strathfield Schule. ⁵⁹</p>	<p>19 Florence St, Strathfield LEP #1232</p>	<p>Hans Peter Oser 1959</p>	<p>The Strathfield Synagogue congregation was established on the site in 1949 and has local historic significance as it demonstrated the development of the Jewish population into Sydney suburban areas in the post war period. It is notable for associations with the Conference on Jewish Material Claims Against Germany and education in the growing Jewish Community in Strathfield in the mid-20th century. It has local aesthetic significance as a good example of well-known modernist émigré architect HP Oser. It is sustainably intact despite additions retaining synagogue elements including pendant lamps and plywood doors decorative with copper pulls and Menorah symbol. It has rarity value for its architectural style (in Strathfield) as the only surviving purpose-built synagogue from the post war period in the western suburbs of Sydney. It is representative of its class as an International Style synagogue designed by emigrant architect in the post war period.</p>



⁵⁶ “Series 31 – Religious – Synagogues,” *University of Melbourne*, accessed May 8 2023, https://www.csec.esrc.unimelb.edu.au/image_viewer.htm?CSEC00900,4.

⁵⁸ “Strathfield Synagogue,” *State Heritage Inventory*, accessed May 5, 2023, <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2451115>.


⁵⁹ “The Synagogue – Past and Present,” *Strathfield Schule*, accessed May 5, 2023, <https://strathfieldschule.weebly.com/the-synagogue---past-and-present.html>.

 <p>Figure 34 Source: Strathfield Schule ⁶⁰</p>			
<p>Cremorne Synagogue</p>  <p>Figure 35 Source: onthehouse.com</p>	<p>12A Yeo St Neutral Bay</p>	<p>Hugh Buhrich 1958</p>	<p>A rectangular structure erected to the tabernacle plan form, Cremorne synagogue has a curved wall to centre of principal façade flanked by cladded terminating ends. It is decorated with the Star of David.</p>
<p>New Central Synagogue</p>	<p>Bon Accord Av, Bondi Junction</p>	<p>Samuel Lipson and Peter Kaad of Lipson & Kaad</p>	<p>The original design was a synagogue constructed from brick with two curved concrete lintels over the principal entrance</p>


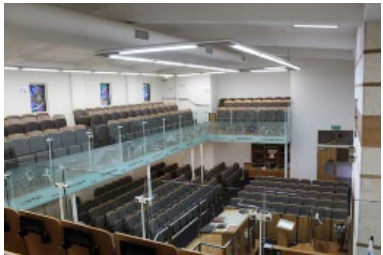
⁶⁰ “The Synagogue – Past and Present,” *Strathfield Schule*.

<p>Formerly Central Synagogue and War Memorial ⁶¹</p>  <p>Figure 36 Source: The Australian Jewish Times 1969.</p>  <p>Figure 37 Source: Central Synagogue (Sydney), Wikipedia.</p>		<p>1959; destroyed by fire in 1994</p>	<p>accessed via stair from street level. The original synagogue was demolished and rebuilt following a fire in 1994.</p>
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⁶¹ Donors visit new synagogue (1969, August 7). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), p. 7. Retrieved May 5, 2023, from <http://nla.gov.au/nla.news-article263155980>; NEW SYNAGOGUE IS "LARGEST IN AUSTRALIA" (1960, September 2). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), p. 11. Retrieved April 14, 2023, from <http://nla.gov.au/nla.news-article263139279>; 1951 'Synagogue Meetings', *The Australian Jewish Herald* (Melbourne, Vic. : 1935 - 1968), 21 September, p. 2. , viewed 14 Apr 2023, <http://nla.gov.au/nla.news-article261423057>; New Site for Central Synagogue (1952, February 15). *The Hebrew Standard of Australasia* (Sydney, NSW : 1895 - 1953), p. 2. Retrieved April 14, 2023, from <http://nla.gov.au/nla.news-article130949924>; ⁶¹ CENTRAL SYNAGOGUE SUPPLEMENT Why They Built The "New Central" (1960, September 2). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), p. 7. Retrieved April 14, 2023, from <http://nla.gov.au/nla.news-article263139306>; CENTRAL SYNAGOGUE IN NEW HOME (1960, September 30). *The Australian Jewish News* (Melbourne, Vic. : 1935 - 1999), p. 3. Retrieved April 14, 2023, from <http://nla.gov.au/nla.news-article262395125>; "Architecture, our collection," *Jewish Heritage New South Wales*, accessed April 14, 2023, <http://www.jewsofnsw.info/architecture/>



<p>North Shore Temple Emanuel</p>  <p>Figure 38 Source: North shore Temple Emanuel ⁶²</p>  <p>Figure 39 Source: Google Street view, accessed May 8 2023.</p>	<p>Chatswood Av, Chatswood</p>	<p>Unknown 1960</p>	<p>Original synagogue was constructed in 1960 and its designer is unknown. The existing North Shore Temple Emanuel Synagogue has likely been largely altered.</p>
<p>Bankstown Hebrew Synagogue</p>	<p>Meredith St, Bankstown</p>	<p>Harry Harold Smith</p>	<p>The second synagogue in Bankstown. Designed by Harold Harry Smith and completed in 1957. It was destroyed by fire in 1991. It</p>

⁶² “Who are We?,” *North Shore Temple Emanuel*, accessed May 8 2023, <https://www.nste.org.au/about-us>

<p>Formerly Jewish Martyrs War Memorial Synagogue⁶³</p>  <p>Figure 40 Source: Canterbury Bankstown Local Studies Collection.</p>		<p>1957, destroyed by fire 1991.</p>	<p>is distinctive for its hexagonal form representative of the Star of David. It's entry way covered with concrete awning. Quite possibly the boldest post-war synagogue design in NSW had it survived. Its form exemplifies the expression of post war modernist émigré architects.</p>
<p>Coogee Synagogue</p>  <p>Figure 41 https://images.shulcloud.com/852/81116_image.jpg</p>	<p>121 Brook St, Coogee</p>	<p>Unknown 1960 rebuilt 2006</p>	<p>The architect of the original design is unknown, the synagogue was rebuilt in 2006.</p>
<p>Sephardi Synagogue</p>	<p>40 Fletcher St, Woollahra</p>	<p>Hugh Buhrich 1961, additions in 1962</p>	<p>Significant as the oldest Sephardi synagogue in Australia. The original design appears to be largely altered.</p>

⁶³ MODERN HOUSE OF WORSHIP Bankstown Synagogue (1960, March 25). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), p. 8. Retrieved April 14, 2023, from <http://nla.gov.au/nla.news-article263136673>; "Architect of new ideas and much of Sydney," *Sydney Morning Herald*, 2009, accessed April 14, 2023, <https://www.smh.com.au/national/architect-of-new-ideas-and-much-of-sydney-20080716-gdsmad.html>.

			
<p>Figure 42 Source:</p>  <p>Figure 43 Source: The Sephardi Synagogue, sephardi.org.au</p>			
<p>Wolper Jewish Hospital</p>  <p>Figure 44 Source: Wolpher Hospital, Facebook.</p>	<p>Woollahra</p>	<p>Harold Harry Smith 1961</p>	<p>Smith's 1961 design was part of a major expansion fo the existing hospital and there have been alterations and additions since this time.</p>
<p>Offices at the National Council of Jewish Women</p>	<p>Woollahra</p>	<p>Harold Harry Smith 1963</p>	<p>Unable to locate image of Smith's 1963 design.</p>

 <p>Figure 45 Hall Source: National Council of Jewish Women NSW.</p>			
<p>Cyril Rosenbaum Synagogue, Montefiore Home <i>On premises of aged care residence</i></p>	<p>Hunters Hill</p>	<p>Aaron Bolot 1964</p>	<p>Significant as the synagogue located at Montefiore Home which has provided aged care services to Jewish communities since 1889. Unable to locate image of Bolot's 1964 design.</p>
 <p>Figure 46 Source: Maroubra Synagogue. 64</p>	<p>635 Anzac Parade, Maroubra NSW 2035</p>	<p>Hugh Buhrich 1965</p>	<p>The original design has likely been altered. The existing synagogue has covered courtyard with roof supported by columns.</p>

⁶⁴ "About," *Maroubra Synagogue*, accessed April 17, 2023, <https://www.maroubrasynagogue.org.au/slide/about/>.


			
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Figure 47 Source: Maroubra Synagogue.

5.4. Architecturally distinguished Places of Worship of the 1950s and 1960s in New South Wales

St Bernard's Catholic Church at Botany
Designed by Kevin Curtin in 1954

Caringbah Uniting Church
Loder and Dunphy c. 1959

St Andrews Presbyterian Church, Gosford NSW
Loder and Dunphy c.1960 demolished 2022

Polish War Memorial Chapel, Blacktown NSW
Michael Dysart 1967

Holy Trinity Memorial Church Canberra Act
Frederick Romberg of Grounds, Romberg and Boyd (1961)

Our Lady of Fatima Kingsgrove

Wentworth Memorial Church, Vaucluse
Don Gazzard and Partners

St Anthony's RC Church Marsfield,
Enrico Taglietti 1968

Six Churches by B Smith of McConnell Smith and Johnson

Chapel of St Pauls College, University of Sydney
Jim Kell, of Foyle Mansfield Jervis and McLurcan 1964

5.5. Concrete Shell Structures of the 1950s

Igloo House

Sydney Opera House Utzon and Anderson (unbuilt shell structure)

Kevin Borland House, Victoria

St Mary's Star of the Sea Darwin
1955-1962

Holy Family War memorial Church Queensland
1960-63

St Kevin's Dee Why
1959-61

5.6. Religious places built by migrant groups in NSW after World War II (a selection)

St Mina and St Minas Coptic Church Sydenham

The Gallipoli Mosque Granville

Polish War Memorial Chapel Blacktown

6. Assessment of Significance

6.1. Ability to demonstrate

Guidelines from the NSW Heritage Office emphasise the role of history in the heritage assessment process. A list of state historical themes has been developed by the NSW Heritage Council, in *New South Wales Historical Themes Table showing correlation of national, state and local themes, with annotations Dated 4 October 2001*.

The table below identifies fabric, spaces and visual relationships that demonstrate the relevant historic themes in evidence at the synagogue and former Sydney Talmudical College premises building located at 34 Flood St, Bondi.

Australian Theme	NSW Theme	Notes
Peopling Australia	Ethnic influences	The building at 34 Flood St, Bondi and its later development is evidence of the influences of Jewish culture within NSW.
Peopling Australia	Migration	The building at 34 Flood St, Bondi and its later development is evidence of the pattern of synagogue construction by migrant architects in the 1950-1960s.
Building settlements, towns and cities	Town, suburbs and villages	The land that the building at 34 Flood St occupies is evidence of subdivision patterns in Bondi and the Waverley LGA more broadly.
Educating	Education	The building at 34 Flood St is evidence of the development of Jewish education across NSW.

6.2. Assessment against NSW heritage assessment criteria

Criterion (a) An item is important in the course, or pattern, of NSW's cultural or natural history (or the cultural or natural history of the local area)

The building at 34 Flood St is historically significant as one of seven surviving works from a distinct period for synagogue construction within NSW (c1957-60). The synagogue is associated with the post war period enlargement of migration of Jewish faith and culture within NSW. The establishment of the Talmudic College is part of the development of a distinctive locale of Jewish immigrants within the Waverley Local Government Area. It also facilitated the training of rabbis in Sydney reflecting the growth of the Jewish faith diaspora following World War II. Finally, the construction of the synagogue is part of a historical pattern demonstrating the arrival of Jewish architects to NSW, all of whom were modernists; Hugh Buhrich, Hans Peter Oser and Harry Seidler.

Inclusion Guidelines	Check
Shows evidence of a significant human activity	Yes
Is associated with a significant activity or historical phase	Yes
Maintains or shows the continuity of a historical process or activity	Yes
Exclusion Guidelines	
Has incidental or unsubstantiated connections with historically important activities or processes	No, the connections with Jewish migration to NSW and synagogue building are substantial.
Provides evidence of activities or processes that are of dubious historical importance	No, migration and the development of the Jewish faith and community within Australia following World War II is not dubious historical importance.
Has been so altered that it can no longer provide evidence of a particular association	No, still a synagogue and school and has been retained as a work of a migrant architect.

Level of Significance: State

Criterion (b) An item has strong or special association with the life or works of a person, or group of persons, of importance in NSW's cultural or natural history (or the cultural or natural history of the local area)

The synagogue and former Sydney Talmudical College premises building, located at 34 Flood St, Bondi, and its later development is evidence of the ongoing use of the place as a religious and civic site. The building and its later development addition reflects the broadening of institutions available to the Jewish faith community in NSW and the Waverley LGA; responding to migration patterns after World War II. The place maintains ongoing institutional associations with similar Jewish faith institutions in Brooklyn; New York, and Israel. As an institution the synagogue has an ongoing association with the broader Jewish community, by the training of Rabbis who engage with communities which are not congregants of the Orthodox 'Habad' philosophy.

The place is primarily associated with eminent modern architect Harry Seidler as the original design is his only religious building, although he did design Jewish sites, and demonstrates an important stage in Seidler's output and career as an early work of Civic architecture. The distinct roof form of the synagogue with its repeating thin shell concrete vaults is stylistically associated with principles of Bauhaus design and Modernism with which Seidler is particularly associated. It is an outstanding example of the modernist building forms produced and constructed by Seidler in collaboration with structural engineer Alan Milston, of Miller, Milston and Ferris. His association, with the firm began with Peter Owen Miller in c1950 for the Meller House (LEP item no. 1995), 37 The Bulwark, Castlecrag, and continued with the Igloo House c1951 (Williamson House, SHR item no. 01652) at Mosman. The synagogue and former Sydney Talmudical College premises building is associated with this collaboration and is an important work which demonstrates their innovative achievement.

The synagogue and former Sydney Talmudical College premises building is associated with Abraham Rabinovitch. Rabinovitch, a businessman and philanthropist, who was instrumental in the Jewish day school movement, which initiated the construction of similar Jewish institutions such as the North Bondi Hebrew School and Kindergarten (c1942-43) and Moriah College (c1952) in Sydney. Rabinovitch was the founder and chair of Sydney Talmudical College (now called Yeshiva College Bondi) who purchased the site on Flood Street in 1955 and commissioned Seidler to design the original college buildings. The ongoing use of the place for educational and worship purposes continue this significant associations.

The connection to the place with former Prime Minister Malcolm Fraser and prominent politician and judge Dr H.V. Evatt's is acknowledged as significant to the importance of the building but incidental as an association. In 1961, Dr Evatt attended opened the Sydney Talmudical College with buildings designed by Seidler.⁶⁵ Fraser opened the primary school building (Malka Brender Building) at Yeshiva College Bondi in 1980 while elected Prime Minister.⁶⁶ Dr Evatt, paternal uncle of architect Penelope Seidler nee Evatt (married to Harry Seidler), acted as Foreign Minister in the Chifley and Curtin

⁶⁵ Dr. EVATT OPENS COLLEGE FOR JEWISH STUDY (1961, September 1). *The Australian Jewish Herald* (Melbourne, Vic. : 1935 - 1968), p. 7. Retrieved May 10, 2023, from <http://nla.gov.au/nla.news-article265731010>

⁶⁶ P.M. OPENS NEW BUILDING AT YESHIVA (1980, May 8). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), p. 1. Retrieved May 10, 2023, from <http://nla.gov.au/nla.news-article263286530>

governments circa 1940s and contributed to the establishment of the United Nations and drafting of the Universal Declaration of Human Rights. In 1947, Dr Evatt chaired a special committee on Palestine which engendered the partition of Palestine.⁶⁷ In 1949 as President of the UN General Assembly Dr Evatt oversaw the historic vote which admitted Israel as the 59th member of the United Nations. While these notable figures demonstrate the importance of the place as a Jewish institution their associations are merely incidental as they were not directly involved with the construction or design of the place.

Inclusion Guidelines	Check
Shows evidence of a significant human occupation	Yes, as a synagogue building and school and is evidence of an ongoing use.
Is associated with a significant event, person, or group of persons	Yes, with Seidler and his office; structural engineer Alan Milston of Miller, Milston, and Ferris; Abraham Rabinovitch; Henry Pollack (Pollack and Associates later Mirvac); the Jewish migrant community within NSW including Russian Jewish migrants.
Exclusion Guidelines	
Has incidental or unsubstantiated connections with historically important people or events	No, the connections direct and well documented.
Provides evidence of people or events that are of dubious historical importance	No, the persons and events are significant to the cultural history of both NSW and the Waverley locality.
Has been so altered that it can no longer provide evidence of a particular association	No, additions to the building are evidence of continued use as a synagogue which continue these associations.

Level of Significance: State

⁶⁷ "Evatt Herbert", *Australian Dictionary of Biography*, accessed May 8, 2023, <https://adb.anu.edu.au/biography/evatt-herbert-vere-bert-10131>

Criterion (c) An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW (or in local area)

The building located at 34 Flood St, Bondi is an important work of the eminent Australian architect Harry Seidler who the historian Jennifer Taylor regards as “one of the major talents of Australian architectural History”.⁶⁸ It is significant to Seidler’s architectural output, firstly as probably his first civic building, incorporating a civic external plaza space. Seidler went on to create plaza spaces of great importance in cities of the eastern coast, preeminent among them is the Australia Square development (c.1962-1967).

Also, the synagogue is important in Seidler’s work for its technical and creative emphasis using thin shell concrete vaulting. It is among the largest and most ambitious thin shell structure built in NSW in the immediate post war period in collaboration with structural engineer Alan Milston (Miller, Milston, and Ferris).

The distinctive roof form is significant as architectural sculptural form, along with the free-standing drum stair in the courtyard space, both of which are identified as indicative of the mastery of Harry Seidler by the eminent historian of Australian Modernism Philip Goad. Particularly, the geometric free plan and configuration of the roof form is important in demonstrating Seidler’s application of Bauhaus principles and Oscar Neimeyer’s influence. Notwithstanding, later alteration to finishes, and noting a fine complimentary addition, the place retains the original form and characteristics of its pure spatial and structural conception.

The place also demonstrates in an early non-domestic work, the Bauhaus architectural principles for which Seidler is particularly identified, being the pupil, assistant and collaborator of Marcel Breuer. In this case the principals are clear to see in the abstract planning, and devising of pure space sculpted by structural form.

Finally, it is also a leading surviving example of a post war modernist synagogue within NSW. It is one of the finest religious architectural works of its period.

Inclusion Guidelines	Check
Shows or is associated with, creative or technical innovation or achievement	Yes
Is the inspiration for a creative or technical innovation or achievement	Yes
Is aesthetically distinctive	Yes
Has landmark qualities	No, while the original forecourt design may have possibly had landmark value this has been compromised by later changes to the finishes and arrangement.
Exemplifies a particular taste, style or technology	Yes, the place is a good example of Seidler’s post war Modernist design with large vaulted thin shell concrete roof form and abstract modernism planning.
Exclusion Guidelines	

⁶⁸ Jennifer Taylor, “Harry Seidler”, 623-624.

Is not a major work by an important designer or artist	No, the place is a good example of eminent architect Harry Seidler and demonstrates a key technical development as structure with refined thin shell concrete vaulted roof.
Has lost its design or technical integrity	No, although the finishes have changed, and the liturgical layout, the Bauhaus design principles are not missing.
Its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded	No, the landmark and scenic qualities have been degraded by later changes to the forecourt finishes but these are not permanent.
Has only a loose association with a creative or technical achievement	No, the association with structural engineer Alan Milston and the technical achievement of the large thin shell concrete vaulted roof system are direct and well documented.

Level of Significance: State

Criterion (d) An item has strong or special association with a particular community or cultural group in NSW (or local area) for social, cultural or spiritual reasons

The building located at 34 Flood St, Bondi has been the focus of Jewish communal worship and education in Bondi since its construction in 1959. The place has strong and special associations with the Jewish faith community in Bondi for its ongoing use as a civic and religious building. The worship, educational and civic functions of the building demonstrate the continued use of the place for community in association with the Jewish community in Bondi. The place has social significance for its ongoing associations and continued use for Jewish educational purposes with the migrant Jewish in Bondi and Waverley.

Inclusion Guidelines	Check
Is important for its associations with an identifiable group	Yes, the place is important to the local Bondi Jewish community.
Is important to a community's sense of place	Yes, the place has a strongly held association with the Jewish faith community in Bondi who largely migrated to Australia following WWII. The place is special for its purpose and function as a educational and religious institution.
Exclusion Guidelines	
Is only important to the community for amenity reasons.	No, the place demonstrates a strong association with the Jewish faith community of the Waverley LGA.
Is retained only in preference to a proposed alternative	No, the place is not preferred to be retained due to a proposed alternative.

Level of Significance: Local

Criterion (e) An item has potential to yield information that will contribute to an understanding of NSW's cultural or natural history (or the cultural or natural history of the local area)

It is possible that the vaulted roof system of the 1959 designed synagogue and former Sydney Talmudical College premises building was the largest in NSW from the same period. It has the potential to yield information regarding its construction and the performance of thin shell concrete over time. The roof form of the synagogue and former Sydney Talmudical College premises building located at 34 Flood St, Bondi meets the threshold for state significance.

Inclusion Guidelines	Check
Has the potential to yield new or further substantial scientific and/or archaeological information	Yes, there is potential that the shell form concrete roof could yield regarding its construction and performance.
Is an important benchmark or reference site or type	Yes, the thin shell concrete vaulted roof form is an important benchmark for technical and creative achievements.
Provides evidence of past human cultures that is unavailable elsewhere	No, evidence of Jewish faith cultures are available elsewhere in NSW.
Exclusion Guidelines	
The knowledge gained would be irrelevant to research on science, human history or culture	No. The place has potential to inform about the human history and culture of the Jewish community in NSW.
Has little archaeological or research potential	Yes. The site has been disturbed and there is little archaeological potential.
Only contains information that is readily available from other resources or archaeological sites	No. The thin shell concrete roof was likely the largest at the time of its construction.

Level of Significance: State

Criterion (f) An item possesses uncommon, rare or endangered aspects of NSW's cultural or natural history (or the cultural or natural history of the local area)

The synagogue and former Sydney Talmudical College premises building at 34 Flood St, Bondi is uncommon for the period due to its large thin shell concrete vaulted roof form. The place has rarity value as the only religious building by Seidler and as a surviving intact example of a post war modernist synagogue, which were once common across NSW particularly Eastern Sydney however are now smaller in number.

Inclusion Guidelines	Check
Provides evidence of a defunct custom, way of life or process	No.
Demonstrates a process, custom or other human activity that is in danger of being lost	No.
Shows unusually accurate evidence of a significant human activity	No.
Is the only example of its type	No. It is not the only modern synagogue in NSW.
Demonstrates designs or techniques of exceptional interest	Yes, it is one of only three Jewish related works by Seidler and the only building, the other two being garden and memorial structures, one of which is in Israel. It is one of Seidler's earliest civic works and the abstract modernist plan form and thin shell concrete roof form is of exceptional interest.
Shows rare evidence of a significant human activity important to a community	Yes. it is rare surviving post-war synagogue, many synagogues built after WWII particularly in the late 1950s to mid-1960s have been demolished.
Exclusion Guidelines	
Is not rare	No, is a rare surviving post-war modernist synagogue.
Is numerous but under threat	Yes, it is rare surviving post-war synagogue, many synagogues built after WWII particularly in the late 1950s to mid-1960s have been demolished.

Level of significance: State

Criterion (g) An item is important in demonstrating the principal characteristics of a class of NSW's cultural or natural places or environments (or a class of the local area's cultural or natural places or environments)

The synagogue and former Sydney Talmudical College premises building located at 34 Flood St demonstrates the principal characteristics of its class as a post war modernist synagogue designed by a migrant architect. It is part of a small but important group of distinctive modernist style synagogues designed by migrant architects who established practice in NSW. The place is a relatively intact and surviving example of a post war modernist synagogue which is rare for its class.

Inclusion Guidelines	Check
Is a fine example of its type	Yes, fine example of a Post War Modernist synagogue.
Has the principal characteristics of an important class or group of items	Yes, demonstrates the principal characteristics of an abstract modernism plan form and as a post war synagogue with its arrangement (forecourts etc) and the ongoing use of the building for educational and worship purposes.
Has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity	Yes, the place demonstrates attributes typical to an Orthodox synagogue including the menorah, bimah, ark, seating arrangement and partition of male and female congregants. The abstract modernist planning demonstrates a church plan typical of Bauhaus influence. The construction technique is an outstanding example of post war modernist design.
Is a significant variation to a class of items	No. The place is a notable example in a group of post war synagogues designed by migrant architects.
Is part of a group which collectively illustrates a representative type	Yes, part of a group of synagogues which collectively illustrates the characteristics of post war modernist design. The structure is representative of a synagogue designed a migrant architect within the post war period.
Is outstanding because of its setting, condition or size	No, the setting, condition or size of the place is not considered outstanding. However, the barrel-vaulted roof form is likely to be the largest in size in NSW at the time of construction.
Is outstanding because of its integrity or the esteem in which it is held	No, the place is outstanding for its integrity, which has been changed by later alterations and additions.
Exclusion Guidelines	

Is a poor example of its type	No, the place is not a poor example of its type as a synagogue.
Does not include or has lost the range of characteristics of a type	No, while some later changes to the forecourt have lost the ability to demonstrate a religious and civic building the form and post war Modernist characteristics have largely been retained.
Does not represent well the characteristics that make up a significant variation of a type	Yes, it does have the characteristics that make it a variation of post war synagogues in Sydney, including, distinctive modernist elements such as the systems-based plan form and vaulted thin shell concrete roof.

Level of Significance: State

7. Statement of Significance

The synagogue and former Sydney Talmudical College premises building located at 34 Flood St, Bondi is significant as:

- A seminal work in the development of the civic and sculptural concrete architecture of the pre-eminent Australian modern architect Harry Seidler, displaying the application of Bauhaus principles for which he is most known.
- The largest and best example of thin concrete shell technology of the 1950s in NSW.
- One of the most architecturally distinguished religious chambers of the immediate post war period in New South Wales and one of the finest synagogues of the period.
- An historically important place in the development of; Jewish religion in New South Wales, the post war migration period, as the first Talmudical school with integral synagogue.
- Highly representative of the history of post war migration in New South Wales, being the establishment of a new religious building and educational institution by a migrant community.
- A place held in high esteem by the Jewish community of Waverley and broader afield.

8. Listing Recommendations

The Seidler-designed synagogue and former Sydney Talmudical College premises building is nominated for inclusion as a heritage item under NSW Heritage Act and Part 1 (Heritage items) of Schedule 5 attached to Waverley Local Environmental Plan 2012.

The mapping for Lot and DP for 34 Flood Street, Bondi, is to be amended to recognizing the heritage listing of the site.

The Seidler-designed building should be retained and conserved.

A Heritage Assessment and Heritage Impact Statement should be prepared for the building prior to any major works being undertaken.

9. Management Recommendations

The below recommendations are drawn solely from a consideration of the significance of the place. They do not consider, as similar recommendations in a Conservation Management Plan would, the owner's requirements or other factors such as financial implications.

9.1. Obligations arising from significance

The high cultural significance of the place identified in the statement of significance obliges its conservation and good management (Burra Charter Article 2).

The significance is embodied in the place. Place means site, area, land, landscape, building or other work, group of buildings or other works, and may include components, contents, spaces and views. Place also includes fabric, setting, use, associations, meanings, records, related places, and related objects. (Burra Charter Article 1).

9.2. Conservation of fabric

All original external and internal elements contributing to the significance of the place as a Jewish civic and educational building with abstract modern planning principles and strong civic presence, should be retained and conserved.

The spatial planning arrangement of the synagogue and former Sydney Talmudical College premises building is a fine example of Bauhaus systems-based construction modular planning, this should be retained. Additionally, the thin shell vaulted concrete roof form and ceiling is a significant element and part of a seminal work by Seidler and should be conserved and retained, meaning: not enclosed by infill and later alterations to finishes should be detectable and sympathetic.

All original joinery and other interior elements should be conserved. Where the opportunity arises the non-significant later addition plasterboard and should be removed to reveal the original face brick.

The existing relationship between the interior and exterior spaces should be retained and conserved. Where the opportunity arises the non-significant later addition 2014 blast wall should be removed to recover to reinstate Seidler's original principal street elevation and civic address.

Adjacent buildings, the existing spatial relationship between the synagogue and former Sydney Talmudical College premises building and the adjacent Alder building contributes to the social significance of the place. This interface should be retained and conserved.

Where original interior or exterior fabric is to be demolished, they should be replaced with similar or sympathetic material. Demolition to the original vaulted roof form and internal ceiling of the synagogue and former Sydney Talmudical College premises building should be avoided.

9.3. Tolerance for change

Given the place has undergone later alterations and additions there is some scope for change.

However, the surviving original elements are highly significant and intact, i.e., plan and vault roof form, and therefore have a low tolerance for change.

The thin shell concrete vaulted roof form and ceiling is of high significance and therefore has a low tolerance to change. It should be conserved and retained.

The forecourt is of high significance and has a moderate tolerance for changes that restore the historical civic forecourt. The 2014 blast wall addition is intrusive and there is an opportunity for change. Consideration should be given to remove this intrusive element and fully restore the historical civic forecourt.

Non original fabric should as the synagogue worship elements have neutral heritage significance and therefore high tolerance for change (assuming the proposed changes are sympathetic and suited for Jewish customs and uses).

9.4. Future use

In the opinion of the authors ongoing use of the place as a synagogue is not essential for conserving significance. However, future use of the place should remain consistent with the needs for Jewish customs and practices.

Naming conventions

The naming of the buildings at the place on 34 Flood St should retain or reinstate the original names given. Original names are of historical and social significance as it is evidence of the history of the place including, historical associations among the migrant Jewish of Waverley and Bondi and the funding of construction of the building. This practice is demonstrated by the naming of the former Malka Brender educational building located to the north of the subject place.

10. Appendices

11. Bibliography

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