



REGISTER OF HERITAGE PLACES - ASSESSMENT DOCUMENTATION

11. ASSESSMENT OF CULTURAL HERITAGE SIGNIFICANCE

The criteria adopted by the Heritage Council in November, 1996 have been used to determine the cultural heritage significance of the place.

11.1 AESTHETIC VALUE *

Characteristics of the place that contribute to its romantic rusticity include the mellowed appearance of the stonework and joinery, the unkempt appearance of its immediate surroundings, and the openness of the structure which results in an unusual blending of created and natural environments. (Criterion 1.1)

The original design is one of fine proportion and restrained ornamentation. Details such as the finely executed stonework, external articulation with buttresses, gothic form of window and door openings and trussed roof express the intent of the original design. (Criterion 1.2)

Wesleyan Methodist Chapel (fmr) has exceptional value as a landmark, being a highly visible structure and one that draws considerable public interest because of its distinctive architecture and setting. Its form contrasts markedly with the vast open flats upon which it is sited. Located near Stony Hill at Central Greenough, the Chapel's context is one of numerous historic buildings and sites, with relatively few modern intrusions. As such, the Chapel is an important component of a cultural environment. (Criterion 1.3)

11.2 HISTORIC VALUE

The place demonstrates the development of township of Greenough along Company Road in the years prior to the flood of 1888 and the opening of the railway to Walkaway. After the 1880s, limited civic development occurred on the Front Flats and that which occurred was located on Stony Hill. (Criterion 2.1)

Wesleyan Methodism played an important role in the early religious and social life of the colonial population on the Greenough and surrounding region, and the Chapel ruin is a tangible presence of this past phenomenon. (Criterion 2.2)

* For consistency, all references to architectural style are taken from Apperly, Richard; Irving, Robert and Reynolds, Peter *A Pictorial Guide to Identifying Australian Architecture: Styles and Terms from 1788 to the Present*, Angus & Robertson, North Ryde, 1989.

In terms of the history it represents, the Chapel expresses the dedication of a number of pioneering individuals whose life helped shape the settlement of the Greenough region, most importantly members of the Waldeck and Shenton families. (Criterion 2.3)

11. 3. SCIENTIFIC VALUE

The Chapel has some potential to contribute to an understanding of the cultural history of Western Australia, specifically in terms of its ability to demonstrate certain construction techniques practised during the colonial period of this State's history and also its ability to demonstrate the physical form given to places of (Wesleyan Methodist) Christian worship at that time. (Criterion 3.2)

11. 4. SOCIAL VALUE

The place is of exceptional significance to the region for its religious and social associations. The place was one of the most important chapels in the Greenough region, a region predominantly settled by Methodists, and served as a place for Wesleyan Methodist worship for over eighty years. Numerous ceremonies involving families that are historically associated with Greenough have been conducted in the chapel, and presently, in its ruined condition it continues to be used as a venue for alternative style wedding ceremonies or a setting for wedding photographs. (Criterion 4.1)

The Chapel building is also important for its contribution to the community's sense of place. The siting of the Chapel is a lasting marker of the once thriving settlement at Central Greenough, facilitating the participation of present day residents in the experience of history. The Chapel ruin is a monument of the past which has great potential to increase local and visitor awareness of the history of the Front Flats. (Criterion 4.2)

The place is highly valued by the community as a place of heritage significance, and this is demonstrated by its listing on the Register of National Estate (Australian Heritage Commission), its classification by the National Trust of Australia (WA), inclusion in the Municipal Inventory (Shire of Greenough) and inclusion as a place of interest on the Greenough/Walkaway Heritage Trail. (Criterion 4.1)

12. DEGREE OF SIGNIFICANCE

12.1. RARITY

Aspects of *Wesleyan Methodist Chapel (fmr)* are common to many country chapels in this State, however few are of such early date or display a comparable quality of masonry and remnant carpentry work. (Criterion 5.1)

The ruined condition of the Chapel building is an exception. In Western Australia, few if any churches survive as a ruin. A comparable example interstate is the church at Port Arthur which attracts considerable visitor interest. As such the ruined condition of the place contributes positively towards its cultural heritage value. (Criterion 5.1)

12.2 REPRESENTATIVENESS

Old chapels of mainstream Christian denominations are commonly found in established townships, and are frequently of similar plan dimensions and gothic styling as the Wesleyan Chapel on the Greenough Flats. As such the building possesses certain characteristics which are representative of a class of buildings. (Criterion 6.2)

In many ways the Chapel building commemorates the progression of societal values. In terms of form, its ecclesiastical architecture expresses a confidence in the Christian faith and the important place which this faith had within the community. It also reflects social influences of the time, the revival of interest in Medieval art and crafts with the resultant popularity of the gothic style among the clergy. Specific architectural details such as the arrangement of doorways, furthermore, reflect the religious convictions of Wesleyan Methodists. (Criterion 6.2)

12.3 CONDITION

The chapel is a ruin in a stabilised condition. Intermittent maintenance has been carried out on the building since 1985, and ongoing work is required to keep the fabric in a sustainable state. The fabric most vulnerable to decay from the elements is the external stonework which is subject to fretting and spalling, particularly at lower levels, the window and door joinery which is subject to continued weathering and decay from rot, the roof timbers which are vulnerable to decay from biological factors and the interior plasterwork which suffers ongoing damage from visitors.

12.4 INTEGRITY

The absence of any congregation, which has resulted in the present vacant and ruined state of the chapel, precludes the possibility of regular Methodist worship services in keeping with the original intent of the place. The chapel has, however, served as a venue for alternative style weddings on several occasions and could still be used for worship services in a similar informal manner as it is for weddings.

A reasonably comprehensive documentation of the chapel's original external condition exists and, combined with the extant fabric, provides

sufficient evidence for an accurate restoration of the exterior. Little is known of the original arrangement of the interior, and only some elements such as the ceilings and wall finishes could be confidently reconstructed. It is however, likely that further evidence may yet come to light and provide new opportunities for interpretation or reconstruction.

12.5 AUTHENTICITY

With the exception of the replacement roof members, roof cladding and strengthening plates on the trusses, the surviving building fabric retains an exceptionally high degree of authenticity. The elements mentioned are relatively sympathetic to the original intent of the design, and are clearly distinguishable as being recent elements that have the defined purpose of protecting the original fabric. Internal finishes are of an early date, and all joinery work is original. The stonework has been repaired in recent years using traditional materials and skilful workmanship, and as such has not compromised the authenticity of the early work.

13. SUPPORTING EVIDENCE

The documentary and physical evidence has been compiled by Ian Boersma of Kevin Palassis Architects, authors of 'Wesleyan Methodist Chapel, Greenough Western Australia: Conservation Plan', prepared for the National Trust of Australia (WA), January 1999.

13.1 DOCUMENTARY EVIDENCE

Historical Context

The arrival of the *Tranby* in February 1830 marked the establishment of the Wesleyan Methodist denomination in the Swan River Colony. The ship had been chartered by two Methodist families, the Clarksons and the Hardeys, and carried on board a total of 37 passengers, most of whom were of that same faith.¹ On February 28th 1830 the Methodist group held its first worship service at Fremantle, and in June commenced open air services under a large tree in Hay Street, Perth. At this stage the denomination had no ordained ministers and was served by a number of lay preachers, among whom were Francis Fraser Armstrong, James Inkpen, Joseph Hardey and Thomas Hardey. Sermons of this era typically reflected the rigid ideas of right and wrong which characterised the Wesleyan denomination at this time. Among other things, drinking, horse racing, gambling, dancing and 'Sabbath-breaking' were strongly denounced.²

In their early years, Wesleyan Methodism had a separatist flavour. Those joining the community did so out of the conviction that Methodism was a more sincere expression of the Christian lifestyle than Anglicanism. Methodists maintained strong internal bonding through their fellowship meetings and shared experience of petty persecution from the wider community. Their motives were honourable, but the predominantly Anglican colonial society did not take their alternative methods of worship seriously, displaying marked irreverence for the community's convictions in some instances. Most early references to Methodism describe the movement as a 'sect'.³ It is interesting to note, however, that insularity was not a consistent characteristic of the group, as it was common practice for Wesleyans to attend the morning Anglican worship service in addition to their own class meeting and evening service.⁴ In fact, individuals of different persuasions attended both the Anglican and

¹ Jenkins, C.A. *A Century of Methodism in Western Australia 1830-1930.*, Methodist Book Depot, Perth, 1930, p.8.

² Aveling, Marilyn citing Thomas Farmer in Stannage, C.T. ed, *A New History of Western Australia*, UWA Press, Nedlands, 1981. p 580. See also Jenkins, op. cit., p.16.

³ *ibid.*, pp 579, 580. See also Jenkins, op. cit., p.14.

⁴ Wesleyan Methodism broke away from the mainstream Anglican protestant church in the 18th century. In Western Australia, Wesleyan Methodism developed an independent denominational character towards the end of the 19th century. The name 'Wesleyan Methodism' gradually dropped out of popular usage in the early part of the 20th century, in favour of 'Methodism'. The 'Methodist' denomination is now incorporated into the Uniting Church.

Methodist services for a number of years, there being no other established denominations until 1840.⁵

A second group of Methodists arrived in the colony in February 1833, including the young George Shenton who would later rise to prominence in business and political affairs within the colony and have influence over the settlement of Greenough.⁶ With membership numbers increasing, a chapel building was erected in Murray Street Perth and opened for services in June 1834.⁷ From 1830 services had also been held at Fremantle, but the congregation there went without a church until the arrival of the first Methodist minister in 1840, the Rev. John Smithies, who organised its construction.⁸

The Wesleyan Methodist community underwent considerable development during the 1840s, with the construction of a new brick church in 1841.⁹ The older chapel was then used for Sunday School conducted by Frederick Waldeck and his wife.¹⁰ During weekdays, the older chapel was used by the Perth Native School, which commenced in September 1840 as a Methodist initiative motivated by desire to equip the indigenous inhabitants of Perth with the Christian faith and skills useful to European culture.¹¹ As the numbers of Methodists grew during the 1840s and 50s they experienced a wider acceptance of their denomination.

Around this time other developments occurred which had an influence on the eventual establishment of a Wesleyan Methodist community at Greenough. Mineral deposits discovered in the Murchison and Champion Bay districts aroused the interest of a number of entrepreneurial colonists, precipitating establishment of the Geraldine Mining Company in 1849. George Shenton, by this time a successful merchant and emerging political figure in colonial society, was a major shareholder in the venture.¹² Mining commenced near present day Geraldton, initially producing minimal reward to the shareholders. Other mines were established in the area and Geraldton rapidly became the major township in the region.¹³

The first pastoral leaseholds in the Murchison River area were taken out in 1850. In a move that spoke more of foresight than speculation, George Shenton took up a tillage lease on the Greenough Front Flats. Worked by

⁵ Jenkins, op. cit., p.14.

⁶ King, N., *The Waldeck Story*, Hesperian Press, Carlisle, 1990, p 14; See also Jenkins, op. cit., p. 12. Following George Shenton's death at sea in 1867, his church work was continued and expanded by his son (Sir) George.

⁷ Jenkins, op. cit., p.12.; see also King, op. cit., p. 14.

⁸ *ibid*, p.18.

⁹ The new church, built next to the original chapel, cost approximately £1,150.

¹⁰ The Waldecks had arrived in the colony as Anglican catechists with missionary Giustiniani; however, they joined the Methodist faith in 1837. King, op. cit., pp. 5, 14.

¹¹ The first such missionary effort in the colony, the Native School was relocated to Wanneroo after the Methodists obtained land there, which they hoped could be farmed by the pupils. The land for the mission, known as Alder Lake Farm, was owned by George Shenton. Another native farm was established in York in 1851; both the York and Wanneroo schemes folded in 1855. King, op. cit.. pp. 25-32.

¹² *ibid*., p. 43.

¹³ *ibid*., pp. 51, 56-57.

his brother-in-law, the first season's crop on the lease failed; however, the following year's successful crop inspired others to exploit the agricultural potential of the area.¹⁴ Extensive pastoral leases restricted the availability of land on the Front Flats until 1857, when amended land regulations enabled agriculturalists to obtain freehold land in the area. Pastoralists then took up leases further inland.¹⁵

Among those who took up land on the Front Flats in 1857 was Frederick Waldeck of Perth, although he did not take up residence with this family at their property, Mount Pleasant, until 1860.¹⁶ The lead shown by fellow Methodist George Shenton may have inspired Waldeck to take up land at Greenough. Locations 83, 84, and 85 - sites of Ahern Cottage, Stone Barn and associated cottage, and the *Wesleyan Methodist Chapel (fmr)* - were taken up by Joseph Green in 1858.¹⁷

A large number of other Greenough settlers were also Methodists, and initially fellowship meetings were hosted by the Waldeck's at Mount Pleasant. On March 9, 1861, Samuel Hardey visited Greenough, being the first ordained Methodist minister to do so. He wrote:

To this locality, Methodism has transplanted many of its sons and daughters and they are exerting themselves to meet the circumstances of their religious destitution... I preached in the house of Mr. Waldeck in the forenoon and at Mr.Gray's in the afternoon and on both occasions the attendance was good.¹⁸

In 1863 it was noted that of the 650 colonists in the area between Northampton and Greenough, 468 were Methodists.¹⁹ This statistic is understandable when one considers that many of the men in the employ of the mines were Methodist Cornishmen. George Shenton is also said to have encouraged and assisted his Methodist brothers to settle on the Greenough, believing the area to hold great promise. Shenton acted as an agent for persons wishing to establish themselves at Champion Bay, operating a store and a warehouse in that district with Henry Gray in charge, and provided advice from his Perth address. Furthermore, Shenton financed the second flour mill in the region, built in 1860 by Solomon Cook and John S. Maley (later owned outright by Maley).²⁰

When Samuel Hardey made his visit to the area in 1861, he showed particular interest in the effort that was being made to establish a school in

¹⁴ *ibid.*, pp. 44-45.

¹⁵ Battye, J.S. *History of Western Australia*, Facsimile Edition, Hesperian Press, Carlisle, 1985 (original 1913), pp. 230-231.

¹⁶ Waldeck, G. L., unpublished notes prepared for the National Trust of Australia (WA), 1981. Waldeck's land initially comprised of Tillage Leases at Locations 76 and 77, totalling 202 acres, and Location 91 which comprised 30 acres freehold. He later converted his leases to freehold and they became the sites of his Mount Pleasant Farmhouse, Gray's Store and the first schoolroom.

¹⁷ *ibid.*, p. 19.

¹⁸ Bain, M.A. *Ancient Landmarks.- A Social and Economic History of the Victoria District of Western Australia 1839-1894*, UWA Press, Nedlands, 1975, p.260, citing Hardey, S. letter to London Mission Office 22.4.1861. Henry Gray's premises were built on land which had been part of Waldeck's original grant, and his store building would have been very recently completed at this time.

¹⁹ Bain, *op. cit.*, p.266.

²⁰ The Greenough Flour Mill had been built by Walter Padbury and R. Sunderland in late 1857 for Edward Whitfield. This mill was sold to Thomas Clinch in 1869.

the district. Education was of particular concern to the Methodist community as it gave young people the necessary skills to read the Bible and Christian literature, but the district as a whole was interested in a school. As it appeared the Government was not willing to build a school for them, the residents took it upon themselves to provide a schoolhouse for their children.²¹ In 1861, a public subscription was taken up by the Greenough School Committee, and land was donated for the purpose of locating a school:

Our old and trusted friend, Mr. Waldeck from Perth, gave half an acre for the erecting of a school in the most eligible position which is now in the course of erection and will be used as a place of worship for all Christians until such time as other places of worship can be obtained.²²

The School was completed in late 1861. A Board of Education was established, with Charles Symmons, R.M.Davis, J.P, Charles Crowther, Edward Whitfield and Frederick Waldeck as members. Waldeck was the only Methodist.²³ George Bland Humble and two other teachers from the Methodist Training Centre in London arrived in April 1862 to take up the teaching positions.²⁴ Although the school closed its doors at the end of 1863, the building continued to be used as a venue for the worship services of local denominations that as yet had not the means to erect dedicated buildings for worship.²⁵ Some time after 1863, the building came to be used as a Lodge for the Temperance League.²⁶

During the early years at Greenough, the Anglicans and Methodists worked closely together as they had done in Perth years before. A service held at Greenough by the visiting Archbishop Hale was attended by Methodists and Anglicans alike. Hale noted in his diary that he held:

...service in school and Holy Communion: about 75 and to my surprise 16 remained to receive Communion. A most noticeable feature in this is that 7 out of the 16 are Wesleyans. The following is the list: Mr Humble, Mr. and Mrs Waldeck, Mr. and Mrs. Maley, a tall German connected with the Waldecks, Mrs Henry Hardey and her stepson, Bridgman, wife & daughter, Mr. and Mrs. R. Brockman, Miss Ridley, Mr. and Mrs. Smith. Afternoon service 3.30 p.m. about 90 present. Baptised 3 - two Smiths, one Hatherington. Mrs. Hardey played, chanting and singing very creditable. A day of great happiness and refreshment of spirit.²⁷

In May, 1860, Reverend Charles Clay visited the region and reported on the three Methodist centres of activity at Greenough, Champion Bay and Northampton. He wrote to London:

You will be interested to know that the number of inhabitants which I obtained on visiting every house. At Greenough, there were 52 fathers and 51 mothers, 45 men servants and 2 women servants, 41 young men and women and 65 children under 14

²¹ Bain., *op. cit.*, p.260.

²² *ibid.*, p.261, citing Samuel Hardey's. letter to the London Mission Office 22.4.1861. The school predates the courthouse complex on Stony Hill, and at the time was considered to be in a reasonably central location.

²³ *ibid.*, p.261.

²⁴ Humble had been a headmaster of the Wesleyan School at Marylebone, England. The average attendance at the school during 1863 was 34 pupils.

²⁵ King, *op. cit.*, p. 60.

²⁶ Palassis, K. et. al., 'Temperance Lodge Greenough Conservation Plan', 1998, pp. 9-10. Both Waldeck and Shenton were members of the Temperance League.

²⁷ Hale Diary, 7.10.1862., Acc.309A, B.L., cited in Bain, M.A. *op. cit.*, p.271.

years and 71 under 6 years, so that in proportion the number attending services is large, and I think they would be pretty well kept up. They are earnestly in need of a minister... and would erect a chapel and a house... the interest at the Copper Mines is not so great. ²⁸

It was Clay who had noted that there were 468 Methodists in the area from Greenough to the mines. The following month the first Methodist Sunday School picnic was held, hosted by Frederick Waldeck.²⁹

Crops in the early 1860s were blighted by poor rains, and in June and July 1862, by floods. During the flooding two men were also drowned while crossing the swollen Greenough River, prompting residents to petition the Governor for a bridge to prevent the repeat of such a tragedy.³⁰ Subsequently, in 1864 construction began on Maley's Bridge using convict labour, although the project was not completed until two years later.³¹

Materialisation of the Greenough Wesleyan Methodist Chapel

An acre of land on the corner of Company and Hamersley (McCartney) Roads was donated by John Mills in 1864 for the purpose of erecting a Wesleyan Methodist chapel.³² Mills had purchased Victoria Locations 85 from Joseph Green in August 1860, and in October 1862 had mortgaged the property to Henry Hardey. It was not until November 1869, when the chapel was nearly completed, that Mills' mortgage was discharged and the conveyance of Portion of Victoria Location 85 to the 'Trustees of the Wesleyan Methodist Commission at the Greenough Flats' was memorialised. Names of the Trustees listed on the title memorial are Charles Crowther, George Pope, John Rhodes (the younger), John Stephen Maley, Thomas Duncan, Edwin John Moore, John Youward, Charles George Harvey Cooper, Samuel Scriven Evans, and Richard Watson Hardey.³³

Visiting Northampton in October 1864, Bishop Hale performed the opening ceremony of the 'church for all denominations' that had been erected under the direction of Horrocks, owner of the Gwalla mine.³⁴ At the time he noted the intention of the Greenough Methodists to erect a chapel, writing that it was '...to measure 50' x 24' in the clear with a Gothic style of architecture.'³⁵ The reference to the proposed style reflects the shift of popular taste away from Georgian Classicism that characterised early colonial churches such as Wesley Hall and the first St Georges Church, both built in the 1840s. During the early Victorian era the Gothic style was promoted by Pugin and other English cultural leaders as being a suitable

28 Bain, op. cit., p. 265, citing Clay 20.5.1863.

29 *ibid.*, p.262.

30 *Perth Gazette*, 17.10.1862; See also King, op. cit., pp. 64-65).

31 Palassis et. al., 'Historic Greenough District Conservation Masterplan for The National Trust of Australia.', Vol. 1, 1995, p. 26.

32 Martin, G.. Notes prepared for Palassis Architects, 1997.

33 Titles Book 6 No.2950: 'Mr John Mills and Another to Mr. Chas. Crowther and Others (Trustees of the Wesleyan Methodist Commission at the Greenough Flats - Memorial of Conveyance.'

34 Those attending were predominantly Methodist miners, most originating from Cornwall.

35 Bain, op. cit., p.272, citing Hale Diary, 13.10.1864.

vehicle for the promotion of a higher morality and Christian spiritual consciousness.³⁶

During 1865 interested persons pledged a total £150 towards the construction of the Greenough chapel. The following year the Perth District Meeting of the Wesleyan-Methodist denomination decided that it would be prudent to arrange for a place to hold worship services at Greenough, that the disused school room be secured for that purpose, and that an unmarried minister to be sent to the Flats. These resolutions were not carried out until the District Meeting the following year recommended the appointment of Reverend Thomas Clarke Laurence³⁷ as a 'minister on trial' at Champion Bay. Rev. Laurence was to be stationed at Geraldton, but be responsible for a circuit which also included Northampton and Greenough. On the second day of the District Meeting Rev. Laurence presented a plan for a proposed chapel at Geraldton for which £215 had already been raised, and also informed the meeting of the situation at Greenough where a site had been donated and £150 pledged towards building of a chapel. Both proposals were conditionally approved to proceed '...when two thirds of the outlay shall be secured.'³⁸ It would appear that no time was wasted in obtaining the necessary funds for building the chapel on the Greenough Front Flats, the foundation stone for the new building was laid by Joseph Hardey on Christmas Day, 1867.³⁹

It was reported at the District Meeting of 1868 that there was still only one place of Methodist worship in the Champion Bay Circuit, having 260 members. It was noted, however, that:

Two chapels are in the course of erection in this Circuit, one at Geraldton and the other on the Greenough Flats measuring 50 feet by 24 feet or thereabouts in the clear. Both in the Gothic Style of architecture and on the most desirable sites.⁴⁰

The meeting sanctioned the erection of another church on the Back Flats, the area known as Georgina. This small chapel with seating for 60 did not materialise until 1903.⁴¹ In December 1868 the Anglicans laid the foundation stone for St. James church at south Greenough, and among those listed as subscribers of this new building were several prominent Methodists, William Waldeck and members of the Gray family.⁴²

The district was well established by the end of the 1860s. At the northern end of Company Road, Mount Pleasant had been established in 1859 and was an important social focus for local Methodists. Henry Gray's premises are thought to have been built in 1860, the first commercial store on the Flats - operated by a staunch Methodist. The school on Company Road

³⁶ Stannage, op. cit., p.135.

³⁷ Rev. Laurance was in fact married, and in October 1868 was listed in the District Meeting minutes as having 5 young children (3 boys and 2 girls) born between 1861 and 1868.

³⁸ Florey, C., 'Notes prepared for Palassis Architects from minutes of the District Meetings, 21.6.1866 and 25-26.10.1867', 1997.

³⁹ Hardwick, F.W. 'The Greenough flat District of Western Australia.', Teacher's Certificate Optional Thesis, c. 1970, p. 61.

⁴⁰ Minutes of the District Meeting, 9-15.10.1868.

⁴¹ The building survives in a relatively intact condition to this day, and currently serves as a private dwelling.

⁴² Doncaster, E.W., 'One Hundred Years on the Greenough - A History of the Anglican Church in the Greenough Parish, Geraldton Newspapers Ltd Print, Geraldton, 1964.

was built in 1861, serving as a house of worship for the Catholics, Anglicans and Methodists alike until each denomination was able to build their own chapel. Around the same time Francis Watson Pearson purchased land on Company Road on which he built the Hampton Hotel, opening for business in May 1863. The hotel's liquor trade was frowned upon by the Methodists, particularly those who were active members of the local Temperance League. By 1868 the publican had recognised the advantage of hosting public sporting events in a field conveniently near his hotel, resulting in a certain amount of drunkenness. The Temperance League actively promoted abstinence from liquor at these events.⁴³ In 1864 Maley's Bridge was under construction, linking the eastern and western sides of the river at Central Greenough. A Government school was built on Stony Hill in 1865, and in 1870 work was underway for a police station and courthouse complex immediately north of the school. Just north of Stony Hill, in the early 1860s, the Catholics had commenced building a chapel dedicated to St. Peter Apostle. The work was completed in 1866. Building of the Anglican's St. James Church at South Greenough commenced in 1868, and the completed building was consecrated in 1873.⁴⁴ Two natural catastrophes devastated Greenough agriculturalists in 1868. Flooding of the Greenough inundated land along the Front Flats, and subsequently Red Rust - a fungal disease of plant stems - ruined much of the cereal crop. The 1868 occurrence of Red Rust was the worst recorded in the district's history, only one tenth of the crop anticipated that season was actually harvested. Red Rust remained a significant problem for farmers, with outbreaks through the 1870s.⁴⁵

Minutes of the District Meeting in October 1869 indicated that the stonework of Greenough's Wesleyan chapel had been completed several months previously, and that some difficulty had been experienced in obtaining timber for the roofing and flooring. Failure of the crops in 1868 was mentioned as a factor that '...greatly retarded our operations.'⁴⁶ The materials were obtained, but the carpentry had not been finalised when, on December 9th 1869, Catherine Pearson and Joshua Waldeck were married in the building: the service was performed on loose boards which had not yet been nailed down.⁴⁷ The District Meeting minutes for 1870 provide an insight to the completion of the building:

Notwithstanding the depressed state of this part of the country, the Church has been roofed, floored and partly seated, and has been occupied for religious services since the first Sabbath of the year.

The new building was said to have a capacity of 150 persons seated.⁴⁸ In September 1870 Rev. Laurence moved to Perth and was replaced at

⁴³ Martin, G. *The Hampton Hotel Diary*, Arts Council of Geraldton, Geraldton, 1993.

⁴⁴ Doncaster, op. cit.; See also Palassis et. al., 'Historic Greenough District Conservation Masterplan for The National Trust of Australia.', Vol. 1, 1995, p. 33.

⁴⁵ Palassis, *ibid.*, p.29. See also Battye, op. cit., p.968].

⁴⁶ Florey, op. cit., Methodist Church District Meeting, 14-20.10.1869.

⁴⁷ Bain, op. cit., pp. 272-273.

⁴⁸ Blue Book, 1885, pp. 93, 95-6. Although the earliest figure is for 150 persons seated, in 1900 church records give the capacity as 90 and in 1922 and 1930 the figure given is 120. As a comparison, St. Peters at Central Greenough had capacity for 250, the Catholic church at Upper Greenough had room for 100, the Catholic church at Central Upper Greenough also

Geraldton by Rev. William Traylen. Around this time the 'Champion Bay Circuit' was also renamed 'Geraldton', parishioners in the circuit numbering 350 and churches in use being only two.⁴⁹ The Geraldton church was completed in 1871 at a cost of £800.⁵⁰

It had taken just over two years to build the chapel, from the date of the foundation stone being laid to the first Sunday when it was put to use for worship services. Over the next four decades, as funds came to hand, improvements were made to the building. In 1880 the building was, among other things, painted:

Our village painter, Charlie Durnell, has been very busy of late here. Under his skilful hands the Wesleyan Chapel has been nicely decorated, I notice that the large window in the front gable has been painted in colours, the outside woodwork has been painted in oak colour, grained and varnished, the inside woodwork has been painted a neat colour. The seats, grained in oak and well varnished, present a nice appearance, the side windows have all been frosted. I also notice that a very handsome jarrah railing, the work of Mr. John Osborne, has been placed around the Chancel and bright scarlet cushions lay at its foot. A small but good bell has been placed in position to call worshippers to service, and is much appreciated. The whole of the improvements effected tend very materially to enhance the beauty of this pretty little country chapel.⁵¹

During the 1880s several events occurred which affected development at Central Greenough. The contract for the Geraldton to Walkaway railway was let in 1885 and the new line, routed through the Back Flats, was opened in June 1887. This impacted on milling at the Front Flats⁵² and ultimately contributed towards the diminishing importance of the Front Flats region - Walkaway emerging as a dominant centre. The flood of February 1888 which devastated many holdings on the Front Flats undermined confidence in further civic development around Company Road. Locals recognised the elevated area known as Stony Hill as a safe place to build, and during the next thirty years a small township developed around the court house complex and government school that were already established there. The Wesleyan chapel is understood to have been unaffected by the flood, the site being clear of the waters.⁵³

For the first twenty years the chapel did not have a ceiling other than the jarrah weatherboard sarking beneath the shingles. An event in 1897 precipitated the installation of a pressed metal ceiling:

After three years of very faithful service... Mr. Petch is leaving on a visit to England... the members quickly subscribed over £21 as a parting gift. Three pounds odd were spent in an illuminated address, and a purse containing 18 sovereigns was handed to Mr Petch, and many kind things were said of his work. As the church

had room for 100. The Anglican's St. James Church only had the capacity to seat 60 persons, but the various government school rooms were also used for Anglican services.

49 Florey, op. cit.. See also Bain, op. cit. ,p. 273.

50 ibid.

51 *The Geraldton Observer*, 28.9.1880.

52 King, op. cit., p.86.

53 Ducas, I. 'They Came To Greenough', Geraldton Historical Society, Geraldton, Fifth Printing, 1996, p 15.

on the Greenough needs a ceiling and repairs, Mr Petch contributed the £18 for that purpose.⁵⁴

Leaded stained glazing, dedicated to deceased members of the Waldeck family, was installed in the north window and ceremoniously unveiled some time around 1906. The north window contained two large vertical panes, that on the right (when viewed from inside) was inscribed 'IN MEMORY OF THE LATE MR. AND MRS. WALDECK SNR.', that on the left 'IN MEMORY OF THE DECEASED CHILDREN OF JOSHUA AND CATHERINE WALDECK.' Frederick Waldeck had died on 14 September 1995, his wife on 9 August 1905. The three Waldeck children commemorated by the other window were John Watts who died 27 July 1874 aged 4 years, Robert Ernest who was fatally speared by natives 2 October 1891 aged 17 1/2 years, and Lillian Alma who died of Bronchitis on 3 April 1885 at the age of 1 year.⁵⁵ The parents, Joshua and Catherine, were the first couple to have been married in the chapel. In 1906 the Greenough church is also recorded as having been granted approval by the Methodist Church Trust for the sale of 14 acres of land in the church's possession. No further details of this land are known.

The Greenough *Wesleyan Methodist Chapel (fmr)* celebrated its 50th birthday in August 1911,⁵⁶ and the event was reported by the *Geraldton Guardian* in a column titled 'Greenough':

On the 9th of this month the Wesleyan-Methodist Church birthday party took place, and was a great success financially. Offerings in small sacks amounting to nearly £12 were handed in. The Geraldton Wesleyan choir sang an anthem, and gave other items, which were very much appreciated. The entertainment concluded with the cutting of the birthday cake (which was very nice) by Mr. Waldeck, the oldest member of the church on the Greenough.⁵⁷

The money collected was most probably directed towards debts on church property, consistent with the use of funds collected at such services. Methodist Church Trust minutes record that at this time a request had been submitted to carry out alterations to the chapel to the value of £250, of which only £50 was in hand. The nature of these alterations is not known, but must have been substantial to warrant such expenditure.

After the Great War the population of Central Greenough became noticeably fewer, a trend that would continue into the post-World War II period. Between the wars those attending services at the chapel included the Harrison family, Clinch family, Vince family, Mrs MacMillan (school teacher), and Mr Anderson (who more frequently attended at Georgina).⁵⁸

⁵⁴ Extract from unknown source, supplied to the National Trust by G. Waldeck in 1980. Missioner A.C. Plane resided at Dongara and missioner Richard Petch stayed at the George Brand's place and also at the Gray's place on the Greenough.

⁵⁵ Details on the reverse side of a photograph (copy) of the ceremony, held by the National Trust of Australia (WA). It was also noted that the copy was forwarded by George L. Waldeck who held a negative image of the photograph, and that the original was held by Miss Gladys Woolhouse.

⁵⁶ Based on the date of the first service conducted at Mount Pleasant by Samuel Hardey, 1861.

⁵⁷ *The Geraldton Guardian*, 22.8.1911, p.1.

⁵⁸ Vince, A. Verbal communication 24.8.1997. The churches at Geraldton and Dongara were flourishing during this period and supported ordained ministers, but services at regional missions such as Greenough and Georgina were conducted by lay preachers and visiting ministers. Alex Vince recalls that a minister used to come out from Geraldton for the morning

An account of a wedding at the chapel in December 1922 provides a glimpse of the church life during this period:

The Wesleyan church, Greenough, which was very prettily decorated for the occasion by Mrs. F. Clinch, was the venue of a very pretty wedding on the 19th when Miss Gladys Vince, daughter of Mr. and Mrs Vince, of 'Hampton', Greenough, was married to Mr. J. Best, son of Mr, and Mrs. J. Best of 'Argyle', Donnybrook. The Rev. Dundas officiated... Miss Greta Clinch played the wedding march at the conclusion of the service..⁵⁹

Numbers of those attending services continued to dwindle during the 1940s, and in 1951 the last service was held the chapel.⁶⁰ High winds stripped the corrugated iron roof sheeting off the building some time in the late 1950s, and around that time the leaded stained glass panes in the north window were removed.⁶¹ Termites damaged the floors, and the church property was fenced in as part of the adjoining run for stock, prompting a visitor to Greenough to exclaim on an occasion 'I didn't know Greenough had religious sheep - they were all in church when I came past'.⁶² Photographs taken in the late 1960s show the building without roof sheeting or barge boards, but with intact sashes in the side windows. By the early 1970s only fragments of the doors remained and photographs taken around 1976 show the doors covered over with corrugated iron sheeting. As the chapel became increasingly dilapidated it became a popular local subject for photographers and artists, and many images of the ruined church may be found in publications dating from the 1970s and early 1980s.⁶³

By the 1970s many of the original small holdings had been amalgamated into larger acreage farms. Some land around Central Greenough was being sold off as farmlets, but the district's population was still less than in

service at Greenough, have lunch with the Vince or Clinch families, and then go on to Georgina to conduct an afternoon service.

⁵⁹ *Geraldton Gazette*, 6.1.1923.

⁶⁰ Clinch, J. Personal correspondence, 18.06.1997. 'I have my own ideas about the demise of the Wesleyan community in Greenough. Methodist families such as the Waldecks, a branch of the Morrells and the Clinch families and the Vince family either died, left the district or married into C. of E. families. There was a strong community of Anglicans in the Front Flats (Greenough) and the Catholic Church and school attracted Catholics mainly from the Back Flats.'

⁶¹ A number of local residents related that the windows were removed by a member of the Waldeck family some time around 1941 when a Japanese invasion seemed imminent. At that time Greenough was thought to be a strategic landing point in the event of such an invasion, and families were advised to move their children away from the area. The date of removal has little credibility as the chapel continued to be used after this date and George L. Waldeck is known to have photographed the windows insitu around 1955. Clinch, J. (1997) *op. cit.* 'George Waldeck and myself have made extensive enquiries and there is no doubt in my mind that the windows were broken. Perhaps when they were being removed for protection they were broken...' Joy Clinch has in her possession a fragment of broken stained glass found in the chapel which has been identified as originating from the Waldeck commemorative panes. Further, it is likely that the interior furnishings were removed around this time, some pews are thought to have been relocated to St. Catherine's Church.

⁶² Vince, A., Verbal communication 24.08.1997.

⁶³ See for example: Ingpen, R., *Marking Time - Australia's Abandoned Buildings.*, Rigby Ltd, Adelaide, 1979, pp. 72 - 73; Smith, R. & Johnson, A., *Historic Australia in Colour.*, Rigby Ltd, Adelaide, c. 1970, p.80; and Haig, R., *Panorama of Western Australia - Reflections of the New and Old.*, c. 1980, p.30.

former decades. As a result many buildings in Central Greenough and on the original farm holdings had fallen into disuse and, gradually, ruin. In 1973 the Shire of Greenough made a submission to the inquiry into the National Estate and obtained funding to commission Margaret A. Feilman & Partners, Architects & Town Planners to undertake a survey of places of historical interest on the Front Flats. The survey commenced shortly after and was compiled over the next four years.⁶⁴ The heritage value of the Front Flats was recognised in the 1960s, and by 1973 the National Trust of Australia (WA) had classified 13 buildings on the Front Flats and recorded 11 others. Around 1974 the National Trust commenced a programme of acquiring heritage properties at Central Greenough, though purchase, gift or covenant. The Wesleyan chapel was one of the buildings that the National Trust sought to obtain in 1975, and it was originally thought that the building stood on land owned by Bernard Morrell Clinch who had agreed to donate parts of his property containing places of historic interest to the National Trust as a gift. It was discovered, however, that the chapel was situated on land that had not been registered with in the current system of titles and that the early title in the name of the Wesleyan Methodist Commission was still current. In October the National Trust asked the trustees of the Methodist Church whether they would consider gifting the building to the National Trust. One and a half years later, on 16 March 1977, the memorial of the deed of gift and conveyance was registered by the Titles office, officially recognising the transfer in ownership of the site from the Methodist Church (WA) to the National Trust of Australia (WA).

The *Wesleyan Methodist Chapel (fmr)* was first classified by the National Trust in August 1973, and the assessment has subsequently been subject to several revisions. The original assessment form gave the reasons for its recommendation (to be classified) as:

Architecturally significant and historically important for its place in the social structure of the original community.⁶⁵

The place was registered by the Australian Heritage Commission, in March 1978, and is listed as the 'Wesleyan Church - former'. The place has furthermore been included as a site of interest on the Greenough/Walkaway Heritage Trail (an Australian Bicentennial project), the trail plaque on the McCartney Road verge in front of the chapel having the following inscription:

Many of Greenough's early settlers were members of the strong Wesleyan community led by the Waldecks, who lived at nearby Mount Pleasant. The foundation stone for this gothic style church was laid in 1867. It was built of limestone by ticket-of-leave convict labour and opened for worship in 1870.

Photographs taken during the mid 1970s show that the building had been secured against casual access by hoarding up the two doorways with corrugated iron sheeting. By the early 1980s some of the sheets had come away and by 1985 were removed entirely. A programme of conservation

⁶⁴ Feilman, A. et al., 'Greenough - Historical Survey of The Front Flats', The Shire of Greenough, 1977.

⁶⁵ National Trust of Australia (WA), 'Assessment Form: Greenough - Fmr Wesley Church', File Greenough 1/42, 1973.

works to the building were undertaken that year, funded by a National Estate Grant amounting to \$32,000, and involved removing undergrowth, stonework repair (in places was seriously fretted) and consolidation of the roof structure. The work was undertaken by Mr. John Trute and administered by Kevin Palassis Architect, and is described in a progress report to the Trust in June 1985:

The concept for the restoration of Wesley Church is that it be conserved as a ruin. Originally our intention was not to roof the building but to stabilise the roof structure. Unfortunately close investigation and inspection of the roof has shown that the timbers are in far more serious condition of deterioration than first believed. Also water is penetrating the stonework from above and rotting the plates which support the main trusses. Without removing the roof structure there is no way of water proofing the walls as the rafters are built into the top of the wall. In reviewing the situation and the long term conservation of the main roof timbers and the fact that the removal or deterioration of the roof structure will destabilise the high stone walls it was decided to roof the building. The new roof is not intended to be a restored part of the building but as a method of conservation and preservation.

The stonework of the building is presently being restored and the roof structure secured with steel plates. All the old lapped boarding is to be kept intact under the new roof and will be able to be seen from inside the building. To be able to fix the new roof over the old boarding without removing the original material we have devised a steel hook which hooks under the rafter and is bolted to the fixing batten above. These new steel pieces are painted matt black. The roofing of the building will also allow the retention of the remains of the decorative metal ceiling on the north-east corner and a faint painted inscription on the altar (south) end of the building.

To facilitate the viewing of the interior of the building we proposed to reconstruct about 1.5 meters wide of flooring which will connect the two doors facing north. A wrought iron wall and ceiling will allow the public to see into and up into the building space and protect the walls from further vandalism. This will also protect the public should anything fall from the old roof structure. We also intend to fit bars to the interior of the windows to keep the public out. The area around the building has also been cleared of vegetable matter.⁶⁶

Photographs taken at an early stage of the works show remnants of the truncated ceiling of pressed metal on battens fixed to the underside of the rafters and horizontal chord of the roof truss, trimmed along the wall interface with a painted timber cornice. Also evident in the photographs are the steel strengthening plates fitted by Mr. Trute. Photographs of the exterior just prior to the works show the weatherboard sarking on the roof in a deteriorated condition, no evidence of shingles,⁶⁷ but a few remnant battens over the sarking for the fixing of the corrugated iron roof sheeting (of which no trace remained by this time). Window and door frames were all still in place, although part of the north window frame was obviously loose and tottering inwards. Window sashes and doors had by this time been destroyed, only the hinges of the doors and fragments of the upper sashes in the seaward windows remaining.

When the 1985 works had been completed the chapel was roofed, however the intended work for restricting public access had not been carried out.

⁶⁶ Palassis Architects File 85.18, Correspondence from K. Palassis to the National Trust of Australia (WA), 13.6.1985. This file has now been integrated with file 97.24.

⁶⁷ Trute, J. Verbal communication 11.9.97. Mr Trute recalls seeing remnants of shingles and evidence of nailing on the old sarking when working on the roof in 1985.

Not long after the works had been executed strong winds forced three fifths of the north-east facing roof face to lift and tear away from the structure. Considerable loss of original fabric was suffered, including loss of the largest remaining area of pressed metal ceiling. Repairs were undertaken by Mr. Trute, installing new rafters, battens and sheeting.⁶⁸ A similar incident occurred in September 1995: high winds lifted and tore away a portion of roof on the opposite roof face:

Approximately one thirds of the seaward side of the roof was cleanly lifted off the building and deposited on the ground between the church and Company Road. The fabric removed included the Colorbond cladding, contemporary purlins and remains of the early sarking boards. The trusses remained intact and in place on the building.⁶⁹

Documentation indicates that the building was covered by the National Trust's insurance, so action was taken immediately to rectify the damage. Palassis Architects obtained quotations for the repairs and on October 13 engaged Mr. Trute to do the work for \$7,730.00. Roy L. Bolton Pty Ltd, the insurance company's local agent, inspected the building on October 27 and then proceeded to authorise a builder to proceed with repairs. In late November the Trust was advised by the insurance company that P.& J. Homes had been authorised to proceed with the repairs, unaware of the Trust's own arrangements. The matter was resolved: materials ordered for the work by P.& J. Homes, amounting to \$2,180.91 were paid for by the Trust and installed by Mr. Trute. By 20 May the repairs had been completed.⁷⁰

The *Wesleyan Methodist Chapel (fmr)* has remained as a roofed shell since this time, and minimal maintenance has been carried out to the building. Visitors to the place are frequent, many drawn to the place because the romantic setting it provides for wedding photographs, its ponderous solitude, or the cover it provides for juvenile activities. A record of such visits has been scratched by many careless hands into the plastered walls of the interior.

13. 2 PHYSICAL EVIDENCE

Physical Setting

The *Wesleyan Methodist Chapel (fmr)* located on the Greenough Flats is situated in a context of other heritage buildings and on a site that appears to have altered little since the turn of the century. Approximately three quarters of a kilometre west of the chapel is Mount Pleasant farmhouse, the former Waldeck family homestead where Wesleyan fellowship meetings had been held prior to the formal establishment of the denomination in the area. Opposite the chapel on Company Road stands Gray's Store (c.1861), the former shop and residence of Henry Gray who was a leading figure in the Wesleyan community. Approximately 350 meters south east of the chapel, also on the seaward side of Company Road, is the ruin of Temperance Lodge (1860). The past functions of the Lodge include that of a school, house of worship (for all denominations)

⁶⁸ *ibid.* At the time of writing this report. no documentation of this work could be located.

⁶⁹ Palassis Architects File 95.50, Correspondence from C. J. Paterson to W. J. Trute, 12.9.1995.

⁷⁰ *ibid.*, correspondence 1995/1996.

and a meeting place for the local Temperance League which was closely associated with the Wesleyan church organisation.

Other historic places also exist within a kilometre radius of the chapel, including the sites of the first St. Catherine's Hall near the Lodge ruin, the rectory ruin beyond this and, half a kilometre north-east along McCartney Road: Maley's Bridge, Stone Barn with its associated cottage and Ahern Cottage. Central Greenough (the hamlet) is just over one kilometre north-east of the chapel.

Access to the chapel may be gained from two directions from off the Brand Highway. Company Road, until recently unsealed, provides access from the south-west. Alternately one may turn off from the highway at the Greenough hamlet, and drive the short distance down McCartney Road to the intersection with Company Road. The site is relatively level and its road frontages are unfenced. The building is unsecured, allowing the visitor unrestricted access.

The Chapel Building

The auditory plan is composed of a masonry shell of rubble and faced limestone (a local material with a distinctly orange-yellow colouration from dust of the red soils in the area), covered by a gable roof consisting of hardwood rafters supported mid span by a purlin which in turn is supported by four scissor trusses and the end walls. Original rafters only survive in the south-eastern half of the building, with remnants of weather lapped hardwood sarking boards over. The roof is clad with modern Colorbond corrugated iron.

Evidence of some early and original finishes remain. The exterior of the building has a weathered limestone finish, with no traces of a limewash or other surface treatment evident. The extant joinery of the side windows bears traces of a dark brown paint. Internal walls retain a lime based finish in three basic tints of the purple/red colour group. The lower portion of the walls, to dado height, are treated with a rose tint,⁷¹ and the upper levels are treated with a light peach tint.⁷² A dado line and other highlighting details are executed in a tone resembling Indian Red.⁷³ Highlights include a banner with the dedication 'GLORY TO GOD IN THE HIGHEST' painted on the south-east wall, and numerous 40mm diameter sunbursts spaced at intervals along the side walls 85mm above the dado line. No remnants of the original pressed metal ceiling, skirtings or floor were located during the investigation, nor was any evidence of former glazing.⁷⁴ A remnant of the moulded Oregon cornice, painted a light blue colour, is still in place.

A considerable quantity of dirt covers the ground within the structure, in places as high as the original floor level. The existence of archaeological

⁷¹ Samples taken closely resemble Munsell 2014W.

⁷² Samples taken closely resemble Munsell 2173W.

⁷³ Samples taken closely resemble Munsell 1204R.

⁷⁴ A fragment of stained glass, believed to be part of the Waldeck commemorative windows, was found on the site by Joy Clinch. The item is in her possession.

material such as glass or pressed metal fragments within the building perimeter is possible.

A number of factors were noted as having a possible impact on the condition of the place. Pigeons are found to nest in the space between the roof cladding and the old sarking boards, and are responsible for defecation within the building. Gutters are in a satisfactory condition, as are the two downpipes at the rear of the building which discharge into concrete spoon drains. The spoon drains are, however, blocked with sand and vegetation, restricting stormwater drainage away from the walls. Areas of fretted masonry are apparent within the lower reaches of the wall, the likely effects of rising damp and weathering. Dotted around the site are a number of large, thorny bushes, of a kind known locally as the 'Berry Bush'. Numbers of River Gum saplings also grow around the building with one particular specimen growing inside the north doorway, possibly causing damage to the surrounding stonework. A mature example of a River Gum, stooped by the prevailing coastal winds, exists on the corner of the site opposite Gray's Store. Although bushy and unkept in appearance, this tree has the potential to enhance the site's overall character. A plant with particularly nasty burrs, similar to the common double-gee, is also found to be growing around the chapel and Gray's Store sites, and is a menace to any persons walking around the buildings.

13.3 KEY REFERENCES

Palassis, K., et. al., *Historic Greenough District Conservation Masterplan For The National Trust of Australia (WA)*, 2 Vols, National Trust of Australia (WA), Perth, 1995.

Martin, G., Notes prepared for Palassis Architects, 1997.

Waldeck, G.L., Untitled notes prepared for the National Trust of Australia (WA), 1981.

13.4 FURTHER RESEARCH

Further research has the potential to reveal some aspects of the chapel's original architecture and social history. Photographic, drawn or detailed descriptive documentation of the interior fit-out prior to 1951 has not been available, but may exist in private collections. The heritage trail plaque makes reference to a foundation stone, but the existence of such a stone has yet to be verified. Records that were held by the Perth Methodist Church and subsequently deposited at Battye Library have been searched, however few references to Greenough were found. Few documents of the Greenough church were located, and it is presumed that whatever else existed at the time of the church's closure was either destroyed or found its way into private possession. Further research may be directed towards locating any such documents. Scope also exists to carry out further insight into the twentieth century history of the place.