

**HERITAGE ASSESSMENT FOR SCHEDULED HERITAGE BUILDING:
FORMER MĀORI HILL PRESBYTERIAN CHURCH**



Google Streetview, September 2020.

PROPERTY INFORMATION

Temporary 2GP Heritage Schedule Site Number	BX023
Address	580 Highgate, Māori Hill, Dunedin
Other Building Name	Highgate Presbyterian Church
Located within a Heritage Precinct	No
HNZPT List Reference & Description	N/A
Heritage Covenant	No
Building Use at Time of Record	Church
Condition of Property	Understood to have a low seismic rating

SUMMARY OF HERITAGE SIGNIFICANCE ASSESSMENT

Historic/Social	Meets criteria
Spiritual/Cultural	Meets criteria
Design	Meets criteria
Technological/Scientific	Does not meet criteria

RECOMMENDATION:

The building meets one or more of the significance criteria from Policy 2.4.2.1.b and is recommended for inclusion in Appendix A1.1 of the 2GP.

RECOMMENDED PROTECTION

[Tick]	Features	Details
✓	Building envelope	Entire external building envelope
	External/ancillary elements	
	Internal elements and/or rooms	Not considered as part of this desktop assessment. Owner may nominate interior elements for protection
✓	Excluded elements	Hall and extension to the northwest dating from 1997

STATEMENT OF SIGNIFICANCE

The Māori Hill Presbyterian Church has heritage significance to Dunedin. The Inter-War Gothic style building was erected to the design of DG Mowat in 1920-22. It has historical and social significance for its association with the interwar growth and development of the Presbyterian Church in Dunedin. The church, which was used up until 2016, has spiritual and cultural significance as a place of worship and community. It also has design significance and community value as an Inter-War Gothic style building that retains a high level of exterior authenticity and integrity and is a local landmark on the Māori Hill skyline.

Māori Hill Presbyterian Church is comparable to scheduled heritage buildings within Dunedin of a similar type and period. Compared with other scheduled buildings, the church meets the threshold to be included on the district plan heritage schedule.

HISTORICAL SUMMARY

Architectural Period	Interwar (1914-1939)
Style	Inter-War Gothic
Era/Date of Construction	1920-22
Architect/Designer/Builder	DG Mowat, architect; William McLellan, builder
Historic Use & Cultural Associations	Presbyterian church
Primary Construction Materials	Concrete, face brick, render, steel-framed windows, slate
Notable Architectural Characteristics	Buttresses, gablet style roof vents, lancet windows, rose window

Previous site development

Māori Hill as a borough developed in the late nineteenth/early twentieth century. The area was originally surveyed into 10-acre sections. The Māori Hill borough was formally established in 1876. The establishment of the electric tram in 1900 opened up the area for further suburban development. As the population increased, so did the community services.¹

Churches in the hill suburbs generally developed in the late nineteenth and early twentieth centuries, as transport networks developed and suburbs grew. In Māori Hill, the Baptists opened the first church in 1895, and the Presbyterians were the second to open a church.² The churches built during the first two decades of the twentieth century tended to be designed by Dunedin's "'second wave' of distinguished architects."³ The Māori Hill Presbyterian Church was one of only three new Presbyterian churches built in urban Dunedin in the interwar period.⁴ Charles Croot, in his survey of Dunedin churches, writes that '[w]ith significantly less church building taking place in this era of retrenchment and slump, architects had few opportunities to display their talents. One who did was David Mowat, who designed the Māori Hill Presbyterian Church (1922 [sic]), the St Andrew's [street] Church of Christ and the new Emmanuel Church at Sawyers Bay (1933).'⁵

The Māori Hill Presbyterian Church was founded in 1904 as a mission station of Knox Church. The first church opened in Sim Street in March 1905, designed by architect JL Salmond.⁶



The JL Salmond designed church on Sim Street (Reproduced from "' Spring up, Oh well!': the jubilee record of the Māori Hill Presbyterian Church, 1905-1955,' [Dunedin, the church, 1955], p. 72.)

In 1906, congregation members approached the Dunedin Presbytery to request that the church be made a separate charge. The Rev William McDonald was inducted as the first minister in May 1907; he was succeeded by the Rev HH Barton in 1911.

¹ Smallfield and Heenan, pp. ix and x.

² Charles Croot, *Dunedin Churches Past and Present*, Otago Settlers Association, Dunedin, 1999, p. 16.

³ Croot, p.18.

⁴ Croot, p. 19. The other two were Opoho and Waverley, both built in 1937. Both Māori Hill and Opoho churches were replacements of earlier buildings.

⁵ Croot, p. 20.

⁶ Smallfield and Heenan, p.71.

The current church site was purchased in 1917, and the existing house was temporarily used as a children's home during the flu epidemic.⁷

Building design and construction

The site for the future church was on the prominent intersection of Highgate, Drivers Road, and Balmacewen Road, the community centre of the hill suburb.⁸ The *Otago Daily Times* wrote 'The site already secured at the head of Drivers Road was a magnificent one. It had cost a large sum, and it was fitting that there should be erected on it a church worthy of the site, and worthy of the great cause for which it was used.'⁹

The church design represents the Gothic style that defined the essential 'churchiness' in the late nineteenth and early twentieth centuries.¹⁰ Māori Hill Church represents the Gothic churches built within the budget constraints. Miles Lewis writes that

'Colonial conditions... helped modify the austerity of Presbyterianism. Increasing wealth among Presbyterians and competition with other Protestant denominations encouraged the building of grand churches, especially during the building boom of the 1870s and 1880s, and led to the introduction of organs, hymn-singing and choirs...many of the earlier churches...were replaced by large and impressive Gothic buildings.'¹¹

In its prominent position and design the Māori Hill Presbyterian Church asserts its primacy. Although built without the spire, which would have emphasised its status, the church presents a confident face to the street. An element of competition for status can be seen in the position of the Māori Hill Presbyterian Church diagonally opposite the more modest 1908 Methodist Church. The Māori Hill Church has a similar architectural status to the Roslyn Presbyterian Church at the southern end of the Highgate ridgeline. The 1904 JL Salmond-designed former Roslyn Presbyterian Church is listed as a Category 2 historic place by Heritage New Zealand Pouhere Taonga.¹²

Convener of the building committee Walter Wright moved that the 'plan in its general outline be adopted' and that the committee go ahead as soon as the Deacons' Court was satisfied with the finances. The Gothic-style church provided accommodation for 500 people on the ground floor, designed to allow transepts to be added to accommodate a further 150.¹³ The meeting agreed with the resolution, with an additional motion by Miss WA Valentine that the committee consider the desirability of erecting a spire instead of the proposed

⁷ *Otago Daily Times*, 17 August 1918, Page 12

⁸ Jane Smallfield and Brian Heenan, *Above the Belt: A History of the Suburb of Maori Hill*, The Maori Hill Charitable Trust, Dunedin, 2006.pp.24-26.

⁹ *Otago Daily Times*, 8 August 1919, Page 2

¹⁰ Christine McCarthy "'Against 'Churchianity': Edmund Anscombe's Suburban Church Designs,' in *Architectural History*, 2009, Vol. 52 (2009), p. 189.

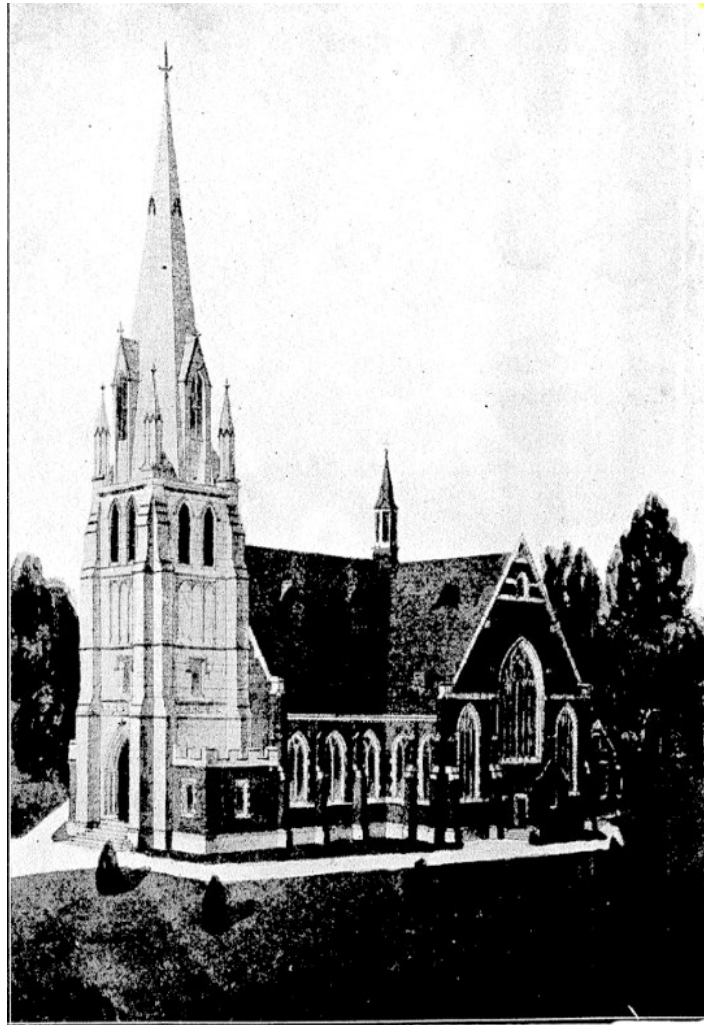
¹¹ Cited by Christine McCarthy "'Against 'Churchianity': Edmund Anscombe's Suburban Church Designs,' in *Architectural History*, 2009, Vol. 52 (2009), p. 171.

¹² [Welcome to Heritage New Zealand](#) List No. 3377.

¹³ *Otago Daily Times*, 8 August 1919, Page 2

tower. Mr WL Craig noted the growth of the suburb and the prospective growth of John McGlashan College.¹⁴

W McLennan's tender of £8,998 was accepted. A donation of £3,500 enabled the work to go ahead. The old building on the site was taken down and re-erected on the site at the back of the old church to be used for Bible classes, Sunday School, the Ladies' Guild and other purposes.¹⁵



THE NEW MAORI HILL PRESBYTERIAN CHURCH, NOW IN COURSE OF ERECTION
(Mr D. G. Mowat, architect).

Otago Witness, 15 June 1920, Page 38 (Supplement)

The original concept was for a 120 ft tower and spire above the main entrance on Drivers Road, as shown in the illustration above.¹⁶

¹⁴ *Otago Daily Times*, 8 August 1919, Page 2

¹⁵ *Evening Star*, 23 August 1920, Page 2

¹⁶ *Otago Witness*, 14 March 1922, Page 41

Building started in April/May 1920.¹⁷ The foundation stone of the new church was laid on 16 September 1920 by the Rev Henry Barton. The *Otago Witness* described the site as a 'central and commanding half-acre.'¹⁸ The ceremony was attended by a large gathering, including members of the Presbytery and boys from John McGlashan College. The intention was to erect only the auditorium and the tower at an estimated cost of £10,500.¹⁹

The church was officially opened on 9 March 1922, without the planned tower. At the opening service, Rev Barton dedicated the 'noble and beautiful house unto the service of Almighty God and of the community in which we dwell.' He noted that the purposes of public worship were heightened by the memorials within the church including hymn boards (dedicated to John Omand and John Leslie), the baptismal font (dedicated to James Passmore, a former congregation member, former Māori Hill mayor), and the Communion table (dedicated to James Leslie, killed at Passchendaele).²⁰ The *Otago Witness* wrote that the church seemed 'destined to stand long as an eloquent witness to the faith and vigorous self-sacrifice of the people of the congregation and as a challenge to the whole community to give heed to the vital truth for the propagation of which the church has been erected.'²¹ Attending church, as well as being 'an overtly spiritual act', also 'served an important social function, bringing a community together.'²²

The *Evening Star* described the site as 'one of the finest sites in Māori Hill, and indeed one of the finest anywhere in the city.' The reporter also noted that 'although the plan is not yet completed, the building is already the outstanding architectural feature of the district', describing the interior in detail. The writer noted that the community had contributed to the building: The Young Ladies' Bible Class gifted the leadlight in the east transept window; the Columba College staff and girls contributed to the minister's vestry furniture and the pulpit; John McGlashan College contributed to the pulpit and the panelling around the tower; Mrs Jessie Steven's legacy funded the church bell.²³

Designed in a conventional Inter-War Gothic style, the church has a Greek Cross plan form with gabled roofs and a single-storey entrance porch on the main, north-east elevation (for the sake of simplicity, referred to as the north elevation). Gabled vents with cusped bargeboards are set high on the roof, and there is a rose window in the façade where the tower was to have been.

Gothic-style steel casement windows were glazed with cathedral glass. A cellar provided storage space and room for installing a heating system.²⁴ Architectural historian Hardwicke Knight writes that Māori Hill

¹⁷ *Otago Daily Times*, 19 April 1920, Page 4

¹⁸ *Otago Witness*, 5 October 1920, Page 6

¹⁹ *Otago Witness*, 5 October 1920, Page 6

²⁰ *Evening Star*, 13 March 1922, Page 8

²¹ *Otago Witness*, 14 March 1922, Page 41

²² Alison Clarke, 'The Presbyterian way of life in nineteenth-century New Zealand', Paper presented to the Presbyterian Research Network, Dunedin, 15 October 2009, <https://www.presbyterian.org.nz/archives/presresnetworkoct09.pdf> accessed 19 December 2024.

²³ *Evening Star*, 10 March 1922, Page 3

²⁴ *Otago Witness*, 14 March 1922, Page 41

Presbyterian Church is 'worth comparing with Anderson Bay and Roslyn Presbyterian Churches as variants of a similar style of building.'²⁵



The north elevation of the Māori Hill Presbyterian Church when it was completed
(<https://www.odt.co.nz/opinion/100-years-ago/maori-hill%E2%80%99s-new-church-opens>, accessed 20 December 2024)

The glory of the Gothic Revival style was in the nineteenth century.²⁶ In Dunedin, First Church (1868-1875), Knox Church (1876), and St Joseph's Cathedral (1878-1886) represent the pinnacle of Gothic Revival Ecclesiastical architecture. St Paul's Cathedral (1919) is Dunedin's outstanding twentieth-century example. Mowat was interested enough in the style to present a paper on the origins of the style to the Otago Branch of the New Zealand Institute of Architects in June 1915, although he did not discuss the use of the style in

²⁵ Hardwicke Knight, *Church Building in Otago*, Hardwick Knight, Dunedin, 1993, p. 53. Note both Andersons Bay Presbyterian Church and Roslyn Presbyterian Church are listed with Heritage New Zealand as Category 2 historic places. <https://www.heritage.org.nz/list-details/9695/Listing> and <https://www.heritage.org.nz/list-details/3377/Roslyn%20Presbyterian%20Church>.

²⁶ Richard Apperly, Robert Irving, Peter Reynolds, *A Pictorial Guide to Identifying Australian Architecture: Styles and Terms from 1788 to the Present*, Angus & Robertson, Sydney, first published 1994, reprint 2002, p.120.

New Zealand, beyond noting that ‘within recent years it has been proposed to apply the terms Christian or Church or Ecclesiastical to this style or architecture, on account of the marked extent to which it has been employed in Christian churches.’²⁷ Writing in the Australian context Apperley et al note that by the end of the nineteenth century, it was clear that a building in a style that required reproduction or imitation of the wondrous complexities of medieval architecture was likely to be too expensive, to take too long to build, and to need craftsmanship of an order no longer readily available.’²⁸ Architects turned to the ‘less correct”, more flexible and cheaper adaptations of the Gothic style. Simple brickwork with stucco dressings often took the place of expensive, dressed stone.’²⁹

Knight writes that ‘[e]very designer and building of a church had a background of essential skills, but perhaps the biggest influence was his experience of the work of others. His own idea of tradition in ecclesiastical architecture was formed by all the churches he had studied. In designing, he had to consider the people he hoped to please, which meant recognising that they also had a previous experience of churches. It will be observed by anyone who travels widely in Otago that there are no two churches quite alike. When a small wooden church was put up, and later when it was replaced by a more elaborate building, the aspirations of individuals in the community the enterprise of clergy and wealthy patrons, the availability of money, materials and labour, all combined to make each new church unique within its environment.’³⁰

The contribution to the church reflects the value of the building to the community. Academic, critic and researcher focused on New Zealand architectural history, Bill McKay writes that ‘Churches are not only places of worship; they are places for baptisms, betrothals and burials – the important rituals of life, both spiritual and secular...Churches are key elements of our communities, culture and townscapes; they are usually of heritage significance, frequently of historic importance and often of great architectural merit. But churches are such familiar sites in the New Zealand landscape that we generally take them for granted.’³¹ He writes that ‘the history of church construction in New Zealand is tied to the wider settlement and development of the nation. In Pākehā society, churches were often constructed for social reasons as much as for ecclesiastical need. They served to provide gathering places at the hearts of communities.’ ‘The history of our churches reflects the history of our culture – their story is the story of us.’³² McKay continues ‘...although churches are primarily places of worship, wider communities value these buildings and feel a sense of ownership, since churches have such a prominent place in urban and in rural settings, often defining a sense of place in a country that is young architecturally.’³³

²⁷ D G Mowat, ‘Gothic Architecture’, A paper read by D. G. Mowat, before the Otago Branch, June 1915, *Journal of the Proceedings of the New Zealand Institute of Architects*, 1916, 3(7), pp. 81-94.

²⁸ Apperley et al, p. 120

²⁹ Apperley et al, p. 120.

³⁰ Knight, p. 19.

³¹ Bill McKay, *Worship: A History of New Zealand Church Design*, Godwit, 2015, p. 6.

³² McKay, p. 7.

³³ McKay, p. 10.

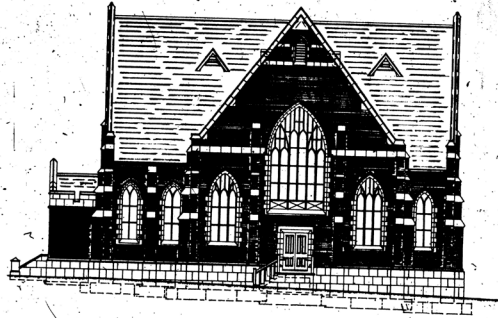
PROPOSED NEW PRESBYTERIAN CHURCH MAORI HILL

SHEET N° 4

Scale 1/4" TO ONE FOOT



FRONT ELEVATION (TO DRIVERS RD)



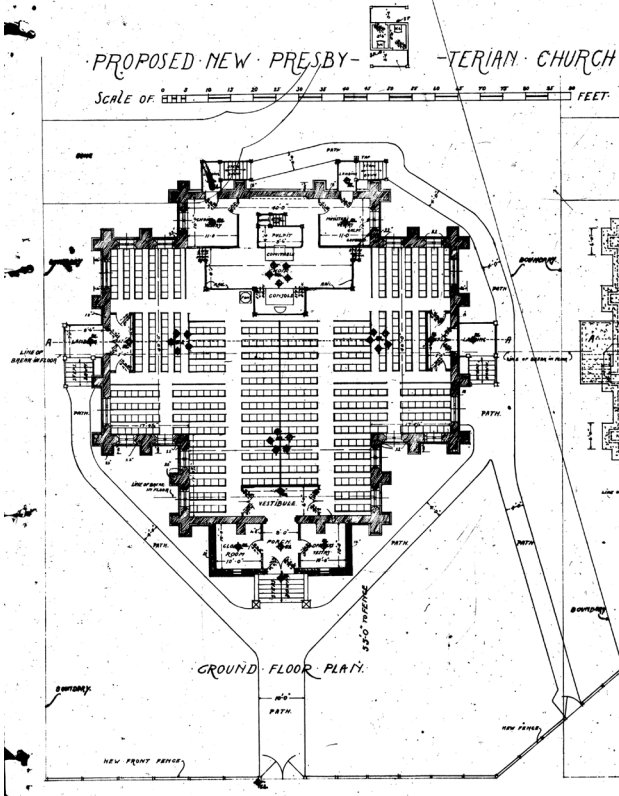
WEST ELEVATION

B. E. HUNTER ARCHT.
RECH/170/17
251 CANTON LANE BLDG
JANUARY 1920.

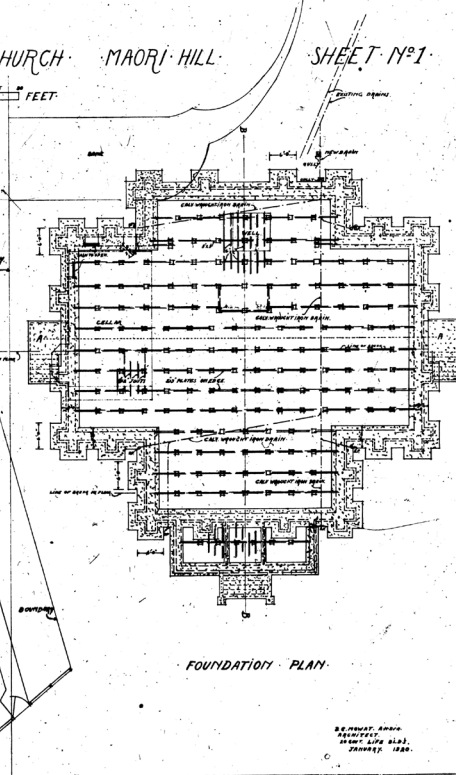
PROPOSED NEW PRESBYTERIAN CHURCH MAORI HILL

SHEET N° 1

SCALE OF 1/4" = 10 FEET



GROUND FLOOR PLAN



FOUNDATION PLAN

B. E. HUNTER ARCHT.
RECH/170/17
251 CANTON LANE BLDG
JANUARY 1920.

DCC Plans

As can be seen from these drawings the tower was not a feature of the plans lodged with DCC in 1920.

Later history and development

The church had significant ongoing links to the surrounding community – particularly Columba College and John McGlashan College, as Barton’s replacement, Rev Arthur Charles Weymouth Standage (1881-1964), pointed out on his induction in May 1923.³⁴

In the mid-late twentieth century, the geographical patterns of business and retail in Māori Hill declined as central city malls and supermarkets drew away their trade. The busy traffic discourages connection, making the intersection ‘quite unfriendly and at peak times downright hostile to foot traffic.’³⁵



Māori Hill Presbyterian Church in 1955 (C. J. Leeden, Dunedin Māori Hill Parish, Dunedin, Māori Hill Church. Presbyterian Research Centre, accessed 06/12/2024, <https://prc.recollect.co.nz/nodes/view/3925>)

³⁴ *Otago Daily Times*, 25 May 1923, Page 9; <https://www.presbyterian.org.nz/archives/Page200.htm> accessed 11 December 2024.

³⁵ Smallfield and Heenan, p. 89.



Māori Hill Church and congregation. Watson Photographics Ltd, Dunedin Māori Hill Parish, Dunedin, Presbyterian Research Centre, accessed 06/12/2024, <https://pcanzarchives.recollect.co.nz/nodes/view/3928>



Māori Hill Parish, Dunedin, Interior of Māori Hill Church. Presbyterian Research Centre, accessed 06/12/2024, <https://pcanzarchives.recollect.co.nz/nodes/view/3937>



Māori Hill Parish, Dunedin, Interior of Māori Hill Church. Presbyterian Research Centre, accessed 06/12/2024, <https://pcanzarchives.recollect.co.nz/nodes/view/3940>



C. J. Leeden, Dunedin Māori Hill Parish, Dunedin, Māori Hill Minister and Office-Bearers. Presbyterian Research Centre, accessed 06/12/2024, <https://pcanzarchives.recollect.co.nz/nodes/view/3917>

In 1967, drawings for internal alterations and a new porch on the west elevation were prepared by architects Fraser, Oakley & Pinfold. Mason & Wales Architects designed the addition of halls and offices to the west side of the church in 1997; this was finally realised as a project that was first approved in the mid-1970s. The windows on the porch on the street elevation were altered – two tall windows on either side of the central door, and two rectangular windows replaced the single, centred windows of the original design.

The Roslyn and Māori Hill churches merged in 2005, and the three churches that now make up the Highgate parish currently meet in the Māori Hill Coronation Public Hall and the Māori Hill Community Centre. The property was subdivided to its current extent in 2009.

Efforts to highlight the building's heritage values have been ongoing since the church closed in 2016 and demolition was mooted. Since demolition was mooted, there has been a public debate about the value of the church. Both the historic and landmark values of the church were noted.³⁶

Notable people/Themes

Presbyterian Church in Dunedin

Presbyterianism was the largest religious denomination in Otago and Southland in the early 1900s.³⁷ The suburban churches are significant representations of the faith in their communities.

The Presbyterian Church is a significant theme identified in Section 3.1 of the *Dunedin Contextual Thematic History*. The history of the Presbyterian Church in Dunedin is outlined in the thematic history and is reproduced below.

The Free Church of Scotland: Otago was established as a Free Church settlement and the character of the early settlement was uniquely shaped around the theology and social views of its adherents. The Free Church of Scotland was a breakaway from the Presbyterian Church which was formed in 1843. One third of the Church of Scotland's congregations joined the new church with ministers losing much of their income as a result. The disagreement that resulted in this schism centred around the freedom of congregations to appoint ministers of their choice. It was perceived that the Church of Scotland was an 'established' church subject to political and legislative interference. Somewhat confusingly, other 'Free Church' Presbyterian denominations emerged with little connection to the first. These included the Free Presbyterian Church of Scotland (1893) and the United Free Church of Scotland (1900). The Presbyterian Church of New Zealand was formed in 1901 following the amalgamation of the Synod of Otago and Southland with the northern Presbyterian Church denominations.³⁸

Henry Havelock Barton

The Very Rev Henry Havelock Barton (1880-1966) was born and educated in Dunedin and trained at Knox Theological College in the early 1900s. He also had an MA in English and French and spent 58 out of his 61 years in the ministry in Otago / Southland. His first call was to Westport where he was minister at St Andrew's from around 1905-1907, before spending 2 years at Lime Plains in Southland. In 1911, he moved to Māori Hill parish.³⁹ Barton was dedicated to both parish work and the church's overseas missions and in his role as secretary to the General Assembly's Foreign Missions Committee he visited missions in China, India,

³⁶ Otago Daily Times, 18 May 2019, 14 May 2019.

³⁷ Martin Holmes, 'Assessing the First World War's Spiritual Impact on Scottish Presbyterianism in the Diaspora: The Case of the Presbyterian Church of New Zealand', *Scottish Church History*, 52 (2)

³⁸ *Dunedin Contextual Thematic History*, Page 56

³⁹ <https://www.presbyterian.org.nz/archives/Page148.htm> accessed 11 December 2024.

and Vanuatu in the 1920s. In 1935 Barton was Moderator of the General Assembly; his last charge was at Weston, near Oamaru, from 1936 until his retirement in 1946. ⁴⁰



*The Rev HH Barton laying the foundation stone in 1920.
Otago Witness 28 September 1920, p. 32 (supplement).*

David Mowat

David Gourlay Mowat (1880-1952) was born in Dunedin. He married Muriel Burnard in 1915 at Knox Church.⁴¹ Mowat worked for Edmund Anscombe before leaving to study at the Architectural Association in London.⁴² He established his practice in Dunedin in 1914.

He designed a range of buildings including churches (Church of Christ, St Andrews Street (1926)), commercial buildings, factories, the Mosgiel Fallen Soldiers Memorial, as well as a number of houses. In the mid-1930s, along with architect Leslie Coombs, Mowat was a draughtsman in the building inspector's office.⁴³ In 1941 Mowat left Dunedin to take up a position on the temporary staff of the Government Housing Department, relocating to Wellington c.1943.⁴⁴ He died in Whanganui in 1952.⁴⁵ Of Mowat's work, Māori Hill Church is one of his most significant buildings, noted in *Southern Architects* as Mowat's 'best recorded work'.⁴⁶

⁴⁰ *Press* 27 June 1966 Page 7; <https://www.presbyterian.org.nz/archives/Page148.htm> accessed 11 December 2024.

⁴¹ *Otago Witness* 22 December 1915 Page 47

⁴² *Otago Daily Times* 22 March 1913 Page 4

⁴³ *Evening Star* 1 September 1936 Page 9

⁴⁴ <https://builtindunedin.com/tag/d-g-mowat/> accessed 10 December 2024; *Evening Star* 20 October 1943 Page 2

⁴⁵ New Zealand Death Index Folio 3368.

⁴⁶ Māori Hill Presbyterian Church is the sole work by DG Mowat featured in Hardwicke Knight's *Buildings of Dunedin*, p.95. Mowat has only a short entry in Norman Ledgerwood's *Southern Architects*, noting that little is known about him. p.130.

ASSESSMENT OF HERITAGE SIGNIFICANCE

HISTORIC/SOCIAL

The building demonstrates heritage values within this criterion. The Māori Hill Presbyterian Church has historic and social significance for its association with a congregation that was formed in 1904 and worshipped in the current church for 94 years.

Māori Hill Presbyterian Church demonstrates the development of the Māori Hill Borough in the late nineteenth/early twentieth century. The building is also valued by the community who appreciate the building's historic importance and landmark status, both within the suburban centre of the neighbourhood and its visibility on the Māori Hill skyline.

SPIRITUAL/CULTURAL

The building demonstrates heritage values within this criterion. The Māori Hill Presbyterian Church has been associated with the religious practice and culture of the local Presbyterian community in Dunedin since 1922.

DESIGN

The building demonstrates heritage values within this criterion. The building has design significance for its Inter-War Gothic design by DG Mowat and its landmark quality within the suburb of Māori Hill. The exterior presentation of the building retains a high degree of architectural integrity.

TECHNOLOGICAL/SCIENTIFIC

The building does not demonstrate heritage values within this criterion.

REFERENCES

Otago Daily Times 8 August 1919, p. 2; 22 March 1919, p. 6; 20 September 1920, p. 2; 10 March 1922, p. 7; also, 13 October 2016; 15 March, 25 May, 14 July & 3 November 2019; 10 & 19 March 2022 (available online).

Evening Star 10 May 1907, p. 8; 20 November 1909, p. 1; 16 March 1920, p. 1.

Otago Witness 7 March 1906, p. 51.

<https://www.southernpresbyterians.nz/church/Highgate-Presbyterian-Church>

<https://adventure.nunn.nz/2020/01/08/fight-for-highgate-church/>

Presbyterian Research Centre; <https://prc.recollect.co.nz>

Rev HH Barton:

<https://ywilkieblog.wordpress.com/category/westcoast/westport-presbyterian-church/>

<https://ywilkieblog.wordpress.com/2014/10/03/45/>

Press 27 June 1966, p. 7.

DG Mowat:

H Knight & N Wales *Buildings of Dunedin – An Illustrated Architectural Guide to New Zealand’s Victorian City*
John McIndoe, Dunedin, 1988, p. 195.

<https://builtindunedin.com/tag/d-g-mowat/>

Norman Ledgerwood, *Southern Architects: New Zealand Institute of Architects*, Southern Branch of the NZIA,
Dunedin, 2009.

Date Assessment Completed	14 December 2022	Author	AM
Date Peer Reviewed	5 January 2023	Reviewer	HB
Date Peer Reviewed	21 June 2024	Reviewer	MM
Date Confirmed Complete	2 August 2024		
Date Revised	16 April 2025 – Additional information and assessment		



APPENDIX A – D G Mowat’s Architectural Projects

NZIA journal article reference

GOTHIC. 4 4 N 16 33
architecture. D G Mowatt.
3 7 Je 16 81-94

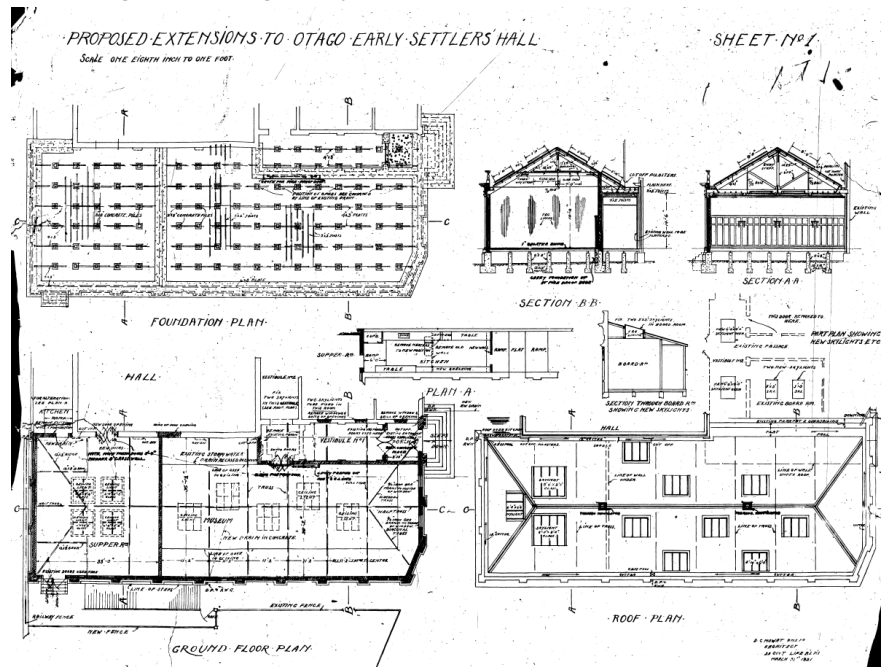
- 5 storey warehouse for Mackay, Logan Caldwell on Moray Place 1916⁴⁷ and additions and alterations 1926.⁴⁸



⁴⁷ *Otago Daily Times*, 31 January 1917, Page 9

⁴⁸ *Evening Star* 22 September 1926 Page 6

- 'Donald Reid Wing' of the Otago Early Settlers Association.⁴⁹



DCC Plans (Building Plan - 1921 5503 Extensions to hall (1239705)). Opened 1922.⁵⁰
Interior alterations to St Clair Presbyterian Church⁵¹

- Fallen Soldiers Memorial, Mosgiel (1923)⁵²



<https://builtindunedin.com/2018/11/11/mosgiel-cenotaph-taieri-fallen-soldiers-memorial/>

⁴⁹ Evening Star, 12 May 1921, Page 7

⁵⁰ Evening Star 12 June 1922 Page 4

⁵¹ Evening Star, 29 September 1921, Page 4

⁵² Evening Star 27 August 1923 Page 9

- Assembly Hall, Columba College (1924)⁵³ – Constance Hall
- Store Building on White Street for the Otago Electric Power Board (1924)⁵⁴
- Church of Christ Tabernacle, corner Filleul Street and St Andrew Street.⁵⁵
- South Dunedin Baptist Church⁵⁶ (1923) corner King Edward Street and Bayview Road (modified)
- Octagon Picture Theatre (1927)⁵⁷
- J Rattray and Son Ltd Tea Warehouse, Vogel Street (1927)
- Building for confectioner D Pegonis on Princes Steet (restaurant and offices) 1927⁵⁸
- Block of four shops with residences above on King Edward Street corner Sullivan Avenue opposite McBride Street (1928)⁵⁹
- Residences Queen Street⁶⁰ and Royal Terrace⁶¹ (1928)
- Shops near George Street School (1928)⁶²
- Two shops Balclutha (1928)⁶³
- George Street shops between the Plaza Picture Theatre and the DSA – two storied⁶⁴
- Roxburgh Town Hall and Picture Palace(1929)⁶⁵
- Mann Building (corner High Street and Manse Street) (1929)⁶⁶
- Dominion Hemp Mills at Outram (1929)⁶⁷
- Smith and Co. Premises George Street (1929)⁶⁸ New premises 1932⁶⁹
- Grand Picture Theatre redevelopment (1932)⁷⁰
- Sawyers Bay Presbyterian Church (1933)⁷¹
- Foxton Flax Mill (1933) – manufacturing woolpacks and other textiles from flax⁷²
- Otago Brush Company Building (king Street?/Filleul)⁷³

⁵³ *Otago Daily Times*, 20 November 1924, Page 6; *Otago Daily Times* 11 December 1924 Page 13

⁵⁴ *Evening Star* 18 December 1924 Page 4

⁵⁵ *Evening Star* 6 February 1926 Page 11

⁵⁶ *Evening Star*, 1 October 1923, Page 9

⁵⁷ *Evening Star* 3 March 1927 Page 9

⁵⁸ *Otago Daily Times* 10 November 1927 Page 8

⁵⁹ *Otago Daily Times* 26 July 1928 Page 8

⁶⁰ *Evening Star* 20 November 1928 Page 2

⁶¹ *Evening Star* 6 November 1928 Page 2

⁶² *Evening Star* 20 November 1928 Page 2

⁶³ *Evening Star* 11 December 1928 Page 2

⁶⁴ *Evening Star* 18 December 1928 Page 2

⁶⁵ *Alexandra Herald and Central Otago Gazette* 30 January 1929 Page 5

⁶⁶ *Otago Witness* 7 May 1929 Page 48

⁶⁷ *Evening Star* 19 September 1929 Page 11

⁶⁸ *Evening Star* 30 April 1932 Page 10

⁶⁹ *Evening Star* 30 April 1932 Page 10

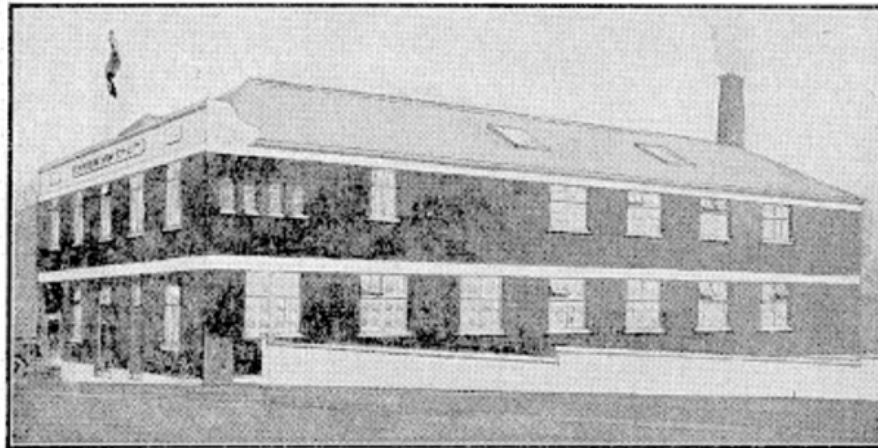
⁷⁰ *Otago Daily Times* 25 November 1932 Page 10

⁷¹ *Evening Star* 20 June 1933 Page 2

⁷² *Dominion* 15 July 1933 Page 8

⁷³ *Evening Star* 19 September 1933 Page 2

- Dunedin Jam Company Building, Maclaggan Street (1933)⁷⁴



PROPOSED CANNING FACTORY IN MACLAGGAN STREET.

Our illustration shows the plan of the new fruit canning and pulping factory which will be opened by the Dunedin Jam Company at the end of December for the purpose of handling Central Otago apricots. The new venture is being undertaken by E. Kirkpatrick and Co., of Nelson, in conjunction with Messrs Thompson and Hills, of Auckland, and the contractors, Messrs O'Driscoll Bros., have guaranteed to hand the premises over at the end of December. The building, which has a frontage of 54 feet on Maclaggan street and a depth of 120 feet, will be of reinforced concrete and brick, and will comprise two storeys. On the ground floor will be the office and extensive storeroom accommodation, while the canning and pulping will be carried out upstairs, where the most up-to-date and efficient machinery will be installed. The floors will be of concrete, so that is the only substance which will withstand the constant covering of fruit acids which they will carry. The companies concerned, realising the outstanding quality of Central Otago apricots, are anxious to have their works as near the source of supplies as possible. By means of night railfing, fruit picked in Roxburgh and other fruitgrowing districts of Central Otago will be canned or pulped as the case may be before the works close on the day following that on which it is picked. This will be in marked contrast with present conditions, under which there is an interval of several days between picking and canning. When the new works are in operation a merchant will be able to order canned fruit while it is still on the tree and take delivery of his goods within two days. The factory, which has been designed by Mr D. G. Mowat, is admirably lighted, and is equipped with every convenience and amenity, including staff dining rooms and well-appointed bathrooms. It is expected that the factory will provide seasonal employment for at least 200 girls and a number of men. At the moment the company anticipates handling from 200 to 300 tons of apricots annually, but this quantity will be increasing later on.

Otago Daily Times 2 October 1933 Page 3

- Electricity Department Headquarters, Cumberland Street (1940)⁷⁵

⁷⁴ *Evening Star* 22 September 193 Page 8

⁷⁵ *Otago Daily Times* 16 July 1940 Page 5