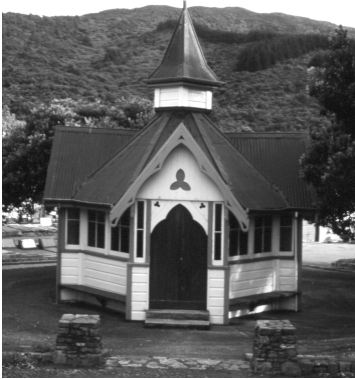


Karori Cemetery, 76 & 76A Old Karori Road, Karori.

Jewish Chapel (Mortuary Chapel), 1891; Crematorium and Chapel 1909; Cemetery Lychgate, 1921



1. Jewish Chapel (Mortuary Chapel) , 2. Chapel and Crematorium, and 3. Lychgate
Photos from 2001 Inventory records



Images: *Charles Collins, 2015*

Summary of heritage significance

- Jewish Chapel (Mortuary Chapel) (1896) is an attractive timber Gothic Revival style building that is notable for its unusual plan shape and form, and the neat detailing of its openings and gables
- Crematorium and Chapel (1909) is a pleasant early 20th century chapel built on a domestic scale. It is notable for the quality of its building materials, its patina of age, and for the fine set of stained glass windows from the An Tur Gloire Studio.
- Cemetery Lychgate (1921) is a good representative example of an Arts and Crafts/revivalist-style half-timbered waharoa or gateway.
- These three small buildings have considerable group value as a set of early buildings associated with the symbolic, commemorative, traditional, spiritual ceremonies of interment at Karori Cemetery.
- The group of buildings are part the wider setting of Karori Cemetery, a site that is undoubtedly one of the most significant historic places in Wellington.
- The crematorium is one of the first such buildings to have been built in the Southern Hemisphere.

District Plan:	Map 14 Jewish Chapel ref 165; Old Karori Chapel ref 164/1; Lychgate ref 164/2
Legal Description:	Jewish Chapel PT SEC 33 KARORI DISTRICT Crematorium and Chapel; and Lychgate LOT 1 A 316
Heritage Area:	no
HPT Registered:	<ul style="list-style-type: none"> • Mortuary Chapel (Jewish Chapel) - Historic Place Category 2 ref 1362 • Old Karori Chapel – Historic Place Category 1 ref 1399 • Lychgate – deficient registration Historic Place Category II ref 1400
Archaeological Site:	Pre 1900 burial site
Other Names:	Jewish Chapel – aka the Mortuary Chapel Crematorium and Chapel – aka Small Chapel/Crematorium
Key physical dates:	1891 (cemetery) Jewish Chapel (Mortuary Chapel), 1891 Old Karori Chapel (Chapel and Crematorium), 1909 Lychgate, 1921
Architect / Builder:	Old Karori Chapel and Crematorium - WCC Engineers Dept Others - unknown
Former uses:	Farmland
Current uses:	Cemetery, reserve
Earthquake Prone Status:	<ul style="list-style-type: none"> • SR266496 , Bdg StrengthInv, Bldg - B - Karori Cemetery - Old Karori Chapel & Crematorium, Yet to be Assessed • SR268487 , Bdg StrengthInv, Bldg - C - Karori Cemetery - Jewish Chapel, Yet to be Assessed



1.0 Outline History

1.1 History²

Wellington city's first two cemeteries, Bolton Street and Mount Street (Catholic), were both established within a short distance of the centre of Wellington in 1842, and by the 1880s both cemeteries were hopelessly overcrowded. With proximity to central Wellington, and overcrowding, came fears of disease; particularly as both cemeteries were built on land that sloped down to the town, and drainage was poor. Sanitation was an electoral issue as early as the 1850s, and became more prominent as the century progressed. In 1882 the government passed the Cemeteries Act to address issues of public health. The Act prevented the establishment of a new cemetery within the boundary of an existing city or borough. A new multi-faith cemetery opened in Karori in 1891³, just ahead of the creation of the Karori Borough later that year.⁴

The first burial at Karori was a month old infant who died on 3 August 1891 and it was another six months before the next burial. The cemetery was divided into zones by religious faith and denomination, in much the same way as Bolton Street, but with the addition of an area for Catholic burials. The various religious burial grounds were consecrated and regular burials began in February 1892. The Bolton Street Cemetery remained an option for interment for those with existing family plots until the late 1960s.⁵ The development of the Karori Cemetery was initially slow and most early sites can be found in close proximity to the main entrance.

As the population of Wellington increased so did the demand for both land for housing and for burial sites. Adjoining farmland was purchased as an extension to the burial ground at Karori but soon the, once rural, cemetery was surrounded by suburban housing. By the 1940s the council purchased farmland at Makara, and Makara Cemetery opened for its first burial on the 23rd March 1965. It soon became Wellington's principal cemetery with interment at Karori limited to those with pre-purchased ash or family plots.

Karori Cemetery is undoubtedly one of the most significant historic places in Wellington. It is the location of nearly 80,000 graves, and of thousands of cremation repositories, and is the second largest burial ground in New Zealand. The cemetery is also remarkable for the scope and accuracy of the historic information it contains. Through its written records and grave inscriptions the cemetery offers social commentary on types of mortality e.g. infant and early deaths, accidents and epidemics. The types of monuments reveal much about taste, affluence (or otherwise) and the impact of a death on grieving relatives.

² This document is based on - Karen Greig, Michael Kelly, Chris Cochran & Neil Atkin, 'Karori Cemetery Conservation Plan' unpublished conservation plan prepared for the WCC (2003)

³ The Proposed Cemetery at Karori. *Evening Post*, 3 April 1890, Page 2; BOTANIC GARDENS AND CEMETERY RESERVES. *Evening Post*, 6 March 1891, Page 3;

⁴ Page 3 Advertisements Column 2 *Evening Post*, 1 October 1891, Page 3

⁵ The last interment at Bolton Street was that of Ann Chirnside in 1967 'Details for Chirnside Ann', Friends of Bolton Street Cemetery Website accessed December 2013, <http://www.boltoncemetery.org.nz/cgi-ddboltonce000/search.cgi?ID=101325&mytemplate=tp2>

The graves and resting places of some of the most important New Zealanders of the 19th and 20th centuries, as well as the ordinary citizens of Wellington, are contained within the cemetery's boundaries. Two of the most notable monuments are the memorial to the victims of the Tangiwai disaster of 1953, and the memorial to 20th century Prime Minister, Peter Fraser. The cemetery is also the resting place for many politicians, church and community leaders, prominent sportsmen and women, explorers, business leaders, civil servants and soldiers. The role that the Services Cemetery plays at Karori is one of its special features. But cemeteries are, to an extent, egalitarian places, in that the distinguished lie alongside thousands of people who never achieved any prominence in society but who lived lives of meaning and fulfilment.

The last 50 years have seen a change in use of the cemetery. Emphasis of management has shifted to conservation and to the future use of the area as a static cemetery without burials. Beautification has become a higher priority, and the community takes an active interest in cemetery's appearance and its suitability for recreational use.⁶



Funeral of Charles J Venning, Karori Cemetery, Wellington, 1912, ATL ref: 1/2-048859-G

⁶ Four Decades Conservation. *Karori Cemetery Conservation Plan*. Wellington City Council, 2003.

1.1.1 Jewish Chapel (Mortuary Chapel)⁷

The former Mortuary Chapel is difficult to date. The original open shelter, that was built in c.1891 – 92, was described as a ‘tower with louvres’.⁸ Its state of disrepair, its lack of weather-tightness and its dual use for storage were the subject of early complaints.⁹ It was enclosed with a door and windows in 1892. A photograph and watercolour painting from 1895 - 96, both of which show the completed chapel, appear to corroborate these dates.¹⁰ The completion date is somewhat complicated by calls from the architect, F. de J. Clere, in 1896 for the Anglican Diocesan Board to build a mortuary chapel,¹¹ and by claims by the Karori Historical Society that the chapel was built in 1902.¹²

The chapel was the original centrepiece of the cemetery. A number of paths radiated out from the chapel like the spokes of a wheel. As the burial ground grew specific precincts developed, reflecting the city’s increasing ethnic diversity. The Chinese section lay to the southeast while the Jewish area was immediately adjacent to the chapel. Because of this proximity the building became known as the ‘Jewish Chapel’ or ‘Prayer House’ although it was open to use by all denominations. In the early 1950’s the Wellington Hebrew congregation took responsibility for the upkeep of the structure which accentuated their association with it.¹³ They maintained it for some years. Nevertheless, the Jewish Chapel began to show signs of age and in 1977 the City Council decided to restore it at a cost of \$2,500.¹⁴

The chapel still stands today but in the century since it was built its environment has changed. The cemetery’s originally bleak outlook is now softened by trees and the small shelter is encircled by mature pohutukawa which all but obscure it from view. Its previous prominence has been further diminished by a number of other structures which have been built nearby:- in particular, a number of mausoleums, some almost as big as the shelter, the crematorium and chapel (1909) and the larger chapel (1959) on the crest of a hill close by.

⁷ This is an updated version of the WCC Heritage Building Inventory ref OLK3

⁸ Mortuary Chapel, NZHPT website accessed December 2013

⁹ <http://www.historic.org.nz/TheRegister/RegisterSearch/RegisterResults.aspx?RID=1362>

¹⁰ BURIALS AT KARORI. THE REV. R. COFFEY SPEAKS OUT. *Evening Post*, 10 June 1892, Page 2

¹¹ Medley, Mary Catherine (Taylor), b. 1835 :Karori Cemetery. Jany 21st [18]95.. Medley, Mary Catherine, 1835-1922 :Sketchbook of Mary C. Medley nee Taylor...1895. No. 14.. Ref: E-379-010. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/23147192>; Karori Cemetery, Karori, Wellington. Ref: 1/2-003723-F. Alexander Turnbull Library, Wellington, New Zealand.<http://natlib.govt.nz/records/22730211>

¹² LOCAL AND GENERAL. *Evening Post*, 9 October 1896, Page 4

¹³ Karori Cemetery – some points of interest, Karori Historical Society, 1982; Ward, L.E. *Early Wellington*, (Wellington: Whitcombe and Tombs, 1928) 371 - 372

¹⁴ NZHPT Buildings Field Record Form No.1362

¹⁵ *Norwester*, 2 August 1977



The Jewish Chapel is prominent in the barren surrounds of Karori Cemetery, ca 1902, ATL ref: 1/2-002383-F

1.1.2 Crematorium and Chapel¹⁵

The Karori Crematorium, which was built in 1909, is one of the first crematoriums in the Southern Hemisphere. The building was designed by Wellington City Corporation¹⁶ and constructed by J. Priddey. It cost £1433, more than half of which was provided by public subscription. This suggests that there was a keen public interest in the new facility. It's most prominent external feature was a 50 foot chimney which towered above the building.

The crematorium used the latest English equipment as recommended by the London Crematorium Society. A coke-fired furnace, made by the Carbon-Oxide Company, produced temperatures in excess of 1500 degrees Fahrenheit. Soon after its installation it was reported that "forty eight cremations have taken place and the efficiency of the furnace has been thoroughly and satisfactorily demonstrated." It may have been this innovative equipment which first attracted the interest of Wellington engineer, William Ferguson. Between 1914 and 1939 he and his family donated a series of six stained glass windows to the chapel. Each was dedicated to the memory of a family member, except 'Gethsemane' which is a memorial to James MacRae and Percival Parr. The windows were made in Dublin, by the An Tur Gloine Studio, where Ferguson had spent his student years. In 1990 another window was installed, recalling the death of John Butt at Sidi Rezegh in Libya during the Second World War.

¹⁵ This is an updated version of the WCC Heritage Building Inventory 2001 ref OLDK1

¹⁶ John Swan designed a crematorium and chapel for the Cemetery in 1907. However, the final design was drafted by C E Stone, City Engineers and Surveyors Office, Wellington City Corporation and differs greatly to Swan's concept. Refer to plans 00248:10:5 and 00237:28:1 at Wellington City Archives.

In 1959 a new larger chapel was built just to the north of the crematorium, but cremation still occurs in the original building. At the end of a service in the new chapel the coffin vanishes behind curtains and then is transported via a 35 metre long underground tunnel to the original furnace. Nowadays the flames are fed by gas, rather than coke, but otherwise the equipment remains the same. The chimney was reduced to half its size in 1968.



" Look here, you young rascal, don't you know that every cigarette you smoke is a nail in your coffin ? " " No t'am't. I'm going to be burnt in the Mayor's crematorium. I ain't goin' to have no coffin. "

New Zealand Free Lance, 02 February 1907

1.1.3 Lychgate¹⁷

In the years immediately following the First World War, memorials were erected throughout New Zealand to honour those who were killed.¹⁸ Most were sited in prominent places such as town centres or crossroads but memorials were also built in many cemeteries when the remains of some of those who died were returned to New Zealand.

The lychgate at Karori Cemetery is a typical example of this type of war memorial. It was built in 1921 and bears the inscription 'Peace with Honour.' It was intended to be a shelter as well as the formal entrance to an extensive memorial garden that includes a number of diverse monuments. To the north of the lychgate is a large marble archway in memory of the New Zealand Expeditionary Force from Wellington who died and were buried at sea between New Zealand and overseas bases. To the east is a sundial commemorating Colonel Matthew Holmes and to the south lie a set of marble steps "in memory of those who fought and fell in defence of the world's peace" erected by the Women's National Reserve, Girls Branch. Nearby is a memorial cherry tree, planted by members of the US Navy, and a memorial kauri.¹⁹

¹⁷ This is an updated version of the WCC Heritage Building Inventory 2001 ref OLDK2

¹⁸ McLean, Chris and Jock Phillips, *The Sorrow and the Pride – New Zealand's War Memorials* (G.P. Books, 1990) 69-111

¹⁹ "Karori Cemetery", Karori Historical Society, 1983

During the past 70 years the visibility of these memorials has diminished as trees in the vicinity have grown up and the lawns have gradually been filled with semi-circular lines of uniform military headstones. Only the lychgate retains its original prominence.



Soldiers graveyard with the Lychgate at the far right, Karori Cemetery, Wellington, ca 1925, ATL ref: 1/2-045825-G

1.2 Occupation history

Not assessed

1.3 Architect

Crematorium and Chapel – WCC Engineers Dept
Others unknown

2.0 Physical description

2.1 Jewish Chapel (Mortuary Chapel)²⁰

The Jewish Chapel has the plan form of a Greek cross, with the inner corners splayed at 45°. One arm of the cross has a pair of double doors with trefoil decorations on each side, while the other arms each have two lancet windows contained within a larger Gothic pointed frame. Each arm of the cross has a gable roof with decorated barge boards, and the crossing is surmounted by a square turret set at 45° to the main axes of the building, so that the chapel has an intricacy of form and geometric shapes that belies its small size.

Materials are timber framing, rusticated weatherboards with corner boards, and corrugated iron roof. Each arm of the building is 2.2 metres wide with an overall footprint of some 5.8 metres square. The building has survived relatively unchanged from the time of construction; early photos show a cross surmounting each gable which is no longer there, and clear glass in place of the present frosted glass. The setting of the chapel has changed with mature pohutukawa trees now surrounding it. The chapel can still be seen through the trees and is a focal point in this part of the cemetery.

2.2 Crematorium and Chapel²¹

The crematorium and chapel building at the Karori Cemetery has a timeless quality about it – the brickwork of the walls is covered in ivy, and the Marseille clay tiles of the roof are covered in lichen. This is no doubt a quality sought by the building's designer. The domestic scale and character of the building, no doubt, made it approachable to people of all faiths or of no faith.

The chapel forms the front part of the building. It has a steep-pitched gable roof with a symmetrical facade of central doorway and window on either side. The doorway has an arched tympanum above, with the date 1909 inscribed in plaster. Horizontal plaster bands relieve the plain, but extremely well-built brickwork, while the side walls are buttressed with round-headed window openings between the buttresses. These contain six stained glass windows noted previously.

The windows are considered among the finest created by the An Tur Gloine studio outside Ireland. Two of the windows, "Faith" and "Hope", created in 1914, are the work of Wilhelmina Geddes. Three more, "Charity" (1930), "Love" (1931) and "Wisdom" (1947), were made by Michael Healy. The final window, "Gethsemane" (1939), was designed by Hubert McGoldrick. Stained glass restorer Fiona Ciaran restored the windows at a cost of \$13,000 in 1984.²² A seventh stained glass window was installed in 1990.

The middle part of the building, with a lowered but matching roof, contains the original incinerating chamber made by the Carbon Oxide Company of London. The back part of the building, with a roof line matching that of the chapel, contains the modern chamber, and it has a square brick chimney of similar height to the original one. This later addition (1938) matches the earlier part in materials and detailing. There are niches for ashes both within the chapel and in walls beside and behind it.

²⁰ repeats WCC Heritage Inventory 2001 ref OLDK3

²¹ This is an updated version of the WCC Heritage Inventory 2001 ref OLDK1

²² Four Decades Conservation, *Karori Cemetery Conservation Plan*, Wellington City Council, 2003, p. 35

Trees and lawns also contribute to the setting, which is highly appropriate for the special purpose served by this building.

There have been four notable additions and alterations to the building:

1. 1938 – an addition was made to the rear of the building that reflected the proportions of the original chapel
2. 1968 – the 50ft crematorium chimney was reduced to half its height
3. a tunnel was built between the new chapel (built 1959) and the crematorium to transfer people for cremation
4. several single storey buildings were added to the south of the chapel, near the base of the crematorium chimney

2.3 Lychgate²³

The lychgate is a small structure, 3.0 x 2.7 metres in plan, built carefully with several distinct building materials. The foundation is concrete. The lower part of the walls are limestone blocks which support an open structure of large section timber posts, and the roof is timber framed with shaped rafters and modern Decramastic tiling as sheathing. The gables at either end are half-timbered with stucco infill panels between the timber. The structure is open on the cemetery side, with a gate on the road (west) side, and there is a seat on either side under the shelter of the roof.

The half-timbering in the gables mark the structure as Elizabethan-revivalist in style. There is an Arts and Crafts influence in the timberwork, with posts and beams held together with timber dowels, and wedged joints between the top plates and the gable barge boards. It is in relatively original condition with the only apparent change being the modern roofing material (the original was possibly clay pantiles). The top parts of the roof finials at each gable end may have been removed when the roof was replaced.

The structure has a prominent location on a rise alongside the main driveway into the cemetery. It is stylistically similar to a waharoa or ceremonial gateway.

2.4 Materials

Not assessed

2.5 Setting

The Karori Cemetery is a key landmark of Wellington. Townscape values are evident in all parts of the cemetery, where a complex mix of built objects (buildings, graves, vaults, memorials, walls, paths and roads) and natural features (grass, trees, streams and natural landforms) provide vistas and views and juxtapositions of great visual interest.

Here and there, landmarks in the form of obelisks or raised statues act as landmarks and visual reference points. The natural – albeit modified – environment is expressed principally through the stream corridor with its sinuous pattern, landform and indigenous vegetation.

²³ This repeats the WCC Heritage Inventory 2001 ref OLDK2

3.0 Sources

BOTANIC GARDENS AND CEMETERY RESERVES. *Evening Post*, 6 March 1891

'Details for Chirnside Ann', Friends of Bolton Street Cemetery Website accessed December 2013, <http://www.boltoncemetery.org.nz/cgi-ddboltonce000/search.cgi?ID=101325&mytemplate=tp2>

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<http://www.buildingconservation.com/articles/towerofglass/towerofglass.htm>, first published 2008.

'Karori Cemetery – some points of interest', Karori Historical Society, 1982

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NZHPT Buildings Field Record Form No.1362

Page 3 Advertisements Column 2 *Evening Post*, 1 October 1891

The Proposed Cemetery at Karori. *Evening Post*, 3 April 1890

Ward, L.E. *Early Wellington*, (Wellington: Whitcombe and Tombs, 1928)

WCC Archives 00248:10:5 and 00237:28:1

WCC website accessed December 2013
<http://wellington.govt.nz/~media/maps/files/karori-map.pdf>

WCC. *Wellington Heritage Building Inventory 2001: Non-Residential Buildings*. Wellington City Council, 2001.refs OLDK1,2 & 3

Criteria for assessing cultural heritage significance

Cultural heritage values

Aesthetic Value:

Architectural: Does the item have architectural or artistic value for characteristics that may include its design, style, era, form, scale, materials, colour, texture, patina of age, quality of space, craftsmanship, smells, and sounds?

Jewish Chapel (Mortuary Chapel) (1896) is an attractive timber Gothic Revival style building that is notable for its unusual plan shape and form, and the neat detailing of its openings and gables

Crematorium and Chapel (1909) is a pleasant early 20th century chapel built on a domestic scale. It is notable for the quality of its building materials, its patina of age, and for the fine set of stained glass windows from the An Tur Gloire Studio.

Cemetery Lychgate (1921) is a good representative example of an Arts and Crafts/revivalist-style half-timbered waharoa or gateway.

Townscape: Does the item have townscape value for the part it plays in defining a space or street; providing visual interest; its role as a landmark; or the contribution it makes to the character and sense of place of Wellington?

The Jewish Chapel (Mortuary Chapel) was the original focal point for the cemetery, and continues to function as a landmark at the junction between the main drive and several major paths. The Lychgate marks the entrance to the area of the cemetery set aside for war graves and veteran's graves.

The Jewish Chapel, Crematorium and Chapel, and the Lychgate make a significant contribution to the character and sense of place of Karori Cemetery.

Group: Is the item part of a group of buildings, structures, or sites that taken together have coherence because of their age, history, style, scale, materials, or use?

These three small buildings have considerable group value as a set of early buildings associated with the symbolic, commemorative, traditional, spiritual ceremonies of interment at Karori Cemetery.

Historic Value:

Association: Is the item associated with an important person, group, or organisation?

Association: Is the item associated with an important historic event, theme, pattern, phase, or activity?

The group of buildings are part the wider setting of Karori Cemetery, a site that is undoubtedly one of the most significant historic places in Wellington. It is the location of nearly 80,000 graves, and of thousands of cremation repositories, and is the second largest burial ground in New Zealand.

The graves and resting places of some of the most important New Zealanders of the 19th and 20th centuries, as well as the ordinary citizens of Wellington, are contained within the cemetery's boundaries. Two of the most notable monuments are the memorial to the victims of the Tangiwai disaster of 1953, and the memorial to 20th century Prime Minister, Peter Fraser. The role that the Services Cemetery plays at Karori is one of its special features.

The crematorium is one of the first such buildings to have been built in the Southern Hemisphere.

Scientific Value:

Archaeological: Does the item have archaeological value for its ability to provide scientific information about past human activity?

Pre 1900 cemetery

Educational: *Does the item have educational value for what it can demonstrate about aspects of the past?*

Not assessed

Technological: *Does the item have technological value for its innovative or important construction methods or use of materials?*

Not assessed

Social Value:

Public esteem: *Is the item held in high public esteem?*

The buildings are likely to be held in high public esteem as part of the complex of late 19th and early 20th century buildings set within the grounds of Karori Cemetery.

Symbolic, commemorative, traditional, spiritual: *Does the item have symbolic, commemorative, traditional, spiritual or other cultural value for the community who has used and continues to use it?*

These three small buildings each have high symbolic and spiritual value for their use in traditional rites of interment and commemoration. The lychgate has particular symbolic and commemorative value as the entrance to

Identity/Sense of place/Continuity:

Is the item a focus of community, regional, or national identity?

Does the item contribute to sense of place or continuity?

The buildings make a strong contribution to the identity, sense of place and sense of continuity of Karori Cemetery.

Sentiment/Connection: *Is the item a focus of community sentiment and connection?*

The buildings are a focus of community sentiment and connection, particularly relevant to those whose forebears are interred within the boundaries of the cemetery, or whose names are listed on the Servicemen's Arch.

Level of cultural heritage significance

Rare: *Is the item rare, unique, unusual, seminal, influential, or outstanding?*

Karori Cemetery is in some ways entirely typical of any cemetery of its kind in the country or even in the western world, but it is also unique, as a record of life and death in Wellington over a period of a century or more.

Representative: *Is the item a good example of the class it represents?*

Authentic: *Does the item have authenticity or integrity because it retains significant fabric from the time of its construction or from later periods when important additions or modifications were carried out?*

The group of buildings have had few modern alterations or additions and retain much of their original built fabric with the notable exception of the original crematorium chimney that was removed in 1968, and the replacement of the original lychgate roof with unsympathetic Decramastic tiling.

Local/Regional/National/International

Is the item important for any of the above characteristics at a local, regional, national, or international level?

Regional – cemetery

National – crematorium

International – stained glass windows

4.0 Appendix

Research checklist (desktop)

Source	Y/N	Comments
1995 Heritage Inventory	Y	
2001 Non-Residential heritage Inventory	Y	
WCC Records – building file	N	
WCC Records – grant files (earthquake strengthening, enhancement of heritage values)	Y	Conservation Plan
Research notes from 2001 Non-Residential heritage Inventory	Y	
Plan change?	N	
Heritage Area Report	N	
Heritage Area Spreadsheet	N	
Heritage items folder (electronic)	N	
HPT website	Y	
HPT files	N	
Conservation Plan	Y	
Searched Heritage Library (CAB 2)	Y	