

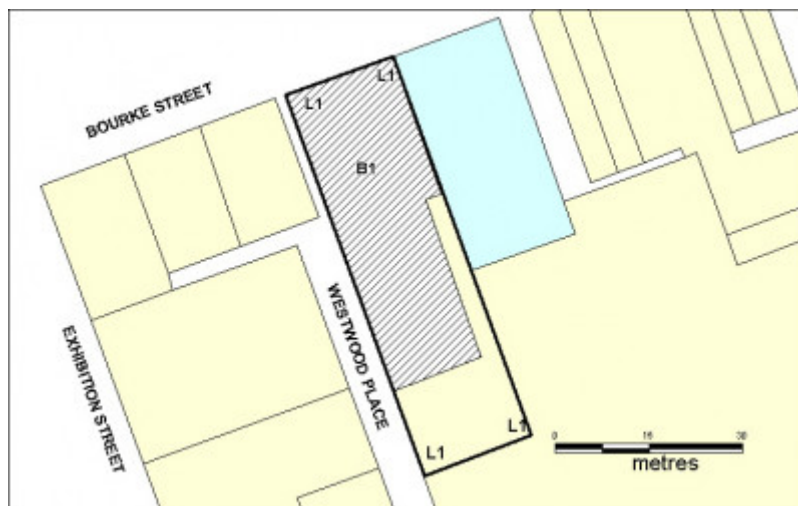
# SALVATION ARMY TEMPLE



SALVATION ARMY TEMPLE  
SOHE 2008



1 former salvation army  
temple bourke street  
melbourne front view jan1979



salvation army temple bourke street h436 extent april 2000



Salvation Army Temple Bourke Street Extent Of Registration Plan March 2000

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## Location

65-71 BOURKE STREET MELBOURNE, MELBOURNE CITY

## Municipality

MELBOURNE CITY

## Level of significance

Registered

## Victorian Heritage Register (VHR) Number

H0436

## Heritage Overlay Numbers

HO533

## VHR Registration

January 5, 1979

## Amendment to Registration

March 15, 2001

## Heritage Listing

Victorian Heritage Register

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## Statement of Significance

Last updated on - April 5, 2000

What is significant?

The Salvation Army Temple was designed by the architects Billing & Son in association with architects Oakden, Addison & Kemp. The building was constructed of load bearing brick with iron columns and beams supporting the main staircase and auditorium floor and gallery. The main facade is stuccoed. The building was erected for the Young Mens' Christian Association, but due to financial difficulties it was taken over by the Savings Bank Commissioners and subsequently purchased by the Salvation Army for 19,500 pounds in October 1894. The building was dedicated the January 1895 as the Salvation Army's Australasian Headquarters and Central Barracks. It now operates as the Army's Southern Territorial Headquarters.

Externally the building incorporates architectural elements from the French Second Empire style. The four storeys terminate with an attic storey and picturesque roofline of Mansard roofs, dormer windows and decorative parapet of urns, bullseyes and a pediment. The five bay facade consists almost entirely of windows, with a profusion of segmental pediments, festoons and half-fluted Corinthian pilasters. The central bay is corbelled out at the second and third storeys and is capped by a Baroque style pediment on the parapet. A pair of cast iron gates and a frieze give access to the foyer area. The gates were forged in 1890 by the firm of P A Weston of Melbourne.

The main stair has wide slate stairs and ornate cast iron balustrades with large wrought iron brackets. The first

storey landing gives access to the floor of the auditorium. The auditorium is the central area of the Salvation Army Temple and contains a large stage, seating area and a raised gallery to three sides supported by cast iron columns with Corinthian capitals. It is lit by two levels of stained glass windows. The auditorium is dominated by a fine Kauri pine barrel vaulted ceiling.

On the rooftop is located the attic photographic studio built in timber and created between c1895-1897. This was the home of the Salvation Army's Limelight Department, who used the attic for producing and colouring lantern slides and photographs. On one wall are stencilled the words 'Coloring Studio'. The attic was the location for the production of the 1900 multi-media presentation entitled 'Soldiers of the Cross'. 'Soldiers of the Cross' was a production that ran for about two and a half hours, used 200 lantern slides and about 3000 feet of film depicting the treatment of the early Christians in Rome.

In 1898 a purpose-built movie studio was added into the top floor at the rear of the building. It was lit from the top and sides by glass to provide adequate natural light for filming and included a dark room studio for editing films. The space is now considerably modernised and the original doorways have been bricked up. The west side of this area was occupied by offices, now incorporated into the stairwell. As the first major film production unit in Australia, the Limelight Department was commissioned to film the two major public events of Federation: the inauguration of the Australian Commonwealth in Sydney on January 1 1901 and the procession and flag raising of the first Federal Parliament at the Melbourne Exhibition Building on 9 May 1901.

How is it significant?

The Salvation Army Temple is of social, architectural and historical significance to the State of Victoria.

Why is it significant?

The Salvation Army Temple is socially significant as the focal point of the Salvation Army in Melbourne since it became the Australasian Headquarters in January 1895. The Salvation Army's newspapers the 'War Cry' and 'Young Soldier' were printed on machinery in the basement from 1895 until 1902. The building has a continuous association with charitable work, from its origins as the Young Mens Christian Association headquarters in 1890 to the continuing work of the Salvation Army in the centre of Melbourne today. The galleried auditorium demonstrates the Salvation Army's requirement for a meeting and rallying space.

The Salvation Army Temple is historically significant as the home of the Limelight Department. The Limelight Department successfully used glass slides as part of their music and oratory lectures all around Australia from the early 1890s. The success of the Limelight Department led to the establishment of the first viable commercial film production unit (1897) in Australia. The Salvation Army Temple was the site of the first Australian purpose-built film studio in February 1898. In 1901 the Salvation Army registered the first Australian film production company, the Australian Kinematographic Company. The building was the site for the 1900 production of 'Soldiers of the Cross', a hugely popular lantern slide and film presentation first shown in September 1900 to 4000 people at Melbourne Town Hall.

The Salvation Army Temple is architecturally significant as an example of the high Victorian style drawing extensively on the architecture of the French Second Empire. The range of window styles and sizes, the facade decoration of pediments and pilasters and the steeply raked flanking mansard roofs clearly mark the building as an excellent extant example of its type. The use of cast iron columns and beams internally to support the main staircase and the gallery to the auditorium demonstrates the gradual emergence of structural iron within high rise buildings in Melbourne.

## Permit Exemptions

### General Exemptions:

General exemptions apply to all places and objects included in the Victorian Heritage Register (VHR). General exemptions have been designed to allow everyday activities, maintenance and changes to your property, which don't harm its cultural heritage significance, to proceed without the need to obtain approvals under the Heritage Act 2017.

Places of worship: In some circumstances, you can alter a place of worship to accommodate religious practices without a permit, but you must **notify** the Executive Director of Heritage Victoria before you start the works or activities at least 20 business days before the works or activities are to commence.

Subdivision/consolidation: Permit exemptions exist for some subdivisions and consolidations. If the subdivision or consolidation is in accordance with a planning permit granted under Part 4 of the *Planning and Environment Act 1987* and the application for the planning permit was referred to the Executive Director of Heritage Victoria as a determining referral authority, a permit is not required.

Specific exemptions may also apply to your registered place or object. If applicable, these are listed below. Specific exemptions are tailored to the conservation and management needs of an individual registered place or object and set out works and activities that are exempt from the requirements of a permit. Specific exemptions prevail if they conflict with general exemptions.

Find out more about heritage permit exemptions [here](#).

### **Specific Exemptions:**

#### **General Conditions:**

1. All exempted alterations are to be planned and carried out in a manner which prevents damage to the fabric of the registered place or object.
2. Should it become apparent during further inspection or the carrying out of alterations that original or previously hidden or inaccessible details of the place or object are revealed which relate to the significance of the place or object, then the exemption covering such alteration shall cease and the Executive Director shall be notified as soon as possible.
3. If there is a conservation policy and plan approved by the Executive Director, all works shall be in accordance with it.
4. Nothing in this declaration prevents the Executive Director from amending or rescinding all or any of the permit exemptions.

Nothing in this declaration exempts owners or their agents from the responsibility to seek relevant planning or building permits from the responsible authority where applicable.

#### **Exterior, excluding the main facade.**

- \* Minor repairs and maintenance which replace like with like.
- \* Installation and removal, contained to existing areas such as the roof, of extraneous items such as air conditioners, pipe work, ducting, wiring, signage, antennae, aerials etc, and making good.
- \* Installation or repair of damp-proofing by either injection method to rendered brickwork or grouted pocket method to face brickwork.
- \* Installation, removal or replacement of grilles, bars and security locks to doors and windows.

#### **Interior, excluding the auditorium, the main vestibule and front attic studio.**

- \* Installation or removal of lightweight partitioning provided that the installation does not damage existing skirtings and architraves.
- \* Removal of paint from originally unpainted or oiled joinery, doors, architraves, skirtings and decorative strapping.
- \* Installation, removal or replacement of carpets and/or flexible floor coverings.
- \* Installation, removal or replacement of curtain track, rods, blinds and other window dressings.
- \* Installation, removal or replacement of hooks, nails and other devices for the hanging of mirrors, paintings and other wall mounted artworks.
- \* Refurbishment of bathrooms, toilets and or en suites including removal, installation or replacement of sanitary fixtures and associated piping, mirrors, wall and floor coverings.
- \* Installation, removal or replacement of kitchen benches and fixtures including sinks, stoves, ovens, refrigerators, dishwashers etc and associated plumbing and wiring.
- \* Installation, removal or replacement of ducted, hydronic or concealed radiant type heating provided that the installation does not damage existing skirtings and architraves and provided that the location of the heating unit is concealed from view.
- \* Installation, removal or replacement of electrical wiring provided that all new wiring is fully concealed and any original light switches, pull cords, push buttons or power outlets are retained in-situ. Note: if wiring original to the place was carried in timber conduits then the conduits should remain in-situ.

- \* Installation, removal or replacement of bulk insulation in the roof space.
- \* Installation, removal or replacement of smoke detectors.
- \* Installation, removal or replacement of grilles, bars and security locks to doors and windows

Construction dates        1890,  
 Architect/Designer        Billing & Son,  
 Heritage Act Categories    Registered place,  
 Hermes Number            701  
 Property Number

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## History

(History prepared by Gayle Jennes, March 2000, Monash University Public History Student)

### Early use of the site

The site at 69 Bourke Street was used for various purposes until the present substantial building was constructed in 1890. The site was originally occupied at various stages by a private hospital, a chemist, a cafe and a dentist as well as several types of shops (The story of the Melbourne City Temple Corps and its Salvation Forces 1883-1987, 1995). From about 1881 to 1889 three theatres occupied the site - the Novelty Theatre (1881), Hudsons Theatre (1882-1884) then the Nugget Theatre (1886-1889). It also appears to have been the site of a Polytechnic Institute (Newnham, 1985 p.44).

The YMCA purchased the site and a notice of intent to build the present structure was issued on February 18 1890 (MCC Building Permit Reg. No. 4334). The builder was H. Maxwell of Burke Rd. Hawthorn. The building was designed by Billing and Son in conjunction with Oakden, Addison and Kemp for the Young Men's Christian Association.

The land cost 30,000 pounds with building costs of 25,000 pounds. (The story of the Melbourne City Temple Corps and its Salvation Forces 1883-1987, 1995, p.5) The foundation stone was laid April 22 1890 by the Governor of Victoria, the 7th Earl of Hopetoun (1860-1908) who was to become the first Governor General of the new Commonwealth of Australia. The YMCA occupied the building from 1891 until 1894 when it was forced to sell up due to financial difficulties.

### Occupation by Salvation Army

In October 1894, The Salvation Army purchased the property for 19,500 pounds with a deposit of 2,000 pounds and the balance to be paid in 10 years. On January 24 1895 at 3pm, Commissioner T Coombs unfurled the Salvation Army flag and dedicated the new building (Melbourne's Salvation Army Heritage, 1996, p.9). There followed five days of celebration culminating in a big demonstration and a floating off of the Corps on Monday 28 January 1895 (The story of the Melbourne City Temple Corps and its Salvation Forces 1883-1987, p.44).

### The Salvation Army in Victoria

The Salvation Army was founded by a Methodist minister, William Booth (1829-1912), in 1865 in the slums of East London. He preached the Gospel to the poor and underprivileged and by 1867, his pioneering work had developed into a ministry offering basic schooling, reading rooms, soup kitchens and relief aid to the destitute. He was ably aided by his wife, Catherine Booth, who played an active role in determining the direction and role of the Salvation Army and firmly established equality for women in the Salvation Army. By 1878, the work of the Salvation Army had spread beyond London, and had been organised along military lines with William Booth assuming command as the 'General'.

In 1882, Major James and Alice Barker were appointed to establish the Salvation Army's work in Australia. The following year, James Barker, established a halfway house for discharged prisoners in a small house in Lygon Street Carlton. His work in this area led to the formation of the Prison-Gate Brigade, with Salvation Army officers dedicated to helping ex-prisoners find accommodation and jobs. By December 1883, larger premises were needed and the service moved to Argyle Place, South Carlton. In its first four years of operation, the Melbourne

branch of the Prison-Gate Brigade helped nearly 4,000 men and served over 82,000 meals. By early 1884, a "Fallen Sisters Home" had been set up for discharged women prisoners, prostitutes and female drug addicts. In its first twelve months of operation, the Fallen Sisters Home helped over 300 women (The Early Days in Australia, nd).

The Salvation Army continued to expand its services to the community by providing help to homeless children, aged care for men and assistance for single mothers. It established several homes, shelters and rural farms to run its programs and established a free employment service in 1889 with about a 90 per cent success rate of finding employment for job seekers (The Early Days in Australia, nd).

In 1891, Captain Joseph Henry Perry (1864-1943) was in charge of the Salvation Army Prison-Gate Home at Ballarat and he had established a commercial photographic studio in Ballarat to add to the income of the Home. Perry purchased a 'bi-unial' projector for limelight views that used a gas heated lime block (limelight) to illuminate the slide.

The founder of the Salvation Army, General William Booth was scheduled to visit Australia in 1891. Just before the visit, the Special Projects Officer, Major Frank E. Barritt, happened to visit to Ballarat and inspect the Home. Perry had been preparing lantern slides for advertising in the Ballarat streets every Saturday night as a way of generating revenue. Whilst at the Home, Barritt inspected Perry's lantern and its workings and saw the potential for advertising the founder's visit. Almost immediately, Captain Perry was called to Melbourne with his lantern and was instructed to advertise the General's meeting ('A Lamplighter's experience', September 1894). The success of the advertising brought huge crowds to the Royal Exhibition Buildings on 18 September 1891 in Melbourne to hear the General's lecture (General Booth visited Melbourne, 1891).

The first public showing of lantern slides used by the Salvation Army as part of a religious lecture occurred on Boxing Day 1891 at South Melbourne. Audiences listened to a lecture about social work entitled 'Darkest England' and were treated to views of prominent Salvation Army personnel such as the General and Mrs Booth and Colonel Kilbey as well as shots of London pickpockets, English social scenes and a Melbourne opium den ('Darkest England at South Melbourne', January 1892). The formula that was to continue for these lectures included hymns, songs and a procession.

After the successful trial of using lantern slides integrated into a lecture, the Salvation Army decided to set up a special department dedicated to the production and showing of slides for further Salvation Army lectures. Called the Limelight Department, it was to be overseen by Major Barritt with Captain Joseph Perry as its secretary and equipment operator.

A service held in the Temperance Hall in Russell Street Melbourne was typical with a large canvas screen strung up at the front with Captain Perry set up his projecting apparatus. As soon as the gas lights were lowered, the screen and lantern were in constant use as Perry projected the words of songs onto the screen and interspersed these with scenes from the Bible to help illustrate the lecture (Major Barritt in Melbourne, 1892). Major Barritt stated that "if worked on spiritual lines the limelight is a magnificent agency for soul-saving, money-raising and extending the kingdom" (Barritt, 1892).

#### The Limelight Department

It is thought that Major Barritt and Captain Perry operated from the headquarters building at 75 Exhibition Street Melbourne until the current site at 69 Bourke Street Melbourne became available in 1895 (Cox, 16 March 2000). Situated in the attic at the front of building, it included a coloring studio where slides and eventually films were hand colored. There was a special dark room with a red light window which is still apparent. The walls appear to have been covered in brown paper to seal out unwanted light. Skylights are apparent in the roof structures but are now covered in corrugated iron. There was an operating room and an etching room with processing equipment.

On July 23 1892, Major Barritt left for Tasmania (Barritt Leaves, July 23 1892). By September 1894 Perry had travelled nearly 30,000 miles, delivering over 520 lectures and showing his lantern slides ('A Limelighter's experience', September 1901). By 1896 he had successfully delivered the message of mercy and salvation all over Australasia using one limelight lantern and about 300 lantern slides.

William Booth's son, Herbert Booth arrived in Melbourne in 1896 to assume the Australasian command of the Salvation Army. He strongly supported the work of the Limelight Department and directed that illustrated songs be undertaken by the Limelight Department using lantern slides ('Science of Salvation' September 1901). In 1897, with support from the new commandant, Perry purchased a cinematographe for film making (Long,

1994). After a number of failures, Perry successfully filmed a Melbourne street scene in 1897 and proved his ability as a film maker. One of his early successes was 'Wood-chopping at the Metropole' ('Science and Salvation, September 1901).

About this time, Mrs Booth delivered her lecture on Slum Work using about 120 lantern slides. This success led to the Commandant's social lecture using 200 lantern slides and about 2000 feet of film. It was a lecture about the social work of the Salvation Army and social work activities were described. It showed the Salvation Army Congress of March 24 1898 with cadets in training ('Science and salvation September 1901).

At this stage in film development, reels were only about 100 feet long so there was a break between each reel which allowed for slides, singing or a lecture.

By this time, the Limelight Department had outgrown the space and facilities of the attic so Herbert Booth authorised the construction of a purpose built studio on the flat roof section at the rear of the building. It had a large glass wall along the outer side with a glass roof section. On the west side of this studio was the dark room with processing racks and tanks and on the east side was the head office of the Limelight Department. In February 1898, the completed studio was fitted out with a professional cine camera, a Lumiere cinematographe. Two full-time assistants were employed to prepare life-model slides and films. A scenery painter was kept busy preparing the backgrounds for the slides (Long, April 1994).

By August 1898 Captain Perry spoke about setting up a capital stock of lantern slides on Army subjects so that they would not have to purchase or use outside pictures. He also spoke about the acquisition of a graphophone to record addresses and musical selections and songs. ('The Triple Alliance', August 1898). The Triple Alliance was named for the use of three types of technology to spread the message of salvation to the audience. Firstly, lantern slides were used then film was introduced and lastly the graphophone (precursor of the phonograph) was used to record and play back lectures and songs to the audience. This saved the lecturer from the repetitive recounting of the presentation during the lecture. Slides and films were keyed so that the operator knew when to start and stop the recording. By 1901 the Salvation Army owned three or four bioscopes, thousands of feet of film, triple and bi-unial lanterns, a kinematographe camera, machinery for printing, developing film and about ten phonographs ('Science and salvation' September 1901).

As the use of technology increased, it became necessary to have larger groups touring, so Biorama Companies were started. By June 4 1904, three companies were touring: the Biorama Company (under the direction of Captain Brodie); the New Biorama Company (under the direction of Adjutant Cook) and the New Bioscope Company (under the direction of Ensign Weisbach). Musicians, singers, operators and lecturers formed the group and they wore distinctive uniforms. The Heritage Centre of the Salvation Army in Melbourne, holds the only known example of a Biorama jacket. The jacket held was worn by John Thomas Freeman around 1907 and is in a delicate condition in storage in the Salvation Army Heritage Centre.

By May 8 1909, the Limelight Department possessed about 35 film projectors, 7 cameras, 15 operators and 35 employees with departments in Sydney, Christchurch, Brisbane and Adelaide (unpublished notes).

In about 1909 James Hay was installed as the new Commissioner and proceeded to disband the Limelight Department as he felt that:

'It may be argued that the cinema was surrounded with pious hopes, that the still or motion picture would make great impressions. Alas for that hope! Money-makers from the showmen of the entertainment world swept it off its moral base and into the habitation of all manner of unclean things ' (Hay, 1951, p.165).

Joseph Perry resigned in 1909 and the Department rapidly wound down from 33 employees to just 6 in 1910. It was closed permanently in 1910. Until this date it remained the pre-eminent production unit in Australia ( Shirley and Adams, 1983). About 1920 the film studio was altered to become the Staff Band practice room. The darkroom was removed and is now a stairwell. The Limelight Department Head Office on the opposite side of the studio became a Local Officers Room around 1912 and is now a stairwell.

The original entrance to the attic space is now a lift motor room. Access is now difficult and somewhat awkward via corrugated iron roofing and stepping down into the attic space through a half closed off doorway cavity. Once in the attic, it is necessary to step carefully to avoid missing and loose floorboards. The attic space was modified around the mid 1960's. At that time a publicity department filmed segments including the Red Shield Appeal

advertisements. By this time access was via a covered walkway over the roof and in through a doorway now partly obscured (Smith, 15 March 2000).

#### Major films of the Limelight Department

The Limelight Department produced an incredible array of diverse films and lantern slides in a relatively short space of time with limited equipment and staff. These ranged from religious melodramas to documentaries and social event recordings of important events of Federation. Perry filmed the first recorded funeral in Australia and took film of every day street scenes and activities. A number of these were commissioned works by governments and private companies. By 1909, the Limelight Department had produced over 300 films (Long, April 1994). Some of the major works are described below:

#### Soldiers of the Cross

This important multimedia work was advertised as a lecture and ran for some two and a half hours. Over a twelve month period it was written, illustrated and produced by the Commandant, Herbert Booth who also spent considerable time arranging the scenes for this epic production. Careful research was undertaken by Booth to show the customs and costumes of the Roman period in his settings. 200 lantern slides were produced and hand coloured and about 3000 feet of kinematographe film were used. The lecture dealt with the treatment of the early Christians in Rome and was designed to influence contemporary Christians so that they would 'emulate the example of these early saints' ('Science and Salvation' September 1901).

'Soldiers of the Cross' is not considered to be a feature film as each reel ran for only about 90 seconds and the reels were not screened in a continuous sequence. A feature film is considered to run for at least 5000 feet and to have a continuous story line (Soldiers of the Cross, nd). Rather, the films and slides were used as part of an integral multi-media presentation including song, hymn and lecture. The lantern slides used for the 'Soldiers of the Cross' were of a very high standard both in composition and quality. Although none of the films have survived it is thought that some of the slides and films were overseas productions (Long, August 1994).

The majority of the sets for 'Soldiers of the Cross' were filmed at the Murrumbeena Girls Home on Dandenong Road, Murrumbeena. Large decorated, canvas sheets were strung across the tennis courts for the backdrops. Other scenes were shot in the life-model studio at 69 Bourke Street and outside at the rear of the building. Soldiers of the Cross was first shown to the public on the 13 September 1900 to over 4,000 people at the Melbourne Town Hall ('Soldiers of the Cross' September 22 1900, p9).

#### Inauguration of the Commonwealth

January 1 1901 was the date of the declaration of the new Commonwealth of Australia, the signing of which took place at Centennial Park in Sydney. The Salvation Army was commissioned by the New South Wales government to film the procession and the signing ceremony. It is a valuable record of those present and of the procession and celebrations for Federation. Fixed cameras were set up in several locations to film elements of the procession and signing. It was the first time that multiple camera coverage had been used (Long, 1992).

#### Procession and flag raising for opening of the first Federal Parliament

The Salvation Army was commissioned by the Government to film the arrival of the Duke and Duchess of York at St Kilda pier on the paddle steamer Hygeia on the 6 May 1901. They also filmed the procession from the pier. On the 9 May 1901 the Salvation Army filmed the procession to the Royal Exhibition Buildings in Melbourne for the opening of the first Federal Parliament of the new Commonwealth of Australia. It was too dark to film inside so Perry shot the unfurling of the flag on the top of the building (Long, 1988).

Royal visit of the Duke and Duchess of York to New Zealand in 1901. This film ran for about 56 minutes and is the oldest surviving film in New Zealand (Long, December 1995 p.14)

#### Contextual History:

From its earliest times, the Salvation Army has maintained a charter of assisting people to find food, shelter and employment. The book Darkest England and the Way Out, written by The Salvation Army's founder and the first General, William Booth, details a comprehensive plan designed to assist the poor, homeless and unemployed.

The famous Cab Horse Charter resulted from William Booth's observations that the horses which pulled the London cabs in the 1800s were provided with food, shelter and work. He was determined to ensure that these most basic of needs were also provided to men and women.



(source: <http://users.dx.com.au/wearne/onehundredyears.htm>)

The Salvation Army of Australia was founded in Adelaide in 1880 by John Gore and Edward Saunders. This was 15 years after the original founder William Booth marched his first followers through the slums of England. The Salvation Army opened the first labour bureau in the United Kingdom in 1890, a time of great distress due to unemployment.

In Australia, the 1890s also saw the establishment of The Salvation Army's first Australian job-finding bureau, opened in Victoria in response to a period of depression and high unemployment. By 1901 the Salvation Army in Australia had developed a large membership of 31,100. The Army was evangelistic, worked amongst the poor and the outcasts of society and preached the Gospel. Before the turn of the century the Army became a separate denomination as it was perceived that the established churches were not prepared to receive 'ragged converts'. In order to train cadets to take office it was essential for improved training facilities to be found. In 1901 a new co-educational training garrison was built in Victoria Parade. This was a Federal training centre for cadets from all over Australia and New Zealand. The Salvation Army's territories were divided in 1913 and the building in Victoria Parade became the Southern Territory Training College. Cadets stayed at the college for 10 months training. They learnt theology, were trained to conduct meetings and lead bible study as well as sell the War Cry periodical in hotels. Men and women received the same training although the college was segregated. Married accommodation was not provided until 1961.

(From file notes drawn from manuscript on file by Barbara Bolton, c1980)

Regarding the absence of lifts:

In the late 1880s only three other cities in the world had a public supply of hydraulic power - London, Liverpool and Hull. The Melbourne Hydraulic Power Company was formed in 1886, and was authorised by Parliament to spend \$85,000 laying 11 kilometres of mains through the city. By July 1889 the trunk main had reached Parliament house. By the end of the same year 70 lifts had been connected (perhaps half were goods lifts) and by the middle of 1890 250 were connected (Melbourne, The City's History and Development, M Lewis p 97).

The New Zealand Insurance Company (now South Australian Insurance Building) finished in 1887 (three years before YMCA) had a 7ft well shaft left open for the later installation of a passenger lift (Builders and Contractors News, 15 October 1887 p 366).

Associated People: Billing & Son architects

## Extent of Registration

### NOTICE OF REGISTRATION

As Executive Director for the purpose of the Heritage Act, I give notice under section 46 that the Victorian Heritage Register is amended in that the Heritage Register Number 436 in the category described as a Heritage place is now described as :

Salvation Army Temple, 65-73 Bourke Street, Melbourne, Melbourne City Council.

#### EXTENT:

1. All the buildings and structures being B1 Salvation Army Temple building as marked on diagram 436 held by the Executive Director.
2. All the land marked L1 on Diagram 436 held by the Executive Director being described in Vol. 1255 Fol. 872 being part of Crown Allotment 17, Section 9 in the Parish of Melbourne North.

Dated 13 March 2001

RAY TONKIN  
Executive Director

[Victoria Government Gazette G 11 15 March 2001 p.413]

*This place/object may be included in the Victorian Heritage Register pursuant to the Heritage Act 2017. Check the Victorian Heritage Database, selecting 'Heritage Victoria' as the place source.*

*For further details about Heritage Overlay places, contact the relevant local council or go to Planning Schemes Online <http://planningschemes.dpcd.vic.gov.au/>*