



**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)

- 3.4.3 Mining
- 5.1 Working in harsh conditions
- 8.14 Living in the country and rural settlements
- 8.6.2 Maintaining religious traditions and ceremonies
- 8.6.4 Making places for worship

HERITAGE COUNCIL OF WESTERN AUSTRALIA THEME(S)

- 110 Resource exploitation & depletion
- 406 Religion
- 408 Institutions
- 701 Other - Women

11.1 AESTHETIC VALUE*

Presbyterian Church, Meekatharra demonstrates influences of the Federation Carpenter Gothic style, typical of many rural churches of the period, and is regionally consistent in the pleasing aesthetic of the corrugated iron wall cladding. (Criterion 1.2)

Presbyterian Church, Meekatharra is valued for the pleasing use of materials, scale and proportion, and the setting, that makes a significant contribution to the historic townscape in Meekatharra. (Criterion 1.3)

11.2 HISTORIC VALUE

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Canberra, 1991, with additional reference to Richards, O. *Theoretical Framework for Designed Landscapes in WA*, unpublished report, 1997.

The construction of *Presbyterian Church, Meekatharra* is associated with the rapid population growth in the Murchison goldfields, and specifically at Meekatharra, at the turn of the 20th century. (Criteria 2.1 & 2.2)

Presbyterian Church, Meekatharra has significant historical value as a place of worship since 1909. (Criterion 2.1)

Presbyterian Church, Meekatharra was the meeting place of the Meekatharra Freemason's Lodge from 1910 to 1915. (Criterion 2.2)

Presbyterian Church, Meekatharra is associated with architect Harry M. Marwood, who also designed the Holy Trinity Anglican Church, Northampton, which is on the State Register. (Criterion 2.3)

11.3 SCIENTIFIC VALUE

The wider site of *Presbyterian Church, Meekatharra* has the potential to yield archaeological information on its additional use as a Clergy Camp or Rectory and to contribute to an understanding of the occupation of the area. (Criterion 3.2)

11.4 SOCIAL VALUE

Presbyterian Church, Meekatharra is valued for its religious associations and its place in the early goldfield history of the town and has significance for its associations with women, who took a primary role in the management of the place from the late 1910s. (Criterion 4.1)

Presbyterian Church, Meekatharra contributes to a sense of place for the local community for its history and its streetscape presence. (Criterion 4.2)

12. DEGREE OF SIGNIFICANCE

12.1 RARITY

Presbyterian Church, Meekatharra is one of only five remaining examples of iron clad churches in the West Australian goldfields, and particularly rare in being as originally constructed and still in use. (Criterion 5.2)

Presbyterian Church, Meekatharra is rare for its use of vertical corrugated iron, with most churches in Western Australia having the material in a horizontal form. (Criterion 5.2)

12.2 REPRESENTATIVENESS

Presbyterian Church, Meekatharra is a fine representative example of a small rural church clad with corrugated iron, and with influences of the Federation Carpenter Gothic style. (Criterion 6.1)

Presbyterian Church, Meekatharra demonstrates the characteristics of religious and cultural activities associated with the Anglican Church in a small remote rural community. (Criterion 6.2)

12.3 CONDITION

With little maintenance, the cumulative effects of weathering are evident on the external elements of the church, as well as the interior. The wall cladding is damaged and loose in places. The windows are mostly damaged with weathered frames, although the glazing remains in situ, most windows are boarded over.

There is some stump subsidence, as well as termite damage. Overall, *Presbyterian Church, Meekatharra* is in fair condition.

12.4 INTEGRITY

The original design and functional intention of the place is clear. The church is still a place of worship for Meekatharra and the surrounding area. *Presbyterian Church, Meekatharra* retains a high degree of integrity.

12.5 AUTHENTICITY

Presbyterian Church, Meekatharra retains most of the original fabric with no change apparent, and has a high degree of authenticity.

13. SUPPORTING EVIDENCE

The documentation for this place is based on the heritage assessment completed by Irene Sauman, Historian and Laura Gray, Heritage and Conservation Consultant, in June 2007, with amendments and/or additions by HCWA staff and the Register Committee.

13.1 DOCUMENTARY EVIDENCE

Presbyterian Church, Meekatharra is an iron-clad building constructed in Federation Gothic style in 1909 to a design by architect Harry Marwood.

It should be noted that for historical accuracy, the documentary evidence refers to the place by its former name, St Oswald's Anglican Church.

Europeans first occupied the Murchison district in the 1870s, moving inland from Geraldton and taking up pastoral lands. Prior to this, the land was occupied by the Wadjari peoples, with the Ngaiawongga peoples further east. Aboriginal shepherds were sometimes employed on pastoral stations, but the influx of prospectors, brought by the discovery of gold in 1888 and the proclamation of the Murchison goldfield on 24 September 1891, brought dislocation and disease to the local populations. Today the people refer to themselves as Ngoonooru Wadjari and Yugunga-Nya people, and some 9% of the Murchison-Gascoyne population is of Aboriginal descent.¹

The first registered mining lease in the Murchison field became the site of the Nannine Mine, near Lake Annean and the town of Nannine was established. Gold was discovered at Peak Hill, some 90 miles north in 1892, and a town was gazetted there in 1897. The track from Nannine to Peak Hill passed through the Meekatharra district, where gold was first located in 1895, the area taking its name from the Aboriginal name for a nearby spring. Rudimentary hotels and other buildings were established to service the Meekatharra miners and a State Battery was established in 1901, but a town was not gazetted until 1903. In that year, Nannine became the terminus of the railway line from Cue.²

¹ Tindale, Norman B, *Aboriginal Tribes of Australia*, Canberra, ANU Press, 1974; Green, Neville 'Aborigines and White Settlers in the Nineteenth Century', in Stannage, C.T., *A New History of Western Australia*, University of Western Australia, 1981, pp. 118-19, 125; Department of Indigenous Affairs website, dia.wa.gov.au/DIA/Regions/murchisongascoyne; Meekatharra Shire website, meekashire.wa.gov.au/meekatrails.

² Heydon, P. R., *Nannine by the Lake*, Hesperian Press, Carlisle, 1990 & *Meekatharra: end of the earth*, Hesperian Press, Carlisle, 1994.

The first Anglican church in the Goldfields was established at Nannine in 1905, and the rectory was located there. The mines in the Meekatharra area grew in number and importance with later finds at Paddy's Flat and Garden Gully, and development in the town began to take on a feeling of permanency.³ On 1 April 1908, Meekatharra Town Lots 101 & 102 were granted to the Diocesan Trustees of the Church of England for a church site.⁴ A church committee was set up by local residents, and funds raised from a concert went toward building a 'Clergy Camp' for occupation by the Nannine Rector, E. O. Phillips, when he visited Meekatharra to hold services. The Camp cost £13 3s 7d and was constructed by the firm of Crooks & Brooker, builders, ironmongers and timber merchants who had branches in Day Dawn, Cue, Sandstone, Geraldton and Nannine. The first recorded Anglican service was held in the Royal Hall in September 1908.⁵

In October, the committee asked the Perth Diocese for a grant of £250 toward construction of a church, which was approved, and a further £50 was committed from local sources. A building committee was established and architect Harry M. Marwood provided a design.⁶ In 1900, Marwood had been recorded as resident at Mount Magnet. He then spent several years in Perth in partnership as Baston and Marwood at 293 St George's Terrace, before relocating to Geraldton around 1908.⁷ In that year he was responsible for the design of the Holy Trinity Church, Northampton.⁸

Two tenders were received for the construction, both considerably higher than the £300 budgeted for the work. Rev J. A. Priestley of Cue advised the church committee to build just the first half of a larger church at a reduced cost, but the committee rejected this suggestion and accepted the tender of Crooks and Brooker for full construction at a cost of £451. They had received a £30 grant from the Society for Promoting Christian Knowledge, London, and considered that voluntary subscriptions and fundraising events would soon cover the bank overdraft for the extra cost, which was being guaranteed by 12 local residents. Furniture for the place was also funded by local residents, eleven of whom paid £2 5s for a pew, while others donated the same amount for other furnishings.⁹

St Oswald's Anglican Church was dedicated on 24 August 1909, at a service conducted in the presence of a congregation of 105 by Bishop C. O. L. Riley, who had the previous day consecrated the Anglican portion of the Nannine cemetery. Bishop Riley 'extolled the energies of the committee' in not only having a church built, but in completing it, which he claimed to be an unusual event on the Goldfields.¹⁰

The event was described in the *Meekatharra Miner*:

³ Heydon, P. R., *Meekatharra...* op cit.

⁴ Crown Grant in Trust, 1 April 1908. On 7 March 1912, the land became subject to a 999 year lease as Crown Lease no. 1644.

⁵ Doncaster, E. W., *The history of the Anglican parish of the Murchison within the Diocese of North West Australia*, E. Doncaster, Dianella, 2002, alphabetical entry for Meekatharra; *Wise's Post Office Directory*, 1908, town, alphabetical and builders & contractors trades entries; Archives of the Anglican Church, Meekatharra, MN 614 ACC 2956A Item 144, Minute Books, 9 August 1908 - 10 July 1934.

⁶ Minute Books, 9 August 1908 - 10 July 1934, op cit.

⁷ *Wise's Post Office Directory*, 1900-1920, town, alphabetical and architect trade entries.

⁸ HCWA Register documentation P01909 *Holy Trinity Church, Northampton*.

⁹ Minute Books, 9 August 1908 - 10 July 1934, op cit; *Meekatharra Miner*, 28 August 1909, p. 2.

¹⁰ *Meekatharra Miner*, 28 August 1909, p. 2.

For a very long time past it has been recognised that a church was badly needed by the adherents of the Church of England, and seeing this, an energetic committee was formed for the purpose of erecting a suitable structure....

The Church is built of wood and iron and is lined with stamped steel. The main portion of the church is 30ft by 24ft, while there is also a chancel and a porch. The general appearance of the building showed great credit alike to the architect, Mr. H. Marwood, the contractors (Messrs Crooks and Brooker) and the painter (Mr. W. Crafter).¹¹

After the dedication service, the ladies of the committee served afternoon tea in a marquee in the grounds and in the evening Bishop Riley preached a sermon at evensong to a large congregation. St Oswald's Anglican Church was located on Darlot Street in an area known as Church Hill, 'there being three churches within a stone's throw of each other', the other two being the Catholic and Methodist churches.¹²

Immediately, the Meekatharra Lodge of the Freemasons applied to rent St Oswald's Anglican Church for its meetings and they used the place until acquiring their own building in 1915. An organ was purchased from Dobbie & Son and was installed in late October or early November 1909. The first wedding was celebrated on 3 June 1910, between battery manager John William Carlyle (age 46) and Ida Rosalie Menhennett (age 23).¹³

Meekatharra initially had a curate in charge and the congregation and committee appear to have suffered as a result. Attendances at services fell, there were constant resignations from the committee, the Ladies Guild disbanded and servicing the building loan was proving difficult. In 1910, the railway line was extended to Meekatharra and the town took over as the terminus of the line with resultant growth in population at Meekatharra and decline at Nannine. The church committee informed the Diocese that 'the demands of Meekatharra urgently require the services of an experience priest to be located this centre and the necessary stipend will be guaranteed'.¹⁴

In March 1911, Rector E. O. Philips was relocated from Nannine to Meekatharra, with arrangements for two-thirds of his £200 annual stipend to be financed by the Meekatharra congregation and one-third by Nannine, and with services proportional. Housing and stabling for the Rector 'were to be arranged' and a Rectory was obviously provided, but nothing is known about it. It may have been an improved version of the Clergy Camp that already existed. Regardless of its physical nature it was almost certainly sited on the vacant area beside St Oswald's Anglican Church. St Oswald's Anglican Church became the centre of the Meekatharra Mission district covering Nannine, Peak Hill, Tuckanarra and Garden Gully. Following the relocation of the Rector, the Ladies Guild re-formed in April 1911 with eight members.¹⁵

While Meekatharra was part of the Perth Diocese, Peak Hill was within the boundary of the Diocese of the North West, which had been established in 1910. On 21 May 1914, the Meekatharra Mission became part of the newly established Kalgoorlie Diocese, which was created to cover the Eastern and Murchison

11 *Meekatharra Miner*, 28 August 1909, p. 2.

12 *Meekatharra Miner*, 28 August 1909, p. 2.

13 Marriage Register, Archives of the Anglican Church, Meekatharra, MN 614 ACC 2956A Item 146.

14 Committee meeting 20 November 1910, Minute Books, 9 August 1908 - 10 July 1934, op cit.

15 Minute Books, 9 August 1908 - 10 July 1934, op cit; Doncaster, E. W., *The history of the Anglican parish of the Murchison...* op cit, alphabetical entry for Meekatharra.

goldfields. The first Bishop of the Kalgoorlie Diocese, Bishop Golding-Bird, visited Meekatharra on 2 August that year and held a men's service in the Royal Hall for a gathering of 200. From 1916 to 1919, A. S. Cracknell was Rector at Meekatharra, followed by Rev Warslow. The horse and buggy belonging to the parish had been sold and replaced with a motorcycle and, by 1923, the parish owned a motor vehicle for the use of the Rector.¹⁶

Attendances at the services varied greatly and were particularly low in the summer months when many people were likely to have sought, at least temporary, relief at the coast. Evensong was the most popular service with up to 30 attending on occasion, but other services could draw single figures.¹⁷

In 1920, Meekatharra became part of the Cue parish, and the Rector was stationed at Cue, but he still spent time at Meekatharra and the Rectory continued to be used. By the late 1910s, the makeup of the committee had changed and consisted almost entirely of women, with the exception of the secretary/ treasurer, but by 1926, all committee positions were held by women. The Rector always attended the meetings but he did not act in any other position. Although there were four men as committee members in 1926, they did not seem to have attended any meetings.¹⁸ This has not been investigated fully but is likely to have been a result of women taking over various roles during the absence of men in World War I, and of that situation strengthening with regard at least to church management in the years that followed. In 1929, St Oswald's Anglican Church became part of the Diocese of the North West. St Oswald's Anglican Church and Rectory were painted in 1930 at a cost of £45. Services at this time were being held on Thursday and Sunday in rotation because Wiluna had been added to the Rector's round.¹⁹

Mining in the area near to Meekatharra had slowed considerably by 1935 and by 1940 there were only 72 men engaged in mining operations in the district. The town survived as the centre for the pastoral stations. From 1936 to 1948, St Oswald's Anglican Church belonged to the Wiluna parish, reverting to Cue parish from 1948 to 1957. In 1957 the Diocese of North West Australia formed the Parish of The Murchison. The Parish included Mt Magnet, Yalgoo, Sandstone, Cue, Meekatharra, and the Pastoral Stations in the region. The Parish Centre where the Rector resided was Mt Magnet. The Bush Church Aid Society assisted by providing a stipend for the Rector.²⁰

The Bush Church Aid Society (or BCA) was established in Sydney on 26 May 1919 as a missionary society within the Anglican Church to service the people in remote parts of Australia, 'where local conditions are harsh and resources are not sufficient'.²¹ The Society trains and supports clergy and lay workers who, as well

¹⁶ Minute Books, 9 August 1908 - 10 July 1934, op cit.

¹⁷ Service Registers, Archives of the Anglican Church, Meekatharra, MN 614 ACC 2956A Items 150-153.

¹⁸ Minute Books, 9 August 1908 - 10 July 1934, op cit.

¹⁹ Doncaster, E. W., *The history of the Anglican parish of the Murchison...* op cit, alphabetical entry for Meekatharra; Minute Books, 9 August 1908 - 10 July 1934, op cit.

²⁰ Doncaster, E. W., *An historical record of all buildings used for public worship in the Dioceses of Bunbury, the North West and Kalgoorlie, 1957-1969*, ACC 1781A, microform; information provided by Mr Wayne J. Sutton, Anglican Church Diocese of North West Australia, 20 September 2007.

²¹ Website for the Bush Church Aid Society, www.bushchurchaid.com.au

as conducting church services also assist with local community organisations, such as St John's Ambulance and the State Emergency Service.²²

The Murchison parish covers an area about 800 kms north-south and 400 kms east-west. Five towns [Mount Magnet (population 1500), Meekatharra (700), Cue (150), Yalgoo (80) and Sandstone (50)] are located within the parish.²³ The towns have a transient white population, with teachers, nurses and mine managers moving in and out depending on contracts. Most mineworkers are fly in-fly out. Services were held at St Oswald's Anglican Church each Saturday for an Anglican congregation that fluctuated between thirteen and six people. Lack of funds has meant a lack of maintenance on St Oswald's Anglican Church, particularly on the exterior, except for occasional repairs undertaken by volunteers.²⁴

In 1995, St Oswald's Anglican Church was included in the Meekatharra Municipal Heritage Inventory.²⁵

Until 2008, the Anglican Murchison parish was managed by Bill and Jackie France, who were resident at Mount Magnet. Services continued to be held at St Oswald's Anglican Church each Saturday. However, in 2008 it was announced that Rev France would be departing his parish, and there were no plans to replace him. The Church decided to withdraw service to the parish and would be considering the future of St Oswald's Anglican Church. This decision also impacted on the Anglican Church of the Holy Trinity in Yalgoo.

In August 2008, the place was sold to the Presbyterian Church of Western Australia, and is now known as *Presbyterian Church, Meekatharra*.

13.2 PHYSICAL EVIDENCE

Presbyterian Church, Meekatharra is located on the southeast side of Darlot Street central in the town of Meekatharra. The front boundary to the church is delineated by a low pipe frame chain link fence that extends long the front of the adjacent vacant site. The site is flat, with no development evident, except for a central concrete path between the pedestrian gate on the front boundary and the front church entry. There is some natural scrub growth and shrubbery. There is a vacant undeveloped site on the northeast, with no delineation between the boundaries of that lot and the site occupied by the Church building. The outside perimeter of the two lots (church and vacant site), adjacent to residential properties, is delineated by vertical steel sheeted fencing. There are no street plantings, but there is a recent metal framed interpretive panel centre front on the verge.

Presbyterian Church, Meekatharra displays some influences of the characteristics of Federation Carpenter Gothic style, typically utilised for rural church buildings in the Federation period and usually built without an architect.

Presbyterian Church, Meekatharra is a single storey, timber framed and corrugated iron clad structure with entry porch, sanctuary and vestry covered by separate corrugated iron gable roofs. It presents a symmetrical frontage to Darlot Street, with a central protruding gabled porch. The roofs are relatively steeply

22 *Dust & Diesel*, Spinifex Ministries Inc, Newsletter No. 15, November 2006.

23 Website for the Bush Church Aid Society, www.bushchurchaid.com.au

24 Information provided by Jackie France, Murchison parish, 9963 4125.

25 Based on a brief list provided by the Shire and later extended.

pitched, clad with corrugated iron that has been painted green. The nave roof features three gablet vents along each side. On the east corner the vestry roof is at right angles to the other roofs. The gable-ends at the porch and at the rear, over the sanctuary, feature a simple timber cross at the apex. The eaves are lined with spaced battens. The original gutters only remain on the porch and vestry, with the remainder of the roof having no guttering or drainage.

The walls are clad with vertical sheets of corrugated iron that have been painted. The building is elevated off the ground on stumps. The stumps are a combination of jam posts and hard wood milled posts, all with ant caps. The windows are single Gothic arched timber framed sashes in vertical formations, except for the rear sanctuary window that forms a set of three with the central window taller than the two flanking windows. This window is replicated in shape on the front gable apex of the church with timber louvered vents and horizontal weatherboard cladding to the surrounding gable infill. There are three windows along each side of the church, a single window flanking the entry, and a single window on the rear wall of the vestry. The windows that remain insitu are detailed in diamond shaped lead lighting with coloured glass infills forming three distinct colour sections with mauve at the base, green central and amber glass for the top section of the Gothic arch. The diamond glazing is framed by a narrow leadlight strip of red glazing. Only two single windows remain intact within the nave, and they both contain replacement coloured glass to the main coloured sections. The remaining single windows have been removed and ply board has infilled the spaces, as well as in the vestry. The sanctuary windows contain original fabric although there is evidence of some diamonds of coloured glass being damaged. The remaining windows have mesh fixed to the exterior. The double entry doors are vertical timber ledge and brace, and the vestry entry door and church access door are similar, all within gothic arched openings.

The floor plan is rectangular and is unchanged from the original layout. The front doors open into the narthex, with the sanctuary centre at the rear (south-east) end of the nave, narrower than the nave, and protruding beyond the body of the church, with a door next to the sanctuary, in the east corner accessing the vestry. The church is a double volume space with a coved ceiling. The entry, sanctuary and vestry are single storey scale and similarly have coved ceilings.

The original interior fabric is intact for the most part. The floors throughout are timber boards. The walls are lined with sheets of pressed metal, as are the coved ceilings. In the nave, the timber elements of the roof structure are revealed through the ceiling lining, crossing through the centre of the ceiling space. The ceiling has two ceiling roses. The ventilation cornice line along both walls is a timber board with clover cut-outs at regular intervals. The sanctuary at the south-east end is defined by a rectangular opening with truncated bracket corners, which is replicated at the entry foyer opening. There is a simple rail across the front of the sanctuary with a central opening. The sanctuary steps up two levels from the main floor level. The vestry is two steps down from the main floor level. The walls and coved ceiling of the vestry are detailed as for the main church and sanctuary, including the decorative cornice. The vestry has a boarded gothic window on the rear wall and a wall mounted timber boarded cupboard. The church bell is stored in the vestry.

The church fittings and furnishings include several timber pews, lectern, marble font, and more recent altar table and other church furnishings.

At the south rear corner of the site there are what appears to be the remains of two circular corrugated iron water tanks with the remnants embedded in the ground.

13.3 COMPARATIVE INFORMATION

The HCWA database contains at least five iron-clad churches, three of which are on the State Register. At Meekatharra, the early Catholic and Methodist churches on Darlot Street have been either replaced by later buildings or considerably altered and enlarged.

00690 Christ the King Church at *Lombadina Mission* (1934). This Catholic church bears little comparison to the simple iron-clad Goldfield churches, the design and materials being richer and the period of construction late inter-war. The place features an entrance sheltered by a large verandah surrounded by a balustrade of mangrove trunk hand rails and cross-bracing; a long rectangular nave crowned by a pyramidal roof and louvred fleche for the bell; large hinged door openings to the side walls to provide cross-ventilation; a 'cross' shape created by the transepts; and, a sacristy separated from the sanctuary by a vertical 'bloodwood' panelled wall lining. The place is on the State Register.

00297 *Anglican Church of the Annunciation, Broome* (1903). Federation Carpenter Gothic. Exterior walls are clad with horizontal corrugated iron sheeting. The place has a steep gable roof and a hipped roof verandah across the front with a gabled central porch. The gable features timber fretwork and a large timber cross at the apex. The front elevation is symmetrical about the central doorway. The doors opening onto the porch are original. The place is on the State Register

02356 *Black Range Church, Sandstone* (1908). This Catholic Church is a simple timber framed and painted corrugated iron clad church building on timber stumps. The place has a steeply pitched iron clad gable roof that has been painted green. The entry porch is located on the eastern elevation. The sacristy is located in the north-western corner of the building under the broken back extension of the main roof. It features narrow arched windows and louvred arched air vents to gable ends. The place is on the State Register.

00762 *Holy Trinity Church & Rectory, Norseman* (1898). This single-storey, timber framed gable-roofed building is clad with horizontal corrugated iron. It has a central front porch with gable roof, and gothic windows. The vestry is a 1961 skillion roofed addition attached to the south side at the rear. The associated Rectory is the third and was built in 1961. The place was refurbished in 1963.

02781 *Church of the Holy Trinity, Yalgoo* (1912). The place was built by Millars' Karri & Jarrah Co and was lined with asbestos sheeting. It is a gable-roofed building with Gothic windows, gabled front entry porch and gable-roofed vestry attached on one side to the rear. The walls are clad with horizontal corrugated iron. The building was renovated in 1957, 1964-65 and 1985 but it is not known if any additions were made or if the existing building is as originally constructed. Services are no longer held in the place.

Presbyterian Church, Meekatharra is very similar to both Holy Trinity Church, Norseman and Church of the Holy Trinity, Yalgoo. Norseman is the simplest of the three and the least authentic with the vestry addition. *Presbyterian Church, Meekatharra* is distinctive for its stamped metal lining, and is rare for its use of vertical corrugated iron. None of the churches pictured in the Conservation Plan

for *Black Range Church* (John Taylor Architect, 1999) utilises vertical corrugated iron. In addition, *Presbyterian Church, Meekatharra* had an architect involved in its design, which was unusual for the Goldfields; no architects are known for Yalgoo or Norseman.²⁶

Architect Harry Marwood designed the Holy Trinity Anglican Church, Northampton (1908), which is a coarse rubble, weathered granite building in Federation Gothic Revival style. The place is on the State Register (P01909). *Presbyterian Church, Meekatharra* is his only other known work.

Listed below are iron-clad Anglican Churches similar to *Presbyterian Church, Meekatharra*, which existed in the Goldfields and North West. While the majority have been removed or demolished, several may have been relocated.

Kookynie, Church of the Holy Redeemer, moved to Comet Vale in 1918; Leonora, Church of St Augustine of Canterbury, destroyed in a cyclone 1970; Menzies, Christ Church, believed sold in situ in the 1950s; Mt Magnet, First Church of All Souls, destroyed by fire in 1959 and replaced by a new building with metal clad walls painted golden yellow with bright blue trim; Mt Malcolm church, moved to Gwalia in 1918 and later removed or demolished; Mt Morgans, Church of St Matthias, last listed in 1938; Nannine, Christ Church, last used in 1935 and moved to Reedy in 1939; Sandstone, First Church of All Saints, partially destroyed by a cyclone in 1952 and remains sold in 1953; Southern Cross, First Christ Church, 1898, replaced in 1907 by brick and timber building; Trafalgar, Church of St Luke, reportedly destroyed by cyclone in 1928, but may have become the hall at Wamenusking, near Quairading; Wiluna, Church of St Michael and All Angels, relocated from Day Dawn in 1930 and sold c.1958.²⁷

A list, and images, of now demolished CGI-clad churches can be found in the Conservation Plan for *Black Range Church* (John Taylor Architect, 1999).

Presbyterian Church, Meekatharra is a rare example of an iron clad church in the West Australian Goldfields, and is particularly rare in being as originally constructed and still in use. It is a fine representative example of a small rural church, with influences of the Federation Carpenter Gothic style, that demonstrates the characteristics of religious and cultural activities associated with the Anglican Church in a small remote rural community.

13.4 KEY REFERENCES

Baptism and marriage registers and minute book for the place, held at Battye Library private archives and listed at MN 614.

13.5 FURTHER RESEARCH

The use of corrugated iron in both a horizontal and vertical direction may need further research. A study of Scottish corrugated-iron buildings (Nick Thomson & Phil Banfill, 'Corrugated-Iron Buildings: An Endangered Resource within the Built Heritage', *Journal of Architectural Conservation* 1 [March 2005], pp. 67-83) shows only one building with a horizontal use.

²⁶ Information provided by HCWA staff; HCWA database; Register of the National Estate; Ball, J., Kelsall, D. & Pidgeon, J., op cit.

²⁷ Doncaster, E. W., *The Cross is in the Field: a collection of historical facts, quotations, and photographs of the history of the Anglican Church in the Eastern and Murchison goldfields, being more particularly the history of the former Diocese of Kalgoorlie*, 2nd & rev ed, E. Doncaster, Perth, 2006.