



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)

- 8.6.4 Making places for worship
- 8.14 Living in the country and rural settlements

HERITAGE COUNCIL OF WESTERN AUSTRALIA THEME(S)

- 406 Religion
- 605 Famous and infamous people

11.1 AESTHETIC VALUE*

St James' Chapel, Kojarena is an attractive and distinctive church building located in a picturesque bushland setting and constructed in the Inter-War Gothic style, featuring locally quarried, coursed rubble ironstone walls with contrasting white mortar, and timber-framed lancet windows. (Criterion 1.1)

St James' Chapel, Kojarena is a fine but modest example of Monsignor John Hawes work in the mid-west region of the state, using locally sourced material in its construction. (Criterion 1.2)

St James' Chapel, Kojarena is a well-known and prominent landmark, set on a hill overlooking farmland in Kojarena, and clearly visible from the Kojarena South Road. (Criterion 1.3)

11.2. HISTORIC VALUE

St James' Chapel, Kojarena is significant in demonstrating the expansion of the Catholic Church in the Geraldton Diocese during the time of Bishop James Patrick O'Collins (1930-41) and the need to serve the increasing number of parishioners in the more remote parts of the region. (Criterion 2.2)

St James' Chapel, Kojarena is associated with architect-priest, John Cyril Hawes; Bishop of Geraldton, James Patrick O'Collins; builder, Enrico (Henry) Boschetti; and Kojarena farmers, James and Margaret O'Brien. (Criterion 2.3)

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Canberra, 1991, with additional reference to Richards, O. *Theoretical Framework for Designed Landscapes in WA*, unpublished report, 1997.

11. 3. SCIENTIFIC VALUE

11. 4. SOCIAL VALUE

St James' Chapel, Kojarena has social value as a tangible reminder of the interaction and participation associated with the activities of parish life and the importance of this to rural and remote communities. (Criterion 4.1)

St James' Chapel, Kojarena contributes to the community's sense of place and is valued by the community as demonstrated by its inclusion in the Shire of Greenhough Municipal Inventory of Heritage Places (Criterion 4.2)

12. DEGREE OF SIGNIFICANCE

12. 1. RARITY

St James' Chapel, Kojarena is rare as it was originally established as a Chapel of Ease, a subordinate church for remote parishioners, and this type of building was uncommon in Western Australia for any religious denomination. It is rare as a one of the three remaining examples of churches that still bear this title. (Criterion 5.2)

12. 2 REPRESENTATIVENESS

St James' Chapel, Kojarena is a representative example of the Inter-War Gothic style of architecture, combining characteristics of the style with locally available materials and construction methods. (Criterion 6.1)

St James' Chapel, Kojarena is representative of the simplicity of Chapel of Ease buildings with no formal baptismal font and no cemetery attached. (Criterion 6.1)

St James' Chapel, Kojarena is representative of a chapel that was integral to the more isolated local community's religious practices and way of life. (Criterion 6.2)

12. 3 CONDITION

St James' Chapel, Kojarena is generally in good condition, especially considering maintenance of the building has not been undertaken in recent years and some earlier maintenance and repair work was not sensitive to the existing fabric.

The stonework is in good condition, although some cracking has occurred to the north wall of the sacristy, and also above each of the windows. Poor repairs have been carried out using a cement rich mortar.

The roof is in a reasonable condition. A large section of flashing is missing on the east elevation and also on the west elevation of the sacristy. There is some damage to the galvanized downpipes on the north elevation and areas of the gutters are rusted.

The timber frames to the windows and doors are considerably weathered and the glass is loose in some of the frames. Internally, there is evidence of minor termite damage to some of the floorboards.

12. 4 INTEGRITY

St James' Chapel, Kojarena has a high degree of integrity. The chapel is not currently in use and has not functioned as a place of religious worship since the late 1980s when it was sporadically used for weddings and baptisms. It was last used for regular services in March 1982.

12. 5 AUTHENTICITY

St James' Chapel, Kojarena has a high degree of authenticity. The majority of the original fabric is intact and is very much in its original state. Changes to the fabric are typically confined to the interior, consistent with evolution of use, and do not compromise the authenticity of the place. Changes include; the removal of the crucifix over the west gable end, the removal of the tabernacle and lectern and other unfixed furniture, the replacement of some windowpanes with different glass, the installation of a flush panel door between the sanctuary and the sacristy, and, the installation of new galvanized barge flashings.

13. SUPPORTING EVIDENCE

The documentation for this place is based on the heritage assessment completed by Wayne Moredoundt, Historian and Palassis Architects in August 2004 with amendments and/or additions by HCWA staff and the Register Committee.

Supporting evidence has been taken from John Taylor, *Conservation Plan for St James' Chapel, Kojarena, Western Australia* prepared for The Bishop of Geraldton by John Taylor, Architect, October 1999.

13.1 DOCUMENTARY EVIDENCE

Europeans first explored the area that includes Geraldton and its surrounds in 1839, when Lieutenant George Grey's party was forced to travel overland from Gantheaume Bay to the Swan River Settlement, after being shipwrecked at the mouth of the Murchison River on an intended exploration of the Exmouth Gulf Region. Grey named the Murchison, Bowes, Hutt and Chapman rivers, and named the district the Province of Victoria.¹ Impressed with the beauty and agricultural potential of much of the district, he wrote in his diary,

Now being certain that the district we were in was one of the most fertile in Australia, I named it the 'Province of Victoria' in honour of Her Majesty... I have seen no other which has such an extent of good country. [Although it was] the very end of the dry season yet I pictured to myself the bleating sheep and lowing herds, wandering over these fertile hills.²

Grey's views were not endorsed by Captain Stokes, who led an 1841 expedition to Champion Bay (Geraldton) in the *Beagle*, and took a party inland as far as the Moresby Flat Top Ranges. He formed a negative view regarding the area's potential for settlement, an opinion supported by Landor, the following year, who put Grey's positive impressions down to he and his party being in the latter stages of 'starvation' and, therefore, 'probably suffering under [an] hallucination'.³

From the 1830s, there had been unexplained stock deaths on the pastures of the Swan Valley, which led to cattle and sheep being transferred to land in the Avon Valley.⁴ Throughout the 1840s, there was a continuing shortage of good pastoral land in the Swan River Colony, as well as a shortage of labour and capital, a situation that depressed the economic well-being of the settlers. This state of affairs was further exacerbated when the Avon Valley experienced drought conditions in 1848-49. Land settlement further afield from already established settlement was discouraged, however, as this would have necessitated increased Government expenditure on infrastructure.⁵

In the second half of the 1840s, various expeditions, both overland and along the coast, rediscovered the land Grey had described. In addition, coal deposits were discovered on the upper Irwin River (in 1846) and lead in the bed of the Murchison River (in 1848). The most important of these expeditions, which located good pastoral lands, was the one organized in 1848 by the York Agricultural Society, with the party comprising Augustus and Charles Gregory, and the experienced graziers, Thomas Lockier Burges, J. Walcott and A. Bedart.⁶ Following these favourable reports, in the 1850s, a number of large pastoral

1 W. de Burgh, 'The Stock Route to Champion Bay', *Early Days*, Vol. 10, Pt. 1, p. 75.

2 M.A. Bain, 'The Irwin Story', *Early Days*, Vol. 6, Pt. 5, p. 8.

3 M.A. Bain, 'The Irwin Story', *Early Days*, Vol. 6, Pt. 5, p. 9.

4 Michael J. Bourke, *On the Swan: A History of the Swan District*, UWA Press, Perth, 1987, p. 89.

5 M.A. Bain, 'The Irwin Story', *Early Days*, Vol. 6, Pt. 5, pp. 7-21.

6 A.C. Gregory and F.T. Gregory, *Journals of Australian Explorations*, Brisbane, 1884, Hesperian Press Facsimile Edition, 2002.

stations were established in the Chapman Valley-Northampton area, particularly five extensive pastoral leases, 'Narra Tarra', 'The Bowes', 'Oakabella', 'White Peak' and 'Mount Erin'. In addition, in 1849, the Geraldine Lead Mine, under the management of Lockier C. Burges, began operations. By 1861, there were four lead and eight copper mines in the Victoria District.⁷

In 1874, work commenced on the Geraldton-Northampton Railway, the first Government rail line in the State, built to carry lead and copper from the mines in the Northampton mineral fields to the port at Geraldton. Although construction of the railway took longer and cost more than expected, it quickly became an important part of life in the northern parts of the district on its completion in 1879.⁸

In 1894, the Geraldton to Mullewa railway line was opened, improving transport and communication with the area to the east of Geraldton and facilitating development of the district. Around this time, James O'Brien – whose parents had emigrated from Ireland to settle on the Greenough Flats in the 1860s – together with his wife, Margaret, took up land in the Kojarena area.⁹ From around 1900, a regular monthly Catholic Mass was celebrated in the sitting room of the O'Brien family's farmhouse at Kojarena. Father O'Hare and Father O'Flaven took it in turns to travel from the Greenough area to Kojarena, providing religious instruction for the local Catholic children on Saturday afternoons, followed by an 8 a.m. Sunday Mass. Mass was followed by morning tea for the local parishioners. James and Margaret O'Brien were devout Catholics and set aside a room in their farmhouse for the priest to stay in whenever he was visiting the area.¹⁰

Organised Catholicism in the Victoria district commenced with the celebration of Mass in February 1857, with the first resident priest, Fr Patrick McCabe, arriving at Champion Bay in 1860. McCabe commenced the building the first Catholic church in the area at Greenough in 1864, a project which was completed by his successor, Father Adolphus Lecaille, in 1867. The following year, the Santa Maria in Ara Coeli Church at Northampton was officially opened. Both the Greenough and Northampton churches also doubled as schools. By 1870, there were 885 Catholics in the Victoria district, about a third of the European population.¹¹

The Catholic presence in the Victoria district was further strengthened with the building of the St Francis Xavier Church in Geraldton in 1870, a Catholic church in Irwin in 1872, in Bootenal in 1874, and St Thomas' Church in Greenough in 1878. In 1898, the Diocese of Geraldton was created, with William Bernard Kelly consecrated as Bishop. By 1900, the Geraldton Diocese included around 7,000 Catholics, with eight churches, seven priests, six schools and twenty religious Sisters, who taught some 429 pupils. By 1911, the number of Catholics in the Diocese had increased to over ten thousand.¹²

In 1913, while on a visit to Rome, Bishop Kelly discussed his plans for a cathedral in Geraldton with John Cyril Hawes, a qualified architect, who was in Italy studying for the priesthood. Kelly invited Hawes to Geraldton to take up

⁷ Alfred Carson, 'The Champion Bay Country: Historical Highlights and Personal Recollection', *Early Days*, Vol. 3, Pt. 2, pp. 16-17.

⁸ G.J. Kelly, 'A History of Mining in the Geraldton District', *Early Days*, Vol. 6, Pt. 1, pp. 80-81.

⁹ *Geraldton Guardian*, 4 November 1971.

¹⁰ John Taylor, *Conservation Plan for St James' Chapel, Kojarena, Western Australia*, 1999, p. 24.

¹¹ James R. Marchant, *Cork to Capricorn: A History of the Presentation Sisters in Western Australia 1891-1991*, Perth, 1996, pp. 66-71.

¹² Marchant, *Cork to Capricorn*, pp. 84, 129-130, 132, 143, 161-62.

duties as a priest and to help in the construction of the proposed Geraldton cathedral. After Hawes ordination in early 1915, he travelled to Western Australia, and soon commenced preliminary work on the Cathedral of St Francis Xavier in Geraldton. The first section of the Cathedral – the west front and nave – was officially opened in August 1918.¹³

Hawes was appointed to the Parish of Mullewa in 1916, and, as well as ministering to the local parishioners, was involved in the design and construction of churches and other buildings in the Geraldton Diocese. These projects included Church of Our Lady of Mt. Carmel, Mullewa (1925), Church of St. Andrew, Carnamah (1930), Priest house, Mullewa (1930), Church of the Holy Cross, Morawa (1933), Church of St Lawrence, Bluff Point (1937), St Francis Xavier Cathedral, Geraldton (1938), Our Lady of Fatima, Nanson (1938), St John of God Convent and Chapel, Geraldton (1939), and Nazareth House, Bluff Point (1941).¹⁴

The idea for a purpose-built church in the Kojarena area came about as a result of the increased local population of Catholics, mainly centred on the nearby town site of Bringo. Although there were other churches situated in the Northampton parish, and while the O'Brien's had generously provided space in their home for Mass, the growing local community desired a more formal place of worship and one that was more conveniently located and easily accessible. The small Bringo settlement, located at the 19 Mile Tank, consisted of a number of houses for fettlers who worked on the Geraldton-Murchison railway line, which was completed around 1898. Settlements of fettlers to maintain the track were based at intervals of about 15 to 20 miles along the line. A small school was also established at Bringo in 1907, for the children of the railway workers and the local farmers, including the O'Brien children.¹⁵

In 1933, Hawes was invited by his Bishop to develop a set of plans for a 'Chapel of Ease' at Kojarena. The building of *St James' Chapel, Kojarena* was made possible by the support of the local residents, and especially James O'Brien. James O'Brien donated part of his farm holding (a little less than 3,000 square metres) at Kojarena for the establishment of the chapel, with the block transferred to Bishop James O'Collins of Geraldton on 4 July 1934. Stone was quarried locally by volunteers and carted to the building site by horse and dray, and by truck. Construction was commenced by Walkaway builder, Arthur Osborne, assisted by Norman Bagley, also from Walkaway. Osborne had previously built a number of stone houses in the district, including the Shields' farmhouse at Durawah, as well as the altar in St Thomas' Church at Walkaway.¹⁶

On 24 November 1935, *St James' Chapel, Kojarena* was officially opened. In the morning the parish priest of Northampton, Father James Irwin, celebrated Mass for the first time in the new building, while in the afternoon, the chapel was blessed by Bishop O'Collins of Geraldton. Following this, speeches were delivered to those in attendance from a specially erected platform on the southern side of the building. As well as local residents of Kojarena, Bringo and Northern Gully, there were visitors from Geraldton, Greenough, Eradu and

¹³ Marchant, *Cork to Capricorn*, p. 162; *Geraldton Guardian and Express*, 30 August 1938.

¹⁴ John J. Taylor, *Between Devotion and Design: The Architecture of John Cyril Hawes 1876-1956*, UWA Press, Perth, 2000, pp. 387-91.

¹⁵ Taylor, *Conservation Plan for St James' Chapel, Kojarena*, p. 24.

¹⁶ Taylor, *Conservation Plan for St James' Chapel, Kojarena*, p. 24.

Mullewa. Proceedings concluded with afternoon tea served at the O'Brien's farmhouse.¹⁷

In a January 1935 article in the *Cathedral Chronicle*, John Hawes acknowledges the inspiration provided by King Cormac's Chapel at Cashel, Ireland, in the design and building of *St James' Chapel, Kojarena*:

Eight hundred years ago King Cormac built a royal chapel on the summit of the holy rock of Cashel... It is a far cry from Cashel to Kojarena, but the devout spirit of King Cormac lives again over here in Kojarena's patriarch, Mr. James O'Brien. For years he has visualised a little sanctuary of God, nestling in the amphitheatre of rocky cliffs that rises above his farm house, and now the vision has become an accomplished fact, in walls of massive stone, rugged and ancient looking like the piled up outcrop of rock protectingly over-shadowing them.¹⁸

As well as the land on which the chapel rested, O'Brien also donated a crucifix, two seats, a cupboard and four vases. In addition, the architect, Hawes, donated candlesticks and the altar.¹⁹

Chapels of Ease usually had a more limited function than a parish church. Traditionally they did not have a baptismal font or a cemetery, and were primarily a place for regular services to be held. They were administered by the main Parish Church to which they were attached. Chapels of Ease were built in outlying areas of a district or parish, in both metropolitan and regional areas, either to provide for parishioners living in more remote areas – as in the case of *St James Chapel, Kojarena* – or to relieve the pressures on a main parish church. In some cases Chapels of Ease became parish churches in their own right as populations increased and parish boundaries were amended, although this was not the case with *St James Chapel, Kojarena*, which always remained a Chapel of Ease.²⁰

St James' Chapel, Kojarena provided a focal point for the celebrations of the local community. As well as the regular church services conducted in the chapel by the Northampton priest, a number of weddings and christenings were performed over the years. Morning teas were served after the Sunday Mass down at the farmhouse of James and Margaret O'Brien, who celebrated their golden wedding anniversary at *St James' Chapel, Kojarena* in 1941.²¹

During the 1940s the Church granted permission for the Chapel to be used by Bringo School for a number of functions until the school closed in 1949. As the school facilities were too small to hold larger concerts, end of year functions and Christmas festivities, the Chapel provided a convenient alternative venue, close to the Bringo townsite. Also during the 1940s, monthly dances were held in the chapel to raise funds to repay the building debt, with 30 to 40 people attending each event. Music was provided by locals playing piano and accordion.²²

During the 1940s and '50s, *St James' Chapel, Kojarena* was also the venue for a number of missions, conducted by members of the Redemptorist Monastery,

17 Taylor, *Conservation Plan for St James' Chapel, Kojarena*, p. 25.

18 Cited in Taylor, *Conservation Plan for St James' Chapel, Kojarena*, p. 25.

19 Taylor, *Conservation Plan for St James' Chapel, Kojarena*, p. 26.

20 Taylor, *Conservation Plan*, p. 24; Sister Francis Stibi, Catholic Church Archivist, Victoria Square (Perth), email, 19/7/2005; *New Catholic Dictionary*, www.catholic-forum.com/saints/indexncd.htm Accessed 17 May 2005.

21 Taylor, *Conservation Plan for St James' Chapel, Kojarena*, p. 26.

22 Taylor, *Conservation Plan for St James' Chapel, Kojarena*, p. 27.

North Perth, or from the Fremantle and Lesmurdie communities of the Oblates of Mary Immaculate.²³

With responsibility for churches in Northampton, Nanson, Nabawa and Kojarena, Monsignor James Irwin, the long-serving Northampton Parish priest from 1926-63, continued to celebrate the monthly Mass at Kojarena throughout the 1940s and '50s and up until the months before his death in 1963. He travelled from Northampton every two weeks, alternating between *St James' Chapel* and the Wrights' farmhouse at Durawah, East Chapman. Families in regular attendance at Kojarena Mass included the Clunes from Newmarracarra, the Creams from Eradu, the Reedys and Kupsches from Northern Gully, the O'Malleys from Bringo, the Cullotons from Glengarry and Moonyoonooka, as well as other families from Wicherina. Generally, between 20 and 30 people attended Mass.

It was around the time that Monsignor Irwin's health declined in the latter part of 1962 that the O'Briens sold their Kojarena farm to the Mills family. Mass at *St James' Chapel, Kojarena* was now being celebrated by priests from the St Francis Xavier Cathedral, Geraldton. Following the death of Monsignor Irwin in 1963, the responsibility for *St James' Chapel, Kojarena* was officially transferred from the Northampton Parish to the St Francis Xavier Cathedral Parish.²⁴

In 1976, *St James' Chapel, Kojarena*, became part of the newly established St John's Rangeway Parish with Monsignor Barden appointed as Parish Priest. Although this parish included the locality of Moonyoonooka, Mass services had ceased at Moonyoonooka in 1975, mainly owing to the condition of the church building, and the few parishioners divided themselves between Kojarena and Geraldton. Some of the pews from Moonyoonooka church were relocated to *St James' Chapel, Kojarena*.²⁵

Regular fortnightly church services continued at *St James' Chapel, Kojarena* with Monsignor Barden until 14 March 1982, when the last Mass service was celebrated. By this time, only a small number of parishioners were in regular attendance. One of the reasons for the decline in local population was the gradual demise of the nearby Bringo townsite, with water no longer required for the new diesel locomotives and the centralisation of the railway gangs.

From the last official Mass service in 1982 until the late 1980s, occasional weddings and baptisms were held in the Kojarena chapel. However, the brass lectern and the timber tabernacle were removed from the chapel and taken to the Rangeway Parish office for safekeeping.²⁶

On 17 November 1985, the Golden Jubilee of *St James' Chapel, Kojarena* was celebrated with a special service at Kojarena, followed by a family picnic. In the mid-1990s, special permission was received to allow a wedding to be performed in *St James' Chapel, Kojarena*.

In the 1990s the pews were removed from *St James Chapel, Kojarena*, and are believed to have been taken to St Peter's Church in the Greenough hamlet.²⁷

In 1998, *St James' Chapel, Kojarena*, was included in the Shire of Greenough Municipal Inventory of Heritage Places, and the following year, the Diocese of

²³ Taylor, *Conservation Plan for St James' Chapel, Kojarena*, p. 27.

²⁴ Taylor, *Conservation Plan for St James' Chapel, Kojarena*, p. 27.

²⁵ Taylor, *Conservation Plan for St James' Chapel, Kojarena*, p. 28.

²⁶ Taylor, *Conservation Plan for St James' Chapel, Kojarena*, p. 29.

²⁷ Taylor, *Conservation Plan for St James' Chapel, Kojarena*, p. 29.

Geraldton received Lotteries Commission funding for a conservation plan for the place, to be prepared by conservation Architect, John Taylor.²⁸

In 2004, *St James' Chapel, Kojarena* is not used for any type of religious worship.

13.2 PHYSICAL EVIDENCE

St James' Chapel, Kojarena comprises a single-storey Inter-War Gothic style stone church designed by Monsignor John Hawes and constructed in 1935 using local ironstone with white mortar and a corrugated iron gable roof.

St James' Chapel, Kojarena is located on the east side of Kojarena South Road, on the side of a rocky hill overlooking surrounding bush and farmland in Kojarena. The chapel is situated immediately north of the O'Brien farmhouse and opposite the Koogereena Homestead, approximately 3 kilometres south of the main Geraldton-Mullewa Road. The chapel is set back approximately 20 metres from the road's edge, with a wide gravel driveway and car park located to the west. The western boundary of the site has a fence of bush poles, star-pickets and mesh wire, and a steel-framed agricultural gate is located directly opposite the building. *St James' Chapel, Kojarena* is surrounded by an open grassed area, and is framed on three sides by avenues of mature red gums and river red gums that grow to the north, south and west of the chapel.

St James' Chapel, Kojarena is constructed using load bearing walls of local dark ironstone and white mortar that support a timber-framed roof covered with corrugated iron in short length sheets. The building has a simple rectangular plan, with the nave running in an east-west direction and a sacristy adjoining the chapel to the north. The stone is laid in a coursed pattern, with larger stones at the lower sections of the walls, and smaller rubble stones, with wider mortar joints to the upper section. A stone plinth, projecting approximately 40mm out from the wall, runs around the base of the building and is about 450mm high at the southwest corner. A small marble plaque set into the stonework on the front (west) elevation reads '1936'. The stonework is generally in good condition, although some cracking has occurred to the north wall of the sacristy, and also above each of the windows. Poor quality repairs have been carried out using a cement rich mortar.

The west elevation is gabled and features a pair of timber doors located centrally in the façade with three concrete steps leading from the ground level up to the nave floor level. The front doors are timber-framed and panelled and have an arched panel above. A rectangular timber-framed and louvred wall vent is located in the upper section of the west gable wall. The gable walls have simple timber bargeboards and galvanized barge flashings. A large section of flashing is missing on the east elevation and also on the west elevation of the sacristy. The ogee-profiled gutters are intact throughout although there is some evidence of rust and damage to the galvanized downpipes on the north elevation.

Internally, *St James' Chapel, Kojarena* comprises two spaces, the nave and sanctuary in the main body of the church, and the sacristy located to the north. The front doors open directly into the nave, which is approximately 5 metres wide and 12 metres long, and has the sanctuary located at its eastern end. The internal walls are plastered and painted and have a moulded plaster rail at dado height. The upper parts of the walls are painted yellow, the rails white and the base of the walls, light blue. The underside of the roof sheeting is visible throughout as there is no ceiling lining. The timber rafters, collar ties and battens

²⁸ Taylor, *Conservation Plan for St James' Chapel, Kojarena*, p. 39.

are all exposed and in good condition, as are the steel tie-rods. The floors are untreated 190mm wide tongue and groove floorboards and feature a carpet runner, which has been laid to form a central aisle through the nave. Timber bench seats are located on the south wall of the nave and two small timber cupboards are located either side of the front door. The windows to the north and south walls of the nave are timber-framed lancet windows, which are hinged from the bottom and have winders located at the top. The timber frames to the windows and doors are considerably weathered and the glass is loose in some of the frames.

The sanctuary comprises a raised concrete platform, covered with carpet, which has timber communion rails and a masonry altar table. Three timber-framed lancet arched windows are located above the altar, featuring stained glass infill with a geometric pattern. A flush-panel timber door on the north side of the sanctuary connects to the sacristy, a small room with a timber-framed window on its east wall, and a timber panelled door on its west wall. A timber confessional screen is located in the northeast corner of the sacristy, which also contains several pieces of furniture.

The interior is generally in good condition but requires cleaning. There is also evidence of minor termite damage to the timber floorboards.

13.3 COMPARATIVE INFORMATION

St James' Chapel, Kojarena, comprising a simple stone church constructed in 1935 with local dark ironstone and white mortar, and a corrugated iron gable roof, may be compared to a number of other places which are similar in terms of age, function, and architectural design, particularly *St Mary's in Ara Coeli Church* in Northampton (1936), *St Patrick's Church* in Wonthella (1939) and the proposed 'chapels of ease' for Kockatea (1937), Devils Creek (1938) and Ardingly (1938), which were never built.

Inter-War Gothic

St Mary's in Ara Coeli Church was built in 1936 and comprises a stone and tile church designed with an eclectic mix of Gothic and Romanesque elements including circular turrets, masonry buttresses, tall lancet windows, and gothic tracery. As with *St James' Chapel, Kojarena*, the building expresses an honesty of materials and is prominently sited on a hillside, but *St Mary's in Ara Coeli Church* is considerably more elaborate in its planning, detailing and design.

St James' Chapel, Kojarena is a representative example of the Inter-War Gothic style of architecture, combining characteristics of the style with locally available materials and construction methods.

St Patrick's Church (fmr) is even more modest than *St James' Chapel, Kojarena*, comprising a simple timber-framed building clad with corrugated iron and designed for both worship and as a centre for various community activities. *St Patrick's Church* has a simple rectangular plan, with a gable roof and rectangular-shaped windows, lacking the Gothic detailing of *St James' Chapel, Kojarena*, and has not been used by the local religious community since the 1960s.²⁹

Chapels of Ease

St James' Chapel, Kojarena is representative of a chapel integral to the local community's religious practices and way of life. Research into other Chapels of

²⁹ John Taylor, *Between Devotion and Design*, p. 232

Ease shows *St James' Chapel, Kojarena* to be a rare example in the State of this type of building.

St James' Chapel, Kojarena was originally established as a Chapel of Ease. Such chapels were uncommon in Western Australia and, today, neither the Catholic nor Anglican Church uses the term; nor is it included in the 1983 Code of Canon Law.³⁰ The 1908 *Catholic Encyclopaedia* defines a Chapels of Ease as:

... separate buildings, churches in everything but name, built in remote portions of large Parishes and so called because they were intended to ease the parish church and the parishioners living at a distance from it... These chapels were not formally allowed to contain a font or have a cemetery adjoining them, but in later times both these privileges were often conceded, and many such chapels have since become independent of the mother church.³¹

Chapels of Ease therefore need to be differentiated from small churches found in remote locations or towns and which were sometimes referred to as 'Stations'.³²

Hawes proposed a number of other chapels of ease for remote locations throughout the Mid-West to serve small Catholic communities. In 1937, he designed a small stone chapel at Kockatea, the building plan and form almost identical to *St James' Chapel, Kojarena*, with stone walls and a timber-framed gable roof over a rectangular-plan nave and adjoining vestry. In late 1937 Hawes produced a very similar proposal for a brick chapel to be located on a hillside near a local family homestead in Devils Creek. This church was more Gothic in character, with a steeply pitched roof adorned by a spire and tall lancet windows. The design appeared again in 1938 for a Catholic church at Ardingly, near Mullewa. None of these chapels were built, with financial constraints and transport developments rendering the need for smaller outlying chapels redundant.³³

The Catholic Archdiocese of Perth know of four other Chapels of Ease that were constructed or existed at one time in the Metropolitan area:

- *St Catherine's, Shenton Park*: built and still referred to as a Chapel of Ease; consecrated 5 June 1938; administered from the Cathedral.
- *All Hallows, Inglewood*: built as a Chapel of Ease in 1938; now the property of the Melchite Catholics and no longer a Chapel of Ease.
- *St Francis Xavier, East Perth*: originally a Parish Church but now administered from the Cathedral; has been referred to as a chapel of ease although this is not an official title.
- *Tower Street Chapel of Ease, Leederville*: built 1957; now demolished.³⁴

No other Chapels of Ease are known to exist in the Catholic Diocese of Geraldton and Bunbury, or the Anglican Diocese of Perth, Geraldton and Bunbury.

St James' Chapel, Kojarena is a rare example of a church established as a Chapel of Ease, a subordinate church for remote parishioners, and this type of building was uncommon in Western Australia for any religious denomination. It is rare as a one of three remaining examples of churches that still bear this title.³⁵

30 Sister Frances Stibi, Catholic Church Archivist, Victoria Square (Perth), email, 19/7/2005.

31 Appleton, Robert, *The Catholic Encyclopedia*: Volume 3, New York, 1908, p. 577.

32 Sister Frances Stibi, Catholic Church Archivist, Victoria Square (Perth), meeting, 19/7/2005.

33 See discussion in John Taylor, *Between Devotion and Design*, pp. 226-29.

34 Sister Frances Stibi, Catholic Church Archivist, Victoria Square (Perth), email, 19/7/2005.

35 Helen Burgess, Conservation Officer, Heritage Council WA, July 2005.

13. 4 KEY REFERENCES

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John Taylor, *Between Devotion and Design, The Architecture of John Cyril Hawes, 1876-1956*, University of Western Australia Press, 2000.

13. 5 FURTHER RESEARCH
