



**HERITAGE
COUNCIL**
OF WESTERN AUSTRALIA

REGISTER OF HERITAGE PLACES - AMENDED 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)

- 6.2 Establishing schools
- 6.5 Educating people in remote places
- 8.6.1 Worshipping together
- 8.6.4 Making places for worship
- 8.10.4 Designing and building fine buildings
- 8.14 Living in the country and rural settlements

HERITAGE COUNCIL OF WESTERN AUSTRALIA THEME(S)

- 306 Domestic activities
- 402 Education & Science
- 404 Community services and utilities
- 406 Religion
- 605 Famous & infamous people

11.1 AESTHETIC VALUE*

The Church and Priesthouse have a high degree of artistic and technical sophistication, both internally and externally, and exhibit a well resolved combination of architectural, symbolic and artistic motifs. (Criterion 1.1)

The Convent is a competent rendering of a modestly scaled building in the Federation Bungalow style. (Criterion 1.1)

The Church and Priesthouse are outstanding examples of Monsignor John Cyril Hawes' eclectic architectural style and the Convent exhibits good examples of his creative work in the murals in the chapel apse and paintings on the surrounding glass panels. (Criterion 1.2)

The Church and the Priesthouse are landmarks in Mullewa because of its unusual

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Canberra, 1991, with additional reference to Richards, O. *Theoretical Framework for Designed Landscapes in WA*, unpublished report, 1997.

construction and prominent location at the corner of Doney and Bowes Streets. (Criterion 1.3)

Church of Our Lady of Mount Carmel and the Holy Apostles St. Peter and St. Paul, Priesthouse & Presentation Convent (fmr) form a precinct of early twentieth century Catholic buildings in Mullewa. (Criterion 1.4)

11. 2. HISTORIC VALUE

The Convent was built in the early World War One period, in 1915, during a period of expansion in the Roman Catholic Diocese of Geraldton and in particular by the Presentation Sisters, and was the first of what became a notable precinct of Catholic buildings in Mullewa, a strongly Catholic town, when it was the centre of a flourishing agricultural region. (Criterion 2.2)

As the first Parish Priest at Mullewa (1917-38), John Cyril Hawes (later Monsignor), whose life and works as an ecclesiastical architect are prominent in the history of the Mid-West region, was closely associated with *Church of Our Lady of Mount Carmel and the Holy Apostles St. Peter and St. Paul, Priesthouse & Presentation Convent (fmr)*, designing both the Church and the Priesthouse and being significantly personally involved in their construction. (Criterion 2.3)

11. 3. SCIENTIFIC VALUE

The Church demonstrates technical sophistication in the construction of the domes over the sanctuary and baptistery. They were constructed with an innovative revolving template designed to enable successive courses of brickwork to be laid. (Criterion 3.3)

11. 4. SOCIAL VALUE

Church of Our Lady of Mount Carmel and the Holy Apostles St. Peter and St. Paul, Priesthouse & Presentation Convent (fmr) is highly valued by the community of Mullewa and the surrounding region for its religious and educational associations over 80 years. (Criterion 4.1)

Church of Our Lady of Mount Carmel and the Holy Apostles St. Peter and St. Paul, Priesthouse & Presentation Convent (fmr) contributes to the community's sense of place as a notable precinct of Catholic buildings in Mullewa, which continue to fulfill their traditional roles and have also become a noted tourist destination due to keen interest in Hawes' work. (Criterion 4.2)

12. DEGREE OF SIGNIFICANCE

12. 1. RARITY

Hawes' paintings in the former chapel of the Convent is one of his earliest works in Western Australia, and an uncommon example of his artistic work. (Criterion 5.1)

The Church and Priesthouse are a rare example of the combination of Hawes' eclectic design principles with his personal involvement, at every level, in the construction and subsequent use, as a priest, of the buildings. (Criterion 5.1)

12. 2 REPRESENTATIVENESS

The Convent is representative of the application of the Federation Bungalow style applied to a branch convent in the period to c. 1920. (Criterion 6.1)

The Church is representative of Monsignor J. C. Hawes' distinctive style of church design and the Priesthouse is a representative example of his domestic architecture.

(Criterion 6.1)

12.3 CONDITION

Various attempts to manage rising damp have caused a good deal of damage to the Convent and the repair methods have resulted in original fabric being obscured. Damp control has still not been effected. The Convent is in fair condition, with some elements being in very poor condition.

The Church and Priesthouse are in good condition. Work has been done on both to alleviate problems of rising damp, insufficient drainage, and the entry of dust into the buildings. Maintenance of both buildings has been undertaken on a regular basis.

12.4 INTEGRITY

The Convent remains in use for a similar function to that for which it was designed, though the manner of use and day to day activities reflect current education and administrative needs. The use is compatible and capable of sustaining heritage values. The place retains a high degree of integrity.

The Church has a high degree of integrity and continues to be used for the original purpose for which it was designed.

The Priesthouse has a high degree of integrity. It ceased to be used as a presbytery in 1970 with the construction of another presbytery facing Maitland Road and was turned into a museum. The furnishing and presentation of the rooms are representative of the era in which the house was built, and lived in by Hawes, is compatible with the original intention of the place as a residence.

12.5 AUTHENTICITY

The Convent retains its basic shell form and the general organization of its plan elements. However, there has been much change in matters of detail, re-planning and repair strategies have obscured original fabric. Overall the place retains a moderate degree of authenticity.

The Church is intact, and retains a high degree of authenticity. The additions to the north transept are harmonious. The changes to the interior that have occurred due to liturgical changes are necessary and show evolution of use.

The Priesthouse has a reasonable degree of authenticity. Conversion of the place to a museum necessitated some replacement of original fabric. Nevertheless, the work was done with some sensitivity to the cultural heritage significance of the place and, therefore, the authenticity of the place is not diminished.

13. SUPPORTING EVIDENCE

The documentary and physical evidence for the *Church of Our Lady of Mount Carmel and the Holy Apostles St. Peter and St. Paul, and the Priesthouse* has been taken from Heritage Council of Western Australia, 'Register of Heritage Places – Assessment Documentation: *Church of Our Lady of Mount Carmel and the Holy Apostles St. Peter and St. Paul, and the Priesthouse*', prepared in October 1995.

Additional documentary and physical evidence for the Convent has been compiled by Robin Chinnery, Historian and Philip Griffiths, Architect, respectively.

13.1 DOCUMENTARY EVIDENCE

Church of Our Lady of Mount Carmel and the Holy Apostles St. Peter and St. Paul, Priesthouse & Presentation Convent (fmr) comprises a former convent building (1915), Church (1923) and former Priesthouse (1927).

In 1839, the Victoria District was named by Lieutenant George Grey. Having shipwrecked at Gantheume Bay, Grey and his party trekked 400 miles south to reach the Swan River Settlement. In 1848, A. C. Gregory's expedition explored part of the region around Mullewa. In 1850, the first European settlers arrived in the Victoria District.¹

By the late 1880s, the pastoral industry was well established in the hinterland of Geraldton and in the North-West, and had become 'the main exporter of wool' from Western Australia.² Mullewa, on the route from the Murchison to the port at Geraldton, came to play 'a vital part in supplying the prospectors and the miners' on the newly discovered Murchison goldfield in the late 1880s.³ As road conditions across the sand plain were far from satisfactory, the settlers petitioned for a railway from Geraldton to Mullewa.⁴ However, it did not eventuate until after the granting of Responsible Government and further gold discoveries in Western Australia ushered in a period of expanded railway development in the early 1890s.⁵

Mullewa grew rapidly during 1893-94, the construction period of the railway. The opening of the Geraldton-Mullewa Railway, in November 1894, removed 'the major barrier to inland development', providing a suitable transport system within reasonable reach of the goldfields and the pastoral stations.⁶ Mullewa flourished and was at its peak in the period 1894-95, when the tracks and roads to Mullewa carried up to 400 teams in a good season.⁷ On 3 April 1895, the townsite of Mullewa was gazetted a Municipality.⁸

In the late 1890s and early twentieth century, the Northern railway was extended further into the Murchison, and consequently the use of Mullewa as a junction declined. In this period, the suitability of the surrounding district for agriculture was recognised and wheat growing commenced.

From early 1910, Father Hilly came monthly to minister to the Catholic settlers, who began fund raising in that year towards building a church at Mullewa. The first

1 Keefe, Bert *Eastward Ho to Mullewa and the Murchison* pp. x-xi.

2 Crowley, F. K. *Australia's Western Third: A History of Western Australia from the first settlements to modern times* Macmillan & Co. Ltd., London, 1960, p. 105.

3 Keefe, Bert op. cit., p. 44.

4 *ibid.*

5 Keefe, Bert op. cit., pp. 48-50; and Crowley, F. K. op. cit.

6 Keefe, Bert op. cit., p. 58.

7 *ibid.*, pp. 58-65.

8 *ibid.*, p. 96.

Catholic church was blessed and opened by Bishop Kelly in 1912, an 'unpretentious building ... little more than a local hall' at the corner of Grey and Thomas Streets.⁹

Catholic families at Mullewa, a strongly Catholic area, wished to provide their children with a religious education, and, by 1914, when Mullewa had become the centre of a flourishing agricultural region, the population had grown sufficiently in number and prosperity to support a school. In August 1914, two Presentation Sisters from Geraldton, Mothers Lelia Russell and Brigid Kenny, visited Mullewa to ascertain the possibility of establishing a branch house and concluded it would be a viable proposition.¹⁰

In the late nineteenth and early twentieth century, the Presentation Sisters had established their foundation in Western Australia. In 1883, the first Catholic school in Geraldton had been established by the Sisters of Mercy, who departed for Perth in 1887, after a small community of St. Joseph's of the Sacred Heart Sisters took over their schools in the Geraldton area. In 1890, reluctant to set up a novitiate independent of the Sydney Mother House as Bishop Gibney had wished, five of the six Josephites returned to Sydney, leaving him to find a third religious order to serve the educational needs of the Roman Catholic populace of Geraldton and its hinterland. The Congregation of the Sisters of the Presentation had been founded in Ireland by Nano Nagle in the 1770s, and it was some members of the convent at Sneem (est. 1878) who responded to his invitation. In July 1891, the first group of four Sisters and five postulants arrived at Geraldton, where they took over the buildings and schools vacated by the Josephites, and opened a high school. In January 1892, the postulants were received into the community in January 1892, and made their profession two years later. In February 1894, the foundation stone was laid for a convent at Greenough. This did not proceed as there were insufficient personnel for such expansion at this period.¹¹

In early 1895, the Presentation foundation at Geraldton admitted its first Australian postulant. Five Irish postulants from Tipperary, joined her in the novitiate in October 1895, and a sixth, from Cork, in late 1896, bringing the number of Sisters in Geraldton to 14. In 1898, after Bishop Kelly was consecrated and took charge of the newly created Diocese of Geraldton, he proposed expanding the work of the Presentation Sisters in his Diocese. Despite the monastic enclosure rule which decreed that any new foundation became independent, at his urging, three Sisters established an independent house at Northampton in 1899, where they re-assumed religious control of the school which had been under a lay teacher since 1896.¹²

In 1900, Bishop Kelly obtained a relaxation of the enclosure rule, opening the way for establishment of branch houses from Geraldton, through the hinterland, and Northampton, in northern coastal areas, the first of which were Roebourne (1901) and Greenough (1902). In 1902, seven new postulants, most of whom were from Ireland, were received at Geraldton. In 1902-03, a new and more substantial convent was built at Geraldton. The Geraldton foundation began a period of expansion during which branch houses were established at Bootenal (1902), Lawlers (1903),

⁹ James, Ruth Marchant *From Cork to Capricorn: A History of the Presentation Sisters in Western Australia, 1891-1991* The Congregation of the Presentation Sisters of Western Australia, Perth, 1996, p. 246.

¹⁰ *ibid.*

¹¹ James, Ruth Marchant *The Call and the Vision: The Presentation Sisters: 100 Years in Western Australia, 1891-1991* The Congregation of the Presentation Sisters of Western Australia, Perth, 1991, pp. 1-4.

¹² *ibid.*, pp. 4-6.

Sandstone (1909), Goomalling (1912), Mullewa (1915), Mount Magnet (1915) and Youanmi (1918).¹³

In early 1915, Mothers Leila Russell and Brigid Kenny and Sister Baptist Grogan went from Geraldton to found the proposed branch house at Mullewa. The Sisters found accommodation which was 'poor and uncomfortable', and commenced classes in February in the church hall, with 50 pupils enrolled.¹⁴ Fund raising towards building a convent at Mullewa began promptly with a public concert held on 12 February, at which local students and students from Stella Maris at Geraldton performed.¹⁵

In 1915, Mother Brigid Kenny, who was in charge at Mullewa, is believed to have drawn plans for a six room convent¹⁶, in the Federation Bungalow style¹⁷, to provide residential accommodation for the Sisters and classroom accommodation for their school. However, to date, no documentary evidence has been located to support this belief. As she had some training in design, and 'loved to be actively involved in new projects'¹⁸, she may have been responsible for some of the painting on the glass windows at the place, a style of decoration that was not uncommon in convent buildings in the Federation period.

In April 1915, Father Irwin reported:

The people are showing their appreciation of the Sisters work in a very practical way. Already preparations are being made for the erection of a new convent, and it speaks well for the earnestness and goodwill of the Mullewa people that within the past months a hundred loads of stone have been carted to the site for the new building. It is expected that a neat stone Convent will soon replace the comfortless dwelling in which the Sisters are now housed.¹⁹

Bishop Kelly was to have laid the foundation stone for the convent, and it was inscribed accordingly. In his absence, on 10 October 1915, it was laid by Dean Graber, who commended the efforts of the local the committee and its secretary, Mr. Craig, and praised the skills of the builders, Bracken Bros.²⁰ The convent was completed shortly thereafter and the Sisters took up occupation of the place, which served its intended purpose through into the 1920s, when a new school building was built.²¹

In 1916, Father John Cyril Hawes (b. 1876, d. 1956), who had previously trained as an architect, was appointed Parish Priest at Mullewa, where he would serve until late 1938. He exercised 'a special care for the teaching nuns at the various convents' in the Geraldton Diocese, and would be involved in numerous building projects for them over more than 20 years.²²

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- 13 ibid, pp. 6-14. Note: At Greenough, the Presentation Sisters took over from the Dominican Sisters. (ibid, p. 8.)
- 14 ibid, p. 14; and James, Ruth Marchant *From Cork to Capricorn ...* op. cit., p. 246.
- 15 ibid.
- 16 'Presentation Sisters' Illuminated address on display at the place.
- 17 Apperly, Richard, Irving, Robert, and Reynolds, Peter *A Pictorial Guide to Identifying Australian Architecture: Styles and Terms from 1878 to the Present* Angus & Robertson, North Ryde, 1989, pp. 144-147.
- 18 James, Ruth Marchant *From Cork to Capricorn ...* op. cit., p. 227. Note: On occasion, Sister Brigid has been incorrectly credited with the design of the Presentation Convent (1912) at Geraldton. (ibid.)
- 19 *Sower* April 1915, quoted in Keefe, Bert op. cit., p. 157.
- 20 ibid, November 1915, in Keefe, Bert ibid, pp. 157-158; and James, Ruth Marchant *From Cork to Capricorn ...* op. cit., p. 247.
- 21 ibid. Note: The original church hall had been re-located closer to the convent, and the school 'was built alongside'. (James, Ruth Marchant ibid.)
- 22 Taylor, John J. *Between Devotion and Design: The Architecture of John Cyril Hawes, 1876-1956* University of Western Australia Press, Nedlands, 2000, pp. 66-67.

Although Hawes had met with a measure of success as an architect, he continued to feel drawn to a more religious life. In 1904, he joined the Anglican Church. Following a period in the Bahamas he came to the conclusion that to be a 'proper' priest he needed to belong to the Catholic Church²³ and in March 1911 was received into the Catholic Church. He arrived in Western Australia as Father John Hawes in November 1915.

Hawes had an excellent relationship with his original Bishop, Bishop William Bernard Kelly. Kelly had been instrumental in bringing Hawes to W.A. from Rome, where Hawes had previously been studying. Hawes continued his activities as an architect, his skills particularly in demand in the Western Australian countryside where the vast open spaces and a small but growing population provided numerous opportunities to design new church buildings. Hawes designed: *Francis Xavier Cathedral* in Geraldton (1915), *Melangata* (1916, a station homestead near Yalgoo), *The Sacred Heart Convent* in Northampton (1919, for the Presentation Sisters), the *Chapel of St Hyacinth* at Yalgoo (1920, for the Dominican Sisters), and a new *Cathedral* for Perth (1922, which was not built).²⁴

Hawes' philosophy towards the design of church buildings was that:

A proper church is no mere assembly-hall, theatre or auditorium for preaching and community singing; but it is first of all a place of sacrifice ... It should breathe for that atmosphere of prayer, of religious awe and supernatural mystery.²⁵

He advocated that a church, regardless of size, should be of monumental character and that the design should be reminiscent of the past and also inclusive of the present.²⁶

In 1917, for the Presentation Sisters at Mullewa, Hawes painted a crucifixion scene on the wall of the chapel behind the altar, and also painted religious figures on the glass windows at either side, completing the work on 8 September, The Feast of the Birthday of the Blessed Virgin Mary. The works on the windows have been adversely affected by sunlight, and were reportedly 'nearly faded from view' by the late twentieth century.²⁷ Photographic evidence indicates that the crucifixion scene was re-painted at an unknown date and some alteration made to the original colours.²⁸

The church hall was moved from its site at the corner of Grey and Thomas Streets and rebuilt on the current Church site in 1919, with a timber framed and iron roofed presbytery adjacent – which was also relocated from another site.²⁹

From the early period, the Presentation Sisters also took an interest in the education and welfare of the Aboriginal population of Mullewa, and made efforts to teach 'the basics of hygiene' to Aboriginal students and their mothers.³⁰ In addition, the Sisters

23 Zaalberg, R., 'Monsignor J. C. Hawes: Priest and Architect - His work from 1915 - 1939' (unpublished thesis, Claremont Teachers' College, 1962) p. 4.

24 Anson, P. *The Hermit of Cat Island*, (London: Burns & Oats, 1957); Bourke, D. F., *The History of the Catholic Church in Western Australia, 1829-1929*. (Archdiocese of Perth. Vanguard Service Print, 1979); Evans, A. G., *The Conscious Stone*, (Melbourne: The Polding Press, 1984); *Monsignor Hawes Heritage Trail*, (Bicentennial Heritage Trails Network Publication, 1988); *The Record*, September 20th 1924.

25 Fra Jerome, O. S. F [Mons. Hawes] Building a Church: Thoughts for new Churches (Our Lady of Fatima Messenger, December 1949) quoted in Zaalberg, p. 2.

26 *ibid.*

27 Taylor, John J. *Between Devotion and Design: The Architecture of John Cyril Hawes, 1876-1956* University of Western Australia Press, Nedlands, 2000, p. 67.

28 *ibid.*

29 Taylor, John J. 'Conservation Plan for The Church of Our Lady of Mount Carmel and the Holy Apostles St Peter and St Paul and the Priesthouse', January 1996

30 James, Ruth Marchant *From Cork to Capricorn ... op. cit.*, p. 250.

used to assist in teaching catechism to Catholic children who attended the State school.³¹

In the 1920s, a photograph of three Sisters at a portion of the verandah shows its corrugated iron roof and earth floor, and the stone walls of the convent. There is a timber lattice partition, about 6 ft. high, extending from the wall across the verandah, providing privacy for the Sisters.³² Another undated photograph shows the front of the convent with a Cross mounted at the peak of the gables to the front entry. There are single decorative timber posts supporting the verandah roof. There is a low open timber picket fence across the front boundary, with a centrally placed pedestrian gate of similar construction. The front garden is sparsely planted.³³ A later undated photograph of the Convent shows four of the Sisters in the foreground, and a portion of the verandah in the rear-ground. The garden plantings by the verandah are not readily identifiable.³⁴

Hawes' initial sketch of the *Church of Our Lady of Mount Carmel and the Holy Apostles St. Peter and St. Paul* (dated 1920) was possibly drawn while in England, prior to returning from his first holiday from the Geraldton Diocese. In 1921, Hawes began building the Church near the Convent. The first stone was laid in the north east corner on the 24 May 1921 and trenches for the footings were dug around the sanctuary at the end of the church hall.

Due to his other work, including that on the design of the Cathedral of the Immaculate Conception in Perth, and his European study tour, the project at Mullewa was deferred for two years, from October 1921 to October 1923.³⁵

Bishop Kelly died in December 1921. The next Bishop of Geraldton, Bishop Richard Ryan, arrived in Geraldton in October 1923. Although Ryan did not favour Hawes' artistic endeavours, Hawes was relatively free to pursue his own ideas for his Parish Church at Mullewa.³⁶ Work resumed, in October 1923, and, by June 1924, the walls to the northeast corner were 2400-3000 mm high. The blessing and laying of the foundation stone of the Church took place on 24 September 1924 with both Archbishop Clune and Bishop Ryan present.³⁷

By November 1924, the eastern gable and south transept were largely finished.³⁸ The construction of the dome over the sanctuary was begun in March 1925, using a revolving timber template designed by Hawes, which reduced the timber support structure needed. By June 1925, the dome and 'lantern' were finished. The bell tower was constructed in August 1925. In November and December 1925, construction of the northern transept was underway. On 13 December 1925, the first portion of the church, comprising the Sanctuary, transepts, and bell towers, was blessed and opened by Bishop Ryan, although the nave was incomplete.³⁹

Hawes wrote in the first souvenir brochure:

That where it cannot all be completed at once, God's part should be built first: the

31 *ibid.*

32 Photograph reproduced in James, Ruth Marchant *From Cork to Capricorn ... op. cit.*, p. 250.

33 Reproduced in *ibid.*, p. 251.

34 Photograph 'Outside the old Mullewa convent Srs Clare Ryan, Lelia Maher, Pascal McGauran, Josepha Canty' in James, Ruth Marchant *The Call and the Vision ... op. cit.*, p. 15.

35 The archives of the Geraldton Diocese of the Roman Catholic Church at Bishop's House in Maitland Street, Geraldton.

36 John Taylor, citing Anson and Evans.

37 *The Record* 20 September 1924.

38 The archives of the Geraldton Diocese of the Roman Catholic Church at Bishop's House

39 *The Record* December 26th, 1925: The opening of the new church on 13 December 13 1925 (not completed - the nave is the corrugated iron clad 'old' church).

altar and the house of the altar (ara, et domus ara). Let the people continue in their temporary tin part - or look in at the windows. The first thing is to make a permanent resting place for the tabernacle - a real home for Jesus and Mary.⁴⁰

Hawes worked largely on his own as mason, (but with some paid labourer's assistance and help from parishioners carting stone etcetera), and it took over two and a half years to complete the difficult forms that make up the sanctuary and transepts. And there is no doubt that this was an intensely personal work for Hawes, and that he gave all his physical and mental strength to the creation of this church, but perhaps the 'legendary' tales (that have become part of folklore in the area) exaggerate the amount of physical work Hawes actually completed. He had the assistance of many enthusiastic parishioners in a strongly Catholic town. And as work progressed and time went on, finance became easier, as debt was cleared from the Convent and School, and the enthusiasm of his fellow clergy and parishioners grew.

In 1926, a professional mason was employed and the major north, east, and south walls and intervening arches that form the nave, the north porch and the baptistery were all completed in little over a year.⁴¹ The completed Church was opened by Archbishop Clune in May 1927.⁴²

The resultant building was a diverse mixture of styles and influences, resolved into a pleasingly solid, locally relevant building.

Tony Evans described Hawes' success in this regard:

It became his personal testament unrestrained by criticism or interference, an embodiment of his romantic and spiritual temperament, a building which above all his others, invites our respect for him as an artist craftsman.⁴³

Having completed the Church, Hawes was in an excellent position to proceed with building a new presbytery, which was completed in 1929.⁴⁴ The resulting Priesthouse was a simpler but no less idiosyncratic domestic design, which includes an inglenook, stained glass windows, face stone and brickwork.

In November 1938, Hawes was transferred to the Parish of Greenough⁴⁵ and in May 1939 left Australia for Cat Island in the Bahamas.⁴⁶

In 1949-50, a new purpose built school, comprising three classrooms and an office, was built. Named Our Lady of Mt Carmel, it was opened on 7 May 1950. The Convent continued in residential use for the Sisters until 1970.⁴⁷

In 1961, when Mullewa Road Board celebrated its golden jubilee, it issued a commemorative booklet, *Mullewa through the years, 1861-1961*, among the notable

40 Souvenir of the Church of Our Lady of Mt. Carmel and S. S. Peter and Paul, Mullewa., Western Australia (brochure compiled by Hawes, no pagination)

41 John Hawes' work book, held at the *Priesthouse* Museum, notes on 30.3.1926, David Blackwell, mason, was employed to erect the north, south and west walls at a cost of £180. David Blackwell was also involved in the construction of the Masonic Lodge (1924) and Anglican Rectory (1927) at Mullewa. Also, information supplied by Mr Albert Keefe in May 1994, (formerly of Mullewa and the Parish Council of *The Church*), 54 Halgania Way Duncraig Phone 448 3081.

42 *The Record* 7 May 1927.: The opening of the Church by Archbishop Clune.

43 Anson; Bourke; Evans; *Monsignor Hawes Heritage Trail*.16 Evans, p. 110.

44 *ibid*; *The Record* 26 December 1925 and 7 May 1927; and Taylor, John J. op. cit., pp. 74-75, and pp. 80-108.

45 Geraldton Guardian and express, November 10, 1938

46 Taylor, John 'Conservation Plan for The Church of Or Lady of Mount Carmel and the Holy Apostles St Peter and St Paul and the Priesthouse', January 1996

47 James, Ruth Marchant *From Cork to Capricorn ...* op. cit., p. 251.

places featured was the Presentation Convent School, with photographs showing the new school and the Convent. By this date, the original verandah had been replaced with twin posts atop brick piers in place of the earlier posts. In addition to the aforementioned cross at the front entrance, there was cross at the peak of the roof, above a row of vents, at either side of the building. A low block fence had replaced the open picket fence. There were a small number of shrub and tree plantings in the front garden.⁴⁸

In January 1962, plans were drawn for extending the Northern transept (St Michaels') of the Church, and work completed under Dean M. Lynch and the parish council, adding sixty to the seating capacity. Unfortunately, it diminished the soaring vertical effect of the bell tower but it was probably the most expedient way of catering for the increasing numbers of parishioners.⁴⁹ The walls of the Church were cement rendered and a diagonal laid timber board ceiling added throughout. As the alter boys' sacristy was removed with the extension, the sacristy behind the high alter was converted into a Boys' and Working sacristy and the St Joseph's Chapel was curtained off to become the Priest Sacristy.

In the same year the sedilia (seating in the sanctuary) was removed, a free standing alter erected and the old sarcophagus-form alter cut back. As the pulpit was redundant and the old confessionals to the north west in the nave had damp problems, the pulpit was demolished and a new confessional built in its place connected to the Priest's sacristy.⁵⁰

Over a number of years, there had been problems with fretting of the stone walls of the Convent and termite damage to timbers. By 1970, upkeep of the building was proving expensive, and so a new and modern prefabricated house was transported from Geraldton and erected across the street as a temporary convent, which was blessed on 15 November 1970. The former convent was converted to become an annexe of the school, with some rooms 'reorganised to provide accommodation for television education, a library, and storage.'⁵¹

The Priesthouse ceased to be used as a presbytery in 1970 with the construction of another presbytery facing Maitland Road. In 1980, conservation of the Priesthouse was begun with rising damp and termite treatment. There was replacement of some floors, render and window treatments and the repair or reinstatement of other elements which had been neglected.⁵²

In the early to mid-1970s, the school continued to grow, with an additional classroom added in 1973, and two further rooms built in 1975.

In May 1977, the Church celebrated its Golden Jubilee.

In common with other Catholic schools, the number of religious teachers at Our Lady of Mt Carmel gradually dwindled in the post-World War Two period. The number of lay teachers increased proportionately, so that there were five lay teachers and only two Presentation Sisters by 1979. On 29 October 1986, the Superior of the Presentation Congregation, Sister Gabriel Burns, informed a special meeting of parents and parishioners at Mullewa that the Congregation was no longer able to guarantee 'continuing appointment of teaching Sisters', as many serving members had reached the age of retirement, nor was it possible to make a future commitment

48 Barden, W. D. (Compiler) *Mullewa through the years, 1861-1961* Issued by Mullewa Road Board, 1961.

49 Taylor, John 'Conservation Plan for The Church of Our Lady of Mount Carmel and the Holy Apostles St Peter and St Paul and the Priesthouse', January 1996

49 ibid.

51 James, Ruth Marchant *From Cork to Capricorn ...* op. cit.

52 Davidson, I. - Regional Building Surveyor 'Report of Inspection of the Priesthouse, Mullewa'. (28 April 1980) pp. 1-3. Copy held on HCWA files.

due to the lack of vocations.⁵³ Nonetheless, the building of the new brick convent would proceed, having been designed to serve this purpose or to accommodate a lay principal at a future date. The new convent was duly built at the corner of Bowes and Maitland Streets, and was blessed and opened by Bishop Hickey in February 1987.⁵⁴

In 1989, 75 years of service by the Presentation Sisters to the parish of Mullewa was commemorated with a plaque at the former convent, which was unveiled by the Parish Priest, Father O'Flaherty, on 14 September 1989.⁵⁵

In 1989, a grant funding was provided to improve drainage, restore original confessionals, and for work to the west front of the Church.

In 1990, there were 127 children enrolled at the school, when Sister Maura O'Connell succeeded Sister Peter O'Doyle as school principal. Presentation Sisters Alacoque Harte and Patricia White also served there in this period and through the early to mid-1990s. In 1991, there was a severe rural crisis and enrollments fell to 110. It was the centenary year of the of the Presentation Sisters in Geraldton, which was celebrated in Mullewa, with a Thanksgiving Mass, organised by the local community, on 6 April, and the establishment of a memorial garden in honour of the foundation Sisters on the site of the original school. Members of the local community carried out the landscaping works, and the Shire of Mullewa donated stone and the commemorative plaque.⁵⁶

In the 1990s, lay principals replaced religious at numerous schools in the Geraldton Diocese, including St. Francis Xavier at Geraldton, Northampton, Carnarvon, Rangeway and Mullewa.⁵⁷ On 8 December 1995, Our Lady of Mt Carmel School farewelled Sisters Dolores and Veronica, the last of the Presentation Sisters to serve there, as per a commemorative plaque at the place.⁵⁸

In July 1996, *Church of Our Lady of Mount Carmel and the Holy Apostles St. Peter and St. Paul, Priesthouse & Presentation Convent (fmr)* was included in the Municipal Inventory for the Shire of Mullewa, and recommended for listing in the Register of Heritage Places.⁵⁹

In December 1996 and January 1997, Eastman & Poletti Architects drew plans for renovations to the former convent building. The demolition plan shows extensive alterations to the original fabric of the place including demolition of walls between rooms, removal of ceilings and/or ceiling roses, and the cutting in of new doorways. The floor to the then kitchen and the rear lobby area are shown as concrete, as are the verandahs. The plan also shows additions to the rear of the building comprising a store, office, reception area and principal's office.⁶⁰ These plans appear to have been modified, as the principal's office is located in the room at the left from the front entrance, and the room in the rear addition that was to have been an office accommodates staff toilet facilities in 2004.⁶¹ Rising damp had been a problem, and the works undertaken included chemical treatment and the subsequent reinstatement of plaster where required.⁶² On 8 December 1997, Stage 2 of Our Lady of Mt Carmel

53 *ibid*, pp. 251-252.

54 James, Ruth Marchant *The Call and the Vision ...* *op. cit.*

55 Commemorative plaque, site visit, Robin Chinnery and Philip Griffiths, 5 April 2004.

56 James, Ruth Marchant *From Cork to Capricorn ...* *op. cit.*, p. 252.

57 *The Catholic Diocese of Geraldton, 1898-1998* The Diocese of Geraldton, 1998.

58 Commemorative plaque, site visit, Robin Chinnery and Philip Griffiths, 5 April 2004.

59 HCWA Database Place no. 5112.

60 Administration Building Renovations Our Lady of Mt Carmel Primary School Mullewa Eastman & Poletti Architects, Demolition Plan Dec. 1996, and site plan, January 1997.

61 Site visit, Robin Chinnery and Philip Griffiths, 5 April 2004.

62 Notes on Demolition plan, *ibid*.

School was officially opened by the Director of Catholic Education, Mrs. Therese Temby and blessed by Monsignor Reverend Justin Bianchini, Bishop of Geraldton, as commemorated by a plaque by the front door of the former Convent.⁶³

A programme of conservation works for the Church, commencing in 1996, was carried out under the direction of John Taylor Architect. These works were funded by Lotteries Commission and Heritage Council of Western Australia grant programmes and included removal and replacement of the floor of the nave and narthex (1998); removal of external cement rendered plinth and cement rich mortar pointing and replacement of fretted stones and mortar (1999); removal of internal cement render to the stonework and concrete blocks in the nave, loft over, porch, baptistry and pulpit (2000); and the removal of cement render from the sanctuary and south transept walls of the church (2002).⁶⁴

Through the late twentieth century and into the twenty-first century, the Convent has continued to serve as part of Our Lady of Mt Carmel School at Mullewa as outlined above.⁶⁵

The Priesthouse has been used as a museum since 1980, incorporating a display of memorabilia relating to John Cyril Hawes.

Church of Our Lady of Mount Carmel and the Holy Apostles St. Peter and St. Paul, Priesthouse & Presentation Convent (fmr) form a notable precinct of Catholic buildings in Mullewa.

13.2 PHYSICAL EVIDENCE

Church of Our Lady of Mount Carmel and the Holy Apostles St. Peter and St. Paul, Priesthouse & Presentation Convent (fmr) is bounded by Bowes, Doney, Dalgety, Streets and Maitland Road to the east of the town centre, west of the wheat bins and has a suburban setting. There is a large school playing field to the north of the site.

Presentation Convent (fmr)

The Convent is a single storey stone and rendered stone and gambrel format iron roofed convent school building in the Federation Bungalow style, built in 1915, set in a school playground environment comprising hard and soft landscaping, immediately adjacent to *Church of Our Lady of Mount Carmel and the Holy Apostles St. Peter and St. Paul* (1923), *World War I Fallen Soldiers Memorial* (1928) and *Priesthouse* (1927), as well as school and school service buildings.

The building is well set back from the road and across the front of the site there is a wide concrete slab footpath, with a pair of curved stone entry walls, matching those in front of the Church. The wall changes character as it straightens to become the front boundary wall and the boundary wall sections are constructed in a concrete block. Both block and stone are deeply eroded by rising damp. At the north-west corner of the fences, there is a small votive shrine constructed in stone, with stucco miniature arched portal as its focus. A line of Chinese Pepper Trees provides shade along the street edge and frames the view from the road to the building.

A wrought iron gate provides access at the entrance, with a concrete block path leading from the gate to the building's entrance portico. The path is flanked by a maintained lawn. A well-mulched flowerbed extends across the front of the building, and this is filled with new plantings of Plumbago and Roses. Cyclone fences secure the forecourt area from the remainder of the site.

⁶³ Commemorative plaque, site visit, Robin Chinnery and Philip Griffiths, 5 April 2004. Note: The Commonwealth Government and the local community funded the project. (ibid.)

⁶⁴ John Taylor Architect 'Final Report – 2002 Conservation Works', 28 June 2002.

⁶⁵ Site visit, Robin Chinnery and Philip Griffiths, 5 April 2004.

The Convent is a single storey weathered granite and gambrel format iron roofed convent school building in the Federation Bungalow style⁶⁶. It is almost symmetrically composed, with the apsidal chapel being the only element that breaks the symmetry of the overall composition. The gambrel roof is the largest feature and it dominates the composition of the building's elements. The roof extends down over the verandahs and the entrance is emphasized by a centrally located gable roof porch, a reconstruction of an earlier porch in the same location. A tall chimney extends out of the roof near the south-east corner of the building.

The roof is covered with corrugated iron fitted in short length sheets, terminating at the eaves with a colonial profile Colorbond finish gutter. The verandah roof is supported on pairs of stop chamfered timber posts that rest on rendered masonry piers. An extension to the building has been removed from the rear, and posts and piers replaced to match the original ones. All but the south wall are face weathered granite stone, with flush joints, ruled and backed. The rear or south wall is rendered, a legacy of it having had an addition along its length. The side elevations differ from the front elevation to the extent that stucco quoining is used around windows and doors. All walls have vents, and the stonework is deeply eroded by the action of rising damp. The verandah floor is concrete, except for a strip around the bottom of the walls, which has been lifted and replaced with an air drain and floor made of cored bricks.

There is a centrally located front door assembly comprising a four panel and single light door, a hopper light and sidelights. Either side of the door there are matching windows comprising sets of three, three pane casements with hopper lights. The side elevations make use of the same windows, as well as double hung sash windows. There is a door and hopper light in both side elevations. The west elevation includes the apsidal chapel, which extends beyond the line of the verandah and has a separate gabled roof. In the centre of the west wall the foundation stone is set just above window sill level and is carved out of Carrera marble.

The rear wall is rendered and contains one double hung sash window, timber panelling and a glazed door. There is brick quoining around the window, and this is not a feature that is visible elsewhere on the elevations, but brick quoining may underlie the stucco quoins noted elsewhere. The rear verandah is very wide and serves as a covered assembly area. A number of the rafters have bowstring trusses attached to them to increase the strength of the roof over the wide span.

The interior is laid out around a central full-length corridor, with room to each side of it. Scarring on the walls, beams at ceiling height and lightweight partition walls between rooms indicate that apart from the corridor walls, and the wall between rooms 2 and 3, the internal plan is much altered.

The corridor (Room 4) serves as a reception area and comprises a part concrete and part timber floor, all covered with carpet, skirtings, a timber clad wainscot that is designed to provide a ventilated skin to deteriorating damp affected stone walls, then plaster, plasterboard ceilings, with simple Art Deco decorative motifs such as cornices and ceiling roses. This pattern is repeated extensively throughout the interior.

Room 1 serves as the principal's office. It uses the same features as the corridor, but the southern wall is partition construction, separating this room from the adjacent staff room. It has a four-panel door.

Room 2 is the staffroom and while it share the same features as the adjacent room, it also has a fireplace with a timber surround, and recently installed kitchen fittings.

⁶⁶ 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. pp.

Room 3 that had previously served as a kitchen has been partitioned off to form a store, cupboard, and a single lavatory. It has a vinyl covered concrete floor, partition walls around the lavatory, and is otherwise similar to the other rooms.

Room 5 is used as a resource area, as well as for computer studies. The chapel is no longer in use. This is one large room, though it has previously comprised two rooms. It has a carpeted timber floor, wainscot, plastered walls, plasterboard ceiling and a beam indicating the position of the earlier wall. There is a large classroom style window in the west and north walls, a single pane double hung sash window in the west wall and part glazed door and hopper light in the west wall.

The chapel is in the north-west corner and extends out from the main room. The floor to the area steps up from the main floor level. The walls extend into an apsidal shape and the wainscot extends into the chapel. The feature of the chapel is its west wall with a painting of Christ on the cross. The glass is also painted with the images of saints, but these are badly faded. All were painted by Hawes.

Elsewhere in the room there are fragments of patterns painted on windows, but these would appear to be standard patterns without artistic merit.

Alteration that are clearly apparent include the removal and alter reconstruction of the portico, construction and later removal of additions to the rear of the building and construction of a wide verandah, various attempts to control rising damp, removal of walls, introduction of partitions and services such as air conditioning.

The building receives basic maintenance, but it is clear that ingress of damp is a major impediment to the building being well presented. The exterior of the building is in fair to poor condition, while some areas of the interior, mainly those impacted on by damp are also in poor condition. Upper walls and surfaces in rooms are in good condition.

Church of Our Lady of Mount Carmel and the Holy Apostles St. Peter and St. Paul and the Priesthouse

The Church addresses Doney Street and the Priesthouse is sited behind it to the south-east. Although the Priesthouse was built after the completion of the Church, it is connected to the main building by an arcade and shows, in a more subdued fashion, many of the stylistic attributes of the Church.

The exterior of the Church has a long, low form reminiscent of the Spanish Mission Churches of Southern California and the interior of the church has Romanesque overtones.⁶⁷ The building is built of local Mullewa stone with concrete blocks for the quoins and mouldings, and features a red tiled roof. Peter Anson describes the Church in various phrases including:

(It)...was the expression of the baroque and rococo architecture of Central America which Father Hawes was immersed in at the time. On this small village church he really let himself go, indulging his whimsical fancies. He described it as 'of Romanesque type, somewhat after that of the churches of southern France when Romanesque was in a state of transition to the Gothic. The exterior... reminiscent of the Spanish Franciscan mission churches of California.'⁶⁸

The domes have been described as Byzantine,⁶⁹ while 'the north porch was a various mingling of Celtic and Spanish details'.⁷⁰ The eclectic mixture of styles was typical of

67 Souvenir of the Church ...

68 Anson, pp. 168-169.

69 Freeland, J. M., *Architecture in Australia*, (Pelican Books, 1968) pp. 233-235.

70 Anson, pp. 168-169.

Hawes' work. Hawes quoted William Lethaby as saying: 'The Architecture should be reminiscent without pedantry, and varied without being freakish.'⁷¹ The west front is crowned by a corbelled pediment and has a deeply recessed arch within which is a large corbelled window; above the doorway is a Latin inscription in roman lettering which, translated, reads: 'To God Most Good, Most Great: and in honour of the Blessed Virgin Mary of Mount Carmel, and the Holy Apostles Peter and Paul, this Holy Temple is dedicated'. Extra width is given to the facade by the porch extending on the north and baptistery on the south.⁷² In the angle of the nave and transept rises the campanile, terminating in a lantern buttressed with pinnacles at its base.⁷³ There is an absence of smooth mechanically finished surfaces which gives the Church a rough and rustic feel. Entry to the Church is via the north porch. The plan of the Church is cruciform with the high altar under the dome at the intersection of the nave and transepts. The nave has five bays spanned by transverse pointed arches that support the roof timbering. A timber choir gallery spans the western-most bay.⁷⁴

Internal furnishings of the Church have variously been described by Anson as 'baroque', 'classic', 'Gothic' and 'Romanesque', all of which express Hawes' eclectic taste in matters of art and architecture.⁷⁵ Hawes' intense personal commitment and his desire to create a building that reflected the antiquity of Roman Catholicism was handsomely rewarded with this building. The structure of the various parts of the Church was designed to reflect the spiritual meanings of each of the various elements of the corporate Church. Details near the entry porch, the choir gallery, and nave are both decorative and explanatory of the liturgy. The decorative elements increase as ones approaches the sanctuary and high altar.

After the Second Vatican Council, the liturgy of the Roman Catholic Church changed which resulted in modifications to the Church. The altar was remodelled to face the congregation and the paschal candle stand was converted into a base for a lectern. After removal of the pulpit, a new confessional was built in the south east end of the nave to replace the original confessional, adjacent to the north porch, which was suffering from damp.

Other changes have been made to the interior. Problems with rising damp led to sand and mortar being a constant cleaning problem as it fell from between stones. To combat this the interior stone and brickwork was rendered over. In recent times, an extensive drainage system has been installed around the building to alleviate continuing problems. Similarly, the roof was previously unlined, but the underside of the tiles – while fitting in with the rough appeal of the Church - allowed too much dust and too many insects into the interior, and it was subsequently lined with timber boards at the same time as the interior stone and brickwork was rendered over.⁷⁶

In 1988/89, a \$15,000 NEGP grant enabled conservation of the Church to be undertaken. The work included restoration of the west wall and the arch, extension of downpipes to facilitate drainage, replacement of bituminised felt shingles to the roof where required, restoration of the east wall and the replacement of some fretted stones. Restoration of the confessional design and details to the original, and the removal of the interior moulded concrete screens in the vestry and the restoration of the interior masonry in the baptistery were undertaken.⁷⁷

71 Souvenir of the Church ...

72 *ibid.*

73 *ibid.*

74 *ibid.*

75 Anson, pp. 168-176.

76 1974 Souvenir brochure to celebrate Golden Jubilee of the laying of the Foundation Stone of the Church p. 7.

77 NEGP file 88/89/21. Held by HCWA archives.

The Priesthouse was built after the Church, as a residence for Hawes. A wide cloister featuring eight arches with a gable over the main entrance connects it to the Church. The cloister follows the same dynamism and detailing of the Church, thus linking the two structures together. The columns supporting the cloister were originally unrendered concrete, but have since been rendered over.

A programme of regular maintenance has been undertaken on both buildings.

13.3 COMPARATIVE INFORMATION

There are 20 other entries on the Heritage Council database comprising buildings or groups of buildings designed by John Hawes in Western Australia. Sixteen of these are entered on the State Register, being:

P00461 *Church of St Mary Star of the Sea Group, Carnarvon* (1910); P00473 *Our Lady of Fatima Catholic Church and fmr Convent, Nanson* (1938); P01051 *The Hermitage, Geraldton* (1937); P01055 *Nazareth House, Bluff Point* (1941); P01064 *Cathedral of St Francis Xavier, Geraldton* (1938); P01073 *Chapel of San Spirito, Utaarra Rd, Geraldton* (1936); P01612 *Church of the Holy Cross & Priest's Cell, Morawa* (1933); P01672 *Christian Brothers' Agricultural School Group, Tardun* (1936); P01673 *Pallotine Monastery, Tardun* (1938); P01903 *Sacred Heart Convent, Northampton* (1919); P01904 *Church of St Mary in Ara Coeli, Northampton* (1936); P01936 *St Joseph's Church, Perenjori* (1937); P02776 *Dominican Convent Chapel of St Hyacinth (fmr), Yalgoo* (1922); P02785 *Melangata, Yalgoo* (1917); P03101 *Catholic Agricultural College, Bindoon* (1937); and P03958 *St James Chapel, Kojarena* (1935).⁷⁸

The Church was Hawes' own Parish Church where he was the architect, builder, laborer and general procurer of fittings. It is an intensely personal work and reflects his character. There is a very similar Church Building by Hawes in the Bahamas, the Church of the Holy Redeemer at Freetown on Cat Island. This was Hawes's Parish Church from 1941 until his death. Although different in architectural style as it incorporates more modern influences, the Church of the Holy Redeemer is another similarly sized Church with similar construction, finished architectural and artwork details.⁷⁹

The Convent was built in a period of expansion by both the Geraldton and Northampton Presentation foundations, and consequently numerous new convents were built in the Geraldton Diocese in the Federation and Inter-War periods. Those at the mother houses, at Geraldton (1912) and Northampton (1919) were two storey, and photographic evidence indicates that the majority of other Presentation convents were modest single storey buildings in the Federation Bungalow style.⁸⁰ Other Catholic orders also expanded in the above periods and erected convents, including the Dominican Convent and Chapel of St Hyacinth (1922) at Yalgoo, a re-located timber and iron single storey building of which only the stone chimneys remain.⁸¹ In the absence of detailed archival information about the various convents, it is not known by whom most were designed and/or built.

As at Mullewa, most convents came to form part of a group of Catholic buildings that generally included a school and often the parish church. There are 66 convents and monasteries listed on the HCWA database, of which five were built in the same

78 HCWA database 20/5/04

79 Taylor, John 'Conservation Plan for The Church of Our Lady of Mount Carmel and the Holy Apostles St Peter and St Paul and the Priesthouse', January 1996

80 See James, Ruth Marchant *From Cork to Capricorn ...* op. cit., for photographs and information about the various Presentation convents.

81 Taylor, John J. op. cit., pp. 80-82.

decade as the convent. Of these, three are Registered: the aforementioned convent at Northampton (P01903), designed by Hawes in the Federation Gothic style, that at Lombadina Mission (c. 1913, P00690), which is part of a group of buildings whose design style was adapted to the tropical location, and the 1966 concrete block convent at Church of St Mary Star of the Sea Group, Carnarvon (P00461).

There are no Federation Bungalow style convents or former convents on the Register. The Convent is a representative example of what appears to be a common design style for many branch convents built in the period to c. 1920, and demonstrates a similar pattern of development to that found in other rural towns in this State as part of a complex of Catholic buildings.

Some of the earlier windows at the Convent bear decorative designs, as described in the Physical Evidence. No documentary evidence was located as to the date(s) at which the work was carried out. There are examples of similar work at Bunbury, and there may be others extant elsewhere, but there is no database of windows at Western Australian convents that provides further comparative information.

Hawes' window paintings (1917) at the Convent are significant surviving examples of his work in this medium, albeit much faded by sunlight. The other known example of his work in this medium is the chapel windows at the homestead at Melangata Station, between Cue and Yalgoo, the first residential building he designed in Australia. As at the convent, the window paintings at Melangata have been considerably affected by sunlight.⁸² Hawes' painting of the crucifixion scene on the wall of the former chapel at the Convent is significant as one of his earliest works in Western Australia, and an uncommon example of the work of this renowned architect.

13. 4 KEY REFERENCES

No key references.

13. 5 FURTHER RESEARCH

To date, no plans or other primary sources have been located to support the belief that Sister Brigid designed the Convent. All archival records from the the Convent at Geraldton have been transferred to the central archive, but not all have been examined and/or accessioned. The archivist is believes it unlikely that original plans for the place would be among them, as the land and buildings were in the ownership of the Geraldton Diocese. Inquiry has been made to the latter, and the archivist will advise if any further information and/or plans are located.

⁸² *ibid*, pp. 65-67.