



REGISTER OF HERITAGE PLACES – ASSESSMENT DOCUMENTATION

11. ASSESSMENT OF CULTURAL HERITAGE SIGNIFICANCE

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

PRINCIPAL AUSTRALIAN HISTORIC THEMES

- 4.5 Making settlements to serve rural Australia
- 8.6.4 Making places for worship.

HERITAGE COUNCIL OF WESTERN AUSTRALIA THEMES

- 107 Settlements
- 406 Religion
- 602 Early settlers

11.1 AESTHETIC VALUE*

St James Anglican Church, Moora exhibits aesthetic characteristics valued by the local community and the church community in particular. The rectangular stone building, designed by architect W. A. Nelson, with exposed internal roof timbers has a simplicity of design in a free interpretation of Federation Gothic, with decorative gables, roof forms and the roof lantern. The internal furnishings add to the aesthetic value of the church, in particular those items given as memorials by parishioners and benefactors. (Criterion 1.1)

The church building together with the mature landscape on the site, contributes to the aesthetic values of its surroundings in the townsite of Moora. (Criteria 1.3 and 1.4)

11.2 HISTORIC VALUE

St James Anglican Church, Moora demonstrates the evolution of Western Australia, and in particular the history of settlement of the towns of Moora and Dandaragan, and the religious practices of the Anglican community in those towns from the early 20th century to the present. (Criteria 2.1 and 2.2)

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

For consistency, all references to garden and landscape types and styles are taken from Ramsay, J., *Parks, Gardens and Special Trees: A Classification and Assessment Method for the Register of the National Estate*, Australian Government Publishing Service, Canberra, 1991, with additional reference to Richards, O., *Theoretical Framework for Designed Landscapes in WA*, unpublished report, 1997.

St James Anglican Church, Moora is associated with the early settlers in the district, in particular the Padbury and Roberts families. It is also associated with architect W. A. Nelson, builders J. W. Clark and D. W. Griffiths, and with those who contributed to its construction and continue to contribute to its maintenance. (Criterion 2.3)

11.3 SCIENTIFIC VALUE

St James Anglican Church, Moora has the potential to further understanding of building techniques and materials in use in the early decades of the 20th century. (Criteria 3.1)

11.4 SOCIAL VALUE

St James Anglican Church, Moora is significant as a place of worship for the local community in Moora and surrounding districts, and as a place where plaques have been installed in memory of members of its congregation. It also serves as a focus for the undertaking of charitable activities with other church denominations. (Criterion 4.1)

The church is highly valued by the local church communities and contributes to their sense of place. (Criterion 4.2)

12. DEGREE OF SIGNIFICANCE

12.1 RARITY

St James Anglican Church, Moora is a rare example of a Federation Gothic style church in the Wheatbelt. (Criterion 5.1)

12.2 REPRESENTATIVENESS

St James Anglican Church, Moora demonstrates the characteristics of an early 20th century stone church in a rural setting. The simple but resolved form of the church building, its proper character and its memorials, are representative of a rural Anglican church. (Criteria 6.1 and 6.2)

12.3 CONDITION

The Church is currently in sound condition.

12.4 INTEGRITY

St James Anglican Church, Moora has high integrity as it has continued to be used as a church from inception in 1911 to the present (2008).

12.5 AUTHENTICITY

St James Anglican Church, Moora has a high degree of authenticity, as a consequence of reasonable care and recent conservation work to the fabric of the floor, walls and roof. The landscape treatment has a high level of authenticity with few changes to the original planting or the presentation of the site.

13. SUPPORTING EVIDENCE

The documentary evidence compiled by Dr Robyn Taylor, Historian, and physical evidence by Ronald Bodycoat, Heritage Architect. Supporting evidence has been taken from the Conservation Plan prepared by Ronald Bodycoat in June 2002 with adjustments in April 2006. Amendments and/or additions by the Register Committee and Heritage Council officers.

13.1 DOCUMENTARY EVIDENCE

St James Anglican Church, Moora comprises a fine example of a Federation Gothic stone church (1911), entry porch (1954), and bell tower (date unknown). It was built as a memorial to Walter Padbury, a prominent pastoralist, merchant and philanthropist who had a central role in the opening up and development of the Moora and Dandaragan districts. The stone entry porch was added as a memorial to Frederick Hamilton and his son Richard, who had been killed in World War II. Other buildings on the site – the former rectory, hall and meeting rooms and toilet block – are not part of this assessment.

George Fletcher Moore first explored the Moora district in 1836, encountering the Moore River while searching for a reported inland sea. Local Indigenous people called the river, with its pool of permanent water (Moirra Well), the Mur. Moora was part of the Victoria Plains district first settled in the 1840s by sheep farmers moving northwards from Toodyay searching for pastures. In 1846 the Lefroy brothers took out a pastoral lease at Walebing and James Clinch at Bebanko, later known as 'Berkshire Valley'. They were followed by the MacPhersons, Ewen MacIntosh and Duncan Campbell.¹

Another early settler was Walter Padbury (1820-1907) who arrived at Fremantle with his father, Thomas, aboard the *Protector* in February 1830.² Over subsequent decades, Padbury gained experience in the pastoral industry and the merchandising business. In 1857, he bought Yatheroo in Dandaragan, 33 km west of Moora. Yatheroo became a cattle station as well as a mixed farm with a mill, dairy, vineyard, pigs, fruit and vegetables. He subsequently pioneered the pastoral industry in the North West and by 1865 was trading with India, Singapore and London. He formed W. Padbury & Co, General Storekeepers in Perth and Geraldton with William Thorley Loton. By the 1880s he had considerably increased his land holdings in York and Dandaragan, with Yatheroo becoming one of the finest properties in the State. During these years Padbury held a number of important positions, including President of the Agricultural Society, member of Perth City Council, a representative on the Legislative Council, first mayor of Guildford, and served on the Commission for Agriculture. He was also a philanthropist and devoted Anglican, helping to establish the Diocese of Bunbury, Parkerville Children's Home, and he left a legacy to St George's Cathedral, Perth, on his death in 1907.³ Padbury and his wife had no children.

Following his return from England in 1849, Padbury hired a young boy named Edward Roberts to work at Yatheroo. In the late 1860s, while continuing to work at Padbury's property, Roberts acquired Kayanaba in Dandaragan, which is still

¹ Laurie, Maxine, *Tracks Through the Midlands: A History of the Moora District*, Shire of Moora, 1995, pp. 1-5.

² *Australian Dictionary of Biography*, Volume 5 1851-90, Melbourne University Press, 1974.

³ For a more detailed description of Walter Padbury's achievements see *St James Church: Conservation Plan*, prepared by Ronald Bodycoat, June 2002, Documentary Evidence, pp. 7-8.

held by his descendants. The Roberts family have played a significant role in the affairs of St James and continue to do so.⁴ In 1871 Roberts married Padbury's niece, Charlotte Nairn. He enlarged his property holdings around Kayanaba and in 1892 acquired Yatheroo from Padbury. The place became an important social centre in the district.

Distance from the markets in the south hampered development in the region until the construction of the Midland Railway line between Guildford and Walkaway, the southern terminus of the government rail from Geraldton. In November 1894 the first steam train passed through Moora where a railway station was constructed and named Moora after Moira Well. At that time the settlement was not much more than a large campsite occupied by railway workers and others. The site for the future town of Moora, gazetted 12 April 1895, was criticised by those who knew the area well because of its location close to a river prone to flooding. Poor drainage would become another problem, as the townsite was largely flat with a fall of less than a metre from east to west.⁵ Soon town blocks and streets were laid out on the east side of the railway, and civic buildings and homes erected.⁶ The town grew as farm blocks were sold and developed with the assistance of the Agricultural Bank, and the economy overall lifted with the effects of the gold boom.

It would appear the first house in Moora, belonging to Elizabeth Campbell, was also used for the first school and the first church in town.⁷ Services were subsequently held in the Agricultural Hall and conducted by Rev J. A. Howes who was based at Gingin.

In 1907, following the death of Walter Padbury, it was proposed that a church be erected in his memory. The Government had allocated land near the Roberts Street bridge for an Anglican church but the proposed building needed a larger site. The church committee hoped the Government would grant the adjoining lot, but it refused. However on appreciating the size and style proposed for the church, and that the Synod had advanced £600 towards its construction, the Government offered two lots adjacent to the Agricultural Hall, Town Lots 43 and 44 as a Crown lease for a period of 999 years.⁸ The church committee accepted this offer and planning commenced.⁹ In the meantime, in 1909, Moora's first Anglican rector, Rev F. W. (Fred) Gunning, arrived. Gunning was paid a stipend based on the interest of a £1,000 bequest made in Walter Padbury's will for the clergyman who would serve the Dandaragan area. Revs Howes and Gunning shared the clerical duties, Howes administering Holy Communion, until Gunning's ordination in 1910.

On 11 March 1911, Hon W. T. Loton laid the foundation stone for St James in the presence of Archbishop Riley. The inscription reads:

4 David and Annette Roberts of 'Kayanaba' and parishioners of St James, discussion with Robyn Taylor, 12 April 2006.
5 Laurie, op. cit., p. 219.
6 Laurie, op. cit., pp. 40-41.
7 Laurie, op. cit., p. 59, caption to photograph of Elizabeth Campbell's home.
8 Crown Lease for 999 years, 19 June 1912, Lots 43 and 44, Crown Reserve 12812.
9 Laurie, op. cit., p. 91.

To the Glory of God, and in memory of Walter Padbury, a well known Pioneer who landed in this state in 1829. This stone was laid by the Honourable W. T. Loton, J.P. March 4th 1911.¹⁰

The names of the Perth-based architect who designed the church, W. A. Nelson, and builder J. W. Clarke of Guildford also appear on the stone.

William Arthur Nelson studied architecture at Sydney Technical College and in 1893 won a national medal for architecture at South Kensington Art Schools. He practiced in Sydney before coming to Western Australia in 1896. He worked as Chief Draughtsman in the Imperial Survey Department under Commander Dawson RN, then left to set up his own practice, undertaking a number of commercial buildings, hotels and residences in the city and country.¹¹ Stone for the church was quarried on property belonging to D. W. Griffiths and after the men working for Clarke, the building contractor, walked off the job, Griffiths completed the majority of the building. The western wall was left incomplete and enclosed with temporary timber and weatherboard.¹²

The church was consecrated on 15 November 1911 by Right Rev C. O. L. Riley, Bishop of Perth. It was dedicated to St James after the church in Stoneyfield, England, where Walter Padbury had been baptised.¹³ Gifts to the church included a font made by Griffiths, a lectern presented by William Nelson the architect, a pulpit presented by Miss Elizabeth Padbury, and a chalice and paten donated by Dr and Mrs W. S. Myles.¹⁴ William Padbury later donated a wooden belfry.¹⁵ Additional funding for the church was provided by Matt Padbury, nephew of Walter Padbury, and his wife Esther (née Nairn) whom he had married in 1896.¹⁶ Unusually for a church built on such a scale and design, there were no stained glass windows until 1978 when the memorial windows dedicated to Dr Myles and his wife were installed and blessed.¹⁷ Dr Myles was a qualified doctor. He graduated from Trinity College in Dublin and after a number of years of practice in England, South Australia, and the Western Australian Goldfields, he came to Moora in 1905. Riding his Arab horse Polly he became a familiar figure as he travelled the long distances that stretched 'from the coast to as far east as he could manage to travel and from Gingin to Mingenew'.¹⁸ He was highly regarded for his compassion, and his involvement in various organisations and community projects including the erection of St James.

Rev Gunning initially stayed with Myles, who gave him free board and lodging, before moving into a tent opposite the church site until the rectory was completed in 1911.¹⁹ The following year he married Lucy May Cook, daughter of John Cook

10 Foundation stone on the north-east corner of the church.

11 *The Cyclopedia of Western Australia*, Cyclopedia Company, Perth, Volume 1, 1911. See section on Engineers, Architects and Surveyors.

12 Laurie, op. cit., p. 91; photograph dated 1952, St James Parish Collection.

13 Laurie, op. cit., p. 91.

14 The chalice and paten were copies of those in Trinity College Dublin where Dr Myles had graduated. Mrs Yvonne Myles, telephone discussion with Robyn Taylor 3 May 2006.

15 Today (2008) the belfry on top of the church is made of metal. A postcard from the 1920s (belonging to Mrs Hamilton of Berkshire Valley) shows a wooden bell tower in the grounds of the church, however this no longer exists and a light frame steel windmill structure has taken its place.

16 Matt Padbury leased Walter Padbury's 'Koojan' property where Mrs Padbury lived. 'St James Church', Conservation Plan, June 2002, p. 9.

17 Mrs Yvonne Myles, telephone discussion with Robyn Taylor 3 May 2006.

18 Laurie, op. cit., p. 90.

19 Laurie, op. cit., footnote, p. 290. The rectory was demolished in the 1960s and replaced with a new rectory, church hall and meeting room. It is possible the toilet block may date from this time.

of Dandaragan. Gunning, or 'FWG' as he was known, was by all accounts a hard working man who played an important role in the life of the community. During the early years of his service his parish was vast, extending from Wannamal northwards to Gunyidi and from the coast almost to the border of South Australia.²⁰ Initially he travelled by horse to the outposts where his congregation lived, sometimes taking two weeks to visit places such as Miling, Pithara and Dalwallinu as he called on settlers along the way. In 1915 he was provided with a twin-cylinder Douglas motorcycle, which was quicker but not as effective when the creeks flooded, making roads and tracks impassable. Gunning acquired a great deal of local knowledge during his travels and ministry and used this for his regular articles in the *Midlands Advertiser* under the by-line FWG.²¹ His work at St James included establishing a choir and a Sunday School where 'it was quite common for as many as fifty children to turn up on a Sunday'.²²

Gunning worked for the parish until 1920-21 when he was transferred to Fremantle. His replacement, for one year, was Rev Frederick James Boxall who was transferred from the Goldfields. Boxall then moved to Collie and eventually became the Canon of St Paul's pro-Cathedral in Bunbury.²³ Rev Edwards would serve the parish until 1927 when Rev Gunning returned with his wife Lucy. He stayed in Moora until 1935.

The deteriorating state of the timber west wall led to the decision to replace it with a stone porch and baptistery. The Hamilton family contributed significantly to the cost with the addition becoming a memorial to Frederick Clark Hamilton and his son Lieutenant Richard Hamilton who was killed in World War II.²⁴ A number of plaques in this area and the walls of the nave commemorate others who died in World War I, such as R. S. (Syd) Roberts, who died 1915, and L. Capt James Maxwell Ferguson, who died in Egypt in 1919. The memorial porch and baptistery was completed in 1954. Following subsequent changes to church liturgy in the 1960s the baptismal font was moved inside the church towards the sanctuary. Around this time the old rectory was demolished and replaced by new buildings.²⁵

During the 20th century, Moora was subject to regular flooding by the Moore River, particularly during the winter months. There were particularly severe floods in 1917, 1955 and 1964 when the floodwaters reached the outside walls of the church. The soils in the Moora district are known for their plasticity which in the case of St James contributed to movement and cracking in the church walls. In 1974 engineers assessed the cracks, and concrete underpinning was carried out to the south-west corner of the nave, two steel tie rods inserted across the

²⁰ Laurie, op. cit., p. 92.

²¹ Gunning also wrote articles for the Anglican Church periodical, *The West Australian* and other newspapers. In 1952 he published *The Lure of the North* based on the memoirs of George Joseph Gooch and other pioneers. He is credited with preserving a great deal of history of the Moora parish that otherwise might have disappeared when the early settlers passed on. Laurie, op. cit., p. 93.

²² Laurie, op. cit., p. 92.

²³ Williams, A.E., *West Anglican Way*, Anglican Church of Australia, 1989, pp.262-3.

²⁴ Memorial plaque mounted on the inside wall. A second memorial plaque to Richard Hamilton indicates he had been with the 23rd Machine Gun Regiment, and was 28 years of age when he died. This memorial was placed in the church by the Old Guildfordians of the Moora District.

²⁵ David and Annette Roberts, discussion with Robyn Taylor 12 April 2006.

west end of the building and cracks cut out and refilled to internal plaster finishes and to external stonework.²⁶

In 1978, memorial windows dedicated to Dr William Saunders Myles and his wife, Gwynneth, were donated by their son Dr George Lloyd Myles and installed in the east wall of the sanctuary. Made by Perth stained glass artists Gowers and Brown,²⁷ the windows depict the ascension of Christ and were based on 12th century windows in Le Mans Cathedral in France.²⁸

On 1 September 1986 *St James Anglican Church, Moora* was classified by the National Trust.²⁹ In April 1997 it was included in the Shire of Moora's Municipal Inventory of Heritage Places.

In 1999 Moora suffered one of the worst floods in its history. Water entered the church to a depth of approximately 300mm causing major damage to the timber floors, floor coverings and saturating those church records filed in the bottom drawers of filing cabinets. Quick action by volunteers helped to save many of these records.³⁰ In June 2000 the floor was restored and the carpets renewed, however urgent repairs were needed to the stonework around the base of the building and cracks that had appeared to the porch and door and window openings.³¹ In 2002 a Conservation Plan was prepared by heritage architect Ronald Bodycoat and remedial works undertaken. In November 2004 a successful application was made to Lotterywest for funds for a new roof that was subsequently installed.³²

In common with many churches, the issue of declining membership and an aging congregation affects St James. Competing interests such as sporting functions, social events and the greater mobility of the community have contributed to a lessening in numbers attending the church.³³ For the past seven years, St James has been without a full time parish priest.³⁴ However the church continues to play a vital role in the community and has joined with the Roman Catholic, Uniting Church, and the Baptists to hold ecumenical services on the Sunday of those months that have a fifth Sunday. The Seventh Day Adventist church joins other events such as the World Day of Prayer and Carols by Candlelight. Responding to major world disasters such as the recent tsunami in Indonesia and the earthquakes in Pakistan and Afghanistan is another area where a united effort is made by the churches. Many non-church members of the community also get involved. Fund raising events include choral concerts and afternoon teas. There have been sewing bees to make quilts for earthquake victims, and in response to the tsunami, boxes of materials for schoolchildren were organised.³⁵ Annual fêtes, a Flower Festival (Moora is in an area famous for its wildflowers); a David Helfgott concert and other events continue to be

26 Ronald Bodycoat, Heritage Architect, conversations with members of the Parish, and site observations.

27 Advice from Ron Bodycoat, 18 May 2006.

28 Mrs Yvonne Myles, telephone discussion with Robyn Taylor 3 May 2006. The windows were blessed at the time of installation.

29 National Trust of Australia (WA), Moora file. Other buildings classified at the same time include Methodist Church (fmr) (1909), and *St John The Baptist Catholic Church* (1908).

30 David and Annette Roberts parishioners, discussion with Robyn Taylor 12 April 2006.

31 Ron Bodycoat, Heritage Architect, file records for St James.

32 David and Annette Roberts parishioners, discussion with Robyn Taylor 12 April 2006.

33 There are discussions within the church about whether to change services from Sundays.

34 The parish priest is Rev Peter Bourne who is based at Jurien.

35 Annette Roberts parishioner, discussion with Robyn Taylor 12 April 2006.

organised by the church to raise funds and contribute to the social life of the town.

In 2008 St James continues to operate as the Anglican Parish church for Moora. The church is never locked and is open to everyone 24 hours a day.

13.2 PHYSICAL EVIDENCE

St James Anglican Church, Moora, is a stone church constructed in 1911 and 1954, set on a clear site at the corner of Roberts Street and Clinch Street in the townsite of Moora in a residential setting at the western side of the town.

The church building is oriented with entry at the west end and the sanctuary at the eastern end. The lot upon which the church is constructed is fenced in a low link mesh fencing system. Open space is maintained around all sides of the building on a level site. To the east of the church, a toilet block is located and to the south, the church hall and rectory. All three buildings are relatively recent. Mature eucalypt planting exists at the boundaries and on vacant church land outside the fence on the northern side fronting onto Clinch Street. The church building comprises a rectangular nave with raised sanctuary at the eastern end. A vestry and porch project at the north side and a porch/baptistery at the western end. Double timber doors provide access at both porches and in the south wall of the nave where a ramp now provides disabled access. A freestanding steel-framed bell frame and bell is located adjacent to the north-east corner of the building. Vehicular access onto the site is available off Roberts Street at the western boundary and from Church Street at the north-east corner of the church lot. The site generally is hard ground without major landscaping.

All the buildings remain in use for their original function, except the rectory, which though still in residential use no longer accommodates a resident priest. The church is open twenty-four hours and is never locked. The place continues in the ownership of the Perth Diocesan Trustees.

The walls of the church are constructed in four bays to the nave plus the sanctuary, with projecting buttresses externally. Local stone has been used in the walls in random rubble uncoursed, with string courses, quoins and dressings around openings in a lighter coloured, softer stone. Deposition of local red dust now disguises the once more obvious colour differences. The dressing stone is rough faced; the main walls are squared and pointing is a raised mortar joint. Original mortar behind the pointing is a mud composite. The volume of the church is high, with a pitched and gable-ended timber trussed roof clad externally with corrugated metal sheeting. Windows have high sills to a lancet form of opening with operable bottom hoppers. At the eastern and western ends of the building the windows are grouped in three lancets and filled with leaded, figurative glass at the eastern end. All other glazing is in metal frames and obscure. The internal ceiling on the rake of the roof and above three exposed hardwood trusses is lined internally with diagonal, clear finished jarrah boarding. Small plaster brackets are provided where trusses meet the wall plane. A ventilator in the peak of the nave ceiling is located below the external lantern, strongly expressed as a decorative element.

The foundation stone is located in the external north wall of the sanctuary.

Projecting eaves are lined with spaced timber battens; a timber fascia backs onto a moulded profile sheet metal gutter. Downpipes are expressed on the outer face of the walls as round section sheet metal pipes issuing at the base onto the

surface. Gables to the nave and sanctuary, and to the porch and vestry on the north side, are expressed as major overhangs with half-timber work and pebble coat infill and decorative timberwork and louvres at the peak, with spaced timber batten linings on the underside. Barges are in timber. Red terracotta wall vents are expressed immediately above the projecting plinth to the perimeter walls, and at ground level for subfloor ventilation. The roof lantern is a rectangular square louvred base all in metal and located centrally on the ridge of the nave, with a wide projecting eaves line and pyramidal roof form sheathed in metal and terminating with a tall metal cross. The eaves to the overhang are lined with spaced timber battens.

The porch/baptistery at the western end is a later addition in stone of discernable different colour and pointing. The roof is concealed behind a stepped parapet rendered and painted. The baptistery comprises a three-sided bay projection in the west wall of the porch, with lancet windows to each of the three sides of the bay. Doors in the north and south walls are a pair of vertical boarded timber doors, at the top of granolithic steps. The doors open outwards and a pipe handrail has been added outside the doors. Other external doors are similar.

Internal walls are finished in painted hardwall plaster throughout. Wall vents have been blocked off internally. A recessed dado mould is provided to the nave walls, run in the wall plaster. A slightly raised plaster border exists around all openings on the internal face and the archway between nave and sanctuary; internal plaster walls have been lined out to represent ashlar.

The roof ridge is higher in the nave than the sanctuary; the two areas separated by a plaster-finished archway. The cornices are formed in deep natural finished hardwood with quatrefoil openings cut in for ventilation at eaves level. The ceiling to the porch is plasterboard with a coved plasterboard cornice. Original timber louvres survive inside the peak to east and west gables.

Internally floors are constructed throughout in timber framing with jarrah boarding, clear finished with areas of carpet to aisles and walk paths. The nave floor slopes gradually from west to east and steps up to the raised level of the sanctuary floor. A similar raised timber platform has been provided in the baptistery at the former location of the font in the bay off the porch. Skirtings are provided to the porch as a simple timber section and to the nave and sanctuary as a large timber quarter round. Metal and stone memorials and a photograph of Walter Padbury, line the walls of the western porch.

The original sanctuary floor is three steps higher than the nave floor, and steps up a further step at the eastern end at the line of the original communion rails, now removed. The altar in the east is a further step higher. A modern timber platform now projects into the nave from the archway, to accommodate the current altar in the new liturgical orientation.

Timber storage cupboards are provided in the vestry, which is accessed from the north porch and the sanctuary. The north porch has been fitted out to act as flower preparation and cleaning/storage area for the church. Double timber doors link the north porch to the nave.

Changes to the fabric of the place are apparent in various places. The temporary timber-framed western wall of 1911 was replaced with a stone wall and porch/baptistery in 1954, showing a difference in stone colour and pointing. The earlier timber bell frame was replaced with the present steel frame. Concrete underpinning has been inserted under the south-west corner of the nave, and two

steel tie rods added across the nave at the western end in 1974. The western wall of the nave was lined to conceal cracks in the fabric, and that lining removed with repairs to the plasterwork in 2001. Modern timber doors and obscure, wired glass side panels have been provided at the entry into the nave from the western porch. Pipe handrails have been added to doors into the west porch and ramp, and a handrail outside the south doors of the nave. Further concrete was introduced, underpinning the south-west buttress to the nave in 2001. Roof gutters were replaced with a moulded metal profile, and the entire roof relined with corrugated zincalume sheeting in long unpainted lengths.

Internal furnishings have been introduced and relocated at various times, to suit changes in liturgical practice. The current disposition is as follows:

Sanctuary: three lancets in stained glass, manufactured by Gowers and Brown (WA stained glass artists); original timber altar against the east wall; timber Bishop's chair – a memorial; timber prayer desk; brass sanctuary lamp hanging from the ceiling – a memorial; the remnants of the former communion rails, now removed; timber pews for choir/clergy; the original font relocated – a memorial gift; brass alms dish – a memorial; modern electric organ; and, timber rood screen under the archway at the western extremity of the sanctuary area, incorporating brass memorial plaques for World War I.

Nave: modern timber altar – a memorial dating from 1974; original timber pulpit – a memorial gift; lectern – a memorial gift; priest's chair and prayer desk in timber – memorials; second timber chair and prayer desk; and, sixteen timber pews in clear finished jarrah.

Porch/Baptistery: timber bookcase – a memorial; small pew; seven brass and stone memorials mounted on the walls and commemorating losses in World War II; and, a framed photo of Walter Padbury.

Internal lighting throughout is modern mounted from roof trusses, and electric wall heaters have been installed onto the sidewalls of the nave.

13.3 COMPARATIVE INFORMATION

Rural stone churches can be found throughout Western Australia, even if they are abandoned, as at Greenough Flats, since early farming communities constructed churches as soon as the land and the means were available.

Stone churches built by the local community with materials to hand in a similar architectural style to *St James Anglican Church, Moora*, include:

St John the Baptist Catholic Church, Moora (1908), a single-storey local iron-stone building with corrugated iron roof, designed with vernacular ecclesiastical characteristics showing some influence of the Federation Gothic style. It is still used as a church, and is associated with the Benedictine Monks and D. W. Griffiths.

Methodist Church (fmr), Moora (1909), a locally quarried stone single-storey church, with rendered quoins, gable roof with apex, symmetrical front with double entry, gothic windows, and stepped buttresses along the side.

St Peter's Church, Badgebup (1922), a rich honey-coloured random rubble stone church in the Federation Arts and Crafts style with simple timber batten decoration. It has a steeply pitched roof and lime mortar jointing with the appearance of being 'battered on'. The roof line is

softened by the growth of lichen, creating a picturesque effect.

St Mildred's Church, Tenterden (1926), a wooden framed fibreboard church with random rubble stone foundations to dado height in the Inter War Gothic style. It has a gabled corrugated iron roof with a fleche located centrally in the roof. The windows have diaper patterned leaded glass shaped at the top to resemble a gothic arch.

These examples demonstrate the frequent approach to church construction in farming communities: an architectural form appropriate to its particular liturgical tradition, constructed in a substantial and permanent manner. Early 20th century rural Anglican churches in Western Australia are often characterised by high-pitched timber-framed roofs, roof lanterns, exposed internal timber truss work, and some elaboration of leaded glasswork.

There are 21 additional churches on the State Register of Heritage Places constructed in the Federation Gothic style. Of these, thirteen were built around the same time as *St James Anglican Church, Moora*:

St George's Anglican Church, Carnarvon (1907), a single-storey building constructed of masonry walls with a timber-framed roof with corrugated iron sheeting.

St Aidan's Uniting Church and Hall, Claremont (1903), a limestone and iron church and a large red brick and iron hall, both in the Federation Gothic style.

All Saints Anglican Church, Donnybrook (1906), a single-storey Donnybrook Stone and iron building, with a steep, parapeted gabled roof. Rare as one of few surviving rural buildings featuring Donnybrook Stone and the only Anglican Church built of such stone in the South West.

St Patrick's Basilica and Presbytery, Fremantle (1900), a rusticated limestone basilica with parapeted gable and flying buttresses, and a double storey brick and stucco presbytery.

St Catherine's Anglican Church, Greenough (1914), a random rubble limestone church with red brick quoining to openings and corners above the buttresses. The corrugated iron gable roof has parapeted gables with a masonry cross above the apex of each. The corners of the main building and porch have rendered masonry buttresses.

Holy Trinity Anglican Church, Walkaway (1903), a small stone church with a steeply pitched gable roof. The church features buttresses to walls and rendered window and door surrounds that enhance the narrow arched windows. There is a metal cross to the roof apex and coloured glass windows to the gable ends.

St Mary's Roman Catholic Church, Kalgoorlie (1902), a red brick building with walls supported by corbelled buttresses around the building. At the corners of the building the corbelled buttresses are extended above the gables to form turrets. The building has a high-pitched gable roof with rendered gable ends and cement copings.

Holy Trinity Anglican Church, Northampton (1908), a course rubble weathered granite building, with a corrugated iron, steeply-pitched, gabled roof.

St Andrew's Church, Perth (1906), a large brick and timber church with slate roof. The place is historically important as the principal place of worship for Presbyterians in for much of the 20th century.

Redemptorist Monastery and Church, North Perth (1903), a three storey limestone monastery and church complex completed in stages, with tiled roof. One of a small number of monasteries remaining in operation in the State.

Church of the Good Shepherd, Bellevue (1909), a rendered common brick, tongue and groove timber and corrugated iron building.

Guildford Grammar School Chapel (1914), has external walls laid out in a simple rectangular plan. The Sacristy below the east window is single-storey with a lean-to roof of stone shingles. The remainder of the building is full height. Twin buttresses extend past each side of the Sacristy and are paired into the next buttress at the Chancel.

There are seven places known to be associated with architect, W. A. Nelson, one of which is registered:

Moora Town Hall (1913), a single-storey, brick, render and corrugated iron building in the Federation Georgian Revival style. The first purpose designed civic offices in Moora. The Town Hall is a singular design by the architect, and the only building of its type in the Shire.

Of the five places known to be associated with builder D. W. Griffiths, two are registered: *St John the Baptist Catholic Church* and *Moora Town Hall*.

St James Anglican Church, Moora is representative of rural Anglican churches, and representative of work undertaken by architect W. A. Nelson, and builder D. W. Griffiths. It is rare as a Federation Gothic church in the Wheatbelt, although many examples exist elsewhere throughout the State.

13. 4 KEY REFERENCES

'St James Church' Conservation Plan prepared for the Church by Ronald Bodycoat, June 2002

National Trust of Australia (WA) Classification documentation, Moora File 1/3

13. 5 FURTHER RESEARCH
