REGISTER OF HERITAGE PLACES
DRAFT – *Register Entry*

1. **DATA BASE No.** 02164

2. **NAME** *East Perth Cemeteries* (1831)

    FORMER NAMES East Perth Cemetery, East Perth Cemetery & St Bartholomew's Church

3. **LOCATION** Cnr Plain and Bronte Streets, 2 Bronte Street and 200 Wickham Street, East Perth

4. **DESCRIPTION OF PLACE INCLUDED IN THIS ENTRY**

    Lot 767 on Deposited Plan 163183 being Reserve 34768 and the whole of the land contained in Crown Land Title Volume 3062 Folio 575

    Lot 1091 on Deposited Plan 193327 being Reserve 21054 and the whole of the land contained in Crown Land Title Volume 3109 Folio 919

    Lot 1093 on Diagram 90897 being Reserve 45144 and the whole of the land contained in Crown Land Title Volume 3069 Folio 111

    Lot 1090 on Deposited Plan 193327 being Reserve 25631 and the whole of the land contained in Crown Land Title Volume 3109 Folio 918

5. **LOCAL GOVERNMENT AREA** City of Perth

6. **OWNER AT REGISTRATION**

    State of Western Australia (Responsible Agency: Department of Planning, Lands and Heritage)

    As to Lots 767, 1091 and 1093 Management Order to the National Trust of Australia (WA)

    As to Lot 1090 Management Order to the City of Perth

7. **HERITAGE LISTINGS**

• Register of Heritage Places:	Interim	06/03/1992
• National Trust Classification:	Classified	06/08/1973
• Town Planning Scheme:	Yes	20/12/1992
• Municipal Inventory:	Adopted (Cat. 1)	13/03/2001
• Register of the National Estate:	Permanent	21/03/1978
• Aboriginal Sites Register	------------------	---------------

8. **ORDERS UNDER SECTION OF THE ACT**

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9. HERITAGE AGREEMENT

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10. STATEMENT OF SIGNIFICANCE

East Perth Cemeteries, a group of colonial cemeteries divided into denominational sections, a brick and shingle church in the Victorian Gothic style (1871; 1976), a Belfry (1889; 1995), and some original plantings of mature trees dating from the 1890s, has cultural heritage significance for the following reasons:

> the place is rare as a group of intact colonial cemeteries located within the central business district of an Australian capital city;

> the place has important associations with early colonial settlers from the 1830s to the 1890s, including government administrators, well-known families, religious leaders and other prominent people involved in the development of colonial Perth;

> the place contains a wide range of memorials, which reflect the traditions, and trends of different religious denominations until the late nineteenth century, including particularly fine examples that demonstrate the skill, artistry and craftsmanship of their time;

> the place has the potential to yield information, through archaeological investigation, relating to the population of the State, such as life expectancy, family size, religious affiliation, ethnicity, and genealogy;

> St Bartholomew's Church is the only example of a mortuary chapel constructed in Western Australia, which was later converted for use as a parish church;

> the place contributes to the community's sense of place as a tangible reminder of the contribution of early settlers to the development of Perth; and,

> the place has landmark quality on a hill top site, and its dry, 'rural style' landscape setting offers an experience of isolation and tranquillity that is unique in an area now surrounded by urban development.

Areas, elements and features of little significance include; the cyclone mesh fencing, pillars and gates; Golden Pencil Pines (planted c.1999), and the polished timber chair and prayer desk (both originally from St Georges' Cathedral). The 'entry feature' park on Reserve 25631 is considered intrusive. New plaques including those associated with graves and other non-cemetery memorials, while still part of the practise of memorialisation are of little significance as they are from a much later time period.

REGISTER OF HERITAGE PLACES

DRAFT – *Assessment Documentation*

11. ASSESSMENT OF CULTURAL HERITAGE SIGNIFICANCE

Cultural heritage significance means aesthetic, historic, scientific, social or spiritual value for individuals or groups within Western Australia.

In determining cultural heritage significance, the Heritage Council has had regard to the factors in the *Heritage Act 2018* and the indicators adopted on 14 June 2019.

PRINCIPAL AUSTRALIAN HISTORIC THEME(S)

- 4.1   Planning urban settlement
- 8.6.3   Maintaining religious traditions and ceremonies
- 8.6.4   Making places of worship
- 9.7   Dying
- 9.7.2   Mourning the dead
- 9.7.3   Remembering the dead

HERITAGE COUNCIL OF WESTERN AUSTRALIA THEME(S)

- 107   Settlements
- 406   Religion
- 602   Early settlers

11(a)   Importance in demonstrating the evolution or pattern of Western Australia's history

East Perth Cemeteries has important associations with early colonial settlers from the 1830s to the 1890s, including government administrators, well-known families, religious leaders and other prominent people involved in the development of colonial Perth and the State.

St Bartholomew's Church contains a stained-glass window which is an early example of the work by the stained-glass studio E.G. Gowers and A.S. Brown. The studio typically chose deep, rich colours of antique English glass which have then been finely painted to assist in telling the three biblical stories depicted in the window. The edges and bottom of the window carry artistic designs that were intended to acknowledge Nyungar heritage.

East Perth Cemeteries is the oldest cemetery in Western Australia not associated with a church and its location on the outskirts of what was then the edge of town, reflect the changes in land use for burial grounds.

East Perth Cemeteries as an inter-denominational cemetery demonstrates the changing face of the colony of Perth from a predominantly English settlement to include people from a variety of religious and ethnic backgrounds.

11(b)   Importance in demonstrating rare, uncommon or endangered aspects of Western Australia's heritage

East Perth Cemeteries is rare as a group of intact colonial cemeteries located within the central business district of an Australian capital city.

East Perth Cemeteries is the oldest cemetery in Western Australia not associated with a church.

The dry, 'rural style' landscape setting of *East Perth Cemeteries* with its absence of manicured planting, exhibits rare landscape qualities for a public space within the City of Perth.

St Bartholomew's Church is the only example of a mortuary chapel constructed in Western Australia, which was later converted for use as a parish church.

11(c)   Potential to yield information that will contribute to an understanding of Western Australia's history;

East Perth Cemeteries has the potential to yield information, through archaeological investigation, relating to the population of the State, such as life expectancy, family size, religious affiliation, ethnicity, and genealogy, as well as the craftsmanship of the time.

11(d)   Its importance in demonstrating the characteristics of a broader class of places;

St Bartholomew's Church is a good representative example of a small church in the Victorian Gothic style.

East Perth Cemeteries is representative of a burial ground located on the outskirts of what was then the edge of town that does not have the traditional association of church and graveyard.

The dry, 'rural style' landscape setting of *East Perth Cemeteries* with its absence of manicured plantings is representative of the harsher landscape of the colonial era, as opposed to the verdant manicured cemeteries common today.

The layout of *East Perth Cemeteries* in a grid format is representative of nineteenth century cemetery design, and the headstones and grave surrounds are representative of the design styles used during that period.

11(e)   Any strong or special meaning it may have for any group or community because of social, cultural or spiritual associations;

East Perth Cemeteries is highly valued by both individuals and community groups as a source of important genealogical information.

East Perth Cemeteries is highly valued by the community as demonstrated by its inclusion on the City of Perth Municipal Inventory and the Register of the National Estate, and its classification by the National Trust. It has been recognised as significant since the 1970s.

East Perth Cemeteries contributes to the community's sense of place as a tangible reminder of the social history of Perth. The variety of monuments at the place are reminders of people's lives, and of their contribution to the development of Perth and the State.

11(f)[1]   **Its importance in exhibiting particular aesthetic characteristics valued by any group or community;**

East Perth Cemeteries contains a wide range of memorials, which reflect the traditions, and trends of different religious denominations until the late nineteenth century, including particularly fine examples that demonstrate the skill, artistry and craftsmanship of their time.

East Perth Cemeteries has landmark quality on a hill top site, and its simple landscape setting offers an experience of isolation and tranquillity in an area now surrounded by urban development.

11(g)   **Any special association it may have with the life or work of a person, group or organisation of importance in Western Australia's history;**

East Perth Cemeteries is associated with a number of people who were involved with the administration and development of the Colony of Perth, including: Governor Lt. Andrew Clark, Colonial Secretary Peter Broun, Attorney General George Stone, and Bishop Parry.

11(h)   **Its importance in demonstrating a high degree of creative or technical achievement;**

East Perth Cemeteries demonstrates changes in cemetery layout and headstone design as well as changes in burial practices from the 1830s to the 1890s*.*

12.   DEGREE OF SIGNIFICANCE

12. 1   CONDITION

*East Perth Cemeteri*es is generally in good condition, having been well maintained since the 1990s. Several of the memorials have undergone repairs, however, some

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[1]   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.

of the headstones and grave surrounds are in poor condition and are in need of repair. St Bartholomew's Church has been well maintained since 1976 and is in good condition.

Some of the plantings are in poor condition due to their age and/or disease.

12. 2   INTEGRITY

This section explains the extent to which the fabric is in its original state.

East Perth Cemeteries has a high degree of integrity, as although new burials are not permitted, the original intention of the place as a cemetery remains evident. Despite the additions of new paths and plantings in 1954, the Cemeteries contain many original plantings that with the unirrigated rough-mown grass form a landscape similar to that, which existed during the colonial period.

St Bartholomew's Church maintains a high degree of integrity, as although the place is no longer used as a local parish church, it continues to be used for weddings, baptisms and commemorative services.

12. 3   AUTHENTICITY

This section explains the extent to which the original intention is evident, and the compatibility of current use.

East Perth Cemeteries has retained a high degree of authenticity. The original layout of the Cemeteries has remained intact, although fences that once defined the various denominational sections are no longer extant. Although several memorials have undergone repairs, any original fabric has not been replaced, and the addition of a few new memorials in recent times has not diminished the authenticity of the place. The landscape setting of the place has a moderate degree of authenticity due to changes in landscape features in recent times, such as new plantings, fences, and changes to the pathways. However, some of the original plantings remain and the rough mown grass is characteristic of the *East Perth Cemeteries* in the nineteenth century.

The additions in 1900 to St Bartholomew's Church have not altered the original fabric of the 1871 building, and although the shingles on the roof were replaced in 1975, and the interior finishes are not original, the place retains a high degree of authenticity. The Belfry has low authenticity due the replacement of the original bell in 1979, and the reconstruction of the Belfry in 1994.

13.   SUPPORTING EVIDENCE

The documentation for this place is based on the evidence in 'Conservation Plan: East Perth Cemeteries', prepared by Fiona Bush, Philip Palmer & Ronald Bodycoat for the National Trust of Australia (WA) in January 2005 with amendments and/or additional research by officers and the Heritage Council's Register Committee

13. 1   DOCUMENTARY EVIDENCE

For a full discussion of the documentary evidence refer to 'Conservation Plan: East Perth Cemeteries', prepared by Fiona Bush, Philip Palmer & Ronald Bodycoat for the National Trust of Australia (WA) in January 2005. A summary of the information in this document is provided below, with some additional research by DPLH officers.

East Perth Cemeteries includes a group of colonial cemeteries divided into denominational sections, a brick and shingle church in the Victorian Gothic style (1848, 1871), a Belfry (1889; 1995), and some original plantings of mature trees dating from the 1890s.

Prior to the nineteenth century, burial practice in Britain often occurred in cemeteries associated with churches. However, by the mid-1820s, many burial grounds were established separate to churches, on the outskirts of towns, owing to great urban expansion in Europe and the shift in cultural attitudes toward public health. This cultural change also involved the development of 'gardenesque' (as opposed to picturesque) cemeteries, as influenced by John Claudius Loudon and notable cemeteries including Pere Lachaise cemetery (France), Kensal Green Cemetery (London), and Highgate Cemetery (London). Loudon's concept of geometric style, straight walks, and planting of trees prevailed for many cemeteries established around London in the 1830s.[2] The concept of cemeteries used for passive recreation continues to the current day.

The establishment of burial grounds in the Swan River Colony was one of the first tasks for surveyors. On 26 November 1829 the first area, Section M, of East Perth Cemetery had been marked for burials and the site called 'Cemetery Hill'. On 30 January 1830, Private John Mitchell was the first recorded person buried in the cemetery.[3]

On 13 February 1830 a government notice was published that set out to ensure burial grounds were located on the urban fringes and that all burials should occur within the area set aside for this purpose to avoid random burials that could have unsavoury consequences in such a warm climate. [4]

There was no effective management of cemeteries in the first few years of the colony. However, in June 1838, Governor James Stirling appointed eight trustees

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[2]   Loudon, J. C. Gardener's Magazine 1843, vol. 19, p. 101, quoted in Lasdun, Susan The English Park: Royal, Private, Public (Andre Deutsch, London, 1991) pp. 185-186.

[3]   East Perth Cemeteries Burial Register Online (electronic resource), Colonial Secretary's Records, 26 November 1829 and also 24 December 1829 as cited in as cited in Bush, F., Bodycoat, R., and Palmer, P. 'Conservation Plan- East Perth Cemeteries, January 2005, commissioned by the National Trust WA, p. 11

[4]   Oldham, R. 'The Old East Perth Cemetery, 1829-1988', in Early Days Vol. 9 Pt 6, 1988, p. 89 as cited in Bush, F., Bodycoat, R., and Palmer, P., , p. 11

to manage Church of England properties, including burial sites. On 5 April 1842, Perth Town Lot R1 was vested in the trustees to be used as a burial ground.[5]

Although by this time in the State there were formal cemeteries established in Albany, Bunbury, Busselton, Fremantle, Guildford, Perth, Rockingham, and York, it wasn't until 27 August 1847 that legislation was proclaimed to enforce the regulations previously set out to manage appropriate burials at cemeteries and instruct cemeteries be established as public reserves.[6]

By 1848, the cemetery began opening to other denominations. In November 1848, Perth Town Lots T41 and T42 (north of R1) were opened to the Roman Catholic community and in 1854 lots T39 and T40 (west of R1) were opened to the Congregational and Wesleyan community. By 1867, the Jewish portion, E72, opened to the north-west and then in 1876, T43 and T44 were opened to expand the Roman Catholic portion to the north.[7]

By 1871 a brick and shingled mortuary chapel designed by colonial Superintendent of Works Richard Roach Jewell, named after Saint Bartholomew, was constructed in the Church of England portion. On 16 February 1871, St Bartholomew's Mortuary Chapel was consecrated by Bishop of Perth, Matthew Hale.[8]

From the 1880s, the discovery of gold in the Murchison and Eastern Goldfields resulted in unprecedented expansion of the economy and population in the State. Between 1884 and 1894, East Perth's population expanded from 600 to 6000 people. [9]

The East Perth area was popular with many affluent families establishing themselves along Adelaide Terrace. People in the community felt that the site of the *East Perth Cemeteries* was an early planning blunder, believing that it should have been set aside as a public park due to its height and surrounding slopes. This was compounded by the place being subject to neglect and vandalism, despite still being in use.[10]

Throughout the 1880s, other denominational cemeteries opened to cater for the evolving population. The Presbyterian community were granted Lot E70 and E71, in 1882 the Congregational community were allocated Lot T28 and the Wesleyan community Lot T28.5, and then 1888 the Chinese community were given Lot E69.[11]

This expansion was indicative of increasing population diversity in the State, resulting in the re-dedication of St Bartholomew's Chapel to a parish church (called

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5   Nelson, R. 'East Perth Cemetery Burial Register Online, Government Gazette, 26 April 1842 as cited in Bush, F., Bodycoat, R., and Palmer, P., p. 11

6   'Cemeteries'. Act I, Victoria No. I, 15 June 1838 retrieved from www.legislation.wa.gov.au

7   Richards, O. 'East Perth Cemetery Conservation Study', prepared for the East Perth Project, 1991, p. 7 as cited in Bush, F., Bodycoat, R., and Palmer, P., p. 15

8   Collins, A. 'St Bartholomew's Church', unpublished report, October 1994, p.1 as cited in Bush, F., Bodycoat, R., and Palmer, P., p. 15

9   Seddon, G. & Ravine, D. 'A City and its Setting', Fremantle Arts Centre Press, Fremantle, p 264 as cited in Bush, F., Bodycoat, R., and Palmer, P. 'Conservation Plan- East Perth Cemeteries, January 2005, commissioned by the National Trust WA, p. 16

10   The West Australian, 16 August 1884, p. 2 as cited in Bush, F., Bodycoat, R., and Palmer, P. 'Conservation Plan- East Perth Cemeteries, January 2005, commissioned by the National Trust WA, p. 15

11   Richards, O., p. 6 as cited in Bush, F., Bodycoat, R., and Palmer, P., p. 15

St. Bartholomew's) by Frederick Goldsmith, Dean of St George's Cathedral on 19 August 1888.[12]

Despite the original cemetery having been established on 'gadenesque' principles, there was minimal planting within the grounds in the early nineteenth century. Mature extant trees along Bronte Street and Trafalgar Road, as well as the former Horatio and Wickham Streets, were likely planted by Perth City Council from the 1880s and 1890s. These tree species include Pencil Pines ((*Cupressus sempervirens var stricta*)) although some have succumbed to disease and are no longer extant), Peppermint (*Agonis flexuosa*), Flooded Gum (*Eucalyptus rudis*), Sugar Gums (*Eucalyptus cladocalyx*), Weeping Willow (*Salix babylonic*) and Cape Lilac (*Melia azedarach*).[13]

By 1889, a Belfry had been constructed and bell hung near the entrance to St. Bartholomew's.[14]

Throughout the 1890s, community concern continued regarding the cemeteries' unsightliness. This was a catalyst for the establishment of a 260 hectare cemetery near Claremont. In 1897, this cemetery, called Karakatta (P612 Karrakatta Cemetery) was legislated with burials starting in April 1899.[15]

On 12 July 1899, *East Perth Cemeteries* was designated as a disused burial ground. Burials were originally permitted until 1916, but this was revised to 1924. It is estimated that 10,000 people were buried at *East Perth Cemeteries,* however, only approximately 800 headstones and/or memorials remain identifiable.[16]

Despite the decline of the cemeteries, the continued expansion of the population in the area meant record attendance at St. Bartholomew's Church. On 23 March 1900, Bishop C.O.L Riley consecrated further additions to the church to cater for the larger numbers, which included extension and construction of a porch to the nave to the south, additions to the sanctuary, and a vestry added to the north-east.[17]

In 1903, the Church of England sold Perth Town Lot T72 (Waterloo Cres & Bronte Street). This portion of the cemetery had not been used for burials and by 1910 it had been subdivided and sold as residential allotments. The funds from this sale allowed the construction of a church hall and rectory on land to the north of St. Bartholomew's, outside the cemetery.[18]

By 1908, the condition of the site had not improved with many memorials lying abandoned and vandalised. Two concerned residents, Ethel Burt and Clara Clement, took it upon themselves to rally for public funding and encourage descendants to repair and maintain their family memorials. The public funding also

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12   Collins, A., p.1 as cited in Bush, F., Bodycoat, R., and Palmer, P., p. 15

13   State Gardens Board, East Perth Cemetery, General File No 431/42, p. 78 (BL 1068) as cited in Bush, F., Bodycoat, R., and Palmer, P., p. 40

14   Collins, A., p.1 as cited in Bush, F., Bodycoat, R., and Palmer, P, p. 12

15   Oldham, R. ', pp. 91-92 as cited in as cited in Bush, F., Bodycoat, R., and Palmer, P., p. 16

16   'Stories and People, Unmarked Graves', transcript from Royal Western Australian Historical Society's Annual Pioneer Memorial Service, 28 May 2006, https://www.eastperthcemeteries.com.au/explore/stories-and-people/93-unmarked-graves.html

17   Collins, A. ', p.4 as cited in Bush, F., Bodycoat, R., and Palmer, P., p. 17

18   Perth Diocesan Trustees Reports 1900-1905 in Online Burial Register as cited in Bush, F., Bodycoat, R., and Palmer, P., p. 17

enabled the construction of a shell path between Bronte Street and St Bartholomew's Church.

In 1910, the shingle roof on St Bartholomew's Church was replaced with corrugated metal sheets. The Vestry Committee originally sought to fund these repairs, but, due to the large cost, they were unsuccessful; the repairs were funded by Mr W. F. Ford, a wealthy member of the church.[19]

On 19 November 1920, a grass fire swept through the cemetery, causing considerable damage to the timber fences, memorials, and trees.[20]

In 1932, the deterioration of the place was again a discussion point for the community. Additionally, with the introduction of the East Perth Cemeteries Act, control of the place was now with the State government. The site was designated an 'A' Class Reserve and vested in the State Gardens Board. A full-time caretaker was appointed and maintenance completed.[21]

By 1949, the St. Bartholomew's Parish ran into financial trouble and the attendance at St Bartholomew's Church was declining. The Committee discussed the closure of the church, but this was strongly opposed by the community. Despite this opposition, the church was disconnected from the power supply in November of the same year.[22]

In the 1950s the cemeteries and St Bartholomew's Church were substantially refurbished. Horatio and Wickham Streets, that once cut through the Church of England portion, were amalgamated into the reserve, fences removed, and the land comprising the Presbyterian, Jewish, and Chinese portions given to the Education Department. The headstones were relocated to the area formerly occupied by Horatio and Wickham Streets and the land was then used as a playing surface for the nearby *P2173 Perth Girl's School*. Repairs to St Bartholomew's Church included attempts to mitigate rising damp (by rendering walls), replacement of corrugated roofing and gutters.

In 1957, a memorial window installed to commemorate the 100th anniversary of Perth Church of England Diocese.[23] The window was designed and made by E. F. Gowers and A. S. Brown of Cottesloe depicted the life of early pioneers and the impact of colonial settlement on Aboriginal people. Gowers and Brown produced glass windows for many places across the State and interstate, including Perth, Albany, Broome, Geraldton, Leeman , Kalgoorlie.

In 1960, the Congregational cemetery (Lot T28) was declared a 'C' Class Reserve, vested with the National Parks Board, with the purpose 'public park'.[24]

In 1963, St Bartholomew's Church ceased operating as a parish church.

In the 1970's the deteriorated condition of St Bartholomew's Church sparked discussions of demolition. In 1975, despite some services still being held in the church, the Church of England Diocese relinquished the lease and gave it to the

19   Collins, A. ', p.4 as cited in Bush, F., Bodycoat, R., and Palmer, P., p. 17
20   'Fire in a Cemetery', Kalgoorlie Miner, 20 November 1920, p. 5. Retrieved from www.trove.nla.gov.au
21   Richardson, J. and Davies, D., East Perth Cemetery: Resting Place of Western Australian Pioneers, May 1986, vol.1, p.10 as cited in Bush, F., Bodycoat, R., and Palmer, P., p. 18
22   Collins, A., pp. 6-7 as cited in Bush, F., Bodycoat, R., and Palmer, P., p. 17
23   Collins, pp. 7-8 as cited in Bush, F., Bodycoat, R., and Palmer, P., p. 21
24   Online Burial Register in Bush, F., Bodycoat, R., and Palmer, P, p. 21

National Trust. In the same year, a total of $24,000 worth of grants, provided by the National Estates Grant program and Perth City Council, were awarded to complete further restoration. This included reparation of the memorial window and replacement of the bell in the Belfry, which had come from All Saint's Church in Belmont (which was stolen then replaced again in 1979). On 12 December 1976, Assistant Bishop of Perth Brian MacDonald, re-dedicated the church.[25]

In 1986, the former Department of Conservation and Land Management managed the cemeteries, and erected a cyclone barrier fence to halt vandalism and, for the first time in its history, closed the cemeteries off to the public.[26]

In 1994, the Heirrison Rotary Club reconstructed the Belfry.[27] On 27 September in the same year, the Chung Wah Society organised the erection of a memorial to commemorate Chinese people buried in the cemetery. No original Chinese headstones or memorials are extant.[28]

In 1995, the south-east portion of the Jewish cemetery was set aside as a memorial site and the headstones previously relocated to Wickham Street were restored and put in this area. In 1998, this land was vested in the National Trust as a reserve as an 'historic site'. On 25 March 2001, a restored Jewish cemetery officially opened,[29] which included landscaping and memorial plaques.[30]

In 1998, further works to St. Bartholomew's Church were completed, which included reinstating the timber shingles, a path on the western side installed, repainting of the interior, and stormwater upgrades.[31]

Two of the nine Golden Pencil Pines planted in 1999 to commemorate the link between East Perth Cemeteries and Karrakatta Cemetery have since died after being infected with the Cypress disease *Seridium cardinale*.

In 2019, *East Perth Cemeteries* is mostly vested in the National Trust; the public park in the south-west corner is vested to the City of Perth. Due to issues of vandalism, the place is only open on Sundays or by prior appointment; St Bartholomew's Church can be booked for weddings.

13. 2 PHYSICAL EVIDENCE

The physical evidence for this place is based on 'Conservation Plan: East Perth Cemeteries', prepared by Fiona Bush, Philip Palmer & Ronald Bodycoat for the National Trust of Australia (WA) in January 2005, with amendments and/or additions by officers and the Register Committee.

East Perth Cemeteries includes a group of colonial cemeteries divided into denominational sections, a brick and shingle church in the Victorian Gothic style

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25   The West Australian, 29 July, 18 November, and 13 December 1976 as cited in Bush, F., Bodycoat, R., and Palmer, P., p. 23

26   Richardson, J. and Davies, D., East Perth Cemetery: Resting Place of Western Australian Pioneers, May 1986, vol.1, p.1 as cited in Bush, F., Bodycoat, R., and Palmer, P., p. 28

27   Bush, F., Bodycoat, R., and Palmer, P., p. 26

28   Online Burial Register. Information supplied by Ronald Bodycoat, October 2004 as cited in Bush, F., Bodycoat, R., and Palmer, P., p. 26

29   Information from National Trust files as cited in Bush, F., Bodycoat, R., and Palmer, P, p. 28

30   Information obtained from National Trust files as cited in Bush, F., Bodycoat, R., and Palmer, P., p. 17

31   Information obtained from National Trust files and Ronald Bodycoat as cited in Bush, F., Bodycoat, R., and Palmer, P., p. 29

(1848, 1871), a Belfry (1889; 1995), and some plantings of mature trees dating from the 1890s.

The main cemetery is bounded by Wittenoom Street, Wittenoom Crescent, Plain Street and Bronte Street located in East Perth and is surrounded by medium density residential development and Gloucester Park Trotting Ground and Swan River to the east. The place is positioned on a hill that falls to Claisebrook Inlet to the north and Swan River toward the south.

The former Presbyterian cemetery site on the west side of Plain Street between Bronte and Wickham Streets is now a privately owned and is currently used as a car park. It does not form part of this assessment.

The northern portion of the former Jewish cemetery (on the west side of Plain Street north of Wickham Street), which contained no burials, has been developed and is currently occupied by residential premises. It does not form part of this assessment. The south-west portion is included in this assessment and has been developed into a public entrance feature, comprising a commemorative monument and seating areas, but this does not appear to be well used. Much of the site is enclosed by a cyclone link mesh fence.

Cemeteries

There are five original cemeteries within the main cyclone fence, comprising Church of England, Roman Catholic, Congregational, and Wesleyan, delineated by timber signs showing the particular denominations. The Presbyterian and Chinese cemetery headstones and/or memorials that are within the fence have been relocated from their original locations following modern development of the Presbyterian and Chinese cemeteries. Many original headstones, monuments, railings, and grave markers remain.

Prior archaeological investigation of the Church of England and Catholic cemeteries shows that many graves remain unmarked across the site. Any identified gravesite or memorial has been demarcated by a timber stake with respective number, which has been driven into the ground next to the relevant grave site. The extant headstones display many varieties of style and material, which demonstrate change over time. No known burials have occurred in the former Lot T28 (Congregational) or the north-east portion of former Lot T44 (Catholic), however, this is based purely on historical evidence and there is a small possibility for human remains to be located in these areas.

The Church of England cemetery comprises a higher density of extant memorials and headstones, especially surrounding St Bartholomew's Church. This is likely due to more prominent individuals being buried in this area and the use of more durable (valuable) materials; poorer people were more likely to have been marked by timber headstones/markers.

Headstones and memorials in the Roman Catholic, Congregational, and Wesleyan cemeteries are sparse compared to the Church of England. The perimeter of the Wesleyan cemetery includes Pines (*Pinus pinaster*) planted on the north side of former Wickham Street road reserve.

The former Chinese cemetery is commemorated by a modern memorial, located on the south side of the former Wickham Street road reserve, comprised of two precast concrete plinths on which a pagoda style marble column stands. A Chinese

inscription is located on the front of the column and a marble plaque on the plinth bears information about the memorial.

The Jewish cemetery (on the west side of Plain Street) includes modern memorials and some original (relocated) headstones. The site includes landscaped gardens, which lead to a central redbrick paved area that includes the Star of David delineated by different coloured bricks. There are nine surviving headstones, which have been arranged in a circle around a central brick and concrete monument. Directly north and south of this central monument are two brick and concrete monuments that include plaques listing the names of Jewish people buried in the cemetery.

Vegetation

The vegetation of the main cemetery site includes a variety of trees, shrubs, and grasses, planted over the life of the cemeteries to the current day that together demonstrate a dry 'rural' landscape. This quality contrasts with the surrounding design and manicured, verdant planting of public and private landscapes.

Unirrigated grasses, including wintergrass (*Poa annua*), oats (*Avena fatua*), kikuyu (*Pennisetum clandestinum*), and couch (*Cynodon dactylon*), cover the site; some irrigated and manicured grass exists close to St Bartholomew's Church.

Trees planted contemporary to the operational cemetery include Flooded Gums (*Eucalyptus rudis*) on the verge alignment of former Wickham and Horation Street road reserves, Peppermint (*Agonis flexuosa*) along former Wickham Street road reserve, Pencil Pines north of St Bartholomew's Church, Pine Trees in the north and west of the cemeteries, and Flooded Gums (*Eucalyptus rudis*) exist along Bronte Street and Trafalgar Road. Many of these trees are likely to have been planted c.1890s.

More recent tree plantings include a Red Flowering Gum (*Eucalyptus ficifolia*), planted in 1977 to commemorate Captain James Stirling's arrival, located in the north-west of the Wesleyan cemetery, Kurrajong Trees (*Brachychiton populneus*), and several permitter Spotted Gums (*Eucalyptus maculata*). Some Flooded Gum (*Eucalyptus rudis*), Pencil Pines (*Cupressus sempervirens*), and Peppermint (*Agonis flexuosa*) were planted in 1993 along the former Wickham and Horation Street road reserves.

Several plantings relating to the site's management by the State Gardens Board remain, including Hibiscus (*Hibiscus sp.*) in the north-west and Irish Strawberry Tree (*Arbutus unedo*) in the south-east.

The Jewish portion includes some modern plantings of Peppermint (*Agonis flexuosa*) and *Robinia sp.*

St. Bartholomew's Church

Below is an extract from *'Conservation Plan- East Perth Cemeteries'*, p. 49-52 for St Bartholomew's Church:

> *'The building comprises a brick entrance porch, a single central rectangular nave of five bays with brick buttresses on the external wall faces and paired lancet windows in the centre of each bay along the east and west walls. The sanctuary is located to the north and comprises a small projection of the original wall, separated from the nave by a lancet walkway. The vestry is*

located on the east of the sanctuary, on its western side it includes a small lancet window of stained glass designed by Gowers & Brown. The vestry has an external door in the projecting south wall and a small glazed window with modern obscured glass in the east wall.

The entrance porch consists of a brick dado colour-washed on the internal face, with a diamond pattern tinted glass in leadlight and timber frames over. The roof is pitched high and covered in she-oak shingles with a half-round copper gutter and round section downpipe to the west. The floor is finished in modern brick paving. The ceiling is original cranked pine boarding with scotia mouldings as cornice. The two sets of double doors are lancet topped two-leafed, framed with vertical tongue and grove boarded infill, retaining most of the original hardware.

The nave comprises buttresses load bearing solid clay brickwork on a brick footing. The brick walls comprise a plinth at the base seven courses high with spayed top course. Nine courses up, a projecting one-course string mould surrounds the building at window level. A similar stringcourse surrounds the building thirteen course above sill level. Twelve courses of brickwork terminate in the timber wall plate and timber rafters which project a short distance beyond the wall face. The roof is covered in she-oak shingles with two louvered copper vents to each plane of the roof. The north and south brick gables extend above the plane of the roof, terminating in an unpainted rendered capping. Decorative brick bonding is a feature at the apex of both gables, above a louvered lancet-topped ventilator. Traditional brick bonding to the sides of the gable ends anchors the capping to the walls. Brick bonding to the original walls is English bond in alternative courses of light-coloured headers and dark coloured stretchers.

The interior of the nave consists of face brick walls painted with the dado restored to an earlier dark colour and a stencilled frieze. The timber roof framing is exposed and feature rafters at close centres, collar ties and diagonal braces from the collar ties down to the rafters above the level of the wall plate, all constructed in sawn hardwood. The timber battens and shingles are visible above the rafters. Two steel tie bars at plate level have been introduced across the original section of the nave in line with the external buttresses. The floor is wide tongue and groove jarrah boarding running the length of the nave and finished at the walls with a small chamfered jarrah batten.

The sanctuary projection and vestry are built in dark-coloured clay brickwork in an unusual bond comprising generally alternative courses of stretchers to a course of stretchers separated by headers. The sanctuary roof is gabled with a central ridge and a timber bargeboard, lower than the nave roof and clad in timber shingles. A damp proof course is apparent in the mortar course level to the later brickwork. The roof is lean-to towards the east without a gutter, and concealed behind the brickwork of the north and south parapets. The floor is tongue and groove jarrah boarding. The walls are painted face brick and the ceiling is raking tongue and groove pine boarding painted.'

A timber and shingle Belfry is located to the south-west of the main entrance.

13. 3 COMPARATIVE INFORMATION

Cemeteries

The settlement of the State occurred at a time when changing attitudes toward burial of the dead resulted in adaptations to the form of cemeteries. Influenced by European trends, cemeteries began to resemble manicured parks. Legislation in the State proclaimed in 1847 reiterated the changes of attitude toward burials, which stated that no burial sites were to be located within one mile of a town site. Given that traditionally a church was located at the centre of a town, locating 'church-less' cemeteries to the outer fringes was a natural progression. Interestingly in the State during the period, the disconnection between church and cemetery was common in the large cities (e.g. Perth and Fremantle) but it was still common for churches and cemeteries to be located on the same site in smaller and/or country towns (e.g. Picton, Busselton, Gingin, Upper Swan).

The difficulty for most of the early cemeteries in the State during the early colony to adopt emerging cemetery trends related to the lack of resources to install and maintain 'gardenesque', park-like landscapes. As a result, cemeteries instead resembled dry, rural landscapes. However, the grid-like layout with road and path dividers was adopted and is a feature of most of these cemeteries, to the current day.

There is a total of 206 places in the Historic Heritage database with the use 'Cemetery', of which 30 are entered in the State Register. The following places are comparable to *East Perth Cemeteries* for not originally including a church: P302 *Broome Pioneer Cemetery* (1890- RHP); P406 *Old Busselton Cemetery* (1847-RHP); P1133 *Greenough Pioneer Cemetery* (1864- RHP); P3976 *Northam Cemetery* (1856- RHP); P4598 *Carnarvon Pioneer Cemetery* (1880- RHP); P16760 Menzies Cemetery (RHP); P612 Karakatta Cemetery (1897- Assessed- Stakeholder consultation); P6087 Fremantle Cemetery (1899- Assessed-Stakeholder consultation). P22528 Site of Alma Street Cemetery (1830) is the site of the former Fremantle Cemetery, which was open between 1830 and 1895 but has been developed (Primary School).

The above indicates that extant colonial cemeteries are rare in the State. Although several places can be compared for their location on the outer urban fringe, lack of church, and style, *East Perth Cemeteries* is rare as an extant cemetery erected on the colonial urban fringe and as the oldest extant cemetery in the State and is an excellent representative example of a colonial cemetery in the State.

St. Bartholomew's Church

A search of the Historic Heritage database for places with the use 'Church', constructed between 1830-1890 retrieves 134 results. Of these, 56 are entered in the State Register, but not all are comparable. The following places are most comparable to St Bartholomew's Church for their Colonial/Victorian architectural style, construction material, rectangular form, and location within a cemetery: P2587 St Philips Anglican Church, Culham (1850-to be assessed); P2817 St Peter's (Anglican) Church, Gilgering (1858- to be assessed); P2698 St Paul's Anglican Church, Graveyard, & Sandalwood Trees, Arthur River (1882- Assessed-Stakeholder consultation); P1085 *St Luke's Anglican Church,*

Cemetery & Belfry, Gingin (1860- RHP); P402 *St Mary's Anglican Church and Graveyard, Busselton* (1845- RHP); P2496 *St Mary's Church and Graveyard, Middle Swan* (1838- RHP); P2492 *All Saints Anglican Church, Upper Swan* (1841-RHP); P1756 St John's Church, Parish Centre & Cottage (1863- to be assessed); P2258 St Patricks Anglican Church & Rectory (fmr), Moorumbine (1873).

As St Bartholomew's Church had an original function as a mortuary chapel that was later converted to a parish church, it is also necessary to provide comparative evidence on this theme. It is not possible to search for 'mortuary chapel' using the Historic Heritage database, but a keyword search was able to determine that P1073 *Chapel of San Spirito, Utakarra* (1936- RHP) was originally constructed as a mortuary chapel. However, this place is not comparable to St Bartholomew's Church. Further research outside of the database was unable to find any other churches in the State originally constructed as mortuary chapels and later converted to a parish church.

The above suggests that St Bartholomew's Church is a good representative example of a church in the Victorian Gothic style and is rare as the earliest and one of two churches originally constructed as a mortuary chapel but appears to be the only one in the State later converted to a parish church.

13. 4   KEY REFERENCES

'Conservation Plan: East Perth Cemeteries', prepared by Fiona Bush, Philip Palmer & Ronald Bodycoat for the National Trust of Australia (WA) in January 2005.

13. 5   FURTHER RESEARCH