



**HERITAGE  
COUNCIL**  
OF WESTERN AUSTRALIA

## **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)**

4.5	Making settlement to serve rural Australia
8.6.4	Making places for worship

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

107	Settlements
111	Depression and boom
406	Religion
602	Early settlers

#### **11.1 AESTHETIC VALUE\***

*Holy Trinity Church, Norseman* is a good example of Federation Carpenter Gothic architecture that demonstrates church aesthetics while responding to the design problems of limited funding and local material shortage. (Criterion 1.2)

*Holy Trinity Church, Norseman* is a landmark on Angove Street due to its identifiable ecclesiastical style and prominent presence in a relatively undeveloped street. (Criterion 1.3)

#### **11.2 HISTORIC VALUE**

*Holy Trinity Church, Norseman* demonstrates the expansion of the Anglican Church during the Gold Boom in response to the dramatic population growth in this region and the need for pastoral services in the growing communities. (Criterion 2.1)

*Holy Trinity Church, Norseman* demonstrates the dramatic population growth of small goldfields settlements during the period 1890-1915, and the subsequent

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\* 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Canberra, 1991, with additional reference to Richards, O. *Theoretical Framework for Designed Landscapes in WA*, unpublished report, 1997.

decline of many of these settlements due to changing economic conditions. (Criterion 2.2)

*Holy Trinity Church, Norseman* demonstrates construction of a church that responded to the challenges of the transport and availability of construction materials. (Criterion 2.4)

### **11.3 SCIENTIFIC VALUE**

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### **11.4 SOCIAL VALUE**

*Holy Trinity Church, Norseman* is valued by the Anglican parish of Norseman as a place of worship, celebration and remembrance. (Criterion 4.1)

*Holy Trinity Church, Norseman* is a long-standing building on Angove Street and is acknowledged by the Norseman community as part of its collective heritage. (Criterion 4.2)

## **12. DEGREE OF SIGNIFICANCE**

### **12.1 RARITY**

*Holy Trinity Church, Norseman* is a rare example of a Gold Boom era Anglican Church in the goldfields region. (Criterion 5.1)

*Holy Trinity Church, Norseman* is an uncommon example of a building demonstrating the boom and depression of mining settlements in response to changing economic circumstances. (Criterion 5.1)

*Holy Trinity Church, Norseman* is a very rare example of Federation Carpenter Gothic architecture, and an uncommon example of lightweight construction techniques used on the goldfields at the height of the gold boom. (Criterion 5.2)

*Holy Trinity Church, Norseman* is a very rare example of an early metal-clad church representing the early establishment phase of a regional parish. (Criterion 5.2)

### **12.2 REPRESENTATIVENESS**

*Holy Trinity Church, Norseman* demonstrates the characteristics of Federation Carpenter Gothic architecture and is considered a good representative example of the style. (Criterion 6.1)

*Holy Trinity Church, Norseman* is representative of a community building in a small regional settlement and demonstrates the spiritual needs of a developing town. (Criterion 6.1)

*Holy Trinity Church, Norseman* is an excellent representative and uncommon example of lightweight construction techniques used on the goldfields at the height of the gold boom. (Criterion 6.1)

### **12.3 CONDITION**

*Holy Trinity Church, Norseman* is in reasonable condition, although significant maintenance is required to avoid the loss of original fabric and secure its continued use.

### **12.4 INTEGRITY**

*Holy Trinity Church, Norseman* is still used as an Anglican Church, albeit with a small parish. Nonetheless the place has a high level of integrity.

### **12.5 AUTHENTICITY**

*Holy Trinity Church, Norseman* is substantially in its original state, with changes and additions to the building reflecting its continued use as an Anglican Church. The place is considered to have a moderate to high level of authenticity.

### 13. SUPPORTING EVIDENCE

The documentation for this place is based on the Conservation Plan completed on behalf of the Holy Trinity Church community in Norseman by Alice Steedman and Michael Ipkendanz, with amendments and additions by the State Heritage Office and the Register Committee.

#### 13.1 DOCUMENTARY EVIDENCE

*Holy Trinity Church, Norseman*, a small timber framed and corrugated iron clad Anglican Church in the Federation Carpenter Gothic style was constructed in 1898 to provide a place of worship for the local Anglican community. The place is reflective of both the growth of small mining settlements and the development of the Anglican Church in Western Australia.

The interior region along Western Australia's southern coast was not settled until 1860s and 1870s, and development in this area was restricted to a handful of leases used as watering stations for pastoralists based in Albany.<sup>1</sup> Settlement of the area increased after pastoralist William Moir discovered gold in 1890, with subsequent finds leading to the declaration of the Dundas goldfield and the survey of the Dundas townsite in 1893.<sup>2</sup> The Norseman area (named after prospector Laurie Sinclair's horse) saw a township develop beside Lake Cowan in 1895, which over the next 5 years included the establishment of a racecourse, newspaper, water condensing plant, hospital and P767 *Norseman Post Office*.<sup>3</sup> The municipality of Norseman was declared in 1896 and by the following year the population of the Dundas district amounted to 1,341 people, including 320 people in the Norseman townsite.<sup>4</sup>

Another aspect of Norseman's growth was the establishment of religious services. A church was a significant social institution in the development of small towns, the faith binding the community in rites of passage such as births, marriages and death, as well as general community events.

The Anglican Church had been the dominant faith at the foundation of the Swan River Colony in 1829, with Anglican services performed by Captain Irwin in place of an ordained minister. From 1829-1837 a temporary 'Rush Church' was established in Perth by visiting Archdeacon Thomas Hobbes, although the first Colonial Chaplain was Reverend John Wittenoom. The *Old Perth Court House* (P1948), a more substantial building, acted as a place of worship from 1837 until the first dedicated church was completed as St George's Church in 1845.<sup>5</sup>

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<sup>1</sup> Steedman, A, Ipkendanz, M, *Holy Trinity Church 98-100 Angrove Street Norseman*, The Perth Diocesan Trustees trading as the Anglican Diocese of Perth, 2014, p. 7;

<sup>2</sup> *ibid.*; Peterson, E, *Our First Ten Years: Norseman 1894-1904*, private publication, 1994, pp. 5-7; 'Mining Intelligence,' *The West Australian*, 27 September 1892, p. 6; 'The Goldfields', *The Daily News*, 13 October 1893, p. 3

<sup>3</sup> Steedman & Ipkendanz, *op cit.*, p. 7; 'Turf Notes', *The Norseman Pioneer*, 1897, p. 10; 'The Norseman Hospital', *The Norseman Pioneer*, 6 March 1897, p. 4; 'The Premier's Trip', *Western Mail*, 27 May 1898, p. 28; see also assessment documentation for P767 Norseman Post Office

<sup>4</sup> Steedman & Ipkendanz, *op cit.*, p. 7; 'Dundas District Census', *The West Australian*, 20 November 1897, p. 5

<sup>5</sup> A E Williams, *West Anglican Way*, Province of Western Australia of the Anglican Church of Australia, 1989, pp. 30-46; The site of the original St George's church was between Hay Street and St Georges Terrace, northwest of P2102 *St George's Cathedral* (RHP)

The early expansion of the Anglican Church was slow, one of the limiting factors being the lack of ordained ministers available to minister to the spiritual needs of the settlers. Reverend Wollaston had arrived to find only five ordained Anglican clergy attempting to adequately service the entire colony.<sup>6</sup> Limited government funding of religious bodies was available via Governor Hutt's 1841 'An Act to Promote the Building of Churches and Chapels, and to contribute towards the maintenance of Ministers of Religion in Western Australia', of which the a large proportion went to Anglican churches as the most populous body. However, the Church also relied on outside funding from Anglican missionary groups in England or settlers in the colony, which provided a small measure of independence from the government.<sup>7</sup>

By 1857, the Anglican Church numbered 14 churches from Fremantle and Perth to as far afield as Albany and, in response to internal pressure, the Bishopric of Perth was instituted.<sup>8</sup> The colony was assigned to the energetic and enthusiastic Matthew Hale, who had previously visited Perth in 1848.<sup>9</sup> One of Bishop Hale's challenges was still the shortage of priests, with only eight Anglican priests in the entire colony.<sup>10</sup> Unperturbed, Bishop Hale revitalised the struggling outpost of the faith; building new churches, recruiting clergy from England, formalising the organisation of parishes and holding more frequent masses.<sup>11</sup> By the time Bishop Hale had left Western Australia in 1875 the Anglican Church boasted 28 churches, with improvements in the economy and a stronger organisation of the laity resulting in parishes better able to establish community churches. However, with still only 17 priests, the clergymen were required to travel long distances to minister to their scattered charges.<sup>12</sup>

The Anglican ministry was further stretched by the creation of new interior settlements in the wake of the Gold Boom of the 1890s. Reverend Collick was stationed at Coolgardie in 1895, followed by the establishment of a parish at Kalgoorlie in 1896 and Boulder in 1900.<sup>13</sup> The creation of these new ministries added to the shortage of priests and Bishop Riley campaigned for donations in Perth to support clergy in remote areas, including the 'Self-Denial' fund.<sup>14</sup>

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- <sup>6</sup> D Thelfall, *The Development of the Anglican Church in the South West of Western Australia*, 1980, unpublished Thesis, pp. 4-5
- <sup>7</sup> Aveline *op cit.*, pp. 577; R Strong 'Church and State in Western Australia: Implementing New Imperial Paradigms in the Swan River Colony, 1827-1857,' *Journal of Ecclesiastical History*, 2010, vol 61 no 3, pp. 525-532; *Perth Gazette and Western Australian Journal*, 8 May 1841, pp. 2-3
- <sup>8</sup> Williams *op cit.*, pp. 146-147. This may have also been a response to the political changes in church/state relationships in England during this period. See C L M Harvey *The Availing Struggle*, Perth, 1949, p.35
- <sup>9</sup> L Fletcher, 'Education of the People,' *A New History of Western Australia*, C T Stannage (ed.), UWA Press 1981, p. 567;
- <sup>10</sup> Williams, *op cit.*, p. 181
- <sup>11</sup> Harvey *op cit.*, pp. 38-45; Thelfall *op cit.*, pp. 10-12; B Wilson 'The First Bishop', *Four Bishops and their See*, F Alexander (ed.), UWA Press, 1957, pp. 17-24
- <sup>12</sup> Williams *op cit.*, pp. 219-226; Aveling *op cit.*, pp. 592-593
- <sup>13</sup> 'The Anglican Synod', *Western Mail*, 20 October 1894, p. 25; *Kalgoorlie Western Argus*, 20 August 1896, p. 8; *Kalgoorlie Miner*, 9 July 1896, p. 2; *Kalgoorlie Miner*, 17 November 1900, p. 8
- <sup>14</sup> 'The Anglican Synod', *Western Mail*, 18 October 1890, p. 17; *Western Mail*, 27 March 1896, p. 14; *The West Australian*, Tuesday 18 February 1896, p. 5; 'Church News', *The Daily News*, 14 March 1896, p. 3; 'Return of Bishop Riley', *The West Australian*, 2 April 1896, p. 3

Bishop Riley made constant visits to outlying parishes during this period, including pastoral tours of the state's interior in 1895 and 1896.<sup>15</sup> When visiting Norseman in March 1896 the bishop performed the service in the dining room of Flanagan's Hotel, and it was reported that:

He is anxious that a suitable building would be speedily erected on the land given by the government for the purpose, and will then do his best to send a clergyman to labour on the fields. He pointed out the difficulty of obtaining suitable men for the newly formed towns on the goldfields.<sup>16</sup>

The early services of the Anglican Church at Norseman were conducted in January 1896 by Dr Elphick, who was a medical professional, member of the Norseman Progress League and also a licenced Diocesan layreader.<sup>17</sup> Dr Elphick performed services in his tent, which included taking a collection in aid of a permanent church building.<sup>18</sup> In February 1896 the government granted lots 33 and 34 in Norseman for the building of an Anglican church and Dr Elphick organised a building committee, with the intention:

to erect a structure of hessian, and to be content for the time with things "in the rough" rather than incur debt.<sup>19</sup>

This early church was completed in May 1896 under the direction of Dr Elphick, and a photo from that year shows a whitewashed hessian structure with the traditional steep pitched profile, covered by a cloth tent roof stretched out on a timber frame.<sup>20</sup> Reverend Livingston was assigned to the small congregation in 1897, having arrived in Western Australia from England, and while he possessed a common touch he found it hard to live on the stipend that the parish afforded him.<sup>21</sup>

The small parish organised itself to erect a more permanent structure in 1897, and the prospect was raised to ask the local Catholic congregation if Rev Livingston could use their building rather than the 'remnants of a very disreputable tent in which to conduct the services of his church'.<sup>22</sup> The church services were transferred to the 'Krakouer Bros. Royal Hall,' Rev Livingston himself describing the situation:

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- 15     *The Daily News*, 9 March 1895, p. 1; *The West Australian*, 31 January 1896, p. 4; *The West Australian*, 14 February 1896, p. 4; *The West Australian*, 13 March 1896, p. 4; *The Daily News*, 28 August 1896, p. 2
  - 16     *Norseman Esperance Guardian and Dundas Goldfields Advertiser*, 14 March 1896, pp. 4, 9
  - 17     Steedman & Ipkenanz, *op cit.*, p. 9; 'Norseman Progress League', *Norseman Esperance Guardian and Dundas Goldfields Advertiser*, 25 January 1896, p. 4; *Norseman Esperance Guardian and Dundas Goldfields Advertiser*, 8 February 1896, p. 3
  - 18     Steedman & Ipkenanz, *op cit.*, p. 9; *Norseman Esperance Guardian and Dundas Goldfields Advertiser*, 18 January 1896, p. 3
  - 19     *Norseman Esperance Guardian and Dundas Goldfields Advertiser*, 22 February 1896, p. 6
  - 20     *The West Australian*, 5 June 1896, p. 4; *First Anglican Church, Norseman 1896*, Battye Library 6333B, in Steedman & Ipkenanz, *op cit.*, p. 9
  - 21     'Anglican Synod', *The West Australian*, 7 December 1897, p. 7; *West Australian Sunday Times*, 19 December 1897, p. 14; *Norseman Times*, 13 April 1898, p. 2; Steedman & Ipkenanz, *op cit.*, p. 10
  - 22     'Church News', *The Daily News*, 12 June 1897, p. 6; 'Union of churches', *Norseman Times*, 15 January 1898, p. 2

We are outcasts, our tent church being blown to pieces, but like so many outcasts we have found refuge in a public house, and Mr. Krakouer, the inn-keeper, has allowed us, at a tiny cost, his fine hall for Sunday services.<sup>23</sup>

Plans for a timber church were approved in May 1898, and at this time Rev Livingston was to be transferred from Norseman to Coolgardie, replaced by Reverend Alfred Burton who was based in Esperance.<sup>24</sup>

The church was to be erected on the site of the original tent church in Angove Street, the building dedicated as the 'Trinity Church' by Bishop Riley on 6 November 1898, the opening featuring 50 members of the local Masonic Lodge in full regalia.<sup>25</sup>

The architect of the building was G G Lavater, ARIVIA, a qualified architect who was also the secretary of the Norseman hospital.<sup>26</sup> First listed as an architect in the 1897 Western Australian Post Office directory under 'Lavater Brothers', G Lavater was then listed separately as an architect until 1937.<sup>27</sup> After designing the Holy Trinity Church, Lavater moved from Norseman to Leonora and then by 1904 to Narrogin, the majority of his work from this point onwards was throughout the wheatbelt region.<sup>28</sup>

The church designed by Lavater was in the Federation Carpenter Gothic style, an architectural style that was common to churches where modesty and economy were to be taken into account.<sup>29</sup> While the simple, timber-framed form reflected the local availability of building materials, with the timber and corrugated iron structure is believed to have been freighted from Esperance. The structure also reflected the English style of an undecorated, modest approach church architecture.<sup>30</sup>

The parish saw a number of clergymen minister to the parish during this time.<sup>31</sup> A rectory was built next to the church c.1912, and newspapers noted in 1913 that Reverend Milward's 'energy and ability as an amateur carpenter' was responsible for the condition of the church building and the 'rectory camp.'<sup>32</sup> Other improvements during this period included a Sunday School and Ladies Guild.<sup>33</sup>

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- 23 'The Anglican Church', *Norseman Times*, 25 May 1898, p. 3;  
24 *The West Australian*, 7 May 1898, p. 5; 'The Anglican Bishop', *The Inquirer and Commercial News*, 27 May 1898, p. 9; *Norseman Times*, 9 July 1898, p. 2; *Norseman Times*, 6 August 1898, p. 2  
25 *The West Australian*, 9 November 1898, p. 9;  
26 *Norseman Times*, 3 September 1898, p. 2; *Norseman Times*, 21 May 1901, p. 2  
27 *The West Australian Post Office Directory (Wise's)*, 1897, p. 462; *The West Australian Post Office Directory (Wise's)*, 1937, p. 709  
28 *The West Australian*, 28 August 1903, p. 4; *Great Southern Herald*, 13 August 1904, p. 2; *The West Australian*, 25 January 1907, p. 6; 'Pingelly Agricultural Hall', *Great Southern Leader*, 20 September 1907, p. 4; 'Narrogin's Catholic Church', *Great Southern Leader*, 15 November 1907, p. 3; 'Wickepin Road Board', *Great Southern Leader*, 18 November 1910, p. 3; *Kalgoorlie Western Argus*, 22 November 1910, p. 6  
29 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, pp. 94-95, 124-195.  
30 Steedman & Ipkenanz, *op cit.*, p. 10; 'The New Cathedral, Perth, Western Australia', *The Inquirer and Commercial News*, 8 August 1888, p. 5; 'St George's Cathedral,' *The Herald*, 6 November 1880, p. 3; 'The New Trinity Congregational Church', *The West Australian*, 29 November 1893, p. 2  
31 Steedman & Ipkenanz, *op cit.*, p. 10  
32 *ibid.*; *Kalgoorlie Western Argus*, 30 December 1913, p. 7;  
33 Steedman & Ipkenanz, *op cit.*, p. 1

Norseman continued to develop during this period, with a railway link to Coolgarie opened in 1909, as well as the completion of Norseman Hall, Criterion Theatre and the construction of a six million gallon water reservoir.<sup>34</sup> Despite this the town was characterised as makeshift settlement 'with no pretensions to order or architectural character.'<sup>35</sup> The closure of the Norseman Gold Mines company in 1908 marked the beginning of a decline in the small town, with miners moving on as mineral resources were depleted or remaining reefs found to be overestimated.<sup>36</sup>

By the interwar period, Norseman had lost more of its workforce due to the First World War.<sup>37</sup> Despite the improvement in water facilities the shortage of water was still an ongoing problem, with miners being laid off when water supplies ran low.<sup>38</sup> This problem was largely alleviated in 1936 with the opening of the Norseman to Coolgardie portion of the Mundaring to Kalgoorlie water pipeline.<sup>39</sup> The population of Norseman continued to wane during the 1920s due to poor economic conditions, however the arrival of the Western Mining Corporation at Norseman in 1935 saw a re-invigoration of mining operations and new development in the town.<sup>40</sup>

The Anglican Church responded to the times by ministering to soldiers and their families, securing additional funds from England to minister to the new settlers, and encouraging more clergy to visit remote areas. This raised the number of priests from 13 in 1904 to 31 by 1929. The church also prioritised education in the interwar period, receiving support from the Sisters of the Order of Elizabeth of Hungary (known as the 'Grey Sisters'), who were particularly active in children's education.<sup>41</sup>

The Anglican ministry at Norseman held a number of fundraising events, including those for donations for the Returned Servicemen Association, as well as holding services for soldiers.<sup>42</sup> The church also performed its traditional role in officiating weddings, funerals and hosting visiting clergy from Perth.<sup>43</sup>

Norseman's fortunes fluctuated through the post-war period, with gold mining and pastoralism waning but iron ore and nickel mines expanding. This expansion saw new infrastructure growth in the building of a junior high school, a swimming pool, telecommunications and road improvements, as well as an increase in population

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- 34 Steedman & Ipkendanz, *op cit.*, p. 7, Hocking Planning and Architecture, *Municipal Heritage Inventory Prepared for the Shire of Dundas*, Shire of Dundas, 1995, p. 14
- 35 'Norseman Revisited', *Sunday Times*, 21 February 1909, p. 3
- 36 Hocking Planning and Architecture *op cit.*, 1995, p. 13; Steedman & Ipkendanz, *op cit.*, p. 7; *The West Australian*, 1 January 1901, p. 8; *Western Mail*, 24 April 1909, p. 34; *Kalgoorlie Miner*, 5 August 1909, p. 5
- 37 'Norseman Recruits', *Kalgoorlie Miner* 20 March 1915, p. 8; 'Norseman Recruits', *Western Argus*, 2 January 1917, p. 10
- 38 *Western Mail*, 11 March 1911, p. 19; Hocking Planning and Architecture *op cit.*, 1995, p. 13
- 39 Hocking Planning and Architecture *op cit.*, 1995, p. 13
- 40 *Ibid.*, pp. 14-16
- 41 Thelfall *op cit.*, pp. 38-44; Williams, *op cit.*, pp. 234-236; 'Needs of Today,' *The West Australian*, 18 November 1942, p. 2; 'Anglican Synod', *The Bunbury Herald and Blackwood Express*, 12 September 1922, p. 1
- 42 'ANZAC Day Celebrations', *Kalgoorlie Miner*, 1 May 1919, p. 2; *Western Argus*, 6 May 1924, p. 7; *Western Argus*, 21 October 1924, p. 16; *Western Argus*, 11 May 1920, p. 10; 'Norseman Efforts', *The West Australian*, 7 March 1946, p. 9
- 43 *Western Argus*, 10 December 1918, p. 34; *Western Argus*, 6 May 1924, p. 7; 'Norseman Tragedy', *Kalgoorlie Miner*, 27 February 1939, p. 4



represented by mining company housing.<sup>44</sup> Norseman also diversified its economy by investing in tourism after 1960.<sup>45</sup>

The Anglican Church went through a period of cultural change in the post-war period, focussing on new roles in social justice and environmentalism.<sup>46</sup> This period also saw a rise in the number of churches, hostels and educational facilities managed by the Church, as well as an increase in responsibility by the laity.<sup>47</sup>

*Holy Trinity Church, Norseman* underwent a number of changes in the post-war period. A small parish hall was transported from Menzies to Norseman in 1951, but was later sold out of church ownership.<sup>48</sup> A small extension to the church was also made in the 1960s, which was used as a Sunday school, and between 1961 and 1967 a new rectory was built next to the church.<sup>49</sup>

Due to the fluctuating economy and population of Norseman throughout the 1960s, the Bush Church Aid Society took over management of the Norseman parish. The Bush Church Aid Society was established in 1919 by its parent society, the Colonial and Continental Church Society, and specialised in providing spiritual support for remote communities.<sup>50</sup> This move reflected a larger trend in the goldfields, with the Diocese of Kalgoorlie merged back with the Diocese of Perth in 1973. The parish of Norseman continued to decline and in 2012 *Holy Trinity Church, Norseman* was offered to the Shire of Dundas as a gift in return for the shire's maintenance of the building, the shire declining the offer. *Holy Trinity Church, Norseman* is still currently used as an Anglican Church.<sup>51</sup>

In July 2016, the adjacent rectory (1967) on Lot 33, and associated outbuildings, including the garage and external toilet were demolished to reduce the risk from asbestos materials on the site.<sup>52</sup>

### 13.2 PHYSICAL EVIDENCE

The physical evidence has been compiled using the Holy Trinity Church Conservation Plan by Alice Steedman and Michael Ipkendanz (2014) as a primary source.

*Holy Trinity Church, Norseman* consists of a small timber framed and corrugated iron clad Church in the Federation Carpenter Gothic style. The place was constructed in 1898 and is located in a scattered, low density suburban landscape on the eastern side of Angove Street, Norseman, within the Local Government of

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44 Hocking Planning and Architecture *op cit.*, 1995, pp. 17-19

45 *ibid.*, pp. 18-19

46 'Mission – The Five Marks of Mission', *Anglican Communion Website*, accessed 29 May 2014, <http://www.anglicancommunion.org/ministry/mission/fivemarks.cfm>

47 Thelfall *op cit.*, p. 82, 84

48 Steedman & Ipkendanz, *op cit.*, p. 11; *Sunday Times*, 20 May 1951, p. 23

49 Steedman & Ipkendanz, *op cit.*, p. 11

50 *ibid.*, 'History' The Bush Church Aid Society of Australia website, accessed 31 March 2015, <http://bushchurcaid.com.au/ourmission/history/>

51 Steedman & Ipkendanz, *op cit.*, p. 12

52 Information provided by Ian Ludlow, Director of Diocesan Services to SHO on 31/8/16.

Dundas. The Church continues to function as a place of worship within the Anglican Church, located within the Diocese of Perth.<sup>53</sup>

The Holy Trinity Church is sited towards the western end of Lot 34, facing towards Angove Street.<sup>54</sup> Lot 34 contains a number of mature trees and shrubs,<sup>55</sup> and is fenced along Angove Street by a metal pipe and link-mesh fence, leaving the south and western sides of the lot unfenced. The entrance to the lot is a pair of metal pipe gates with link-mesh infill, which opens onto a concrete path that splits off towards the Holy Trinity Church.<sup>56</sup>

#### *Holy Trinity Church, Norseman*

##### *Exterior*

*Holy Trinity Church, Norseman* comprises a rectangular main hall, with a small porch extending 2 metres out from the eastern face and a southeast hall extension to the rear that functions as the vestry. The buildings are timber frame construction, clad in standard orb corrugated iron with a corrugated iron roof.<sup>57</sup>

The western-facing porch features entrance doors to the north and south although only the northern door is used. There was a timber step leading into the main door, which has since collapsed. Inside, the porch is carpeted and the timber framing is apparent. The entrance to the hall does not have a door, providing open access.<sup>58</sup>

The porch and hall feature timber framed, pointed-arch windows on the northern, southern and western faces, each sash divided into three sections, with a mix of transparent and obscure glass types. The lower sashes are pivot-hung but are no longer operational.<sup>59</sup>

The vestry has its own entrance door on the southern face with a small concrete step leading up to a timber door frame. The windows are metal framed louvre windows to the east and west and sliding sash windows to the south.<sup>60</sup>

The roof of *Holy Trinity Church, Norseman* appears to have been replaced in recent years, currently constructed of single length galvanised sheeting with a rolled-top galvanised profile. The gutters are squareline in profile with rectangular gutters. Bargeboards are present although only the north-eastern corner retains original detailing.<sup>61</sup>

The roof is gabled, the western gable to the hall featuring a rectangular ventilator and a timber pendant and finial that is topped by a cross. The gable above the porch features a similar finial/pendant combination, and discolouration near the top of the finial suggests that this too was originally a cross. The eastern gable at

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53 *ibid.*, p. 14

54 *ibid.*, p. 14

55 *ibid.*, p. 19

56 *ibid.*, p. 14

57 *ibid.*, p. 18

58 *ibid.*, p. 18

59 *ibid.*, p. 18

60 *ibid.*, p. 18

61 *ibid.*, p. 18

the rear of the church features another rectangular ventilator. The roof of the vestry exhibits a skillion roof that extends directly from the main roof.<sup>62</sup>

The exterior of the *Holy Trinity Church, Norseman* is painted a light cream with teal highlights around the door and window frames, however all window frames are showing signs of decay. Replacement timber barge capping also exhibits signs of decay.<sup>63</sup>

The sub-structure of the building appears to be bush poles, with the floors raised above ground level. An area has been cleared at the rear of the church to allow for sub-floor ventilation. There does not appear to be any drainage system (e.g. soakwells, spoon drains) to direct the flow of water away from the building foundations.<sup>64</sup>

Overall, *Holy Trinity Church, Norseman* demonstrates the characteristics of Federation Carpenter Gothic architecture, including cladding over a timber frame, a medium pitched corrugated iron roof, a main hall with a smaller protruding porch, a decorative gable, and a pointed arch motif on the windows.<sup>65</sup>

#### *Interior*

Inside the church, the internal faces of the walls have been clad with mini-orb corrugated iron, which has been painted white. The internal ceiling has been lined with cedar boards, although these have become detached in the eastern end of the hall and have been propped from the floor. The ceiling has been insulated with fibreglass. The floor of both the porch and main hall is carpeted, with the original floorboards intact underneath. Original timber skirtings are visible throughout the building.<sup>66</sup>

The main hall is further divided into the nave and sanctuary, with the latter raised above the nave by a single step and further delineated by a carved timber altar rail.<sup>67</sup>

The nave contains two rows of timber pews, separated by a central aisle. On the southern wall of the nave is a timber memorial board.<sup>68</sup> The sanctuary is dominated by a large timber cross on the interior eastern and a rectangular timber altar, traditionally covered with altar cloth. A door in the sanctuary leads to the vestry.<sup>69</sup> These internal furnishings are elements common to the use of an Anglican church for worship.

In 2016, due to recurrent vandalism to the Church, mainly to the furniture and remaining contents, some furniture, particularly that in the vestry was disposed of.

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62 *ibid.*, p. 18

63 *ibid.*, p. 18

64 *ibid.*, p. 18

65 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, pp. 124-126

66 Steedman & Ipkenanz, *op cit.*, p. 19

67 *ibid.*, p. 19

68 *ibid.*, p. 19

69 *ibid.*, p. 19

There are no plans to undertake any substantial maintenance or restoration to the building as the Church is not currently in use as a place of worship.<sup>70</sup>

### 13.3 COMPARATIVE INFORMATION

#### Anglican Church

A search of the State Heritage Office database for Anglican Churches constructed between 1890-1915 returns 113 places, 31 of which are entered in the RHP. By restricting this number to regional churches the figure is reduced to 80 places, of which 23 are entered in the RHP. The places comparable to *Holy Trinity Church, Norseman* as demonstrating the regional expansion of the Anglican Church during the Gold Boom period include:

- P150 *St Marys Anglican Church Precinct, Beverley* (RHP): comprising a stone church (1892), rectory (1889), parish hall (1957) and lychgate (1956). The place represents the growth of the parish of Beverley following the arrival of the railway in 1886, and the growth of the region following the construction of the Great Southern Railway in 1889.
- P1329 *St Andrew's Church and Hall* (RHP): a brick and concrete church (1898) and hall (1911), the place includes the oldest church in Katanning, which was part of the initial establishment of the Katanning townsite following the construction of the railway line. The place is associated with Frederick Piesse, who was influential in the development of Katanning.
- P1909 *Holy Trinity Anglican Church, Northampton* (RHP): a course rubble weathered granite church in the Federation Gothic Revival style (1908), the place is a landmark within the town of Northampton and a fine example of its style. The place demonstrates the rise to prosperity of Northampton and the importance of religion in the local community.
- P2332 *Holy Trinity Anglican Church* (RHP): a single-storey stone church in a vernacular style with Victorian Romanesque elements. Constructed in 1895, the building is the oldest church in the Pilbara and reflects the continuous presence of the Anglican Church in the region. The place reflects the nineteenth century development of Roebourne and the role of religion in that development.

Of these 80 regional Anglican churches constructed 1890-1915, 3 were located in the Goldfields region:

- P206 *St Matthew's Anglican Church & Hall*: constructed in 1906 at Boulder, this Anglican church was constructed in the Federation Carpenter Gothic style. The place is in the HCWA Assessment Program.
- P2306 *St Andrew's Church*: constructed in 1907 at Ravensthorpe, this place was originally a meeting house, before becoming converted to a church in 1954.
- P1317 *St John the Baptist Cathedral*, part of P18156 *St John the Baptist Church & Maritana Buildings Group*: a brick church constructed in 1908

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Information provided by Ian Ludlow, Director of Diocesan Services to SHO on 31/8/16.

that demonstrates the Anglican Church's response to the rapid development of Kalgoorlie in the 1890s. The building's reclassification as a church after the absorption of the Kalgoorlie Diocese back into Perth in 1973 reflects the rise and decline of the Anglican community in the region. The place is in the HCWA Assessment Program.

Another aspect of *Holy Trinity Church, Norseman* is its construction using a timber frame with corrugated iron cladding, representing a significant early phase in the life of a remote parish between the initial formation of the community (in this case, within the hessian tent), and later development into permanent stone churches like the ones described above. A search for metal or timber clad structures (as well as asbestos cladding replacing earlier material) in the goldfields region during the period 1890-19195 returns 141 places, of which 87 involved metal cladding. Within this group, three places are churches:

- P1469 Sacred Heart Roman Catholic Church: a metal clad church established at 1904 in Leonora.
- P14054 Baptist Church: a metal clad church established in 1901 at Ravensthorpe. The church has not been demolished and the site is now vacant.
- P24498 Christian Fellowship Church, part of P1467 Christian Fellowship Church & Old School: a metal clad church that is part of a church group established between 1898-1902 at Leonora

Additional examples of this type of church outside the goldfields region include:

- P1529 *Presbyterian Church, Meekatharra* (RHP): a metal clad Anglican Church established in 1909 at Meekatharra. The church is a rare example of its type and significant to the Meekatharra region, in particular the women who managed the place from the late 1910s.
- P2356 *Black Range Church, Sandstone* (RHP): a timber framed, metal clad Catholic church established in 1908 at Sandstone. The place is a rare example of a metal-clad church and is associated with the growth of the town as well as the development of the Catholic church in the goldfields region.

#### Federation Carpenter Gothic Architecture

A search of the State Heritage Office database for examples of Federation Carpenter Gothic architecture returns 170 places, of which 15 are entered in the RHP. These places are mostly churches, but also include civic buildings. The places most comparable to *Holy Trinity Church, Norseman* include:

- P297 *Anglican Church of the Annunciation* (RHP): a timber framed, Federation Carpenter Gothic style church (1903) that is considered a fine example of the style. The place was the centre for the North West Diocese 1910-1964 and is associated with a number of Anglican Bishops.
- P436 *St John's Anglican Church, Capel* (RHP): a single storey timber church (1924) considered to be a fine example of the Federation Carpenter Gothic style. The place and its internal fittings are also considered fine

example of the work by architects Eales & Cohen, and is associated with the Anglican Church.

- P2356 *Black Range Church* (RHP): a timber-framed, corrugated iron-clad church that is considered a rare example of a church internally lined with pressed metal. The place was constructed in Sandstone in 1903 following the discovery of gold in the area and functioned as a Catholic parish until the 1970s.
- P2548 *St Peter's Church* (RHP): a small one room timber building constructed in 1910, the place and its fittings is considered an important example of the Federation Carpenter Gothic style with a high degree of integrity and authenticity. The place is considered a landmark in the Pindellup district.
- P14403 *Methodist Church (fmr), Denmark* (RHP): a single storey weatherboard and corrugated iron church, the place is considered a good representative example of the Federation Carpenter Gothic style. The place was constructed by the Methodist Church in 1925 and used until 1982.

The exterior cladding of *Holy Trinity Church, Norseman* demonstrates the difficulties in obtaining and transporting construction materials into the goldfields during the Gold Boom period. A search of the State Heritage Office database for churches built during this period using corrugated iron as a cladding material returns 153 places, of which 43 are entered in the RHP.

A search of the State Heritage Office database for Federation Carpenter Gothic buildings using corrugated iron as a construction material returns 141 places, however the number of places using corrugated iron as the internal wall cladding is difficult to determine, as this information is not always expressed in the database. It is known that the following churches use metal interior walls:

- P1529 *Presbyterian Church, Meekatharra* (RHP)
- P2356 *Black Range Church* (RHP)

A search of the State Heritage Office database for Gold Boom era churches clad in corrugated iron was also attempted, as such simple, corrugated iron clad structures represent the initial thrust of goldfields settlement and construction. However, the current format of the State Heritage Office database does not allow for this level of construction detail.

#### Growth and Decline of Mining Settlements

A search of the State Heritage Office database for examples of goldfields places that represent the growth and decline of mining settlements is difficult to accurately extract from the State Heritage Office database. However, a search for places within the goldfields and wheatbelt regions with the associated stated theme of depression and boom returns 20 places, of which 12 are entered in the RHP. These places include townsites, commercial buildings and government buildings. The places most comparable to *Holy Trinity Church, Norseman* as demonstrating the development and decline of mining settlements include:

- P562 *Marvel Bar Hotel (fmr), Coolgardie* (RHP): a two storey Federation Free Classical style hotel building of brick and stone with a corrugated iron

roof. The place is considered a landmark within the historic streetscape of Bayley Street, and demonstrates that Coolgardie was once the administrative centre of the goldfields prior to the establishment of Kalgoorlie.

- P1453 *Hotel Australia (fmr), Laverton* (RHP): a single storey brick, stucco and corrugated iron buildings, showing influences of Federation Free Classical style. The place represents the fluctuating economic fortunes of the goldfields and the Laverton area from the late nineteenth century onwards.
- P1556 *Menzies School* (RHP): a timber framed and corrugated iron class school building, teacher's quarters and shelter shed constructed in 1898, the group is considered a rare example of an iron clad Goldfields school of the 1890s. The selection of material represents the government's hasty response to urgent building works caused by the population explosion and later decline in the region.
- P7384 Spargoville Town site: no further information in the database.
- P16605 Davyhurst Townsite: located southwest of Menzies, the remaining evidence of the townsite includes the cemetery and the cellar of the former Hotel. The site generally contains substantial archaeological scatters.
- P16769 Goongarrie Townsite: located northwest of Kalgoorlie, the town contains three cottages and a cemetery. North of the townsite is the government dam.
- P16772 Kookynie Townsite: includes the ruins of four hotels and the old Cosmopolitan Mining Office. North of the town is the Niagara Dam. The town has a current population of 13 people.

It should be noted that this comparative search only considers places entered into the State Heritage Office database, and there are likely to be numerous abandoned places in the state that demonstrate this theme, but have not been recognised at a local level or entered into the State Heritage Office database.

### Conclusions

The above indicates that *Holy Trinity Church, Norseman* is not rare as an example of a regional Anglican Church constructed during the 1890s. However, it is a rare example of an extant Anglican Church constructed during the Gold Boom period in the goldfields.

The place is not rare as an example of the Federation Carpenter Gothic style of architecture; however the place is very rare as an example of a Federation Carpenter Gothic church constructed using corrugated iron to clad its interior, reflecting the early establishment phase of a church in a regional setting.

*Holy Trinity Church, Norseman* appears uncommon as an example of a goldfields place demonstrating the theme of Depression and boom, however there are a number of other examples, including townsites and one other church, which have not yet been considered for the State Register, or that have not yet been entered in the State Heritage Office database.

#### **13. 4 KEY REFERENCES**

Steedman, A, Ipkendanz, M, *Holy Trinity Church 98-100 Angove Street Norseman*, The Perth Diocesan Trustees trading as the Anglican Diocese of Perth, 2014.

#### **13. 5 FURTHER RESEARCH**

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