



HERITAGE
COUNCIL
OF WESTERN AUSTRALIA

REGISTER OF HERITAGE PLACES

DRAFT – Register Entry

1. **DATA BASE No.** 04647
2. **NAME** *Guildford Cemetery* (1888+)
FORMER NAME (or OTHER NAMES) South Guildford Cemetery
3. **LOCATION** Kalamunda Road, South Guildford
4. **DESCRIPTION OF PLACE INCLUDED IN THIS ENTRY**
Those portions of Lots 501 and 502 on Deposited Plan 52282 shown marked "M" and being part of Reserve 21697 and part of the land contained in Crown Land Title Volume 3146 Folio 639 and Volume 3146 Folio 640 respectively.
5. **LOCAL GOVERNMENT AREA** City of Swan
6. **CURRENT OWNER**
State of Western Australia
(Management Order to Metropolitan Cemeteries Board)
7. **HERITAGE LISTINGS**
 - Register of Heritage Places: Interim Entry 02/09/1998
 - National Trust Classification: -----
 - Town Planning Scheme: -----
 - Municipal Inventory: -----
 - Register of the National Estate: -----
 - Aboriginal Sites Register: -----
8. **ORDERS UNDER SECTION OF THE ACT**

9. **HERITAGE AGREEMENT**

10. **STATEMENT OF SIGNIFICANCE**
Guildford Cemetery, a cemetery reserve divided into denominational sections, has cultural heritage significance for the following reasons:
the density and variety of monuments at the place are reminders of people's lives, an important reminder of their contribution to the development of

Western Australia, and more specifically to Guildford and the Swan district, and represent the social memories of both a local community and the State;

the place has important associations with early settlers, convicts, Guildford identities, government administrators and people involved in the development of the Swan River Colony;

the place shows a range of monument types and a variety of symbolism which reflects the traditions and trends of different religious denominations and time periods;

the place demonstrates the creative skills of monumental masons and the changes to their craft over time; and,

the place is a good representative example of a municipal cemetery constructed on the outskirts of a town rather than those developed around church grounds.



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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)

- 8.6.3 Maintaining religious traditions and ceremonies
- 9.7 Dying
- 9.7.2 Mourning the dead
- 9.7.3 Remembering the dead

HERITAGE COUNCIL OF WESTERN AUSTRALIA THEME(S)

- 407 Cultural activities
- 602 Early settlers

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

Guildford Cemetery has exceptional significance for its associations with early settlers, convicts, Guildford identities and people associated with the administration and development of the Colony.

Guildford Cemetery's evolution as an inter-denominational cemetery demonstrates the development of the town and region.

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

Guildford Cemetery has the potential to yield information relating to the population of the area, life expectancy, family size, religious affiliation, ethnicity, and genealogy.

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

Guildford Cemetery is a good representative example of a municipal cemetery constructed on the outskirts of a town rather than those developed around church grounds.

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

Guildford Cemetery has significant religious associations for the different denominations involved with the cemetery. The place is highly valued by the community for cultural and religious associations.

Guildford Cemetery represents the social memories of both the local community and the State. The density and variety of monuments at the place are reminders of people's lives, and of their contribution to the development of Western Australia, and more specifically to Guildford and the Swan district.

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

Guildford Cemetery is significant as a visual reminder of people's contribution to the development of Western Australia, specifically Guildford and the Swan district.

The burial sites show a diverse range of headstones, plot surrounds and memorials that display creative achievements over a significant period of time. They demonstrate skills, artistry and craftsmanship in the different disciplines of smithery, stone-masonry and lettering.

Guildford Cemetery has a landmark quality on both sides of Kalamunda Road.

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;

Guildford Cemetery is associated with a number of people who contributed to the region's and State's development, including: L. J. Hancock, pioneer farmer and innkeeper; L. Lindley-Cowan, Secretary for Agriculture; Eliza Brown, 'Mother of the North'; C. Crossland, surveyor; and the Stirk family, Kalamunda pioneers.

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.

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

Guildford Cemetery serves to reveal the creative skills of the monumental masons, and the changes over time.

12. DEGREE OF SIGNIFICANCE

12.1 CONDITION

Although the condition of some elements attests to exposure to the elements, overall *Guildford Cemetery* is in good condition and continues to be regularly maintained.

12.2 INTEGRITY

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

Guildford Cemetery demonstrates a high degree of integrity with a significant number of identifiable plots, and headstones remaining in place.

12.3 AUTHENTICITY

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

Guildford Cemetery retains a high degree of authenticity as it continues to be used as a cemetery. Interventions that have occurred to the burial plots, such as the silver-frosting, self seeded plantings, and damage to the headstones, are reversible or redeemable elements which have minimal impact on the overall integrity of *Guildford Cemetery*.

13. SUPPORTING EVIDENCE

The documentation for this place is based on the heritage assessment completed by the Department and Laura Gray, in 1997, with amendments and/or additions by the Heritage Council and the Department.

13.1 DOCUMENTARY EVIDENCE

Guildford Cemetery (1888), South Guildford, is an inter-denominational cemetery, serving both Guildford and the surrounding communities.

The Noongar groups living in and around the Perth area are collectively known as the Whadjuk, while the family groups living more specifically around the Guildford area were known as the Ballaruk.² Archaeological evidence for Aboriginal occupation of the Perth Metropolitan area at least 38,000 years before present has been found at Upper Swan, approximately 12 kilometres to the north of Guildford.³ In the pre- and early contact period they broadly comprised small family groups moving through the landscape in response to seasonal change.⁴ The traditional way of life of the Ballaruk people began to be disrupted with the establishment of the Swan River Colony.

In the early 1830s, the Swan area was the scene of armed conflict between Aboriginal people and the colonists. However, when the warfare ended, many Aboriginal people began working as labourers on the estates around Guildford in the 1840s and 1850s. In the 1860s, for the most part convicts replaced Aboriginal labourers.⁵

By the mid 1880s, there were three cemeteries in Guildford, each located in the yard of an associated church. The Anglican cemetery was located in East Guildford. Established in 1842, this cemetery replaced an earlier burial ground located in the yard of the original St Matthew's Church.⁶ The Wesleyan Mission and the Roman Catholic Church both had churches and burial grounds in James Street. In addition, there were small Anglican burial grounds associated with the Octagonal Church at Middle Swan (1840) and All Saints at Henley Park (1841).⁷

By 1887, the need for a new public cemetery was becoming a pressing issue for the residents of Guildford. Both the Anglican and Wesleyan churches had been allocated land for cemetery purposes by the Government in West Guildford some time previously, as their burial grounds were filling up. However, the swampy land allocated to both churches was deemed inappropriate due to the proximity to the river. Many feared that the drinking water would be polluted. Due to the

² R & E. O'Connor Pty Ltd, 'Report on an Aboriginal Heritage Survey of the Proposed Swan Valley Dual-Use Path', City of Swan, 2007, pp. 5-9.

³ Bourke, M., *On the Swan: A History of the Swan District Western Australia*, University of Western Australia Press for the Swan Shire Council, 1987, p.9; Quartermaine, G., 'Report on a Preliminary Archaeological Investigation of Aboriginal Sites, Caversham Structure Plan', Prepared for Koltasz Smith by Gary Quartermaine, November 2005, p. 3.

⁴ Crawford, J. M., 'Aboriginal cultures in Western Australia', & Hallam, S., 'The First West Australians', in *A New History of Western Australia*, C. T. Stannage (ed.), UWA Press, 1981, pp. 16-20, 56-66.

⁵ Department of Indigenous Affairs, 'Lost Lands Report' (November 2003), p. 62.

⁶ St Matthew's Church was built in 1836 on land donated by James Stirling (now part of the grounds of Guildford Grammar). The first burial, of Lt. Charles Heal, took place in the churchyard in 1830, before St Matthew's was built. St Matthew's in Stirling Square was built in 1861 after the original church fell into disrepair.

⁷ Bourke, M. J., *On the Swan: A history of the Swan District, Western Australia*, UWA Press, Nedlands, pp. 124, 144.

undesirable nature of the lots already set aside, the churches and the Guildford Municipality began looking for an alternative site for a new cemetery. The new burial ground was to be inter-denominational, at a distance from the town, yet accessible.

It was now accepted practice to locate cemeteries at a distance from town centres and residential districts.⁸ The move from burial in churchyards to public cemeteries located on the edges of settled areas is a particular development of the 19th century. The new inter-denominational cemeteries were the direct result of the overcrowded burial grounds in churchyards.⁹

In October 1887, Rev G. H. Sweeting, Chairman of the Vestry of St Matthew's, wrote to W. Padbury, Mayor of Guildford, stating that the small cemetery at East Guildford was getting full and it was therefore impossible that many more burials could take place there.¹⁰ Sweeting suggested an alternative site at Success Hill Reserve in West Guildford, stating that the location was 'very suitable as it is out of every body's way, composed of light soil, high and dry and has first rate drainage into the river'.¹¹ Padbury forwarded Sweeting's letter to the Colonial Secretary, endorsing it.

It appears that the Government accepted Sweeting's suggestion, for the Lands and Surveys office received several letters objecting to the proposed site.¹² S. H. Parker was concerned:

The Spring is a magnificent watering hole and the cemetery would also depreciate the value of surrounding properties...Success Hill and Spring also have historical associations which should prevent there being done [indecipherable] in the manner suggested.¹³

A petition addressed to the Commissioner of Crown Lands, signed by 26 'Residents and Owners of Property of the Town of Guildford' also objected to the establishment of the cemetery on Success Hill on the grounds that the land had been reserved for the quality of its drinking water, the reserve was used by children for recreation, and the proximity to the river and the growing township of West Guildford made Success Hill undesirable as the site of a cemetery.¹⁴ It would seem that the letters and petitions had the desired effect for, on 10 December 1887, the Acting Commissioner of Crown Lands agreed to set aside 50 acres, south of the Helena River, for cemetery purposes.¹⁵

In November 1888, H. S. Ranford (staff surveyor with the Lands Department) informed the Surveyor General that he had surveyed off parcels of land from Reserve 1286 for the purpose of cemeteries to be vested in the Roman Catholic Bishop (7 acres; Swan Location 1286), the Wesleyan Trustees (8 acres; Swan

8 Public Records Office, Lands and Surveys File, Cons 1755, AN3/19, Item 3828, Folios 14, 27, 29.

9 Sagazio, C., 'Cemeteries: Their Significance and Conservation', *Historic Environment*, Vol. 12, No. 2, 1996, pp. 15.

10 PRO, Lands and Surveys File, Cons 1755, AN 3/19, Item 3828/1888, Folio 14. Correspondence dated 31 October 1887.

11 *ibid.*

12 *ibid.* folios 16, 17, 20, 22, 12.

13 *ibid.* folio 22. Correspondence dated 22 November 1887.

14 *ibid.* folio 12.

15 *ibid.* folio 5. Reserve 1286 was excised from Commonage Reserve 259A and was initially gazetted on 15 Dec 1887. A track (now Kalamunda Rd) to Canning Timber Station ran through the reserve.

Location 1293) and the Church of England (7 acres; Swan Location 1284).¹⁶ The remainder of the reserve was to be regazetted as Reserve 1286.¹⁷

Due to the misplacement of the survey plans, delays in establishing the new cemetery were encountered, much to the frustration of Rev Sweeting. Sweeting once again wrote to the Mayor of Guildford, emphasising the urgent need for a new public cemetery:

It is not for Church of England or any other church to undertake the responsibility of providing a public cemetery for Guildford, but that in view of the pressing need for more burial room, growing more urgent with every passing month, it is the duty of the Government to provide one, if necessary by resuming a piece of land for a purpose of such urgent public importance, of a suitable nature as regards soil, readily accessible, and at a convenient distance from the town...¹⁸

This last comment was made in reference to Sweeting's objection to the land set aside at South Guildford, which he saw as inaccessible due to the heavy sand track which would require macadamising. However, when clergy from the Anglican, Roman Catholic and Wesleyan churches met the following March, they agreed that the South Guildford site was indeed the most suitable for a cemetery.¹⁹

William George Johnson, Mayor of Guildford, was also concerned with the issue of access to the site and in July 1889, wrote to the Colonial Secretary seeking funding assistance for the establishment of the road. However, the Municipality was not successful until July 1890, when a grant of £100 was finally awarded.²⁰ By this time, the need for a new cemetery was becoming quite urgent indeed, for there was room for only twelve more burials in the East Guildford Cemetery.²¹ By March 1891, the road had been built and the first burials took place the following year.²² The Anglican community transferred about 30 bodies and associated monuments from the East Guildford Cemetery to the new cemetery.²³ The Salvation Army was later granted Swan Location 1386 for burial purposes.²⁴

By 1900, disease and poverty had so reduced the number of Aborigines around Guildford that they were seldom noticed. However, in 1901 more than 100 Aboriginal people were brought to Guildford for the Royal visit and a camp set up on Guildford Road. In subsequent years, more Aboriginal camps were established around Guildford, the largest being at Success Hill, a traditional meeting place.²⁵

16 Certificate of Title, Vol 34, folio 110; Vol. 35, folio 206; Vol 33, folio 318 respectively.

17 Lands and Surveys File, op. cit., folio 77.

18 *ibid*, folio 10. Correspondence dated 6 June 1889.

19 Gibbons, Len, *The Story of Guildford: a century of progress*, Imperial Printing, Perth, 1929, p. 22.

20 Lands and Surveys File, op. cit., folios 11, 42, 43, 53. The Guildford Municipality was also expected to contribute towards the cost of sealing the road, as well as provide for the clearing, fencing and forming of the ground.

21 *ibid*, folio 42, 43. Correspondence dated 25 July 1890.

22 *ibid*, folio 53. Correspondence dated 3 March 1890; correspondence from Metropolitan Cemeteries Board, HCWA File P4647, dated 13 July 1998.

23 *The West Australian*, 28 July 1949. These include two members of the Devenish family whose headstones date back to 1834, publican John Hancock, who died at 'Belmont' in 1837, and his wife, Grace. This point requires further investigation, as correspondence from the Metropolitan Cemeteries Board (8 July 1998) suggests that there is no evidence that people were re-interred.

24 Certificate of Title, Vol 216, folio 94.

25 DIA, 'Lost Lands Report', op. cit., pp. 62-63.

Complaints from white residents about the Aboriginal camp at Success Hill caused the West Guildford Roads Board to look for an site for a reserve removed from the European population. The only place said to be available was 48 acres in South Guildford, now part of Perth Airport and adjacent to *Guildford Cemetery*. Although it was gazetted in 1910, it appears that little was done to force the Aboriginal population of Guildford to the new site.²⁶

By October 1913, *Guildford Cemetery* was in a poor condition. Meetings between local government authorities and the churches, instigated by the Municipality of Guildford, were held in a bid to establish a cemetery board to take control of the entire cemetery.²⁷ Discussions continued through 1914 and into 1915, but with the Catholic Church refusing to surrender their land to the Crown, negotiations fell through.²⁸ Instead, the Guildford Cemetery Board was appointed in 1915 to 'manage and control Cemetery Reserve 1286 at Guildford', as this section of the cemetery was not under the control of any particular church. The Board included the Mayor of Guildford, H. Barnard, James de Burgh Morrison, Francis O'Leary, Henry S. King and J. M. Limb.²⁹

The issue of a single controlling entity for Guildford Cemetery was raised again in early 1936, when W. D. Johnson MLA wrote to the Minister for Lands, calling for the establishment of a Guildford and Districts Cemeteries Board in an effort to do something about the 'rather dilapidated state' of the Cemetery.³⁰ By October, all the Churches had agreed to surrender the land and the *Guildford Cemeteries Act 1936* was passed. The new Board, comprised of church and local government representatives, met to consider improving the 'state of this old cemetery'.³¹

Early in 1936, the Swan Roads Board demanded that the Aboriginal population of Guildford be moved to the still unused South Guildford reserve, adjacent to *Guildford Cemetery*, which had been gazetted in 1910. However, A. O. Neville refused this request, stating that the reserve was too far from any work for Guildford Aborigines. He asked the Roads Board for a site near places of employment, but they declined to offer any site that would impact on white residents or their property values.³²

On 25 July 1937, Swan Locations 1284, 1293, 1368, 3767, 3768 and 3769 were amalgamated to form Reserve 21697 (Reserve 1286 was cancelled), and vested in the Crown as a public cemetery, with the existing burial rights and denominational demarcations preserved.³³ From this time on, a single burial record book replaced the three separate burial registers that had been maintained by each Church.³⁴ In November 1937, the Board received a grant from the Lands

26 *ibid*, pp. 63-64.

27 *The Swan Express*, 7 Nov 1913, p. 5.

28 Lands and Surveys file, *op. cit.*, folios 61, 70, 71, 72, 73, 87. In order for the individual denominational burial grounds to be combined as a single public cemetery, each church had to surrender their section to the Crown.

29 *Government Gazette WA*, No 12, 1915, p. 3616.

30 Lands and Surveys file, *op. cit.*, folios 92, 94, 95.

31 *ibid*, folio 129. The provisional membership included representatives from each of the three churches, as well as representatives from the Swan, Belmont Park, Bassendean, Darling Range and Guildford municipalities. Elections for the Board were made from those representatives

32 DIA, 'Lost Lands Report', *op. cit.*, p. 65.

33 *ibid*.

34 Interview L Gray with Daphne Morris, Burial Clerk, Midland Cemetery, Metropolitan Cemeteries Board, 20 Jan 1997.

Department for funds to provide fencing around the cemetery. The land had been unfenced for many years and was frequently invaded by woodcutters and sand carters.³⁵

Forced settlement on the South Guildford Aboriginal reserve began in May 1941. However, South Guildford's white residents protested, with both the Town and the local Progress Association demanding relocation of the Aboriginal community to a 'site further afield'. In the end, however, it was not protest which caused closure of the site but its requisition by the armed forces in January 1942, just eight months after the community had been forced onto the reserve.³⁶

The Metropolitan Cemeteries Board, (MCB) which was formed on 1 October 1988, took over the responsibility of managing *Guildford Cemetery* from the Swan Shire Council on 1 July 1989.³⁷ A management plan, developed for the Shire of Swan in 1988, was adopted by the Board as the basis for future development of the Cemetery.³⁸

Both the Aboriginal A and the Muslim A sections were established by the City of Swan prior to the MCB assuming control of the Midland and Guildford Cemeteries in 1989. The Muslim AA (Stillborns) section was established around 1990, and the Muslim B section, around 1994. (Actual dates for these sections cannot be verified). An archived copy of the plan for the Aboriginal A section held by the MCB, includes three names, which are believed to be the names of the Aboriginal Elders (Trustees) that have oversight of this section. It is thought that no burials could take place in this section without the Elders express approval being given. To date there have been no burials in the Aboriginal A section and it remains unused.³⁹

The Cemetery was landscaped in 1993 and in 1995, the Board provided car parking, memorial gardens, niche walls, landscaping and pruning.⁴⁰ In 1996, a Government funded New Work opportunities project commenced for a 26 week period of employment and training of fifteen long term unemployed people. Their work involved the 'restoration and renovation' of turn of the century and colonial gravesites and the improvement of unmarked graves.⁴¹ The work of the youths came into some criticism as they painted the wrought iron surrounds to graves, scraped lichen off monuments, and made patchwork repairs to crumbling plaster. However, local residents supported the work, particularly the provision of new pergolas, a meditation area, seating, pathways and walkways.⁴²

In 2004, the Swan Regional Mausoleum was opened at Guildford Cemetery. In 2020, the cemetery continues to be used and has sections for several groups, including the established churches, the Muslim and Aboriginal communities, and the Coptic and Greek Orthodox churches.

³⁵ Lands and Surveys, op. cit., folio 147.

³⁶ DIA, 'Lost Lands Report', op. cit., pp. 65-67.

³⁷ *Midland Reporter Community*, 24 Jan 1995, p. 3.

³⁸ Correspondence from Metropolitan Cemeteries Board; Minutes of the Community Services Committee, Shire of Swan, 15 Sept 1988. HCWA file P4647 dated 8 July 1998.

³⁹ Correspondence from Metropolitan Cemeteries Board; Aboriginal & Muslim Sections, includes names of Aboriginal Elders (Trustees) for the Aboriginal A section, 13 November 2008. HCWA file P4647 dated 17 November 2008.

⁴⁰ *Midland Reporter Community*, 7 February 1995, p. 6.

⁴¹ *ibid*, 11 June 1996, p. 3, 2 July 1996, p. 7.

⁴² *ibid*.

13.2 PHYSICAL EVIDENCE

Guildford Cemetery straddles Kalamunda Road in South Guildford. The road divides the Cemetery, which covers an extensive area, into denominational sections – the Catholic, Muslim, Aboriginal, Coptic Orthodox and General areas are located on the northern side of the road, and the Anglican and Greek Orthodox on the southern side. The oldest sections of the Cemetery are located along both sides of Kalamunda Road.

Kalamunda Road is a busy arterial road leading from Great Eastern Highway to the hills. There is a broad expanse of gravel parking space each side of the road in the vicinity of the Cemetery. Mature pine trees and some native trees are located throughout the Cemetery, and around the boundaries. Even though the monuments dominate the cemetery landscape, the cemetery remains rather barren in appearance, with heavy sand between the grave sites. This appearance of emptiness is particularly evident where monuments are no longer extant.

To the north of Kalamunda Road, the oldest graves in the Catholic and Wesleyan (now general) areas are scattered, while the remainder sections are laid out in rows. Sealed roadways and sandy paths divide the cemetery into sections, and while the layout is not strictly geometrical, the rectangular plots and roadways at right angles do give an orderly feeling to the place. Metal markers identify each section of the cemetery. There is no apparent pattern to the planting of trees in this section. Self-seeding plants have been allowed to mature within some of the burial sites. Overall, this section is in a poor condition with evidence of untended graves and damaged burial plots and headstones.

The Aboriginal section to the north is notable for the absence of monumental markers. The Muslim section to the west is a relatively new addition to the cemetery, with the earliest headstone dated 1984.

Some of the earliest burials in *Guildford Cemetery* are in the Catholic section. These include Michael Blake Leonard, Michael Nolan, an early settler in Upper Swan, John Aguilar, Arthur McCusker, Teresa Catherine Lyons, John O'Mara, former convict, and his family, and Charles Smith, who built 'Fairholme' in Guildford. The graves of Eliza Wellman, Emily Evans and Roy Burns are also evident.

On the southern side of the road, the Anglican section is in considerably better condition and there is minimal litter and weed growth. As in the northern section, the pathways and graves are laid in an orderly manner, although the oldest graves located on the western boundary, towards Kalamunda Road, appear to be randomly placed. There are fewer trees within the cemetery proper on this side of the road.

The grave of publican John Hancock and his wife Grace, located near the western side of the Anglican portion of the cemetery, is in good condition. The stone memorials for William Devenish and family, 1854, and Frederick Devenish and family, 1848, are in very poor condition. These sandstone memorials have been laid horizontally and set into concrete, resulting in rapid weathering of the face, making the inscriptions mostly illegible. L Lindley-Cowan (Secretary of Agriculture), John and Emma Withnell, (early pastoralists in the Roebourne district), Thomas Brown (Government Resident of the Victoria District), and his wife Eliza and their son Aubrey, are also buried in the Anglican section of *Guildford*

Cemetery. Charles Crossland, the surveyor in charge of the survey of the Midland Railway, his wife Margaret Geraldine and members of the Stirk family, the first settlers in the town of Kalamunda, are also buried in the Anglican section.

Overall, there are broken and damaged headstones throughout the 'historical' areas of the cemetery, although most have been retained in place. Weathering on the older headstones has made most of the inscriptions illegible. The cast metal plot surrounds are silver frosted, despite the fact that many were not originally painted. Some of the cast metal work is in need of repair. The stone and cement surrounds have subsided or are broken on a number of graves.

The monuments throughout the Cemetery commemorate a wide variety of people, from those very important in the settlement and development of Western Australia to those who passed away more recently. The Cemetery provides a record of individual lives in the local community. Family plots within the Cemetery contain the remains of two generations or more. Headstones vary from plain to elaborate, with a variety of symbolism expressed. Some monuments are large and imposing, others are small and quite plain. The range of monument types and variety of symbolism reflects the traditions and trends of different religious denominations and time periods and provides an excellent basis for comparison.

The extant headstones in the 'historic' areas of the north and south sections of the *Guildford Cemetery* can be easily identified as the works of two monument makers in particular. The monuments c.1900 have been marked with the name 'O C H Day, Perth Marble Works', and the headstones c.1920 with 'Wilson Gray & Co, Perth'.

The gravesites in both areas range from unmarked plots, to fenced plots. Headstones vary in size, style, material, craftsmanship and degree of weathering.

The 2004 Swan Metropolitan Mausoleum is a brick and iron building located near the Catholic section of the cemetery. It has a brick and timber pergola style entrance, with a centrally located pitched iron roof. The entrance leads to a spacious paved courtyard area, with the brick and iron mausoleum building behind. The walls of the mausoleum facing the courtyard are faced with marble, where inscriptions and tributes for those interred are located. There is a semi-circular porch or portico supported by two columns midway along the back wall.

In 2020, *Guildford Cemetery* continues to be well maintained and regularly used.

13.3 COMPARATIVE INFORMATION

Guildford Cemetery is one of six metropolitan cemeteries still offering burial plots. It lies just south of *Guildford Historic Town* which is on the State Register. Guildford is one of three towns established in 1829 in the Swan River Colony and was central to the agricultural and horticultural development of the colony. It was also the first (and only) inland port in Western Australia, providing an essential transport node, firstly by river and then by rail. The development of the town helped to shape these key heritage values was undertaken by many individuals, many of who have associations with the cemetery.

A current search of the Historic Heritage database for places with the use 'cemetery' retrieves 207 places, of which 25 are entered in the State Register. The following eight registered places are most comparable to *Guildford Cemetery* for being extant stand-alone cemeteries (rather than cemeteries associated with churches, institutions, homesteads etc.) and for their

association with notable early pioneers and other individuals, construction period, representative value, scale and/or inclusion of various denominational areas and monument types:

- P302 *Broome Pioneer Cemetery* (RHP) (1890) is associated with prominent early European settlers in the area it demonstrates the burial of a range of people with different backgrounds.
- P301 *Broome Cemetery – Japanese/Chinese/Muslim Sections* (1890) is associated with three non-Christian groups that were pioneers and workers in Broome, many of who made an important contribution to the economic development of the region and the State through the pearling industry.
- P406 *Old Busselton Cemetery* (RHP) (1847) is one of the oldest non-Indigenous cemeteries in the State and is the burial place of many people involved in the European settlement of WA. The place is also aesthetically significant as a cultural landscape and includes a collection of monumental masonry.
- P559 *Pioneer Cemetery* (Coolgardie) (1894) the second cemetery in the town, it contains many graves of people who worked to establish Coolgardie.
- P1133 *Greenough Pioneer Cemetery* (RHP) (1864) is a municipal cemetery that includes denominational sections and is one of the largest and most intact pioneer cemeteries in the State.
- P4598 *Carnarvon Pioneer Cemetery* (RHP) (1880) is a municipal cemetery that includes separate denominational areas and has significance due to its association with notable individuals in the region.
- P15756 *Albany Memorial Park Cemetery* (RHP) (1840) includes different denominational areas and burials of notable Western Australian pioneers. The place is also significant for the collection of sepulchral masonry and iron work.
- P16760 *Menzies Cemetery* (RHP) is a cemetery in an area of cleared bushland, which has significance for the variety of masonry monuments that demonstrate skill, artistry, and craftsmanship in stone masonry.

The Heritage Council has also identified the following two cemeteries as warranting assessment for the State Register:

- P612 *Karrakatta Cemetery* (1897) includes the Perth War Cemetery, Dutch War Cemetery, WA Garden of Remembrance, Karrakatta Cemetery, landscaped gardens and Hollywood Nature Reserve. The place was for many years the principal and largest operational cemetery in the State, and demonstrates changes to burial practice over time. It includes many notable masonry monuments that represent the creative skills of notable Australian and foreign stone masons. Notable individuals associated with the cemetery include Lord John Forrest, Harold Boas, J Winthrop Hackett, J Talbot Hobbs, George Temple Pool and former Prime Minister John Curtin.
- P6087 *Fremantle Cemetery* (1899) comprises an operational interdenominational cemetery, and includes approximately 75,000

gravesites, four memorial gardens, and landscaping. The place demonstrates the changes to burial practice in the State and includes works by notable sculptor Pietro Giacomo Porcelli.

Guildford Cemetery is representative of cemeteries constructed on the outskirts of towns rather than those developed around church grounds or with other associations, and has significant links to a diverse range of people associated with the history and development of the historic town of Guildford.

13. 4 KEY REFERENCES

13. 5 FURTHER RESEARCH

The date of the establishment of the Aboriginal and Muslim sections need to be researched.