



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.

PRINCIPAL AUSTRALIAN HISTORIC THEME(S)

- 2.4 Migrating
- 6.3 Training people for workplace skills
- 8.6 Worshipping

HERITAGE COUNCIL OF WESTERN AUSTRALIA THEME(S)

- 101 Immigration, emigration and refugees
- 301 Grazing, pastoralism and dairying
- 402 Education and science
- 406 Religion
- 605 Famous and infamous people

11.1 AESTHETIC VALUE*

The Central Building, St Mary's Chapel and St Mary's Convent exhibit a high degree of artistic and technical sophistication. These significant buildings display a well-resolved combination of architectural and artistic motifs, generally in the Inter-War Romanesque Style. (Criterion 1.1)

The Central Building and St Mary's Convent are examples of John Hawes' eclectic architectural style, where he borrowed selected architectural elements from varying styles and combined them. (Criterion 1.2)

The place is part of a large group of buildings that collectively form a significant landmark in the landscape. (Criterion 1.3)

11.2. HISTORIC VALUE

The place has a close association with the opening up and development of the Tardun area for sheep and wheat farming. (Criterion 2.1)

The place is closely associated with child migration schemes in Western Australia, and with the Sisters of Nazareth, for whom Saint Mary's Convent was constructed. (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.

The Central Building and Saint Mary's Convent (fmr) were designed by Monsignor John Hawes. Hawes' life and works are prominent within the history of the Mid-west Region of Western Australia. (Criterion 2.3)

The place is also associated with architect Reginald Summerhayes, who designed the western wing of the Central Building, based on Hawes's earlier plans, and with Pio Sinicco, who was responsible for overseeing the construction of Saint Mary's Chapel. (Criterion 2.3)

The place has a strong association with the Christian Brothers and their contribution to the development of the area and the State, and to students, past and present. (Criterion 2.3)

11. 3. SCIENTIFIC VALUE

The Central Building and Saint Mary's Chapel demonstrate technical sophistication in the construction of the large concrete water reservoirs under the buildings, and in the early usage of suspended reinforced concrete floor slabs in Western Australia. (Criterion 3.3)

11. 4. SOCIAL VALUE

The place is highly valued by the Diocese of Geraldton and the Roman Catholic Church through their association with the development of Catholic education in the area, and the association with Monsignor John Hawes. (Criterion 4.1)

The place is highly valued by the community of Tardun and surrounding districts for the continued use of the place as an agricultural school, and as an example of John Hawes' architectural work. (Criterion 4.2)

12. DEGREE OF SIGNIFICANCE

12. 1. RARITY

The place is a unique example of a farm school designed and developed by the Christian Brothers for the education of boys who showed potential as farmers in the mid-west of Western Australia. (Criterion 5.2)

12. 2 REPRESENTATIVENESS

The Central Building and Saint Mary's Convent are representative of Hawes' distinctive portfolio of work in Western Australia. (Criterion 6.1)

The place is part of a working representative example of the kinds of educational and training institutions that were deemed appropriate for poor, orphan, and later, migrant boys with its ongoing use and evolution demonstrated by changes to the place and its fabric over time. (Criterion 6.2)

12. 3 CONDITION

The place is in sound condition. Maintenance of the buildings has been undertaken on an ad hoc basis, rather than with structured works. Significant 'catch-up' maintenance is now required. The standard of furnishings and fittings has fallen below the level of comparable facilities throughout the State.

12.4 INTEGRITY

The place has a moderate degree of integrity given that they continue to be used for the original purpose for which they were designed. Although the convent is no longer occupied by a religious community of women, it is still used for residential purposes. The likely long-term sustainability of the values identified, and their ability to be restored, is well assured.

12.5 AUTHENTICITY

The buildings are intact and retain a high (chapel) to moderate (central building and convent) degree of authenticity. The fabric is largely in its original state. Some changes to the interior that have occurred can be seen to demonstrate evolution of use.

13. SUPPORTING EVIDENCE

Attached are key sections of the supporting evidence prepared by John Taylor Architect, 'Conservation Plan for Central Building (1937, 1942, 1957), St Mary's Convent (former) (1939), and St Mary's Chapel (1962) at Christian Brothers' Agricultural School, Tardun', for Christian Brothers Agricultural School, Tardun, in July 1999.

13.1 DOCUMENTARY EVIDENCE

For a discussion of the Documentary Evidence refer to John Taylor Architect, 'Conservation Plan for Central Building (1937, 1942, 1957), St Mary's Convent (former) (1939), and St Mary's Chapel (1962) at Christian Brothers' Agricultural School, Tardun', for Christian Brothers Agricultural School, Tardun, in July 1999.

13.2 PHYSICAL EVIDENCE

For a discussion of the Physical Evidence refer to John Taylor Architect, 'Conservation Plan for Central Building (1937, 1942, 1957), St Mary's Convent (former) (1939), and St Mary's Chapel (1962) at Christian Brothers' Agricultural School, Tardun', for Christian Brothers Agricultural School, Tardun, in July 1999.

13.3 COMPARATIVE INFORMATION

13.4 REFERENCES

John Taylor Architect, 'Conservation Plan for Central Building (1937, 1942, 1957), St Mary's Convent (former) (1939), and St Mary's Chapel (1962) at Christian Brothers' Agricultural School, Tardun', for Christian Brothers Agricultural School, Tardun, in July 1999.

Further Reading relating to the Christian Brothers and Child Migration Schemes:

Bro. P. Grant, *Boys' Town to Keaney College: 1936-1986*, Christian Brothers, Perth, 1986.

Phillip Bean and Joy Melville, *Lost Children of the Empire*, Unwin Hyman, London, 1989.

L.P. Welsh, *Geordie; Orphan of the Empire*, P&B Press, Como, WA 1990.

L.P. Welsh, *The Bindoon File*, P&B Press, Perth, WA, 1990.

Coldrey, Barry M, *The Scheme: The Christian Brothers and Childcare in Western Australia*, Argyle Pacific Publishing, Perth, 1993.

Margaret Humphries, *Empty Cradles*, Doubleday, London, c.1994.

Kate Davies, *When Innocence Trembles*, Angus & Robertson, Pymble, NSW, 1994.

Alan Gill, *Orphans of the Empire: the shocking story of Child Migration to Australia*, Millenium Books, Alexandria, 1997.

Bruce Blyth, *In the Shadow of the Cross*, P&B Press, Como, 1997.

Bruce Blyth, *Counting the Cost: Christian Brothers & Child Care in Australian Orphanages*, P&B Press, Como, 1999.

13. 5 FURTHER RESEARCH
