



## 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)

- 4.3 Developing institutions
- 7.6.6 Providing services and welfare
- 9.2 Growing up

#### HERITAGE COUNCIL OF WESTERN AUSTRALIA THEME(S)

- 408 Institutions
- 601 Aboriginal people

#### 11.1 AESTHETIC VALUE\*

*The Chapel of the Guardian Angel* is a highly intact, finely detailed and executed building in the Inter-War Old English style featuring fine brick detailing to both the exterior and interior, fine joinery and metal work to ceilings, windows, doors and vent openings and an intact collection of original furniture designed to complement the Old English style of the building. (Criterion 1.1)

*The Chapel of the Guardian Angel* is a fine example of the work of prominent West Australian architects Marshall Clifton and George Herbert Parry, of the architectural firm Parry & Clifton. (Criterion 1.2)

*The Chapel of the Guardian Angel* is an integral and important visual component of the Manguri (former Sister Kate's Children's Home) site, and a prominent and well-placed landmark, visible on entering the site. (Criterion 1.3)

#### 11.2. HISTORIC VALUE

*The Chapel of the Guardian Angel* constructed in 1937, was the Christian focus of Sister's Kate's Children's Home, founded for Aboriginal children in 1934 by Sister Katherine Mary Clutterbuck, (Sister Kate) and Miss Phoebe Ruth Lefroy.. As such it was associated with the role of the Anglican sisters and with Aboriginal childcare services in Western Australia since that time. (Criterion 2.1)

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\* 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 Chapel of the Guardian Angel* is significant for its association with Aboriginal childcare services, including the role of the Anglican, Presbyterian and subsequently the Uniting Churches in Western Australia. (Criterion 2.2)

*The Chapel of the Guardian Angel* was designed by prominent West Australian architects George Herbert Parry and Marshall Clifton. (Criterion 2.3)

*The Chapel of the Guardian Angel* is closely associated with the work of Sister Katherine Mary Clutterbuck, (Sister Kate) and Miss Phoebe Ruth Lefroy through the Presbyterian Church, and with the work of Manguri's Director, Dean Collard. (Criterion 2.3)

### **11. 3. SCIENTIFIC VALUE**

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### **11. 4. SOCIAL VALUE**

*The Chapel of the Guardian Angel* is located on the site of the former Sister Kate's Children's Home and as such is valued by the general community for provision of childcare services, and by the Aboriginal community in particular as an element of a home for Aboriginal children, including some children removed from their families under previous government policies. (Criterion 4.1)

*The Chapel of the Guardian Angel* was supported by the Anglican Church, the Presbyterian Church (subsequently the Uniting Church), and the Aboriginal Evangelical Fellowship of Australia, throughout its history. (Criterion 4.1)

*The Chapel of the Guardian Angel* is valued by a number of former residents of Sister Kate's Children's Home who continue to visit and care for the place. (Criterion 4.2)

## **12. DEGREE OF SIGNIFICANCE**

### **12. 1. RARITY**

*The Chapel of the Guardian Angel* is a rare example of a chapel in the Inter-War Old English style that retains all its original furnishings and fittings as well as all original building details intact. (Criterion 5.1)

### **12. 2 REPRESENTATIVENESS**

*The Chapel of the Guardian Angel* is representative of a chapel associated with a former Christian children's home, reflecting the role of the Christian churches in establishing and administering such places on behalf of the State in the first half of the twentieth century. (Criterion 6.1)

### **12. 3 CONDITION**

*The Chapel of the Guardian Angel* is in fair to good condition and is reasonably well maintained. There is some evidence of deterioration to brick external walls, loss of mortar and some loose bricks.

### **12. 4 INTEGRITY**

*The Chapel of the Guardian Angel* retains a high degree of integrity as it is still used as a community chapel.

## 12.5 AUTHENTICITY

*The Chapel of the Guardian Angel* has a very high degree of authenticity, both internally and externally. The original fabric and internal furnishings and fittings have been retained and there are original pictures and fittings on the walls.

## 13. SUPPORTING EVIDENCE

The documentary evidence has been compiled by Carmel Given, Researcher, adding to previous research carried out by Lise Summers, Historian, and HCWA staff in October 1996. The physical evidence has been compiled by Rosemary Rosario, Heritage and Conservation Professionals.

### 13.1 DOCUMENTARY EVIDENCE

*The Chapel of the Guardian Angel* (1937) is located on part of the Manguri site in Treasure Road, Queens Park, a site containing a number of buildings associated with the former Children's Cottage Homes Inc., established in 1934 by Sister Kate as a home for Aboriginal children.<sup>1</sup> The place was also referred to as Queen's Park Children's Home, or colloquially as 'Sister Kate's'.<sup>2</sup>

Sister Kate (1860-1946), was born Katherine Mary Clutterbuck in Wiltshire, England. She joined the Kilburn Sisterhood, an Order of the Sisters of the Church of England, in 1881. The Order was founded in London by Emily Harriet Elisabeth Ayckbown in 1870. Sister Kate worked with orphans in London slums for almost twenty years before coming to Western Australia.<sup>3</sup>

By 1900, the Sisters of the Church of England had established their Order in Sydney, Melbourne, Adelaide and Hobart, as well as in Dunedin and Christchurch in New Zealand. In 1901, the Order had sufficient numbers to send Sisters to Western Australia to establish a girls' school.<sup>4</sup>

In November 1901, Sisters Vera, Rosalie and May arrived in Western Australia. In the following month, two more Sisters arrived from England bringing with them 22 orphaned English children. These women, chosen for their experience working with orphaned children, were Sister Sarah and Sister Kate.<sup>5</sup>

In 1902-03, Sister Kate and Sister Jane (who had arrived in Australia in 1902) worked towards the establishment of a home for unwanted babies. They initially set up a home in temporary premises in William Street, Perth.<sup>6</sup> The decision was made to establish a permanent children's home in the country, where the pure air and healthy surroundings would be beneficial for the children. To this end, the Sisters purchased a 20-acre block [8.09 hectares] in the Darling Range on which was a woodman's hut and an old bark roofed barn.<sup>7</sup> Here, in 1903, Sister Kate took up residence with eight children. The

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<sup>1</sup> Carden, F. G., *Along the Canning*, City of Canning, Second edition, 1991, p. 138.

<sup>2</sup> Whittington, Vera, *Sister Kate: a life dedicated to children in need of care*, Nedlands, University of WA Press, 1999, p. 337.

<sup>3</sup> Handwritten notes, Sr Kate's Archives file, MN 957 Acc 3179A/141, Battye Library.

<sup>4</sup> This was to be Perth College, founded by the Sisters in 1902. See *Perth College: A Record of the work of the Sisters of the Church in Western Australia*, UWA Press, Nedlands, 1958, p. 1.

<sup>5</sup> *Perth College*, op. cit., p. 1.

<sup>6</sup> Maloney, B., *The Life and Work of Sister Kate*, Churchlands Teachers' College, Perth, 1964, p. 4.

<sup>7</sup> Handwritten notes, Sr Kate's Archives, op. cit.

place was called 'The League of Charity Homes for Waifs and Stray Babies.' The place expanded and later became Parkerville Children's Home Inc.<sup>8</sup>

*Parkerville Children's Home* was taken over by the Church of England in 1927.<sup>9</sup> By 1930, after having been the superintendent of *Parkerville Children's Home* for nearly thirty years, Sister Kate began the process of retirement. By this time, over 800 children had passed through her care. On 1 January 1934, Sister Kate was awarded the 'Member of the Civil Division of Our Said Most Excellent Order of the British Empire' (MBE) for her services.<sup>10</sup>

Sister Kate had always had an interest in the welfare of Aboriginal children, and after she left Parkerville, and with the help of her friends, Phoebe Ruth Lefroy<sup>11</sup> and Ruth's brother, Archdeacon Charles Lefroy,<sup>12</sup> Sister Kate proceeded to establish a new institution specifically for Aboriginal children.<sup>13</sup>

At the time, under the *Aborigines Act 1905*, A. O. Neville, Chief Protector from 1915-1940, oversaw the care, custody and education of Aboriginal and 'half-caste'<sup>14</sup> children under 16 years and carried out the government policy of separating part Aboriginal children from their families. These people are now known as the 'Stolen Generation.'<sup>15</sup>

From 1932, Sister Kate and Ruth Lefroy formed the Children's Cottage Home Inc., and Neville directed some young Aboriginal children and babies to their care. The home was originally established in a house in Neville Street, Bayswater with a holiday home in Beach Street, Mosman Park.<sup>16</sup>

The Children's Cottage Home was funded by government subsidies from the Native Welfare and Child Welfare Departments, Annual fetes and jumble sales, donations and street collections.<sup>17</sup>

In June 1934, Sister Kate and Ruth Lefroy, with ten school-aged children, moved the home to a site on Railway Street (now Treasure Road), Queen's Park where they had built, with the help of private supporters and fundraising, a six-roomed cottage named 'Myola'<sup>18</sup> (The name is believed to be derived from an Aboriginal word)<sup>19</sup>. The cottage was soon extended due to a measles epidemic, to create a ward where sick children could be isolated

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8 *Perth College*, op. cit., pp. 9-12. See HCWA assessment for *Parkerville Children's Home and Cemetery*, HCWA Ref: 8546. The original buildings are not extant.

9 Handwritten notes, Sr Kate's Archives, op. cit.

10 Carden, op. cit., p. 150. The framed MBE certificate is hanging on the interior rear wall of the chapel. The whereabouts of the medal is unknown.

11 Referred to in documents as Ruth Lefroy.

12 Charles Lefroy was former General Secretary of the Australian Board of Missions, a member of England's Anti-slavery Society, and a member of the Aboriginal Protection Society.

13 de Burgh, W., 'Phoebe Ruth Lefroy: A Woman of Determination', *Early Days*, Journal of the Royal WA Historical Society, Vol. 11, Part 2, 1996, pp. 189-195.

14 This term was used by the government of the day for 'any person born of an Aboriginal parent on either side.'

15 'Bringing Them Home: report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families,' Commissioner Ronald Wilson, Sydney, Human Rights and Equal Opportunity Commission, 1997, pp. 103-105, 629-632.

16 Whittington, op. cit., pp. 301, 315-338.

17 Transcript of radio broadcast, interview with John Daniel, Superintendent at Sister Kate's, 6 Nov. c1957, in MN 957 Acc 3179A/141, Batty Library.

18 Transcript of radio broadcast, op. cit.

19 Phonecall to DOLA's Geographic Names branch, 13/8/02. There are recorded uses of the name 'Myola' from the Kimberleys to the South Coast, and also in the Eastern States, but no meaning stated. It may be a derivation of 'Myona', meaning 'a camp or resting place'.

and nursed. In 1935, a kitchen and a second cottage, 'Friendly Cottage' were built on the site to accommodate smaller children.<sup>20</sup> At this time Queens Park was not well developed, although the cottage was well situated near the train station, and close to the school.<sup>21</sup>

Towards the end of 1936 Neville began negotiations on behalf of Sister Kate for the purchase of land immediately adjacent to the Home. The 5.25 acres (approx 2.02 hectares) was acquired from a Mr Wilkerson of Gosnells for £85 by January 1937.<sup>22</sup> The purchaser was an anonymous donor, later identified as a farmer from Corrigin, Jack L. Crossland. Crossland also donated funds to extend the second cottage and build a third cottage. This was 'Nursery Cottage,' designed by architects Parry and Clifton.<sup>23</sup>

The purchase of the additional land in January 1937 allowed not only for the new cottage, but also for the building of a chapel. The funds for this were donated once again by Crossland. The Chapel of the Guardian Angel<sup>24</sup> was apparently a personal gift to Sister Kate from Crossland.<sup>25</sup> The chapel was also designed by architects Parry and Clifton.<sup>26</sup>

George Herbert Parry (1882-1947) was born in Perth, the son of Bishop Parry. He was educated in Perth and later in Canterbury, England. He worked in London as an architect before returning to Perth in 1907. Parry joined the Public Works Department (PWD), although he left a year later to join the partnership of Cavanagh and Cavanagh in Perth. In 1911 Parry established his own practice. His particular interest was in ecclesiastical work and he subsequently designed numerous churches in WA.<sup>27</sup> Parry was joined in practice by Marshall Clifton in 1929 and again from 1933 to 1937.

Marshall Waller Gervase Clifton (1903-1975), architect and artist, was born in Wokalup, WA. In 1922 he began a four-year cadetship in architecture with the PWD under W. B. Hardwick. He was assistant architect at the PWD in 1929 when he left to join the practice of George Herbert Parry for a short time. Clifton traveled overseas between 1930 and 1932 to work, study and paint. Upon his return he entered into a partnership with Parry, which lasted from 1933 to 1937. In June 1937 Clifton established his own practice, concentrating on domestic architecture. Between 1941 and 1944 Clifton entered the armed services, initially as engineering staff. In 1946, Clifton formed a partnership with Eric Leach, before reestablishing his own practice in 1953. Marshall Clifton is well known for his 'Spanish influenced' private houses, his skill as a water colour artist, and his UWA Crawley Campus buildings. Marshall Clifton died in 1975.<sup>28</sup>

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20 Whittington, op. cit., p. 338.

21 *ibid.*, pp. 315-338.

22 Correspondence in 'Extension of area' file, Acc 993, 445/36, SRO.

23 Whittington, op. cit., p. 336.

24 This name is not anywhere on the building, and has only been noted in secondary sources.

25 Whittington, op. cit., p. 347; Maloney, op. cit., p. 10.

26 *Building & Construction Journal*, 16.4.1937, p. 10; 23.4.1937, p. 10; 30.4.1937, p.4.

27 Margaret Pitt Morison, *Immigrant Architects in Western Australia 1885-1905*, unpublished manuscript, PR13589 Battye Library.

28 Ritchie, John, (Ed.), *Australian Dictionary of Biography, Vol. 13 1940-1980*, Melbourne University Press, 1993, pp. 442-443; Chapman, B. and D. Richards, *Marshall Clifton Architect and Artist*, Fremantle Arts Centre Press, 1989.

Tenders for construction of *The Chapel of the Guardian Angel* were called in April 1937, and the building contract was won by Mr. T. M. Harrison. The cost of works was estimated at £890.<sup>29</sup>

An inscription panel on the west elevation of the chapel says 'To the Glory of God May 10th 1937.' This is probably the date building work commenced. Correspondence from Ruth Lefroy on 5 June 1937 indicates that the building was expected to be completed by August. Neville apparently reproached Sister Kate for building the chapel, suggesting that the funds should have been spent on the children.<sup>30</sup>

One of the first events in the new chapel was the wedding of a former Parkerville girl attended by all the children.<sup>31</sup> Church services, Sunday School and daily prayers were conducted in the new chapel on a regular basis. There was also a morning service before school every day, conducted by Sister Kate.<sup>32</sup> A retrospective newspaper article refers to this daily ritual:

The children used to dash into the chapel every morning, many clutching dolls, and hear her begin: 'Adults are welcome, but I am speaking to the children.'<sup>33</sup>

The chapel was very important to Sister Kate, who visited it daily. 'Even in her last years, when she no longer took the services, it was her delight to walk to the chapel for private devotions. The chapel stood as a symbol for the centre of Sister Kate's life and that of the Home.'<sup>34</sup>

Sister Kate believed that any type of religious training was important for the children and did not insist that they follow the Anglican faith. To this end, Sister Kate refused to have the building dedicated, and it was not until after her death that the Anglican Archbishop Moline dedicated the chapel, in February 1948.<sup>35</sup>

In 1937, fund-raising by the 'Virgillians,' led by Mary Durack, resulted in some landscaping around the chapel and the building of an internal road which was named after the fund-raising group, Virgillian Avenue.<sup>36</sup>

Further development of the Queens Park site in 1938-41 resulted in a kindergarten and another cottage.<sup>37</sup> The onset of World War Two prevented further development and most of the the children were evacuated to the Duke of York Hotel at Greenbushes while a caretaker was appointed to take care of the home. Some children required constant medical attention, and attendance at the Children's hospital. Miss Lefroy purchased a large cottage at Roleystone to house these children. After the war, she sold the Roleystone property and paid for the construction of 'Memorial' cottage.<sup>38</sup>

In 1946, funds from the Lotteries Commission helped build 'Gran's Cottage' for Sister Kate, who was known as 'Gran' to the children.<sup>39</sup> However, soon

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29 *Building & Construction* Journal, op. cit.

30 Whittington, op. cit., p. 347.

31 Letter from Sr Kate to Neville, 13.9.1937 in 'General Correspondence' file Acc 993 305/38, SRO. Handwritten note by Neville on this letter says that this was a 'white girl.'

32 Maloney, op. cit., p. 10.

33 *West Australian*, 19.8.1969.

34 Whittington, op. cit., p.376.

35 *ibid.*, p. 440.

36 Carden, op. cit, p. 152.

37 Letter from Sr Kate to Neville, 18.9.1939 in 'General Correspondence' file Acc 993 305/38, SRO.

38 Letter from the Uniting Church to HCWA dated 5 September 2002.

39 Maloney, op. cit., p. 13.

afterwards, Sister Kate died at Tresillian Hospital, Nedlands. A committee then administered the home, with the position of Superintendent Matron taken over by Ruth Lefroy. The home became known as Sister Kate's Children's Cottages as a memorial to her work.<sup>40</sup> By this time, the home comprised seven cottages as well as the chapel and kindergarten.<sup>41</sup>

Ruth Lefroy passed away in 1953 and her will made provision for the ownership of the property to be donated to the Presbyterian Church.<sup>42</sup> However, the home continued to be subsidised by the State.<sup>43</sup>

There has been further development at the Queens Park site, however no evidence has been found to suggest that any work or alterations have been made to *The Chapel of the Guardian Angel*. Other development includes: basketball court and Shellabear Pool (1960-61), 'Marcus Stone' cottage (1961), 'Markfield' cottage (1962),<sup>44</sup> a recreation hall and office block (c1970),<sup>45</sup> a new 'Myola' cottage (1972),<sup>46</sup> and 'Elouera,' cottage (1973).<sup>47</sup>

In June 1977 the Presbyterian, Methodist and Congregational churches combined to become the Uniting Church of Australia.<sup>48</sup> As a consequence the governing body of Sister Kate's became the Uniting Church.

In August 1987, Dean Collard was appointed Director in line with the practice of placing the management of Aboriginal affairs with Aboriginal people. The renaming of the home in 1988, Australia's Bicentennial Year, as 'Manguri' further enhanced the message. 'Manguri' is a Western Desert language (Warburton Ranges dialect) word meaning 'head ring for carrying'. A symbol created for the renamed organisation reinforced the new philosophy of providing services that promoted family support, dignity and independence. The work of Manguri continues in providing support and Aboriginal child-care services.<sup>49</sup>

In 2002, *The Chapel of the Guardian Angel* is used by a number of former residents of Sister Kate's Children's Home who continue to visit and care for the place.<sup>50</sup>

## 13.2 PHYSICAL EVIDENCE

The Manguri site is bounded by Treasure Road to the south, Hamilton Street to the north and Cross Street to the east, in Queens Park. To the north of Cross Street is Queens Park Primary School, and opposite the site is the community recreation centre located within the Queens Park Reserve. Manguri comprises a number of sites

*The Chapel of the Guardian Angel* is located on part of the Manguri site identified as Lot 254. The Manguri site contains a number of buildings associated with the former Sister Kate's Children's Home. The main entrance drive off Treasure Road passes Memorial Cottage on the right, before passing

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40 Carden, op. cit., p. 153.

41 *West Australian*, 1.8.1946.

42 Letter from the Uniting Church to HCWA dated 5 September 2002.

43 Child Welfare Department Annual Report 1964, p. 20.

44 Carden, op. cit, p. 154.

45 Report 4.8.1971 in 'General Correspondence' file Acc 1667 1331/44, SRO.

46 *West Australian*, 16.2.1972 & 19.2.1972.

47 Opening ceremony brochure in 'General Correspondence' file Acc 1667 1331/44, SRO.

48 Battye Library Archives file note.

49 Pamphlet on adoption of name 'Manguri,' 31 August 1988, PR13573/1 Battye Library.

50 Conversation with staff, site visit, 17.5.2002.

on the left side (south) of the chapel. The chapel is located on an area of grass and scattered trees within a rectangular compound bounded by a steel post and rail fence.

The chapel has an area of brick paving adjacent to the entrance with grass around the perimeter of the remainder of the building. On the south west side is a low brick retaining wall enclosing a planted bed.

*The Chapel of the Guardian Angel*, constructed in 1937 in the Inter-War Old English style, is a single storey, face brick building, with a steeply pitched clay tile roof and a small steeple. The floor plan of the Chapel comprises a rectangular shaped nave with pews for the congregation, the chancel which is separated from the nave by a railing and comprises an area for seating the choir and clergy and the sanctuary which contains the altar. There are two ante rooms comprising the vestry or dressing room and a second room used for storage. The sanctuary is located at the eastern end of the chapel and is octagonal in plan with a circular window above the altar. There are four entrances to the chapel and separate entrances to the two ante rooms. In total the chapel has eight doors all of which are timber paneled.

Externally the walls are stretcher bond autumn blend face brick with cream struck joints. There are terracotta vents. On the western end of the building there are a series of projecting bricks in the shape of a cross above a stone panel inscribed with the words, 'To the Glory of God May 10th 1937.'

The roof is steeply pitched and clad with autumn blend clay tiles with a simple hipped and gabled form. There are timber fascias to the gable ends and battens to eaves lining. There is a metal spire to the roof with a cross at the apex. There are square profile metal gutters and round downpipes.

Windows are steel-framed and clear glazed with gothic arched heads. Window sills and heads are defined by brick on edge details and by chamfered bricks to sills. There are two small square windows at high level over the sanctuary with painted glass. Doors are Jarrah vertical paneling, painted cream externally and mission brown internally. All have original iron handles and bolts in a distinctive Old English style.

Internally the raked ceiling is lined with tongued and grooved jarrah boards, with the lining extending down the walls to 2.8m above floor level. The nave comprises four bays with timber beams and steel tie rods. Cornices are jarrah to match the ceiling. Walls are autumn blend face brick with timber quarter round skirtings. Floors are polished Jarrah tongued and grooved boards, 83mm wide. There is a step from the nave up to the chancel and a further step up to the sanctuary. A timber rail divides the chancel from the nave. There is a round window over the altar featuring a red glazed cross.

There are some original electrical switches and pendant glass light fittings to the chapel. There are twelve timber pews to the nave and six in the chancel for the choir. A curtain at window sill height lines the sanctuary wall. Other furnishings include a carved wooden altar; a carved wooden baptismal font; an organ inscribed 'Estey Organ Co., Brattleboro Vt, U.S.A.'; a bible presented to Sister Kate's Homes by the British and Foreign Bible Society, 24th September 1964; various historic photographs, framed and hanging on the back wall; various religious pictures; and brass candle sticks and cross on the altar. Sister Kate's framed MBE certificate dated 1 January 1934 is hanging on the back wall.

The vestry and store room off the main chapel have plaster board ceilings with scotia cornices, face brick walls painted white, jarrah floorboards and



quarter round skirtings, metal framed casement windows with horizontal glazing bars, and various items of furniture, including Old English style glass fronted cabinets and carved timber chairs that match the pews. There are a number of hymn and prayer books in the store room.

### 13.3 COMPARATIVE INFORMATION

A search of the HCWA database reveals the following:

Other churches designed by architects Parry and Clifton include *St Peter's Anglican Church and Memorial Hall*. The Victoria Park church was designed by Parry and Clifton in 1935. Clifton designed the Memorial Hall in 1954.<sup>51</sup>

Other churches designed by Marshall Clifton include St Anne's Anglican Church, 7 Bennett St, Lake Grace [HCWA Ref: 12615], built 1958 and the Chapel of St Mark, 20 Unwin Ave, Wembley [HCWA Ref: 9958], built 1968.

Other churches designed by George Herbert Parry include St Mary the Virgin Church, Hall and Monument [HCWA Ref: 2385], 9 Ridge St, South Perth, built 1931-1936 and St Stephen's Anglican Church [HCWA Ref: 2357], Serpentine, built 1913.

Chapels associated with other Child Welfare Institutions include the chapel of St Michael and All Angels built at *Parkerville Children's Home and Cemetery* in 1909, during the time it was run by Sister Kate. However, the extant chapel dates from 1923 and 1958, according to HCWA documentation.<sup>52</sup>

*Clontarf* opened in 1901 by the Christian Brothers as an orphanage contains a chapel built in 1940 to designs by Marie Jackson, under the direction of architect Reginald Summerhayes.<sup>53</sup>

### 13.4 REFERENCES

Whittington, Vera, *Sister Kate: a life dedicated to children in need of care*, Nedlands, University of WA Press, 1999.

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<sup>51</sup> HCWA assessment for *St Peter's Anglican Church and Memorial Hall*, 2225.

<sup>52</sup> HCWA assessment for *Parkerville Children's Home and Cemetery*, 8546.

<sup>53</sup> HCWA assessment for *Clontarf*, 2401; Carden, op. cit., pp. 140-146.