



**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)

- 4.1.2 Making suburbs
- 8.6.1 Worshipping together
- 8.6.2 Maintaining religious traditions and ceremonies
- 8.6.4 Making places for worship
- 8.8 Remembering the fallen
- 8.13 Living in cities and suburbs

HERITAGE COUNCIL OF WESTERN AUSTRALIA THEME(S)

- 111 Depression & boom
- 406 Religion
- 501 World Wars & other wars

11.1 AESTHETIC VALUE*

St Aidan's Uniting Church and Hall is an attractive small parish church and hall group, both designed in the Federation Gothic style, complemented by an attractive public courtyard. (Criterion 1.1)

St Aidan's Uniting Church and Hall buildings are simple, restrained examples of their style, which have been successfully adapted from the Presbyterian to the Uniting Church worshipping tradition. (Criterion 1.2)

St Aidan's Uniting Church and Hall is prominently sited in a residential area close to the civic and commercial heart of Claremont and visually represents the moral values of the community. (Criterion 1.3)

11.2. HISTORIC VALUE

St Aidan's Uniting Church and Hall has been an important cultural feature in Claremont since it was built. The continuation of the original use of *St Aidan's Uniting Church and Hall* perpetuates its contribution to the cultural diversity of its neighbourhood. (Criterion 2.1)

* 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.

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Canberra, 1991, with additional reference to Richards, O. *Theoretical Framework for Designed Landscapes in WA*, unpublished report, 1997.

St Aidan's Uniting Church and Hall was built in the period 1903-11, a significant growth phase in the development of Claremont, during which the unique character of the locality was established, as evidenced by this place and the numerous surviving Federation period residences of brick and stone construction in the neighbourhood. (Criterion 2.2)

St Aidan's Uniting Church and Hall is associated with many prominent Presbyterians, including its benefactor, J. M. Ferguson, notable ecclesiastical architect James Hine, who designed the western addition and the Hall (built by well known builder R. A. Gamble), and long term parishioners, organist W. E. Bold, Town Clerk City of Perth for 40 years, and G. Pitt Morison, previous Curator of the Western Australian Art Gallery, who designed the Memorial Window. Since 1978, the place has been associated with prominent people in the life of the Uniting Church, including fourteen former Uniting Church Moderators. (Criterion 2.3)

St Aidan's Uniting Church and Hall includes well designed and executed Federation Gothic style church buildings, the 1911 addition and the Hall being good examples of Hine's ecclesiastical design work. (Criterion 2.4)

11. 3. SCIENTIFIC VALUE

11. 4. SOCIAL VALUE

St Aidan's Uniting Church and Hall has been highly valued for social, cultural, religious and aesthetic reasons through the twentieth century and into the twenty-first century. It is listed by the National Trust of Australia (WA), National Estate and Municipal Heritage Inventory for the Town of Claremont, indicating that the wider community values the place. (Criterion 4.1)

St Aidan's Uniting Church and Hall contributes to the community's sense of place as a notable group of Federation period buildings on Princess Road, a busy through road, and is an integral part of the character of southern Claremont. (Criterion 4.2)

12. DEGREE OF SIGNIFICANCE

12. 1. RARITY

St Aidan's Uniting Church and Hall is a rare surviving example of a Federation Gothic design style church and hall group. The Hall is a comparatively rare example of a Federation period church hall of brick construction exhibiting a high level of architectural design. (Criterion 5.1)

The pipe organ (1879) at *St Aidan's Uniting Church and Hall* was the first pipe organ built in Western Australia, and the Memorial Window is an uncommon memorial in a non-Conformist Church. (Criterion 5.1)

12. 2 REPRESENTATIVENESS

St Aidan's Uniting Church and Hall is an example of a small parish church constructed for a Presbyterian congregation, designed in the Federation Gothic style that was adapted to fit the emerging Uniting Church tradition in the 1980s. (Criteria 6.1)

St Aidan's Uniting Church and Hall demonstrates the characteristics of early twentieth century Presbyterian Church activity in a residential suburb of Perth and

its adaptation through time to accommodate church activity into the twenty-first century. (Criterion 6.2)

12.3 CONDITION

St Aidan's Uniting Church and Hall is generally in good condition although the limestone walls have endemic problems. The Hall is generally in good condition and the associated facilities are in fair to good condition.

12.4 INTEGRITY

St Aidan's Uniting Church and Hall is capable of long-term sustainability in its current form or modified state. The place has moderate integrity.

12.5 AUTHENTICITY

Much of the original and early fabric of *St Aidan's Church and Hall* is extant, although some of the moveable heritage has changed over the life of the church. The original fabric of the Hall is largely extant, apart from the sympathetic adaptations of 1983 and the alterations made in the early twenty-first century.

13. SUPPORTING EVIDENCE

The wording of this document has been taken in part from St Aidan's Uniting Church, Claremont Conservation Plan, Volume 1 prepared by Hocking Planning & Architecture in July 2000, with amendments and/or additions by Robin Chinnery, Historian, HCWA staff and the Register Committee.

13.1 DOCUMENTARY EVIDENCE

St. Aidan's Uniting Church and Hall is a group of buildings comprising a church, church hall, and labyrinth. In 1903, the Church, designed in the Federation Gothic design style by architect Mr. Clarke, was built of stone with an iron roof. In 1911, R. A. Gamble built an addition to the west side in the same materials, and a red brick and iron roof church hall, both designed in the Federation Gothic style by architect James Hine. In 1911, the pipe organ, the first built in Western Australia, by R. C. Clifton in 1879, was installed. In 1920, the Memorial Window, designed by George Pitt Morison, was installed, remaining in its original situation in the south end wall until re-located to the east wall in the early 1980s, when the timber Honour Boards commemorating both World Wars were removed from the Church. In 1966, the vestry was added to the Church and works were done to the Hall. In 1983, alterations were made to both buildings and grounds as per designs by R. J. Ferguson & Associates. In 2002, the labyrinth in the grounds was developed as per designs by Hocking Planning and Architecture.

In 1830, John Butler unsuccessfully applied for a grant 'on Fresh Water Bay' including the southern part of present day Claremont and Dalkeith, and a block on the small permanent lagoon to the north of Fresh Water Bay, which flooded with the rising watertable to form the present Lake Claremont, known as Butler's Swamp for more than 100 years.¹ To compensate, Butler was granted 250 acres by the Swan River at the area of present day Peppermint Grove, where he established his farm. Not satisfied, he made further applications for grants at Freshwater Bay and the lagoon in 1830-34.²

By 1833, a dirt road had been made from Perth to Fremantle, named the Perth-Fremantle (sic) Road.³ Travellers who wished could break their road journey at Butler's stone house, for which he had been granted an inn licence. Butler's farm was not a notable success, and he moved away in 1835, and leased the place. Through the 1830s, the inn was a landmark known as the *Bush Inn*, or also as the *Halfway House*, under Butler and his successor, Thomas Bailey, before the road route was shifted farther west and north, leaving the inn away from the main traffic in 1838. The sandy soil of most of the district and the distances from Perth and Fremantle resulted in the area of present day Claremont remaining largely undisturbed by European settlement through the 1830s and 1840s, and the Mooro people continued to frequent the area.⁴

In 1850, transportation of convicts to the Swan River Colony commenced. The British Government recommended the Pensioner Guards who accompanied them be accommodated in village settlements close to Perth or Fremantle, with 10 acre lots on which they and their families could maintain themselves. The only land recommended as suitable for this purpose by Captain E. G. Y. Henderson, the Controller-General of the Convict Establishment, was that at Freshwater Bay.

¹ Bolton, Geoffrey and Gregory, Jenny *Claremont: A History* University of Western Australia Press, Nedlands, pp. 3-4.

² *ibid*, p. 4-11.

³ Arrowsmith's Plan of the town site of Perth, 1833 in Seddon, George, and Ravine, David *A City and Its Setting: Images of Perth, Western Australia* Fremantle Arts Centre Press, 1986, p. 100.

⁴ Bolton, Geoffrey and Gregory, Jenny *op. cit.*, pp. 5-12.

The first Pensioner settlements were established at Mill Point, South Perth, which failed early due to the unsuitability of the land, and at Freshwater Bay. Along the shore of Freshwater Bay, 20 half acre lots were marked out as residential lots, and the area of fertile soil around Butler's Swamp was divided into 18 lots, each 9.5 acres in area, for cultivation.⁵

In 1853, a convict depot of timber construction was established at Freshwater Bay, near the present site of Claremont Police Station, and another depot was established at Point Resolution. Through most of the 1850s-1860s, convicts worked in the district quarrying stone for roads and tree felling for timber blocks. Of the original 19 Pensioner Guards, 11 remained at Freshwater Bay for the required seven years, then received the freehold to their lots.⁶

In the 1860s, the new convict built Perth-Fremantle Road and the bridge over the Swan River at North Fremantle led to increased traffic on the road, which became a public highway in 1871.⁷ In the 1860s and 1870s, speculators and investors began to turn their attention to the future Claremont district when it was recognised as a possible route for a proposed rail link between Perth and Fremantle, including James Morrison. In 1875, George Shenton purchased 140 acres. By 1877, a number of 'influential men of capital' had followed suit, ensuring that when the railway route was debated, there were strong advocates for the northern route that prevailed.⁸ Construction of the railway commenced in 1879, and the line was opened in 1881.⁹

The land for the railway was obtained from James Morrison, son of James Morrison, who recognised the development opportunities and prepared to subdivide and market his estate, which he named Claremont, possibly after his wife, Clara, or after a minor royal palace belonging to Prince Leopold in Surrey.¹⁰ Claremont was to be 'home for the professional classes and respectable bourgeoisie, householders who could afford to commute' to Perth or Fremantle.¹¹

In 1879, Rev. D. Shearer was delegated to come to Western Australia to formally establish the Presbyterian Church. In 1881, St. Andrew's Church, Pier Street, Perth, was erected and opened. It was soon followed by the formation of a congregation at Fremantle under Rev. R. Hamlin. Presbyterian churches were established at Albany in 1889, at Geraldton in 1894. Subsequently, during the Western Australian gold boom period, further churches were established at West Perth, Northam, Katanning, Midland Junction, Cottesloe, Subiaco, Leederville and East Fremantle, and also in the goldfields.¹²

The opening of the Fremantle to Guildford railway led to increased development along its route, including in the vicinity of Claremont, where a platform was provided that initially went by the name of Butler's Swamp, until it became known as Claremont in 1883.¹³ In 1886, as passenger traffic had increased, a railway station was considered necessary, and the present railway station and station-

5 Bolton, Geoffrey and Gregory, Jenny op. cit., pp. 16-19.

6 *ibid*, pp. 23-29.

7 Marchant-James, Ruth *Heritage of Pines: A History of the Town of Cottesloe Western Australia* Town of Cottesloe, 1977, pp. 7-11.

8 Bolton, Geoffrey and Gregory, Jenny op. cit., pp. 32-39.

9 Bolton, Geoffrey and Gregory, Jenny op. cit., p. 39.

10 Bolton, Geoffrey and Gregory, Jenny op. cit., p. 39.

11 Bolton, Geoffrey and Gregory, Jenny op. cit., p. 39.

12 *Twentieth Century Impressions of Western Australia* P. W. H. Thiel & Co., Perth, 1901, fasc. edition Hesperian Press, Victoria Park, 2000, p. 152; and Battye, J. S. *The Cyclopedia of Western Australia* The Cyclopedia Company, Perth, 1912-13, Facsimile Edition Hesperian Press, Victoria Park, Western Australia, 1985, p. 98.

13 Bolton, Geoffrey and Gregory, Jenny op. cit., p. 41; and Marchant-James, Ruth op. cit.

master's house were built, a few hundred metres east of the original siding 'in deference to local pressure.'¹⁴

There were numerous sub-divisions in the Claremont district in the late 1880s and 1890s, many of the lots being purchased by investors and speculators. Among these subdivisions were the Melville Suburban Lots, which were modelled on the Government's 1883 subdivision of Subiaco, with large lots, three-quarters of an acre to five acres in area, sold to investors to be further sub-divided into smaller lots at a later date.¹⁵ In 1891, there were 250 people resident in the district. In September 1892, the foundation stone was laid for the first church in Claremont, the Anglican Christ Church, which was consecrated in April 1893. In 1893, Claremont Roads Board was formed.¹⁶ In November 1895, the foundation stone was laid for the Congregational Hall, which, on completion, 'provided a focus for those of the respectable class who wanted an alternative to Anglican Christ Church.'¹⁷ In 1897, a small timber-framed Methodist Church opened.¹⁸

In the 1890s, the Western Australian Gold Boom brought a great increase in population, and in this decade the population of Claremont increased to 2,500. The period 1895-1910, saw the suburbanisation of Perth, and Claremont grew rapidly, its growth facilitated by further sub-divisions, with the original concept of large spacious lots for "upper middle-class" housing giving way to smaller lots divided by short narrow streets. The strongest demand for land was in the area west of Bay Road, where a number of sub-divisions of lots smaller than the conventional quarter-acre sold well in the mid-1890s, before the market reached saturation point. Prominent among the buyers were members of the "upper middle-class", many of whom purchased more than one lot.¹⁹

Through the 1890s, many small and medium sized residences built in Claremont were constructed of jarrah timber weatherboards as the railway provided a ready means of transport.²⁰ Claremont became 'the residence of civil servants, white-collar workers, and on the original pensioner lots overlooking the river, families of power and wealth.'²¹ There were also artisans and others who were able to afford the smaller Claremont lots, and the area of Butler's Swamp continued to be worked by small-holders.²²

On 15 June 1898, the Municipality of Claremont was gazetted.²³ By 1898, there were 391 dwellings in Claremont, which 'retained much of the atmosphere of a rural village'.²⁴ Different social classes and lifestyles co-existed, and with no restrictions on the type or quality of building materials used the standard of building varied considerably.²⁵ In March 1899, concerned about the choice of less affluent members of the community to build with timber, Claremont Council proclaimed by-laws ensuring that henceforward brick and stone would be the dominant building materials in the town.²⁶

14 Bolton, Geoffrey and Gregory, Jenny op. cit., p. 42.

15 Bolton, Geoffrey and Gregory, Jenny op. cit., pp. 43-44, and p. 58.

16 Bolton, Geoffrey and Gregory, Jenny op. cit., pp. 54-58.

17 *ibid*, p. 59.

18 Hocking Planning & Architecture St. Aidan's Uniting Church, Claremont' Conservation Plan, Vol. 1, July 2000, p. 6.

19 Bolton, Geoffrey and Gregory, Jenny op. cit., pp. 57-59.

20 Bolton, Geoffrey and Gregory, Jenny op. cit., p. 91.

21 Bolton, Geoffrey and Gregory, Jenny op. cit., p. 30.

22 Bolton, Geoffrey and Gregory, Jenny op. cit., pp. 79-99.

23 Stannage, C. T. *The People of Perth* Perth City Council, Perth, 1979, p. 241.

24 Bolton, Geoffrey and Gregory, Jenny op. cit., pp. 90-93.

25 Bolton, Geoffrey and Gregory, Jenny op. cit., pp. 90-92.

26 Bolton, Geoffrey and Gregory, Jenny op. cit., pp. 92-93.

In 1899, according to a door-to-door survey by John Conochie, of Foy and Gibson, Perth, who had two brothers who were Presbyterian ministers in Scotland, together with Messrs. Barrett and MacBean, City Engineer and Manager of Boans respectively, concluded that there were numerous Presbyterians residing in Claremont, some of whom attended the Congregational Church.²⁷

On 9 May 1899, Jane White, wife of George William White, of Perth, was registered as the sole proprietor of portions of Melville Suburban Lot 81, being Lots 4, 5 and 6, on Plan 1285, one rood seven and eight tenths perches in area²⁸, the future site of *St. Aidan's Uniting Church and Hall*. On 17 May 1899, the land was transferred to J. M. Ferguson Limited, of Lord Street, Perth, which is believed to have used it as a timber yard.²⁹

By 1901, the population of Claremont was 2015, and 458 houses had been built.³⁰ Claremont was 'a prosperous municipality', where numerous 'handsome villas and residences' had been erected by professionals and business men, 'whose means enable them to live in comfort in a locality possessing the charms of a rural district, which is yet within easy distance of town.'³¹

In 1902, a Presbyterian congregation was formed at Claremont.³² In March 1902, John Maxwell Ferguson, a well known businessman, a prominent member of the congregation, and benefactor of the church and Scotch College, donated Lots 4, 5 and 6, of Melville Sub-division Lot 81, bounded on the south by Pennell Road, on the east by Chester Road, Princess Road on the north, and an adjoining lot on the west, for the church site, and the sum of £500.³³ Born in Scotland, in 1841, son of John and Isabella Ferguson, he had arrived with his family per *Trusty* at Port Leschenault on Koombana Bay in December 1842, as emigrants for the Western Australian Company's settlement at Australind. After the failure of the Australind scheme, Dr. Ferguson successfully applied for appointment as Colonial Surgeon. After being educated in Dundee, Scotland³⁴, J. M. Ferguson went to sea, eventually becoming a master mariner, before returning to settle in Western Australia.³⁵ He owned the Swan Brewery Co. in partnership with William Mumme (1875-83), and then went into partnership with merchant W. D. Moore for six years (1883-89), before going into business as a general merchant on his own account in 1890, which proved very successful. He was the third President of Fremantle Chamber of Commerce, and Member of the Legislative Assembly for North Fremantle for 10 months in 1903-04. The Ferguson family resided at Claremont, at the residence he named after his inheritance,

27 Annie M. King (nee Conochie) 'The Early Days of St. Aidan's' reproduced in Hocking Planning & Architecture op. cit., Vol. 2.

28 Certificate of Title Vol. CLXIX Fol. 199.

29 *ibid.*

30 Stannage, C. T. op. cit.

31 *Twentieth Century Impressions of Western Australia* P. W. H. Thiel & Co., Perth, 1901, p. 397.

32 'The Church News' Monthly organ of St. Aidan's Presbyterian Church, Claremont, Western Australia, September 1953.

33 *ibid.*; 'St. Aidan's Presbyterian Church, ... Commemorating the Jubilee Year of its Foundation in 1903' op. cit.; and Certificate of Title Vol. 169 Fol. 199.

34 Joske, Prue (Ed.) *Dearest Isabella: The life and letters of Isabella Ferguson, 1819-1910* University of Western Australia Press, Nedlands, 1989, pp. 9 -33, and pp. 202-203. Note: Scotch College was established in 1897, in the Shearer Hall, Beaufort Street, Perth. In 1904, when new premises became necessary, Ferguson purchased 'a suitable property at Claremont' in Shenton Road, and the Presbyterian Church authorities gratefully accepted his offer of this land for the school. (Battye, J. S. *The Cyclopaedia of Western Australia* The Cyclopaedia Company, Perth, 1912-13, Facsimile Edition Hesperian Press, Victoria Park, Western Australia, 1985, Vol. p. 78.)

35 *Twentieth Century Impressions of Western Australia* P. W. H. Thiel & Co., Perth, 1901, fasc. edition Hesperian Press, Victoria Park, 2000, p. 467.

Dalnabreck (1896), (present day Walters House, Christ Church Grammar School).³⁶

In December 1902, a building committee was formed to work towards the building of a Presbyterian church at Claremont. Architect, Mr. Clarke, was commissioned to prepare plans, which the Moderator, Rev. D. B. Smith, Messrs. MacBean, Morison and Conochie, duly considered when they met at Clarke's home on 29 December. The plans were adopted, omitting the vestry and part of the porch, and were approved in January 1903.³⁷ It is believed that 'the original idea' was to use this building as the church for a period prior to building a larger church 'across the front' of the site, at which date the initial building would be converted to a church hall.³⁸ This was a not uncommon practice in the early twentieth century.

In 1903, the Claremont Presbyterian Church choir commenced, with the first practice held at the Stirling Road home of Mr. J. Conochie. Mrs. MacBean was the organist (1903-07). William Ernest Bold, Town Clerk of the City of Perth, who had been organist and choirmaster at Hornsey Road Methodist Church, London (1892-96), and served as assistant organist at St. George's Cathedral, Perth, and organist at Wesley Church, Perth, also served as organist at Claremont Presbyterian Church in the early period, then from 1915, for more than 30 years in total. Through his efforts and those of organist, Mr. Richards (1907-15) and choir master, Mr. Hughes (1903-12), the Clifton pipe organ would be acquired and installed in 1911.³⁹

On 6 May 1903, Claremont Presbyterian Church was formally dedicated and opened for worship, the Moderator of the General Assembly of Western Australia, Rev. A. McCarlie presiding. The choir assisted at the opening. At a social that evening, J. M. Ferguson 'extended a hearty welcome' to Rev. H. C. Matthew⁴⁰, who served as minister through to his resignation on 4 November 1906. He was succeeded by Rev. J. H. Fordyce (1907-09).⁴¹ The overall cost of the Church was reported to have been £1,169 4s. 5d.⁴²

A plan of Claremont showing sub-divisions to 1903, includes Princess, Chester and Pennell roads, with the newly built church at the north-east corner of Pennell and Chester Roads shown as 'Presbyterian Church'.⁴³ Most of the residences built in the area in the pre-World War One period were of brick or stone construction as required by the by-laws, and this remained the norm thereafter. By 1905, 28% of the majority of male residents of Claremont were members of the "middle" and "upper middle class", among whom civil servants were heavily represented, and only 27% were "working class".⁴⁴ The various churches,

³⁶ *ibid*, pp. 466-467; Bolton, Geoffrey and Gregory, Jenny op. cit. p. 48, and Joske, Prue op. cit., p. 202.

³⁷ 'St. Aidan's Presbyterian Church, Claremont, Western Australia, Commemorating the Jubilee Year of its Foundation in 1903' St. Aidan's Presbyterian Church, Claremont, 1953.

³⁸ 'The Church News' Monthly organ of St. Aidan's Presbyterian Church, Claremont, Western Australia, September 1953.

³⁹ 'St. Aidan's Presbyterian Church, ... Commemorating the Jubilee Year of its Foundation in 1903' op. cit.; *Australian Dictionary of Biography* Vol. 7, pp. 335-337; and St. Aidan's Presbyterian Church, typewritten notes by Jean Lang, RWAHS Box 57, 1996/45 (1969)

⁴⁰ *West Australian* 9 May 1903; and *Guardian* Supplement, 9 May 1903.

⁴¹ *Guardian* 16 May 1903; and 'St. Aidan's Presbyterian Church, ... Commemorating the Jubilee Year of its Foundation in 1903' op. cit.

⁴² Revaluation of St. Aidan's Presbyterian Church by Robertson Bros. in Claremont Presbyterian Church, Accrued Liabilities, Accumulated Funds, Appeals etc., Sept. 1904-Jan. 1974 Private Archives, Battye Library, MN 713 Acc. 3317A Item 19, 30 May 1952.

⁴³ Plan of Claremont, 1903, in Bolton, Geoffrey and Gregory, Jenny op. cit., p. 101.

⁴⁴ Bolton, Geoffrey and Gregory, Jenny op. cit., pp. 108-109.

including Claremont Presbyterian Church, played an important and central role in the social life of much of the populace.⁴⁵

Following the transfer of Scotch College from Perth to Claremont in 1905, the minister at Claremont Presbyterian Church served as school chaplain, and students and teachers attended morning services at the Church until the school acquired its own chapel in 1953.⁴⁶

In 1907, as the congregation continued to grow, Claremont Presbyterian Church considered building a new church to accommodate 715 people. It was agreed that initially a section of a proposed church to seat 250 to 300 people, should be built and accordingly architects Hine and Selby were asked to provide 'a rough sketch', which the congregation considered and approved.⁴⁷ Fund raising commenced for the proposed church, but it was not built.⁴⁸

In 1909, Rev. F. E. Oxer became minister at the church, which he served through until his transfer to Hobart in late February 1921.⁴⁹

In early February 1910, payment was made to Mr. Stubbs, a builder, for making a new window opening in the church.⁵⁰ No other details were recorded and it has not been possible to ascertain the location of this particular opening.

The decade prior to World War One was a period of consolidation in Claremont, as its population continued to increase and more buildings were constructed.⁵¹ By 1911, there were 860 houses and the population reached 4,222.⁵² As the population of the district increased, the congregation of Claremont Presbyterian Church grew considerably and more accommodation was required. In mid-November 1910, a special committee meeting considered a rough plan by architects Hine and Selby for proposed alterations and additions to enlarge the existing Church by building a transept on the eastern side. The committee recommended to the congregation that this proposal be undertaken at a cost not to exceed £400. In December, a committee was appointed to go into the details of the proposed additions and alterations, and to submit a scheme.⁵³

James Hine had served his articles under John Grosvenor, of Ludlow, for whom he worked for a further three years after qualifying. In 1873, Hine established his own practice. In 1881, he travelled to Cape Town, South Africa, where he practised for two years, before proceeding to Australia. He remained at Bathurst, New South Wales, for 12 years, during which he 'designed many of the handsome buildings for which that town is noted, as well as the beautiful Park in its centre', and served as diocesan architect to the Anglican Church.⁵⁴ In 1895, attracted by the opportunities of the gold boom, Hine came to Western Australia. He was already 'a local preacher and ardent church-worker', and immediately established links with the Methodist Church in Perth.⁵⁵ Playing 'a prominent part'

45 Annie M. King op. cit.

46 'St. Aidan's Presbyterian Church, ... Commemorating the Jubilee Year of its Foundation in 1903' op. cit.; and St. Aidan's Presbyterian Church, typewritten notes by Jean Lang, op. cit.

47 Claremont Presbyterian Church, Committee Minutes, Private Archives, Battye Library, MN 713 Acc. 3317A Item 46, 19 June 1907; and *The W. A. Mining, Building and Engineering Journal*, 10 August and 21 September 1907, p. 19.

48 Claremont Presbyterian Church, Committee Minutes *ibid*, July 1907 to October 1910.

49 'St. Aidan's Presbyterian Church, ... Commemorating the Jubilee Year of its Foundation in 1903' op. cit.

50 Claremont Presbyterian Church Committee Minutes, op. cit., 7 February 1910.

51 Bolton, Geoffrey and Gregory, Jenny op. cit., p. 111.

52 Stannage, C. T. op. cit., p. 241.

53 Claremont Presbyterian Church Committee Minutes, op. cit., and Item 47, November-December 1910.

54 *The Cyclopaedia of Western Australia* The Cyclopaedia Company, Perth, 1912-13, Facsimile Edition Hesperian Press, Victoria Park, Western Australia, 1985, Vol. 1, p. 630.

55 Obituary in *The Western Methodist* February 1928, p. 4.

in architecture in Perth, his designs included St. Andrew's Presbyterian Church (1906), at the corner of Pier Street and St. Georges Terrace, the Congregational Church (1906), Subiaco, Methodist Ladies' College (1908), Claremont, 'numerous warehouses and cosy suburban homes.'⁵⁶ Hine 'excelled as a church architect' and was responsible for the design of 'some of the finest churches' in Perth.⁵⁷

On 1 February 1911, a meeting of the congregation rescinded the previous scheme and authorised commencement of a new scheme to extend the church on the western side, and to erect a school hall, in accordance with the rough plans submitted, to seat the church with pews, and to purchase a pipe organ for a total cost of £1,000. A loan for this amount was duly obtained.⁵⁸ This signalled the abandonment of the original scheme whereby the church would have been converted to a hall with a new and larger church built on the more prominent corner location at the north-east of the site, and the juxtaposition of the buildings to which the physical evidence refers.

On 10 March 1911, it was agreed that a foundation stone be put in the new hall, and tenders were called for extending the church and building the hall. Five tenders were received. On 24 April, it was resolved to accept the lowest from R. A. Gamble, at £1,180, £850 for the hall and £330 for the church additions, subject to a reduction of £150 for a proposed modification. This was to reduce the length of the rear portion of the hall by 15 ft., and the rear wall was to be of timber construction rather than brick, to facilitate extension of the hall to its full length at a later date.⁵⁹

Robert Alexander Gamble (b. Victoria, 1870) was well established as a builder in Perth by 1911. In 1897, he had come from Victoria, where the land boom had collapsed, to seek further in Western Australia during the gold boom. After three years, he had commenced as a builder and contractor on his own account. Responsible for building 'several ecclesiastical edifices', including the Congregational Church, Claremont (1906), and Baptist churches, at North Perth, along with Methodist Ladies College, Claremont, he specialised in residential building, as there was greater demand in that type of building.⁶⁰

In May 1911, it was agreed to proceed with the extension of the church at the above cost, to build the hall at a cost of £735, to purchase an organ at a cost of £280, and to expend £100 on lighting etc., and to ask church benefactor J. M. Ferguson to lay the foundation stone for the Guild Hall, as the hall was sometimes referred at this period. To raise additional funds for the works, a block of land held for the Manse site was to be sold.⁶¹ On 7 June 1911, J. M. Ferguson laid the foundation stone for the hall.⁶² On 31 July it was decided that the new hall should be known as Claremont Presbyterian Hall.⁶³

In 1911, on completion of the additions to the church, pews were installed. In the same year, an organ was also installed. It was the first pipe organ built in Western Australia, and was the first of six instruments built by Robert Cecil Clifton (1854-1931). In December 1875, Clifton, a clerk in the Survey Office (who

56 Battye, J. S. op. cit., pp. 630-631.

57 Obituary in *The Western Methodist* op. cit.

58 Claremont Presbyterian Church Committee Minutes, Item 47, op cit., 1 February 1911.

59 ibid, 24 April 1911.

60 Battye, J. S. *The Cyclopedia of Western Australia* op. cit., Vol. 1, p. 653. Note: Gamble had also built two residential shops at Leederville to designs by Hine and Selby in 1907. (*W. A. Mining, Building and Engineering Journal*, 16 March 1907, p. 19.)

61 Claremont Presbyterian Church Committee Minutes op cit., 1 and 9 May 1911.

62 Foundation stone, St. Aidan's Hall, site visit, Robin Chinnery, 2 March 2004.

63 Claremont Presbyterian Church Committee Minutes, 31 July 1911.

rose to become Under-Secretary for Lands), whose hobbies were music and carpentry, had commenced building the organ as a hobby. In October 1878, the organ was completed. In July 1879, it was installed in the original St. John's Anglican Church, Fremantle. In mid-1882, the organ was shifted to the new St. John's, and Clifton began work on a larger organ for this church. After the latter was completed in 1884, the first organ was sold for £500 to St. Mathew's Anglican Church, Guildford. In 1911, when the Adelaide firm of J. E. Dodd undertook to build a new organ for St. Mathew's, the Clifton organ was transferred to them as part payment. The firm 'substantially re-built' the Clifton organ and sold it to Claremont Presbyterian Church for £280.⁶⁴

In 1912, Claremont was described as 'one of the most picturesque localities in the metropolitan area.'⁶⁵ By this year, the Presbyterian Church in Western Australia had grown to 19 full charges, nine in the Perth Presbytery, six in Fremantle Presbytery, and four in the Goldfields Presbytery.⁶⁶

In April 1914, there was discussion as to the feasibility of erecting a proscenium in Claremont Presbyterian Hall for the Sunday School, but it is not known if this was implemented. In the winter, alterations were made to the fanlights at the western side of the Hall by Mr. Johnson.⁶⁷

In 1914-15, the Education Department hired Claremont Presbyterian Hall to provide additional accommodation for the local school⁶⁸, a common practice in the period. In addition to serving for the Sunday School and as a meeting place for various groups associated with the Church, the Hall was hired out at times, including for dancing classes on Friday nights. Other users included the Claremont Rifle Club for a Signallers' Class on Tuesday nights in 1916. In 1919, art classes were held in the Hall.⁶⁹

In 1916, the Church and Hall were painted, and new doors were fitted at the rear of the Hall. A new cyclone gate was fitted 'at the corner of the property' and the existing gate space was closed with timber pickets.⁷⁰

In 1919, many of the men from the congregation of the Church who had enlisted during World War One were returning from the Front. In March 1919, the congregation, in common with many others throughout Australia, unanimously decided to erect a permanent Honour Board in the church., 'to our fallen soldiers and to those brave boys who are returning'.⁷¹ In April, the Soldiers' Memorial Fund was opened to raise funds for the proposed memorials. In July, it was proposed that the Honour Board be placed on the eastern wall 'in the space near the organ' and that the two windows adjoining should be utilised for a memorial at a cost not to exceed £40. It was agreed that the total cost for the Honour Board and window was not to exceed £65.⁷²

In August 1919, *The W. A. Presbyterian* reported that Claremont Presbyterian Church had agreed to erect an Honour Board to 'contain the names of all the

64 Dimmock, Geoff 'The Organ in St. Aidan's Uniting Church, Claremont'; and Deborah Rutherford, great-grand-daughter of R. C. Clifton, to St. Aidan's Uniting Church, September 2002. Note: Refer to Dimmock (in Hocking Planning & Architecture op. cit., in which his name is mis-spelt, 'Dymock) for details of works to the organ at each period in its history.

65 Battye, J. S. *The Cyclopedia of Western Australia* The Cyclopedia Company, Perth, 1912-13, Vol. 1, p. 554.

66 *ibid*, p. 99.

67 Claremont Presbyterian Church Committee Minutes, April-August 1914.

68 *ibid*, January-March 1915.

69 *ibid*, March 1915-February 1919.

70 *ibid*, 28 November 1916.

71 *ibid*, 18 March 1919.

72 *ibid*, 1 July 1919.

members of the congregation who served in the Great War' and also 'to provide a stained glass window in memory of those who fell.'⁷³ The window was designed by George Pitt-Morrison (1861-1946), Curator of the Western Australian Art Gallery, who was Session Clerk at Claremont Presbyterian Church. He described his proposed design and its symbolism as follows:

At the foot is inscribed the names of the sixteen members who died (1914-1918).

Above this inscription are the Greek letters "alpha and Omega", symbolical of JESUS CHRIST. Over these symbols is the representation of a rough, craggy mountain top, symbolical of difficulties to be overcome, surmounted by dark and lowering clouds, from which burst forth the Sun in a radiance of glory. In the midst of this glory is depicted "STEPHANOS" the victor's laurel crown, above which is inscribed "To Him who overcometh". Above this design is placed the "BURNING BUSH" the symbol of the Presbyterian Church, and at the apex is placed the "BRIGHT AND MORNING STAR".⁷⁴

Minor changes were made to the proposed design, the inscription being altered to read 'To Him that overcometh', and a second inscription was included, 'Nec Consumeatur Tamen', beneath the burning bush.⁷⁵

The Honour Board was designed by another prominent member of the congregation, William Conochie. The Munro family donated the baptismal font to commemorate their three sons who had died in the war.⁷⁶ By 8 April 1920, the Honour Board was finished, and the window was to be ready by 21 April. The Dedication Service was held on ANZAC Day, 25 April 1920, with Rev. Ozer officiating.⁷⁷

In 1920, the congregation of Claremont Congregational Church considered uniting with the Presbyterian and Methodist Churches, but it did not occur.⁷⁸

In 1930, a Sewerage Plan shows Claremont Presbyterian Church of stone construction, set close to Pennell Road at the south. The Hall is shown as brick construction for the major portion of its length, with the rear portion of timber construction somewhat narrower than the main body of the building. Two sets of steps lead from it to the rear yard, where there are two closets of galvanised iron construction towards the western boundary of the lot.⁷⁹

In the late 1930s, during the ministry of Rev. Hector Harrison the name was changed from Claremont Presbyterian Church to St. Aidan's Presbyterian Church, after a Celtic missionary of the seventh century, who had been 'responsible for the conversion of the greater part of England (the north)'.⁸⁰

In early 1940, sewerage was installed. In early 1941, a proscenium was erected in the Hall at a cost of £73 11s. 3d.⁸¹ Improvements were made to the stage at the Sunday School, and lighting was installed in the Church.⁸²

In 1948, when the Board of Management of *St. Aidan's Presbyterian Church and Hall* considered the desirability of erecting a memorial to members of the congregation who had died in World War Two, most favoured an addition to the

73 *The W. A. Presbyterian* 1 August 1919, p. 97.

74 Papers of George Pitt Morrison, reproduced in 'The Church News', Monthly organ of St. Aidan's Presbyterian Church, Claremont, Western Australia, June 1974, p. 7.

75 Site visits, Robin Chinnery, May and July 2004.

76 'St. Aidan's Presbyterian Church, Commemorating the Jubilee Year of its Foundation in 1903' op. cit.

77 Claremont Presbyterian Church Committee Minutes, op. cit., 8 April 1920.

78 Hocking Planning & Architecture op. cit., p. 6.

79 Metropolitan Sewerage Municipality of Claremont, SROWA Cons. 4156 Item 1094, 30 July 1930.

80 'St. Aidan's Presbyterian Church, ... Commemorating the Jubilee Year of its Foundation in 1903' op. cit.

81 Revaluation of St. Aidan's Presbyterian Church by Robertson Bros. op. cit.

82 Hocking Planning & Architecture op. cit., p. 7.

existing Memorial Window or installing a new memorial window.⁸³ This proposal was not implemented.

In early 1949, it was reported that the Church's honorary architect, E. W. Warne, had advised that there were large cracks 'in many places, and repairs are urgently needed'.⁸⁴ The cause was believed to be faulty drainage dating from the original construction in 1903 and 1911, and gradual subsidence over time. Repairs were authorised at an estimated cost of £700-800.⁸⁵

In 1952, a photograph shows St. Aidan's Presbyterian Church with a low fence with timber posts and beams and cyclone wire to the front boundary. There is a large mature tree to the north-east of the Church and some shrubs to the north of the 1911 addition.⁸⁶ The large tree was possibly the Kurrajong tree, much valued by the congregation until its death in the 1990s.⁸⁷

In the early 1950s, under the ministry of Rev. J. A. F. Watson (1949-55, Moderator, 1952) 'certain reconstructions' were made to provide a Sanctuary in the Church, for which Mr. and Mrs. W. Crooks donated a new pulpit as a memorial and the Gray family donated a 'beautiful carpet'.⁸⁸ Whilst the detail of the works was not documented in 'The Church News', photographic evidence indicates the work included fixing jarrah timber wainscoting to the southern wall, and building the sanctuary platform, as shown in a photograph of the interior taken on 30 November 1956. This shows the wainscoting to a height of about 6 ft., the organ in its original position in the south-eastern corner, and the Memorial window prominently positioned in the south wall, where it remained until the early 1980s.⁸⁹

In 1953, St. Aidan's Presbyterian Church celebrated its Jubilee. In the same year, a special committee was formed from the Presbyterian, Methodist and Congregational churches to consider future co-operation.⁹⁰

Eventually, it was decided to erect a smaller but similar Honour Board to that commemorating service in World War One at St. Aidan's Presbyterian Church to commemorate those who had served in World War Two. The inscription was done by L. J. Nash, a member of the congregation.⁹¹ On 29 January 1956, the new Memorial Board was unveiled and dedicated by Rev. Alex Macliver, of Subiaco. In February, Communion furniture donated by the Hobbs and Grieve families was dedicated.⁹²

In 1958, a meeting of Claremont Church delegates, concerned with the mentally ill, was sponsored by the church's Ladies' Guild. The meeting led to formation of 'The Group', who organised functions for patients from Claremont Mental Hospital at the church hall from October, including a Christmas party for 90 patients. 'The Group' grew to become the Western Australian Mental Health Association.⁹³

83 'The Church News' 1 September 1948.

84 'The Church News' op. cit., 1 February 1949.

85 *ibid.*

86 Photograph in 'The Church News' op. cit., May 1952.

87 Typewritten notes, February 1992, held by M. Thomas, and conversation with Robin Chinnery, 3 April 2004.

88 'The Church News' op. cit., September 1953.

89 Photograph interior St. Aidan's Presbyterian Church, wedding day of Gus Graham and Margaret McKenzie, 30 November 1956. Courtesy Gus Graham.

90 Hocking Planning & Architecture op. cit., p. 6.

91 Cutting from 'The Presbyterian' no details, held by M. Thomas.

92 'The Church News' January-March 1956.

93 Hocking Planning & Architecture op. cit., Chronology St. Aidan's Presbyterian Church.

In 1959, the Claremont Presbyterian Hall was extended at a cost of £3,100.⁹⁴

In 1966, a new vestry was built at St. Aidan's Presbyterian Church, and the Hall was renovated, at a total cost of £4,121 4s.⁹⁵ It has not been ascertained whether the original main entrance to the hall from Princess Road was blocked in at this date, or at some other period. Unspecified works were carried out to the vestry and Hall at a cost of \$260.⁹⁶

In January 1971, a new door was fitted to the Church at a cost of \$569.⁹⁷ In early 1972, the accounts include \$77 for the Church door at the west.⁹⁸

In 1972, the porch roof to the Church was replaced by Mr. Bonnerup. Merv Finn, Don Stewart and others carried out restoration works to the interior and exterior stonework of St. Aidan's Presbyterian Church at a cost of \$4,270. The works included 'cleaning off, tuck pointing and siliconising'.⁹⁹ A later un-dated report by architect John Pidgeon, would note painting of the interior walls with Duralex Aqua Clear had not been successful, and recommend application of ALL SURFACES RESTORATION to interior and exterior wall surfaces.¹⁰⁰

The organ had been damaged by the fretting stonework falling into the instrument. In 1972, work was put in hand to repair it at a cost of \$4,100, and the re-building by F. J. Larner & Co., of Perth, was completed in 1975.¹⁰¹

On 22 June 1977, the Uniting Church was formed by the union of parishes from the Presbyterian Methodist and Congregationalist churches across Australia. Each Presbyterian parish had the option of voting to join the new union or remain an independent entity. In 1973, the congregation of St. Aidan's Presbyterian Church had voted for Church Union. In 1978, St. Aidan's Presbyterian Church celebrated its 75th anniversary.¹⁰² In 1978, the congregation of the Congregational Church at Claremont voted to unite with St. Aidan's Presbyterian Church, and the congregation of Wesley Methodist Church did likewise in 1980.¹⁰³ Henceforward, Claremont Presbyterian Church, would be known as St. Aidan's Uniting Church.

On 30 November 1979, *St. Aidan's Uniting Church and Hall* was transferred to the Uniting Church in Australia Property Trust (W. A.).¹⁰⁴ As elsewhere following the Union, there was a rationalisation of resources. In the early 1980s, the Uniting Church disposed of the Congregational and Methodist churches at Claremont, having decided to retain *St. Aidan's Uniting Church and Hall*.¹⁰⁵

From 1976 to 1986, Rev. David Lewis served as Minister, and various works were undertaken during his ministry. In 1978-80, works undertaken at *St Aidan's Uniting Church and Hall* included renovation of the windows and doors.¹⁰⁶ On 2

94 Claremont Presbyterian Church Accounts op. cit., 1959.

95 *ibid*, February 1966.

96 *ibid*, January 1967.

97 *ibid*, January 1971.

98 *ibid*, January 1972.

99 'The Church News' op. cit., April, August and September 1972.

100 John Pidgeon Architect 'Report regarding stone walls at St. Aidan's Church, corner of Princess Road and Chester Road, Claremont, W. A.' reproduced in Hocking Planning & Architecture op. cit.

101 'The Church News' op. cit., April 1972; 'St Aidans Presbyterian Church Claremont' in *ibid*, no page nos.; and Dymock, Geoff op. cit.

102 Claremont Uniting Church, in Hocking Planning & Architecture, no page nos.

103 Hocking Planning & Architecture op. cit., p. 6.

104 Certificate of Title Vol. CLXIX Fol. 199.

105 Claremont Uniting Church in Hocking Planning & Architecture op. cit., no page nos.

106 Claremont Uniting Church in *ibid*, no page nos.

November 1981, *St. Aidan's Uniting Church and Hall* was Classified by the National Trust of Australia (W.A.).¹⁰⁷

In 1982, Architects R. J. Ferguson & Associates designed major adaptations and re-furbishments to the Church and Hall. In 1982-83, builders Maras & Co., carried out the works which included re-cycling the Hall stage to create a mezzanine level, Parish office and resource centre at the north end. Two porches were added on the east side of the Hall over the entry doors.¹⁰⁸

In the Church, removal of the wainscoting from the south wall of the Church exposed the stone wall, providing a light background in the Sanctuary. The platform to the Sanctuary was reconstructed, and new furniture made for the Sanctuary to fit the Uniting Church. Parishioner and architect, Simon Holthouse, designed the furniture, which was made by his fellow parishioner, Doug Miller, cabinet-maker. Two interior cast iron columns were relocated. The junction between the 1903 building and the 1911 addition at the western side was simplified, and the visual separation between them reduced.¹⁰⁹

The Memorial Window was re-located from the south to the east wall¹¹⁰, as it was considered inappropriate for a Uniting Church to have such a window in the Sanctuary.¹¹¹ As the window opening in the east wall was shorter, the Memorial window was foreshortened by removal of a portion of the middle section.¹¹² Ian Frith, of Baringa Glass, designed and made a new 'Crucifix' glass window, which was installed in the space previously occupied by the Memorial Window, and also the companion 'Holy Spirit' rose window, which together 'provided Christian symbols as a visual focus for the Church.'¹¹³

The Honour Board and World War Two Memorial Board were removed.¹¹⁴ The Honour Board is held by the Town of Claremont, in Claremont Town Hall, formerly Wesley Church, along with a number of other Honour Boards and Memorial tablets from the other Uniting churches.¹¹⁵ In 1983, the pipe organ was removed from the front of the Church and re-located to the north-east corner, and restoration work was carried out by F. J. Lerner & Co.¹¹⁶ A crying room was made at the north of the western side of the Church. Works to the grounds included paving the courtyard, featuring a Cross motif with the Uniting Church logo, designed and made in mosaic tiles by Mary Matthews. The tree shown in the earlier photograph was retained, and a garden was planted beside the church.¹¹⁷

In 1986, the interior walls of the Church were treated to retain the mortar. Three stained glass windows were removed, as per the 1983 plan, in order to be

107 St Aidan's Uniting Church and Hall, HCWA Place No. 00489.

108 Hocking Planning & Architecture op. cit., p. 8 and pp. 27-28.

109 Hocking Planning & Architecture op. cit., p. 8 and p. 26.

110 Hocking Planning & Architecture op. cit., p. 8.

111 Alison and Hugh McKerracher, who recollect the Honour Board in situ on the eastern wall, telephone conversation with Robin Chinnery, April 2004.

112 Rosemary Burston, conversation with Robin Chinnery, 6 May 2004.

113 Hocking Planning & Architecture op. cit., p. 26.

114 Alison and Hugh McKerracher op. cit.

115 Claremont Museum holds a typewritten copy of the 75 names which appear on the Honour Roll, Claremont Presbyterian Church, Great War 1914-18. Claremont used to encompass a wider area with a number of Presbyterian churches, and so the Museum had not identified the specific origin of the Board. Robin Chinnery cross-matched the names of the fallen with those listed on the Memorial window at *St. Aidan's Uniting Church*.

116 Alison and Hugh McKerracher op. cit.; Rosemary Burston op. cit.; and Geoff Dimmock, telephone conversation with Robin Chinnery, July 2004.

117 Site Plan of the 1983 Adaptations to St. Aidan's Church, Hall, Courtyard and Associated Facilities, Fig. 2.1, and Physical Evidence in Hocking Planning & Architecture op. cit.

repaired, and subsequently reinstated.¹¹⁸ In 1987, the restoration of the organ was completed. The works included substituting 'an 8 ft. Dulciana rank (ex St. Andrew's, Perth) ... for the Mixture III Ranks on the Great, thus approaching more closely the original tonal character of the instrument.'¹¹⁹

On 11 August 1987, *St. Aidan's Uniting Church and Hall* was placed on the Permanent Register of the National Estate.¹²⁰

In 1988, the Presbytery of Perth reviewed the Claremont Parish. In November, the Claremont and Cottesloe parishes decided to co-operate, and the following year commenced a trial period preparatory to amalgamation, but instead Cottesloe amalgamated with Swanbourne in 1990.¹²¹

In 1989, new entry doors were fitted to St. Aidan's Uniting Church.¹²²

On 20 June 1993, the Uniting Church celebrated the centenary of the Uniting Churches in Claremont, with a special service held at St. Aidan's Uniting Church, followed by tree planting at the place.¹²³ In 1993, M. Andrew, D. Bertolino, Y. Hart, S. Hocking and J. Thrumm made a quilted wall hanging, entitled 'The Tree of Life' for St. Aidan's Uniting Church.¹²⁴

In October 1996, the Uniting Church in Australia, Synod of Western Australia undertook a Heritage Inventory of Properties. St. Aidan's Uniting Church and Hall was considered to be of national significance, whilst the Hall was considered 'of a potential State level of significance', and 'the rarity of a group of buildings having these levels of significance' was recognised.¹²⁵

In 1999, the organ was again restored by F. J. Larner & Co., with the pipes repainted 'in the character of their original style.'¹²⁶

In 2000-01, a grant through the Heritage Grants Program enabled necessary works to storm-water goods to the Hall, whilst re-furbishment works to the Church included investigation of and remedial attention to the limestone walls and replacement of a brick column with a limestone column.¹²⁷

In April-June 2002, Hocking Planning & Architecture drew plans for 'Claremont Labyrinth @ St Aidan's'¹²⁸, to refurbish the courtyard and for a verandah extension at the eastern side of the Hall, which included alterations to the openings. The plans were duly implemented, including new limestone feature walls, a new ramp and extension to stair at the main entry to the Church, as well as the labyrinth itself. A plaque on the east wall of the Hall notes the tradition of labyrinths in religious tradition, and states:

That the labyrinth's single circuitous path leads inevitably from one perimeter entrance to a central destination, is only discerned when the path is viewed from above.

118 Hocking Planning & Architecture *ibid*, p. 8.

119 Hocking Planning & Architecture *op. cit.*, p. 8.

120 Framed Registration Notice at *St. Aidan's Uniting Church*, site visit, Robin Chinnery, 7 May 2004; and St Aidan's Uniting Church and Hall, HCWA Place No. 00489.

121 Hocking Planning & Architecture *op. cit.*, p. 7.

122 Claremont Uniting Church, in Hocking Planning & Architecture *op. cit.*, no page nos.

123 'Claremont Parish Courier' Vol. 13 No. 3, June 1993.

124 Claremont Uniting Church, in Hocking Planning & Architecture *op. cit.*, no page nos.

125 Executive Summary in Hocking Planning & Architecture *op. cit.*

126 Hocking Planning & Architecture *op. cit.*, p. 8.

127 Heritage Grants Program, St Aidan's Uniting Church, in HCWA File Place No. 00489.

128 Claremont Labyrinth @ St Aidan's, Hocking Planning & Architecture, April 2002.

On the way, the walker may practise quietness and reflection and seek direction for the movement back into the world.¹²⁹

The refurbishment of the courtyard was undertaken to commemorate the centenary, 1902-2002, as noted on a second plaque.¹³⁰

Labyrinths exist in many cultures, with some estimates identifying the tradition up to 4000 years ago. The practice of walking the labyrinth has survived as a Christian devotional tradition, thought to have originated in medieval times as a symbolic alternate to making geographic pilgrimage to sacred sites. A labyrinth comprises a pathway marked out on the ground, leading through a series of turns from the outside to the centre of a circle. There is only one path, unlike a maze in which there are multiple options. Contemporary labyrinths are based on the traditional medieval Christian labyrinth layout, the most famous of which is marked in the floor of Chartres Cathedral, Paris. This traditional pattern comprises twelve rings that enclose a single path meandering path which slowly leads one to a central rosette. The path makes 28 loops, seven on left side toward the centre, then seven on the right side toward the centre, followed by seven on the left side toward the outside, and finally seven on the right side toward the outside terminating in a short strait path to the rosette. Smaller versions of the labyrinth have seven rings.¹³¹ In Perth, there are labyrinth's at Dayspring Centre for Spirituality (Dianella), St George's Cathedral Precinct, Wollaston Retreat Centre (Mt Claremont), Wembley Downs Church of Christ and the "Peace be Still" Retreat Centre in Chittering Valley.¹³²

The St Aidan's labyrinth is a permanent fixture in the courtyard of the church. It is a contemporary adaptation of the traditional form, designed to fit within the available L-shaped space, and therefore not designed with a circular layout. The labyrinth is listed in the Labyrinth Society's world-wide list of labyrinths.¹³³

In 2004, *St. Aidan's Uniting Church and Hall* continues in use as a church and church hall, the latter being used also for meetings by the Western Suburbs Branch of Alcoholics Anonymous. Whilst the furniture in the Sanctuary is of modern design and manufacture, the pews, numerous chairs and other furniture at the place date from the early periods of the Church's history and continue to be valued by the church community. The Clifton organ remains in regular use and is conscientiously maintained.¹³⁴

13.2 PHYSICAL EVIDENCE

For a discussion of the physical evidence refer to "St Aidan's Uniting Church, Claremont, Conservation Plan, Volume 1 – Research & Policy" prepared by Hocking Planning & Architecture in July 2000.

The labyrinth is sited at the northeast corner of the site. It is constructed of flat brickwork in three different colours and is roughly L-shaped, with the corner of the 'L' in the southwest of the courtyard, aligned with the corner formed by the Church and Hall. The single path of the labyrinth is marked in dark brick. It begins in front of the entrance to the Church, at the base of the steps, and progresses in by way of 7 north-south aligned courses to work its way west towards the Hall. The westernmost course of the path runs the full length of the west side of the courtyard and becomes the westernmost of six north-south aligned courses that

129 Plaque at St. Aidan's Uniting Church, site visit, Robin Chinnery, 28 April 2004.

130 Plaques at St. Aidan's Uniting Church, site visit, Robin Chinnery, 28 April 2004.

131 <http://www.lessons4living.com/labyrinth.htm>

132 Email from Brian Stitt, Founding Director of Dayspring Centre for Spirituality, to HCWA, 2/8/2004

133 <http://www.labyrinthociety.org/cgi-bin/quicksearch.cgi>

134 Rev. M. Tyrer, telephone conversations with Robin Chinnery, March 2004; and site visit, op. cit.

take the path east at right angles to Princess Road, leading to the inner corner of the overall 'L' shape. A small dogleg takes the path to the edge of a limestone circle. This limestone garden wall feature was extant prior to the 2002 development of the labyrinth. The path makes a complete circuit of the limestone circle before rejoining the main 'L'-shaped body of the labyrinth. Three north-south aligned courses take the path further east, followed by an east-west aligned course to the eastern end of the labyrinth which becomes the northernmost of four short east-west aligned courses. This south-western section of the labyrinth wraps around an inlaid representation of the Uniting Church motif. To the west of this motif, the path continues by way of five short north-south aligned courses, the fifth of which extends through to the inner corner of the 'L' of the whole design. A final east-west course takes the path to its conclusion at the 'centre' of the labyrinth, a square of lighter patterned brickwork. This 'centre' is in fact in the western arm of the labyrinth, located between the first seven-course section and the six-course section to the Princess Road boundary.

13.3 COMPARATIVE INFORMATION

For a comparative analysis refer also to 'St Aidan's Uniting Church, Claremont, Conservation Plan, Volume 1 – Research & Policy' prepared by Hocking Planning & Architecture, July 2000

St. Aidan's Uniting Church was designed by architect Mr. Clarke, in the Federation Gothic design style, a popular design style for churches in Western Australia in the late nineteenth and early twentieth centuries. Several Uniting Church churches, in this design style, have been recognised as being of national significance, including *St. Aidan's Uniting Church* (1903 and 1911), Albany Wesley Church (1890), Wesley, St Paul's Church, Kalgoorlie-Boulder (1897), and St. Andrew's Church, Perth (1905)¹³⁵, the latter being designed by architect James Hine¹³⁶, who designed the 1911 addition to *St. Aidan's Uniting Church and Hall* (1911). Hine also designed churches for Wesley Church, Claremont, (1904 and 1923), the latter partly destroyed by fire in 1945, subsequently rebuilt), latterly Claremont Town Hall.¹³⁷ Seven halls are listed in the Uniting Church in Australia Synod of Western Australia Heritage Inventory as being of national significance, *St. Aidan's Uniting Church and Hall* being the only one in the Federation Gothic design style.¹³⁸

Federation period church halls were generally less substantial than the main church building. Such halls were often of relatively simple design, and often of timber construction. The Hall at *St. Aidan's Uniting Church and Hall* is a comparatively rare example of a substantial Federation period church hall of brick construction exhibiting a high level of architectural design.

The organ at *St. Aidan's Uniting Church and Hall* was the first of six pipe organs built by Robert Cecil Clifton. He began work on it in 1875, after he had seen the first pipe organ brought to Western Australia, and completed it in 1879. Initially at St. John's Anglican Church, Fremantle, to 1889, then at St. Mathew's, Guildford, to 1911, the organ was purchased by Claremont Presbyterian Church (present day St. Aidan's Uniting Church) in 1911, and has served this role at the place for more than 90 years. The high level of care and maintenance which it has received are much appreciated by Clifton's descendants. In 2002, four other

¹³⁵ Hocking Planning and Architecture Pty Ltd 'The Uniting Church in Australia Synod of Western Australia Heritage Inventory' Vol. 1, A National Estate Study, October 1996, p. 24.

¹³⁶ St. Andrew's Church, HCWA Place No. 2099.

¹³⁷ Methodist Church Claremont in Hocking Planning & Architecture Pty Ltd op. cit., Vol. 2.

¹³⁸ Hocking Planning and Architecture Pty Ltd 'The Uniting Church in Australia Synod of Western Australia Heritage Inventory' op. cit., pp. 28-29.

Clifton organs are believed to be in regular use in Western Australian churches.¹³⁹ As the first pipe organ made by Clifton, that at *St. Aidan's Uniting Church and Hall* is of especially high significance.

During World War One, numerous churches erected Honour Boards on which were inscribed the names of congregation members who had died in the war. Following the war, in 1919-20, as soldiers were returning from the Front, many churches and local government authorities decided to erect permanent Honour Boards bearing and/or other memorials to the fallen, including stained glass windows in churches. In 1919-21, various churches, including Fremantle, Claremont, North Perth, Mount Lawley and Midland Junction, reported in *The W. A. Presbyterian* concerning the decision to erect permanent Honour Boards and other memorials, including a memorial tower at East Fremantle, and also a few memorial stained glass windows¹⁴⁰, a form of commemoration which was more common in Anglican and Catholic churches than in the non-Conformist churches. The Memorial Window at *St. Aidan's Uniting Church and Hall* has significance as being designed by George Pitt Morison, Curator of the Western Australian Art Gallery, who was a long-standing and prominent member of the congregation.

In the post-World War Two period, and into the early twentieth century, numerous Federation period churches and church halls of all denominations have been converted to other uses, and some have been demolished. In some instances, whilst the church has survived, the associated hall has not. *St. Aidan's Uniting Church and Hall* is a comparatively rare surviving group of early twentieth century church and church hall buildings which continue in their original uses.

13. 4 KEY REFERENCES

Dimmock, Geoff 'The Organ in St. Aidan's Uniting church, Claremont'

'St Aidan's Uniting Church, Claremont, Conservation Plan, Volume 1 – Research & Policy' prepared by Hocking Planning & Architecture, July 2000

'St. Aidan's Presbyterian Church, Claremont, Western Australia, Commemorating the Jubilee Year of its Foundation in 1903' September 1953

13. 5 FURTHER RESEARCH

Further research in Church records and records held by the Town of Claremont may reveal additional information about the development of the place and changes which occurred in the inter-war and post-World War Two periods, and the latter half of the twentieth century, including the additions to the rear of the Hall and the blocking in of the main entrance to the Hall from Princess Road.

¹³⁹ Deborah Rutherford, op. cit.

¹⁴⁰ *The W. A. Presbyterian* 1919-1921.