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MEMORIAL CHURCH OF ST  
MARTIN IN THE FIELDS AND  
DURBRIDGE HALL  
50 Dyson Street, Kensington

Heritage Assessment

Prepared for:  
Elberton 7 Pty Ltd

May 2021

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Cover: Image of the Memorial Church of St Martin in the Fields and Durbridge Hall from the corner of Dyson and Vista Street looking north. Griffiths Architects April 2021

#### Revision History

Date of this revision: 10 May 2021

| Document | Version | Author               | Status | Date       | Distribution |
|----------|---------|----------------------|--------|------------|--------------|
| HIA      | 01      | Griffiths Architects | Draft  | 06/05/2021 | Elberton     |
| HIA      | 02      | Griffiths Architects | Final  | 10/05/2021 | Elberton     |



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## Introduction

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This Heritage Assessment was prepared by Griffiths Architects. It is not exhaustive, but sufficient to re-examine its current heritage status.

The place is included in the City of South Perth Local Heritage Inventory (LHI) in the first instance based on an external survey conducted by Hocking Planning and Architecture in 1996, refreshed in 2018. No detailed examination was undertaken.

In an earlier report conducted for the Anglican Church titled, The Anglican Church of Australia, Diocese of Perth, Inventory of Properties, Hocking Planning and Architecture, completed in 1996 and based on a drive by assessment, the author concluded that the hall should be considered for State registration and the church for local listing. No justification was offered.

Eventually the place was adopted in the City of South Perth Heritage List in 2018 and is now included under the provisions of City of South Perth Planning scheme no 6.

Since its inclusion in the scheme list, The Memorial Church of St Martin in the Field and Durbridge Hall were withdrawn from use and was subsequently sold in 2021.

This assessment provides a greater level of detail than inventory assessment is capable of undertaking and re-examines the church and hall, tests its heritage values as stated in the MI and seeks to ascertain whether those values still apply. In a concluding part to the report, an assessment is made as to whether the demolition of this place would be to the detriment of the City of South Perth.

In the assessment, the values that are to be tested are those stated in the MI place record. (MI number 18, HCWA Heritage Place number 23790). In this assessment access was provided to the interiors, so that the information on the place is complete.

The replacement development approach is not considered in this assessment as it will be the subject of a development application.

## Conclusion

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This assessment concludes that on the basis of a more detailed examination, the claims made for the cultural heritage values of the place are not sustained by a more thorough examination.

This re-assessment agrees that the Anglican Diocese's view that the place contributes to the understanding of the history of the City of South Perth, but that it should be classified as a Category D place and not be included in the City Planning Scheme.





## Heritage Listings

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The place is listed on the following statutory heritage lists:

- City of South Perth LHI and Scheme List Category B number 018, HCWA number 23790)
- Heritage Council of Western Australia has not included it as a registered place but note to be assessed in 2012.
- National Trust has not assessed or classified the place.



## Background

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### Documentary evidence

This section makes use of the information included in the LHI document and provides additional information where appropriate. Quoted sections are in small-indented text in 9pt text and minor edits are in italics. Addition information is provided and highlighted by being 10pt text.

Following subdivision, Kensington and Como remained relatively undeveloped until the Inter-War period. From 1921 to 1933, its population tripled from 3,000 to 9,000 and by 1945 to around 15,000. Kensington received its own primary school in 1953. At the time of its construction in 1933, the Anglican Church (later Durbridge Hall) served a very modest population.

The construction of Durbridge Hall as an Anglican Church Hall in 1933 demonstrated the expanding Kensington community. Kensington came into existence in the South Perth Road District in the 1920s and was named after prominent resident Alec Clydesdale's Suburban Road (Mill Point Road) house, 'Kensington'. Most of the early houses were constructed from weatherboard, giving the suburb a working-class image. Several residents appealed to have the suburb declared as 'brick only' by the Road Board. This decision created continued controversy in the district however it is not recorded how the weatherboard Durbridge Hall was accepted in February 1933, especially considering the difficulties the Salvation Army had when they had wanted (and succeeded) to move a timber hall from Subiaco to Banksia Terrace.

In 1929-30, the Diocesan Trustees noted that Lots 396, 397, 380 and 381 on Kensington Estate had been purchased for a church site and in 1932-3 Lots 13 and 14 were also acquired on the basis of an interest free loan of £750.

The estate of Margaret Durbridge provided the means to build the memorial hall. Her name does not seem to have had any prominence beyond being a landowner. Her husband, Harry Giles Durbridge, who pre-deceased her in 1921 was a civil servant with the Water Supply and State Childrens' Department and they lived in Angelo Road South Perth. Harry Durbridge was a municipal councillor.

Margaret Gyles Durbridge (c1857-1925) was one of the instigators behind the establishment of an Anglican Church in Kensington. After her death in 1925, her estate was bequeathed to provide finances for church activities in the Kensington area. Her estate helped to pay for the land on the corner of Dyson and Vista Streets. *Her estate in Arlington Avenue was subdivided into eight residential lots. (Ed.)* Plans for the new church hall were prepared by People's Warden, Mr C Hill, and the building was made possible by an interest free loan of £750. It has not been determined in this research who built the hall. On 4 May 1933, in the presence of 150 people the Anglican Archbishop Dr Le Fanu, dedicated the new building to be named Durbridge Memorial Hall after its benefactor. Following the formation of the Kensington Parochial District in 1948, it was known as St Martin's Church Hall.

Since timber construction was out of favour in South Perth, as it was in most suburbs, the approval of a timber church hall is curious.



Social activities were initiated at Durbridge Hall upon its completion under the ministry of Lionel Courtney. The groups that used the church included the Mothers Union, Ladies Guild, Men's Club, Sunday School, Sewing Class and, Church of England Boys and Girls Societies (CEBS and CEGS). With the intent on raising money for a church, Durbridge Hall was also let out regularly to Girl Guides, Scouts, Sea Scouts and Rifle Club, Boy Scouts, Brownies and the South Perth branch of the Australian Labour Party. Durbridge Hall was also used for showing movies.

This was not exceptional, as all Anglican churches operated in much the same manner until these organisations declined.

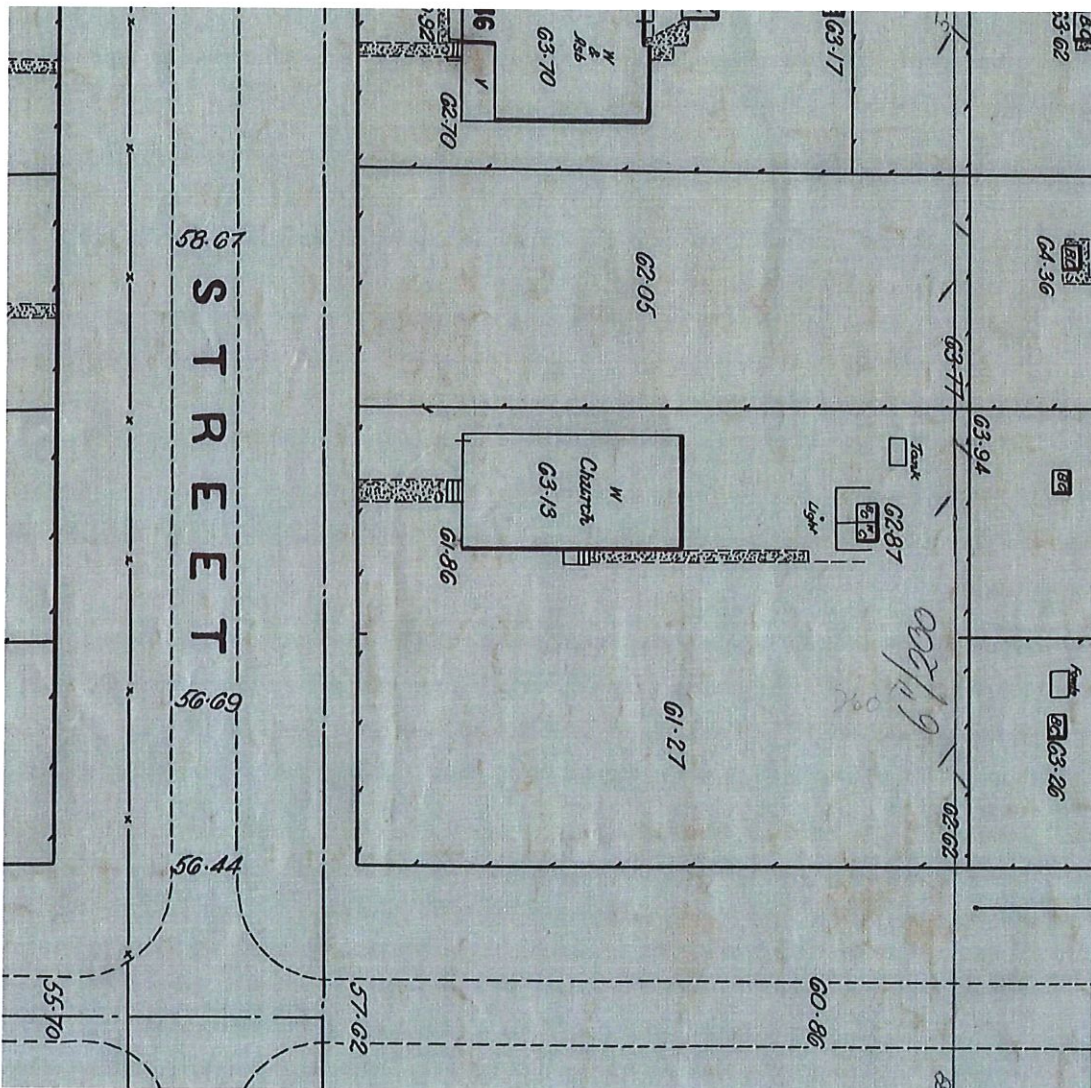


Figure 1 MWSS and DD Sewer Plan completed in 1936. The plans shows that about 60% of residential lots were developed. St Martin's is indicated as a weatherboard church, with a pair of toilets to the rear and a water tank. 1936 SROWA\_series634\_cons4156\_item0548





At the end of World War Two the Durbridge Hall committee was able to announce the hall debt had been extinguished. Alongside this announcement the committee launched an appeal to build a new church as a memorial to all who lost their lives in the war. The Saint Martin-in-the-Fields Church was built in 1953. The *design was prepared by the Peoples' Warden, C. Hill (Ed)*, but builder of the church has not been determined in this research. *It was built by means of an interest free loan (Ed)*. The last service was held in the hall on Sunday 16 May 1954.

Many communities-built memorials while some, like this community built practical memorials. Memorial halls need to be in the sense that normally they are primarily a memorial, albeit a "useful memorial" or "living memorial".<sup>1</sup> The debate surrounding the correct nature of a war memorial had begun after World War I, and showed a divide between those who favoured traditional structures—statues, obelisks, triumphal arches—and those who sought 'useful' forms, such as community centres, libraries, swimming pools, where the memorial component was often restricted to the name of the building or a plaque.<sup>2</sup> In Western Australia, such buildings were usually simple brick halls, with the architectural form having no relationship to the alleged memorialising intention.



Figure 2 An image of the church taken in 1948, when the weatherboards were oiled and the windows small pane casements. Courtesy Anglican Diocesan Trustees.

<sup>1</sup> Lewi, Hannah, & David Nichols (eds.), *Community: Building Modern Australia* (UNSW Press, 2010): 206; Shanken, Andrew M., 'Planning Memory: Living Memorials in the United States during World War II', *The Art Bulletin*, Vol. 84 No. 1 (March 2002): 130-47

<sup>2</sup> Shanken, 'Planning Memory: 130; Murray, Andrew Marshall, 'A Search for Understanding: The Architecture of R. J. Ferguson' (unpublished MA thesis, University of Melbourne, January 2018): 55-56





Figure 3 1953 after completion of the new church, with new trees on Brandon Street, but no trees on Dyson Street. Landgate aerial photograph taken in 1953.

The name of the church originates with an English church built in 1721-1726.

The latter spired and column fronted church is a classically derived style was designed by James Gibbs and stands on the north-east corner of Trafalgar Square. The naming is somewhat aspirational.

A memento mounted in the Saint Martin-in-the-Fields Church, Kensington, is made from the original Portland stone used when Saint Martin-in-the-Fields in England was built. The Church had been damaged in World War Two and the stone was salvaged when repairs were carried out in 1952. The metal plaque is a replica of the design of 'Saint Martin and the Beggar' on the original door handles of the church.

When the Saint Martin-in-the-Fields Church was finished it was dedicated by the Governor, Sir Charles Gairdiner, with the unveiling of the dedication plaque on the front of the church.



Figure 4 Dedication plaque on the front of the church. *Griffiths Architects December 2020.*

The church Saint Martin-in-the-Fields Church was consecrated on 21 May 1954 and was marked with the raising of four flags donated by the Imperial War Museum at the request of Rev Precious. Four flags, The White Ensign, The Red Ensign, The Union Jack and a Royal Air Force Flag had all been flown on the Cenotaph, Whitehall in London. They were to remain at Saint Martin's in memory of the men and women who died in the world wars. (The flags have since been returned to the Imperial War Museum.)

After the completion of the Saint Martin-in-the-Fields Church, the hall continued to be used for community outreach activities. Rev Bob Precious (1953-57), the Rector at the time, initiated an Anglican Youth Fellowship to cater for the needs of the young people in the area. Rev Precious is remembered in the parish for his enthusiastic and successful work in the community including a popular Drama Group formed in 1955 and active until 1994. Congregational attendance at Saint Martin-in-the-Fields Church peaked in the time of Rev Precious.

It was common from the late nineteenth century on for the first churches on any given site to be a small practical church-cum-hall in anticipation of a larger more permanent church being built alongside it, or even on another site. The original church-cum-hall then functions as a hall.

In 1956 a church opportunity shop was established in the corner shop behind the church which was purchased for £4,250. The Op Shop previously known as Vista House and later St Martin's Op Shop was a valuable source of income for the church.





Figure 5 5 St Martin's in the Field photographed by *E.W. Doncaster 27 January 1955* Courtesy Anglican Diocese.  
In the 1970s, additions were constructed to adjoin the two buildings and in c1990 this was extended toward the rear of the lot to provide covered access to the toilets.

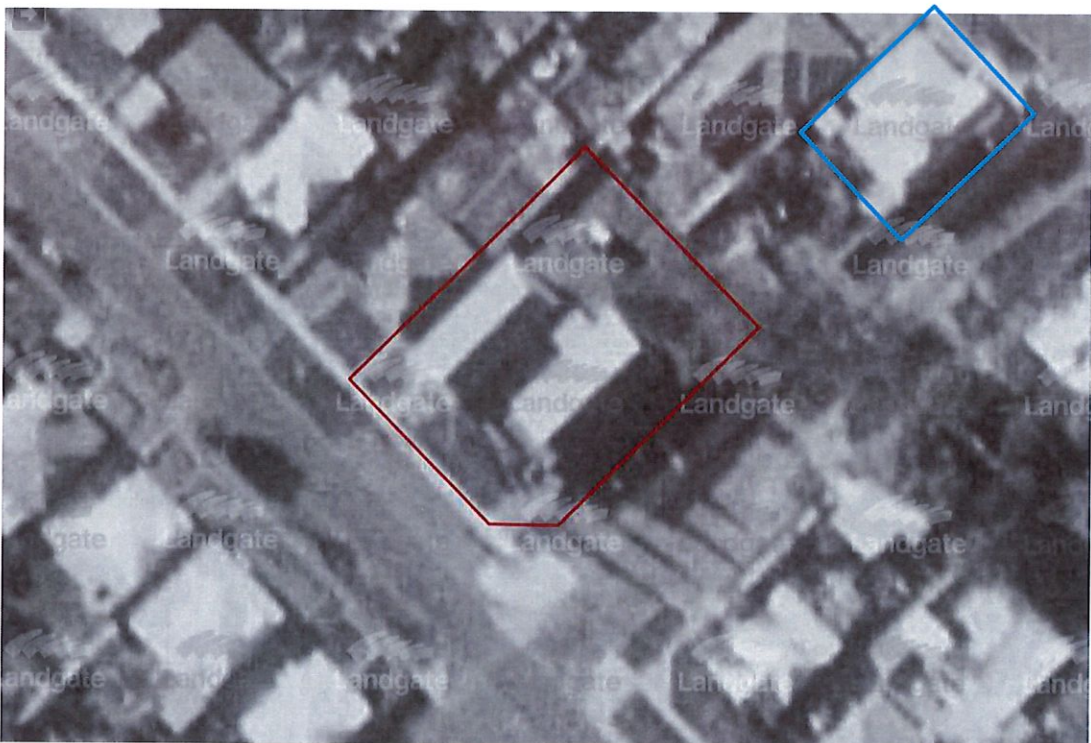


Figure 6 1974 Church and Hall with linking additions outlined in red. The building that housed the Op Shop is outlined in blue. *Landgate aerial photograph taken in 1953*



Figure 7 St Martin in the Field interior 1956 from the parish Magazine. The interior has been stripped of pulpit, altar rail, altar, crucifix and pews. *Griffiths Architects May 2021.*

This work was very rudimentary and detracts from both buildings.

Aerial photographs indicate that the form and extent of the two main buildings on the site have not changed significantly since the mid 20th century. Several smaller buildings are indicated on the site since construction. The roofs of the two buildings have also been reclad in Colorbond replacing earlier cladding of corrugated iron on Durbridge Hall, and asbestos on St Martin in the Fields Church.

Before 1995, the church had ornate communion rails that divided the altar from the nave, but these were removed to reflect changing attitudes and to provide flexibility.

The Op Shop closed in March 2018.

In June 2018, the Perth Diocesan Trustees wrote to the City of South Perth objecting to inclusion on the scheme list as a Category B place, suggesting that category D would be more appropriate.

The church was formally deconsecrated and secularised on 29 March 2020.





## Physical evidence

### Context

The context for the building group is largely suburban and they are set on a suburban lot, with street parking to both the Dyson and Vista Street frontages. The landscape takes no particular design form and is largely unkempt. There is a semi-mature Jacaranda on Dyson Street, and Tallow trees in limestone surrounds on Vista Street, and a mix of Flame trees, Bottle Brush, a Tamarisk, and a Carob tree in the rear garden. There is a group of Roses along the later church path which are part of the memorial plantings. Paths are generally various forms of concrete slab paving and insitu concrete. A poll fence extends along Vista Street. Other plantings include Agave, and Kangaroo paws,

The buildings on site comprise the 1933 Durbridge Hall, the 1953 St Martin in the Field Church, 1974 link and later additions to it, plus some Colorbond steel sheds of recent vintage and these are not assessed



Figure 8 Site plan not to scale, site indicated in red. Nearthmaps 2021.

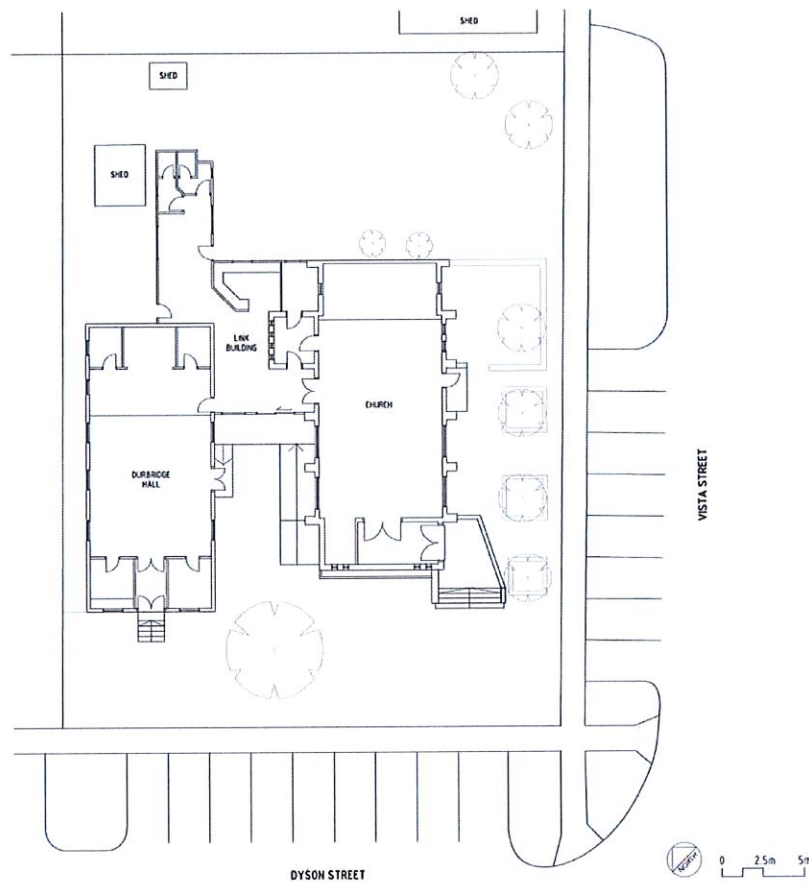


Figure 9 Plan of hall and church not to scale. *Griffiths Architects May 2021*

### Durbridge Hall 1933

Durbridge Hall is a timber framed and gambrel iron roof building with a simple rectangular plan

#### Exterior

The place is raised on timber stumps over a sloping site, with framed timber weatherboard walls. The front of the building has a set of concrete stairs at the head of an 'gardencrete' path. The steps replace the original timber ones, and a pair framed, and braced and tongue and grooved face doors with a protective entry hood, and this is flanked by awning windows that replaced the original small paned casement windows on the same openings. It would appear that subframes and architraves were poor condition left in place. 1960s aluminium awnings are fixed over the windows.

The walls are ship lapped weatherboards. The weatherboards and stop beads are in fair to poor condition, with evidence of numerous ad hoc repairs and lower boards in particularly poor condition. The roof features a louvred vent in the gambrel and its soffits are lined with birdboards.



The roof is a replacement for the original and the rainwater goods are deteriorated beyond repair.

The flanking walls and windows match the front elevation but have hooded wall vents at high level. All casements have been removed and replaced with timber awning lights, most likely in the 1950s. All of this joinery is in poor or very poor condition, with sashes coming apart, putty failing and many members rotting at the ends at joints. The flanks and rear of the church have accreted ground levels so that the weatherboards are partly buried towards the rear of the church.

The overall expressions are simple and utilitarian and is more an expression of hall than church, though it served both functions for a time.

#### Interior

The interior is simply one large rectangle, with a small portion at the front divided into a full height wind lobby, and partition height cloak and utility rooms, while the opposite or east end of the hall comprises a low-rise altar-cum-stage, with flanking vestry and possibly choir room. The altar was extended to form a stage at a later time. The space has a cathedral like ceiling, with steel tie rods running from the bottom rafters at intervals. Lighting is via exposed fluorescent batten holders that date back to the 1960s.

Floors are replacement narrow jarrah boards, with walls lined to dado which extends up one third of the height of the windows also in jarrah lining boards. The walls are clad with asbestos cement sheeting with cover battens and there are vents in the walls. The ceilings are lined in the same manner with a series of vent that once connected to roof mounted flumes, cut off during re-roofing.

There is a pair of paneled and glazed doors to the interior of the wind lobby. The northern corner room is fitted out as a kitchen.

There are no special features on the interior, and it is generally in fair condition, with some areas in poor condition arising from historic leaks and some poor workmanship. The ceiling is quite damaged by roof leaks and painting failures.

In summary, the hall is a simple building that has suffered from neglect and some poor management decisions.

### **St Martin in the Field 1953**

#### Exterior

Like the hall, the church is a fairly utilitarian draftsman's design. It is a limestone foundationed, plain brick walled and corrugated metal roof building that does not fit readily into a particular style.





The narthex which faces onto Dyson Street to the north is flat roofed element with steel framed slit windows, and with the main doors to the west, accessed via a concrete path, stairs, and landing, the later flanked by a flower box. There is a further flower box across the front of the narthex, and this is in very poor condition. Above the flower box, there is a large foundation stone, surrounded by soldier course brickwork. The front doors are framed and diagonal boarded, with small-glazed panels, protected by cruciform bars. Brick openings are emphasized by soldier course flat arches and sill are soldier course too.

Rising above the narthex is the steeply pitched roof with large triangular windows flanking and central brick panel, on which a cross is fixed.

The flanks of the nave and the stepped in altar and vestry are plain stretcher bond brick, divided into five bays with attached brick piers, with two long horizontal steel framed windows, a vertical slot steel windows, comprising awning and fixed lights, and a door with a concrete canopy over it. Above all of this, the replacement green Colorbond roof, replacing the asbestos cement roof, rises steeply, with a ridge vent along its top. The eaves are lined with flat asbestos sheeting and the gutters are concealed by a timber fascia that is generally in very poor condition.

The building appears to have been constructed by a number of hands, rather than by a builder. The building set out is quite out of square and does not sit parallel to property boundaries.

The roof is a replacement for the original and the rainwater goods are fair repair.

The rear wall has no openings in it and two Bottle brush trees are located hard against it.

There is a good deal of mortar loss in the brickwork, much of it caused by long term gutter and downpipe failures. The problem appears to be longstanding as there have been several attempts at re-pointing.

#### Interior

The interior comprises the narthex to the north-west with a vestibule and baptistry, the nave and choir and altar to the south-east and an attached vestry. The tower bell tower was never completed.

The vestibule has face brick walls, a carpeted timber floor on stumps, recent gyprock ceiling replacing the original 'fibrolite' and a pair of fully glazed timber framed obscure glazed doors into the nave. The baptistry is treated in a similar manner, but the font has been removed.

The nave retains its timber floor on stumps, scissor trussed roof, fibrous plaster ceilings and face brick walls, with a bull nosed timber skirting, though the choir and altar have a vertical boarded deep skirting that would appear to have been put in place when the floors in this area were lowered so that now there is a single step up to the altar.

There are suspended lights, gas wall mounted heaters and suspended ceiling sweep fans.

All other features have been removed.





The vestry and the bell tower base are treated in the same manner as the baptistry.

### **Link Buildings 1975-1999**

These additions linked church and hall and linked them to an existing toilet to the rear of the hall. This work created a reception area between buildings, a kitchen and social area. The toilets were upgraded at this time. This stage was constructed in light framing with a flat roof and Hardiplank walling, with aluminum framed windows and doors, lined on the interior with gyprock

### **Comparative**

Though there are numerous church and hall sites in Western Australia, only 15 of these appear of the inHerit database. Three of them appear on the State Register.

*St Aiden's Uniting Church and Hall, Claremont* (Heritage Place No 489) comprising a limestone and iron church and a large red-brick and iron Hall, both in the Federation Gothic style, and a labyrinth (1903, 1911, 1920, 1966, 1983, 2002) This the place is a rare surviving example of a well-designed and executed Federation Gothic style church and hall group constructed for the Presbyterian worshipping tradition.

*St Andrew's Church and Hall, Katanning* Heritage Place no 1329) comprising St. Andrew's Church (1898) and St. Andrew's Church Hall (1911), constructed from red clay bricks with contrasting concrete details and painted corrugated iron roofing. It creates a minor precinct.

*St Columba's Church and Hall, Peppermint Grove* (Heritage place no 1927) a limestone and slate Church (1909) and a timber and iron Church Hall (1896), The Hall is a fine example of the Federation Carpenter Gothic style of architecture, and the Church is a fine example of the Federation Gothic style of architecture.

Though another 12 are listed, there are many more where the church and hall are not distinguished, presenting difficulty in searching. For example, *Charles Street Methodist Mission and Chapel and Methodist Church* (Heritage Place no 2237) fall into the same class of places. There are numerous examples around the state, but the descriptors of many places make them difficult to identify on the inHerit database

The comparative information suggests that the type and timeframe is not a rarity.

### **Values**

The values in this section are based on the guidance offered in the State Heritage Office document *Criteria for the Assessment of Local Heritage Places and Heritage Areas 2012*. A revised version was due in 2019.

*Criterion 1 Aesthetic value; It is significant in exhibiting particular aesthetic characteristics.*



The criterion asks if the place has creative or design excellence, contributes to the quality of a setting, has landmark qualities, or contributes to important vistas.

There is no demonstration of design excellence of any particular stylistic characteristics demonstrated by either building. The place displays none of the qualities suggested by the guide criteria.

*Criterion 2 Historic value; It is significant in the evolution or pattern of the history of the local district*

The criterion asks for this assessment to be against the place being closely associated with events, developments or cultural phases important to the locality; special associations with a person or group of people or organisation in shaping the locality or have a dimension of technical or creative achievement.

In a sense, the history of this place is not a sustained one, more of a stage. It was associated with the South Perth Parish which has managed to sustain itself and is centred on the very fine *St Mary's Anglican Church Group*, a place included in the State Register and built in the same time period as St Martin in the Field.

The estate of Margaret Durbridge gave the land on which the place was built, but her name does not seem to have had any particular prominence beyond being a landowner.

The criterion is not met.

*Criterion 3 Research value*

Nothing in the evidence suggests any research value.

*Criterion 4 Social value; It is significant through association with a community or cultural group in the local district for social, cultural, educational, or spiritual reasons.*

For this criterion the guide suggests that most communities will have a special attachment to particular places. A place would be considered for inclusion under this criterion if it were one that the community, or a significant part of the community, has held in high regard for an extended period.

Places of social value tend to be public places, or places distinctive in the local landscape, and generally make a positive contribution to the local 'sense of place' and local identity.

They may be symbolic or landmark places, and may include places of worship, community halls, schools, cemeteries, public offices, or privately owned places such as hotels, cinemas, cafes or sporting venues.

Places need not be valued by the entire community to be significant. A significant group within the community may be defined by ethnic background, religious belief or profession.

The complexity of this place in terms of social value lies in the fact that its social value has not been sustained through continuity of use and that the place were to remain in some shape or form, its social value will inevitably diminish.



While it could be argued that the place has had social value, this is a fluctuating value and is unlikely to be sustained.

Criterion 5 *Rarity*; It demonstrates rare, uncommon, or endangered aspects of the cultural heritage of the local district.

Religious practice remains common in South Perth and the religious way of life, though in decline, has been sustained. The building type comprising church and church hall is a reasonably common one.

The criterion for rarity is not met.

*Criterion 6 Significance* in demonstrating the characteristics of a class of cultural places or environment in the local district.

The place is an example of its type, but not a good one, due to the loss of fabric and detail so it does not meet the representativeness criterion.

#### *Condition*

The place is not in good condition and is altered to a point that it no longer has a diminished capacity to support the values that it might have had, so to this extent the condition of the place is fair.

#### *Integrity*

The place would be capable of retaining its original functions but has been proved to be no longer sustainable. Integrity would be considered medium.

#### *Authenticity*

As the evidence clearly shows the place has been altered, and detail has been lost. Authenticity is medium.





## Statement of Significance

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Below is the Statement of Significance taken from the City of South Perth local Heritage Inventory Place Record:

The church and hall have aesthetic value for their demonstration of the form and detail of the Inter War Gothic and Post War Ecclesiastical styles.

Internal details that remain from the original construction are likely to reflect these styles.

The place has historic value for its association with the establishment and development of Kensington in the Inter War and Post World War Two periods.

The place has historic value for its association with prominent individuals in the history of Kensington and the Anglican Church.

The place has social value for the members of the Kensington and wider communities who have attended the venue for social and spiritual purposes since 1933.

### Discussion

The church and hall have aesthetic value for their demonstration of the form and detail of the Inter War Gothic and Post War Ecclesiastical styles.

Both buildings are undistinguished. The hall defies stylistic classification and could not be said to resemble the Gothic style in any of its design features. The evidence suggests a utilitarian draftsman's approach in both cases. This value is not sustained.

Internal details that remain from the original construction are likely to reflect these styles.

This is just a supposition and not based on an evaluation and does not describe a particular value to the interiors. This is not a value.

The place has historic value for its association with the establishment and development of Kensington in the Inter War and Post World War Two periods.

All places can be said to be part of a phase of development of a place. The question is, did or does a place have a significant value. For South Perth, *St Mary's Anglican Church Group* provided the main focus in a sense *St Martin in the Field* was a branch of it. As the preceding section suggests the historic value is not sustained.

The place has historic value for its association with prominent individuals in the history of Kensington and the Anglican Church,

The evidence would suggest that the associations were with a civil servant and councillor which does not automatically confer prominence and the association with the Anglican Church would appear to be that of a local representative of the *St Mary's* parish.

The place has social value for the members of the Kensington and wider communities who have attended the venue for social and spiritual purposes since 1933.





The need for the church has ceased since this was written and the church has been deconsecrated, so that the value was not strong enough to sustain the place.

## Conclusion

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This assessment concludes that on the basis of a more detailed examination, the claims made for the cultural heritage values of the place are not sustained by a more thorough examination.

This re-assessment agrees that the Anglican Diocese's view that the place contributes to the understanding of the history of the City of South Perth, but that it should be classified as a Category D place and not be include in the City Planning Scheme.



## Photographs



Photograph 1 Durbridge Hall (left) and the Memorial Church of St Martins in the Field (right) viewed from Dyson Street. *Griffiths Architects May 202*

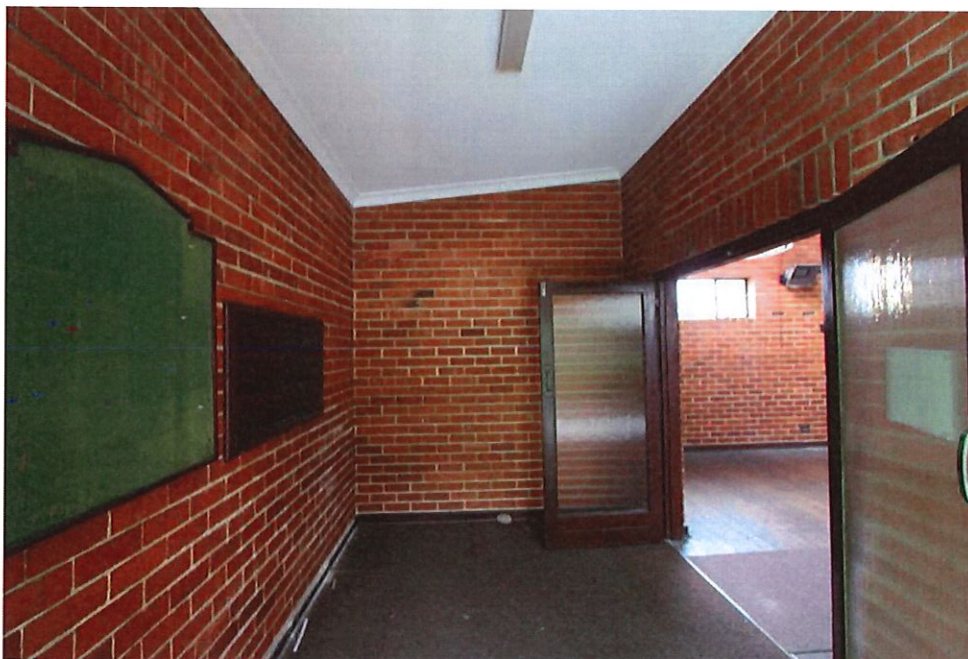


Photograph 2 Painted concrete steps lead up to the double timber with metal cross detail entrance doors at the Church entrance. *Griffiths Architects December 2020*





Photograph 3 The eastern façade of the church as viewed from Vista Street. Ivy is growing on the building walls and there are 3 limestone planter boxes along the length of the façade. *Griffiths Architects December 2020*

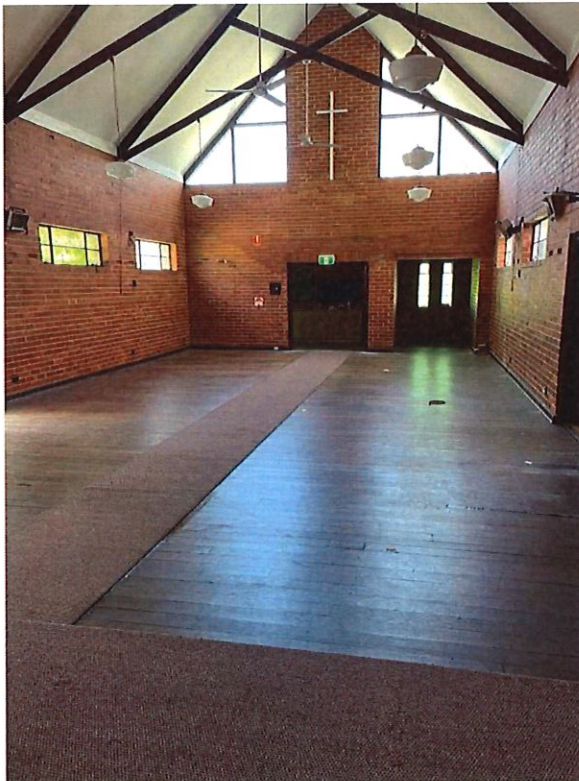


Photograph 4 Interior view of the vestibule of the Church from the main entrance doors. *Griffiths Architects May 2021*





Photograph 5 Interior of the Church looking towards the northern end where the altar used to be. *Griffiths Architects May 2021*



Photograph 6 Interior view of the church looking towards the southern end to the narthex where the vestibule and entrance are. The alcove to the right used to be the baptistry. *Griffiths Architects December 2020*



Photograph 7 The ramp between the Church and Hall leading to the entrance of the Link and Hall buildings. *Griffiths Architects May 2021*



Photograph 8 The kitchen area of the link building looking towards the toilets and the northern end of the building. *Griffiths Architects December 2020*





Photograph 9 Interior view of the link building near the sliding entrance doors looking into a door into the Hall. *Griffiths Architects May 2021*



Photograph 10 Toilets at the northern end of the link building. *Griffiths Architects May 2021*





Photograph 11 Exterior view of the link building from the north east, Church is to the left and the roof of the Hall can be seen above the link building. *Griffiths Architects May 2021*



Photograph 12 Dyson Street elevation of Durbridge Hall. The corners of the building are sagging. *Griffiths Architects May 2021*

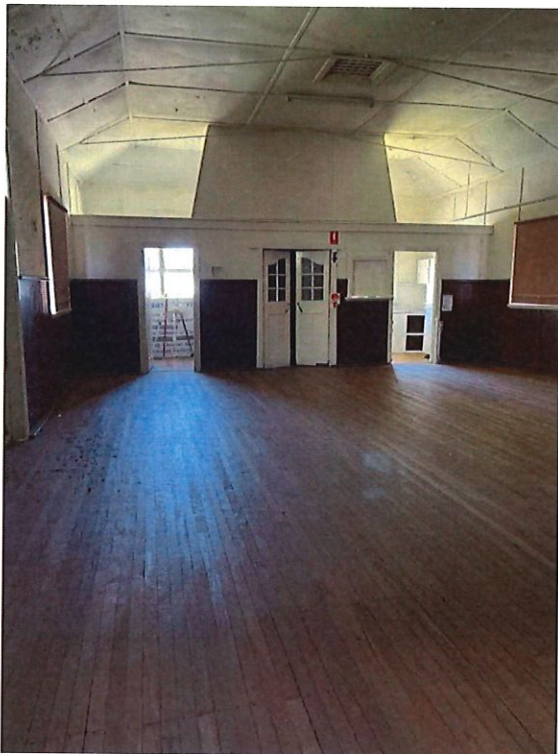


Photograph 13 The western façade of the Hall shows the general level of deterioration of the entire building. *Griffiths Architects May 2021*



Photograph 14 Interior view of the Hall's wind lobby looking toward the entrance doors. The ceiling shows signs of water damage. *Griffiths Architects May 2021*





Photograph 15 Interior view of the Hall looking towards the internal timber and glazed doors of the lobby with kitchen to the right. *Griffiths Architects December 2020*



Photograph 16 Interior view of the Hall looking towards the stage at the northern end of the building. *Griffiths Architects May 2021*





## References

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Hocking Planning and Architecture, *The Anglican Church of Australia, Diocese of Perth, Inventory of Properties*, 1996.

Plans as cited

Secondary sources.