



**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)**

- 8.6.1            Worshipping together
- 8.6.2            Maintaining religious traditions and ceremonies
- 8.6.4            Making places for worship
- 9.6.2            Looking after the infirm and the aged

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

- 111            Depression & boom
- 404            Community services & utilities
- 406            Religion

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

*Uniting Church, Katanning* is a distinctive example of a Federation Gothic church in a regional area. The crenellated tower, tall zinc-clad spire and large three-lancet window with quatrefoil and flanking trefoils are extravagant touches seldom used outside the metropolitan area. The spire is the only such example of its size in the State. (Criteria 1.1 and 1.2)

The tracery of the large Gothic window, the crenellated tower and tall zinc-clad spire make *Uniting Church Katanning* a distinctive and unusual landmark, which is enhanced by the clear view lines afforded to the building by the railway reserve. (Criterion 1.3)

*Uniting Church, Katanning* is one of a number of substantial Federation period buildings in Katanning, which give the town its unique character. *Uniting Church, Katanning* faces St Andrew's Anglican Church and Hall, which are located on the opposite side of the railway line and also designed in the Federation Gothic style, and Katanning Historical Museum on Arbour Street, and is part of a precinct of

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\* For consistency, all references to architectural style are taken from Apperly, R., Irving, R., Reynolds, P. A *Pictorial Guide to Identifying Australian Architecture. Styles and Terms from 1788 to the Present*, Angus and Robertson, North Ryde, 1989.

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Canberra, 1991, with additional reference to Richards, O. *Theoretical Framework for Designed Landscapes in WA*, unpublished report, 1997.

complementary heritage buildings in close proximity to the town centre. (Criterion 1.4)

## **11. 2. HISTORIC VALUE**

*Uniting Church, Katanning*, has been an important cultural feature in Katanning, since 1906, and continuation of its original use perpetuates its contribution to the cultural diversity of the town and region. (Criterion 2.1)

*Uniting Church, Katanning*, was built in 1906, during a major development period in Katanning, and played a central role in the extension of pastoral care in the Great Southern Region, including the establishment of out-stations under the Presbyterian Church. The vestry and schoolroom were added in 1920, in the recovery period following World War I. In 1956, in the post World War II period, when Katanning continued to grow and develop as a regional centre, the Memorial Hall was built, and the Church played an integral role in the establishment of 'Bethshan' home for the elderly. (Criterion 2.2)

*Uniting Church, Katanning*, was designed by well known architect F. W. Burwell, built by Alexander Thomson, a major builder in the Great Southern from 1905, and the spire was made by Katanning roof plumber Charles Mitchell. Rev. A. Macliver (1938-42) was later Moderator of the Presbyterian Church. Glass artist Tim Newbold was responsible for the 1994 memorial window. (Criterion 2.3)

The well-designed and well-executed Federation Gothic style church is an excellent example of Burwell's design work, Thomson's building skills, and Mitchell's execution of the spire. (Criterion 2.4)

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

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

*Uniting Church, Katanning* is highly valued by the community of Katanning, and the wider community of the Great Southern Region, for religious, spiritual and social reasons, for its significant role in their cultural life since 1906, and for aesthetic reasons as a distinctive Federation period church in a town renowned for its Federation period buildings. Its inclusion in the Shire's Municipal Inventory further evidences its social value. (Criterion 4.1)

*Uniting Church, Katanning* contributes to the community's sense of place, with its landmark tower and tall spire a distinctive element in the townscape since 1906. (Criterion 4.2)

## **12. DEGREE OF SIGNIFICANCE**

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

*Uniting Church, Katanning* is a rare example in Western Australia of a Federation Gothic design style church with a substantial tower and tall zinc-clad spire, the only such example known in this State. (Criteria 5.1 and 5.2)

### **12. 2 REPRESENTATIVENESS**

*Uniting Church, Katanning* is a good example of a regional church constructed in the Federation Gothic style. (Criterion 6.1)

*Uniting Church, Katanning* demonstrates the spiritual practices of the early Presbyterian population of Katanning, and illustrates the importance of the church in providing a social network and support among both the congregation and the

community at large. It indicates the importance of women in providing this network and support. (Criterion 6.2)

The addition of the halls was a common practice as rural churches often provided a venue for a range of social activities. The retention of both halls was less common, as generally when a new hall was built the older hall would be demolished. (Criterion 6.2)

### **12.3 CONDITION**

The church is generally in good condition and appears well maintained. Some damp at the rear of the nave, where the original rear wall has been removed, requires attention. Minor cracking at the heads of the tall Gothic windows and damp at the sills also require some maintenance.

The halls are also in good condition.

### **12.4 INTEGRITY**

*Uniting Church Katanning* is still used for its original and intended purpose as a place of worship and is likely to continue to do so for the foreseeable future. Most of the original fabric is intact and very few alterations have been made to the original church building. The major alteration, comprising the removal of the back wall, could easily be reversed if circumstances permit. The position of the altar from the north-east to the south-west end of the nave has negated the symbolism of the altar in the east, and caused conflict with circulation in regard to the original entrance porch. However, it has allowed for the more usual custom of light behind the altar. *Uniting Church, Katanning* displays a high degree of integrity.

### **12.5 AUTHENTICITY**

Very little alteration has occurred to the original church building apart from the removal of the rear wall, the alteration of the position of the altar from the north-east to the south-west end of the room and the introduction of lead lighted panels to the windows. The early (1920) jarrah weatherboard extension has been altered. The 1956 and 1980 hall additions could easily be removed should circumstances warrant it. *Uniting Church, Katanning* displays a high degree of authenticity.

### 13. SUPPORTING EVIDENCE

The documentary evidence has been compiled by Robin Chinnery, Historian. The physical evidence has been compiled by Lynne Farrow, Architect, of David Heaver and Associates, Architects.

Amendments and/or additions have been made by HCWA staff and the Register Committee

#### 13.1 DOCUMENTARY EVIDENCE

*Uniting Church, Katanning* comprises a brick construction Federation Gothic design style church (1906), with timber construction vestry and schoolroom addition (1920); a timber and fibro cement construction hall (1956); and a brick construction hall (1980). Architect F.W. Burwell designed the church, which was built by Alexander Thomson, and roof plumber Charles Mitchell constructed the spire.

In 1889, when the Great Southern Railway was opened to traffic, Katanning comprised two stores, a private residence, the Katanning Hotel, and some timber buildings in the course of erection.<sup>1</sup> On 20 November 1890, it was announced that the West Australian Land Company had declared portion of Kojonup Locations 255 and 256 as a Townsite.<sup>2</sup>

Among the first European settlers to arrive at the Swan River Colony in 1829, were a small number of Presbyterians, most of whom were Scots. Most worshipped at the so-called 'Rush Church' until 1843, when Calvinist Henry Trigg founded the Independent Chapel, 'which became the de facto spiritual home for many of Perth's Presbyterians'.<sup>3</sup> In the early 1850s, for the first time in Perth, Rev. Daniel Boyd conducted Presbyterian worship, before he departed the Colony in 1853. In 1868, Rev. James Innes, of the Independent Chapel, placed himself under the direction of the Colonial Committee of the Free Church of Scotland, to organise a congregation at Perth, but organised Presbyterianism in the Colony dates from the arrival of Rev. George Shearer in 1879. In 1886, a congregation was organised at Fremantle, and another at Albany in 1888. In 1892, they joined together with Perth 'to found the Presbytery of Western Australia, under the General Assembly of the Presbyterian Church in Victoria'.<sup>4</sup> In the 1890s, during the WA gold boom, congregations were organised on the Eastern Goldfields, and at Geraldton (1892), Denmark and Northam (1897). The growth of the Church in WA in this period enabled formation of the General Assembly of the Presbyterian Church in WA in 1901, when it joined the Presbyterian Church of Australia 'as an equal partner with the other larger colonial Presbyterian Churches'.<sup>5</sup>

In early 1900, Rev. George Brewster of Scots' Church, Albany, visited Katanning to conduct the first Presbyterian church service on the route of the Great Southern Railway, and subsequently several local residents formed a committee with the aim of bringing a minister to their district. In November 1900, Rev. A.K. Ross arrived at Katanning, where he laboured steadfastly to serve his community, before resigning due to ill health in August 1904. Services were held

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1 *Katanning's Jubilee* Great Southern Herald, 1939, p. 7.

2 *Government Gazette* 20 November 1890.

3 Bonnington, Rev. Stuart *Like a Mustard Seed: the Presbyterian Church in Western Australia from 1829 to 1901* Self-published, Vermont, Victoria, 2004, p. ii.

4 *ibid.*, p. iii.

5 *ibid.*, pp. 88-90.

at the Rechabite Hall, and fundraising commenced towards the ultimate goal of building a church at Katanning.<sup>6</sup> Meanwhile, in 1901, the Presbyterian Church in WA decided to develop five Home Mission Districts: two already in existence on the Goldfields; two to follow the major railway lines, the Great Southern Railway and the South-Western Railway; and the fifth to be in the Avon Valley.<sup>7</sup>

From 1904 to 20 June 1906, Pastor (later Rev) A. Lusted ministered to the Presbyterian congregation at Katanning, as fundraising to build a church continued.<sup>8</sup> In early 1906, Architect F.W. Burwell, of Fremantle, designed the proposed new Scots' Church, for which he prepared the plans, specifications and estimates 'gratuitously'.<sup>9</sup> Burwell had practised at Fremantle since 1896, initially with his uncle, David Ross, and was responsible for a variety of buildings there including churches, shops and offices, warehouses, and private residences.<sup>10</sup> Notable buildings at Fremantle designed by Burwell include the Victoria Pavilion (P00874), Fowler's Warehouse (fmr) (P00889) and the Sail and Anchor Hotel (P01002).<sup>11</sup> In 1903, Burwell and Howard Evans had designed St. Peter's Church of England (demolished), Canning Road, East Fremantle.<sup>12</sup> In 1904-05, Burwell's design work included the Federal Hotel,<sup>13</sup> 'an impressive addition to the town',<sup>14</sup> two brick residences at Katanning, and a hotel at Wagin.<sup>15</sup>

In August 1905, tenders were called for the erection of the proposed church and the contract was awarded to Katanning builder Alexander (Alex) Thomson, at a cost of £567 10s.<sup>16</sup> Thomson, trained as a carpenter under his father in Victoria, before coming to Fremantle in 1895, during the Western Australian gold boom, had become an established builder in Fremantle and Perth. In 1903, whilst attending a Roads Board Conference as a member of the Buckland Hill Roads Board, he heard about the building boom in the Great Southern from the Katanning delegates. In 1905, Thomson carried out substantial additions to the Royal Exchange Hotel, Katanning, and, recognising the opportunities in Katanning, he decided to establish his business in the town. Due to the shortage of residential accommodation, his family boarded with Mrs Taylor, and he shared accommodation with John Barkely, secretary of Scots' Church, Katanning.<sup>17</sup> In 1906-07, Thomson built the Rechabite Hall, 'Illareen' homestead, and Austral Buildings. He would be responsible for many more buildings at Katanning, including King George Hostel (P01339),<sup>18</sup> and became one of the best known builders in the Great Southern, where his work included 'three large hotels and

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- 6 Thomas, Zillah *To the Glory of God: A history of the Katanning Methodist and Presbyterian Churches* Self-published, Albany, 1988, p. 91.
- 7 Bonnington, Rev. Stuart op. cit., p. 91.
- 8 Thomas, Zillah op. cit.; and *Great Southern Herald* 11, 14 and 21 October 1905, p. 2, regarding a sale of work at the Mechanics' Institute on 18 October 1905, which raised £36.
- 9 *Great Southern Herald* 17 October 1906, p. 2.
- 10 Kelly, Ian 'The Development of Housing in Perth (1890-1915), Masters Thesis, University of Western Australia, 1991.
- 11 HCWA Place Nos. 874, 889 and 1002, Assessment Documents.
- 12 *West Australian Church News* 18 July 1903, pp. 299-300.
- 13 *W. A. Mining, Building and Engineering Journal* 12 March 1904, p. 24.
- 14 Bignell, Merle op. cit., p. 210.
- 15 *W. A. Mining, Building and Engineering Journal* 25 March and 26 August 1905, p. 24 and p. 20.
- 16 Thomas, Zillah op. cit.
- 17 Bignell, Merle *A Place to Meet: A History of the Shire of Katanning, Western Australia* University of Western Australia Press, Nedlands, 1981, pp. 236-237.
- 18 *ibid*; *Katanning's Jubilee* *Great Southern Herald*, 1939, p. 18; and King George Hostel, HCWA Place No. 1339, Register Document.

other buildings in Albany and the surrounding districts.<sup>19</sup> Active in public life, he served as a member (and Chairman) of Katanning Roads Board, Member of the Legislative Assembly (1914-30), leader of the Country Party (1923-30), and Member of the Legislative Council (1931-50).<sup>20</sup>

In 1906, Thomson commenced work on the site at Katanning Town Lot 81, one rood in area, with frontages to Clyde Street (later renamed Richardson Street) and Taylor Street, which had been purchased for the church in September 1905, at a cost of £35 16s 9d.<sup>21</sup> In June 1906, at the farewell to Pastor Lusted, tribute was paid to progress under him, including opening of the Sunday School and the recent signing of the contract for erection of 'a splendid new church, which it was hoped would stand for many years as a monument to the untiring energy of the guest of the evening.'<sup>22</sup> It was completed in the same year, under Lusted's successor, Rev. John Smith.<sup>23</sup> On 17 October, under the headline 'New Scots' Church', the *Great Southern Herald* reported:

The structure has an imposing appearance, and gives the north end of the town quite a striking approach, as it is the most prominent building from all aspects in the town. The style is gothic, and the material used is red brick with cemented dressings. The large window in the front, facing west is 'gothic decorative', while the other windows are 'early English'. The tower and spire on the southern front are together 54 feet in height. The top of the tower has a battlemented parapet, the mertons and embrasures being faced with concrete. The tower, which has a large belfry, serves as the main entrance, facing south. The church is seated for 130 people, and has been built, including ground, &c., at a cost of about £650. Mr A. Thomson is the contractor, and Mr C. White master of Works; and the lighting installation is being carried out at cost by Messrs F. & C. Piesse & Co.<sup>24</sup>

The bricks were locally manufactured, and local roof plumber, Charles Mitchell, 'skilfully' made both the spire and the cross at its apex.<sup>25</sup>

On 19 October 1906, at the new Scots' Church, in the presence of Rev. Smith, Pastor Lusted, Rev. A. Crow (general superintendent of church extension), Rev. A. Moyle (Methodist) and Rev. A.A. Medley (Baptist), and a large congregation, Barkely placed 'a sealed bottle containing copies of the 'Great Southern Herald', 'British Weekly', and 'Presbyterian Monthly' and other documents' in a cavity in the wall, then Rev. H.C. Matthew, Moderator of the Presbyterian Assembly, laid the foundation stone, and conducted the dedication service.<sup>26</sup> The celebrations included a tea meeting at the Mechanics' Institute attended by more than 200 guests, followed by a public meeting in the church, 'which was taxed to its utmost capacity'.<sup>27</sup> On the Sunday, 'very large congregations' attended three special services at the church, with Pastor Lusted preaching in the morning, and Rev. H.C. Matthew, in the afternoon and evening.<sup>28</sup>

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19 *Katanning's Jubilee* *ibid*, p. 30; and Battye, J.S. *Cyclopedia of Western Australia (The Cyclopedia Company, Perth, 1912-13, Facsimile Edition Hesperian Press, Victoria Park, Western Australia, 1985, pp. 741-742.*

20 Bignell, Merle *op. cit.*, pp. 248-254 and pp. 300-305.

21 Thomas, Zillah *op. cit.*; and Certificate of Title Vol. 348 Fol. 120; and Balance Sheet, Building Fund, Katanning Church, reproduced in *ibid*, p. 92.

22 *Great Southern Herald* 23 June 1906, p. 2.

23 *ibid*, and 20 October 1906, p. 3.

24 *Great Southern Herald* 17 October 1906, p. 2

25 Thomas, Zillah *op. cit.*

26 *Great Southern Herald* 17 and 20 October 1906, p. 2 and p. 3 respectively.

27 *Great Southern Herald* 24 October 1906, p. 2.

28 *ibid*.

In 1906-08, chairs were purchased for seating in Scots' Church; electric light was installed; and a fence erected.<sup>29</sup> By its first anniversary in October 1907, debt on the Church had been halved, and its work extended to Rockwell, Carrolup, Kojonup and Woodanilling.<sup>30</sup> In 1913, after the death of Mrs Morkham, wife of the then minister, P.C. Morkham, a marble memorial tablet, inscribed 'Strength, honour, truth and purity clothed her in garments of love', was erected in the Church by the Ladies' Guild. As at 1988, it remained in its original location.<sup>31</sup>

In 1914, a Kirk Session was formed,<sup>32</sup> Mr McLintock being the first Secretary.<sup>33</sup> In 1915, the church purchased the adjoining lot, Katanning Town Lot C80, which likewise was one rood in area, with frontages to Clyde and Taylor Streets.<sup>34</sup> In 1919, as servicemen returned home from World War I, at Scots' Church and other Presbyterian churches committees were formed to assist them.<sup>35</sup>

In c. 1919, a new organ was purchased for Scots' Church after sufficient funds had been raised through a subscription fund established for this purpose.<sup>36</sup> By c.1920, a tennis club was established in association with the Church and a tennis court constructed at the rear of the Church.<sup>37</sup> In this period, churches continued to play a central role in the social life of their respective congregations, through guilds and clubs, with social and sporting facilities often located on site.

In February 1920, the Church held the first Presbyterian service at Broomehill. After it became an independent charge under a Home Missioner in 1922. The Home Missioner assisted sometimes with services at Katanning, especially on those Sundays when the Minister visited the outstations, including Badgebup, Nyabing, Rockwell, Woodanilling and Kwobrup.<sup>38</sup>

In 1920, the ladies of the congregation asked that consideration be given to adding a Vestry and schoolroom to the rear of the Church. At the Board's request, Mitchell submitted a plan for a building, 15 ft x 24 ft, which could be built at a cost of £101 for materials and labour. After some discussion, a congregational meeting considering the proposal decided to increase the proposed building to 20 ft x 24 ft, 'as long as it did not encroach on the Tennis Court'.<sup>39</sup> Mitchell supervised a Busy Bee to implement the project, and subsequently the additional facilities 'proved a considerable asset for various activities', including the tennis club, which utilised the schoolroom as a clubhouse and area for storage.<sup>40</sup>

As the Board was desirous of providing a Manse for the Minister rather than continuing to rent accommodation, a Manse Committee was formed with a view to raising no more than £700. In 1921, after the Committee reported to a congregational meeting and the outstations, Messrs Longmire and Robertson

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29 Balance Sheet, Building Fund, Katanning Church, reproduced in Thomas, Zillah op. cit., p. 92.

30 *Great Southern Herald* 26 October 1907, p. 3. *ibid*; Note: Thomas, Zillah op. cit., p. 93, omits Kojonup, but includes Maracoonda.

31 Thomas, Zillah op. cit., pp. 93-94.

32 Kirk Session: an ecclesiastical court, composed of the minister and elders of a parish, subject to the Presbytery of the district. (Nuttall Encyclopedia, 1907)

33 *ibid*, p. 94.

34 Certificate of Title Vol. 625 Fol. 144.

35 Thomas, Zillah op. cit., p. 94 and p. 95 respectively.

36 *ibid*, p. 95.

37 *ibid*, p. 98.

38 *ibid*, p. 95 and pp. 98-99.

39 *ibid*, p. 96.

40 *ibid*, p. 96 and p. 98.

undertook to canvas for funds. In that year, after tenders were called, E.A. Rogers was contracted to replace the chairs in the Church with pews.<sup>41</sup>

In 1923, the Ladies' Guild sought the Church Board's permission to organise for the interior of Vestry to be lined and a cupboard made, but the Vestry remained unlined until 1930. Mr Mitchell attended to their request to make the roof 'rain proof'.<sup>42</sup> In November 1923, the Board agreed to purchase a house nearby in Clyde Street (present day Richardson Street) at a cost of £750. After the interior of the house was kalsomined and painted, Rev. Smith resided there until 1926, when he resigned for health reasons. From late February, the Charge was vacant for a period, during which it was suggested Katanning might revert to being a Home Mission Station, before Rev. John R. Thrum accepted the call, taking up the appointment in June. He served there to February 1938, and under his ministry the Charge of Katanning and its outstations was consolidated.<sup>43</sup>

In 1926, Scots' Church was renamed the Presbyterian Church.<sup>44</sup> The Church Board discussed various schemes to reduce the continuing heavy debt on the Manse, before forming a committee in 1927, authorised to 'encourage members to donate an annual subscription' to the Manse fund over a five year period.<sup>45</sup> Church debt remained a continuing concern for many years.<sup>46</sup>

In December 1927, Katanning Road Board notified the Presbyterian Church of its proposal to make 'a direct connection between Arbour Street on West side of railway and Cove Street on the East side, by moving the railway crossing and acquiring the necessary privately owned land', including part of the land owned by the Church, a 165 ft long strip of land between Taylor and Clyde Streets, then occupied by Kemble's blacksmith's shop, with frontage to Cove and Clyde Streets. The Church Board submitted the proposal to the congregation and the Church Commissioners recommended that it include the provisos that the Road Board erect 'a suitable fence and gate on the Southern boundary' at no expense to the Church, and that the valuation of the land (Lot 796) be paid.<sup>47</sup> This proposal was not implemented, but it has been discussed 'many times' in subsequent years.<sup>48</sup>

In 1930, after the Church received a donation of £10 towards lining the interior of the Vestry Hall, R.H. Braund and his son Archie donated their labour, and the work was completed at a cost of £13 10s for materials.<sup>49</sup>

In 1934, W. J. Rogers, who had earlier donated the hymn board and numbers, hymn books, and a pulpit Bible, presented a Communion table to the Church. In 1939, following the death of early Church member, Joseph Robertson, his wife Mary, donated a Christening Font to the Church dedicated to his memory. Both items continued in use as part of the furnishings of the Uniting Church in 1988.<sup>50</sup>

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41 Ibid, p. 96 and p. 98 respectively.

42 Ibid, p. 99.

43 Ibid, pp. 96-99.

44 Ibid, p. 100.

45 Ibid, p. 103. Note: Overdraft was £618 10s 3d. at 1 March 1926, Manse Account, Statement of Accounts for year ended 28 February 1927, reproduced in *ibid*, p. 102.

46 Ibid, pp. 111-12.

47 Ibid, p. 103.

48 Ibid, p. 103.

49 Ibid, p. 105.

50 Ibid, p. 108.



In 1938, Rev. Alex Macliver accepted the Call to Katanning, and, on arrival in April, he and his wife took up residence at the Manse. Mrs Macliver would later recollect the Minister's 'very heavy' workload as he served Katanning, visited 'outlying preaching stations' at Broomehill, Nyabing, Boongadoo, Badgebup and Woodanilling, and provided religious instruction in schools, necessitating a car to enable him to fulfil his duties.<sup>51</sup> The Maclivers organised and performed in concerts, travelling the countryside with their group, which raised money towards the work of the Church.<sup>52</sup> In Rev. Macliver's term (1938-42), the interior of the Church was renovated by a group of men led and supervised by Steve Smart Snr, and C. Mitchell secured the finial on the Church steeple in 1941, after it assumed 'a rather dangerous lean'.<sup>53</sup> Following the outbreak of World War II in 1939, Rev. Macliver volunteered for service as a chaplain, serving as a part-time chaplain at Melville and Northam Army camps, before being called up for full time service as in February 1942. Rev. Beckett of the Australian Inland Mission (AIM) served as supply for two months before the Supply Committee offered the Call to Rev. J.F. Boon, who arrived to take charge of the Parish in May 1942, taking up residence at the Manse with his wife and family.<sup>54</sup>

In 1946, Rev. Boon accepted a Call to Maylands Presbyterian Church, leaving Katanning vacant from early February until July, when Rev. Ian Ross arrived from Geraldton to take charge of the Parish. He and his wife took up residence at the Manse, where they resided until their departure from Katanning in 1948, after he accepted a Call to Ballina-Alstonville Presbyterian Church in New South Wales.<sup>55</sup> Subsequently, Moderator Rev. Alex Macliver returned for a period as interim Moderator, with Ron Sparks as acting minister in 1948-49, before he was accepted into a three year course of study at Sydney Theological Hall.<sup>56</sup>

On 28 November 1948, a portable communion set (for use when the Minister delivered communion services at outstations) donated in memory of Malcolm Longmire and a set of three communion trays and glasses donated by Mrs K.I. Smith in memory of Rev. John Smith were dedicated at a service attended by members of the respective families.<sup>57</sup>

In 1949, through Rev. Macliver, the Church requested the Western Australian Church to initiate an approach to the Church of Scotland and the Presbyterian Church of England to locate Ministers interested in migrating and prepared to accept a rural charge in Western Australia. As no suitable applicants were forthcoming, Katanning remained vacant until late 1949, when Mr W.B. Bartlett was appointed for a year whilst awaiting admission to Sydney Theological College. In late 1950, he and his family departed, and Mr J. Hutchinson came on supply for 'a few weeks'.<sup>58</sup> In early 1951, he accepted the Call to Katanning and, following his Ordination and Induction at the Church on 20 March, he served the Parish for many years.<sup>59</sup>

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51 Quote from Mrs. Macliver *Hither and Yon*, in Thomas, Zillah op. cit., p. 110.

52 Thomas, Zillah op. cit., p. 110. Note: Some of the proceeds from performances enabled purchase of a piano for the Church at a cost of £33. (ibid.)

53 ibid, p. 111.

54 ibid.

55 ibid, pp. 112-115.

56 ibid, p. 116.

57 ibid, p. 116.

58 ibid, p. 117.

59 ibid, p. 117.

In 1951, the Church Board gave consent to Mrs Barkley's request to insert a leadlight memorial window in the Church in commemoration of her late husband, John Barkley (b. Cookstown, Northern Ireland, 1868, arrived Australia, 1888, d. Katanning 1948) Session Clerk, Treasurer and Manager, a foundation member of the Church, and the first Elder ordained and inducted into it. On 17 March 1952, Rev. Macliver dedicated the stained glass memorial window.<sup>60</sup>

On 26 August 1954, a public meeting, called by Rev. Hutchinson and supported by Dr D.C. Pope, discussed the long felt need in the Katanning community for an aged persons home in the town, for which a Silver Chain Committee had been raising funds, but required greater public support. A committee was formed, which was able to qualify for a Commonwealth subsidy following agreement of the Presbyterian Church of WA to sponsor the project and to act as guarantors. In 1955, 'The Pines' in Piesse Street was purchased and converted for this use under the name of 'Bethshan', 'a place of rest and security', under the management of a local committee.<sup>61</sup> Since 1955, extensions have been made to the Home, including the 1983 wing named in honour of Rev. Hutchinson.<sup>62</sup>

In 1955, a timber Cross, 'the symbol of the risen Lord', was placed in the Church.<sup>63</sup> In that year, a cloth was embroidered with the names of the Ladies' Guild, and additional names were added at 1s each as a fund raising activity. On its completion, the cloth graced a table in the entrance to the Church.<sup>64</sup>

From the early 1950s, the Ladies' Guild worked to raise funds towards extending the rear portion of the Church building, raising £200 by 1954. In 1955, further efforts were made and various activities undertaken. Assistance was sought from Church members and former members and their families, to assist in raising funds to build a long needed hall suitable for various activities, which it was hoped would open debt free in the Jubilee Celebration Week, 14-21 October 1956. Following a donation of £200 from Miss Anne Munro to commemorate deceased members of her family, it was suggested the proposed hall be named Munro Hall, but this was not adopted.<sup>65</sup> In 1956, voluntary labour made a substantial contribution to building the hall, completed at a cost of £1,200. The fittings and furnishings included a photograph of James Munro; 50 red 'Stackaby' chairs donated in commemoration of people's loved ones; and a Wonderheat wood fired stove, funded through Mrs Grace Longmire's legacy to the Ladies' Guild.<sup>66</sup>

In 1956, its jubilee year, the Church held a Jubilee Mission and a Jubilee Celebration Week (14-21 October) for 'Scot's Presbyterian Church', and an information pamphlet was distributed in the town and district and to people who had been associated with the Church. The Jubilee Mission was held at the RSL Hall, with activities from 23 to 28 April.<sup>67</sup> On 18 October, the State Moderator, Rev. A.C. Eadie, dedicated the Memorial Hall during the Jubilee Celebration Week, which concluded with a 'Grand Jubilee Dinner' at the Masonic Hall on 20

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60        *ibid.*, p. 115; and inscription, site visit, Robin Chinnery, 22 March 2006.

61        Thomas, Zillah *ibid.*, p. 118.

62        *ibid.*, p. 118.

63        *ibid.*, p. 118.

64        *ibid.*, p. 133.

65        *ibid.*, p. 121.

66        *ibid.*, p. 121 and p. 133.

67        Reproduced in Thomas, Zillah, p. 119.

October, and 'Jubilee Services' conducted by Rev. Eadie at Katanning and Broomehill on Sunday, 21 October.<sup>68</sup>

In 1957-58, after Rev. Hutchinson departed, Home Missioner J. Hamilton assisted the Parish, during which period a Church Funds Canvas was organised, and began raising funds for the needs of the Church as listed in early 1959. These included liquidation of the overdraft; urgent repairs to the Church; repairs to the Manse and installation of a septic system; a new toilet block to serve the Church and Hall; extensions to the Hall; provision of sporting facilities; and establishment of a sinking fund for a new Manse.<sup>69</sup> In 1959-61, W. Scott served the Church, before Rev. S.J. Shearn accepted the Call, taking up his duties in April 1961.<sup>70</sup>

In the post-war period, the State electricity system was progressively extended throughout Western Australia. In 1962, Katanning was connected, necessitating rewiring of the Church and Manse. That year, the timber fence at the front of the Church was removed as it was beyond repair. Subsequently, 'an attractive low brick fence including an entrance gate' was erected, which was vandalised in the 1970s.<sup>71</sup> In the early 1960s, Katanning's connection to the Comprehensive Water Scheme enabled the Girls' Club to make improvements to the grounds of the Church, where they planted 'some garden'.<sup>72</sup>

In early 1964, Rev. Shearn departed for Northam, leaving the Manse and the Church vacant. As there was a demand for rental accommodation in Katanning, the Manse was leased to tenants on the basis that two weeks notice would be given if the Church required it. In 1965, Home Missioner Williams came to assist at Katanning.<sup>73</sup>

In May 1965, Rev. Hamilton dedicated a lectern made by E. Curtis & Sons, donated to the Church by the Ladies' Guild to commemorate the late Miss Blundy (d. 1964) and her long term contribution to the life of the Church.<sup>74</sup>

On 16 October 1965, Katanning Guild hosted the first annual country rally of the Presbyterian Women's Missionary Union (PWMU). Held in the Church and Hall, it was attended by women from 18 Guilds, including representatives from Perth, Albany, Mount Barker, Kendenup, Dumbleyung and Narrogin.<sup>75</sup>

In early 1966, the Church Board accepted the suggestion of a congregational meeting that the existing Manse in Richardson Street be sold, and agreed to purchase a new Manse at a cost of no greater than £1,500 (\$3,000) more than the price realised on the sale. The Manse was sold for \$7,000. A residence at 59 Carew Street was purchased at a cost of \$10,000 for use as a Manse, and Rev. Neil McGregor and his family duly took up residence there for the next three years. As services were no longer held at Broomehill, efforts were also made to sell that church, but without success at this period.<sup>76</sup>

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68 Advertising flyer reproduced in *ibid*, p. 120.

69 In *ibid*, p. 124.

70 *ibid*, pp. 124-25.

71 *ibid*, p. 125.

72 *ibid*, p. 125.

73 *ibid*, p. 129.

74 *ibid*, p. 133.

75 *ibid*, p. 134.

76 *ibid*, p. 129.

In the 1960s, K. Harris painted and renovated the Church. Damaged leadlight windows were repaired and window guards fitted to prevent future damage. The swinging entrance doors to the Church were repaired, and the worn felt and studs replaced. A. Leach investigated whether the steeple could be straightened or should be removed as it was again in need of attention. Later, the Church and Manse were connected to sewerage after the Ladies' Guild transferred funds raised towards a new carpet in the Church to a Sewerage Fund instead.<sup>77</sup>

In 1971, after some years of discussion, a formal proposal for the formation of the Uniting Church in Australia through the union of the Presbyterian, Methodist and Congregational churches was considered by the individual congregations of each denomination to decide whether or not they would become part of it. At Katanning, after the matter was discussed at a special congregational meeting on 11 August, it was agreed that the Presbyterian and Methodist churches would join together to become the United Parish of Katanning & Districts in 1972. Following a trial period, during which services were alternated between the churches, the Church Council decided to dispose of the Methodist Church, which was sold for \$21,000, and to retain and develop the former Presbyterian Church, which has been known as the Uniting Church since adoption of the national union in 1977.<sup>78</sup> Some items were transferred from the Methodist Church to *Uniting Church, Katanning* including the pulpit, altar and railings, and a Bible.<sup>79</sup>

On 10 June 1977, a new Certificate of Title was issued for portion of portion of Kojonup Location 255, being Lot 3, subject of Diagram 51923, showing lot numbers C80 and C81 crossed out and also the previous boundary between the two lots. Lot 3 continued to be registered in the name of the Commissioners of the Presbyterian Church in Western Australia until 30 June 1980, when it was registered in the name of the Uniting Church in Australia Property Trust (WA).<sup>80</sup>

The above sum of \$21,000, with the proceeds from the sale of surplus furniture (\$3,000) and the Manse (\$17,000), was invested, later enabling renovation of the old hall; and building of a new hall in 1978-80, at a cost of \$42,000.

The willingness of contractor Alan Julian to accept voluntary labour on the project by members of the Church enabled it to be built within budget, and it was completed free of debt. On 6 December 1980, Graham Wilson dedicated the new hall, and W.R. (Roy) Filmer, Chairman of the Parish Council, unveiled the commemorative plaque.<sup>81</sup> Subsequent to completion of this hall, the altar and pulpit were re-located to the opposite end of the Church, with entry now being via the new hall. The former kitchen was converted to a crying room.<sup>82</sup>

In March 1982, a photograph shows *Uniting Church, Katanning* with the cross still at the apex of the spire.<sup>83</sup> In c.1988, a photograph shows the Church and the new hall, where a brick wall bears the emblem of the Uniting Church in Australia and notice of the Sunday Services, and Charles Mitchell's cross is mounted above.<sup>84</sup> Memorial furniture in the Church included the aforesaid leadlight window; a

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77 *ibid.*, p. 129 and p. 133.

78 *ibid.*, p. 70 and p. 130.

79 Roy Filmer and Mavis Hartley, conversation with Robin Chinnery, 22 March 2006. Note: The inscription records that the Bible was presented by Arthur Anderson Stevens, in memory of his mother, on 13 May 1928. (Robin Chinnery, site visit, 22 March 2006.)

80 Certificates of Title Vol. 348 Fol. 120, Vol. 625 Fol. 144 and Vol. 1470 Fol. 072.

81 Thomas, Zillah *op. cit.*, p. 137; and commemorative plaque, Robin Chinnery, site visit, 22 March 2006.

82 Roy Filmer *op. cit.*

83 Photograph by Frank Sharr, HCWA Place No. 1358.

84 Photograph in Thomas, Zillah *op. cit.*, p. 136.

christening font in memory of Joseph Robertson; lectern in memory of Miss H. Blundy; a chair in memory of Colin Fraser; a marble tablet in memory of Mrs Selina Morkham and a plaque in memory of W.E. Richmond (both mounted on the wall); a small table in memory of Rev. Land and a communion table in memory of Mrs Mary Hough; pews in memory of Mr and Mrs Blundy, and Mr and Mrs Walter Longmire; and a 'Great War' Honour Roll.<sup>85</sup> These items remain in the Church in 2006, except the Honour Roll, whose whereabouts is not known.<sup>86</sup>

In 1994, well-known glass artisan Tim Newbold designed and made a new memorial window depicting the sowing of seed for *Uniting Church, Katanning* at a cost of \$3,510, dedicated 'To the Glory of God and to honour all the ladies of the Presbyterian, Methodist and Uniting Guilds who through the Years sowed the seeds of love kindness and morality.'<sup>87</sup>

In 1996, the place was included in the Municipal Heritage Inventory for the Shire of Katanning, in the High Level. The Uniting Church Inventory recommended the place for Entry in the Register of Heritage Places.<sup>88</sup>

In c. 2000-01, Ken Noll made a pair of new timber doors to the tower entrance. The timber candlesticks at the altar (in 2006) were also his work.<sup>89</sup> The date at which the original studded doors were relocated from the tower entrance to their present (2006) location is uncertain.<sup>90</sup>

In c. 2000-01, Rev. John Taylor retired from *Uniting Church, Katanning*, and with some members of the congregation established the Wesleyan Methodist Church at Katanning, which depleted the numbers attending the *Uniting Church*.<sup>91</sup>

In 2004, events and activities organised by the Katanning Historical Society to celebrate the Year of the Built Environment included a successful event featuring the life and works of Alexander Thomson.<sup>92</sup>

In 2006, *Uniting Church, Katanning* continues in use for its intended purpose, with an average attendance at services of 16 to 20 people. There is no incumbent minister.<sup>93</sup>

### 13.2 PHYSICAL EVIDENCE

*Uniting Church, Katanning* comprises a brick church with a corrugated iron roof designed in the Federation Gothic style,<sup>94</sup> which was completed in 1906. A jarrah timber weatherboard extension was added to the rear in 1920, comprising a Vestry and Schoolroom at that period, and a hall clad in fibre cement sheeting was added to the earlier extension in 1956. A large red brick hall with a kitchen, store and patio was added to the east corner in 1980.

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85 *ibid*, p. 137. Note: Mrs. Morkham (d. 1913) was wife of Rev. P. C. Morkham, and Mary Hough wife of Rev. J. Hough. (Plaques, site visit, Robin Chinnery, 22 March 2006.)

86 Roy Filmer and Mavis Hartley, with Robin Chinnery, site visit, 22 March 2006.

87 Ivan McDougall, conversation with Robin Chinnery, site visit, 22 March 2006; and telephone conversation, 22 March 2006.

88 Backlog Review Form Place No. 1358.

89 Roy Filmer *op. cit.*

90 *ibid*; and Mavis Hartley *op. cit.*

91 *ibid*.

92 *Great Southern Heritage* Issue 12, Heritage Council of Western Australia Publication, March 2005, p. 3.

93 Mavis Hartley, *op. cit.*

94 Apperly, Richard, Irving, Robert, Reynolds, Peter *A Pictorial Guide to Identifying Australian Architecture: Styles and Terms from 1788 to the Present* Angus & Robertson, North Ryde, 1989.

Katanning is a small town with a population of approximately 3000 people, located approximately 220 kilometres south-east of Perth. The town has a significant number of intact and functioning buildings with heritage significance, which date from the late nineteenth and early twentieth centuries. *Uniting Church, Katanning* is located approximately 200 metres from the town centre, facing the railway line at Lot 3 Taylor Street on the corner of Arbour Street, with Richardson Street returning up the north-east side of the Lot.

The church is sited on 2029m<sup>2</sup> on Lot 3, Taylor Street. The adjacent lot to the south-east, Lot 82 (997m<sup>2</sup>) is also part of the church land. The alignment of Arbour Street cuts across the south-east portion of Lot 82.

*Uniting Church, Katanning* is located in a precinct of significant buildings, with St. Andrew's Anglican Church and Hall on the opposite side of the railway line, and Katanning Historical Museum opposite on Arbour Street.

*Uniting Church, Katanning* is constructed of red face brick with cream lime mortar and has a steeply pitched corrugated iron roof. The building is set on a shallow plinth. The front (south-west) façade, which faces Taylor Street, consists of a steeply pitched parapet gable wall containing a large lead lighted Gothic window and an adjacent two storey square crenellated bell tower with a zinc-clad spire. The window is over 4m tall and is divided by concrete tracery into three lancet windows with a quatrefoil in the apex of the arch and flanking trefoils over the outer lancets. A quoined stucco casing surrounds the window and a stringline springing from a foliate ornament surmounts the arch. A small gothic arched vent with timber louvers is located over the window at the apex of the gable.

The tower is in the same plane as the gable but is visually separated by a downpipe and header. There is a narrow gothic arched window at the ground floor level of the tower, and a large timber louvred vent at the first floor level. Window and vent casements and the crenellations are moulded in stucco, as are the projecting stuccoed string lines at sill level. The zinc on the spire is laid in a fish scale pattern and a cross on top of a sphere is mounted on the pinnacle.

The north-west façade of the church has three lancet windows with plain casings. The gothic arches over are constructed of three rows of half bricks in soldier coursing. The sills are stuccoed. Three brick buttresses with stucco cappings are located between the windows and at the original rear wall, corresponding to internal roof trusses. The eaves are flush with a stuccoed band below and a series of vents are mounted in this band.

A painted weatherboard extension behind the church, added 1920, is set back slightly from the main plane of the church. A brick chimney and fireplace located centrally in the weatherboards project forward from the wall. A hall constructed of weatherboard and cement sheeting was added to the extension in the same plane in 1956. The roof of these additions is set below that of the church and at a slightly lower pitch. It is possible that the 1920 addition had a skillion, which may be extant below the present roof. The roof is hipped at the rear with a Dutch gable at the ridge. A toilet wing projects forward from the 1956 hall in a skillion form.

On the south-east façade, the tower projects forward from the main body of the church. The double entrance doors to the church are located at the foot of the tower. These doors are constructed of timber boards and have large strapped external hinges. A large gothic arch over the door has a plain stuccoed infill panel. A large vent similar to that of the front façade at first floor level over the door is also repeated on the north-east façade of the tower.

The façade otherwise mirrors that of the north-west façade. The 1906 and 1956 additions are largely obscured by the red face brick additions of 1980: a glazed patio with a shallow pitched roof is located next to the church. A short square tower behind the patio projects forward, and the large expanse of the plain red brick wall of the hall is broken into bays by a series of projecting pilasters as it extends towards the rear boundary.

The rear façade consists of the red brick parapet wall of the 1980 hall and the rear of the 1956 hall. The gable end of the church roof and the tower are visible.

The internal layout of the building consists of an entrance, at the ground floor of the tower, which leads into the church. This leads into the nave of the church. A door at the rear of the nave leads into a lobby with a small room (crying room) to the left. Behind the lobby and crying room is the 1956 timber framed hall, with male and female toilets leading off the north-west wall. A door on the south-east wall of the lobby leads to an enclosed patio area, which is part of the 1980 addition. A kitchen lies behind (north-east of) the patio and a large hall beyond the kitchen.

### **Entrance**

The entrance is a small space, approximately 2.5m square with a high ceiling. The double timber boarded entrance doors are located on the south-east wall and a single door into the nave on the north-west wall is set within a panel of timber boarding. Natural light comes from a lancet window on the south-west wall.

### **Nave**

The nave is a medium sized room, 7m wide by 13m long. The floor is carpeted on timber. The lower portion of the rear (north-east) wall has been removed although the upper part, the gable, remains. A flat ceiling section (added in 1920) extends the nave by approximately 2m. An aluminium sliding window in the present rear wall opens into a 'crying room'.

The altar is located at the south-west end of the nave, in front of the large gothic arched window with its lancet and quatrefoil tracery and coloured leadlight. The sanctuary is raised up from the floor of the nave and separated by gothic timber altar rails. The original altar position was at the north-east end of the nave.

The walls are plastered brickwork, and are over four metres high. The ceiling is raking at a steep pitch and is lined with varnished pine boarding, which is supported on timber purlins. Two trusses supported on corbels divide the ceiling into three equal bays. A series of cast iron vents runs down the walls just below plate height.

Three tall narrow gothic arched windows are spaced symmetrically between the trusses on the north-west side wall. On the south-east wall, the entrance door and panelling are located in the bay next to the altar, with a gothic arched window in the other two bays. Original lead light windows are coloured in soft pastel hues of pink, green, gold and blue, and are set in simple diamond and lattice patterns. The introduced Barkley window and the Newbold window are more pictorial, with richer and deeper colours to the glass. Some of this richer colouring is found in the quatrefoil and trefoils of the traceried window.

Most of the furniture in the nave is original and includes pews, lecterns, font, chairs, hymn board and numbers, and plant stands. The altar, altar rails, bible and pulpit were relocated from the Methodist Church.

### **Lobby and Crying Room**

At the rear of the nave, the 1906 doors re-located from the tower entrance, lead into a lobby. A 'crying room' has been partitioned off to the left. These two spaces are part of the 1920 addition. A single door in the rear wall of the lobby leads into the 1956 hall. A double door in the south-east wall of the lobby leads into a large glazed patio area.

### **1956 Hall**

The 1956 hall (7m x 9m) is set down approximately 300 mm from the floor of the church. The floor is timber and the flat ceiling is approximately 4m high. Two doors on the north-west wall lead into the male and female toilets. An arch at the far end of the north-east wall leads into the 1980 hall, and a door at the opposite end of the wall leads into the kitchen. The 1956 and 1980 halls are two separate structures, linked by short passageways.

### **Toilets**

The male and female toilets attached to the 1956 hall are timber framed and lined with flat painted boarding.

### **Enclosed Patio, Kitchen and 1980 Hall**

These areas were added to the building in 1980 and are all generous spaces. The patio floor is paved with brick and slopes down from the church floor to the level of the halls. Walls are red face brick. A series of aluminium sliding windows set between face brick piers line the two external walls, with a glazed double entrance door on the south-east wall. The flat ceiling is lined with decorated tiles.

The kitchen is lined with cement sheeting with battened joints. The floor is vinyl sheeting and the ceiling is flat and flush. Cabinetwork lines the two long walls, and there is an internal door at either end of the room.

The hall is a large space with jarrah floorboards, face brick walls, high-level aluminium sliding windows. A series of large pine laminated beams span the room and support a number of timber purlins. The varnished particleboard ceiling sits on top of the purlins. The kitchen in the east corner and a store in the south corner are partitioned off with vertical pine boarding.

### **Appearance and condition of the building to date.**

The church is generally in good condition and appears well maintained. Some damp at the rear of the nave, where the original rear wall has been removed, requires attention. Minor cracking at the heads of the tall gothic windows and damp at the sills also require some maintenance.

The halls are also in good condition.

## **13.3 COMPARATIVE INFORMATION**

The Register of Heritage Places includes a number of buildings built as Presbyterian churches in the period 1890-1915, including *Scots Uniting Church* (P00078), at Albany, in the Victorian Academic Gothic design style, which was built of stone in 1892. Those in the Federation Gothic design style are as follows. *Scots Presbyterian Church* (1890) (P01009), Fremantle, of limestone and brick



construction with a terra cotta shingle pattern tiled roof, has a 'dominant tower', with 'a tall octagonal steeple.'<sup>95</sup> *St. Aidan's Uniting Church* (1903) (P00489), Claremont, was built of limestone with an iron roof. *St. Andrew's Church* (1906) (P02099), the principal Presbyterian Church in Perth, was built of brick and timber with a slate roof. *St. Columba's Church* (1909) (P01927), Peppermint Grove, built of limestone with a slate roof, has 'a landmark tower with crenellations', whose design included a spire, which was not realised.<sup>96</sup>

In 1903, architect F.W. Burwell and Howard Evans had designed St. Peter's Church of England (demolished), East Fremantle,<sup>97</sup> in the Federation Gothic design style, which Burwell also employed for *Uniting Church, Katanning*. St. Peter's was also of brick construction, but had no tower or spire/steeple. The Federation Gothic style was a popular design style employed for churches of various denominations in Western Australia in the late nineteenth and early twentieth centuries among them the four major churches built at Katanning between 1898 and 1906, a major period of development in the town and district. These included the town's oldest surviving church, *St. Andrew's Church and Hall* (1898) (P01329), constructed of red clay brick with contrasting concrete details,<sup>98</sup> and Katanning Baptist Church (1900) whose walls have been rendered. In 1905-06, when there was considerable building activity among the non-Conformist churches along the Great Southern, new Methodist churches were built at Tambellup and Katanning. The latter was a brick building (41 ft x 26.5 ft) with contrasting stucco details, 'of a substantial character and well furnished', with windows of 'coloured Cathedral glass', on 'a prominent and suitable site' in Taylor Street.<sup>99</sup> *Uniting Church, Katanning* (1906), was also of brick construction with an iron roof, but was distinguished in its design by the imposing tower with crenellations and its spire, a rarely combined feature in Western Australian churches. *Christ Church and Rectory, Claremont* (P00491), at Claremont, one of the most well known parish churches in Western Australia in the Federation Gothic design style, has a higher tower, which includes a belfry above the tower room, built as part of the 1938 additions, after it was decided to omit the spire shown in the initial proposal for the additions.<sup>100</sup> While a small number of churches listed on the HCWA database are noted as having a spire, these are often small elements and they are not set upon a substantial tower. Whilst some churches with towers were intended to include a steeple or spire, such were seldom realised in this State.

In conclusion, Uniting Church, Katanning, is rare example in Western Australia of a Federation Gothic design style church with a landmark tower and a spire.

<sup>95</sup> HCWA Place No. 1009, Register Document, and Assessment Document p. 8.

<sup>96</sup> HCWA Place No. 1927, Register Document, and Assessment Document p. 10; and Marchant-James, Ruth *Heritage of Pines: A History of the Town of Cottesloe, Western Australia* Cottesloe Council, Cottesloe, 1977, p. 57.

<sup>97</sup> *West Australian Church News* 18 July 1903, pp. 299-300.

<sup>98</sup> HCWA Place No. 1329, Register Document. Note: Katanning's first church was the timber construction St. Patrick's Roman Catholic Church (1893; demolished). In 1923, the new St. Patrick's Roman Catholic Church was built to the design of architect M. F. Cavanagh. In 1962, Stan Costello designed and built the Sanctuary and Sacristy. (Maher, R. N. D. M., Sister M. Sebastian *Alive in the Spirit 1913-1981: South-West Saga with the Sisters of Our Lady of the Missions Sisters of Our Lady of the Missions*, Fremantle, June 1981, p. p. 53; and *Jubilee of the Sisters of Our Lady of the Missions and St. Patrick's School 1926-1976* Vanguard Press, Perth, 1976, p. 12.

<sup>99</sup> *Great Southern Herald* 14 October and 16 December 1905, p. 3. Note: The Methodist Church at Tambellup was built in the same period. (ibid.)

<sup>100</sup> Considine and Griffiths Architects Pty Ltd with Robin Chinnery Historian, 'Christ Church and Rectory, Claremont' Conservation Plan, March 2005, p. 68.

#### **13.4 KEY REFERENCES**

Thomas, Zillah *To the Glory of God: A history of the Katanning Methodist and Presbyterian Churches* Zillah Thomas, Albany, 1988

#### **13.5 FURTHER RESEARCH**

No plans for the place have been located in the course of research for the assessment, and current members of the church were unaware of the whereabouts of any plans and/or record books that might reveal further details of the additions. The Shire was unable to provide any plans or details of building license applications relating to the place.

The roof sheeting to the church appears to have been recently replaced. The date of this work has yet to be ascertained.