attachment 3

to

item 214

Conservation Management Plan for St Joseph's Catholic Church (Former) prepared by Edwards Planning

July 2017

Hawkesbury City Council

CONSERVATION MANAGEMENT PLAN

For:

'*St Joseph's Catholic Church*' (former)

Date:

July 2017

Address:

1029 St Albans Road
Central Macdonald

REPORT CONTENTS

1.0   INTRODUCTION

1.1   Context of the report

This Conservation Management Plan (CMP) for the '*St Joseph's Catholic Church*' (former) at 1029 St Albans Road, Central Macdonald, has been prepared at the request of Mr Steve Kavanagh, owner of the site.

'*St Joseph's Catholic Church*' is identified as an item of local heritage significance.

The purpose of this CMP is to provide a framework for the ongoing management of the former '*St Joseph's Catholic Church*', including guiding decisions about its conservation, future use and development. The CMP is also intended to provide a reference for current and future statutory applications for works to the site.

In 2003, the '*Conservation Management Plan - St Josephs Church (Ruins)*' was prepared by Kaye Remmington (see **Appendix B**). This was the first time that any such conservation methodology and documentation had been prepared for the site.

The most important distinction to draw here however is that the 2003 CMP was prepared at a time when '*St Joseph's Catholic Church*' was in a ruinous state, pre-dating the c2009-2012 restoration of the building and its adaptive reuse as a dwelling house.

In this manner, the existing assessment of cultural significance was based on the then condition of '*St Joseph's Catholic Church*' in its ruinous state and a conservation framework was developed on the assumption that '*St Joseph's Catholic Church*' would continue to be managed as a ruin.

It is intended therefore, that this CMP updates the existing assessment of cultural significance and supersedes the 2003 CMP by providing a revised conservation framework, reflective of the present condition of the building and its adaptive re-use primarily for residential purposes.

1.2   Objectives

Current 'best practice' in heritage conservation requires that a CMP be prepared prior to the making of land use and management decisions about heritage items or places. The CMP essentially then 'sets the tone' for all short and long-term management decisions.

Sensitivity to heritage values requires an understanding of the attributes (whether tangible or intangible) that make an item or place significant. An assessment of heritage significance clarifies heritage values and forms the basis of decisions about the future of that item or place. Once heritage values are appropriately understood, future directions can then be determined to ensure the continuing viability as a heritage asset.

Subsequently, this CMP explains both the heritage significance of the site and establishes a framework of conservation principles and policies that should be followed in order to retain and/or reveal the identified heritage values and cultural significance. These objectives are achieved through:

- Investigation and analysis of the documentary and physical evidence known and available.
- Assessing and establishing the cultural heritage significance of '*St Joseph's Catholic Church*' and developing a Statement of Cultural Significance.
- Determining the opportunities and constraints that influence or direct the management and use of '*St Josephs Catholic Church*'.

- Formulating appropriate conservation policies and guidelines for the short and longer-term conservation, use, management and interpretation of 'St Joseph's Catholic Church', to ensure that the heritage values of the place are maintained and, where appropriate, enhanced, taking into consideration the historical and social significance, physical fabric, curtilage and ongoing use of the place.

1.3   Methodology

1.3.1   Definition of heritage

Heritage has been defined as 'the things we want to keep'.[1]

Heritage places can include landscapes, sites, buildings, structures and items that have particular values that distinguish them from other places and/or their surroundings.

There are a wide variety of reasons why places are listed on heritage registers and identified as heritage items. These could include:

- Association with a significant phase of history;
- Association with people or events of notable historical significance and importance;
- Forming part of an important historical pattern;
- Being aesthetically pleasing and contributing to the sensory appeal of a site or place;
- Having been constructed with an unusual degree of technical skill or use of materials;
- Being of social value and importance to an identifiable group of people, or significantly contributing to the sense of place for a community;
- Having a degree of rarity and/or being to the point of endangerment through a loss of similar examples, setting or integrity;
- Being a representative example of a particular style or class.

In short, heritage places may vary greatly in character, but have in common, the ability to '*show how Australians have responded physically, emotionally, socially and architecturally to the environment and how places have been variously occupied, used, ignored, refined, degraded or associated with Australian society over time*'[2].

Heritage places can be summarised as being places in which relationships between various elements have created a 'sense of place' that is considered worthy of preserving for the use and enjoyment of the current and future generations.

The identification of an item or place as having heritage significance does not mean that all the fabric and elements that comprise the place are of equal heritage value. The fact that some elements of a place have little or no heritage value however, does not generally diminish the value of the place as a whole.

It is important to note that the declaration of a place as a 'heritage item' does not preclude change and adaptation. It does however, entail the creation of guidelines to ensure that the place is managed in such manner that has regard to the identified heritage values and that new or modified elements are

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[1]   Davidson, G. 1991. '*The meanings of heritage*' in A Heritage Handbook.
[2]   NSW Heritage Office and Department of Urban Affairs and Planning (DUAP). '*Conservation Areas: Guidelines for Managing Change in Heritage Conservation Areas*'.

sensitively designed and located in a manner that is sympathetic to, and ultimately enhances, the character and heritage significance, having a positive impact.

Change and adaptation to a heritage item should be based on an understanding and appreciation of the qualities, attributes and characteristics that make an item or place special. Managing change in a way that respects these qualities and characteristics, protects, and can even enhance, a sense of place.

1.3.2   Report Structure and Assessment Procedure

This CMP has been prepared following the general methodology set out in J.S Kerr's *The Conservation Plan* (7th edition, 2013) and the guidelines outlined in *Assessing Heritage Significance* (2001) as contained in the NSW Heritage Manual, produced by the Heritage Council of NSW.

1.3.3   Philosophy and Approach

The overarching philosophy and approach to this report is guided by the conservation principles and guidelines of the Australia ICOMOS *Charter for the Conservation of Places of Cultural Significance* (*Burra Charter* 2013).

The Burra Charter provides definitions for terms used in heritage conservation and proposes conservation processes and principles for the conservation of an item. The *NSW Heritage Manual* explains and promotes the standardisation of heritage investigation, assessment and management practices in NSW.

The CMP adopts the following approach:

1.   *Investigation of significance*

The initial sections of the report involve researching, gathering, examining and analysing documentary evidence to establish the historical context of the property. This analysis culminates in the establishment of an historical summary, as an aid to developing an understanding of the history of the place.

2.   *Physical analysis*

This section of the report examines and analyses the physical attributes of the property, its setting and context, including a description of the built and landscape features and physical condition of the fabric.

3.   *Assessment of significance*

Once a thorough examination of the attributes, characteristics and condition of the property has been undertaken, this section of the report evaluates the historical, documentary and physical evidence.

A comparative analysis is undertaken with other like built forms to establish rarity and representative values, together with an assessment of the cultural significance of the property using the assessment criteria established by the Heritage Council of NSW (as contained within the *NSW Heritage Manual*) and development of a Statement of Cultural Significance, which is a concise authoritative statement on what is important and culturally significant about the place or item.

The significance of a place can be investigated using a variety of methods. The assessment of significance contained within this CMP considers *'St Josephs Catholic Church'* as part of the cultural landscape of the Macdonald Valley within the Hawkesbury local government area, and on a wider level, of New South Wales.

The various features and elements are then individually and collectively graded to identify their differing levels of contribution to the significance, together with the assessment and establishment of a heritage curtilage, which is the space surrounding the item or place required to ensure its setting can be appropriately managed and preserved.

Examining the historical evolution of a place within its various contexts, highlights the interrelated evolution of people and their environment. Cultural significance ultimately lies within the synthesis that:

> *'cultural landscapes are an important part of our heritage. They can present a cumulative record of human activity and land use in the landscape, and as such, can offer insights into the values, ideals and philosophies of the communities forming them, and of their relationship to a place.*
>
> *The study of cultural landscapes can suggest the feelings of the community toward its environment, and indicate the social networks developed by the community. Cultural landscapes have a strong role to play in providing the distinguishing character of a locale, a character that might have varying degrees of aesthetic quality, but, regardless, is considered to be important in establishing the communities 'sense of place'[3].*

Approaching a place as a cultural landscape recognises that it is not static, but is engaged in a process of constant evolution and change. Cultural landscapes have layers of history and meaning and significance may be found in tangible and intangible elements, in physical fabric, as well as memories, traditions, customs and events. In particular:

> *'the reasons why places look and feel the way they do, why they become what they are, are many and complex. There is no one-to-one correspondence between any one variable and its physical expression.*
>
> *Yet by looking at some of the attitudes and forces, insights are gained which help clarify the processes, explain the scene, suggest areas of concern, reasons for problems – and even suggest how changes can best be effected'[4].*

The above approach to assessing heritage significance helps to identify the intricate relationship that exists between the character of a place and its heritage value and cultural significance.

4.   *Manage the significance*

Once the cultural significance has been established, it is important to consider and address the various ways in which that significance needs to be managed in order to protect and maintain.

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[3]   Pearson, M & Sullivan, S. 1995. *'Looking After Heritage Places'*. Melbourne University Press.
[4]   Rapoport, A. 1972. *'The Emergence of the Present Environment'* in *'Australia as a Human Setting'*.

This section of the report establishes and evaluates the constraints and opportunities that arise out of management, custodianship, heritage significance, physical condition, statutory obligations and stakeholder / owner requirements.

A conservation policy framework is then established, based on the historical significance, physical condition, heritage significance and constraints and opportunities, which sets in place a series of policies that inform, direct and guide the ongoing management and maintenance of the heritage item.

5.   *Implementation strategy*

The final section of the report considers how the conservation policy framework is implemented and 'put into practice'.

This includes establishing a strategy to guide conservation, cyclical and 'catch-up' maintenance works required, including the development of a schedule of any prioritised works. A methodology is also established for undertaking conservation and maintenance works, including specific technical advice on conservation works.

1.4   Authorship

This CMP has been prepared by Michael Edwards, Principal Heritage Consultant / Advisor of Edwards Planning.

Mr Edwards has over 10 years extensive experience in both the town planning and heritage conservation disciplines and has held previous positions in Local and State Government. Mr Edwards has previously worked with the Heritage Division of the NSW Office of Environment and Heritage and is currently Heritage Advisor to the City of Ryde Council and Cessnock City Council.
Unless otherwise noted, all of the photographs in this report are by Edwards Planning.

Previous historical research or heritage assessments, referred to or quoted within this CMP, are referenced throughout.

1.5   Limitations

This CMP:

- Is limited to the investigation of the non-Aboriginal cultural heritage of the site. Therefore, it does not include any identification or assessment of Aboriginal significance of the place.
- Is limited to a due-diligence archaeological assessment only and does not present a detailed archaeological assessment of the site.
- Does not provide a structural assessment or advice. Subsequently, this report should be complemented by advice from a Structural Engineer with demonstrated heritage experience.
- Provides as comprehensive as possible, a historical analysis of the site, given the availability of documentary sources at the time of assessment. It is possible that further information may come to light that may have the ability to reinforce, enhance or otherwise refute the historical analysis contained within this CMP. Indeed, the CMP provides a policy that encourages further research and a scheduled review of the CMP.

1.6   Terminology

The terminology used throughout this CMP is consistent with the *NSW Heritage Manual* and the Australia ICOMOS *Burra Charter*.

A glossary of common terms used is listed in Appendix A.

1.7   Physical Evidence

A site inspection was conducted in 23rd February 2017 and 20th July 2017 for the purpose of investigating, documenting, recording and assessing the extant physical fabric of the place.

1.8   Summary of Documentary Evidence

1.8.1   Resources

The following resources were accessed during the preparation of this CMP, together with the literature cited in the references:

- St Josephs Church (Ruins) Conservation Management Plan, (Kaye Remington, March 2003).
- Hawkesbury City Council records.
- Hawkesbury City Council Library – Local Studies Collection.
- State Library of New South Wales.
- TROVE – an initiative of the National Library of Australia.

1.8.2   Acknowledgements

The assistance of the following was greatly appreciated in the preparation of this CMP:

- Mr Steve Kavanagh – current property owner.
- Mr Alex Been – Senior Structural Engineer for Mott Macdonald Consulting Engineers.

2.0   HISTORICAL OVERVIEW

2.1   Introduction

The following historical overview is important for its contribution to the assessment of cultural significance and is based on primary and secondary sources referenced throughout.

It is not intended to present a comprehensive history of the property, but rather to provide an overview of the historical development, including significant events and changes that have impacted on, and shaped the property.

This historical analysis also builds on existing extensive publication and research and assumes a prior knowledge of the pre-1788 Aboriginal history and early European history of the Macdonald Valley district.

Much of the following historical analysis is taken from the *Conservation Management Plan 'St Josephs Church (Ruins) 2003'* by Kaye Remmington (see **Appendix B**).

2.2   Early settlement and the gazettal of St Albans township

Situated within the Parish of St Albans in the County of Northumberland, the present township of St Albans has its official genesis from a Government gazette notice in 1841.

The first settlers to the Macdonald Valley arrived between 1794 and 1796 and by 1808; the first survey of the Macdonald Valley was commissioned, which named the area 'The First Branch'.

Governor Lachlan Macquarie prepared a plan for the 'Village of Macdonald', which was to be the 'town centre' of the valley. Until the devastating floods of the second half of the 19th century, the Macdonald River was of sufficient depth to allow the small riverboats to sail between Windsor and Sydney with their farm produce. After Macquarie's departure at the end of 1810, the nebulous plans for the Village of Macdonald remained unborn, despite settlement continuing on registered but unsurveyed grants[5].

Cattle drovers who had been working the area from about 1810, established a campsite at what was regarded then as the limit of navigation for the settled district[6] and the area became referred to as 'Bullock Wharf' because of the rough wharf erected by the campsite to load bullocks onto the riverboats to send downstream. By the 1820s, emancipated Convict, John Macdonald had tracked through further northwest, droving cattle towards Wollombi.

As early as 1824, the Colonial Secretary's Trade List recorded that there were 173 employed male persons in the area, including 43 settlers as distinct from 'farming men and labourers'[7].

Aaron Walters had been in the area since the 1820s and some one-and-a-half kilometres further northwest of the St Albans site, had erected a house in 1823[8], which by 1837, was known as the Industrious Settler Inn.

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[5]   Hutton, N. 1982. *'The Forgotten Valley: History of the Macdonald Valley and St Albans, NSW'*.
[6]   Jack, I. 1986. 'Exploring the Hawkesbury: A Heritage Field Guide'. Second edition.
[7]   Hutton, N. 1982.
[8]   Ibid.

In early May 1837, the Colonial Secretary requested the Surveyor General's Department that the District Surveyor at Windsor be instructed to undertake the survey of the 'Bullock Wharf' and to '*make provision for the construction of a Church, Clergyman's Residence and School House for the inhabitants of the Macdonald River at a spot now or lately in the temporary occupation of one Griffith Parry*'.

Arriving in the Colony in 1821 as a convict, Griffith Parry had received his ticket-of-leave in 1828 and full emancipation by 1836.

The 1828 Census recorded Parry as residing in Windsor, however he relocated to Bullock Wharf shortly afterwards, where he erected several rough wattle-and-daub or slab buildings in front of the present St Albans Church and had under cultivation all the land running down to the river in what is the present St Albans village area[9].

When the District Surveyor turned up to survey Bullock Wharf, acting under instruction from the Colonial Secretary; Parry maintained that he held all twelve acres of the lower land on a 'Promise' from Governor Darling, though he was unable to produce any evidence to support the claim.

Interestingly, at a time when little consideration was given to any convicts 'rights', Parry seems to have been extended surprising leniency, for negotiations continued for a further three years before the land selected for the village was finalised[10].

By 1840, the District Surveyor, Samuel Perry, finalised his survey and reported back to the Surveyor General's Department that:

> '*… so far back as the year 1837 I obtained a survey of the land occupied by Parry in order to its being laid out as a Village, but the pertinacity of Parry and the want of any positive decision on his claim caused it to remain unacted but even now it is not evident from the wording of your letter whether Parry is to be removed in due course of law or whether the land is to be sold over his head….as however the directions of His Excellency are for the immediate laying out of the Village, I have considered it best to complete the design, leaving Parry two acres so as to include his buildings, of course he would never select but continue to hold possession. The design is herewith submitted for approval.*'

Parry relocated downstream with his family, though it is not clear whether he was finally evicted or whether he left of his own accord.

With Parry having left, the plan for the village was finalised, divided into six sections with each section interconnected by the newly created streets of Wallambine Street to the west (running roughly parallel to the Macdonald River), Bulga Street to the south, Espie Street to the centre, Jurd Street to the north Wharf Street running down the centre of the town and Mountain and Wait Streets off to the northeast of the town.

By now, the village was being referred to as 'St Albans', which is believed to be a reference to the English birthplace of William Bailey who were early settlers of the area.

And so the name of St Albans became official, with the village being officially gazetted on 26th January 1841[11].

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[9]   Hutton, N. 1982.
[10]   Ibid.
[11]   Ibid.

Around the mid 19th century and being the height of the population of the village with a total population between 1,000 and 1,200, the Sydney Morning Herald reported:

'Several good substantial stone buildings, in lieu of the customary primitive slabbed tenements, which have arisen during the same period, bear ample testimony to the increased intelligence, as well as prosperity, of the district; whilst three well-appointed and flourishing inns, and a fleet of two schooners and four sloops, in full trade, are pleasing evidence of our resources'.

It is speculated that probably between 250 and 300 of the local population were Catholics and it is reasonable that by the late 1830's both the local population and the senior Catholic clergy, by now establishing a foothold in the Colony, would have recognised the need for a church in the region to support the religious life of the populace and also education of the children[12].

James Bradley had established a school at Parramatta in 1804, which was the closest school to families residing in the Macdonald Valley and that might have been acceptable to Catholic parents. However, with no road connection at the time, the Parramatta school would have been physically inaccessible by land from the Macdonald Valley. Also operating as a private school, which incurred fees, this would have been financially inaccessible to most.

It is believed that a small Roman Catholic school had been established in the Upper Macdonald area in or about 1837, but no written record of a school before 1841 has been found.

Within the Macdonald Valley, the initial religious activity was apparently Methodism. The Anglicans had been given a grant of land in the survey plan of the Village of Macdonald (now St. Albans) in 1837, but no assistance was forthcoming for Catholic residents of the area. The religious needs of the Roman Catholics in the Colony of NSW had not been officially accommodated until the arrival of Father John Therry in 1820.

Until the *Act of Union 1903* between England and Ireland, Catholics in the Colony were unofficially recognised. Official progress towards increased religious tolerance came with the Governor Bourke's *Church Act 1836* which followed the *Established Church Act 1836* in England, placing all religions in England and her colonies on an equal footing regardless of the numbers in their congregations[13].

Relations with the Catholic hierarchy in the Colony subsequently improved under Governor Bourke's administration between 1831-1837.

With the *Established Church Act*, the privileged position of the Established Church of England ceased as the Act proclaimed that all future churches would receive Government subsidies. The Act proclaimed that all future churches would receive a Government subsidy to augment private donations and so Father Therry encouraged Catholics to endow land for church building[14].

With this kind of incentive it was possible to establish churches to serve rural communities such as those along the Macdonald Valley. 14 In 1839 Mr. Roger Sheehan had donated a site for a small chapel in the Upper Macdonald. Our Lady of Loretto (now in ruins) was completed in 1842.

However, with the Macdonald River following a long a sinuous route, the distribution of settlement along the river banks meant that Our Lady of Loretto would have been too far away by boat for the

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12   Remington, K et al, 2003.
13   Ibid.
14   Jack. R. Ian, 1988. *'Exploring The Hawkesbury – Second Edition'*.

residents of the Lower and Central Macdonald or the Webb's Creek area.

It was soon apparent that a church was needed to cater for the then growing number of Catholics resident in the Central Macdonald and Webb's Creek areas.

2.3   John Watson and the 'Cathedral of the Hawkesbury'

The subject site has its genesis from a part of Portion 1, which comprised sixty acres and which was originally granted to John Watson on 31st December 1834[15].

Heeding the call from Father Therry, John Watson gifted five acres of his farm and a substantial sum of money to permit the construction of a church to be built on 'Mount St. Joseph', his name for the steep hill rising above his property.

According to oral history Watson was an Irish Catholic with farming experience and like many other emancipists became a devout, hardworking and committed member of his local community, confirming Governor Macquarie's belief that once a man had served his sentence he should be granted all the opportunities to live as a free man. Watson's hard work was obviously rewarded.

In 1848 he built a substantial two-storey sandstone building. Known as St. Patrick's Inn, it faced the river and a punt crossing for which Watson was also responsible. Eventually, as river traffic in the valley came to an end, and thus having outlived its function as a licensed premises, St. Patrick's Inn passed to John Henry Smith, remaining in the Smith family until the 1970s.
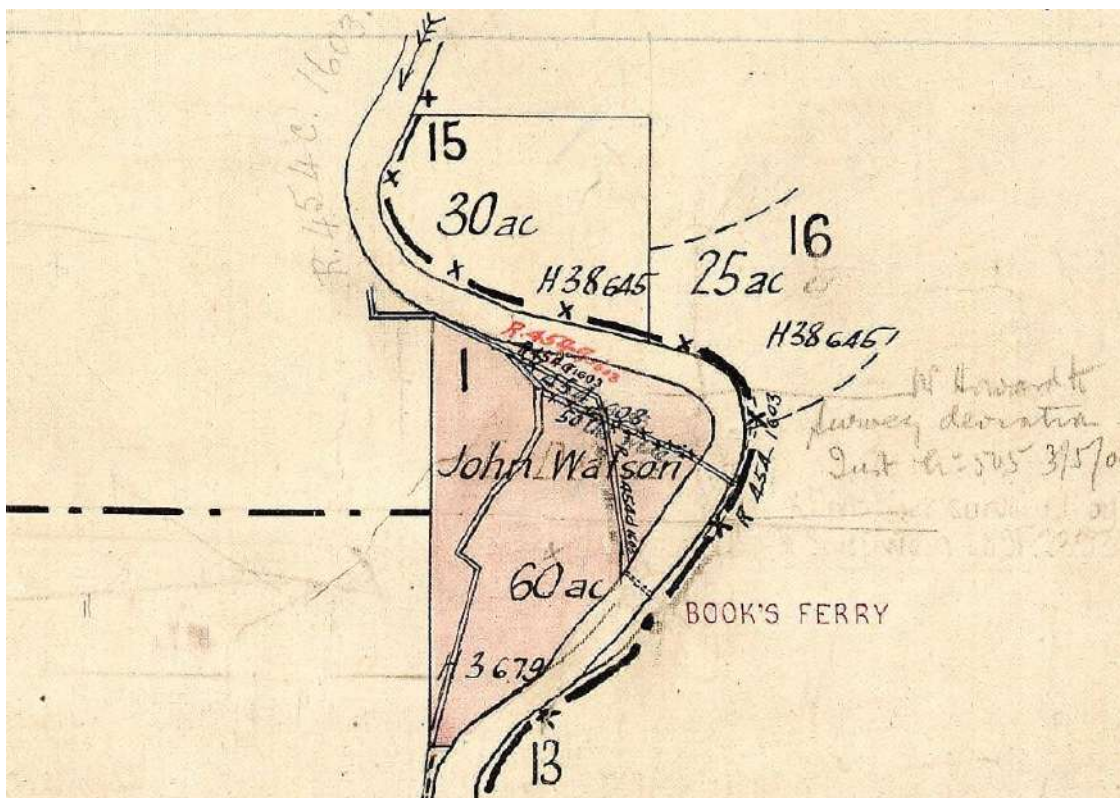
Figure 1: Extract of the map of the Parish of Wonga, showing Portion 1, granted to John Watson. The road marked furthest to the left is the approximate present-day alignment of St Albans Road.
[Source: NSW LPI, 2017]

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[15]   NSW Land and Property Information, 2017. Certificate of Title Vol.14209 Fol.225.

John Watson's church, for he donated not only the land but a sum of £300 towards its construction, plus the timber and the stone, was intended to serve not only the Catholics in the Central Macdonald region, but also those from the Webb's Creek area, who would walk or ride several miles over the dividing mountain range to the west to attend church.

It is difficult to estimate the size of the congregation but it is unlikely to have reached more than 200 regular attendees at the height of the region's population. However, the foundation stone was blessed on December 22nd 1839 and the sermon, delivered by Bishop John Bede Polding, the first Catholic Bishop in Australia, attracted a large gathering from the area. Although official attitudes had changed under the leadership of Governor Bourke, feelings against the Irish, and by association all Catholics, were often highly charged.

During the commissioning sermon, Polding took the opportunity not only to praise the church 's benefactor, John Watson, but also to absolve him with his blessing, thereby promoting Watson's future status in the community stating:

> 'A noble instance of disinterestedness, a gratifying proof that the right use of riches is not altogether forgotten, the church we are about to found will record. The land on which we stand is given by Mr Watson, who also deposited £300 as his contribution. The Almighty has blessed his labours and he deems it right thus to return a part to Him who gave all.
>
> Already does he see around him the rising families of children he and his excellent wife have adopted for their own. Placed by him on farms purchased by his honest and well-deserved earnings, he enjoys the highest and most exquisite feast it is for a man in his present state to make unto himself, in their happiness and prosperity. For their use and for the public benefit he devotes so large a sum for the erection of this church.
>
> I may mention another circumstance which, in my mind, lessons not the value of the donation not diminishes my estimation of the man. Thirty years ago, in a moment of thoughtlessness, that was done which has been the cause of great regret. Is not this not amply expiated and atoned for? Is the strain of such a fault to be made more enduring than the justice of God?...It is not thus we shall prove ourselves the ministers nor even the disciples of Jesus Christ; never, never will be seen in the conduct of the true disciple of Jesus and symptoms of aversion and contempt for a large class of fellow citizens - in which, if there be found the objects of punishment well-deserved, there are and must be, from the nature of human institutions many victims of misfortune'.

By 1841, substantial progress had been made on the building. The Catholic Directory of that year describing it as:

> 'It is of the finest cut stone, each stone 5 to 6 feet long by 2 feet 6 inches wide, raised upon a colossal foundation 12 feet in height, and will be seen to advantage from the river and from the high road from Wiseman's to Maitland. 27 It will contain 1500 to 1600 persons.
>
> Mr.Watson is the generous benefactor, it being built upon his estate and cost only 2000 pounds. It could not be built in the same style in any other part of the country for 12,000 pounds.'

Progress continued at a rapid rate and by 1843 it was reported:

> 'The splendid Roman Catholic chapel on the McDonald is now verging towards completion and in about a couple of months will be finished as respects the body. In the

original plan there was a spire of considerable height but at the present contractors' engagements do not extend beyond the body of the edifice, we are uninformed whether the original intention will be carried out, especially as work has been so long in hand. The masonry is certainly first rate'.

Both articles are exaggerated. The sandstone blocks are closer to 2 feet long (600 mm) and the colossal foundation 12 feet in height' must refer to the rocky ridge on which the building rests. As Hutton-Neve suggests the existing church would comfortably accommodate no more than 150 people seated though 300 might have been accommodated standing. The 'Returns of the Colony' for 1843 indicates that the church capacity was 500 though this figure might have been exaggerated to secure the maximum Government contribution.

It appears that church roof was not added until late 1845 or 1846. Early reports imply that the original conception might have been grander than the final building, suggesting that the congregation might have waned considerably with financial support from congregants less easy to obtain as a consequence. This argument is supported by census figures which indicate a substantial drop in population in the entire Macdonald valley area, approximately 1020 being recorded in 1841 receding to a total of 681 people in 1851, only ten years later. Of those recorded in 1851, only 158 were listed as Roman Catholic and presumably they would have been distributed throughout the entire valley[16].

Apparently between 1841 and 1851 a number of young people left the Macdonald Valley seeking agricultural land or employment elsewhere. On the 14th June 1849, Bishop Polding visited the Macdonald valley, accompanied by the Vicar General, Fr.Henry Gregory Gregory, however no report of the journey has been found. In the following year of 1850, Bishop Polding set out again to the Macdonald river area with Father Mellitus Corish who described the journey in his diary:

We then travelled twenty-one miles till we came to the Hawkesbury River. There we crossed in the government punt. A procession met us at the bank of the river and accompanied us to the Church of St. Joseph, situated on the banks of the Macdonald River, a distance of about four miles. The road was very bad - in some places we were obliged to alight, and lead our horses down the sides of the gullies, and to ascend in a similar manner. The Macdonald was then passed and in a short time we arrived at the Church. After visiting it we returned to an inn where we dined. His Grace concluded the labours of the day by reciting night prayers, and giving a short instruction to the family.

A likely reason for Bishop Polding's visit, only a year later, is suggested by the next entry in Fr. Corish journal:

On the following day a cheering spectacle presented itself - persons coming from every direction to assist at the Holy Sacrifice. This gave great joy to His Grace - but alas! That joy was quickly converted into sorrow when he found out the deplorable state of their souls.

Some had never approached the sacred tribunal of confession. Others had absented themselves for years...

Whether a parish priest was ever appointed to the church is a mystery. The journal entry does not suggest the existence of an active Catholic community in the area, regularly attended by a parish priest.

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[16]   Remington, K et al, 2003.

The Catholic records of 1844 indicate that a Father Herton, 'Parish Priest of Macdonald River', took part in the Synod of that year, however that is the only reference to a possible appointment. It is more likely that the 'Windsor Chaplain', celebrated mass at St. Joseph 's when he could, as part of his many duties in the Hawkesbury area. Access from Windsor would have involved a difficult ride overland on horseback or a boat trip taking several hours.

An article in the Freeman's journal of 1933 states that local labour was used on the project, though architectural historian Robert Irving suggests it was constructed by convict labour. However, by 1839, the assignment of convicts had been abolished.

It is possible that emancipated convicts who had worked on the Great North Road might have been offered employment on the church for work on the Great North Road from Wiseman's Ferry to the Lower Hunter had commenced in 1827 and terminated in 1836 – three years prior to the commencement of St. Joseph's. The stone masonry on the Great North Road is of remarkable quality and during the period of assignment to this project, many convicts would have developed fine skills in masonry. It is possible that some remained in the Macdonald Valley area after the completion of the Great North Road.

In spite of much research the architect of St. Joseph's is still unknown. The modulated surfaces and serious attempts at Gothic facade detailing which is architecturally accurate suggest that Henry Edmund Goodridge, who was still designing under the influence of the Picturesque, is an unlikely candidate. The church pre-dates Polding's visit to England and his initial meetings with Pugin. A large spire at the front of a church of this size is not a feature of Pugin's small parish churches, which tended to have modest provisions for a bell, usually atop the front gable. Neither does the plan of St. Joseph's, which is a simple rectangle, exhibit the pronounced chancel, characteristic of Pugin' s parish churches.

If an architect were consulted, and the quality of the building strongly suggests that an architect was involved, it is more likely to be the Colonial Architect, Mottimer Lewis, the similarities with St. John the Evangelist at Camden being more apparent.

Despite these speculations, there is inclucusive evidence to confirm the responsible Architect.

2.4   The 'Monastery in the Valley'

Fr. Corish's journal entry suggests infrequent religious pastoral activity between the completion of the building in 1845 or 1846 and 1850, evidence consistent with disuse due to declining population in the area. Possibly as a result of Bishop Polding's visit and his observations of the congregation and the deplorable state of their souls, the church was revitalised in the early 1850s with the arrival of the two Cistercian monks, Fathers Norbert and Odilo Woolfrey.

According to Gregory Forster S.M,the registers at Macdonald River from 1853-54 carry the name of Odilo Woolfrey. Odilo Woolfrey was one of a family of devout Catholics, several of whom had joined the Cistercian order. He was eventually named as Superior in 1835, at the foundation in England, Mt. St. Bernard's, near Charnwood Forest, Leicestershire. He had come to Sydney from Van Diemen's Land in 1851 and after some time at Appin and a year and nine months in charge of Sacred Heart, Darlinghurst, he left on 16th September 1853 for Brisbane Water.

An entry in the Benedictine Journal states that he hoped to assist others of his order (Cistercian) in founding a Monastery. Forster reports that it was claimed that three monks were living in a portion of the Church of St. Joseph, Macdonald River, while preparing to make a canonical foundation at Kincumber South. Evidence of their occupation can be found in the peculiar fireplace that was constructed within the front lobby (narthex) which served as their tiny living room.

Besides Odilo Woolfrey, were his brother, Norton Woolfrey, who had followed Odilo to Sydney in 1852, and Xavier Johnson, who had preceded Odilo to Sydney in 1851.

Xavier Johnson had been a lay brother on his arrival in New South Wales and had been ordained as a priest by Bishop Polding on 22nd September 1849.

This area of the Hawkesbury where the Fathers Woolfrey worked was extremely rough and impenetrable country – the only access was by river, then by horse (if available) or on foot.

Throughout this mountainous district the three went on pastoral journeys, visiting non-Catholics as well as Catholics among the Irish political emancipists who formed the majority of the settlers in the region.

From Forster's research it can be assumed that Xavier Johnson left or was claimed for other duties by Bishop Polding and in 1855 all efforts to create a foundation in the area were dispelled when Fr. Odilo, who had been feeble for some time, had to retire to Sydney for medical attention being 'very ill owing to a tumour that ... (had) broken out on the side of his chest'.

After Fr. Odilo's death in 1856, his property at Kincumber, near Gosford, the intended site of the foundation, passed to his brother Norbert who remained there until 1861, the Macdonald river being no longer part of his pastoral duties.

During his stay in the Macdonald valley, Fr. Norbert became somewhat of a legend.

Oral history records his charity, his scholarship, his medical skill, his care of his sick brother, his ability as an orchardist and his pastoral zeal. This pattern of behaviour is corroborated by evidence of his activities after leaving the region.

After leaving Brisbane Water he served at Wellington (between 1862-3) and then at Hartley (1865) and from there, he went on to St. Mary's in Sydney where he gave the last Benediction in the old Cathedral, on the evening of 29th June 1865, the year of the historic fire which destroyed the old cathedral. A stained glass window was erected in his honour at St. Charles' Church, Waverley, where he had served from 1865-1870. On the window is engraved the words 'Memorial to a saintly priest, Father Norbert Woolfrey, who was revered for his holy life and spiritual zeal'.

Fr. Norbert's reputed skill and application in delivery of herbal medicine to the sick is supported by the following extract from Gregory Forster's research:

> *Apart from the spiritual care of his flock in his various missions, he attended continuously to their physical infirmities. The old people still speak of his wonderful cures. In 1888, 'Father Woolfrey's Rheumatic Cure' was advertised in the Sydney, Woollahra and Waverley areas, and was sold after his death by W.B. Eames, South Head Road, Sydney'.*

2.5 Population decline

After the mid 19th century, the population of St Albans would continue to steadily decline and the 1851 Census showed that there had been a considerable drop in the population, with only 786 then residing in the area.

By 1861, the total Catholic population was recorded as 125, far less than the 530 residents who recorded their religion as Church of England. A series of disastrous floods in the 1860s further decimated the population of the Macdonald Valley.

By 1871, the population had reduced to 625, further reducing to 486 by 1901. To aid the local community, a new bridge had been built to provide road access across the Macdonald River, which would be later replaced around the turn of the 20th century by a more durable bridge with a larger span capacity to withstand flood inundation.

The population of the area decreased to 497 in 1891 and down to 486 in 1901.

The Sydney Catholic Archdiocese Archives Marriage Registry reveals that the church was in use at least until 1869. In 1869 the marriage register at St. Patrick's Parramatta, records a marriage between Phillip Reilly of Webbs Creek and Jane Amelia Gollaher, resident of Windsor, the ceremony being performed at St. Joseph's church, McDonald River by Father John Joseph Carroll. And in 1870, another marriage was performed, this time at St. Albans, by Father Carroll, referred to as the 'Minister of St. Joseph's Church, McDonald'. No later 19th century records of ceremonies performed in the church have been found. As there is no record of a parish priest having been appointed to St. Joseph's Church it is likely that this entry is incorrect.

2.6   St Joseph's Roman Catholic Church is ruined

With the departure of the Cistercian monks, the church slowly fell into a state of disrepair.

When its shingle roof and wooden beams caught alight in a bushfire in the 1880s, the church was gutted and unroofed. In fact, it is reported that the church was afflicted by four fires, and rebuilt three times. Two of the fires were said to have been bush fires, but two conflagrations are said to have been incendiary.

However evidence with respect to the number of fires and how they were started is conflicting. By 1905, St. Joseph's church was in a ruinous state, the result of a disastrous fire in 1898 and then the subsequent pillaging of useful building stone for other buildings.

The Hawkesbury Herald correspondent in this way describes the ruin of St. Joseph's church:

> I may express my regret, however, that I had no opportunity of overhauling that fine old ecclesiastical fane at Central Macdonald.
>
> It was partially burned a few years ago, and I have heard that the material has been removed to build a new church elsewhere - and more's the pity.
>
> Such a building was worthy of restoration, whereas the new - as is often the case may be cheap and nasty.
>
> When people have a thing of beauty they under value it. The love for all types of beauty - is not yet en grafted in the Australian. Sentiment has yet to come.'

Figure 2: c1915 photo depicting the ruinous St Josephs Roman Catholic Church.
[Source: Steve Kavanagh private collection]

A silent film of the Hawkesbury River region, produced in 1924, shows the church in a ruined state without roof but with the North elevation intact, complete with stone cross at the apex of the gable.

In 1949 a flood caused almost as much devastation at the flood of 1889. After that a steady decrease of population reached its lowest in 1966 when the Commonwealth Bureau of Statistics records show a total population of only 79, with 27 people recorded as living in Central Macdonald, the location of St. Joseph's church.

In or about 1963-1964, the Newman Society of Sydney University cleared and stabilised the site, including providing a top row of stone coursing was capped with cement render in an attempt to prevent further deterioration due to water damage.

The group also erected a notice in front of the church, which had disappeared by the late 1970s, stating:

> 'In 1839 John Watson Esq. donated 5 acres of the surrounding land and a sum of 300 pounds to Archbishop Polding towards the building of this church.
>
> In the first half of the 19th century, the valley was settled by numerous small landholders and was at that time the main northern route from Sydney. A series of disastrous floods in the Valley in the 1860's and the construction of the Pacific Highway contributed to the depletion of the population. This church was abandoned in the 1880s after being gutted by a bush fire. In 1963 members of the Sydney University Newman Society began clearing the thick bush and fallen stones from the church with a view to preserving it from further deterioration.

You are asked not to damage the fabric or leave rubbish on the site. Enquiries or suggestions may be directed to the University Catholic Centre 152 City Rd., Chippendale. Jan. 1964.'

Figure 3: View of 'St Joseph's Catholic Church' in 1975.

Figure 4: View of 'St Joseph's Catholic Church' in 1975.

In 1977, renowned architect and historian, Robert Irving, was commissioned to prepare a report and measured survey drawings of the ruins. They depicted the building in a significant and advanced state of disrepair, with lancet windows having collapsed, and many of the stones to the upper portions of the walls having fallen in.

2.7   Change in custodianship

In June 1979, the site was surveyed and a new plan of subdivision prepared, despite there not being any changes to the existing allotment boundaries. Rather, it provided the formalisation of the property, which up until this time, had been 'plotted out' from written description only.

Subsequently, the new plan was registered with the then Land Titles Office as Deposited Plan 605179, with the subject site becoming known as Lot 1. Interestingly, it shows much of the cemetery as being outside of the church land.
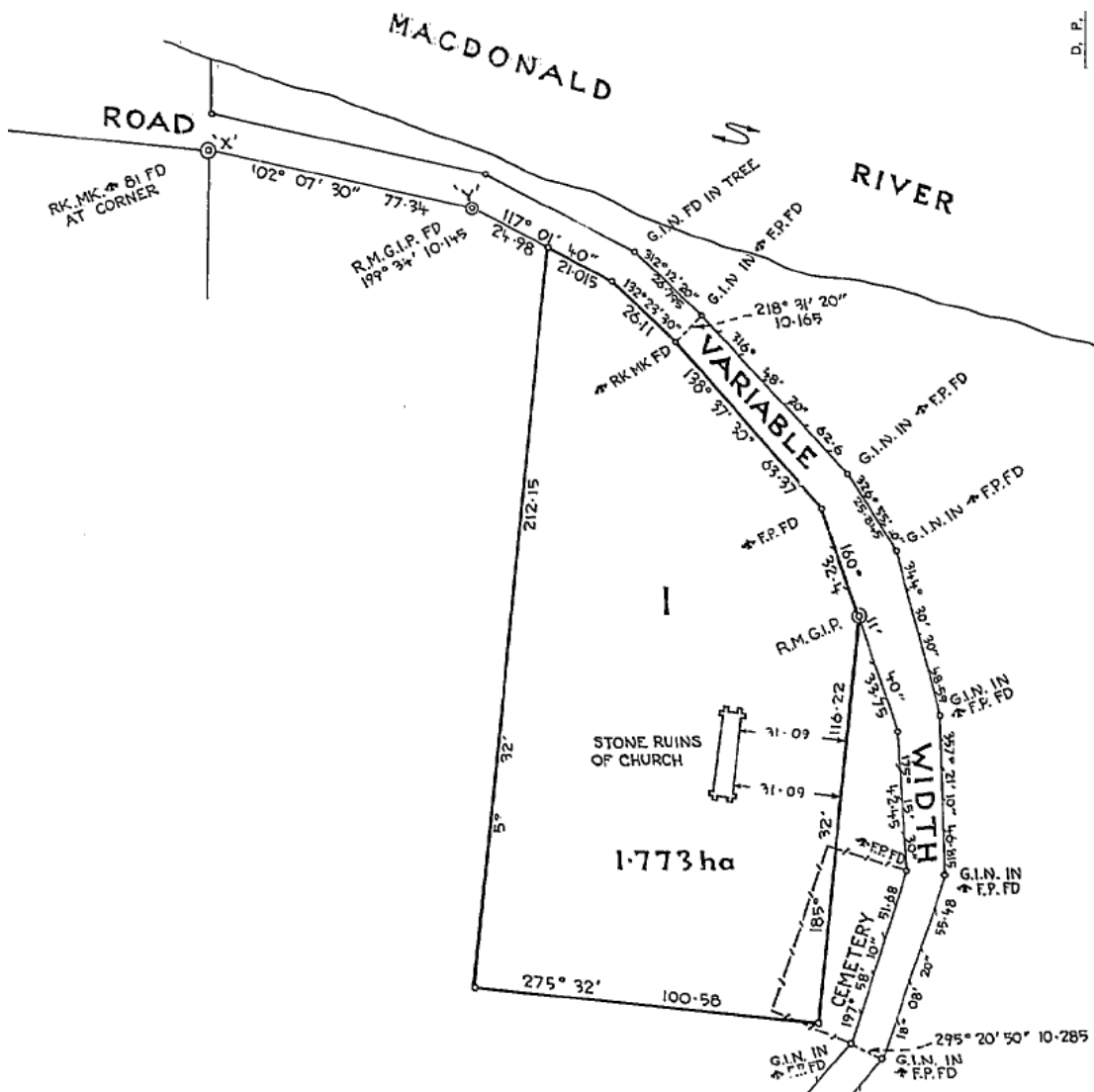
Figure 5: Plan showing the formalisation of the allotment boundaries in Deposited Plan 605179.
[Source: NSW Land and Property Information, 2017]

By the late 1980s, there was a rationalisation and redistribution of church property amongst the Roman Catholic Church Archdiocese of Sydney, for on 29th June 1989; the property was transferred from 'The Trustees of the Roman Catholic Church for the Archdiocese of Sydney' to 'The Trustees of the Roman Catholic Church for the Diocese of Parramatta'[17].

The property remained in the ownership of the Roman Catholic Church, albeit now sitting in the portfolio of the Parramatta Diocese.

R.Ian Jack in his 1988 publication 'Exploring the Hawkesbury – A Heritage Field Guide' (second edition) remarks that around this time, '*the present extensive conservation and restoration are the work of the private owner, who has further protected the church with barbed wire and an electrified fence.*'

2.8   Heritage listing

Towards the later half of the 20th Century, there was increasing interest and awareness in the conservation and protection of significant buildings and places. This lead to the introduction of the *Heritage Act* in 1977 and the establishment of very early heritage studies across NSW.

In 1976, the National Trust of Australia (NSW) undertook an assessment of the property, which resulted in its classification on the National Trust Register. This was followed in 1983 with the *Hawkesbury Heritage Study*, which also identified the property as being of heritage significance, largely informed by the 1977 National Trust classification.

Subsequently, the identification of the church and cemetery in the 1983 study culminated in their listing as items of local heritage significance initially under the (now repealed) provisions of section 130 of the *Heritage Act 1977* and later informing their listing under the *Hawkesbury Local Environmental Plan 1989*.

2.9   Restoration and adaptation

In early 2009, Steve Kavanagh, a local resident of St Albans, approached the Catholic Diocese to express interest in purchasing the St Josephs Church site with the prospect of restoring the building.

It appears that the Catholic Diocese were supportive of the proposal for they sold the property, transferring to Steve Kavanagh in early August 2009.

Almost immediately upon purchase, a Development Application was submitted to Hawkesbury City Council for the restoration of 'St Josephs Church and conversion to a dwelling house'[18].

Following Council's assessment of the proposal, the Development Application was approved on 29th March 2010, and the restoration works commenced shortly afterwards, beginning with the clearing of vegetation and detritus that had accumulated within the nave and around the building externally.

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[17]   NSW Land and Property Information, 2017. Dealing No.Y52809.
[18]   Hawkesbury City Council, 2017. 'Application Tracking System' DA0459/09.
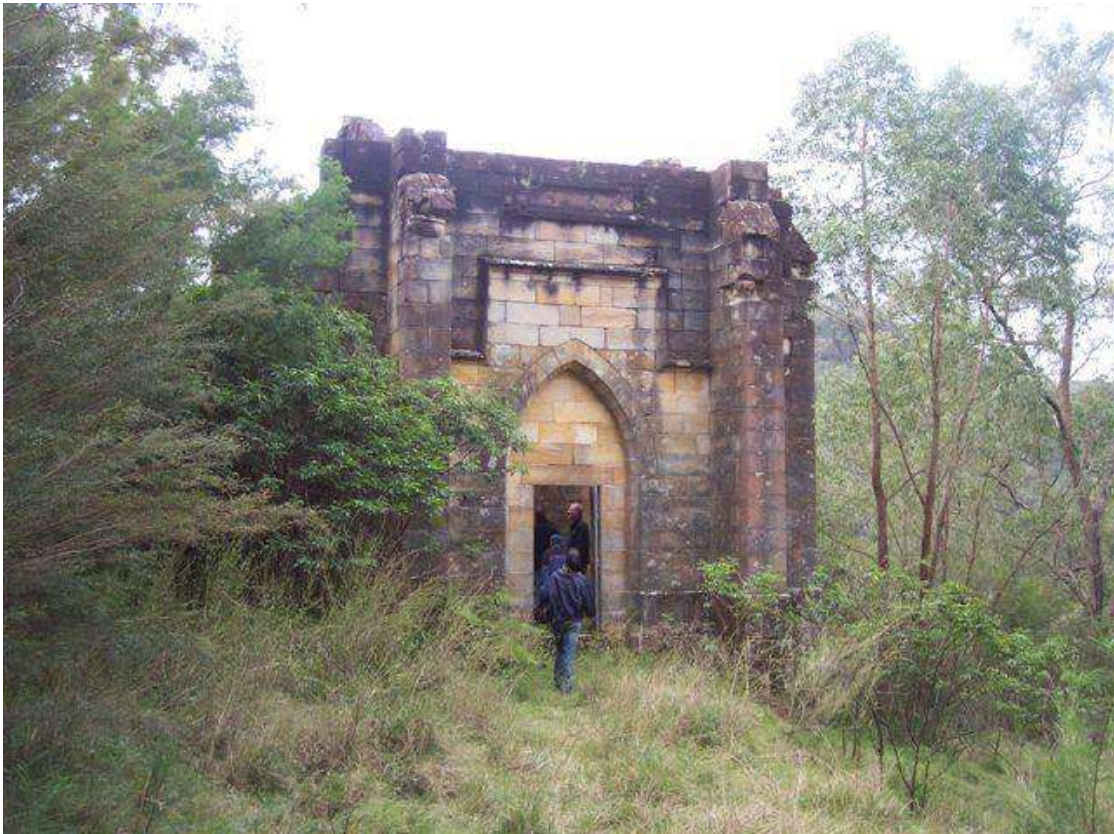
Figure 6: View of the southern front entrance c2009.
[Source: Kavanagh, S. 2010. 'St Josephs Restoration St Albans'. Online blog available from [http://stjosephsrestorationstalbans.blogspot.com.au]

Figure 7 (above): View of the interior of the nave facing towards the front entry lobby, c2008/2009 prior to the removal of interior vegetation growth.

Figure 8 (right): View of the southern entrance.
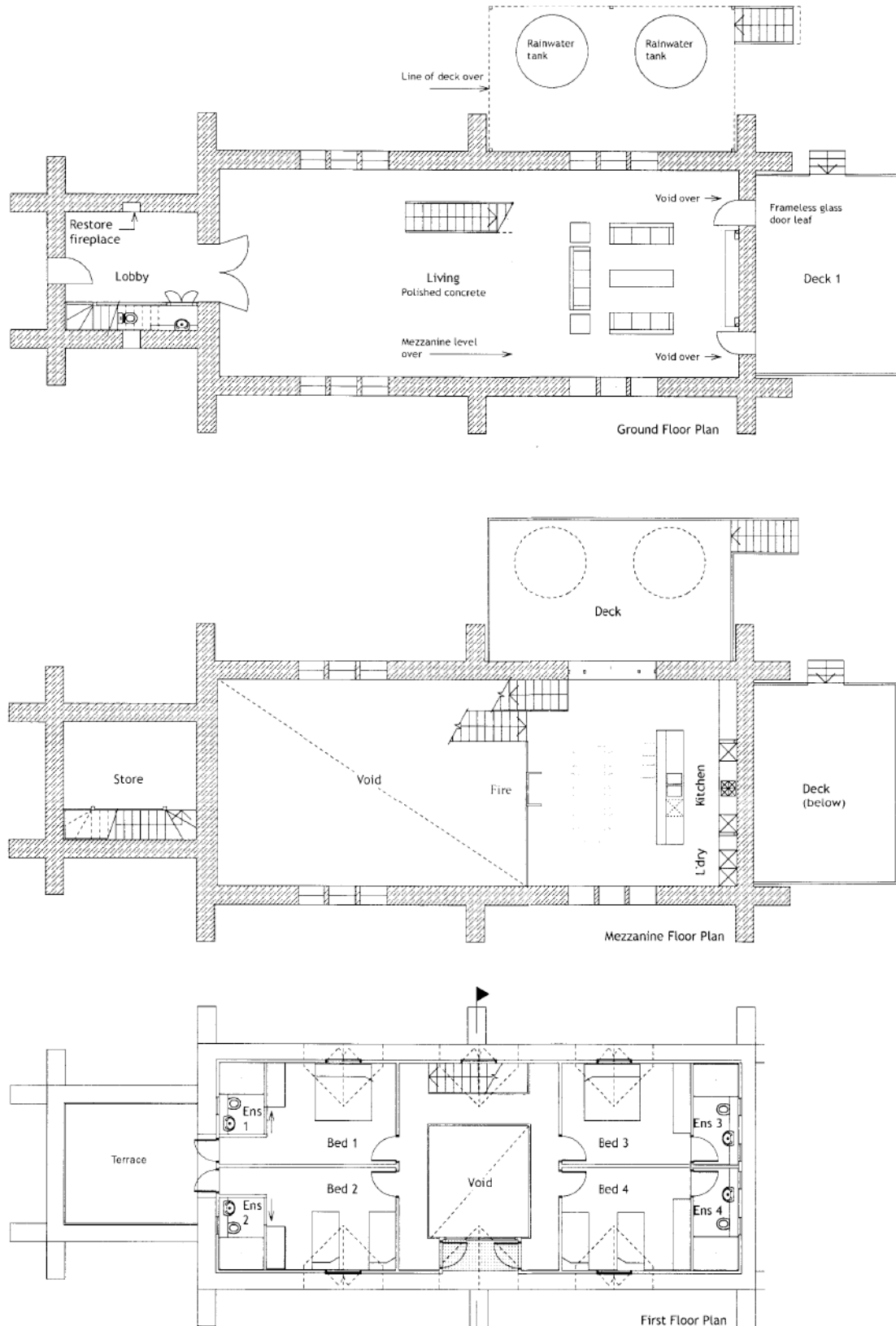
Figure 9: Approved floor plans showing the new internal fit-out.
[Source: John Potts Architect, 2009. Job No.ALB DA01, dated December 2009]

Overseen by Steve Kavanagh of Blackwoods Constructions, the building was extensively restored, involving the localised stabilisation of stone blocks around the lancet windows and door openings, earthworks around the building, vegetation clearing and most substantially, the construction of a new domestic interior –of which had been architecturally designed by Hawkesbury-based Architect John Potts.

The new interior comprised new timber tongue-and-groove flooring to the ground floor with internal timber access stairs up to a new mezzanine level over the northern end of the building. Because of the advanced state of dilapidation and loss of fabric, the alterations and additions were designed to largely integrate with the then existing form, though this allowed some modification to suit the new interior. This is particularly evidenced through the mezzanine floor level, which sits midway through the tri-set of lancet windows to the side elevations, and with the western side elevation having been modified to include new external access doors into the lancet window opening, providing external access to a new elevated balcony off the western side elevation. From the mezzanine level, additional stairs provided access to four bedrooms in the upper level, each with their own ensuite bathroom and communal sitting area.

A new steel framed balcony was added to the mezzanine level on the northern elevation and most notably, the building was re-roofed with a timber and steel frame and clad with corrugated sheet metal. The new roof form incorporated a series of projecting dormer windows on the side elevations to permit the upper floor level. The most striking feature of the restoration works involved the construction of a steel frame spire, interpreting the original design intentions, despite never having been constructed due to lack of funding.

Figure 10: View of the upper floor being constructed.

Figure 11: View of the western side elevation.

Figure 12: View of the reconstruction to the western side lancet windows.

Figure 13: View of ground floor interior facing north.

Figure 14: View of the collapsed lancet windows to the western elevation.

Figure 15: View of the replacement lintel to the fireplace in the lobby.

Figure 16: View of the new steel spire under construction.

Figure 17: View of the placement of the spire.

Figure 18: View of the western side elevation during reconstruction of the lancet windows.

Figure 19: View of Steve Kavanagh completing the lancet window reconstruction to the western side elevation.

Figure 20: View of the completed lancet window reconstruction to the western side elevation.

The restoration works drew much interest from far and wide, with Kavanagh receiving many enquiries for guest accommodation once the work was completed. The project even caught the attention of the Producers of the Australian television series 'Grand Designs', a television programme featuring various architectural projects, following their storey from inception to completion. However the project did not end up featuring on the series because by this time, it was already at an advanced state in the restoration work.

With the restoration and reconstruction work drawing to completion towards the end of 2012, the project was entered in the 2013 NSW National Trust Awards – a prestigious event and highly regarded in the heritage industry as an annual celebration of excellence in restoration, conservation and regeneration of local Heritage, built, natural and cultural.

On 8th May 2013 at a harbourside lunch at Jones Bay, Blackwoods Constructions won the award in the category of 'Conservation Built Heritage – Community/Individual' with the citation for the project being:

> '*Constructed by a former convict, this is one of the oldest Catholic churches on mainland Australia, with forty graves belonging to people who arrived on the first fleet[19]. At one stage in its history, three monks even lived in the roof and made herbal remedies for the locals. It has been faithfully restored and converted to a unique guest house.*'[20]

Figure 21: View of the National Trust of Australia (NSW) Heritage Award.

In November 2014, Sydney based newspaper, the Daily Telegraph, ran an article promoting tourism in the St Albans area, featuring the restoration work of St Josephs Catholic Church, referring to the building as having once been the 'forgotten building in the Forgotten Valley'.

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[19]   Whilst this citation references a number of 'First Fleeters' as having been interred within the cemetery, further research and examination does not reveal any clear or distinct evidence of such. Many of the interred are considered to be early pioneers of the Macdonald Valley, having arrived in the Colony in the late 18th century and early 19th century. Further research may confirm the existence of 'First Fleeters' as having been interred. However, an examination of the particulars of each of the interred is beyond this CMP.

[20]   National Trust of Australia (NSW), 2013.

Figure 22: Owner Steve Kavanagh as featured in the Daily Telegraph, November 3rd 2014.
[Source: Daily Telegraph, 2017. Online edition – November 3rd 2014]

Featuring on the Chanel 7 television programme 'Better Homes and Gardens' in mid 2015, St Josephs Catholic Church was fast gaining interest as a place for short term guest accommodation and wedding ceremonies.

This led to the submission of a Development Application being submitted to Hawkesbury City Council for the retrospective approval for the 'Function Centre and Tourist and Visitor Accommodation and extension of a carpark.'

Figure 23: Still from the Chanel 7 television production 'Better Homes and Gardens' with Steve Kavanagh and host Joh Griggs.
[Source: Yahoo 7.com]

Following a rigorous assessment by Council staff, the Development Application was conditionally approved as 'Tourist and Visitor Accommodation'. The new driveway and carparking area was constructed and the property has since continued in being marketed for short-term holiday accommodation as the 'St Josephs Guesthouse'.

3.0   ANALYSIS OF PHYSICAL EVIDENCE

3.1   Introduction

This section describes the St Josephs Catholic Church (former) and its surrounding context.

Prior to applying a set of criteria established by the NSW Heritage Council for the assessment of cultural significance, it is first important to establish and understand the integrity and condition of the fabric, to identify view corridors to and from the site, its contribution to the streetscape, and the heritage curtilage and setting.

3.2   Context and setting

The site is situated within the Hawkesbury local government area and in the remote rural locality of Central Macdonald, which is 86 kilometres northwest of Sydney city.

The site is legally defined as Lot 1 in DP605179, commonly known as 1029 St Albans Road, Central Macdonald.
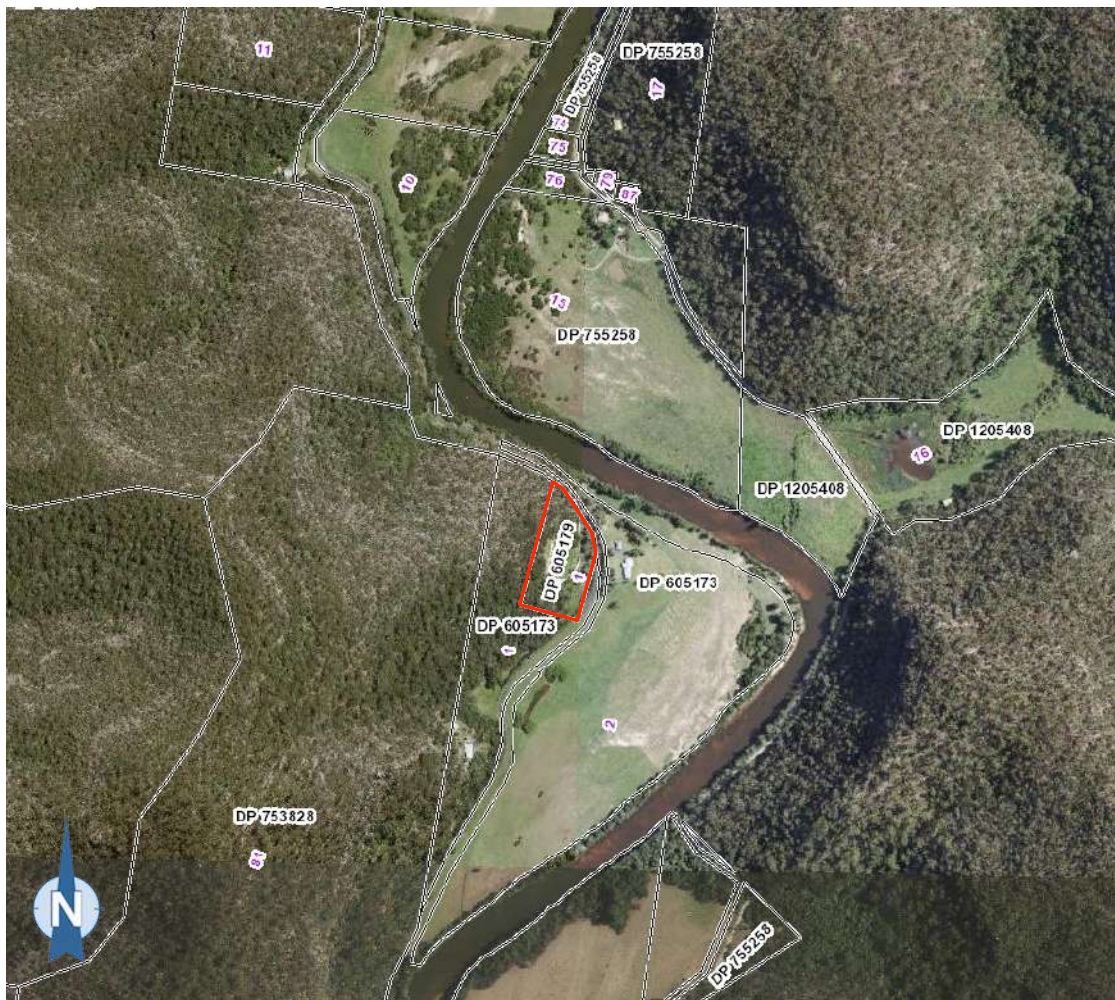
Figure 24: Aerial view of the locality.
[Source: NSW Land and Property Information, 2017]

Figure 25: Aerial view of the site.
Note: The true cadastral boundaries do not align with the real-time alignment of the property. However, all of the significant features are wholly located within the subject site.
[Source: NSW Land and Property Information, 2016]

Situated on a hillside overlooking the cleared gassed paddocks of the river flats of the Macdonald River, the subject site is located on the western and higher side of St Albans Road, where the road arcs, framing the northern and eastern side boundaries.

In this location, the sitehas commanding views over the river flats and is largely characterised by its bushland setting, with remnant bushland vegetation enveloping the built improvements on the site, which includes a stone church building and an associated cemetery.

The site is irregular in shape and comprises an area of 17,792sqm.

Figure 26: View of the site from St Albans Road.

3.3   Landscape setting

The church building sits almost perfectly in the centre of the site, benefitting from an elevated hillside position.

A cemetery is situated within the gently sloping area towards the southeastern corner. The first recognised and consecrated Roman Catholic graveyard in the Macdonald Valley, the cemetery is defined by a fenced area approximately 30m south of the church itself. It contains approximately 30 surviving graves, the earliest of which dates from 1840 and many of which are pioneers of the district.

For the remainder of the property frontage, the site rises steeply from St Albans Road towards the level building platform at the centre, before rising steeply again towards the 'rear' western boundary.

Much of the area surrounding the church has been cleared of vegetation and comprises grassed surfaces, defining the site as a largely 'managed landscape', with remnant bushland vegetation framing the centre of the site, increasing in density towards the north, south and west.

A cementitious vehicular driveway follows the contour of the land with two access points to St Albans Road, providing vehicular access to a small parking area adjacent to the church.

Figure 27: View of St Josephs Church from the cemetery.

Figure 28: Typical view of the cemetery headstones.

Figure 29: View of the church from the cemetery.

Figure 30: View of a 21st century headstone.

Figure 31: View of damaged headstones.

3.4   Views

The *Burra Charter* (2013) emphasises the importance of setting in the significance of heritage places. For the former '*St Josephs Catholic Church*', the setting includes not only the immediate sandstone church building including the associated cemetery and the rural landscaped spaces that stitch them together, but also the wider cultural landscape context, including views and vistas to, from and within the place.

Despite being situated within a managed landscape, the church building is situated on the higher side of St Albans Road and with the road closely following the sinuous clefts and folds of the landform surrounding the river flats, there is little opportunity for long-distance views to be obtained of St Josephs Catholic Church, with partial glimpses of the spire, increasing in visibility of building elevations, but only when one is almost immediately upon the site.

The cemetery is the most visible feature of the site, being situated almost at road level and with largely unobscured views, yet only filtered views are obtained of the church owing to the vegetation and topography.

The elevated positioning means that more substantial views of St Josephs Catholic Church can be obtained from the opposite side of the Macdonald River at various vantage points along Settlers Road. Though distant views, the church can be appreciated in its full context, unlike when viewed from St Albans Road.

Views obtained from the northern side of the Macdonald River are largely aided by the more recent erection of a corrugated sheet clad spire structure. This aids in the demarcation of the church within the landscape when viewed from afar.

Views to the church are represented in the following diagram and images:
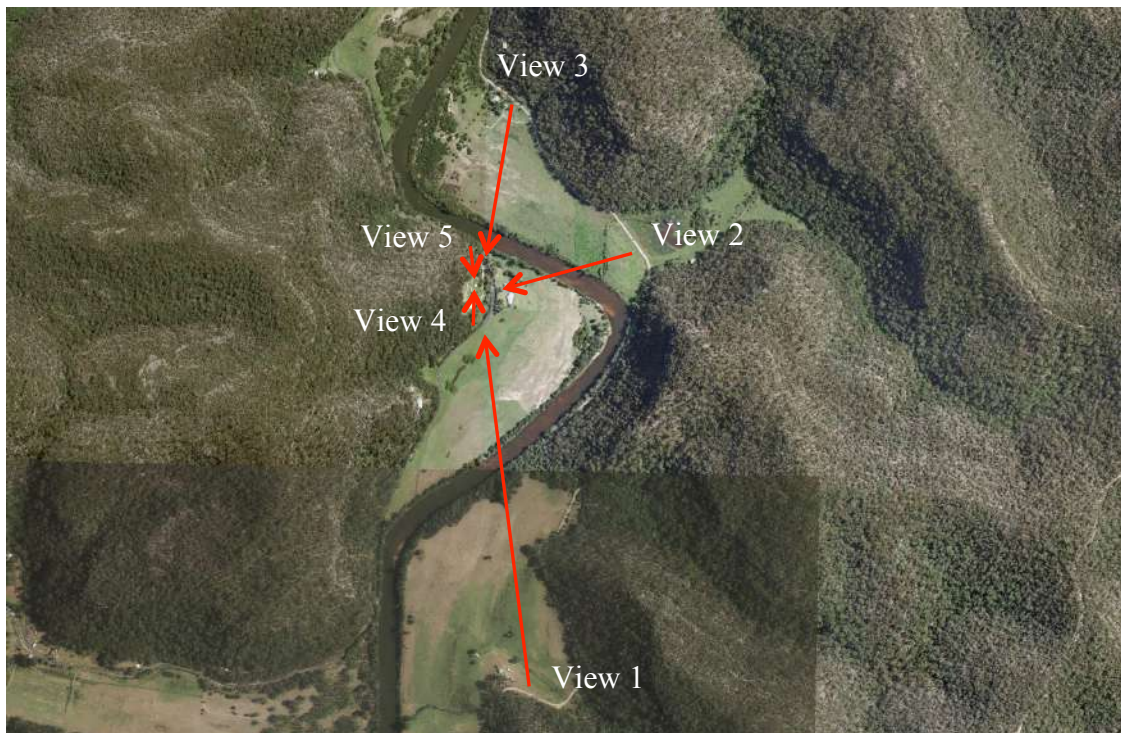
Figure 32: Diagram showing the various significant view corridors to the site.
[Source: NSW Land and Property Information, with Edwards Planning overlay, 2017]

Figure 33: View 1 from Settlers Road facing north.
[Source: Google Street View, 2016]

Figure 34: View 2 from Settlers Road facing west.
[Source: Google Street View, 2016]

Figure 35: View 3 from Settlers Road facing southwest.
[Source: Google Street View, 2016]

Figure 36: View 4 from Settlers Road facing southwest.
[Source: Google Street View, 2016]

Figure 37: View 5 from Settlers Road facing southwest.
[Source: Google Street View, 2016]

It is important to note that the positioning of the church on the hillside is unlikely to have ever been intended to exploit its visually prominent position and provide the Church congregation with pleasant views. Rather the orientation of the church is understood to be in accordance with ecclesiastical practices, together with elevating the building above the flood plain, providing safer refuge. Pleasant views from the site were more likely a secondary benefit.

Overall, the church and cemetery provide an important visual contribution to the streetscape, reinforcing the 19th century character and rural landscaped setting of the locality.

3.5   The sandstone church building

The subject site contains a substantially scaled sandstone church building, which displays ecclesiastical detailing and form.

Universal customs dating back centuries for the position and direction of ecclesiastical buildings favoured the east and the south, with north and west less favoured. Facing eastwards for worship in the direction that the sun rises is a practice that is probably pre-Christian and there are a number of biblical references to God in the east (for example, 'the glory of the Lord was coming from the east' Ezekiel 43:2). The west may also have had a negative linguistic association, since the Latin *occidere* 'to kill' was associated with the west. Subsequently, most ecclesiastical buildings are oriented to have their longitudinal axis west east, with the entrance on the west side and the alter on the eastern side[21]. Situated on a level building platform towards the centre of the site and elevated above St Albans Road, the church breaks from ecclesiastical convention and is oriented with the alter position to the north and the entrance to the south. Presumably, this was the most practical siting, owing to the topography

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[21]   Taylor, R. 2007. '*How to Read a Church – Pocket Guide*'.

of the site and the desired elevation above the flood-prone river flats. In this manner, the site falls from the west to the east and as a result, the floor level was built up with rubble fill approximately 6 feet 6 inches deep at the north-eastern corner.

3.5.1   Description of the building exterior

The building has a rectangular footprint and is constructed of locally quarried sandstone in 2-feet (610mm) thick ashlar blocks, margined and in 12-inch (305mm) high courses. The walls are rubble filled, with through bonder stones at regular intervals, all laid with 5mm shell-lime mortar joints.

A double plinth course with chamfered top edge defines the floor level on the exterior only, which is more pronounced on the eastern side elevation owing to the topography falling away from the building and having its highest elevation to this side. The seventh course above the finished floor level is a half course, being only 6-inches in height, which translates to a projecting course on the side elevations, which forms the sills of the tri-sets of lancet windows.

External walls are strengthened by twelve large buttresses, 4-feet (1220mm) at the base. The eastern and western side walls of the nave are divided into two bays of equal proportion and feature three large buttresses that define the two bays. The remaining two buttresses towards the southern end of the building support the narthex (entrance lobby) with the tower structure atop. The remaining four buttresses are on the north and south elevations, with two on each end, set at right angles to those on the side elevations.

The narthex to the southern end of the church features slightly thicker walls than the nave and chancel, suggesting it was originally designed to support a tower spire, though documentary and physical evidence suggests the building was never completed to the original design specifications and the narthex was finished with a simple skillion roof form[22]. It now features a steel-framed pyramidal spire clad in corrugated sheet metal, which was constructed as part of the c2010s restoration works.

The nave and chancel feature a gabled roof form clad with corrugated sheet metal and incorporate four dormer windows (two on each side elevation), which include casement windows and sandstone face cladding. These were also installed as part of the c2010s restoration works and are not considered part of the language of the original architectural form.

Two arched doors feature on the northern wall, flanking a large blind window – the likely position of the original altar and suggesting that an addition of a sacristy might have been an original design intention but the building does not display evidence that such was erected.

It is evident that the building was never completed to the original design specifications. It is possible that the north window configuration (a tri-set of blind lancet windows) was simply the lack of funds. Other evidence is provided by the rough raking stonework on the east and west walls of the narthex (porch) rather than a tower structure to support a spire as outlined above. Returning to the blind windows on the northern elevation, it is possible that these were filled in during the initial construction phase in anticipation of gaining the necessary funds for glazing at a later date[23].

Evidence for this argument is in the nature of the stone infill. It strictly follows the stone coursing of the surrounding walls and is very smoothly dressed on the outside, but relatively rough on the inner face. In contrast, the infilling of the arched doorway to the narthex on the southern elevation is

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[22]   Remington, K et al, 2003. *'St Josephs Church (Ruins) Conservation Management Plan'*.
[23]   Ibid.

rougher by comparison and does not exactly follow the adjacent wall courses, suggesting that this doorway was filled in with stone sometime later than the date of construction of the south elevation[24].

The western side elevation features an elevated balcony which projects off the wall, picking up the building plane of the sill height to the lancet windows, which have been modified in this location to suit double-leaf doors.

With the exception of the north wall, all windows are simple pointed lancet arches, with triple windows in the nave and single arches in the narthex (porch). They have been replaced with fixed glazing panels as part of the c2010s restoration works.

Decorative features of the building are sparse, but carefully placed and include a series of arched recesses to the upper face of the buttresses and a label moulding over the arched entrance door. Prior to the c2010s restoration works, this was devoid of any inscription however has since been inscribed with the text 'St Josephs 1839'.

The overall planning and language of the church indicates that the design is simple, but carefully proportioned. The 2003 Conservation Management Plan references earlier architectural assessment in 1977 by Robert Irving, stating that the nave has a width equal to its wall height and the length is 2.5 times the width, giving a ratio of 2:2:5.

In this manner, Irving argues that the building displays evidence of careful attention to numerical ratios, which suggests that a sensitive architect was responsible for the design[25]. This however, does not necessarily mean that an architect was employed at the site to oversee the original construction works. It may simply mean that the basis for the design was either a pattern book, measured drawings of churches in England or Ireland, or drawings provided by an architect from abroad especially for the purpose.

Finally, the definitive framework for identifying architectural styles within Australia is that developed by Apperly, Irving and Reynolds in '*Identifying Australian Architecture: Style and Terms from 1788 to the Present*'. The authors provide a perceptive account of what constitutes and defines a style. Mostly concerned with 'high' or 'contrived' architectural styles, rather than the 'popular' styles or the vernacular, it is accepted that the boundaries between identified styles are not always clear-cut. Subsequently, the terminology for a style and the framework to be applied in defining the style, comprises two parts, firstly identifying the period in which the building belongs and secondly describing the major characteristics.

A substantial building for its time, it displays restrained characteristics that are attributed to the Gothic Revival architectural style of the first half of the 19th century and reflects the transitional period between the Romanesque and Gothic Revival movements in ecclesiastical architecture, with Norman styled influences.

Interestingly, it is attributed to an architectural style that was at that time; relatively new to the Australian continent and one in which few architects had yet achieved proficiency[26], making St Josephs Catholic Church an early and surprisingly skilled[27] example of the style.

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[24]   Remington, K et al, 2003.
[25]   Ibid.
[26]   National Trust of Australia (NSW), 1976. Listing card for '*Roman Catholic Church – St Albans*'.
[27]   Ibid.
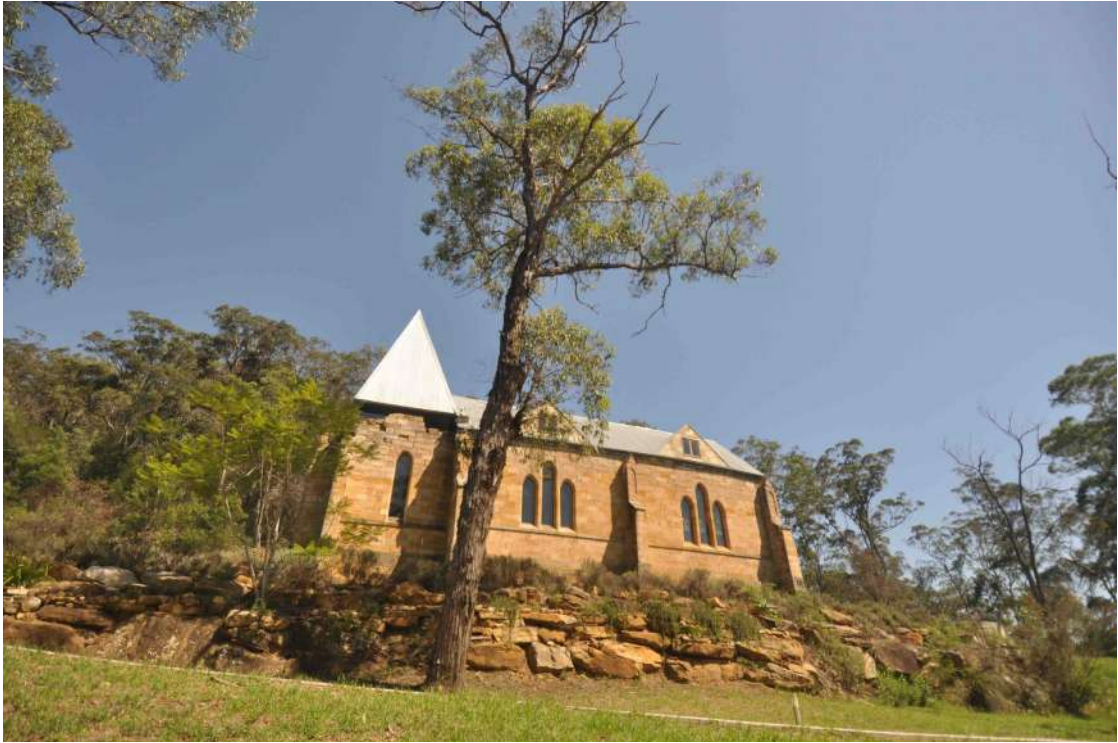
Figure 38: View of the eastern side elevation of the church.
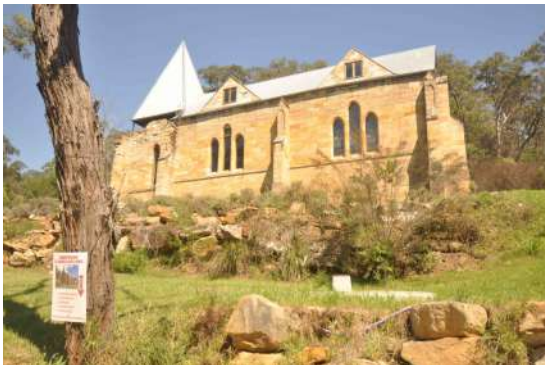
Figure 39: View of the eastern side elevation.
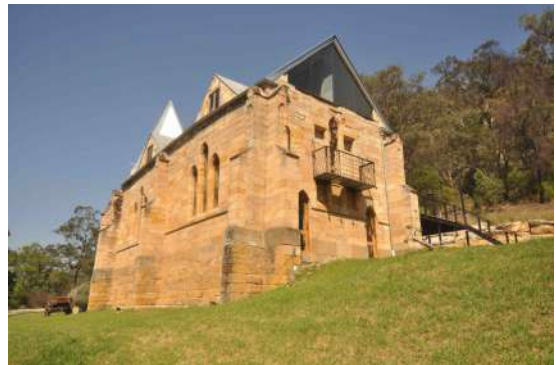
Figure 40: View of the northeastern corner.

Figure 41: View of the southern elevation.

Figure 42: View of the northwestern corner.

Figure 43: View of the southern elevation.

Figure 44: View of the northern elevation.

Figure 45: View of the western elevated balcony.

Figure 46: View of the western elevated balcony.

Figure 47: View of the western elevation.

Figure 48: View from the eastern gabled windows.

Figure 49: View from the northern glazed gabled window.

3.5.2   Description of the building interior

The interior of the church is accessed via the partially enclosed arched opening to the narthex on the southern elevation. Here, the interior comprises of an entrance lobby which includes evidence of a former fireplace in the west wall of the space, which was evidently installed when the Cistercian monks occupied the narthex as a residence.

This space then opens onto the nave, which comprises a large open space with a mezzanine level accessed via a flight of timber stairs which wrap around the eastern wall. At the mezzanine level, this space has been created to accommodate a kitchen and dining area, which opens onto an elevated balcony, projecting off the western side elevation of the building, accessed through a modified arched opening to the tri-set of lancet windows.

From the mezzanine level, a flight of timber stairs along the western side wall lead to the upper storey level, which comprises a series of bedrooms and ensuite bathrooms, a sitting area and external access to a cantilevered Juliet style balcony off the northern elevation and the 'alfresco' area to the top of the tower on the southern end.

The entirety of the interior was reconstructed as part of the c2010s restoration works, with the original interior having been entirely lost through the building's ruinous state for close to 115 years. It features timber tongue-and-groove flooring throughout, with simple moulded architrave detailing, gypsum plasterboard ceiling and wall linings to the upper storey and face-stone walls to the lower ground floor, further highlighted throughout the building.

Figure 50: View of the ground floor towards the narthex.

Figure 51: View of the mezzanine level.
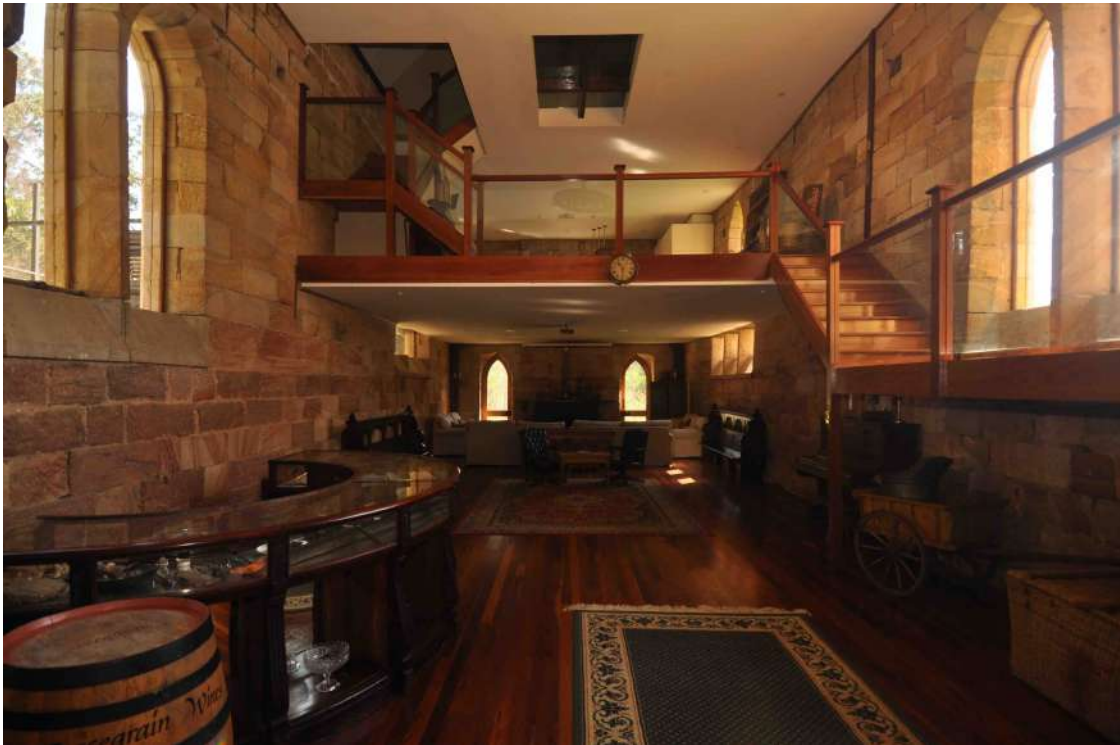
Figure 52: View of the main ground floor and mezzanine level.

Figure 53: View from the mezzanine level.

Figure 54: View of the mezzanine level.

Figure 55: View of the mezzanine level.

Figure 56: View of the mezzanine level.

Figure 57: View of the lancet windows to the western elevation of the ground floor.

Figure 58: View of the lancet windows to the eastern elevation at the mezzanine level.

Figure 59: View of the ground floor.

Figure 60: View of the stairs between the mezzanine level and the upper storey.

Figure 61: View of the northeastern upper storey bedroom.

Figure 62: View of the northeastern upper storey bedroom.
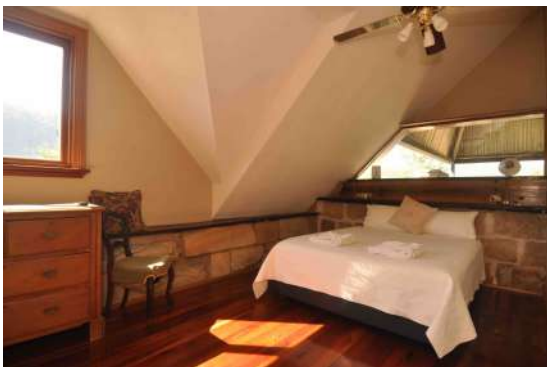
Figure 63: View of the southeastern upper storey bedroom.
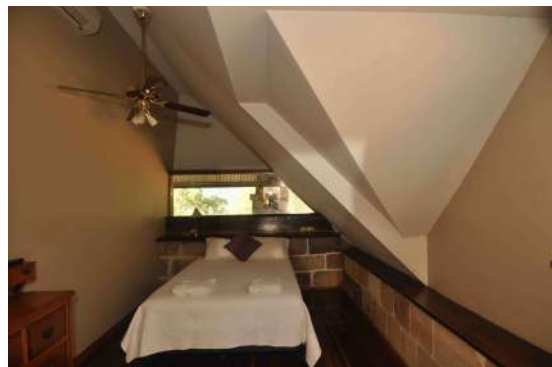
Figure 64: View of the south western upper storey bedroom.

Figure 65: View of the rooftop terrace area above the narthex.

Figure 66: Outward facing view of the rooftop terrace above the narthex.

3.6   Condition and integrity

The integrity of a site, in terms of its heritage significance, can exist on a number of levels. For instance, a site may be an intact example of a particular architectural style or period and thus have a high degree of significance for its ability to illustrate that style or period.

Equally, heritage significance may arise from a lack of architectural integrity where the significance lies in an ability to illustrate an important evolution to the building or change in use.

3.6.1   c1839 sandstone church

Built c1839-1841, St Josephs Catholic Church with its original timber shingled roof and timber internal flooring and joinery, was reportedly destroyed by bushfire in the 1880s and again in 1898[28], resulting in the wholesale destruction and loss of fabric, save for the resilience of the sandstone block form, despite the reported pilfering of stone blocks.

The absence of a roof following its destruction by fire, offered the building little protection from water penetration and the stone walls particularly suffered, with no cross beams to tie them together structurally.

For the entirety of the 20th century, the building was disused and left in a ruinous state. Progressively, further deterioration to the building occurred through environmental factors, mechanical damage and the pilfering of building elements and materials.

By 1977, architectural historian Robert Irving conducted a survey and assessment of the extant fabric, noting that by this time, significant structural defects were present owing to lateral pressure from vegetation growth, with a large tree having grown inside the nave and causing indentation to the upper portion of the eastern side wall, which remains evident in the present-time.

The Conservation Management Plan (CMP) for *'St Josephs Church (Ruins)'* prepared in 2003, recorded the condition of the building some twenty-six (26) years later, noting that *'since Irving's survey, deterioration has resulted in substantial reduction in height of the wall on the west façade, particularly around the arch windows where the stone voussoirs have collapsed'*[29].

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28   Remington, K et al, 2003.
29   Ibid.

Additionally, the 2003 CMP recorded loose stones at the tops of the buttresses and upper portions of the external walls.

In 2010, Hawkesbury City Council granted development consent to the restoration of the building and its adaptive reuse as a dwelling house. Extensive restorative works were undertaken, involving amongst other things, localised stabilisation of stone blocks around the lancet windows and door openings and construction of a new domestic interior, including services.

The works were completed in or about 2012 and while the restorative works have resulted in significant stabilisation of the structure and cosmetic repairs, thus visually and structurally enhancing the building, the works did not make provision for, nor did funding permit, the wholesale repointing of the external stone block walls as well as wholesale stabilisation of stone blocks through remedial repairs or replacement.

A contemporary examination of the building reveals that visible fabric deterioration has continued to numerous individual stone blocks from compression failure, cracking, mechanical damage and environmental factors, with a number of areas of the building now requiring urgent examination, investigation and remedial works to retard any further loss of fabric.

These areas specifically include:

i)   Widespread displacement of stone blocks on the upper 11 courses of the western, eastern and southern elevations of the tower, including advanced disaggregation and contour exfoliation – largely a result of cyclical wetting and drying of the stone blocks and in response to the presence of soluble salts;

ii)   Displacement of stone blocks to the upper portions of the buttresses on all four building elevations, including wholesale failure of the joint mortar and failure of the stone blocks with extensive vertical cracking present;

iii)   Advanced disaggregation and contour exfoliation to the bolection on numerous buttresses;

iv)   Displacement to stone blocks in the buttresses on all four elevations from missing stone blocks, either in part or in full;

v)   Disaggregation and delamination of stone blocks to the southern and western elevation causing mechanical damage and loss of fabric.

vi)   Missing shell lime mortar, which allows for water penetration and ponding.

In late June 2017, a Structural Engineering Assessment of the former *'St Joseph's Catholic Church'* was undertaken. Focussing only on the building itself, the report (see **Appendix C**) identified the same issues and ratified the observations made by Edwards Planning.

The Structural Engineering Assessment recommended a series of remedial works to be undertaken, together with a suitable methodology and recommended timing / phasing for implementation. The recommendations of which are considered further in this CMP.

Figure 67: View of the upper walls of the tower structure showing displacement of stone blocks and disaggregation.

Figure 68: View of the failure of mortar joints and failure of stone blocks with vertical cracking.

Figure 69: View of the disaggregation of stone blocks to the upper portion of the buttresses.

Figure 70: View of the buttresses on the eastern elevation showing missing fabric and displacement of stone blocks.

Figure 71: View of the buttress and upper portion of the eastern wall showing displacement of stone blocks.
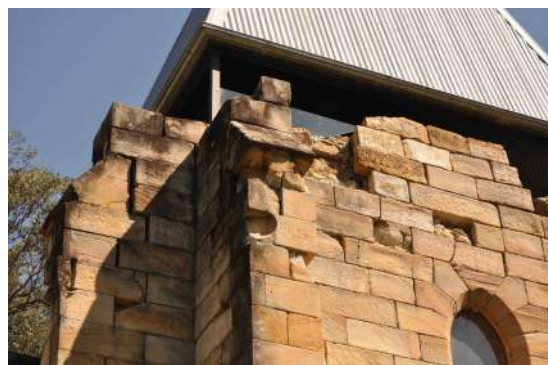
Figure 72: View of the southeastern elevation of the tower structure showing disaggregation of stone blocks.

Figure 73: View of recent delaminated stone blocks on the western elevation.

Figure 74: View of recent delaminated stone blocks on the western elevation.

Figure 75: View of mortar joint failure and stone block failure to the buttress on the western elevation.

Figure 76: View of advanced localised exfoliation on the buttress to the western elevation.

Figure 77: View of the mortar joint failure on the western elevation.

Figure 78: View of the mortar joint failure on the western elevation.

Figure 79: View of the disaggregation to the bolection on the western side buttress.

Figure 80: View of the disaggregation to the bolection on the western side buttress.

Figure 81: View of the disaggregation to the bolection on the western side buttress.

Figure 82: Typical View of the deteriorating shell lime mortar joints.

3.6.1 Cemetery

The cemetery contains approximately 30 surviving graves and includes a number of vertical and horizontally arranged headstones, typically of locally quarried sandstone.

Many of the monuments are in reasonable condition, considering their age and that for much of the 20th century, was left unprotected or managed. Subsequently, with the passing of time of natural causes, some headstones are significantly displaced, with many on a pronounced lean, others suffer from mechanical damage or vandalism. Some headstones and graves retain their original gravegoods with cast iron surrounds and some are in good repair and remain intact – reflective of higher quality sandstone or marble, or a reflection of the care and respect they have received from the local community and decedents of the interred.

Some monuments have weathered so that their original inscriptions are no longer clear or have been lost entirely.

3.7 Moveable heritage

'Movable heritage' is a term used to define any natural or manufactured object of heritage significance, ranging from everyday objects to antiques and may be a single item, a group of items or a whole collection.

However, it does not include archaeological relics found underwater or underground.

Movable heritage may be an integral part of the significance of heritage places. It can also belong to cultural groups, communities or regions of New South Wales.

Because movable heritage is portable, items, objects or collections are easily sold, relocated, displaced or disposed of during changes of ownership, fashion and use. For this reason, movable heritage is vulnerable to loss, damage, theft and dispersal, often before its heritage significance is appreciated.

Documenting movable heritage helps us to understand an item's importance, including its relationship to people and places. Documentation creates a record of the item's location, its arrangement and details of manufacture, ownership and use. When items are moved from their context, documentation helps us to recover their history, trace their use and reinstate them when circumstances change.

A movable heritage item, object or collection, can usually survive for long periods in the place where it belongs, as long as there is basic security, protection from pests and shelter from the elements.

Some items, objects, and collections, which are important to Australia, are given statutory protection by the *Protection of Movable Cultural Heritage Act 1986*. This means that a permit may be required for the permanent or temporary export of movable items important to Australia. The Act does not affect the right to own or sell items in Australia.

The former '*St Josephs Catholic Church'* is the repository for a number of items, objects and collections of potential heritage significance, including:

• Various household objects and antiquities strategically displayed internally.
• Steel wheeled timber dray with various timber and steel trunks positioned externally as a garden folly.

The provenance of these items and their association to '*St Josephs Catholic Church'* is not known.

3.8   Historical archaeological significance

A detailed archaeological and Aboriginal heritage assessment is beyond the scope of this CMP.

A due-diligence assessment should take reasonable and practical steps to ascertain whether there is likelihood that archaeological sites are present that will require specific management and protection.

If it is assessed that archaeological sites exist or have a likelihood of existing within the site, and have the potential to be impacted by any future development or changes to the item or place, further archaeological investigations may be required along with excavation permits under the *Heritage Act 1977*.

Analysis of historical mapping and land titles records indicates that the subject site has been created out of a succession of different land acquisitions and subdivisions.

Forming part of the original land grant of Portion 1 to John Watson from the end of December 1834, it was not until December 1839 that the foundation stone for the first recorded built structure was laid, with the construction of the church continuing over the next two years.

Despite some modifications during the mid-to-late 19th century, no other built improvements are known or recorded to have been erected on the site that pre or post date the existing church.

The church was destroyed by numerous fires in the late 19th century, destroying the interior. For the entirety of the 20th century, the building was in a ruinous state and consequently, some building elements were pilfered from the site. The ground levels inside the nave of the church building are likely to have changed over this time, with the silting up and vegetation growth, as well as the decay of detritus remaining from the various bushfires.

These changes to the ground levels, together with more recent ground disturbance from site clearing and partial excavation around the perimeter of the church building, is likely to have reduced the potential for any remaining occupation deposits.

In this manner, the site is considered to have low archaeological potential.

3.9   Overview of the phases of development and changes

The following provides a chronological overview of the changes that have been made to the fabric of the former '*St Josephs Catholic Church*'.

Date / Period	Changes
December 1834	Original land grant of Portion 1 given to John Watson.
December 1839	Foundation stone laid.
1839-1843	Construction of the main body of St Josephs Roman Catholic Church.
1845-1846	Addition of the roof structure.
1850s	The church is occupied by Cistercian Monks who occupy the space within the narthex and convert the ground floor lobby to a living room, including the conversion of a window to a small fireplace.
1860s	Cistercian Monks vacate the church building.
1880s	First bushfire destroys the timber shingle roof and framing.
1898	Disastrous bushfire destroys the church building.
1963-1964	Newman Society of Sydney University cleared and stabilised the site, including providing a top row of stone coursing was capped with cement render in an attempt to prevent further deterioration due to water damage.
1977	Renowned architect and historian, Robert Irving, was commissioned to prepare a report and measured survey drawings of the ruins. They depicted the building in a significant and advanced state of disrepair, with lancet windows having collapsed, and many of the stones to the upper portions of the walls having fallen in.
1989	The property transfers in ownership from 'The Trustees of the Roman Catholic Church for the Archdiocese of Sydney' to 'The Trustees of the Roman Catholic Church for the Diocese of Parramatta'.
2009	The property transfers in ownership from the Roman Catholic Church to Steve Kavanagh.
March 2010 – December 2012	The building is extensively restored, including the removal of vegetation from within the interior space, reconstruction of collapsed stone walls and architectural details and construction of a new interior, fit-out for residential use, roof and spire.

4.0   COMPARATIVE AND THEMATIC ANALYSIS

4.1   Introduction

Comparative analysis helps in determining whether a place is 'rare' or 'representative' and also helps to locate it within patterns of history or activity. The level of integrity and streetscape contribution may impact upon how a site compares with other similar examples.

This section of the CMP examines the former '*St Josephs Catholic Church*' and the '*St Joseph's Catholic Church Cemetery*' in the context of place with which the site shares key features, characteristics, attributes, and/or historic themes, including:

- Other 19th century Roman Catholic churches (pre-1850) in the Hawkesbury / Macdonald Valley district;
- Other 19th century churches of any other denomination (pre-1850) within the Hawkesbury / Macdonald Valley district;
- Other 19th century churches of any denomination (pre-1850) within the Sydney region and preference given to those erected during the administration of Bishop John Bede Polding and with an associated cemetery.

4.2   Selection of comparative examples

A search of the NSW State Heritage Inventory (SHI) and the various heritage studies of the Hawkesbury region for heritage-listed properties within the Hawkesbury Council local government area (LGA), identifies a total of twenty-four (24) listed churches.

Of the twenty-four (24) listed churches, there are five (5) identified church and cemetery combinations:

- '*Uniting Church (including former schoolhouse) and Uniting Church Cemetery*' 95 Coromandel Road, Ebenezer [Item No.I00138];
- '*St Joseph's Catholic Church (ruins)*' 1029 St Albans Road, Lower Macdonald [Item No.I427] and '*St Joseph's Cemetery*' 1029 St Albans Road, Lower Macdonald [Item No.I428];
- '*St Phillip's Anglican Church and cemetery*' 151 Bells Line of Road, North Richmond [Item No.I408];
- '*Ruins of 'Our Lady of Loretto' Chapel and Cemetery*' 477 Upper Macdonald Road, St Albans [Item No.I419];
- '*St Matthew's Anglican Church, rectory, cemetery and stables*' 1 Moses Street, Windsor [Item No.I00015].

There are also two (2) churches listed as 'ruins':

- '*Ruins of 'Our Lady of Loretto' Chapel and Cemetery*' 477 Upper Macdonald Road, St Albans [Item No.I419];
- '*St Joseph's Catholic Church (ruins)*' 1029 St Albans Road, Lower Macdonald [Item No.I427]

4.3   Other 19th century Roman Catholic Churches (pre-1850) in the Hawkesbury / Macdonald Valley district

Of those examples identified and 'shortlisted' from within the Hawkesbury LGA, only one of the church and cemetery combinations fit the comparative selection criteria of being associated with the Roman Catholic Church denomination and pre-dating 1850.

In this regard, there are few known comparative examples within the context of the Hawkesbury Council local government area.

a)   *Ruins of 'Our Lady of Loretto' Chapel and Cemetery*

The first Roman Catholic Church in the St Albans district and Macdonald Valley, was 'Our Lady of Loretto'.

Situated at 477 Upper Macdonald Road, St Albans, the earliest grave within the cemetery dates from 1836.

Figure 83: Our Lady of Loretto ruins, c2017.
[Source: www.stalbansnsw.com.au]

By 1839, a grant of land to build a chapel was made by Roger Sheenan (who is also buried there) and by 1842; a small sandstone chapel had been erected.

The building is described as being attributed to the Gothic architectural style and suffering a similar fate to 'St Joseph's Catholic Church', it was destroyed by fire in the late 19th century and presently remains in a ruinous state.

Similar to '*St Joseph's Catholic Church*', '*Our Lady of Loretto*' has an associated cemetery, containing a number of early graves with early pioneers of the Macdonald Valley interred therein.

While '*Our Lady of Loretto*' was erected around the same time as '*St Joseph's Catholic Church*' and is also attributed to the Roman Catholic denomination, it is not considered a good comparative example as '*Our Lady of Loretto*' is of a considerably more modest scale than '*St Joseph's Catholic Church*'.

The '*Ruins of 'Our Lady of Loretto' Chapel and Cemetery*' is identified as an item of local heritage significance, listed on Schedule 5 of the *Hawkesbury Local Environmental Plan 2012*.

b)   '*St Matthew's Roman Catholic Church*'

Situated in Tebbut Street, Windsor, '*St Matthew's Roman Catholic Church*' was designed by John Joseph Terry in 1839 and was built in 1840.

The church displays features that are attributed to the Gothic revival architectural style and features exposed buttresses on all elevations.

Figure 84: '*St Matthew's Roman Catholic Church*', c2017.
[Source: Google Streetview]

It was modified during the late 19th century, when Architect Thomas Bird attempted to 'improve' the design by adding a tower, battlements and other decoration, yet was scaled back owing to costs.

Designed and constructed around the same time as '*St Joseph's Catholic Church*', this church building displays some similarities to '*St Joseph's*' in that it is of a comparable scale and footprint and has similarities in the architectural form, possibly suggesting it may be the work of the same architect.

The most distinguishable difference however, is that '*St Matthew's Roman Catholic Church*' is constructed of masonry and has an ashlar render finish, unlike the large dressed stone block work of '*St Joseph's*'.

It is considered a comparative example to '*St Joseph's Catholic Church*', noting however, the major difference in construction materiality.

The '*St Matthew's Roman Catholic Church*' is identified as an item of local heritage significance, listed on Schedule 5 of the *Hawkesbury Local Environmental Plan 2012*.

4.4 Other 19th century churches of any other denomination (pre-1850) within the Hawkesbury / Macdonald Valley district

Of those examples identified and 'shortlisted' from within the Hawkesbury LGA, only three of the churches fit the comparative selection criteria of pre-dating 1850.

In this regard, there are few known comparative examples within the context of the Hawkesbury Council local government area.

a) *'Ebenezer Uniting Church'*

Situated at 95 Coromandel Road, Ebenezer, the '*Ebenezer Uniting Church*' is the oldest Church in Australia, having been erected as early as 1809. It was the first Presbyterian Church in Australia and is the Nation's oldest functioning church.

The church building is a very simple, unadorned structure, drawn from the vernacular gables were used with a pitched slate roof. A porch of comparable size and texture was added in 1926.

Figure 85: *Ebenezer Church (Uniting), c2017.*

The church is constructed of locally quarried sandstone blocks, similar to *'St Joseph's Catholic Church'*. However, the Ebenezer Church is of a much more modest scale and pre-dates 'St Joseph's' by approximately thirty (30) years. It is a more notable example owing to its historical significance and overall, is not considered a good comparative example.

The *'Ebenezer Uniting Church'* is identified as an item of state heritage significance, listed on Schedule 5 of the *Hawkesbury Local Environmental Plan 2012* and the State Heritage Register, administered by the *Heritage Act 1977*.

b)   *'St Peter's Anglican Church'*

Situated at 384 Windsor Street, Richmond, construction of *'St Peter's Anglican Church'* commenced c1837 and was completed by 1841[30].

It is a large church building, which has a simple rectangular form and features a square tower at the western end and semi-circular headed windows on the elevations with small glass panes. It also features a small tapered spire in timber that sits atop of the tower.

Principally constructed in sandstock brick, *'St Peter's Anglican Church'* displays little similarities architecturally to *'St Joseph's Catholic Church'*, beyond it being of a comparable scale. It is not considered a good comparative example.

The *'St Peter's Anglican Church'* is identified as an item of local heritage significance, listed on Schedule 5 of the *Hawkesbury Local Environmental Plan 2012*.

Figure 86: 'St Peter's Anglican Church' c2017.

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[30]   Proudfoot, H et al, 1987. *'Heritage Study of the North Western Sector of Sydney – H/R-1 – 'St Peter's Anglican Church'.*

c)   'St Matthew's Anglican Church'

Situated at 1 Moses Street, Windsor, 'St Matthew's Anglican Church' was designed by Francis Greenway. Construction began in 1817 and was completed by 1820, pre-dating 'St Joseph's Catholic Church' by at least nineteen (19) years.

The church is rectangular in its form and has a semi-circular apse at the southern end and has a gabled roof form. It features a square tower at the northern end with a cupola atop and urn ornamentation on the corners of the tower.

Constructed largely of sandstock bricks, the church building features some sandstone elements and has semi-circular heads to windows on the side elevations, with the windows themselves comprising multiple planes of glass.

'St Matthew's Anglican Church' displays little similarities architecturally to 'St Joseph's Catholic Church', as it is of a substantially grander scale and has a much higher degree of architectural ornamentation as well as being distinguishably different in its form, detailing and materiality.

It is not considered a good comparative example.

The 'St Matthew's Anglican Church' is identified as an item of state heritage significance, listed on Schedule 5 of the Hawkesbury Local Environmental Plan 2012 and the State Heritage Register, administered by the Heritage Act 1977.

Figure 87: 'St Matthew's Anglican Church' c2017.

4.5 Other 19th century Roman Catholic churches (pre-1850) within the Sydney region

a) *'St Bede's Catholic Church'*

Situated at 60 Appin Road, Appin, the foundation stone for '*St Bede's Catholic Church*' was laid in 1837, pre-dating '*St Joseph's Catholic Church*' by two years, making it one of the numerous church buildings erected during the administration of Bishop John Bede Polding.

The 2003 *Conservation Management Plan – St Josephs Catholic Church (Ruins)* examined '*St Bede's' as* a comparative example to 'St Joseph's', remarking that:

> '*St.Bede's at Appin is of a comparable size to St.Joseph's. Commenced slightly earlier than St.Joseph's, the foundation stone at St. Bede's was laid by Bishop Polding, in 1837. St. Bede's has been in continuous use ever since.*
>
> *Apart from a later addition of a slate roof on the nave and the porch, and the removal of the crenellated top of tower, the exterior is in good condition and appears to be original.*
>
> *However St.Bede's at Appin differs from St. Joseph's in a number of ways. St. Bede's tower, located on the north end, is much smaller in plan than the porch at St.Joseph's, which formed the base of an intended tower and possibly a spire, at south end of that church.*
>
> *At St.Bede's there is a small roofed porch on the south facade. At St.Bede's the exterior wall planes are flat, the walls lacking the articulation provided by the deep engaged buttresses found at St.Joseph's. At St.Bede's there is almost no surface ornament and the windows are simple, single pointed arches. There is a date and name over the entrance 'J.P.Epus A.D. 1841' (John Polding, Bishop, 1841). The sandstone ashlar masonry at St.Bede's is finely cut for the first four courses above which the stone has a roughcast finish, giving the whole composition a rustic appearance.*'

The 2003 CMP further remarks that:

> *…it is highly unlikely that the same person designed the two churches. St.Bede's is interesting as an example of the Gothick style, which by 1839 was almost out of fashion. In contrast the attention to correct Gothic detail, the modulation of the wall surfaces and the finely grouped and carved triple lancet windows of St.Josephs suggests that the designer had, at the very least, an interest in and some knowledge of the more recent and academic revival of Gothic architecture beginning in England and on the Continent.*
>
> *This supports Irving's argument that an architect was involved in some way in the design of the church of St. Joseph.*
>
> *Although no evidence of an architect has been revealed to date, Irving's suggestion of possible involvement of one of the architects then resident in the Colony, such as Mortimer Lewis, Henry Ginn or John Bibb, is worthy of attention… a comparison was made with the contemporary church of St. John the Evangelist in Camden, designed by the Colonial Architect, Mortimer Lewis. Anomalies in the final construction of St. Joseph's, noted earlier, might*

be explained by the remote location and the subsequent difficulties of supervision for an architect based in Sydney.'

Designed and constructed two years earlier than '*St Joseph's Catholic Church'*, this church building displays some similarities to '*St Joseph's'*. Though '*St Joseph's'* is of a larger scale in terms of hits height and footprint, it is considered a comparative example to '*St Joseph's Catholic Church'*.

The '*St Bede's Catholic Church'* is identified as an item of state heritage significance, listed on Schedule 5 of the *Wollondilly Local Environmental Plan 2011*.
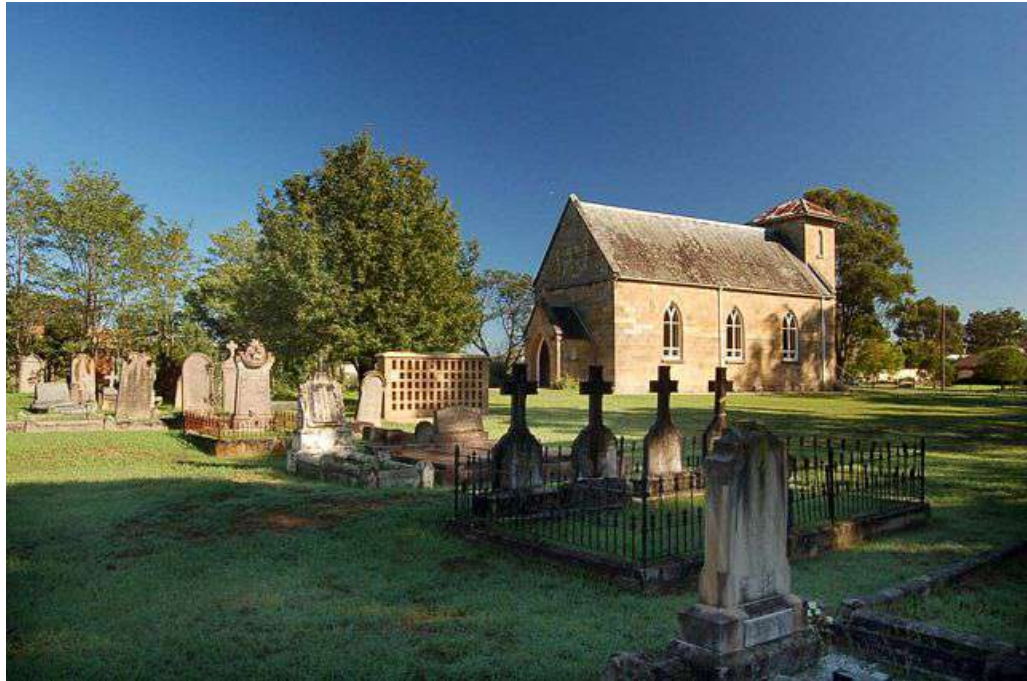
Figure 88: '*St Bede's Catholic Church,* Appin, c2017.

4.6   Summary observations of comparative analysis

The comparative analysis indicates that within the Hawkesbury region, and certainly the Macdonald Valley, there are few comparative examples of early 19th century Churches attributed to the Roman Catholic denomination.

'*St Joseph's Catholic Church'* displays an uncharacteristically large scale for its isolated setting and remote community. Historically, it was referred to as having been intended to be the 'Cathedral of the Hawkesbury'.

The building displays features and characteristics, which are attributed to the Gothic Revival architectural style, with many of its features suggesting that an Architect was involved in the design of the building.

Many of the other selected examples for this comparative assessment, display similarities with '*St Joseph's Catholic Church'*, be it the date of construction, the architectural style, the form and materiality or a combination of multiple factors.

However, it is evident that *'St Joseph's Catholic Church'* displays many unique attributes and features in and of itself and has no equal within the context of the Macdonald Valley and Hawkesbury region.

4.7   Historic themes

A heritage item needs to be considered in the context of the history and historical geography of the area surrounding it. When identifying the heritage items of a given area, a purely visual approach is inadequate. It is important to understand the underlying historical influences, which have shaped and continue to shape the area.[31]

Historical themes provide a context within which the heritage significance of an item can be understood, assessed and compared. Themes help to explain why an item exists, how it was changed and how it relates to other items linked by the theme.[32]

The *NSW Heritage Manual* provides a standardised set of themes from which the applicable themes are reproduced below.

Theme	Explanatory Note	Comment
Migration	Activities and processes associated with the resettling of people from one place to another (international, interstate, intrastate) and the impacts of such movements.	*'St Joseph's Catholic Church'* provides evidence of the early migration and settlement of the Macdonald Valley. Specifically, it demonstrates the growing demands for places of worship to cater for the ecclesiastical needs within the new and growing community.
Events	Activities and processes that mark the consequences of natural and cultural occurrences.	*'St Joseph's Catholic Church'* served the local Catholic community during its term of occupation as a place where various cultural events were conducted, including christenings, weddings and funerals.
Health	Activities associated with preparing and providing medical assistance and/or promoting or maintaining the well being of humans.	*'St Joseph's Catholic Church'* demonstrates activities associated with health and wellbeing, with the church building having been occupied by Cistercian Monks from the 1850s to the 1860s. During this time, *'St Joseph's Catholic Church'* became a centre for religion and healing, from which it obtained the nickname the 'Monastery of the Valley'.
Towns, suburbs and villages	Activities associated with creating, planning and managing urban functions, landscapes and lifestyles in towns, suburbs and villages.	Although situated between the villages of Wisemans Ferry and St Albans, *'St Joseph's Catholic Church'* provides evidence of settlement of the Macdonald Valley in the first half of the 19th century. It evidences the demand for places of worship to cater for the ecclesiastical needs within the new and growing community.
Religion	Activities associated with particular systems of faith and worship.	*'St Joseph's Catholic Church'* is associated with the Roman Catholic Church and evidences the early ecclesiastical practices of the denomination through building design and construction.

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[31]   NSW Heritage Office. 'History and Heritage – The use of Historical Context and Themes in Heritage Assessment.'
[32]   Ibid.

		It also functioned for much of the first half of the 19th century as a Roman Catholic Church, providing for the ecclesiastical needs of the local Catholic community.
Birth and Death	Activities associated with the initial stages of human life and the bearing of children, and with the final stages of human life and disposal of the dead.	*'St Joseph's Catholic Church'* served the local Catholic community during its term of occupation as a place where various cultural events were conducted, including christenings, and funerals. The associated cemetery evidences that the church was used to commemorate the lives of many pioneering settlers of the Macdonald Valley, having been afforded the burial rights of the Catholic faith and their subsequent internment within the cemetery.
Persons	Activities of, and associations with, identifiable individuals, families and communal groups.	*'St Joseph's Catholic Church'* is associated with the early Catholic community of the Macdonald Valley.

5.0   ASSESSMENT OF CULTURAL HERITAGE SIGNIFICANCE

5.1   Introduction to identifying heritage significance

Assessments of heritage significance aim to identify whether a place has heritage values, establish what those values may be, and determine why the item or place (or element of a place) may be considered important and valuable to the community.

The terms 'heritage value' and 'heritage significance' are broadly synonymous with 'cultural significance', which is the term that the *Burra Charter* uses to mean '*aesthetic, historic, scientific or social value for past, present or future generations*'[33].

These definitions are broadly consistent with the definitions used and adopted by other organisations including the Australian Heritage Council, the National Trust of Australia (NSW) and the Heritage Division (Office of Environment and Heritage).

Assessments of cultural significance rely on an understanding and analysis of these values, which have been derived from an examination of the context of the item or place, the way in which the extant fabric demonstrates function, associations and aesthetic qualities. An understanding of the historical context of an item or place and consideration of the physical evidence are therefore, key components in the heritage significance assessment.

In order to establish conservation policies to promote and ensure the appropriate care and management of 'Rosedale', it is necessary to establish the nature of the significance involved.

Article 26.1 of the *Burra Charter* states that:

> '*Work on a place should be preceded by studies to understand the place which should include analysis of physical, documentary oral and other evidence, drawing on appropriate knowledge, skills and disciplines*'.

5.2   Introduction to heritage listings

Within New South Wales, there are different types of statutory heritage listings for local, state and national heritage items.

A property is a considered a 'heritage item' if it is:

- Listed in the heritage schedule of a local Council's local environmental plan (LEP) or a regional environmental plan (REP);
- Listed on the State Heritage Register, a register of places and items of particular importance to the people of NSW;
- Listed on the National Heritage List established by the Australian Government to list places of outstanding heritage significance to Australia.

5.3   Previous heritage significance assessments and existing heritage listings

The former '*St Josephs Catholic Church*' is identified as an item of heritage significance on several registers and lists. The Statements of Significance are generally similar in each case.

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[33]   Australia ICOMOS, 2013. '*The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance*', 2013.

The *Conservation Management Plan – St Josephs Church (Ruins)* (Kaye Remington, March 2003) provides a furthered Statement of Cultural Significance of St Josephs Catholic Church as follows:

> '*The ruined church of St. Joseph' s, Central Macdonald, NSW is eminently worthy of preservation as a Romantic ruin in the rural landscape and as an historic structure which provides evidence of the expanded Roman Catholic building program to service rural areas under Governor Bourke's administration of liberalised laws, association with important early colonial figures, such as Archbishop John Bede Polding, evidence of convict emancipist John Watson' s rise in social status and prosperity and evidence of provision of heath care in a remote region, through the use of the building as a 'monastery' and dispensary for herbal medicine.*
>
> *It is one of a small number of ruined sandstone churches extant in Australia.*
>
> *Valuable as the remains of a remarkably designed and built form in a bushland setting, it provides evidence of a once prosperous rural community.*
>
> *Its presence reminds us of a complex and difficult colonial past.*'

Statutory lists

Statutory registers and lists provide legal protection for heritage items. Within New South Wales, legal protection generally comes from the *Heritage Act 1977* and the *Environmental Planning and Assessment Act 1979 (EPA&A 1979)*.

Places on the National Heritage List are protected under the *Environment Protection and Biodiversity Conservation Act 1999 (EPBC Act 1999)*.

The following identifies the statutory heritage listings applicable to the former '*St Josephs Catholic Church*':

a)   *UNESCO – World Heritage Register*

'*St Josephs Catholic Church*' is not listed on the World Heritage Register.

b)   *Australian Heritage Council – Australian Heritage Database*

'*St Josephs Catholic Church*' is not listed on the Australian Heritage Database.

c)   *Heritage Council of NSW – State Heritage Register*

The State Heritage Register (SHR) established under the *Heritage Act 1977*, is administered by the Heritage Council of NSW and the Heritage Division of the Office of Environment and Heritage (OEH).

'*St Josephs Catholic Church*' is not listed on the State Heritage Register.

d)   *Hawkesbury Local Environmental Plan 2012*

The former '*St Josephs Catholic Church*' is listed as an item of local heritage significance under Schedule 5 of *Hawkesbury Local Environmental Plan 2012* [Item No.I427].

The site also includes the '*St Joseph's Cemetery*', which is also listed as an item of local heritage significance under Schedule 5 of *Hawkesbury Local Environmental Plan 2012* [Item No.428])

The Statement of Significance for '*St Josephs Catholic Church*' and '*St Joseph's Cemetery*' (see **Appendix D**), extracted from the *Heritage Study of the Shire of Hawkesbury 1987*, is reproduced as follows:

'*Ruins of St Josephs Roman Catholic Church and cemetery.*

A small but skillfully crafted rural church located in a picturesque setting.

The skill and care of building is indicative of the importance of the church in the isolated rural area.'
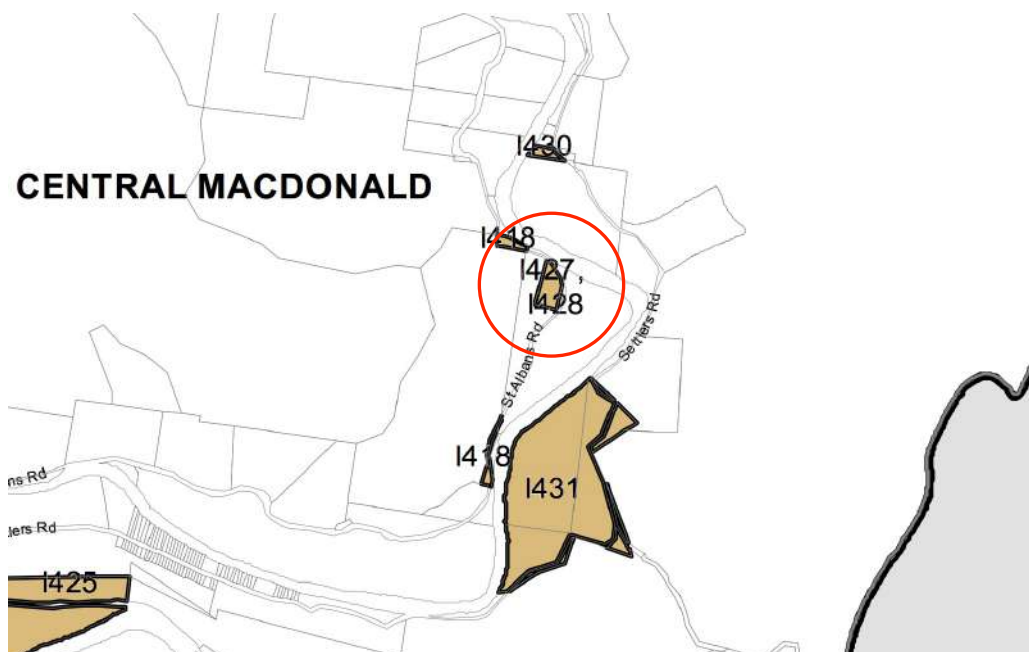
Figure 89: Map showing the heritage status of the subject site and surrounding allotments. [Source: *Hawkesbury Local Environmental Plan 2012*. Heritage Map HER_012]

Non-statutory lists

Non-statutory registers and listings are an advisory registry of items or places, which have heritage significance.

Unlike statutory registers, non-statutory registers and lists do not provide legal protection.

The following identifies the non-statutory heritage listings applicable to the former '*St Josephs Catholic Church*':

a)   *Commonwealth Government – Register of the National Estate*

The former '*St Josephs Catholic Church*' is not listed on the Register of the National Estate.

Note: Register of the National Estate is a list of natural, Indigenous and historic heritage places throughout Australia.

Following amendments to the *Australian Heritage Council Act 2003,* the Register of the National Estate (RNE) was frozen on 19 February 2007, which means that no new places can be added, or removed.[34]

Notwithstanding, the Register of the National Estate is maintained on a non-statutory basis as a publicly available archive and educational resource.

b)   *National Trust of Australia – National Trust Register*

The former '*St Josephs Catholic Church*' and '*St Joseph's Catholic Church Cemetery*' **are** listed on the National Trust Register.

The National Trust of Australia listing card provides a Statement of Cultural Significance of *'St Josephs Catholic Church'* as follows:

> *'This is an important early stone Church now in ruins and has a commanding position, situated in a bush setting. Within the ruined Church there is an impressive feeling of space. It is imperative that this survive as a ruin and be maintained as such.'*

The National Trust of Australia listing card provides a Statement of Cultural Significance of '*St Josephs Catholic Church Cemetery'* as follows:

> *'1. Its splendid sitting and setting for the ruins of St Josephs.*
> *2. The exceptional quality of its wrought iron railings.*
> *3. Its range of tombstones from rustic stones to high Victorian.*
> *4. Its context with the other private and early graveyards within the valley, being essential parts of this relatively isolated and enclosed colonial community.'*

Note: A register of landscapes, townscapes, buildings, industrial sites, cemeteries and other items or places which are determined to have national cultural significance and are worthy of conservation.[35]

c)   *Royal Australian Institute of Architects – 20th Century Buildings Register*

The former '*St Josephs Catholic Church*' is attributed to the early-to-mid 19th Century and is therefore not listed on the 20th Century Buildings Register.

Note: The register contains notable buildings in NSW of the 20th Century.[36]

d)   *Art Deco Society*

The former '*St Josephs Catholic Church*' is attributed to the early-to-mid 19th Century and is therefore not listed on the Art Deco Society Register.

Note: A register of significant buildings and monuments from the inter-war period.[37]

e)   *Section 170 Register*

The former '*St Josephs Catholic Church'* is not under the ownership, care or control of a NSW Government agency or body. Subsequently, 'Rosedale' is not identified on any s170 Register.

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[34]   Commonwealth of Australia – Department of Environment, Water, Heritage and the Arts website.
[35]   NSW National Trust website. '*National Trust Register'*. Available from [http://www.nationaltrust.com.au/register/default.asp]
[36]   Royal Australian Institute of Architects website. '*20th Century Register'*. Available from [http://www.architecture.com.au]
[37]   Art Deco Society of NSW website. '*Building Register'*. Available from [http://www.angelfire.com/retro/artdeconsw/]

Note: Section 170 of the *Heritage Act 1977* requires government agencies to keep a Register of heritage items, which is called a Heritage and Conservation Register or more commonly, a 's170 Register'.

A s170 Register is a record of the heritage assets owned or managed by a NSW government agency.

5.4   Criteria for assessment of cultural significance

A statement of cultural significance is a declaration of the value and importance given to a place or item, by the community. It acknowledges the concept of a place or item having an intrinsic value, which is separate from its economic value.

There are a number of recognised and pre-tested guidelines for assessing the cultural significance of a place or item established by organisations including the Australia ICOMOS (International Committee on Monuments and Sites) the National Trust of Australia (NSW), the Australian Heritage Council (Commonwealth Government) and in New South Wales, by the Heritage Council and Heritage Division (Office of Environment and Heritage) (State Government).

5.5   Assessment of Cultural Significance using the NSW Heritage Assessment Criteria

The *NSW Heritage Manual* published by the NSW Heritage Division (Office of Environment and Heritage), sets out a detailed process for undertaking heritage significance assessments within the context of New South Wales. The *NSW Heritage Manual* provides a set of specific criteria[38] for assessing the significance of an item or place, which are summarised as follows:

Criterion (a)   *An item is important in the course, or pattern, of NSW's cultural or natural history (or the cultural or natural history of the local area).*

Criterion (b)   *An item has strong or special association with the life or works of a person, or group of persons, of importance in NSW's cultural or natural history (or the cultural or natural history of the local area).*

Criterion (c)   *An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW (or the local area).*

Criterion (d)   *An item has strong or special association with a particular community or cultural group in NSW (or the local area) for social, cultural or spiritual reasons.*

Criterion (e)   *An item has potential to yield information that will contribute to an understanding of NSW's cultural or natural history (or the cultural or natural history of the local area).*

Criterion (f)   *An item possesses uncommon, rare or endangered aspects of NSW's cultural or natural history (or the cultural or natural history of the local area).*

Criterion (g)   *An item is important in demonstrating the principal characteristics of a class of NSW's (or the local area's) cultural or natural places or cultural or natural environments.*

Subsequently, this CMP adopts the heritage significance assessment criteria and methodology for assessment as contained within the *NSW Heritage Manual* and is consistent with the guidelines as set out in the *Australia ICOMOS Charter for the Conservation of Places of Cultural Significance* (*The Burra Charter 2013*)[39].

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[38]   NSW Heritage Branch, 2001. *'Assessing Heritage Significance'*.
[39]   Australia ICOMOS, 2013. *'Burra Charter'*.

5.6   Heritage significance assessment for the former 'St Josephs Catholic Church'

An item or place will be assessed to be of heritage significance if it meets one or more of the following criteria:

5.6.1   Criterion (a) – Historical significance

An item is important in the course, or pattern, of NSW's cultural or natural history (or the cultural or natural history of the local area).

Guidelines for Inclusion	Guidelines for Exclusion
• Shows evidence of a significant human activity; • Is associated with a significant activity or historical phase; • Maintains or shows the continuity of a historical process or activity.	• Has incidental or unsubstantiated connections with historically important activities or processes; • Provides evidence of activities or processes that are of dubious historical importance; • Has been so altered that it can no longer provide evidence of a particular association.

Assessment of significance

The former *'St Joseph's Catholic Church'* is of historical significance as an example of a rural Roman Catholic Church dating from the first half of the 19th century.

Constructed between 1839 and 1846 under the expanded Roman Catholic building program to service rural areas under Governor Bourke's administration of liberalised laws, the church and its associated cemetery, provides evidence of a once prosperous rural community and in particular, the Catholic community within the Macdonald Valley.

It is a substantial building for its time, reflecting the transitional period between the Romanesque and Gothic Revival movements in ecclesiastical architecture and features Norman styled design influences.

For much of the 19th century, it was the focus of Catholic spiritual life in the Macdonald Valley until its demise and eventual destruction by fire in the late 19th century. For the entirety of the 20th century, the building remained in a ruinous state. Each successive phase of use and occupation through to demise and destruction and adaptive re-use, are all documented in the extant fabric of the place.

Accordingly, *'St Joseph's Catholic Church'* satisfies this criterion in demonstrating historical significance at a local level.

5.6.2   Criterion (b) – Historical association significance

An item has strong or special association with the life or works of a person, or group of persons, of importance in NSW's cultural or natural history (or the cultural or natural history of the local area).

Guidelines for Inclusion	Guidelines for Exclusion
• Shows evidence of a significant human occupation; • Is associated with a significant event, person or group of persons.	• Has incidental or unsubstantiated connects with historically important people or events; • Provides evidence of people or events that are of dubious historical importance; • Has been so altered that it can no longer provide evidence of a particular association.

Assessment of significance

'St Joseph's Catholic Church' is situated on land originally granted to emancipated convict, John Watson in 1834.

It was Watson who heeded the call from the Father Therry and soon after, donated not only the land on which the church and cemetery sits, but also contributing a sum of £300 towards its construction, plus the timber and the stone.

The church has an association with the Roman Catholic Church in Australia and Archibishop John Bede Polding, who was responsible for the most prolific church building programme in the history of the Catholic Church in New South Wales. Archbishop Polding also laid the foundation stone for 'St Joseph's' in December 1839 when he delivered the first sermon.

Following the decline in the Catholic population in the Macdonald Valley in the mid 19th century, 'St Joseph's' was occupied by two Cistercian Monks, who promoted religion and health care, using the building as a monastery and dispensary for herbal medicines.

Accordingly, *'St Joseph's Catholic Church'* satisfies this criterion in demonstrating historical associative significance at a local level.

5.6.3   Criterion (c) – Aesthetic significance

An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW (or the local area).

Guidelines for Inclusion	*Guidelines for Exclusion*
• Shows or is associated with, creative or technical innovation or achievement; • Is the inspiration for a creative or technical innovation or achievement; • Is aesthetically distinctive; • Has landmark qualities; • Exemplifies a particular taste, style or technology.	• Is not a major work by an important designer or artist; • Has lost its design or technical integrity; • Its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded; • Has only a loose association with a creative of technical achievement.

Assessment of significance

'St Joseph's Catholic Church' is of aesthetic significance as a substantially scaled and good example of a rural Roman Catholic Church dating from the first half of the 19th century.

The building displays high regard to the Gothic Revival architectural style, suggesting that the church was architecturally designed, yet there is inconclusive evidence to attribute it to the work of an important designer.

For the entirety of the 20th century, the church was in a ruinous state, having been ravaged and destroyed by multiple bushfires. Extensive restorative works undertaken in 2009-2012 have reconstructed sections of the building, which have reinstated the design integrity and aesthetic appeal of the building.

The church forms an important part of the remote and isolated rural landscape, and is prominently positioned on the hillside, principally to provide refuge from flood. Similarly, the associated cemetery is situated within close proximity to the road and is a visually prominent feature. Collectively, the

church and cemetery are aesthetically distinctive within the landscape and are considered to have landmark qualities.

Accordingly, '*St Joseph's Catholic Church*' and the cemetery, satisfies this criterion in demonstrating aesthetic significance at a local level.

5.6.4   Criterion (d) – Social significance

An item has strong or special association with a particular community or cultural group in NSW (or the local area) for social, cultural or spiritual reasons.

Guidelines for Inclusion	Guidelines for Exclusion
• Is important for its associations with an identifiable group; • Is important to a community's sense of place.	• Is only important to the community for amenity reasons; • Is retained only in preference to a proposed alternative.

Assessment of significance

'*St Joseph's Catholic Church*' is of social significance and importance for its role in the development of the Roman Catholic Church in the Macdonald Valley in the first half of the 19th century.

During its use and occupation by the Roman Catholic Church, '*St Joseph's*' was the focal point of the local Catholic community for social activity, religious and cultural needs.

Accordingly, '*St Joseph's Catholic Church*' satisfies this criterion in demonstrating social significance at a local level.

5.6.5   Criterion (e) – Technical / research significance

An item has potential to yield information that will contribute to an understanding of NSW's cultural or natural history (or the cultural or natural history of the local area).

Guidelines for Inclusion	Guidelines for Exclusion
• Has the potential to yield new or further substantial scientific and/or archaeological information; • Is an important benchmark or reference site or type; • Provides evidence of past human cultures that is unavailable elsewhere.	• The knowledge gained would be irrelevant to research on science, human history or culture; • Has little archaeological or research potential; • Only contains information that is readily available from other resources or archaeological sites.

Assessment of significance

'*St Joseph's Catholic Church*' is of technical and research significance, for its ability to provide insight into the design and construction of an early 19th century Catholic church in a remote and isolated setting, relying on the use of locally sourced materials.

The building provides evidence of a number of important construction techniques as well as evidence of the practices of the Catholic faith and documents the changes made to the building during occupation by Cistercian Monks in the mid-19th century, making it an important reference site.

The cemetery provides extensive information about pioneers of the Macdonald Valley, with a collection of burials of eighteenth century arrivals in the Colony of New South Wales, whether having come as free settlers, in the military or as a convict.

Accordingly, *'St Joseph's Catholic Church'* satisfies this criterion in demonstrating technical / research significance at a local level.

5.6.6   Criterion (f) – Rarity

An item possesses uncommon, rare or endangered aspects of NSW's cultural or natural history (or the cultural or natural history of the local area).

Guidelines for Inclusion	Guidelines for Exclusion
• Provides evidence of a defunct custom, way of life, or process; • Demonstrates a process, custom or other human activity that is in danger of being lost; • Shows unusually accurate evidence of a significant human activity; • Is the only example of its type; • Demonstrates designs or techniques of exceptional interest; • Shows rare evidence of a significant human activity important to the community.	• Is not rare; • Is numerous but under threat.

Assessment of significance

'St Joseph's Catholic Church' is a rare example of an early19th century Catholic Church situated in the remote rural setting of the Macdonald Valley.

Attributed to the Gothic Revival architectural style, *'St Joseph's Catholic Church'* displays an uncharacteristically large scale for its isolated setting and remote community. Historically, it was referred to as having been intended to be the 'Cathedral of the Hawkesbury'.

A comparative analysis with other similar surviving examples of ecclesiastical buildings within the locality, demonstrates that *'St Joseph's Catholic Church'* displays many unique attributes and features in and of itself and has no equal within the context of the Macdonald Valley and wider Hawkesbury region.

Accordingly, *'St Joseph's Catholic Church'* satisfies this criterion in demonstrating significance through the item's rarity at a local level.

5.6.7   Criterion (g) - Representativeness

An item is important in demonstrating the principal characteristics of a class of NSW's:

• Cultural or natural places; or

• Cultural or natural environments (or a class of the local area's cultural or natural places; or cultural or natural environments.).

Guidelines for Inclusion	Guidelines for Exclusion
• Is a fine example of its type; • Has the principal characteristics of an important	• Is a poor example of its type; • Does not include or has lost the range of

class or group of items; • Has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity; • Is a significant variation to a class of items; • Is part of a group which collectively illustrates a representative type; • Is outstanding because of its setting, condition or size; • Is outstanding because of its integrity or the esteem in which it is held.	characteristics of a type; • Does not represent well the characteristics that make up a significant variation of a type.

Assessment of significance

'*St Joseph's Catholic Church*' is of significance as a representative and outstanding example of an early 19th century Roman Catholic Church.

Built between 1839 and 1846 and a substantial building for its time, the church building displays restrained characteristics that are attributed to the Gothic Revival architectural style, which at that time, was relatively new to the Australian continent and one in which few architects had yet achieved proficiency, making '*St Josephs Catholic Church*' an early and surprisingly skilled example of the style. The church also displays Norman styled influences, particularly through the square tower structure.

The church displays evidence that the building was never completed to the original design specifications. For instance, it is possible that the north window configuration (a tri-set of blind lancet windows) was simply the lack of funds, filled in during the initial construction phase in anticipation of gaining the necessary funds for glazing at a later date. Other evidence is provided by the rough raking stonework on the east and west walls of the narthex (porch) rather than a tower structure to support a spire.

Following the cessation of its use by the Roman Catholic Church in the 1850s, the church was modified during the subsequent occupation by two Cistercian Monks, who used the church as a monastery and dispensary for herbal medicines. Then in the 1880s and again in the late 1890s, the building was destroyed by fire, remaining in a ruinous state for the entirety of the 20th century.

During this time, the building suffered from vandalism and various forms of mechanical damage from displaced and deteriorating fabric.

Extensively restored in 2010-2012, the building retains a high degree of design integrity, though the original silhouette is interpreted through a new roof form and tapered spire structure.

Overall, the building is a fine example of its class and is set within a pleasant rural setting, enhanced by the prominent elevation on the hillside and supported by the inextricable visual relationship to the cemetery at the lower side of the site.

The cemetery contains a remarkable collection of monuments from the early 19th century to the early 20th century.

Accordingly, '*St Joseph's Catholic Church*' satisfies this criterion in demonstrating representative significance at a local level.

5.7   Statement of cultural significance

'St Joseph's Catholic Church' is of historical significance as an example of a rural Roman Catholic Church dating from the first half of the 19th century and is of particular importance to the Catholic community, as it was the focal point of the local Catholic community for social activity, religious and cultural needs.

Constructed between 1839 and 1846 under the expanded Roman Catholic building program to service rural areas under Governor Bourke's administration of liberalised laws, the church and its associated cemetery, provides evidence of a once prosperous rural community and in particular, the Catholic community within the Macdonald Valley.

A substantial building for its time, it is of significant architectural value and importance as a representative and outstanding example of an early 19th century Roman Catholic Church. It displays restrained characteristics that are attributed to the Gothic Revival architectural style, which at that time, was relatively new to the Australian continent and one in which few architects had yet achieved proficiency, making *'St Josephs Catholic Church'* an early and surprisingly skilled example of the style. The church also displays Norman styled influences, particularly through the square tower structure.

There is evidence that suggests the church was never completed to the original design specifications, particularly evident through the blind windows to the western elevation and the incomplete tower.

The building provides evidence of a number of important construction techniques as well as evidence of the practices of the Catholic faith. Each successive phase of use and occupation through to demise and destruction and adaptive re-use, are all documented in the extant fabric of the place, making it an important reference site.

The church and cemetery forms an important part of the remote and isolated rural landscape, and is prominently positioned on the hillside. Collectively, the church and cemetery are aesthetically distinctive within the landscape and are considered to have landmark qualities.

The cemetery contains a remarkable collection of monuments from the early 19th century to the early 20th century, providing extensive information about pioneers of the Macdonald Valley.

The church has an association with the Roman Catholic Church in Australia and Archibishop John Bede Polding, who was responsible for the most prolific church building programme in the history of the Catholic Church in New South Wales. Archbishop Polding also laid the foundation stone for 'St Joseph's' in December 1839 when he delivered the first sermon. It also displays evidence of the occupation in the mid 19th century by two Cistercian Monks, who promoted religion and health care, using the building as a monastery and dispensary for herbal medicines.

Overall, the building is a fine example of its class and is set within a pleasant rural setting, enhanced by the prominent elevation on the hillside and supported by the inextricable visual relationship to the cemetery at the lower side of the site. Collectively, the site displays many unique attributes and features in and of itself and has no equal within the context of the Macdonald Valley and wider Hawkesbury region.

In summary, the '*St Josephs Catholic Church*' and cemetery is of historical, associative, social, technical / research, rarity and representative significance at a local level.

5.8   Heritage significance of components

5.8.1   Grading of significance

Specifying the relative contribution of an item or its components to the overall cultural significance by applying a grading of the significance to the contributory elements is a valuable tool, which provides a useful framework for decision-making about the conservation of and/or changes to the item or place.

The various components of an item or place may make a different relative contribution to the overall heritage value. Loss of integrity or poor condition may also diminish the level of significance.

In general, good conservation practice encourages change, adaptation or removal of elements that have a lesser contribution to the overall significance of the item or place, whereas elements that provide a high contribution to the overall significance should generally be left intact or altered in a most sympathetic manner that does not detract from the interpretation of the heritage significance.

The following table sets out terms, which identify the five-level grading of significance used in this assessment with a subsequent assessment of the site in two components; the site (including the cemetery) and church. The process examines a number of factors, including:

• Relative age
• Original design quality and integrity
• Degree of intactness and general condition
• Extent of subsequent alterations
• Associations with important phases of construction, people or events
• Ability to demonstrate a rare quality, craft or construction process

The grading of significance has been applied to the particular layout, elements and fabric of *'St Joseph's Catholic Church'* and the cemetery.

As part of this process, the grading table seeks to reflect the extent to which particular components or attributes of *'St Joseph's Catholic Church'* retain and/or provide meaningful evidence of the original site, as well as the relative importance of later layering and overall physical condition.

In summary, grading reflects the contribution that the element makes to the overall significance of the item (or the degree to which the significance of the item would be diminished if the component were to be removed or altered).

Grading	Justification	Threshold
Exceptional Significance	Rare or outstanding and original element directly contributing to an item's local and state significance.	Early or original spaces, elements and fabric of the church and cemetery. These may have undergone some alterations which are of a minor nature and/or do not detract from significance.
High Significance	High degree of original fabric. Demonstrates a key element of the item's significance. Alterations do not detract from significance.	Early or original spaces, elements and fabric of the church and cemetery, which provide exceptional evidence of key attributes of the item's significance. These generally include spaces that have undergone alterations of a more substantial nature than Exceptional (above) but these do not obscure significance.
Moderate Significance	Altered or modified elements. Elements with little heritage value, but which contribute to the overall significance of the item.	Additions/alterations to the original site, including later modifications related to ongoing function or those that replicated original fabric. Elements with little individual heritage value, but which contribute

		to the overall significance of the place.
Little Significance	Alterations detract from significance. Difficult to interpret.	Added or altered spaces, elements and fabric which detract from the site's significance and/or obscure more significant attributes.
Intrusive	Damaging to the item's heritage significance.	Added or altered spaces, elements and fabric which damage the item's significance.

5.8.2   The site

The following table demonstrates the grading of significance for specific elements or features of the site:

Grading	Site Elements
Exceptional Significance	• St Josephs Catholic Church. • St Joseph's Catholic Church cemetery, including all headstones, grave goods and contained rural setting.
High Significance	• The open rural landscape immediately surrounding the church and cemetery. • The remnant bushland setting surrounding the perimeter of the site).
Moderate Significance	No elements identified.
Little Significance	• The reinforced cementious driveways and carparking areas. • The plunge pool and associated decking.
Intrusive	No elements identified.
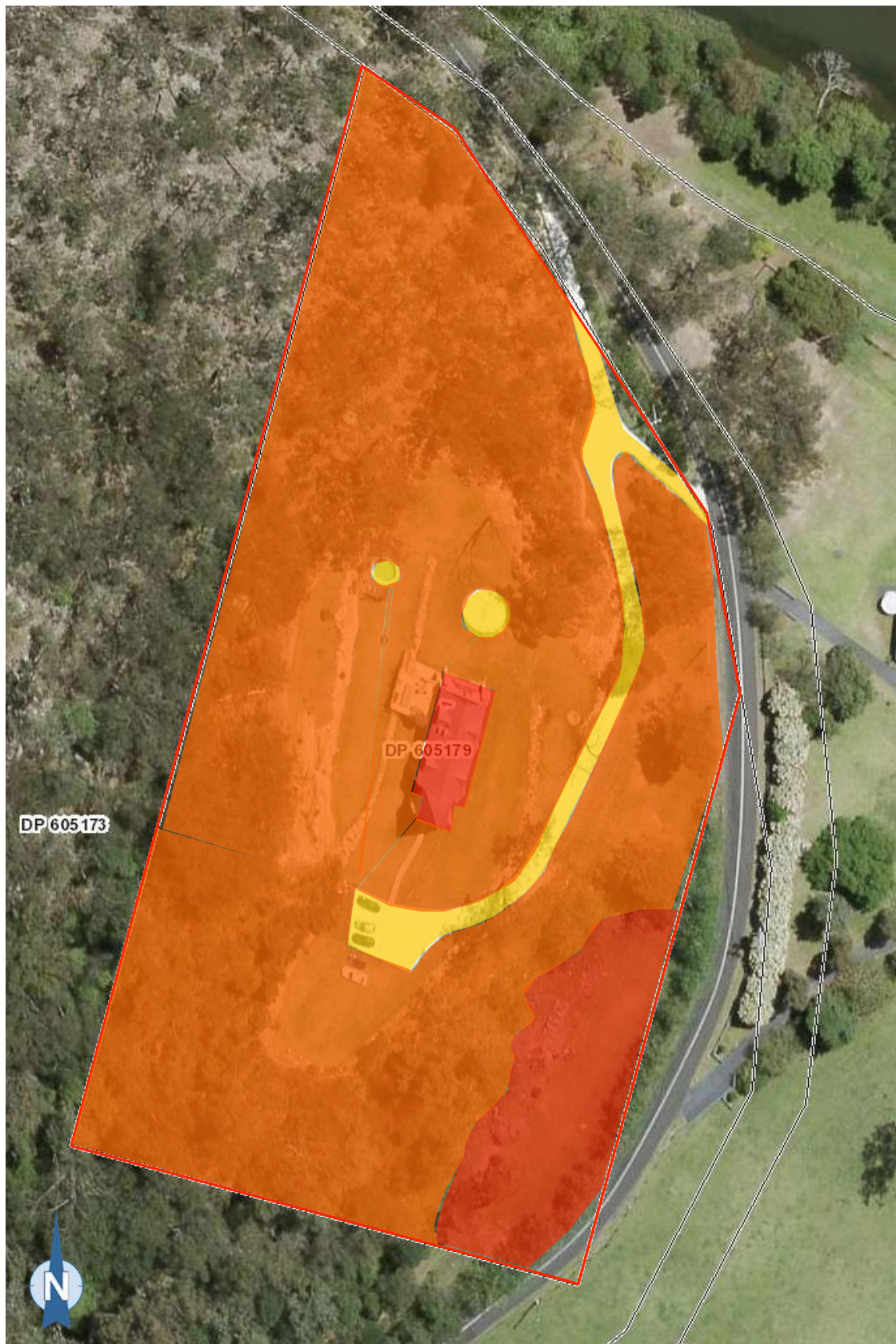
Figure 90: Grading of significance of the site.
[Source: NSW Land and Property Information, with Edwards Planning overlay, 2017]

5.8.3   c1839 sandstone church

The following table demonstrates the grading of significance for specific elements or features of the church:

Grading	Site Elements
Exceptional Significance	• The main form and sandstone fabric of the c1839 church building. • The position and placement of lancet windows and door openings. • Projecting buttresses to the external elevations.
High Significance	• The narthex and lobby with the modified stone entry door from an arched opening to a conventional rectangular opening. • The conversion of the western lancet window in the lobby to a fireplace.
Moderate Significance	• The steel framed spire with corrugated sheet metal cladding.
Little Significance	• The internal fit-out for residential occupation, including partition walls, internal stairs, mezzanine level and first floor. • The elevated decking projecting from the mezzanine level on the western side.
Intrusive	No elements identified.

Figure 91: Grading of significance of the church.

Ground Floor Plan

Mezzanine Floor Plan

First Floor Plan
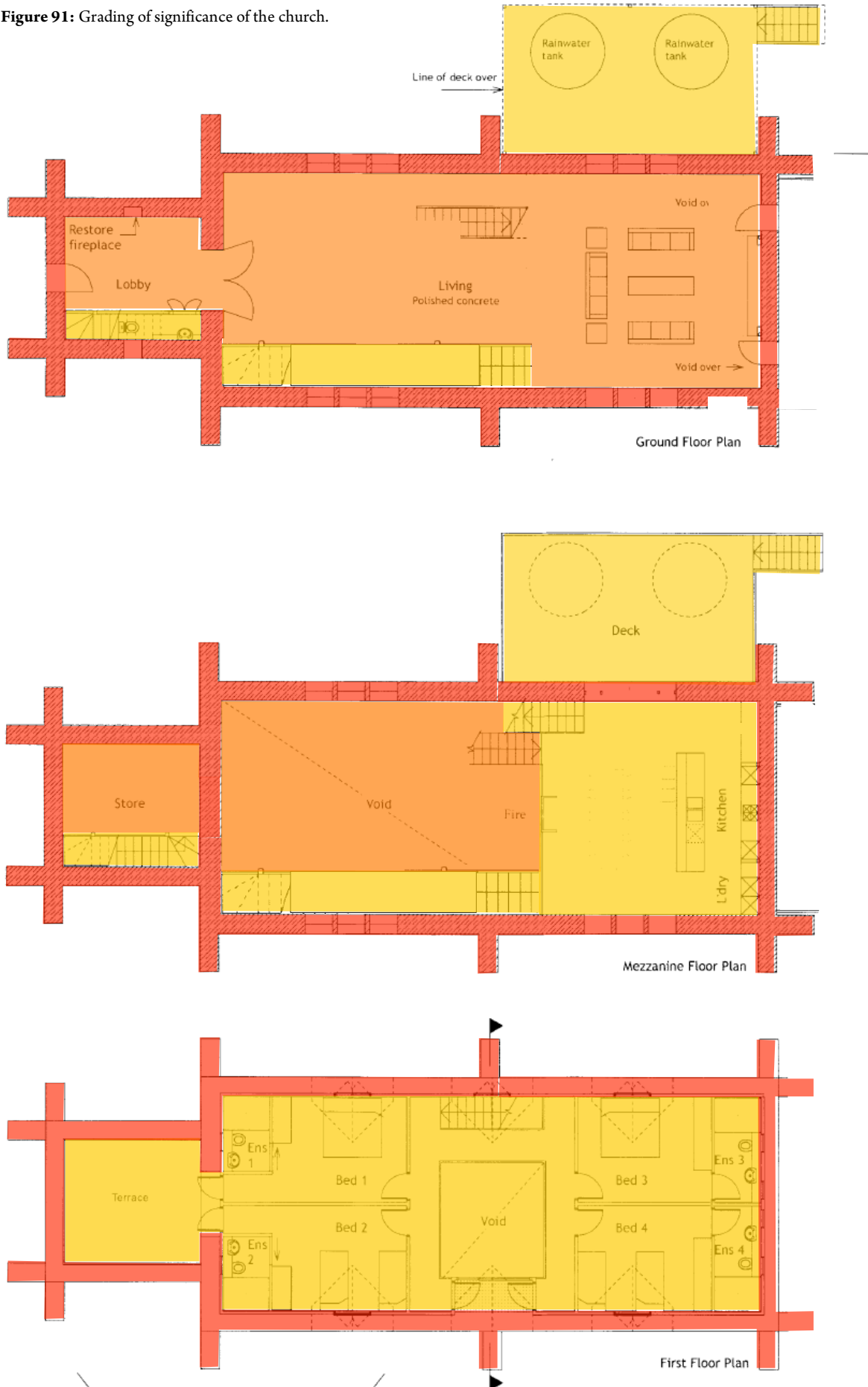
5.9   Tolerance for change

Good conservation practice encourages change, adaptation or removal of elements that have a lesser contribution to the overall significance of the item – having a higher tolerance to change. Whereas elements that provide a high contribution to the heritage significance of the site have a lesser tolerance for change and should generally be left intact or altered in a most sympathetic manner that does not detract from the interpretation of the heritage significance.

The 'tolerance for change' based on the equivalent grading of significance is demonstrated in the following table:

Grading of Significance	Grading	Tolerance for Change
Exceptional Significance	Low to no tolerance	Low or no change possible
High Significance	Low to some tolerance	Minor changes possible
Moderate Significance	Moderate tolerance	Some changes possible
Little Significance	Moderate tolerance	Moderate changes possible
Intrusive	High tolerance	Considerable changes possible

5.10   Heritage curtilage assessment

5.10.1   Introduction

The NSW Heritage Branch (now Office of Environment and Heritage – Heritage Division) publication *Heritage Curtilages*[40] defines 'curtilage' as the area of land surrounding an item or area of heritage significance, which is essential for retaining and interpreting its heritage significance.

This area is most commonly, but not always, the lot or lots on which the item is situated and is usually, but not always, restricted to land in the same ownership as the item:

> '*At times there is a clear distinction between the place and its setting – only rarely is a culturally significant place self-contained within its definite boundaries, without some visible link to the world around it. If the cultural significance of a place relates to its visual attributes – such as form, scale, colour, texture and materials – its setting is of special importance.*'[41]

5.10.2   Heritage curtilage assessment principles

The establishment of a heritage curtilage must satisfy certain principles, namely ensuring that:

a)   An adequate setting exists to conserve the significance of the original relationship between the item and site;
b)   Visual catchments and corridors have been provided for;
c)   Buffer zones have been considered to protect the item from unsympathetic development.

Attributes of the place such as scale, use, relationships, visual linkages, vegetation, buildings, archaeology, style and form all inform the delineation of a heritage curtilage.

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[40]   NSW Heritage Office and the Department of Urban Affairs and Planning. 1996. '*Heritage Curtilages*'
[41]   Australia ICOMOS, 1992. Commentary on Article 8 of the the Illustrated Burra Charter.

It is important to note that the heritage curtilage for an item or place or heritage significance does not preclude development within the defined heritage curtilage boundary, but requires particular care in the consideration of the nature and extent of such development.

A suitable heritage curtilage should contain all of the elements, structures and features that contribute to the heritage significance of the site, including, but not limited to:

a)   The historic site boundaries;
b)   Significant buildings and structures including their settings;
c)   Spatial relationships between buildings, landscape features and other important structures;
d)   Significant or important views both to and from the place; and
e)   Any items of moveable heritage significance.

The Australia ICOMOS *Burra Charter* places increased emphasis on the importance of the settings of cultural heritage places, which states that:

> *'Conservation requires the retention of an appropriate visual setting and other relationships that contribute to the cultural significance of the place.*
>
> *New construction, demolition, intrusions, or other changes that would adversely affect the setting or relationship are not appropriate'* (Article 8).

This means that care must be taken in decision-making regarding development and management of the surroundings of a significant cultural heritage place. It becomes necessary to define both a minimum legal heritage curtilage as well as a separate broad setting.

The Heritage Council of NSW publication *Heritage Curtilages*[42] identifies four different types of heritage curtilages:

Heritage Curtilage Type	How the heritage curtilage is defined
Lot boundary heritage curtilage	The legal boundary of the allotment is defined as the heritage curtilage. The allotment will in general contain all related features, for example outbuildings and gardens within its boundaries
Reduced heritage curtilage	An area less than total allotment is defined as the heritage curtilage, and is applicable where not all parts of a property contain places associated with its significance.
Expanded heritage curtilage	The heritage curtilage is actually larger than the allotment, and is predominantly relevant where views to and/or from a place are significant to the place.
Composite heritage curtilage	The heritage curtilage relates to a larger area that includes a number of separate places, such as heritage conservation areas based on a block, precinct or whole village.

5.10.3   Heritage curtilage assessment

The *'St Joseph's Catholic Church'* and cemetery is situated within a remote and isolated rural landscape.

All of the built and landscape features that have been assessed and graded as having exceptional significance, are contained within the one allotment, which is delineated by existing perimeter fencing.

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[42]   NSW Heritage Office and the Department of Urban Affairs and Planning. 1996. '*Heritage Curtilages*'

The historical analysis also evidences that the site has largely retained its original allotment boundaries since the initial land grant, with the church and cemetery largely maintaining the original relationship to the allotment boundaries and St Albans Road.

Part of the significance of 'St Josephs Catholic Church' and the cemetery, is the remnant bushland setting which frames the site and provides a landscaped backdrop which enhances the sensory appeal of the site, but also reinforces its rural setting.

5.10.4   Recommended heritage curtilage

The curtilage assessment and grading of landscaped and built elements suggests that a lot boundary heritage curtilage (whereby defined by the existing allotment boundaries) is appropriate in any future management of the site as a heritage item, so as to preserve the context and setting.

Figure 92: View showing the recommended heritage curtilage, which is defined by the existing registered cadastral boundaries.

6.0   CONSTRAINTS AND OPPORTUNITIES

6.1   Introduction

The conservation planning process established by the guidelines to the Australia ICOMOS *Burra Charter* (and set out in the NSW Heritage Manual) requires that relevant opportunities and constraints be identified as part of the process for developing conservation policies for places of significance.[43] These are discussed as follows:

- The ways in which the heritage significance of the site and tolerance for change constrain future development or change;
- The short and long term requirements of the owners, managers and users;
- The ways in which the physical condition and integrity of the fabric of various elements of the former '*St Joseph's Catholic Church*' may constrain future development or change;
- The legislative framework governing any future development or change;
- Opportunity for community interpretation.

6.2   Constraints and opportunities in relation to significance

The heritage significance of the former '*St Joseph's Catholic Church*' imposes a range of obligations and requirements, the most fundamental of which is the obligation to ensure that the embodied and identified heritage values of the site are appropriately conserved for both current and future generations.

Changes to the site must be carefully managed so that those elements of the site that contribute to the cultural significance (whether tangible or intangible), are retained, whilst making allowance for those changes needed to give an acceptable amenity and compliance with statutory requirements and regulations for continued use.

The Australia ICOMOS *Burra Charter* provides guidelines for the conservation and management of places of cultural significance. The *Burra Charter* (see **Appendix G**) sets a standard of practice for those who provide advice, make decisions about or undertake works to places of cultural significance.

In particular, the *Burra Charter* advocates:

- Adopting a 'cautious approach' to change, whereby doing as much as is necessary to care for a place and make it useable, but otherwise changing it as little as possible so that its cultural significance is retained.
- Respect for all layers of fabric. This requires the in-situ retention of all fabric identified as being of primary significance.
- Reversibility of unsympathetic or later changes where circumstances permit.
- Sufficiency of evidence to guide change, with decisions based on documentary or physical evidence rather than conjecture.

The following issues arise from a consideration of the heritage values expressed in the Statement of Significance. They are considered as 'constraints' yet at the same time, 'guidelines' to determining the limits of acceptable change, while retaining and enhancing the overall cultural significance of the former '*St Joseph's Catholic Church*':

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[43]   Australia ICOMOS, 1999. 'The Burra Charter', 1999.

- The site should remain listed as an item of heritage significance in *Hawkesbury Local Environmental Plan 2012* and any succeeding environmental planning instruments.
- Ensure that an appropriate level of statutory heritage protection is maintained through heritage listing.
- No development proposal, change of use, or maintenance should be permitted or occur on the site which would:

    i)   Adversely impact on the embodied historic significance of the buildings arising from the original function as a place of public worship and burial.

    ii)   Remove or distort evidence of the aesthetic detailing, architectural embellishment and significant fabric or elements of 'St Joseph's Catholic Church' and cemetery, that identify the place as an example of an early 19th Century Roman Catholic Church attributed to the Gothic Revival architectural style. This includes retaining the existing form and language, together with detailing and architectural embellishment. Where repairs to significant fabric is not possible, like for like replacement should be carried out in accordance with the *Burra Charter*.

    iii)   Detract from or interfere with the historical, social, aesthetic and technical contribution of 'St Joseph's Catholic Church' and cemetery, its curtilage and relationship to the surrounding locality.

    iv)   Prohibit the removal, deterioration through neglect or obscuring of significant fabric.

- All proposed work should be carried out under the guidance and advice of a suitably qualified heritage consultant, and be informed by a thorough understanding of the heritage values and significance of the place. Any development or works proposal must be accompanied by a heritage impact assessment.
- Conserve, manage and interpret evidence according to relative significance.
- Conserve evidence of construction techniques, significant fabric, finishes and fittings, significant technologies and services.
- Conserve evidence of past uses and hierarchies within the church building.
- Provide interpretation for the site in appropriate forms.
- Secure the site in terms of protection against anti-social behaviour, appropriate lighting, securing of removal / moveable heritage items.
- Meet the requirements of statutory authorities without damaging significant fabric, spaces etc.
- Determine and manage the curtilage of the site and any future development that might take place within this curtilage or impact upon this curtilage.
- Conserve and manage the setting of 'St Joseph's Catholic Church' and cemetery, wherever feasible.

A substantial building for its time, 'St Josephs Catholic Church' it is of significant architectural value and importance as a representative and outstanding example of an early 19th century Roman Catholic Church. This is a rare style within the Macdonald Valley and Hawkesbury region and could be used to promote the site.

The church was destroyed by bushfire in the 1880s and in the 1890s and for the entirety of the 20th century, was left in a ruinous state until its restoration and adaptive re-use for domestic purposes in the first decade of the 21st century. Each successive phase of use and occupation through to demise and destruction and adaptive re-use, are all documented in the extant fabric of the place, making it an important reference site.

As part of the adaptive re-use, the building was extensively restored, including a variety of structural and cosmetic repairs. Consequently, the building is presently in a good condition and has a high degree of design integrity, though as outlined earlier in this report, the building evidences a number of structural issues that require remedial works and repair to ensure the integrity of the fabric both in terms of its structural performance and aesthetic qualities, is maintained. No conservation works are understood to have been undertaken to the cemetery and many of the headstones and grave goods are suffering from a lack of care and general maintenance.

Subsequently, there are opportunities for the implementation of measures and actions that will:

- Entrench the functional lifespan of the building.
- Maintain significant fabric.
- Enhance the embodied cultural heritage significance of 'St Josephs Catholic Church'.
- Ensure further deterioration to headstones and gravesites within the cemetery are retarded.

The conservation policies contained in Section 7.0 aim to establish mechanisms to enable the undertaking of future development and conservation works that facilitates and retains the embodied cultural heritage significance of the place.

6.3   Constraints and opportunities in relation to the requirements of the Owners

The Owners have a clear desire to maintain '*St Josephs Catholic Church*'. This is evident through the significant time and personal finances injected into and dedicated to, the initial restoration and adaptive re-use of the building.

Restoration of the building has certainly reinstated much of the design integrity of the building, bringing it up to a habitable standard and condition and in a sense, 'future proofing' the building. However, good heritage conservation practice recognises that it is insufficient just to restore a building and then leave it, but to ensure there is a programme put in place for the ongoing cyclical maintenance, recognising that conservation is not static, but ongoing.

The identified remedial works required (as outlined in this report) are considered beyond cyclical maintenance and constitutes significant conservation repairs, which, by the very nature and extent of the work, poses a significant financial impost on the present owner to rectify.

In this manner, the current Owners seek to consider opportunities to utilise the property in a manner that can generate a higher level of income to contribute to funding the essential maintenance / conservation works.

6.4   Constraints and opportunities in relation to funding conservation works / remedial repairs

The cumulative scale of the conservation and remedial works required to '*St Joseph's Catholic Church*', constitutes significant conservation repairs, which, by the very nature and extent of the work, will require a significant financial commitment from the present Owner(s).

In terms of sources of income to fund the essential conservation works, a number of options are available, as identified in the following list, with some discussion on the suitability of each one:

i)   Securing a loan from a financial institution

Securing a loan from a financial institution is the most likely means of generating the necessary funding in the shortest period of time, which will allow the essential conservation works to commence with the shortest time delays.

However, a loan would require servicing through regular repayments and it is necessary that there is an income stream to offset the repayments in order to fulfil the requirements of funding through this means.

ii)   *Grant funding from Local Council, State Government or other funding bodies*

There are a number of government bodies offering funding to heritage items for such initiatives as conservation works, ongoing management and activation.

Hawkesbury City Council has previously offered grant funding to heritage items. However, this funding programme has in the past been 'targeted', that is, a specific class or type of heritage item has been selected as the focus for funding, such as timber slab barns, commercial buildings in Richmond and Windsor and cemeteries and headstones. Were the funding programme to be made available to highly significant 19th century sandstone buildings, an application could be made for funding for St Josephs Catholic Church. However, the funding grants offered through this programme are likely to marginally offset the cost of the essential conservation works and would not be a viable source of funding for the scale and scope of works required in this instance.

The 'Heritage Near Me' programme of the NSW Government's Office of Environment and Heritage, has been developed to complement current State Heritage funding programs. It provides new funding opportunities and support directly to owners and managers of local heritage items.

One such funding stream is the 'Local Heritage Strategic Projects', which provides funding for projects between $10,000 and $100,000.

This funding programme has the potential to generate a more substantial contribution to the cost of the conservation works, subject to the eligibility criteria being met.

In all, grant funding is entirely dependent on a successful application and there is no guarantee that the necessary funds will be raised either in part or in full through these means.

A grant is also static, that is, funding is not offered in perpetuity or over a longer-term period, meaning that a heritage grant would provide funding for conservation works in the short-term, rather than also assisting with longer-term on-going conservation / maintenance.

iii)   *Independent fundraising such as an online 'Go Fund Me' campaign*

Independent fundraising could be achieved, however this option is less likely to be successful in that it is unlikely to generate the required funding and statistically, independent fundraising is a much slower means of raising funds, which would mean the essential conservation works are subject to timely delays, increasing the risk of injury to persons and substantial material damage to significant fabric.

iv)   *Leasing / hiring of the building and grounds, including regular hosting of high-paying events.*

'*St Joseph's Catholic Church*' is presently used for domestic purposes, including short-term holiday accommodation, which provides the present Owner(s) with an income stream for ongoing maintenance of the property.

There is opportunity to consider expanding the existing approved adaptive re-use of the church building to introduce an additional or new use or uses which will generate a higher level of income to contribute to funding the essential maintenance / conservation works.

While it is unlikely that the necessary funding would be achieved in a relatively short period in which to undertake the essential conservation works, it does, nonetheless, provide the necessary income stream to service any loan secured through a financial institution.

This option also provides for a longer-term source of continued income, providing opportunities for the continued cyclical maintenance and conservation works, which is the most preferred heritage outcome.

6.5   Constraints and opportunities in relation to new uses

New uses for '*St Josephs Catholic Church'* that are compatible with the identified heritage significance may provide opportunities to retain and conserve the place, together with securing the longevity of the place by assisting in ensuring that the place is appropriately maintained into the future.

The most pertinent impediment to repurposing a building or place through adaptive re-use is the land-use zoning provisions within the *Hawkesbury Local Environmental Plan 2012*, which offer a limited number of permissible uses.

However, clause 5.10(10) of the *Hawkesbury Local Environmental Plan 2012* provides for 'heritage incentives', whereby the Consent Authority may give consideration to, and allow, an alternative land use that may not ordinarily be permissible within the applicable zone, provided that the proposed land use results in, and facilitates, the conservation of the heritage item and is consistent with an endorsed heritage management document (Conservation Management Plan), which supports the proposed land use.

As identified above, 'St Josephs Catholic Church' was extensively restored in 2010-2012 as part of its adaptive re-use for domestic purposes. This however, does not prevent new uses or expanded uses from being considered.

In such instances, care must be given to any adaptation works, to ensure that significance spaces, elements and fabric are retained and conserved, not obscured or damaged.

There is opportunity to remove intrusive elements that detract from the character and appearance of '*St Joseph's Catholic Church'*.

6.6   Constraints and opportunities in relation to archaeological potential

A detailed assessment of potential archaeological resources has not been undertaken as part of this CMP.

The need to undertake further detailed archaeological investigations and assessment of the site may only arise if new works are proposed involving excavation or disturbance to the ground surface.

6.7 Constraints and opportunities in relation to statutory planning requirements

Within New South Wales, a hierarchy of planning legislation applies to the subject site and controls and regulates inter-alia, development, health, compliance and heritage management and conservation.

The hierarchy of planning legislation applicable in New South Wales is represented in the following diagram:
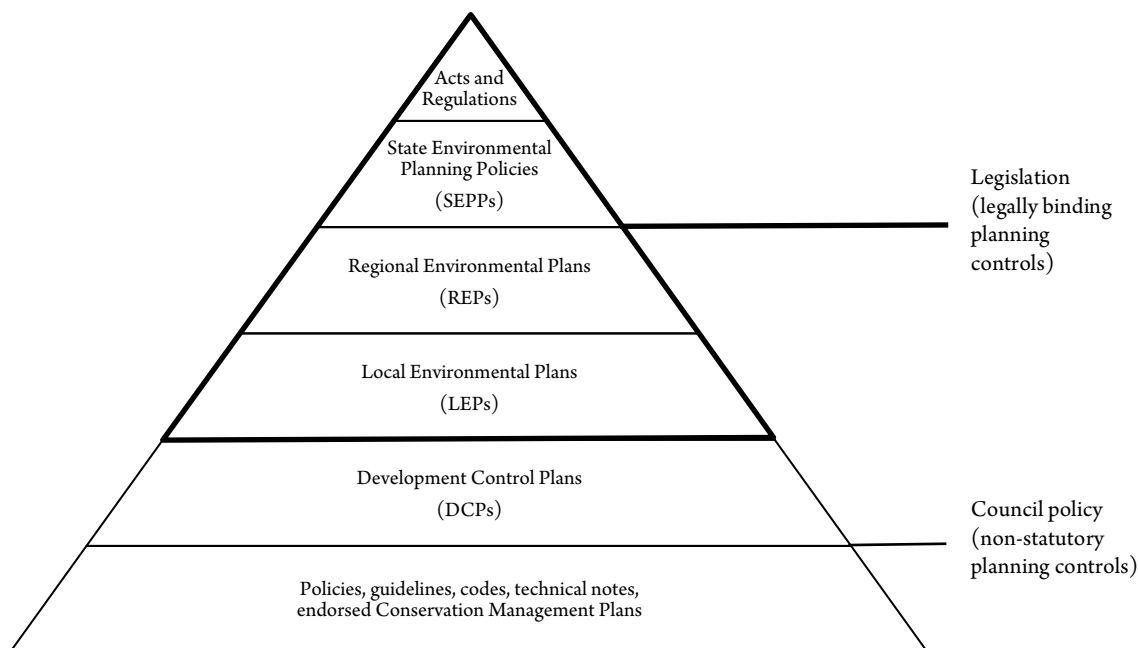
Figure 93: Hierarchy of planning legislation in New South Wales.

6.7.1 Commonwealth and state legislation

6.7.2 Building Code of Australia

Within NSW, the *Environmental Planning and Assessment Act 1979* (*EPA&A 1979*) and *Environmental Planning and Assessment Regulations 2000* (*EPA Regulations 2000*) contains the statutory framework applicable to the built form. The *EPA&A 1979* provides for the regulation of all new buildings and new building work, requiring compliance with the relevant provisions of the *Building Code of Australia* (BCA).

The purpose of the BCA is to 'enable the achievement of nationally consistent, minimum necessary standards of relevant, health, safety (including structural safety and safety from fire), amenity and sustainability objectives efficiently'.[44]

The BCA sets out mandatory performance requirements, which must be met through building materials, components, design factors, and construction methods in order for a building to meet the relevant functional standards. The BCA also sets out 'deemed-to-satisfy' provisions that set out the means of achieving compliance with the performance requirements.

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[44]   The Australian Building Codes Board, 2012. '*The Building Code of Australia*'.

The BCA is not generally applicable retrospectively to existing buildings, including buildings that are listed as items of heritage significance or which may have significant heritage fabric or design elements.

There is generally no obligation or requirement for property owners to upgrade an existing building to comply with the current provisions of the BCA, unless the use of the building is changed or new work is undertaken. In this case, the principal requirements for compliance in respect of the change of use of a building relates to the structural adequacy and capacity, and the fire safety of the building, appropriate to the new use.

A Consent Authority has a statutory and therefore mandatory obligation to consider clauses 93 and 94 of the *EPA Regulations 2000* to ensure adequate fire safety in an existing building in which work is to be undertaken or whether a building should be brought into full or partial conformity with the BCA.

The two clauses are summarised as follows:

a)   Clause 93 applies where there is a change of building use with no building work.
b)   Clause 94 applies where alterations and additions are proposed to an existing building. The Consent Authority must take into consideration whether it would be appropriate to require the existing building or part thereof, to be brought into full or partial compliance with the BCA.

Clause 93 and 94 allow the Consent Authority to apply discretion in the assessment of the adequacy of fire and life safety and other aspects of existing elements to accept a building without alteration or to require some level of upgrading to improve the performance of an existing building either partially or totally in accordance with the BCA provisions[45].

The discretion and flexibility of the Consent Authority is important for buildings that have heritage significance, as upgrading to achieve compliance with the BCA can impact on the heritage significance of the building.

Furthermore, the BCA is a 'performance-based' document that offers detailed technical provisions as an acceptable method of achieving the required performance in the 'deemed-to-satisfy' provisions. Another compliance method is to develop an Alternative Solution to directly demonstrate compliance with the performance requirements.

Minimising potential impacts on heritage fabric and elements need to be considered along with the BCA requirements as part of any proposal affecting a heritage item or a building having significant heritage attributes.

6.7.3   Disability Discrimination Act 1992

The *Disability Discrimination Act 1992* is Commonwealth legislation that stipulates that people with a disability should be given equal opportunity to participate in and contribute to social, recreation and cultural activities[46].

Any proposal for changes to the use, alterations and additions, or new development to a heritage place should be informed by, and tested against a thorough understanding of the impact on significance.

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45   NSW Heritage Council, 2007. *'Changes to Heritage Buildings – Application of Clauses 93 and 94 of the EP&A Regulation.*
46   Commonwealth of Australia, 2009. *Disability Discrimination Act 1992*. Available from: [http://www.comlaw.gov.au]

One of the guiding principles of the *Burra Charter*[47] is the cautious approach of changing as much as necessary but as little as possible (Article 3). This approach should guide any works to provide access for people with disabilities.

6.7.4   State Environmental Planning Policy – BASIX

The *State Environmental Planning Policy – Building Sustainability Index (SEPP–BASIX)* applies to new residential development and alterations and additions to existing residential dwellings.
New development is assessed against the provisions of *SEPP–BASIX*, which requires new development to be designed in a manner that reduces potable water consumption and is energy efficient. Essentially, *SEPP–BASIX* requires that new development meet minimum targets for potable water consumption and energy efficiency.

The provisions of *SEPP-BASIX* allow for an alternative means of compliance for heritage items. To be eligible for the 'heritage alternative assessment', the heritage item must be identified on a statutory heritage list or in a statutory heritage conservation area[48].

The BASIX website established by the NSW Government provides the following information about how BASIX applies to alterations and additions to heritage items:

> *Where heritage controls are in direct conflict with BASIX commitments, the conflicting BASIX commitments will be removed, however no complete exemptions will be granted.*
>
> *The control must be directly conflicting with a BASIX requirement; for example, shading required to pass BASIX conflicts with a requirement to design a heritage-affected façade without shading. The Applicant must take reasonable steps to avoid conflict with other compliance measures.*
>
> *Applicants need to contact the BASIX Help Line on 1300 650 908 to request a Heritage Alternative Assessment Form. This form will outline relevant steps in applying for a BASIX Heritage Alternative Assessment.*
>
> *Once this form is received and approved, the conflicting commitments will be removed from the BASIX Certificate.*

6.7.5   Heritage Act 1977

The *Heritage Act 1977* is an Act to conserve the environmental heritage of New South Wales. The Act established the Heritage Council of NSW, and the State Heritage Register (SHR).

The principal aim of the Act is to conserve the heritage of New South Wales.

i)   *Listings*

The State Heritage Register (SHR) includes items, which are accorded SHR listing through gazettal in the NSW Government Gazette. To be listed, an item must demonstrate significance at a state level.

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[47]   Australia ICOMOS, 1999. '*The Burra Charter*', 1999.
[48]   NSW Government, 2015. BASIX Website. Available from [www.basix.nsw.gov.au/information/resources.jsp]

A listing on the SHR means that the heritage item is afforded legal protection under the *Heritage Act 1977* and major changes to the item require approval from the Heritage Council of NSW.[49]

This CMP for the former '*St Joseph's Catholic Church*', has been identified as a place with local significance and as such, it would not be considered for listing on the State Heritage Register at this time.

ii)   *Standard and Site Specific Exemptions*

Under the *Heritage Act 1977*, section 57(2) provides mechanisms for the identification and exemption of a range of certain specified activities and works that do not require consent under section 57(1).

The purpose of the Standard Exemptions is to clarify for owners the types of maintenance and minor works can be undertaken without needing the prior approval of the Heritage Council. This ensures that owners are not required to make unnecessary applications for minor maintenance and repair.[50]

However, the former '*St Joseph's Catholic Church*' has been identified as a place with local heritage significance. As the property is not listed on the SHR, the provisions of section 57 of the *Heritage Act 1977* do not apply.

iii)   *Minimum Standards of Maintenance and Repair*

Under the *Heritage Act 1977*, Section 118 provides mechanisms for the regulation and enforcement of minimum standards for the maintenance and repair of items and places of heritage significance, listed on the SHR.

The minimum standards of maintenance and repair cover the following:

- Weatherproofing
- Fire protection
- Security
- Essential maintenance

Schedule 1(9B) of the *Heritage Amendment Regulation 1999* requires an inspection at least once every 12 months (or at least once every 3 years for essential maintenance and repair standards) to ensure that the property is being managed in accordance with the minimum standards of maintenance and repair obligations.

Failure to meet the obligations of the minimum standards may result in the imposition of an Order from the Heritage Council of NSW to do, or to refrain from doing, certain works necessary to ensure the minimum standards are met.

However, the former '*St Joseph's Catholic Church*' has been identified as a place with local heritage significance. As the property is not listed on the SHR, the provisions of section 118 of the *Heritage Act 1977* do not apply.

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49   NSW Heritage Branch, 2009. 'State Heritage Inventory'. Available from [http://www.heritage.nsw.gov.au]
50   NSW Heritage Council, 1999. '*Standard Exemptions for Works Requiring Heritage Council Approval*'.

b)   *State Heritage Inventory (SHI), NSW Heritage Council*

The State Heritage Inventory (SHI) is a separate listing to the State Heritage Register (SHR). The State Heritage Inventory is an electronic database of all heritage items listed in NSW statutory schedules and registers.[51]

The database is managed by the NSW Heritage Branch and includes heritage items listed in local council LEPs, state government agencies' Heritage and Conservation Registers, as well as places listed by the Heritage Council of NSW itself.

6.7.6   Environmental Planning and Assessment Act 1979

The *Environmental Planning and Assessment Act 1979* (*EP&A Act 1979*) is an Act that establishes the regulatory framework governing urban and environmental planning within New South Wales.

i)   *Minimum Standards of Maintenance and Repair*

Unlike the *Heritage Act 1977*, the *EP&A Act 1979* does not provide for any minimum standards of maintenance and repair to an item or place of cultural heritage significance.

This means that an owner of an item or place of cultural heritage significance (which has been identified as being of significance at the local level) is not obliged to meet a minimum standard of maintenance and repair.
The *EP&A Act 1979* does however, provide enforcement mechanisms to ensure that buildings and structures are appropriately maintained to ensure occupant and public safety. This matter is addressed in further detail in the ensuing sub-section.

ii)   *s121B Orders*

Section 121B of the *EP&A Act 1979* provides the Minister administering the Act or the Local Council, the ability to serve an Order on a property, ordering a person or persons 'to do or to refrain from doing a thing'[52].

The issuing of an order under s121B of the *EP&A Act 1979* is a key enforcement mechanism for a Local Councils for a whole range of matters including such matters as:

i)   Ceasing the use of a building or premises for a purpose specified in the Order (i.e. in the case of unauthorised occupation of a building or premises).
ii)   Demolition or removal of a building (i.e. where a building is so dilapidated as to be prejudicial to the safety of the occupants or the public).
iii)   Not to demolish or to cease demolishing a building (i.e. to prevent unauthorised demolition works to a building or structure).
iv)   To repair or make structural alterations to a building (i.e. where a building is so dilapidated as to be prejudicial to the safety of the occupants or the public).
v)   To ensure adequate fire safety or fire safety awareness.
vi)   To ensure public safety.

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[51]   NSW Heritage Branch, 2009. 'State Heritage Inventory'.
[52]   *Environmental Planning and Assessment Act 1979. Section 121B.*

Consequently, section 121B of the *EP&A Act 1979* provides de-facto minimum standards of maintenance and repair to a building, but is not specific to a heritage item or heritage significance.

6.7.7   Local Government – Hawkesbury City Council

a)   *Hawkesbury Local Environment Plan 2012 (Hawkesbury LEP 2012)*

The *Environmental Planning and Assessment Act 1979 (EP&A Act 1979)*, prescribes that local Councils are required to identify and manage heritage items in their areas. They do this by means of local heritage studies, (often referred to as Community Based Heritage Studies, or similar) and heritage schedules within the Local Environmental Plan (LEP).

Clause 5.10 of *Hawkesbury LEP 2012* sets the legislative framework, which relate to heritage conservation and management of heritage items, heritage conservation areas and archaeological sites (both Aboriginal and non-Aboriginal).

The *Standard Instrument – Principal Local Environmental Plan* defines a 'heritage item' as meaning *'a building, work, place, relic, tree, object or archaeological site the location and nature of which is described in Schedule 5'.*

Subsequently, the heritage conservation provisions of clause 5.10 only apply to items or places of heritage significance which are listed on Schedule 5 of *Hawkesbury Local Environmental Plan 2012.*

As the former '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery*' are presently identified as items of local heritage significance and listed on Schedule 5 of *Hawkesbury LEP 2012*, the provisions of clause 5.10 apply.

Clause 5.10(2) specifies circumstances where development consent is required, together with specifying statutory requirements and key considerations for the Consent Authority.

Clause 5.10(3) specifies the circumstances in which development consent is not required, allowing minor works (that will have a minor or inconsequential impact on the significance of the heritage item) to be undertaken without further development consent.

In such situations, the provisions require that the development proponent notify the Consent Authority of the proposed minor works.

The Consent Authority is then required to advise the development proponent in writing before any work is carried out, that it is satisfied that the proposed development or works are of such scale that is considered to be of a minor nature, or involves the maintenance of the heritage item and that the undertaking the proposed works would have a minor or inconsequential impact on the significance of the heritage item (including Aboriginal objects, Aboriginal places, archaeological sites or heritage conservation areas).

In assessing development proposals relating to items of heritage significance, Council as the Consent Authority, must consider the impacts of the proposed works on the heritage item (clause 5.10(4)). This is usually addressed through the preparation and submission of a 'heritage management document', which can include a Heritage Impact Statement (HIS) or Conservation Management Plan (CMP), or both.

Furthermore, while the former 'St Joseph's Catholic Church' and 'St Joseph's Catholic Church Cemetery' are presently identified as items of local heritage significance and listed on Schedule 5 of Hawkesbury LEP 2012, the listing of the church itself in Schedule 5 is described as 'St Joseph's Catholic Church (ruins)' situated at 1029 St Albans Road, Lower Macdonald.

At the time of heritage listing, the former church remained in a ruinous condition, however the building has been extensively restored since and is no longer in a ruinous condition. Furthermore, the property is incorrectly identified as being within the locality of Lower Macdonald, when in fact it is situated in Central Macdonald.

In this manner, opportunity exists to update the heritage listing (inclusive of Schedule 5 of the Hawkesbury LEP 2012 and the State Heritage Inventory database) to reflect the present condition of the building and the updated Statement of Cultural Significance as per this Conservation Management Plan.

b)   Development Control Plans (DCPs)

Under the local planning framework, the LEP and DCP provide the basis for the assessment of development proposals. The LEP establishes the overarching and strategic local planning policy of Council, focusing on the permissibility of certain land uses in the different areas of the local government area and includes principal development standards that direct specific land use outcomes.

Supporting the Hawkesbury LEP 2012, the Hawkesbury DCP 2012 provides a greater level of detail in relation to the delivery of development outcomes and incorporates a variety of planning objectives and development controls that form Council's local planning policy when used in conjunction with the LEP.

Chapter 10 of the Hawkesbury DCP 2012, provides a series of prescriptive development controls that relate to heritage management and conservation.

Any development proposal should be developed having regard to the development controls of the Hawkesbury DCP 2012 together with the conservation policies of this CMP.

However, where there are inconsistencies between the prescriptive outcomes or objectives of the development controls of the Hawkesbury DCP 2012 and the conservation policies of this CMP, the conservation policies of this CMP which have been developed having regard to the site specific characteristics and heritage values of the site, should take precedence.

6.8   Constraints and opportunities in relation to non-statutory heritage considerations

6.8.1   Australia ICOMOS – 'Burra Charter'

Australian ICOMOS is a professional body of conservation practitioners, represented by the Australian National Committee of the International Council on Monuments and Sites (ICOMOS).[53]

Australian ICOMOS has developed and published a 'Charter for the Conservation of Places of Cultural Significance', generally known as the Burra Charter.

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[53]   Australia ICOMOS website. Available from: [http://www.icomos.org/australia/]

The *Burra Charter* establishes principles and methodologies for conservation work in Australia, based primarily on an understanding of the heritage values of a place and then appropriate responses to looking after the place in relation to various management issues and requirements.[54]

The status of the *Burra Charter* is advisory, rather than statutory, however is widely recognised as establishing the basic methodology for conservation work in Australia.

The conservation principles of the *Burra Charter* should be applied to the site in all future decisions regarding ongoing management and conservation, including new development. In summary, the following procedures are recommended and form the basis for the conservation policies (Section 7.0):

• All conservation works should involve minimum intervention to the existing fabric (*Article 3*).

• Changes to a place should not distort the physical or other evidence it provides, or be based on conjecture (*Article 3.2*).

• All layers / phases of change must be respected and no one layer emphasised at the expense of others unless such discounted layers are necessary to interpret the significance (*Article 5*).

• Conservation requires the retention of an appropriate visual setting and other relationships that contribute to the cultural significance of the place. New construction, demolition, intrusions or other changes that would adversely affect the setting or relationships are not appropriate (*Article 8*).

• Significant fabric should be retained in situ unless moving it is the sole means of achieving its survival (*Article 9*).

• Interpretation and management of a place should provide for the participation of people for whom the place has special associations and meanings, or who have a social, spiritual or other cultural responsibilities for the place (*Article 12*).

• Maintenance is fundamental to conservation and should be undertaken where fabric is of cultural significance and its maintenance is necessary to retain their cultural significance (*Article 16*).

• Restoration is appropriate only if there is sufficient evidence of an earlier state of the fabric (*Article 19*).

• New work should be readily identifiable as such (*Article 22.2*).

• Significant meanings and associations between people and a place should be respected, retained and not obscured. Opportunities for the interpretation, commemoration and celebration of these associations and meanings should be investigated and implemented (*Article 24*).

• The cultural significance of many places is not readily apparent, and should be explained by interpretation. Interpretation should enhance understanding and enjoyment, and be culturally appropriate (*Article 25*).

• A log or other suitable record of new evidence and additional decisions should be kept (*Article 31*).

6.8.2   The National Trust of Australia (NSW)

The National Trust of Australia is a community-based, non-government organisation, committed to promoting and conserving Australia's indigenous, natural and historic heritage through its advocacy work and its custodianship of heritage places and objects[55].

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[54]   Australia ICOMOS, 2013. 'The Burra Charter', 2013.

The National Trust of Australia was formed in 1945 and incorporated by an Act of Parliament in 1960. Although the National Trust has no statutory power, it has a strong influence in heritage conservation matters, particularly with regards to possible threats to structures or places from inappropriate and unsympathetic development or the destruction of items of cultural heritage significance.

Collectively, the National Trust owns or manages over 300 heritage places Australia-wide and there are some 12,000 items listed on the National Trust's Register, including items of local significance.[56]

'*St Josephs Catholic Church*' and cemetery is currently listed on the National Trust Register.

The National Trust (NSW) convenes the Cemeteries Conservation Committee, which meets regularly to consider specific issues and to assess the cultural significance of burial grounds. Together with undertaking regular inspections of cemeteries, the Committee provide expert technical advice and assistance on matters relating to cemetery conservation and management.

Opportunity exists to liaise with the National Trust (NSW) Cemeteries Conservation Committee for further specialist advice on the best-practice on-going management, maintenance and conservation of the '*St Joseph's Catholic Church Cemetery*'.

6.9   Constraints and opportunities in relation to the condition of the site

The condition of the fabric can impose constraints on ongoing care and maintenance.

It is important not to confuse 'condition' with 'significance'. The fabric of an item or place, may be very significant but at the same time in very poor condition.

For example, an old farm building that has not been adequately maintained may have high heritage values but the physical condition of the fabric may militate against its long-term survival.

As identified earlier in this report, '*St Josephs Catholic Church*' was extensively restored between 2010-2012 as part of the c2010 development consent issued by Hawkesbury City Council for the restoration and adaptive reuse as a dwelling house.

While the church has been extensively restored, the works undertaken did not include the wholesale repointing of stone blocks and replacement of the large number of individual stone blocks which have advanced signs of disaggregation and contour exfoliation or failure through lateral and vertical cracking.

A more than minor number of stone blocks have since failed through lateral or vertical cracking or are at high risk of imminent failure through compression or mechanical damage and already there is recent evidence of stone blocks from the upper courses delaminating and falling, with the stone fragmenting upon impact with the ground. These issues are ratified by the Structural Engineering Assessment (see **Appendix C**).

If no action is taken, the building faces the high risk of additional stone blocks dislodging and falling, causing not only a risk to life and limb, but also the loss of original fabric and irreversible material damage to significant fabric.

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[55]   National Trust of Australia website, 2012. Available from: [www.nationaltrust.org.au]
[56]   National Trust of Australia (NSW), National Trust Register, 2009. Available from: [www.nsw.nationaltrust.org.au/register/defauly.asp]

Specific areas and fabric of the c1839-1846 church that are in need of attention include the following:

i)   Widespread displacement of stone blocks on the upper 11 courses of the western, eastern and southern elevations of the tower, including advanced disaggregation and contour exfoliation – largely a result of cyclical wetting and drying of the stone blocks and in response to the presence of soluble salts;

ii)   Displacement of stone blocks to the upper portions of the buttresses on all four building elevations, including wholesale failure of the joint mortar and failure of the stone blocks with extensive vertical cracking present;

iii) Advanced disaggregation and contour exfoliation to the bolection on numerous buttresses;

iv)   Displacement to stone blocks in the buttresses on all four elevations from missing stone blocks, either in part or in full;

v)   Disaggregation and delamination of stone blocks to the southern and western elevation causing mechanical damage and loss of fabric.

vi)   Missing shell lime mortar, which allows for water penetration and ponding.

Elements and fabric identified in Section 5.8 as having exceptional or high significance means that particularly careful consideration must be given to the impact of proposed new works on these elements / areas.

Despite the generally good overall condition of the church, there are individual elements or areas which may require further inspection and which may reveal a need for further remedial works.

Any changes to the load bearing walls or works carried out adjacent to the dwellings, should be undertaken subject to the advice and recommendations of a Structural Engineer with proven experience in dealing with heritage fabric.

There is little opportunity for further alterations and additions to the church building.

This is because the overall form and layout remains essentially intact and whereby major alterations and additions to the building will compromise this level of intactness. If additions need to be made to the buildings, these should be reconstructions of sections of the buildings that are known to have previously existed in the past. Such decisions should only be considered if conclusive documentary evidence comes to light that clearly reveals their form, structure and finishes.

6.10   Constraints and opportunities in relation to curtilage

Heritage curtilage is defined as *'the area of land surrounding an item or area of heritage significance, which is essential for retaining and interpreting its heritage significance'*[57].

The area delineated as the 'curtilage' should therefore contain all those elements contributing to the heritage significance and setting of an item or place.

Heritage curtilage takes into consideration tangible and intangible historic relationships and aesthetic relationships defined by vistas and view corridors. In other words, heritage curtilage moderates between a site and its physical setting.

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[57]   NSW Heritage Branch, 2009. '*Heritage Terms and Abbreviations*'. Available from:
        [http://www.heritage.nsw.gov.au/docs/hm_terms&abbreviations.pdf]

Section 5.10 of this report provides an assessment of the heritage curtilage for *'St Josephs Catholic Church'* and associated cemetery, and establishes the heritage curtilage required in order to retain the heritage significance of the place.

The historical assessment contained in this CMP has considered the historical context of *'St Josephs Catholic Church'* and the development and significance of the site within the context of the progressive development of the surrounding area.

This historical assessment alone, presupposes links and associations with the surrounding area arising from historical and functional relationships, settings and views.

There are a number of constraints imposed on the heritage curtilage of items of heritage significance. In general, these can include:

- Degradation and physical deterioration to the curtilage through inappropriate land subdivision and alienation of land.
- Inappropriate development within the identified heritage curtilage.
- Inappropriate changes to the natural landform within the identified heritage curtilage.

A 'lot boundary heritage curtilage' has been recommended for *'St Josephs Catholic Church'*, which considers all of the built and landscape features that contribute to the cultural significance of the place, in particular, the inextricably linked relationship with the cemetery at the lower street-front portion of the site.

The recommended heritage curtilage ensures that the rural landscaped setting and context of 'St Josephs Catholic Church' is not eroded from inappropriate development both within the site and within the vicinity of the site.

Opportunities exist for the implementation of measures and actions that will:

- Maintain an appropriate heritage curtilage to *'St Josephs Catholic Church'* and cemetery.
- Maintain significant elements within the heritage curtilage, which are essential for retaining and interpreting the heritage significance.
- Removal of obtrusive structures or unsympathetic changes to the natural landform and landscape.
- Enhance the embodied cultural heritage significance of *'St Josephs Catholic Church'* and cemetery, by maintaining and improving the curtilage and setting.

Other potential constraints affecting the definition of the heritage curtilage is the possible discrepancy with the placement of the existing allotment boundaries.

Cadastral information supplied by the NSW Land and Property Information records the present registered allotment configuration, and suggests that part of the cemetery site may in fact fall outside of the registered allotment boundaries, though it should be noted that the grave sites appear to be satisfactorily located within the subject site boundaries. However, this has the potential to impact not only on effective 'whole of site' management and conservation, but also issues with legal ownership.

Parallax error may be a contributing factor to the distortion in the location of the boundaries. Undertaking a re-survey of the land would potentially ratify this situation.

6.10.1   Constraints and opportunities in relation to views and vistas

Significant views to and from heritage places can impose restrictions and constraints on future development, requiring new development or alterations and additions to be oriented and sited in such manner that does not significantly alter the visual character or form of the heritage item, or obstruct or impede significant view corridors and visual relationships with points of reference, the public domain or landmarks.

It is necessary to establish mechanisms and guidelines that enable the undertaking of future development and conservation works that ensures any changes to the built form including new development, do not significantly alter the visual character of the heritage item or obstruct significant view corridors and visual relationships.

7.0   CONSERVATION POLICIES AND GUIDELINES

7.1   Introduction and role of conservation policies

Conservation can be regarded as the management of change, seeking to retain and safeguard what is considered important within the built environment.

The conservation policies in this section provide guidelines for certain actions relating to the day-to-day and long-term care and conservation, adaptation and change, and on-going management of the former '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery*', so that the heritage values and cultural significance of the property, is maintained, not diminished and where possible, enhanced.

Good decision-making relies on a clear understanding of the values embodied in a place or item and its associated meanings.

Good outcomes follow from the application of best-practice heritage management principles and procedures.

Determining appropriate conservation policies for the site requires the resolution of the issues (including constraints and opportunities) outlined in Section 6.0.

To achieve successful results, heritage management and conservation should be an integrated activity. A number of the actions outlined in the ensuing conservation policies are thus applicable under more than one policy and may be repeated accordingly.

7.2   Approach and conservation methodology

The conservation policies of this CMP identify an ideal heritage outcome. In implementing these policies, it should be recognised that other constraints, for example, essential fire and safety requirements or budgetary limitations, may take precedence and therefore constrain full policy implementation.

The conservation policies take into account key issues and opportunities and constraints arising from the heritage values and cultural significance of the former '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery*', the Australia ICOMOS *Burra Charter*, statutory requirements, and the physical condition and integrity of major components and elements.

The conservation policies provide for the retention and enhancement, through appropriate conservation and interpretation, of the heritage values of the former '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery*', including its setting, views, ongoing use and historical and social associations.

In summary, the conservation policies are organised as follows:

- Heritage management principles providing the framework and basis of the conservation policies.
- General policy statements relating to conservation of the cultural significance of the place.
- General policies relating to the role of the CMP and associated administrative requirements.
- Specific policies for the conservation of the place, including significant character, features and fabric and relationship to its wider setting.

- Policies for use, managing change, new development and access for the place and particular components.
- Policies for interpretation and engagement with the general public.
- Polices to deal with the statutory requirements of national, state and local government legislation.

7.3   Guiding principles of heritage conservation

The cultural heritage values of the former '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery'* relate to its historical and social associations, its fabric and associated components, and its setting. The purpose of the CMP is to facilitate the conservation of these values consistent with the ongoing care and maintenance of the property.

The former '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery'* are listed on Schedule 5 of the *Hawkesbury Local Environmental Plan 2012* and is therefore subject to the provisions of that Plan.

However, the listing does not prohibit change or alteration to the existing fabric and components. The ongoing management of the former '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery'* is affected by a number of constraints and opportunities, outlined in Section 6.0. These include the physical condition of the former '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery'*, statutory obligations as well as occupant and owner requirements.

7.4   General policy statement

Policy 1   Retention of Cultural Significance

- 1.1.   The former '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery'* is a place of outstanding cultural significance in the local context which should be conserved.

- 1.2.   Any change in ownership, future uses, maintenance, repair and/or adaptation works and asset management program should include retention and appropriate care of the significant elements and attributes of the place as a matter of highest priority.

- 1.3.   All current and future owners, managers and consent authorities responsible for the care and management of the former '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery'* and/or its setting should be advised of, and be jointly responsible for, the conservation of the heritage significance of the property.

- 1.4.   Conservation of the former '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery'* should accord with the definitions and principles of *The Burra Charter: the Australia ICOMOS Charter for Places of Cultural Significance (2013)*, and include all significant components and attributes of the place, including its setting, fabric, movable items, archaeological relics and non-tangible values.

- 1.5.   Alternatives to actions with adverse heritage impacts to the heritage values of the former '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery'* must be explored before such actions are undertaken.

1.6.   The former '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery*' must be protected from physical or environmental damage by appropriate security, maintenance and management procedures.

7.5   Role of the CMP including adoption and review of policies

The following policies relate to the role of this CMP and the associated administrative requirements in its preparation and endorsement.

Policy 2   Adoption of the Conservation Management Plan and policies

2.1.   This CMP shall be adopted to guide the future management and conservation of the former '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery*'.

2.2.   The conservation policies set out in this document should be reviewed by all relevant parties and after any required adjustment the CMP should be adopted as a guide to future conservation and development of the former '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery*'.

Explanatory Note

The principal 'relevant party' in this context is Mr Steve Kavanagh, the current owner/operator of the property. Other Commonwealth, state or local government agencies that currently have the jurisdiction over or responsibility for the site's care, management or heritage protection include: Hawkesbury City Council.

Policy 3   Coordination with Management Plans

3.1   The analysis and conservation policies of the CMP should be checked against and coordinated with any associated management plans for the place to ensure consistency of aims, approach and outcomes.

3.2   The conservation policies of the CMP will prevail to the extent of any inconsistencies with any associated management plans.

Explanatory Note

The primary role of this CMP is to provide conservation management polices and implementation strategies for current and future management of the former '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery*'.

Associated management plans that should be coordinated with this CMP include the following documents:

•   *Conservation Management Plan 'St Joseph's Catholic Church (Ruins), 2003'.*

Policy 4   Distribution of the Conservation Management Plan

4.1   Copies of this CMP should be lodged with all relevant administrative, maintenance, heritage and archival bodies/agencies, as well as being held by the property owner, and be readily available for public reference by appropriate persons.

Explanatory Note

This policy enables records to be kept for sites of heritage significance, which are also available for ongoing consultation, review and use/modification over time.

Policy 5   *Monitoring and review of the Conservation Management Plan*

5.1.   Implementation of the CMP should be continuously monitored and the document formally reviewed at intervals of 5 to 10 years to ensure management policies and works planned or being carried out conform to its policies and to take account of changed conditions.

5.2.   Irrespective of the requirement to review the document every 5 to 10 years, the CMP should remain as a valid basis for ongoing heritage management until such reviews are complete.

5.3.   Reviews of the CMP should be based on the *Burra Charter* (2013) and other guidelines prepared by the Heritage Council of NSW. Reviews should also take into consideration any other relevant legislation (including changes to or repealing of existing legislation or gazettal of new legislation), statutory planning frameworks, appropriate literature and widely recognised conservation practices and procedures.

5.4.   Reviews of the CMP should be undertaken by experienced conservation practitioners in conjunction with relevant ownership and management representatives.

5.5.   Specific policies within the CMP should be reviewed and updated in light of new circumstances, including changes to the management or ownership of the former '*St Joseph's Catholic Church*'.

5.6.   Should new documentary or research evidence be discovered, which has potential implications for the existing identified heritage values of the place, this CMP may need to be reviewed or re-assessed.

Policy 6   *Best practice heritage conservation and management*

It is important that all significant physical fabric is appropriately conserved and managed in accordance with recognised conservation methodology.

The Australia ICOMOS *Burra Charter 2013* has been widely accepted nationally as the underlying methodology by which all works and management decisions to buildings and places of heritage significance are undertaken.

6.1   The future conservation and development of the former '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery*' should be carried out in accordance with nationally and internationally recognised heritage conservation principles, including:

  • *The Burra Charter: The Australia ICOMOS Charter for the Conservation of Places of Cultural Significance 2013.*
  • *National Trust of Australia 'Guidelines for Cemetery Conservation' Second Edition 2009.*

7.6   Conservation advice

This CMP is a guide for the future management and conservation of the site, but it will be relatively ineffective unless interpreted and implemented by persons with relevant conservation expertise.

Appropriate specialist conservation advice is necessary to ensure all decisions regarding future management and conservation including new development, possible future changes, adaptation, or alterations and additions, is compatible with the significance of the place, its individual components and avoid ad-hoc decision-making and inappropriate interpretation of conservation policies.

Similarly, where technical advice is sought, or construction / conservation works are carried out on significant features or fabric of the buildings, it is essential to use consultants and qualified tradesmen with proven experience in the relevant field of conservation related work.

Policy 7   Professional advice on conservation policies

7.1   Conservation and maintenance works should be undertaken by qualified specialists who are experienced in the relevant discipline and under adequate supervision.

7.2   Consultant advice and contractual works on identified significant components or fabric should be limited to firms or persons with proven experience and expertise in the relevant field of conservation related work.

7.3   Appropriate professional advice from heritage specialists with relevant expertise should be obtained to review and/or amend specific policies as required.

7.7   Documenting evidence and decisions

Policy 8   Records of physical intervention and maintenance works

It is important that decisions made regarding conservation works to the former '*St Joseph's Catholic Church'* and '*St Joseph's Catholic Church Cemetery'* are appropriately recorded and made available to assist with future conservation and management decisions.

8.1   All changes and maintenance works to the former '*St Joseph's Catholic Church'* and '*St Joseph's Catholic Church Cemetery'* should be appropriately recorded and the information permanently stored as part of the archival recording of the history and significance of the item including documenting the changes that have occurred.

Recording of changes and maintenance works shall be undertaken in a manner, which is consistent with the following guidelines published by the Heritage Division of the Office of Environment and Heritage (OEH):

- *Photographic Recording of Heritage Items Using Digital Film Capture.*
- *How to Prepare Archival Recordings of Heritage Items.*
- Maintenance series 1.2: *Documenting Maintenance and Repairs.*

8.2   A comprehensive collection of all relevant archival material should be copied and kept on-site for convenient reference by all persons having responsibility for aspects of the conservation of the place.

The material should include (but is not limited to):

- Copies of extant architectural plans, drawings and specifications.
- Copies of specialist assessment reports.
- Copies of all significant original and early photographic records of the place.
- A copy of this CMP.
- An itemised record of all maintenance and conservation works undertaken, including documents and specifications.
- A record of decisions made with respect to conservation issues.
- A log of new evidence and additional decisions should also be kept.

8.3   Documentation of conservation works should include the rationale and methods employed and monitor performance.

7.8   Conservation methodology

The following policies relate to the conservation of the former '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery*', including retention of its significant character, features and fabric and relationship to its wider setting.

7.8.1   Management generally

Policy 9   Management objectives

9.1.   Ongoing management of the former '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery*' should provide for:

- Retention of the fundamental cultural heritage values and attributes of the church and its landscaped setting and associated cemetery;
- Conservation (including ongoing maintenance) of significant elements;
- Enhanced opportunities for presentation and interpretation of the former '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery*' and its history for public appreciation.

Policy 10   Priority to cultural heritage values

10.1   Decisions regarding change to the former '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery*' should be based on a clear and balanced understanding of the impacts on its cultural heritage values, positive and negative, and measures taken to either remove and or mitigate adverse impacts.

10.2   The heritage value of newly discovered physical evidence, such as the unforeseen survival of original building fabric, or documentary evidence, such as early photographs, drawings or plans, should be assessed prior to making decisions about the future management or changes to the place.

Policy 11   Treatment of fabric of relevant grades of significance

11.1   The former '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery*' has been carefully assessed to identify and apply a relative grading of significance comprising five levels.

This grading reflects the contribution the element makes to the overall significance of the item, or the degree to which the significance of the item would be diminished should an element be altered or removed.

Good conservation practice encourages change, adaptation or removal of elements that have a lesser contribution to the overall significance of the item, where as elements that provide a high contribution to the overall significance should generally be left intact or altered in a most sympathetic manner that does not detract from the interpretation of the heritage significance.

11.2   All conservation work should adopt the '*cautious approach*' of the *Burra Charter* (2013), in that works should '*change as much as necessary, but as little as possible*'.[58]

All work to the place should be guided by the appropriate levels of investigation and supported by appropriate evidence and the treatment of existing components, fabric and contents of the former '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery*' should be in accordance with their assessed level of significance.

The following table identifies the general recommended treatment for each of the five levels of significance.

Grading	What is the justification for the grading?	What level of treatment must be applied?
Exceptional Significance	Rare or outstanding and original element directly contributing to an item's local and state significance.	Elements identified as having exceptional significance shall be retained and conserved in-situ. Any work that affects the fabric or external appearance of the item shall be limited to preservation, restoration, reconstruction or adaption as defined by the *Burra Charter* (2013). Such elements shall also be subject to continuing maintenance and care.
High Significance	High degree of original fabric. Demonstrates a key element of the item's significance. Alterations do not detract from significance.	Elements identified as having high significance shall be retained and conserved in-situ. Any work that affects the fabric or external appearance of the item shall be limited to preservation, restoration, reconstruction or adaption as defined by the *Burra Charter* (2013.) Such elements shall also be subject to continuing maintenance and care.
Moderate	Altered or modified elements.	Elements identified as having moderate

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[58]   ICOMOS Australia, '*The Illustrated Burra Charter*' (2013). Article 3. – 3.1 – 'Cautious approach'.

Significance	Elements with little heritage value, but which contribute to the overall significance of the item.	significance may be subject to some intervention, including adaption, relocation or alteration, provided that the works retain the overall cultural significance of the item and is carefully considered.
Little Significance	Alterations detract from significance. Difficult to interpret.	Elements identified as having little significance provide evidence of the on-going use of an item and contribute to the character of the place.

Generally these elements are not regarded as essential to the major components of significance of an item.

Both retention and removal are acceptable options, depending on the element.

Where the element is necessary to the function of the current use of the item, action may be deferred until such time as new development or change renders the element redundant or suitable for conversion. |
| *Intrusive* | Damaging to the item's heritage significance. | Elements identified as being intrusive can reduce or obscure the overall significance of the item, despite their illustration of the progressive development of the site.

The preferred option is for their removal, conversion to a more sympathetic and complementary form or replacement in a way that aids the overall significance of the item.

Where the element is necessary to the function of the current use of the item, action may be deferred until such time as new development or change renders the element redundant or suitable for conversion. |

7.8.2   Retention of original design integrity

Policy 12   Maintaining significant views of 'St Josephs Catholic Church' and 'St Joseph's Catholic Church Cemetery' in its setting

12.1   The significant physical and visual character of *'St Josephs Catholic Church'* and cemetery within its isolated and remote rural bushland setting should be appropriately conserved.

12.2   Significant views and vistas to and from *'St Josephs Catholic Church'* and cemetery should be maintained.

12.3   Any new buildings or large plantings should not obscure the visual form and setting of *'St Josephs Catholic Church'* and cemetery.

Policy 13   *Clarification and confirmation of allotment boundaries.*

13.1   The land comprising *'St Josephs Catholic Church'* and *'St Joseph's Catholic Church Cemetery'* should be re-surveyed to clarify and confirm the location of the allotment boundaries.

13.2   In the event that the re-surveyed allotment boundaries transect the present delineated boundaries of the cemetery (as delineated by existing boundary fencing), Ground Penetrating Radar (GPR) should be deployed to undertake a non-invasive archaeological survey of the cemetery site to confirm the presence of any unmarked graves.

13.3   In the event that unmarked graves are found to exist outside of the legally defined and registered boundaries of the site, consideration should be given to acquiring those portions of land to permit the entirety of the cemetery within one allotment and to permit the 'whole of site' approach to management and conservation through single ownership.

13.4   In the event that any additional land cannot be acquired and those portions of land are found to contain sub-surface archaeological remains associated with *'St Josephs Catholic Church'* and *'St Joseph's Catholic Church Cemetery'* and / or grave sites, the conservation policies of this CMP shall be adopted and apply to the management and conservation of those additional portions of land.

Policy 14   *Integrity of original design, form scale and massing*

14.1   The structural form of *'St Josephs Catholic Church'* should be maintained and not obscured.

14.2   The building envelope of *'St Josephs Catholic Church'* should be maintained and not obscured. Any substantial new development or substantial alterations and additions shall be based on the notion of not exceeding the existing finished ridge height and envelope of the existing roof form.

14.3   Views of the original form of the church should be maintained, and any new uses accommodated within the existing design and building configuration.

14.4   The fabric and design integrity of the components comprising the church, should be conserved.

14.5   Original decorative and/or functional minor elements, such as cast iron railings, steel windows, rainwater elements, pressed metal awnings, balustrades, lighting, steps and decoration, should be conserved.

14.6   There should be no substantial alterations and additions that horizontally or vertically distort the existing silhouette of the church.

Policy 15   *Retention of significant internal spaces*

15.1   The internal spatial characteristics of the church building, particularly where this is closely related to the historical arrangement and operational requirements, shall be retained or appropriately interpreted.

7.8.3   Conservation, maintenance and repair works

Due to the age of *'St Josephs Catholic Church'* and cemetery, ongoing cyclical maintenance should be a fundamental priority for the care and management of the significant elements and fabric.

The nature of any building is that its fabric will deteriorate due to the effects of age, weathering and use. Ongoing routine maintenance and repairs are therefore an essential tool to offset these effects. This is best achieved by preparing and implementing a program of planned maintenance – inspection, condition assessment, routine and scheduled maintenance, and having a strategy in place for the planned cyclical maintenance and repairs.

Policy 16   Maintenance and repair works generally

16.1   The approach to maintenance management will be consistent with the *Burra Charter* (2013) insofar as doing as little as possible but all that is necessary to retain and stabilise fabric or items.

16.2   The former *'St Joseph's Catholic Church'* and *'St Joseph's Catholic Church Cemetery'* shall be regularly inspected and maintained and appropriate repair and maintenance works shall be carried out on an ongoing basis.

16.3   Inspection and maintenance works should only be conducted by those with professional technical knowledge and demonstrated experience in dealing with heritage fabric and the conservation of materials.

16.4   Maintenance works shall take preventative action and repair to ensure further deterioration is retarded and retaining as much as possible of the integrity, fabric and construction techniques.

16.5   Prompt preventative action and repair is a cost-effective way to achieve conservation. Prevention of continuing deterioration shall take priority over widespread repair or reconstruction of fabric.

16.6   A maintenance program and plan should be prepared and regularly revised to provide the basis for the ongoing care and management of *'St Josephs Catholic Church'* and *'St Joseph's Catholic Church Cemetery'*, and to conserve its cultural heritage significance.

16.7   The maintenance plan should include visual inspection of the fabric and elements at specific periodic intervals in accordance with the recommended Inspection Schedule contained in Section 8.4 of this report as well as Appendix E and F of this CMP.

16.8   Develop and implement a programme of 'catch-up' major maintenance works with the intention of stabilising and preventing further deterioration of building fabric.

16.9   Aged fabric, which is not likely to be causing ongoing deterioration, should not be repaired for aesthetic or cosmetic reasons if by doing so, the patina of age and ability to meaningfully interpret various stages of use is diminished.

16.10   Where repairs are required, new materials should closely match the original or adjacent materials, whilst still maintaining the ability to read as new work upon close inspection.

16.11   Ensure adequate funding is made available for planned maintenance management.

Explanatory Note

New work should take particular care to retain (by restoration and/or reconstruction) original/early detailing, as well as the historic patina and particular characteristics of existing fabric and elements. New work should be supervised by appropriately experienced conservation specialists and evidence of previous elements, fabric and detailing should be recorded during the works.

The maintenance program for *'St Josephs Catholic Church'* and cemetery should be prepared in consultation with appropriately qualified heritage specialists and include both inspection checklists and works specifications for all relevant areas, elements and fabric comprising the place. All maintenance and repair works should be based on an understanding of the embodied cultural heritage significance of *'St Josephs Catholic Church'* and cemetery, the policies of this CMP and appropriate heritage conservation philosophy and maintenance techniques.

Policy 17   *Maintenance and repair works - cemetery*

17.1   Maintenance of monuments within the cemetery should generally be in accordance with *Guidelines for Cemetery Conservation 2009* produced by the National Trust of Australia (NSW) (see **Appendix H**).

17.2   Each element of the monument is important and should not be removed.

17.3   Repair of monuments should only be undertaken where sufficient resources and expertise are available to ensure the works are carried out to an acceptable conservation standard.

Explanatory Note

Repair of broken or unstable monuments, including re-dowelling of disassembled sections, should be completed by a qualified monumental mason or other conservation practitioner experienced in the repair of aged and fragile monument fabric. Although it is always desirable that conservation costs be minimised, the repair of broken monuments using inappropriate materials and techniques may exacerbate physical problems, result in increased deterioration, and increase the long-term costs of conservation. Repairs by unskilled workers, while it is motivated by good intentions, often causes additional and ongoing damage.

Contractors should be asked to provide a list of completed projects, and should also provide examples of patching and repair techniques as necessary before the completion of on-site works. A detailed repair quotation (including a works specification) should be obtained.

17.4   All existing surrounds should be retained and conserved. These include ironwork grave railings, concrete and stone kerbing.

17.5   Allow reconstruction of surrounds where there is sufficient evidence to guide reconstruction.

17.6   Repairs should be in accordance with *Tabulated Guide to the Conservation of Monuments, Conservation of Gravestones* and *Notes on the Conservation of Wooden Cemetery Features* in the National Trust of Australia (NSW) *Guidelines for Cemetery Conservation 2009.*

17.7   In carrying out physical work on damaged cemetery monuments, the following principles should be applied:

-    Wherever possible original fabric should be retained and preserved, thereby maintaining the integrity and authenticity of the original monument;
-    Monuments should be retained in-situ and conserved.
-    Displaced fabric should be reinstated to its original location, where this is known, thereby restoring both original fabric and form;
-    Careful regard should be paid to the landscape and setting of the site, and the physical and visual relationships of individual elements within the cemetery;
-    The information content of monuments should be retained;
-    Reconstruction, using new fabric, should be limited to works which are essential, in order to allow preservation and restoration of existing fabric.
-    Wherever practicable, existing damaged fabric should be retained and incorporated in repair work.
-    The temptation to replace fabric with "new" works should be resisted, as it is inevitable that an old cemetery will show evidence of its age in the form of some wear and tear. Even if it is damaged, the original fabric has greater integrity and authenticity than any replacement fabric, and could always be replaced at a later date - the reverse process is impossible once the original material has been discarded.

17.8   The National Trust of Australia (NSW) Cemeteries Conservation Committee should be consulted for specialist technical advice regarding best-practice ongoing maintenance, management and conservation.

Explanatory Note

Tilting and leaning monuments are only a problem if the stone is liable to fall under its own weight, if it is unstable, or if it may attract the attention of vandals.

To discourage future vandals it is considered desirable that broken monuments are dowelled to provide additional strength. It is important that the plinth and stone be re-set level, and that appropriate dowelling and fixing material is used. Non-ferrous dowels (preferably bronze) should be used, set in lead, mason's putty or other appropriate inert compound.

Cleaning of stones is not considered a priority unless it is required to facilitate the repair and reerection of broken monuments. Cleaning should not attempt to restore the stone to "new" condition, and should not remove the natural surface hardening of the stone. Cleaning should only seek to remove surface soiling and agents of deterioration. Where required, for example to enable accurate patching of broken stones or to make inscriptions more visible cleaning should generally be done with water and a bristle brush.

In some cases small fragments are missing, so repaired headstones would have gaps between rejoined pieces. In such cases patching with reconstituted stone may be undertaken. For example, for sandstone headstones, patching may be undertaken with epoxy resin and sand (or other approved mix). Patching should aim to match the colour and texture of the existing stone, and should be completed flush with the surface of the stone (the break line may need to be trimmed before the adhesive is completely set). Where reconstituted stone patches cross areas of incised lettering this may be reinstated where the prior wording is accurately known and its replacement will facilitate the reading of the original inscription. Lettering should not be reinstated where wording is conjectural.

The re-inscription of monuments, in order to conserve and present their genealogical and historic information, is not generally necessary. As a general rule inscriptions should not be re-cut, as inscription weathering is part of the natural history of the stone. In cases where the family of the deceased wishes the monument to be re-inscribed and repair of the inscription can be easily

achieved, re-inscription may be considered. The re-blacking or re-gilding of headstones to keep them easily legible is also a traditional and appropriate maintenance procedure.

If re-blacking or re-gilding will not suffice to restore legibility, then as an alternative to re-cutting a small bronze plaque which reproduces the original inscription may be erected in an unobtrusive place at the rear or base of the stone, or on plinth or kerbing.

Policy 18   Responsibility for Maintenance and Repair

18.1   Where there are known to be surviving descendants of the interred within the cemetery, the repair of monuments should be the responsibility of the descendants. This avoids problems with work undertaken by authorities or other parties being disputed by surviving descendants.

18.2   Where no surviving descendants can be established, the repair of monuments should be the responsibility of the present owner(s).

18.3   While '*St Joseph's Catholic Church*' demonstrates a continued association with the Catholic community in Australia and indeed the Macdonald Valley, the overall maintenance of the property remains with the current owner(s).

Policy 19   General conservation and care of significant fabric

19.1   No conservation works, maintenance works and/or repairs shall negatively impact on any significant fabric.

19.2   All conservation work, maintenance works and /or repairs should utilise materials and employ detailing with finishes, as similar as possible to that of the original fabric.

19.3   A structural assessment and survey for termite activity shall be undertaken of all buildings and structures to identify future conservation and repair requirements.

19.4   The repair of deteriorated fabric shall take precedence over the replacement of fabric to the greatest extent possible. If replacement of fabric is considered necessary, the new work shall be based on the existing or historical evidence rather than conjecture.

19.5   Conservation works will not reconstruct faulty building detailing or poor repairs.

19.6   Materials such as face brick, stone, terracotta and slate, which were not originally painted, shall remain unpainted.

19.7   Materials such as timber or metal work which were originally painted, and for which an effective paint system is an integral part of their preservation, shall remain painted.

19.8   Conservation of '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery*' should identify and take into consideration all aspects of cultural significance, without unwarranted emphasis on any one value at the expense of others.

This means that keeping and interpreting the history relating to one period of *'St Joseph's Catholic Church'* and *'St Joseph's Catholic Church* Cemetery' and removing all the evidence of other less significant periods, is not good heritage practice.

In this manner, evidence must be retained of all phases of occupation and use, through to destruction and abandonment and restoration and adaptive re-use.

Evidence of the following key periods (or 'layers') must therefore be be conserved:

i)   The initial construction phase and evidence of the 'temporary' measures owing to lack of funds (absence of the original spire, stone rubble to lancet windows on the western end of the nave);

ii)   The use and occupation by the Catholic Church;

iii)   The use and occupation, together with changes made by Cistercian Monks;

iv)   The destruction of the building by bushfires;

v)   The ruinous state for the entirety of the 20th century; and

vi)   The adaptive re-use and restoration in the early 21st century.

19.9   Changes to the external and internal form of *'St Joseph's Catholic Church'* and any changes that have the potential to impact on the ability to interpret and understand the key elements of the Gothic Revival architectural style, appearance, materiality and detailing, should be avoided, except where this involves the removal of intrusive fabric and elements.

19.10   Any fabric being replaced must be beyond further maintenance. The replacement of fabric may only occur where fabric is missing or it is so damaged or deteriorated that it is beyond further repair or maintenance.

19.11   Preference shall be given to the retention of significant elements and fabric to the fullest extent possible. Sections, portions, areas, or components that are beyond further repair or maintenance shall have new material of a compatible nature 'spliced' in so as to retain as much as possible of the original material. Preference shall be given to such method over total replacement of elements or fabric.

Policy 20   Reinstatement of missing fabric

20.1   Reinstatement of missing fabric shall only occur where there is sufficient documentary or physical evidence, where the reinstatement of the missing fabric would contribute to the significance or interpretation of the item or where it is essential to the continuity and conservation of the building.

20.2   The nature of the earlier state being reinstated must be known.

20.3   Reinstatement of missing fabric shall not be based on conjecture.

20.4   The reinstatement of missing fabric must be matching in appearance and method of fixing. The use of salvaged or recycled materials and fabric can be a valuable resource in matching appearance in preference to the use of new fabric, which may appear obtrusive. In such situations where salvaged or recycled fabric has

been introduced to the dwelling, a prescriptive record shall be kept, recording the material, element, location and date of installation/introduction. Such records shall be kept in an accessible location, together with this CMP and transferred to any new property owners or custodians in any transfer of property ownership or management.

20.5   Preference shall be given to, and where possible, the reinstatement of any surviving fabric or elements which have been removed from the existing dwelling and are salvageable.

20.6   Externally sourced salvaged materials must be judiciously sourced so as to not encourage secondary damage to other heritage resources. Such materials should not introduce architectural form or detailing foreign to the existing dwelling.

20.7   The use of artificial ageing techniques to assist the matching of new with original fabric is only advocated where there is an obtrusive mismatch of materials, which negatively impacts on the heritage significance of the item. Ideally, in accordance with the *Burra Charter* (Article 22.2), new and original fabric should be subtly discernible on close examination to assist interpretation of the history of change to the building.

Policy 21   Reconstruction

21.1   Reconstruction of structures, elements, ancillary structures and other site features shall only occur where there is sufficient documentary or physical evidence, where the reconstruction works would contribute to the significance or interpretation of the item or where it is essential to the continuity and conservation of the item.

21.2   The nature of the earlier state being reconstructed must be known.

21.3   Reconstruction of structures, elements, ancillary structures and other site features shall not be based on conjecture. If the detail of a lost or missing component is not known, do not attempt reconstruction.

21.4   Reconstruction is appropriate only where a place is incomplete through damage or alteration (Article 20.1 of the *Burra Charter*).

21.5   New work (including new fabric associated with reconstruction or repairs) should be delineated as such. All new work should be appropriately 'date stamped' (eg: FEB 2012) to enable a physical recording and documenting of the changes to the church building.

7.8.4   Landscapes

In the broader context, *'St Josephs Catholic Church'* and *'St Joseph's Catholic Church* Cemetery' is situated within an isolated and remote rural landscape and more immediately is situated within a rural bushland setting.

Future landscaping works should maintain this situation and landscaped character where possible.

Policy 22   Management of vegetation and landscapes

22.1   The recommended heritage curtilage shall be adopted as the delineated area required for retaining the heritage significance of the site. All natural features and built structures that contribute to the heritage significance of the site shall be contained within the heritage curtilage and protected.

22.2   Significant trees and shrubs shall be retained where possible.

22.3   Any new development including buildings, landscaping works, pathways, driveways and services installation, shall be sited in such manner that does not adversely impact on the significant trees and shrubs. Preference shall be given to works that involve the retention of significant landscape elements rather than require their modification, or removal to suit the new works.

22.4   Arboricultural treatment of trees and shrubs on the site shall be carried out only by qualified personnel. The work must conform to relevant Australian Standards and current best practice in arboriculture as recommended by the relevant industry representative groups.

22.5   Any significant earthworks to the natural landform, including excavation, mounding, retaining walls, shall have regard to views to and from the church and cemetery. Significant changes to the natural landform shall be located in areas that are not within significant view corridors or visual relationships with landmarks, or other significant site features.

22.6   The rural bushland character and setting of the site, with a 'managed landscape' comprising grassed areas and low-height understorey plantings surrounding the church and cemetery, is to be retained and conserved.

22.7   Commission a Landscape Plan for *'St Josephs Catholic Church'* and *'St Joseph's Catholic Church Cemetery'* to guide new planting or re-establishment of earlier known landscaped garden themes.

22.8   Avoid ad-hoc plantings that are incompatible with the ecclesiastical style and early 19th century period of *'St Josephs Catholic Church'* and *'St Joseph's Catholic Church* Cemetery', unless documentary evidence exists to support the planting and that such planting contributes to the cultural significance of the landscaped setting.

22.9   Grass surrounding monuments, headstones and gravesites within the *'St Joseph's Catholic Church Cemetery'* shall only be cut by manual tools. Do not use whipper snippers or similar mechanical tools near monuments.

Explanatory Note

The former *'St Josephs Catholic Church Cemetery'* is characterized by the continuum of grassed areas around the grave sites and continuing over the lower street-front portion of the site. Maintenance might be reduced by restricting regular mowing by encouraging the establishment of native grasses that have a slower growth rate.

The use of mowers, slashers and whipper snippers near monuments is not desirable as they can cause irreparable damage to the fabric of the monument (usually stone) by direct abrasion or flying debris. Alternative methods of controlling grasses around monuments include hand trimming,

poisoning where appropriate, hand pulling and scalding with hot water.

22.10   Monitor the presence of weed species and, where necessary, remove weed species using appropriate careful methods.

Explanatory Note

Spraying of herbicides might be appropriate where there are large areas of weeds, providing there are no areas of native flora which will be adversely affected by the herbicides. Spraying of herbicides close to perimeter areas of native trees should not be allowed as this is part of the layout and inherent character of the cemetery. Alternative methods of removing larger weeds include cut and poison.

7.8.5   Operational requirements, new development and new uses

Policy 23   Management of adaptation and change

23.1   All decisions for intervention and change should be assessed and considered in terms of the nature of the proposal, its purpose, the long term context and how this relates to the embodied cultural heritage significance of *'St Josephs Catholic Church'* and *'St Joseph's Catholic Church Cemetery'*.

23.2   Changes to *'St Josephs Catholic Church'* and cemetery need to be based on a thorough knowledge of all the evidence, associations and meanings, and to have a clear logic.

23.3   Protection and enhancement of significant elements and fabric of *'St Josephs Catholic Church'* and cemetery through appropriate adaptation and change for new or additional necessary functions should be a key objective to the conservation management of the place.

Policy 24   New development

24.1   The approach with new work is to ensure that it is recognisable as new, continuing part of the story of the place.

24.2   The silhouette and form of the existing church building is of high importance and subsequently, has little tolerance to new external alterations and additions that would vertically or horizontally distort the footprint, form or silhouette of the building.

24.3   If further alterations and additions are found to be unavoidable, the following guidelines apply:

- Additions should only be located in areas where additions are known to have existed previously.
- Any reconstruction of past known additions shall be considered only if conclusive documentary evidence exists that provides cogent evidence of the form, footprint, structure and material finishes.

24.4   Should there be a need to construct any new buildings, such structures shall be of an appropriate scale and position that:

- Are regressive and subservient in their scale to '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery*'.

- Is visually discreet, does not obscure important views to or from the church and does not involve the removal or significant reduction of the rural bushland setting.

24.5   New development should:

- Enhance the function and use of '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery*' without obscuring or damaging the integrity of the original design intent or significant extant fabric.

- Utilise a palette of materials and finishes that are compatible and complimentary to the church building.

- Recover or interpret lost views to and from the church and cemetery.

- Be designed to respond to the character of the existing significant design and extant fabric.

24.6   Replicating the style and details of an existing structure in new work can distort the history of the place by making it appear larger or grander than it was, or might destroy the design integrity. In this regard, new work should be an expression of its own style, having regard to, and being sympathetic to, the characteristics of '*St Joseph's Catholic Church*', the ecclesiastical form and detailing as well as the design and stylistic influence of the Gothic Revival period. New work should not create a facsimile of the original or earlier form and detailing.

24.7   Before committing to any development proposal for change to 'St Joseph's Catholic Church' and cemetery, the impact of the proposed changes on the embodied cultural heritage significance of the place as a whole rather than as individual elements, should be assessed and considered.

Policy 25   *Subdivision*

25.1   Subdivision of land should not alienate or fragment the various built and landscape elements that comprise and contribute to the cultural heritage significance of '*St Joseph's Catholic Church*' and cemetery.

25.2   Any subdivision of land should not be any less than the established heritage curtilage.

25.3   The established heritage curtilage required in order to protect the setting and context of '*St Joseph's Catholic Church*' and cemetery, is defined as a 'lot boundary heritage curtilage', that is, defined by the current allotment boundaries. In this manner, there is little tolerance for the subdivision of land beyond the present allotment configuration and boundaries.

25.4   Should subdivision be necessary, it should:

- Ensure all built and landscape elements that comprise and contribute to the cultural heritage significance of '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery*' are retained and managed on a single allotment.

- Involve the excision of portions or precincts that have been identified as having little cultural significance.

Policy 26   Adaptive re-use

The best way to ensure that a building is conserved is to occupy and use it in an appropriate manner. While '*St Joseph's Catholic Church*' was originally constructed as a place of public worship, the building was abandoned by the Catholic Church in the 1850s, when it was occupied by Cistercian Monks. Following its destruction in the 1880s and 1890s, the building remained in a ruinous state for the entirety of the 20th century until it's restoration and adaptive re-use for domestic purposes in the early 21st century.

While decisions have already been made regarding the initial adaptive re-use of the building for domestic use, it is possible to re-purpose the building to accommodate new or expanded uses while retaining its heritage significance and enabling interpretation of its past roles and phases of occupation and use.

26.1   Adaptive re-use of existing buildings is preferable to constructing new buildings.

26.2   Where decisions are made regarding repurposing the building, the suitability of any new uses for '*St Josephs Catholic Church*' will be defined by those that enhance the meaningful understanding and appreciation of the place and its historical role, ensuring conservation of the building, its fabric, significant internal spaces and other significant features of the place.

26.3   Inappropriate uses can confuse historical associations and have the potential to damage significant spaces and fabric.

26.4   New uses may be considered compatible if the following criteria are met:

- The cultural significance of '*St Josephs Catholic Church*' and cemetery, extant internal spaces, fabric and detailing are not compromised.
- The '*St Josephs Catholic Church*' building can be subjected to limited sensitive internal modifications and changes, on the provision that the heritage significance is not compromised or adversely obscured. It may be possible to construct carefully placed additions to the building in accordance with the guidelines provided by this CMP.
- Reinstatement of the original use and function of '*St Joseph's Catholic Church*' as a place of public worship is encouraged.
- The proposed new use provides for the interpretation of the original use whether amplifying, reinforcing or interpreting the original use and function as a place of public worship.
- Any new use does not diminish the cultural significance or setting of the building.
- Significant spaces and fabric are not destroyed or irreversibly altered.
- Significant visual and physical relationships are not obscured.
- The proposed use is consistent with the applicable zoning of the *Hawkesbury Local Environmental Plan 2012* and heritage conservation clauses (clause 5.10). Clause 5.10 allows opportunities for certain land uses and activities (which may otherwise be prohibited under normal circumstances) within the applicable zoning (i.e. a commercial use within a residential zone).

Specialist planning advice must be sought in this regard to complement the heritage justification required in seeking the indulgences of this clause.

- Adaptation of internal spaces and detailing should ensure that the original surviving fabric, architectural and spatial features are retained and interpreted as far as possible.

- The detailed requirements of the new use should not generate undue changes to surviving and significant fabric that cannot be reversed in the long-term, or which do not respect and work within the existing configuration of internal spaces and architectural framework.

- Subdivision of internal spaces (i.e. Strata title subdivision of a building for multiple units or tenancies) should be undertaken in a provisional manner using materials and techniques that can eventually be removed in the long-term and which do not adversely impact on surviving finishes or detailing, nor result in the fragmentation of significant internal spaces and relationships.

- The installation of new services and associated fittings and fixtures as part of any adaptive reuse, shall be carried out with minimum material affectation to existing fabric and spaces. Preference shall be given to re-using existing and redundant service conduits and the like.

- Compliance with the *Building Code of Australia* and the aims of the *Disability Discrimination Act* should be undertaken in a manner that does not damage the cultural significance of the buildings or their historical and visual relationships. New uses that require an unacceptable degree of intervention for upgrading to ensure compliance should be avoided.

- New works associated with adaptive re-use should be clearly identifiable as such and detailed in a contemporary manner in preference to replicating the original detailing of the building.

Policy 27   *Assessment of heritage impact*

27.1   Ensure that an assessment of the impact of any proposed development on the significant fabric of the building and its curtilage is undertaken, through the preparation of a Heritage Impact Statement, which identifies if the proposed works are in accordance with the conservation policies of the CMP.

27.2   The heritage impact assessment shall provide a statement of justification for aspects of the proposed works, which differ from the conservation policies.

Policy 28   *Minimising the impacts of change*

28.1   Any adverse physical or visual impacts on the embodied cultural heritage significance of *'St Josephs Catholic Church'* and *'St Joseph's Catholic Church Cemetery'* resulting from proposed changes/development, both as a whole or on particular components, should be minimised by:

- exercising caution and reviewing the necessity of the change/development and/or role of any decision with potentially adverse heritage impacts.

- consideration of implementing an alternative solution that provides an appropriately balanced outcome with least detrimental effects; and

- ensuring, where possible, that changes are reversible and/or have minimal adverse physical and visual impacts on the embodied cultural heritage

significance of *'St Josephs Catholic Church'* and cemetery.

28.2   Significant fabric should be retained in-situ unless moving it is the sole means of achieving its survival (Refer to the Grading of Significance table).

Policy 29   Removal of intrusive fabric

29.1   Preference should be given to the removal or sympathetic modification of fabric / element(s) / services / that have been identified as 'intrusive' in the grading of significance.

29.2   Where the fabric / element(s) / services is / are necessary to the function of the current use of *'St Josephs Catholic Church'*, action may be deferred until new development or change renders the fabric / element(s) / services redundant or suitable for conversion.

Policy 30   Photographic archival recording

30.1   A photographic archival recording of *'St Josephs Catholic Church'* and cemetery in its existing state shall be undertaken prior to the commencement of any substantial alterations and additions, adaptive re-use or expanded uses, or large-scale conservation works.

30.2   The photographic archival recording is to be undertaken in accordance with the guidelines *How to Prepare Archival Records of Heritage Items* produced by the Heritage Division of the Office of Environment and Heritage.

7.8.6   Moveable Heritage

'St Josephs Catholic Church' and '*St Joseph's Catholic Church Cemetery*' is the repository for a number of items of moveable heritage. These items can become valuable resources when interpreting the place, adding an additional depth of meaning to visitors and users.

It is necessary for the heritage significance of moveable heritage items to be assessed and significant items conserved and safeguarded against damage or potential loss (whether through disposal, displacement or deterioration).

Generally, the most appropriate management approach is to leave any moveable heritage item related to the site in-situ, or within the boundaries of the site, so that its provenance and significance to the site can continue to be meaningfully interpreted and appreciated.

Policy 31   Moveable items

31.1   Undertake research and documentation to establish provenance, function, history and associations of moveable heritage items for the possible future use and interpretation within the site.

31.2   Moveable heritage items (including equipment, machinery or redundant/surplus elements) should be suitably recorded photographically and their physical and visual relationship to *'St Josephs Catholic Church'* and cemetery recorded.

31.3   Assess the potential heritage value before altering, disposing, or relocating a moveable heritage item. If the heritage value of a moveable item is not known, a precautionary approach should be adopted and it should be considered as being significant until an assessment is undertaken. To determine the significance of a moveable heritage item, a suitably qualified specialist should be engaged to assess the significance of moveable heritage items and prepare a catalogue of the items.

31.4   Management of moveable heritage items shall be based on the guidelines of *Moveable Heritage Principles* (2000), jointly written by the NSW Heritage Office and the NSW Ministry of the Arts.

Policy 32   Movement of monuments

32.1   Do not allow movement of monuments from their original site.

32.2   Where a monument has been moved from its original site within the cemetery, it should only be reinstated if documentation of the correct location is available.

Explanatory Note

The significance of a monument is greatly reduced if it is removed from its context. Where the original location is known, it may be reinstated to its original relocation.

7.8.7   Services and signage

Policy 33   Services

33.1   Existing services shall be checked, conserved or upgraded as necessary to ensure proper conservation of *'St Josephs Catholic Church'*, and to facilitate appropriate adaptive re-use if necessary.

33.2   The introduction of new services should be designed to be as visually and physically unobtrusive as possible.

33.3   Original or early services installations that are considered redundant or are adversely impacting on the embodied cultural heritage significance of *'St Josephs Catholic Church'* should be recorded prior to their removal.

33.4   The provision of new or relocated services and their associated infrastructure should be minimised, discreetly located and be as visually unobtrusive as possible.

33.5   The provision of new or upgraded services to buildings should not damage significant building fabric or disrupt significant spaces:

•   Existing or old service paths should be used in preference to creating new paths and routing.
•   Services should be bunded (grouped together) where possible, to minimise intrusion on significant spaces or fabric.
•   Preference shall be given to reusing areas and fabric that have been previously modified for services.

- Any material affectation to significant building fabric should respect the integrity of the fabric and be limited to that required by the proposed works.
- No externally mounted air-conditioning, ventilation or ducting equipment, water heaters, electronic receivers (such as aerials or satellite dishes), CCTV surveillance, or other service components, conduits and cabling should be visible or negatively impact on the building exteriors.

Policy 34   Signs

34.1   The introduction of new signage should be designed to be as visually and physically unobtrusive as possible.

34.2   The attachment/fixation of new or relocated signage to original fabric should be minimised and discreetly located and be as visually unobtrusive as possible.

34.3   Existing historic signs that are extant on *'St Josephs Catholic Church'* and *'St Joseph's Catholic Church Cemetery'* should where possible, be retained in situ, or otherwise conserved for use as part of the interpretation of the place.

Policy 35   Security and access

35.1   Ensure a suitable level of security is afforded to the site and building. This can be achieved through:

- Appropriately designed territorial reinforcement (boundary fencing and gates) that do not detract from the rural landscaped setting and act as the 'first line of defence'.
- Erection of signage restricting public access to private property.
- Installation of discretely positioned Closed Circuit Television (CCTV).
- Installation of lockable devices to windows, doors and other entry points to the building.
- Controlling the authorisation of entry by limiting the number of keys cut to a lock or regularly changing combination codes on key-coded entry.

35.2   Retain public access to the *'St Joseph's Catholic Church Cemetery'* via a Right-of-Carriageway.

Explanatory Note

It is important that the general public, in particular, descendants of the interred, are permitted on-going access to the cemetery for maintenance of gravesites and gravegoods, reflection, research and general interest.

7.8.8   Archaeology

The potential historical archaeological resource of the *'St Josephs Catholic Church'* and cemetery site largely consists of sub-surface deposits, associated with early occupation of the site.

Historical archaeological relics on the *'St Josephs Catholic Church'* and cemetery site are protected under the provisions of the Heritage Act 1977. Any proposed excavation works or ground disturbance will therefore require approvals and/or permits under the Act.

Any archaeological excavation will also need to be undertaken in accordance with a s140 excavation permit issued by the Heritage Council of NSW or if works are minor in extent, a s57(2) exemption may be suitable. An application for approval to disturb relics and other archaeological resources must be accompanied by an Archaeological Research Design, which sets out the reasons for the impacts and an appropriate methodology to mitigate these impacts.

Policy 36   Conservation of archaeological resources

36.1   Any subsurface disturbance of land that may have archaeological potential should be carried out in accordance with the following:

- The *Burra Charter* (2013);
- Any archaeological provisions of the *Hawkesbury Local Environmental Plan 2012*;
- The archaeological provisions of the *Heritage Act 1977*.

36.2   All archaeological investigation, recording, artifact cataloguing and reporting is to be undertaken by a qualified archaeologist and in accordance with best-practice principles and consistent with relevant Heritage Council of NSW policies and guidelines.

36.3   Proposed excavation or ground disturbance within the *'St Josephs Catholic Church'* and *'St Joseph's Catholic Church Cemetery'* is to be kept to a minimum and located away from areas that have an identified potential to yield archaeological resources.

36.4   Any known archaeologically significant sites within the curtilage of *'St Josephs Catholic Church'* and *'St Joseph's Catholic Church Cemetery'*, should be conserved and managed in accordance with their identified cultural heritage significance.

36.5   All proposed building works or landscaping works which involve excavation or ground disturbance at the site, are to be preceded by a Heritage Impact Statement, which provides consideration and an assessment of the potential to impact on the site's historical archaeological resource.

36.6   Consider deploying a Ground Penetrating Radar (GPR) survey of *'St Joseph's Catholic Church Cemetery'* to confirm the presence of any unmarked grave sites, both within and outside of the present delineated boundaries.

36.7   Commission an Archaeological Research Design where impacts to the potential historical archaeological resource from proposed works are unavoidable. The Archaeological Research Design should identify appropriate excavation or ground disturbance methodologies to further minimise or mitigate impacts. The Archaeological Research Design may identify the need for archaeological investigation such as test excavation, detailed excavation and monitoring. The results of any investigation will need to be appropriately documented and reported to the Heritage Council of NSW.

36.8   Archaeological reports or surveys shall be retained on-site and made readily accessible.

36.9   Artifacts found during excavation, ground disturbance or archaeological excavation are to be appropriately bagged, labeled, catalogued and stored in archive boxes. Artifacts need to be stored in a secure and weather-tight location, consistent with best-practice principles.

36.10   Seek specialist advice from a qualified archaeologist regarding the long-term storage and display of artifacts found during excavation, ground disturbance or archaeological excavation. Such artifacts should be retained on-site as an interim measure until decisions are made regarding their long-term storage and display or disposal.

36.11   Incorporate the findings of any archaeological assessments and research designs and/or the results of archaeological investigations into site interpretation.

36.12   Where previously unidentified substantial intact archaeological relics of State or local significance are uncovered during any excavation works, work at the affected location and within the vicinity must cease immediately and the Heritage Council of NSW consulted. Work shall not recommence until the necessary approvals and/or permits have been issued by the Heritage Council of NSW.

7.8.9   Interpretation

Interpretation of historic places essentially reveals long-term connections and cohesions, which underpin our cultural identity.

To 'interpret' a historic place, in its geographic and physical setting, is to bring its history to life to increase the understanding and meaningful interpretation of the significance of a place.

Policy 37   Interpretation requirements

37.1   Measures to appropriately interpret the major aspects of the embodied cultural heritage significance of *'St Josephs Catholic Church'* and cemetery should be considered in conjunction with all future proposals for change and development.

37.2   Commission an Interpretation Plan, prepared by a suitably qualified heritage consultant.

7.8.10   Relationship with Commonwealth, State and Local Authorities

Policy 38   Coordination of statutory compliance

38.1   A range of individuals, organisations and consent authorities have an ongoing interest in the future heritage management of *'St Josephs Catholic Church'* and cemetery. Ongoing consultation with these is integral to effective heritage management of the site.

38.2   The following organisations and consent authorities must be consulted and involved in heritage management decisions:

•   Hawkesbury City Council.

- National Trust of Australia (NSW) Cemeteries Conservation Committee (for cemeteries management and conservation).

7.8.11 Approvals process

Policy 39   Approval to undertake works

39.1   Seek development approvals of the Consent Authority as required by the *Environmental Planning and Assessment Act 1979.*

a)   Development Application

All works (excepting exempt routine maintenance and any other works specifically exempted by Hawkesbury Council pursuant to clause 5.10 of *Hawkesbury Local Environmental Plan 2012*) will require the approval of the Consent Authority by way of a Development Application (DA).

b)   Heritage Impact Statement

A Heritage Impact Statement will be required to accompany any Development Application.

The Heritage Impact Statement provides an assessment of the impact of any proposed development on the significant fabric of the building and its curtilage, which identifies if the proposed works are in accordance with the conservation policies of the CMP.

c)   Routine maintenance and minor works

Some routine maintenance may require the approval of the Consent Authority where there is alteration proposed to significant fabric.

Most routine maintenance can however be undertaken without development consent. Clause 5.10(3) of the *Hawkesbury Local Environmental Plan 2012* provides the Consent Authority with the ability to issue a 'heritage exemption' for certain works that have a minor or otherwise inconsequential impact on the heritage significance of the site.

Consultation with the Consent Authority is recommended before undertaking any routine maintenance or minor works.

d)   Emergency repairs

Consultation with the Consent Authority is recommended before undertaking any emergency repairs.

39.2   Routine maintenance works shall be undertaken in accordance with the aims and intention of this CMP and its detailed conservation policies.

8.0   IMPLEMENTATION

8.1   Introduction

This CMP has been prepared to provide a conservation policy framework that guides the conservation, adaptive re-use, interpretation and ongoing management of *'St Josephs Catholic Church'* and *'St Joseph's Catholic Church Cemetery'* to ensure the heritage values and cultural significance of the site are maintained and where possible, enhanced.

The following guidelines are intended as a set of recommendations for the implementation of the CMP.

8.2   Management issues

Ensuring that those responsible for the ownership, conservation and management of *'St Josephs Catholic Church'* and *'St Joseph's Catholic Church Cemetery'* are familiar with the conservation policies is paramount to the implementation of this CMP.

In this regard, the following guidelines should be implemented:

• Hawkesbury City Council and the property Owner(s) to review and endorse this CMP in accordance with the conservation policies.
• Ensure suitably qualified and experienced contractors/tradesmen are engaged for any maintenance or conservation works.
• Liaise between contractors/tradesmen and heritage specialists to ensure that the conservation policies are achieved.
• Ensure this CMP is made widely accessible and 'on hand' for reference.
• This CMP should accompany any development proposal submitted to the Consent Authority.

8.3   Establishment of a Maintenance Plan

The CMP envisages that the embodied heritage values and cultural significance of *'St Joseph's Catholic Church'* and *'St Joseph's Catholic Church Cemetery'* can be retained largely through undertaking on-going maintenance and repairs to best-practice conservation standards.

On-going maintenance refers to the continual monitoring and maintenance works to fabric that should be implemented by the owner as part of the process of the on-going conservation and management of the place.

An on-going maintenance plan involves a range of activities and works, which can be categorised by three groups:

i)   *Maintenance works – 'catch up' and cyclic*

'Catch-up' maintenance works are generally undertaken on a 'once off' basis to bring the building up to the appropriate standard of maintenance and repair and to ensure further fabric damage or deterioration is not caused or accelerated.

Cyclic or routine maintenance inspections and works are generally undertaken on a timed routine basis and include such works as repainting, application and re-application of a corrosion protection system, vegetation management and weed suppression, or clearing of drainage.

A recommended Inspection Schedule is provided in Section 8.4 and Appendix F.

ii)   *Minor works*

Minor works, although they may be of a minor nature, generally amount to a more substantial project and are beyond the scope of cyclic or routine maintenance, such as the reconstruction of a window, or the construction of a boundary fence.

A recommended schedule of minor works including recommended timeframes is provided in Section 8.4.

iii)   *Major works*

Major works generally involves a programme of more substantial works, such as the replacement of roof cladding, reconstruction of previous known elements, structural rehabilitation works or reversal of earlier unsympathetic additions or changes.

A recommended schedule of major works including recommended timeframes is provided in Section 8.4.

The following guidelines should be implemented in any maintenance, minor or major works programmes:

- General conservation works should be undertaken immediately by the owner to prevent further deterioration of significant fabric of the building.
- Ensure that routine and cyclic maintenance is undertaken in a timely manner to ensure that further damage or deterioration is retarded so that the need for minor works is reduced.
- Ensure that minor works are undertaken in a timely manner to ensure that further damage or deterioration is retarded so that the need to undertake major works is reduced.
- All cyclic maintenance, minor or major works programmes should be implemented and undertaken in accordance with the specific requirements of the conservation policies of this CMP and the recommended schedule of works in the ensuing section.
- A record of the maintenance works undertaken and any deterioration of fabric, or repairs made, should be kept alongside the maintenance schedule.
- The maintenance works should follow the recommendations of the Maintenance Plan (see Section 8.4 below) and Inspection Schedule (see **Appendix F**) and should commence immediately.

8.4   Recommended works schedule

As identified earlier in this report, '*St Josephs Catholic Church*' was extensively restored between 2010-2012 as part of the c2010 development consent issued by Hawkesbury City Council for the restoration and adaptive reuse as a dwelling house.

While the church has been extensively restored, the works undertaken did not include the wholesale repointing of stone blocks and replacement of the large number of individual stone blocks which have advanced signs of disaggregation and contour exfoliation or failure through lateral and vertical cracking.

A more than minor number of stone blocks have since failed through lateral or vertical cracking or are at high risk of imminent failure through compression or mechanical damage and already there is

recent evidence of stone blocks from the upper courses delaminating and falling, with the stone fragmenting upon impact with the ground. These issues are ratified by the Structural Engineering Assessment (see **Appendix C**).

As such, a schedule of restoration, remedial and conservation works is required in order to retard further deterioration to significant fabric and to stabilise existing structural defects to ensure that the embodied heritage values and cultural significance is retained.

If no action is taken, the building faces the high risk of additional stone blocks dislodging and falling, causing not only a risk to life and limb, but also the loss of original fabric and irreversible material damage to significant fabric.

Suitably qualified and experienced consultants and tradesmen should be employed to undertake works on significant building fabric. Remedial works should be appropriately supervised and expert technical advice should be sought prior to undertaking cleaning or future repair works on significant building features or fabric.

The following is a recommended schedule of conservation and remedial works, which should be implemented as part of the process of on-going maintenance of '*St Joseph's Catholic Church*' and '*St Joseph's Catholic Church Cemetery*'.

Building Elfment	Recommended Action	Priority	When
Stonework – joints	Pack and repoint open joints across the entire building, on both the internal and external faces. Use an appropriate, flexible lime-based mortar.	High	0-24 months
Stonework – capping	Cap walls where the internal cavity is exposed (such as around the upper floor vestibule balcony). Capping may be in the form of new stone or other appropriate coverings such as lead weathering.	High	0-24 months
Stonework – individual blocks	Carry out stone repairs, including: a) Replacement of severely deteriorated capstones. b) Repair of eroded or fretting stones by replacement, indenting, application of veneers or plastic repair as appropriate. c) Indenting voids where cracked stones have spalled. d) Crack stitching with bed joint reinforcement (as appropriate). e) Re-bedding of displaced stones. f) Pinning or other strengthening of cracked lintel stones over door and window openings (if this has no already occurred). g) Removal of vegetation from mortar joints. h) Reconstruction of settled and cracked stone steps. i) Bedding of loose stone around the vestibule balcony at risk of falling under seismic events.	High	0-24 months
Stonework – generally	Periodic inspection of the condition of stonework, mortar joints and the like to identify ongoing deterioration and schedule appropriate repairs.	Moderate	Every 2 years, increasing to every year depending on condition
	1. Monitor movement in the walls. It may be worthwhile to install some survey markers on the walls and conduct a verticality survey (with periodic follow-up surveys) to enable accurate monitoring of the performance of the walls. Other methods of monitoring include measurement of crack widths and similar. If it is found that the walls are continuing to move, some	Moderate	Annual for 2 years and then every 5 years

	rectification works may be warranted. These works may include the installation of remedial wall ties to tie the skins of stone together, installation of bed joint reinforcement to assist walls to span between buttresses and other bracing structures, and underpinning to address settlement.		
Galvanised roofing, raingwater goods and associated elements	Monitor the condition of galvanised roofing, rainwater goods and associated elements. Carry out periodic removal of leaf litter and other debris. Inspect fixings for corrosion.	Moderate	Ongoing debris removal Condition inspection every 5 years

8.5   Statutory approvals and exemptions

Prior to commencing any conservation or remedial works, it is necessary to obtain all necessary statutory approvals and / or heritage exemptions.

The identified conservation and remedial works required, as per the recommended schedule in Section 8.4, are considered beyond 'cyclical maintenance' and constitute significant conservation works.

Despite the cumulative scale of the identified remedial works, ultimately, the works can be categorised as falling under the umbrella of *'maintenance of the heritage item'*[59] and a heritage exemption could be sought pursuant to clause 5.10(3).

The provisions of clause 5.10(3) of the *Hawkesbury LEP 2012* require that the Proponent formally notifies the Consent Authority in writing of the proposed works and that inturn, the Consent Authority formally notifies the Proponent that the heritage exemption is endorsed for the proposed maintenance works.

--- End of Report ---

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[59]   Hawkesbury Local Environmental Plan 2012. Clause 5.10(3).

Appendix A

Common Terms Used

The following is a list of terms and abbreviations adopted for use in the *NSW Heritage Manual* (prepared by the Heritage Council of NSW), and other terms used by those involved in investigating, assessing and managing heritage, including terms used within this Conservation Management Plan:

Aboriginal significance: *An item is of Aboriginal heritage significance if it demonstrates Aboriginal history and culture. The National Parks and Wildlife Service has the primary responsibility for items of Aboriginal significance in New South Wales.*

Adaptation: *Modification of a heritage item to suit a proposed, compatible use.*

Aesthetic significance: *An item having this value is significant because it has visual or sensory appeal, landmark qualities and/or creative or technical excellence.*

Archaeological assessment: *A study undertaken to establish the archaeological significance (research potential) of a particular site and to propose appropriate management actions.*

Archaeological feature: *Any physical evidence of past human activity. Archaeological features include buildings, works, relics, structures, foundations, deposits, cultural landscapes and shipwrecks. During an archaeological excavation the term 'feature' may be used in a specific sense to refer to any item that is not a structure, a layer or an artefact (for example, a post hole).*

Archaeological significance: *A category of significance referring to scientific value or 'research potential' that is, the ability to yield information through investigation.*

Archaeological sites: *A place that contains evidence of past human activity. Below-ground archaeological sites include building foundations, occupation deposits, features and artefacts. Above-ground archaeological sites include buildings, works, industrial structures and relics that are intact or ruined.*

Archaeology: *The study of material evidence to discover human past. See also historical archaeology.*

Artefacts: *Objects produced by human activity. In historical archaeology the term usually refers to small objects contained within occupation deposits. The term may encompass food or plant remains (for example, pollen) and ecological features.*

Australia ICOMOS: *The national committee of the International Council on Monuments and Sites.*

Burra Charter: *(and its guidelines). Charter adopted by Australia ICOMOS which establishes the nationally accepted principles for the conservation of places of cultural significance.*

Comparative significance: *In the NSW Heritage Assessment Procedure there are two values used to compare significance: representativeness and rarity.*

Compatible use: *A use for a heritage item, which involves no change to its culturally significant fabric, changes which are substantially reversible or changes, which make a minimal impact.*

Cultural landscapes: *Those areas of the landscape, which have been significantly modified by human activity. They include rural lands such as farms, villages and mining sites, as well as country towns.*

Cultural significance: *A term frequently used to encompass all aspects of significance, particularly in guidelines documents such as the Burra Charter. Also one of the categories of significance listed in the Heritage Act 1977.*

Curtilage: *The geographical area that provides the physical context for an item, and which contributes to its heritage significance. Land title boundaries and heritage curtilages do not necessarily coincide.*

Demolition: *The damaging, defacing, destroying or dismantling of a heritage item or a component of a heritage conservation area, in whole or in part.*

Conjectural reconstruction: *Alteration of a heritage item to simulate a possible earlier state, which is not based on documentary or physical evidence. This treatment is outside the scope of the Burra Charter's conservation principles.*

Conservation: *All the processes of looking after an item so as to retain its cultural significance. It includes maintenance and may, according to circumstances, include preservation, restoration, reconstruction and adaptation and will be commonly a combination of more than one of these.*

Conservation Management Plan: *(CMP) A document explaining the significance of a heritage item, including a heritage conservation area, and proposing policies to retain that significance. It can include guidelines for additional development or maintenance of the place.*

Conservation policy: *A proposal to conserve a heritage item arising out of the opportunities and constraints presented by the statement of heritage significance and other considerations.*

Contact sites: *Sites which are associated with the interaction between Aboriginal and non-Aboriginal people.*

Excavation permit: *A permit issued by the Heritage Council of New South Wales under section 60 or section 140 of the Heritage Act 1977 to disturb or excavate a relic.*

Façade: *The elevation of a building facing the street.*

Heritage Act 1977: *The statutory framework for the identification and conservation of heritage in New South Wales. The Act also describes the composition and powers of the Heritage Council.*

Heritage advisor: *A heritage consultant engaged by a local council, usually on a part-time basis, to give advice on heritage matters to both the council and the local community.*

Heritage assessment criteria: *Principles by which values for heritage significance are described and tested. See historical, aesthetic, social, technical/research, representativeness, rarity.*

Heritage conservation area: *An area which has a distinctive character of heritage significance, which it is desirable to conserve.*

Heritage Council: *The New South Wales Government's heritage advisory body established under the Heritage Act 1977. It provides advice to the Minister for Urban Affairs and Planning and others on heritage issues. It is also the determining authority for section 60 applications.*

Heritage fabric: *All the physical material of an item, including surroundings and contents, which contribute to its heritage significance.*

Heritage inventory: *A list of heritage items, usually in a local environmental plan or regional environmental plan.*

Heritage item: *A landscape, place, building, structure, relic or other work of heritage significance.*

Heritage Division: *The State Government agency of the Office of Environment and Heritage, responsible for providing policy advice to the Minister for Heritage, administrative services to the Heritage Council and specialist advice to the community on heritage matters.*

Heritage precinct: *An area or part of an area which is of heritage significance. See also heritage conservation area.*

Heritage significance: *Of aesthetic, historic, scientific, cultural, social, archaeological, natural or aesthetic value for past, present or future generations.*

Heritage study: *A conservation study of an area, usually commissioned by the local council. The study usually includes a historical context report, an inventory of heritage items within the area and recommendations for conserving their significance.*

Heritage value: *Often used interchangeably with the term 'heritage significance'. There are four nature of significance values and two comparative significance values. See heritage significance, nature of significance, comparative significance.*

Hierarchy of significance: *Used when describing a complex heritage site where it is necessary to zone or categorise parts of the area assigning each a particular significance. A commonly used four level hierarchy is: considerable, some, little or no, intrusive (that is, reduces the significance of the item).*

Industrial archaeology: *The study of relics, structures and places involved with organised labour extracting, processing or producing services or commodities; for example, roads, bridges, railways, ports, wharves, shipping, agricultural sites and structures, factories, mines and processing plants.*

Integrity: *A heritage item is said to have integrity if its assessment and statement of significance is supported by sound research and analysis, and its fabric and curtilage are still largely intact.*

International Council on Monuments and Sites (ICOMOS): *An international organisation linked to UNESCO that brings together people concerned with the conservation and study of places of cultural significance.*

There are also national committees in sixty countries including Australia.

Level of significance: *There are three management levels for heritage items in New South Wales — local, regional and state. The level is determined by the context in which the item is significant. For example, items of state heritage significance will either be fine examples or rare state-wide or will be esteemed by a state-wide community.*

Local significance: *Items of heritage significance which are fine examples, or rare, at the local community level.*

Moveable heritage: *Heritage items not fixed to a site or place (for example, furniture, locomotives and archives).*

occupation deposits: *(In archaeology.) Accumulations of cultural material that result from human activity. They are usually associated with domestic sites, for example, under-floor or yard deposits.*

post-contact: *Used to refer to the study of archaeological sites and other heritage items dating after European occupation in 1788 which helps to explain the story of the relationship between Aborigines and the new settlers.*

Preservation: *Maintaining the fabric of an item in its existing state and retarding deterioration.*

Rarity: *An item having this value is significant because it represents a rare, endangered or unusual aspect of our history or cultural heritage.*

Reconstruction: *Returning a place as nearly as possible to a known earlier state by the introduction of new or old materials into the fabric (not to be confused with conjectural reconstruction).*

Relic: *The Heritage Act 1977 defines relic as: '… any deposit, object or material evidence relating to non-Aboriginal settlement which is more than fifty years old.' The National Parks and Wildlife Act 1974 defines a relic as: '… any deposit, object or material evidence (not being a handicraft made for sale) relating to indigenous and non-European habitation of the area that comprises New South Wales, being habitation both prior to and concurrent with the occupation of that area by persons of European extraction, and includes Aboriginal remains.'*

Representativeness: *Items having this value are significant because they are fine representative examples of an important class of significant items or environments.*

Restoration: *Returning the existing fabric of a place to a known earlier state by removing accretions or by reassembling existing components without introducing new material.*

social significance: *Items having this value are significant through their social, spiritual or cultural association with a recognisable community.*

State heritage inventory: *A list of heritage items of state significance developed and managed by the Heritage Division. The inventory is part of the NSW Heritage Database.*

state significance: *Items of heritage significance which are fine examples, or rare, at a state community level.*

statement of heritage significance: *A statement, usually in prose form which summarises why a heritage item or area is of importance to present and future generations.*

technical/research significance: *Items having this value are significant because of their contribution or potential contribution to an understanding of our cultural history or environment.*

Appendix B

2003 Conservation Management Plan

St. Josephs Church

(Ruins)

Central Macdonald, NSW

Conservation Management Plan

MARCH 2003

Consultants:

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Table of Contents

1. Executive Summary

St. Joseph's Catholic church ruins, the subject of this study, is an unusual example of an early colonial church building. The ambitions embedded in the construction of such a substantial and well designed and built edifice reflect the aspirations of a developing but largely isolated rural community in the young colony of New South Wales. Its subsequent use as a small monastic centre by two Cistercian brothers, from which pastoral and health care was dispensed to the whole community, adds to its significance as an example of how isolated rural communities coped during this early period. The eventual abandonment of the building after a disastrous fire in 1898 also mirrors the demise of a once flourishing rural community, devastated by floods and eventual isolation from the main transport corridors north from Sydney. The ruins provide evidence which address a number of Australian and NSW historical themes, in accordance with the definitions determined by the Australian Heritage Commission and the NSW Heritage Council.

The ruins have suffered considerable damage since the abandonment of the church and immediate conservation is required. This document sets out the argument for conservation of this important item of cultural heritage in view of its significance to the local community of the Macdonald Valley and the State of NSW.

Figure 1. St. Jospeph's church (ruins), Macdonald Valley, NSW
(Photographs: John McInnes, February 2003)
Above: view from the southeast.
Below: view from the west.

2. Introduction

2.1 Outline of tasks required to be undertaken

The following tasks must be achieved with some urgency in order of priority in order
to retard further deterioration of the ruins: (See Policies, p. 46 and Appendix 4:
Engineer's Report, for more detail.)

- Removal of shrubs and small trees internal to ruin (completed prior to CMP)
- Removal of shrubs and small trees external to ruin
- Ground surface outside the west façade to be graded
- Installation of agricultural drainage across the higher northern slope
- Structural stabilisation of the east wall and buttresses
- Reinstatement and re-pointing in lime mortar of stones sufficient to ensure
  stability of west and south walls
- Tying of upper courses of stonework and capping in such a way as to ensure
  longitudinal stability of these walls
- Clearing of existing weep holes in lower sandstone courses to facilitate
  drainage on the lower east façade

2.2 Definition of the study item

The item under investigation comprises the ruins of St. Joseph's church, Central
Macdonald, Shire of Colo, Parish of Wonga, County of the Hunter, NSW Old system
title (DP 605179) currently owned by the Catholic Church of Australia and defined by
the footprint indicated on the site plan, drawing no. SJ2003-1 (see Appendix 5) and
the survey document (see Appendix 1).

The conservation management plan includes the associated cemetery, part of which is
on adjacent private land (refer Appendix 1: Survey document.)

2.3 Methodology

The study has progressed in the following manner:

- Initial investigation of the building fabric and site
- Engineer's report
- Photographic survey of the ruins and site
- Investigation of previous conservation or historical studies
- Investigation of existing historical documentation
- Measured survey of the existing state of the ruins

SOURCES

- Mitchell Library
- State Library of NSW
- Windsor Regional Library
- Archives Office of NSW
- Royal Australian Historical Society
- Veech Library, Strathfield
- National Trust of Australia
- ScreenSound Australia, National Screen and Sound Archive.
- Sydney Catholic Archdiocese Archives

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2.4 Limitations

Primary sources of historical evidence about the history of the building and its cultural significance are scarce. Many official church records are missing and some original references and survey drawings cited in earlier histories have not been located. As a result the historical record has largely been re-constructed on the basis of secondary sources such as newspaper articles, oral history, histories of the Macdonald Valley and the early Catholic Church in NSW. Where possible these have been cross-referenced with contemporary accounts.

The associated cemetery was the subject of a study in 1990 as part of the Hawkesbury Cemeteries Study (refer Appendix 3). A portion of the area defining the cemetery shown on the title drawing (refer Appendix 1) is on private land. However Hutton-Neve refers to oral history suggesting that there were originally two cemeteries on the site.[1] This bears further investigation.

The study is limited to European occupation of the land and therefore does not include reference to Aboriginal communities who may have lived on the land prior to European occupation.

2.5 Identification of authors

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[1] Hutton-Neve, M., *The Forgotten Valley. History of the Macdonald Valley and St. Albans, N.S.W.,* Sydney: Library of Australian History, 1982.

2.6 Acknowledgements

- Jill Hayes – Project Manager - Resident of the Macdonald Valley.
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- Robert Staas – former Heritage Consultant to Hawkesbury City Council
- Jyoti Sommerville – former Heritage Consultant to Hawkesbury City Council
- Robert Irving – Conservation architect and historian – Conservation report on the St. Joseph's Church (ruins), 1977. (Refer Appendix 2).
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- Phillip Pleffer – Senior Town Planner Hawkesbury City Council

2. Documentary Evidence

2.1 Thematic History

The historical evidence has been constructed to address the following historical Australian and New South Wales themes:

Australian Theme no. 2   ***Peopling Australia***
NSW Theme   *Convict*

Australian Theme no. 3   ***Developing local, regional and national economies***
NSW Themes   *Agriculture*
                            Health

Australian Theme no. 8   ***Developing Australia's Cultural Life***
NSW Theme   *Religion*

The history of the St. Josephs Church, Central Macdonald, NSW, parallels the rise and decline of the agricultural communities along the Macdonald Valley in the 19th century. The foundation stone of the church was blessed by Bishop John Bede Polding, the first Catholic Bishop in Australia, on December 22nd 1839[2] but by 1905 the church was reported to be in a ruinous state, having already suffered from a fire in 1898 and then from the subsequent removal of building stone for use in other buildings in the area.[3] The donation of the land and £300 for the church building also marks the passage of the donor, John Watson, as he came to be known,[4] from the status of convict, transported to the Colony for an unrecorded offence, into a respectable, and no doubt respected, member of colonial agricultural society. Finally

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[2] Diary notes by Father Kenny recording the full text of the sermon given by Bishop Polding on the occasion of the blessing of the foundation stone of the church – Mitchell Library, NSW
[3] Cooyal, "On the River. A review of "Chris's" "Bit of River History," *Hawkesbury Herald*. Friday, December 1, 1905, col. 106., Mitchell Library, NSW
[4] He is listed as 'John Watson or Whalan' in the Indent of the convict ship *Providence*, Mitchell Library, NSW.

the fire, which gutted the church building in 1898, marked the concluding stages of use of the building. This event took place less than a decade after the devastating flood of 1889, which had wiped out most of the agricultural holdings along the banks of the Macdonald River. The damage caused by this catastrophe resulted in the decimation of the Macdonald Valley agricultural communities from which the population never recovered. The habitation of the Valley fell into decline and along with it the need for a church in the area.

EARLY SETTLEMENT

The early history of the Macdonald Valley is contemporaneous with the earliest agriculturally motivated expansion from Sydney town. Although the township was mentioned, settlers in the Macdonald Valley were omitted from the first Census of the Colony, conducted in November 1828. Difficulty of access and illiteracy are two possible contributing factors to explain this omission.[5] The first record of settlement in the Macdonald Valley is the 1833-4 survey by Felton Mathew from his map 'showing the situation of small farms on the Macdonald River and Webbs Creek.' This listed eighty-six land holdings from the Macdonald River junction with the Hawkesbury River, north to the 'Boree Swamp' or Wallambine Common.[6]

In 1841 a census returned the following population figures for the Police District of Wollombi, which covered the Macdonald Valley. Of the 189 census forms issued by the Magistrate, David Dunlop, only 95 were collected and entered on the master sheets.[7]

Males of all ages	(311)	Estimated at 620
Females of all ages	(195)	Estimated at 400
Church of England	(328)	Estimated at 650
Wesleyan Methodist	(17)	Estimated at 35
Church of Scotland	(31)	Estimated at 60
Roman Catholic	(127)	Estimated at 250-300
Dwellings	(101)	Estimated at 200

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[5] Hutton-Neve, M., *The Forgotten Valley. History of the Macdonald Valley and St. Albans, N.S.W.*, Sydney: Library of Australian History, 1982, p. 17.
[6] NSW Archives. Cited in Hutton-Neve, M., op. cit., p. 18
[7] Ibid.

By 1841, therefore, an estimated 1020 people were living in the Macdonald Valley and probably between 250 and 300 of them were Catholics. With this population of Catholics in the area it is reasonable that by the late 1830's both the local population and the senior Catholic clergy, by now establishing a foothold in the Colony[8], would have recognised the need for a church in the region to support the religious life of the populace and also education of the children.[9] James Bradley established a school at Parramatta in 1804.[10] This was the closest school to families resident in the Macdonald Valley that might have been acceptable to Catholic parents, but with no road connection at the time the Parramatta school would have been physically inaccessible by land from the Macdonald Valley. Also a private school, which incurred fees, would have been financially inaccessible to most. It is believed that a small Roman Catholic school had been established in the Upper Macdonald area about 1837 but no written record of a school before 1841 could be found.[11]

The initial religious activity in the Macdonald Valley was apparently Methodism. The Anglicans had been given a grant of land in the survey plan of the Village of Macdonald (now St. Albans) in 1837, but no assistance was forthcoming for Catholic residents of the area.[12] The religious needs of the Roman Catholics in the Colony of NSW had not been officially accommodated until the arrival of Father John Therry in 1820. After the Act of Union in 1803 between England and Ireland, Catholics in the Colony were unofficially recognised and it is now known that Mass had been said on several occasions before Therry's arrival. Official progress towards increased religious tolerance came with the Church Act. In England, the Catholic Emancipation Act, which made Catholics eligible for appointment all public offices and election to Parliament, was passed in 1829. This was followed soon after by the Established Church Act, which became law on 29th July 1836, placing all religions in England and her colonies on an equal footing regardless of the numbers in their congregations.

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[8] After the Act of Union in 1803 between England and Ireland, Catholics in the Colony were unofficially recognised in the Colony but Roman Catholicism was not officially recognised as a religion in the Colony of New South Wales until the arrival of Father John Terry in 1820.
[9] Many Catholic parents declined to send their children to the Government sponsored 'charity schools' where children were instructed in the Anglican faith. As a result many Catholic children were deprived of eduction.
[10] Hutton-Neve, M. op. cit., p. 80.
[11] The school recorded in 1841 was that of Mr. & Mrs. Laurence Kennedy. Ibid. p. 81.
[12] Ibid.

Under Governor Bourke's administration (1831-1837) relations with the Catholic hierarchy in the Colony improved.

With the Established Church Act the privileged position of the Established Church of England ceased as the Act proclaimed that all future churches would receive Government subsidies. The Act proclaimed that all future churches would receive a Government subsidy to augment private donations. The Government scale of remunerations to erect residences and chapels for the clergy was as follows: £100 per annum for a parish of 100 people, £150 for 200 people, £200 for 500 people. For the Roman Catholic Church the Government agreed to pay a salary of £150 per annum to a priest whose congregation numbered above 200, increasing to £200 for a congregation above 500 people.[13] With this kind of incentive it was possible to establish churches to serve rural communities such as those along the Macdonald Valley.[14] In 1839 Mr. Roger Sheehan had donated a site for a small chapel in the Upper Macdonald. Our Lady of Loretto (now in ruins) was completed in 1842. The Macdonald River is long, following a winding path through the valley, with a narrow patch of arable land on either side before steeply rising rocky cliffs. The distribution of settlement along the river banks meant that Our Lady of Loretto would have been too far away by boat for the residents of the Lower and Central Macdonald or the Webb's Creek area. Webb's Creek was accessible from Central Macdonald, on foot or horseback, by a track over the mountain range. A church was needed to cater for the then growing number of Catholics resident in the Central Macdonald and Webb's Creek areas.

THE 'CATHEDRAL OF THE HAWKESBURY'

In 1839, John Watson[15] donated five acres of his farm for a church to be built on 'Mount St. Joseph', his name for the steep hill rising behind his residence, St. Patrick's Inn. According to oral history Watson was an Irish Catholic with farming experience and like many other emancipists became a devout, hardworking and

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[13] McGovern, Monsignor J.J. (ed.), *John Bede Polding*, Collection of articles and letters reproduced from the Australian Catholic Record, p. 76.
[14] McGovern, Monsignor J.J., *John Bede Polding*, Collection of articles and letters reproduced from the Australian Catholic Record, n.d. p. 76
[15] According to Hutton-Neve (op. cit., p. 80) an investigation of the convict records suggests that John Watson's surname was originally Whalan. It was not uncommon for Irish immigrants to anglicise their names due to ill feeling against the Irish in the Colony.

committed member of his local community, confirming Governor Macquarie's belief that once a man had served his sentence he should be granted all the opportunities to live as a free man. Watson's hard work was obviously rewarded.[16] In 1848 he build a substantial two-storey sandstone building. Known as St. Patrick's Inn, it faced the river and a punt crossing for which Watson was also responsible. Eventually, as river traffic in the valley came to an end, and thus having outlived its function as a licensed premises, St. Patrick's Inn passed to John Henry Smith, remaining in the Smith family until the 1970's.[17]

John Watson's church, for he donated not only the land but a sum of £300 towards its construction, plus the timber and the stone, was intended to serve not only the Catholics in the Central Macdonald region, but also those from the Webb's Creek area who would walk or ride several miles over the dividing mountain range to the west to attend church.[18] It is difficult to estimate the size of the congregation but it is unlikely to have reached more than 200 regular attendees at the height of the region's population.[19] However, the foundation stone was blessed on December 22nd 1839 and the sermon, delivered by Bishop John Bede Polding, the first Catholic Bishop in Australia, attracted a large gathering from the area. Although official attitudes had changed under the leadership of Governor Bourke, feelings against the Irish, and by association all Catholics, were often highly charged.

> Real tolerance cannot be secured by Act of Parliament, and although the days of official intolerance has passed, the sectional bigotry now beginning to rise was to scourge the Catholic Body with pitiless flails. The Press of the day – with the exception of the *Australian* – made itself flogger-in-chief.[20]

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[16] Oral history evidence is confirmed by Polding's speech at the blessing of the foundation stone in 1839. Sermon of Bishop John Bede Polding at the occasion of the blessing of the foundation stone at St. Joseph's, Central Macdonald. Kenny, December 22nd 1839, *Progress of Catholicity in Australia*, (to 1840, p. 187.

[17] Oral history interviews. Newman Society records, 1969. Supplied by Vincent Murtagh, Hawkesbury Oral History Group; letter dated 8/6/1987.

[18] Oral history evidence (Newman Society records, 1969, op. cit. and Bishop Polding's speech at the blessing of the foundation stone in 1839. op. cit.

[19] Hutton-Neve, Op. Cit., p. 80 estimates that the number of Catholics served by the church would have been over 400 but an analysis of the census statistics of 1841 estimate a maximum of 300 Catholics in the entire Macdonald Valley, dropping to 158 according to the census of 1851. It is not clear whether the Webbs Creek settlement was included in these statistics but 'several large Catholic families' would not account for a significant additional number of members of the congregation.

[20] McGovern, Monsignor, J.J. (ed.) *John Bede Polding*, Collection of articles and letters reproduced from the Australian Catholic Record, unpublished, pp. 76-77.

The following extract from the full text of Polding's sermon, recorded by Fr. John Kenny[21], demonstrates that an event of this kind, being of interest to the entire local population, gave Polding the opportunity to attempt to build some bridges between local Catholics and Protestants.

> The Catholic Church is said to be hostile to the distribution of the Holy Scripture would to God I could deposit a copy in the cottage of everyone disposed to read it with proper dispositions! No, the Catholic Church neither now nor at any other period prohibited her children from reading the Sacred Volume. Only when those wicked men, whose object was plunder and sensual gratification under the pretext of the reformation of religion, translated the Word of God in the Sacred Scripture and fashioned it to their own purposes to gratify their misdeeds and rebellion, when they transformed the truth into a lie, the Church warned her children against these poisoned fountains of error, and hence the outcry against her, hence the calumnious charge repeated a thousand times. Keep this book with reverence; let its laws be thy guide, its counsels thy support and consolation. When thou hearest its words or readest it, remember God speaks unto thee, and be as the Jews near the Mount of Sinai or the devout St John near the Cross of thy dying Redeemer. [22]

Polding takes the opportunity not only to praise the church's benefactor, John Watson, but also to absolve him with his blessing, thereby promoting Watson's future status in the community:

> A noble instance of disinterestedness, a gratifying proof that the right use of riches is not altogether forgotten, the church we are about to found will record. The land on which we stand is given by Mr Watson, who also deposited £300 as his contribution. The Almighty has blessed his labours and he deems it right thus to return a part to Him who gave all. Already does he see around him the rising families of children he and his excellent wife have adopted for their own. Placed by him on farms purchased by his honest and well-deserved earnings, he enjoys the highest and most exquisite feast it is for a man in his present state to make unto himself, in their happiness and prosperity. For their use and for the public benefit he devotes so large a sum for the erection of this church. I may mention another circumstance which, in my mind, lessons not the value of the donation not diminishes my estimation of the man. Thirty years ago, in a moment of thoughtlessness, that was done which has been the cause of great regret. Is not this not amply expiated and atoned for? Is the strain of such a fault to be made more enduring than the justice of God? …. It is not thus we shall prove ourselves the ministers nor even the disciples of Jesus Christ; never, never will be seen in the conduct of the true disciple of Jesus and symptoms of aversion and contempt for a large class of fellow citizens – in which, if there be found the objects of punishment well-deserved, there are and must be, from the nature of human institutions many victims of misfortune.[23]

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[21] Fr. John Kenny came out to the Colony of NSW on the same ship with Bishop John Bede Polding, arriving on 13th September 1835.
[22] Sermon of Bishop John Bede Polding at the occasion of the blessing of the foundation stone at St. Joseph's, Central Macdonald, December 22nd 1839, Kenny, Dean John, op. cit. pp. 185-189.
[23] Ibid.

Given the political atmosphere at the time in the Colony, Bishop Polding's speech might be read as a highly politicised outpouring, however, as Polding had an excellent relationship with Governor Bourke, the reference to the Irish situation might have been intended simply to acknowledge the Irish Catholics present in the community:[24]

> I have not read to a fruitless purpose the history of Ireland for the last two centuries. I have not seen with my own eyes the misery of that once unhappy country, but now disenthralled, I trust, from the tyranny of besotted and heartless faction, the details and consequences which always result when the arm of power is stretched forth to uphold a party against a people, without coming to a conclusion which right reason suggests, which religion sanctions, which is exemplified and illustrated in the conduct of the incarnate wisdom of the Godhead. I cannot fasten my judgment to the ever-turning wheel of fashionable opinion. I am not prepared to deem Joseph a degraded character, thought sold as such by his malevolent brethren; nor to pronounce the Blessed Jesus guilty, though condemned by those leagued together for his destruction; nor throw a stone at the bidding of every Pharisee. I regard not of what classes the settlers and cultivators of the soil are composed; but wherever I go, and I have largely traversed this country, I meet men of industrious domestic habits, solicitous to give their children an educations superior to their own. I perceive a deferential respect where respect is due, an attachment, combined with that proper sense of independence, which in my mind evinces a sense of propriety totally incompatible with vulgar or mean thought.[25]

The didactic nature of the speech suggests that he was conscious of existing or potential ill feeling towards Catholics by local Protestants who were evidently in attendance in numbers:

> His Lordship then proceeded to the celebration of the ceremonies usual on such an occasion. It was most gratifying to observe the devotion of the Protestant part of the assemblage – the union of heart which seemed to predominate. The meaning of the ceremonies used was then explained; and all present on bended knees having received the blessing of the Bishop, the ceremony concluded. The interesting occasion will long be remembered with delight by the inhabitants of the Lower Hawkesbury and the McDonald River.[26]

By 1841 substantial progress had been made on the building. The *Catholic Directory* of that year described the building:

> It is of the finest cut stone, each stone 5 to 6 feet long by 2 feet 6 inches wide, raised upon a colossal foundation 12 feet in height, and will be seen to advantage from the river and from the high road from Wiseman's to Maitland.[27] It will contain 1500 to 1600 persons. Mr. Watson is the generous benefactor, it being built upon his estate and cost only 2000 pounds. It could not be built in the same style in any other part of the country for 12,000 pounds.[28]

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[24] McGovern, Monsignor J.J. (ed.), *John Bede Polding*, Collection of articles and letters reproduced from the Australian Catholic Record, pp 64, 75, 76.

[25] Kenny, December 22nd 1839, *Progress of Catholicity in Australia*, op. cit. pp. 185-189.

[26] Kenny, Dean J., op. cit, p. 189.

[27] Great North Road along the mountain range above Wiseman's Ferry, c.1827 by Sir Thomas Mitchell.

[28] *Catholic Directory*, 1841.

Progress continued at a rapid rate and by 1843 it was reported:

> The splendid Roman Catholic chapel on the McDonald is now verging towards completion, and in about a couple of months will be finished as respects the body. In the original plan there was a spire of considerable height but at the present contractors' engagements do not extend beyond the body of the edifice, we are uninformed whether the original intention will be carried out, especially as work has been so long in hand. The masonry is certainly first rate.[29]

Both articles are exaggerated. The sandstone blocks are closer to 2 feet long (600 mm) and the 'colossal foundation 12 feet in height' must refer to the rocky ridge on which the building rests. As Hutton-Neve suggests the existing church would comfortably accommodate no more than 150 people seated though 300 might have been accommodated standing.[30] The 'Returns of the Colony' for 1843 indicates that the church capacity was 500 though this figure might have been exaggerated to secure the maximum Government contribution.

It appears that church roof was not added until late 1845 or 1846. Early reports imply that the original conception might have been grander than the final building, suggesting that the congregation might have waned considerably with financial support from congregants less easy to obtain as a consequence. This argument is supported by census figures which indicate a substantial drop in population in the entire Macdonald valley area, approximately 1020 being recorded in 1841 receding to a total of 681 people in 1851, only ten years later. Of those recorded in 1851, only 158 were listed as Roman Catholic and presumably they would have been distributed throughout the entire valley. Apparently between 1841 and 1851 a number of young people left the Macdonald Valley seeking agricultural land or employment elsewhere.[31] On the 14th June 1849, Bishop Polding visited the Macdonald valley, accompanied by the Vicar General, Fr. Henry Gregory Gregory, however no report of the journey has been found.[32] In the following year, 1850 Bishop Polding set out again to the Macdonald river area with Father Mellitus Corish who described the journey in his diary:

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[29] 'Hawkesbury Correspondent' *Sydney Morning Herald*, 26th July, 1843.

[30] Hutton-Neve, M. Op. cit., p. 82. Also Hutton-Neve points out that during the 1840's five Roman Catholic chapels and four Roman Catholic schools were completed in the Windsor district, a greater number than anywhere else in the Colony, including Sydney town.

[31] Hutton-Neve, M. Op. cit., p. 18.

[32] Dowd, Bernard T. in assoc. with Sheila Tearle and Sr. Gregory Forster, 'Bishop in the Saddle', *Tjurunga*, Vol. 13, 1977, p. 55.

We then travelled twenty one miles till we came to the Hawkesbury River. There we crossed in the government punt. A procession met us at the bank of the river and accompanied us to the Church of St. Joseph, situated on the banks of the Macdonald River, a distance of about four miles. The road was very bad – in some places we were obliged to alight, and lead our horses down the sides of the gullies, and to ascend in a similar manner. The Macdonald was then passed and in a short time we arrived at the Church. After visiting it we returned to an inn where we dined. His Grace concluded the labours of the day by reciting night prayers, and giving a short instruction to the family.[33]

A likely reason for Bishop Polding's visit, only a year later, is suggested by the next entry in Fr. Corish' journal:

On the following day a cheering spectacle presented itself – persons coming from every direction to assist at the Holy Sacrifice. This gave great joy to His Grace – but alas! That joy was quickly converted into sorrow when he found out the deplorable state of their souls. Some had never approached the sacred tribunal of confession. Others had absented themselves for years...[34]

Whether a parish priest was ever appointed to the church is a mystery. The journal entry does not suggest the existence of an active Catholic community in the area, regularly attended by a parish priest. The Catholic records of 1844 indicate that a Father Herton, 'Parish Priest of Macdonald River', took part in the Synod of that year, however that is the only reference to a possible appointment.[35] It is more likely that the 'Windsor Chaplain', celebrated mass at St. Joseph's when he could. as part of his many duties in the Hawkesbury area. Access from Windsor would have involved a difficult ride overland on horseback or a boat trip taking several hours.

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[33] Corish, Fr. Mellitus, *Journal*, Entry January 26, 1850, cited in Dowd, Bernard T. in assoc. with Sheila Tearle and Sr. Gregory Forster, 'Bishop in the Saddle', *Tjurunga*, Vol. 13, 1977, p. 57.
[34] Corish, Fr. Mellitus, *Journal*, Entry January 26, 1850, cited in Dowd, Bernard T. in assoc. with Sheila Tearle and Sr. Gregory Forster, 'Bishop in the Saddle', *Tjurunga*, Vol. 13, 1977, p. 57.
[35] *Proceedings of the Synod of 1844*, Catholic Church Archives.

THE ARCHITECT OF ST JOSEPH'S

If an architect were employed his name is unknown and no architectural drawings have been discovered. However Polding was one of many Australian Bishops of the time who brought church designs by British architects to the Colony. During the 1840's Robert William Willson and Francis Murphy, the first Catholic Bishops of Hobart Town and Adelaide respectively, brought out plans and models for churches from England by Augustus Welby Pugin and by Charles Francis Hansom. Protestant church leaders and Bishops did the same. A learned paper by Brian Andrews argues that over a period of about 13 years Bishop Polding purchased plans from three separate architects, Henry Edmund Goodridge, Augustus Welby Pugin and Charles Hansom, each choice reflecting his continued association with the English Benedictine congregation at Downside Priory.[36] Polding's first term of office in Australia was between 1835-1841.[37] At this time Polding was influenced by the work of Henry Edmond Goodridge (1800-1863) who had designed a monastic building for Downside Abbey.[38] There is no indication that Polding had contact with Pugin or his work before his return to England in 1841.

The idea that a plan by Goodridge was the basis for St. Joseph's certainly fits the date of the inauguration of St. Joseph's, 1839. However the design of St. Joseph's compares neither with Goodridge's designs for Downside Priory (Figure 2) nor for the parish church of St. John's at Richmond, Tasmania (Figure 3). Both buildings are in what is now referred to as the Gothick style, a style associated with the 18th century Picturesque. The style was characterised by a superficial application of the elements of mediaeval Gothic without reference to the structural, compositional or liturgical basis of mediaeval Gothic.[39] By contrast, the design of St. Joseph's exhibits beginnings of the earnest archaeological research characteristic of 19th century Gothic Revival movement.

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[36] Andrews, Brian, *Polding's English Architects,* Tjurunga, No. 47, 1994, pp 21-44.

[37] Bishop Polding arrived in the Colony of NSW on 13th September 1835 and departed for a trip to England, Rome, Malta, Ireland and France in 1841. He was installed as Archbishop of Sydney in 1842.

[38] Goodridge had also designed a 154 foot high folly, Landsdowne Tower for the eccentric William Beckford who had commissioned Wyatt to design Fonthill Abbey in Wiltshire.

[39] Kerr, Joan and James Broadbent, *Gothick taste in the colony of New South Wales*, Sydney : David Ell Press in association with the Elizabeth Bay House Trust, 1980.
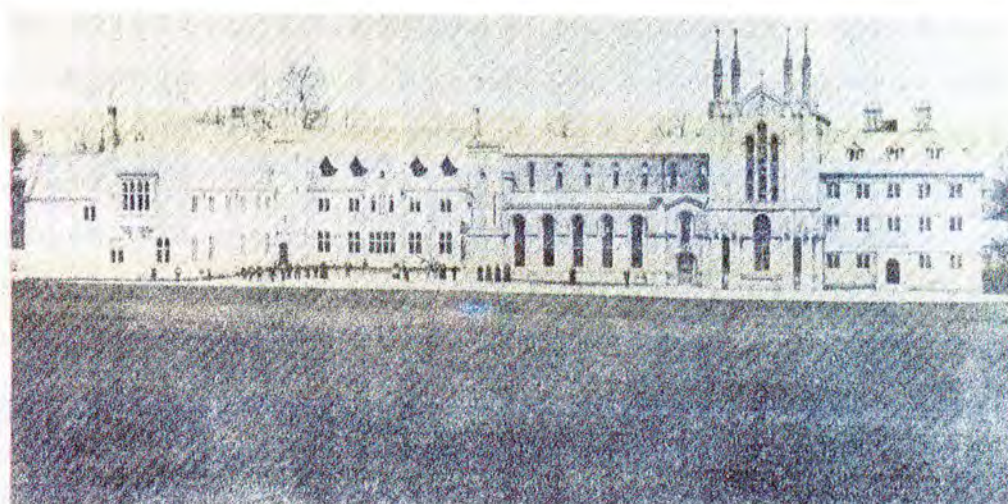
Figure 2. Downside Priory taken c. 1860 with the Goodridge buildings, including the pinnacled chapel in the centre of the complex. Downside Abbey Trustees – from Tjurunga vol. 7, 1994.

Figure 3. Drawing by Thomas Chapman of St. John's Richmond, Tasmania, as built to Goodridge's plans. Tasmanian Museum and Art Gallery.

The exterior walls of St. Joseph's are modulated by deep engaged buttresses and the tower, which was purported to have been designed to support a spire, have more in common with Mortimer Lewis' church of St. John the Evangelist at Camden, NSW (Figure 4). In addition the corner buttresses at St. John's at Richmond are placed at 45 degrees to the corner, a device also preferred by Pugin. For the St. John the Evangelist Mortimer Lewis designed two engaged buttresses at right angles to strengthen the tower. All other corner buttress also located at right angles to the wall surface. A similar configuration of buttresses is found at St. Joseph's church.

Figure 4. The church of St. John the Evangelist, Camden, by Mortimer Lewis, Architect. Reproduced from the watercolour drawing by Morton Herman.[40]

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[40] Herman, Morton, *The early Australian architects and their work*, Sydney : Angus and Robertson, 1954, following p. 204. UNSW Library.

However one distinct difference between the designs of St. John the Evangelist and St. Joseph's can be found in the window configuration. The windows at St. John the Evangelist are early examples of the English Decorated style with two lights and trefoils in the tracery above. The windows at St. John's, Richmond are Early English lancet style but at St. Josephs the windows are triple lancets, which let in considerably more daylight. The choice of window configuration is interesting. It is recorded that Polding did not like excessive light in a church. Before he invoked Pugin's aid in the re-design of old St. Mary's Cathedral, Polding described it as a place of 'glaring unpleasant light', a legacy of the odd architectural tastes of Fr. Therry 'with an excessive predilection for an abundance of opes'. [41] Perhaps economy was foremost in Polding's mind when he made this statement. After all windows were particularly expensive additions to the building cost.

Dr. Joan Kerr, in her comprehensive study of the architecture of early churches in New South Wales suggests that a distinguishing characteristic of the Goodridge designs was 'a narrow-gutted appearance arising from a somewhat larger ratio of height to width of the façade than was the norm for other contemporary churches in the Colony'. [42] She includes St. Joseph's along with St. Michael's, Bungonia (c.1837-47), St. Francis Xavier's, Wollongong (1841-43), Holy Cross, Kincumber (1841-43) and St. Gregory's, Kurrajong (c.1843) as churches fitting this description. However St. Joseph's cannot be described as narrow gutted. As Irving has pointed out the internal ratio in the nave, width to height is 1:1. [43]

If Goodridge was not the architect then the question of the identity of the architect remains. As mentioned above it is unlikely that Polding met with Augustus Welby Pugin until his return to England in 1841. Although he might have known of Pugin's work before this time, the fact that Polding was apparently still using Goodridge's designs for other churches suggests that he was not influenced by Pugin's architecture until his return to England in 1841. [44] Andrews states that seven building designs used

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[41] Cited in the Australasian Chronicle, 20th Nov. 1844 Scarlett, Erol Leigh, "St. Mary's Liturgy under Polding", *Tjurunga*, no. 15, 1978, p. 108.
[42] Kerr, Eleanor Joan, *Designing a colonial church: church building in New South Wales, 1788-1888*, Thesis (Ph.D.), University of York (microform) UNSW, 1977, vol.1 pp 151-163.
[43] Irving, Op. cit., p. 3.
[44] Pugin, Augustus Welby Northmore, *Contrasts: Or, a parallel between the Noble Edifices of the 14th and 15th Centuries, and Corresponding Buildings of the Present Day; Shewing the Present Decay of Taste*, London: Charles Dolman, 1836.

by Polding may be confidently attributed to Pugin, however this needs further investigation.[45] Under Fr. Ullathorne's influence Polding later transferred his patronage to the architect, Charles Francis Hansom, who might supply the same quality at a more reasonable cost, as this aside from Fr. Ullathorne to the his representative in England indicates. The aside was underlined, presumably for emphasis, as follows:

Should Mr. Pugin's charge be heavy we must look elsewhere though you need not say that.[46]

T.J Cavenagh, writing in 1974, maintains that 'although Polding's own artistic talents did not go beyond the design of tombstones and the composition of inscriptions, he took a great interest in wider matters.' It seems that Polding was again in England in 1846 and present at Cheadle in the same year for the dedication of Pugin's most famous church, St. Giles. In 1858 Polding requested lithographs of the plans that Pugin's son had drawn up for Belmont. Both Polding and his friend, Fr. Gregory, spent large sums on paintings, vestments and sacred vessels which they brought back with them from Europe and their library at St. Mary's contained books on Gothic architecture and art.[47] However much Polding was interested in the building of churches it is unlikely that he had a significant hand in their design.

St. Bede's Church at Appin, NSW (1837-41)[48] was built during the same period as St. Joseph's. It is similar in size and might provide clues to the original designer of St. Josephs. The church was started at the instigation of Fr. Therry but Bishop Polding stopped the project soon after its commencement. Work started again after Polding laid the foundation stone in December 1837 but later, after Polding transferred Fr. Therry to Hobart in April 1838, Polding dismissed the mason, William Murphy, after four courses had been laid. Polding hired a new team on a piece work basis. At this time Polding changed the original design to incorporate three windows per side, instead of five, and deleted all buttresses. This decision has resulted in substantial structural deformations of the walls (figure 5).

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[45] Andrews, Brian, op. cit., p. 29.
[46] Letter from Ullathorne to Heptonstall, 16th June, 1845, DAA, L396; cited in Andrews, op. cit., p. 37.
[47] The 1859 catalogue of St. Mary's library was located at St. Patrick's College, Manly in 1974. Cited by Fr. T. J. Cavenagh, Tjurunga, vol. 8, 1974, p. 164.
[48] St. Bede's was noted in the National Trust classification of 27th of February, 1978 as the finest Regency Gothic church in Australia

Figure 5. St. Bede's Catholic Church, Appin, NSW. The original crenellated top portion has been removed from the tower which has been re-roofed in galvanised steel.

The Colonial Architect, Mortimer Lewis, was called upon to inspect the work at Appin in 1841 and found it to be 'slovenly and unsubstantial'.[49] The influence of the now dated Gothick style, rather than the Gothic Revival is evidenced in Polding's changes to the design of St. Bede's. Other churches in the Macdonald River area near St. Joseph's include the chapel of Our Lady of Loretto, Upper Macdonald and St. Rose of Lima at Portland. Both churches are in ruins and no drawings or early photographs have been located.

The other remarkable feature of St. Joseph's is the quality of the finish of the stonework (see figures 1, 5-11.) The stone was worked or at least overseen by a skilled mason. This is particularly evident when the stonework at St. Joseph's is compared with that at St. Bede's, Appin, after Polding's intervention. A question must be raised about the labour involved at St. Joseph's, particularly given the remote location of the site. An article in the Freeman's journal of 1933 states that local labour was used on the project.[50] Irving suggests convict labour, however, by 1839 assignment of convicts had been abolished. It is possible that emancipated convicts who had worked on the Great North Road might have been offered employment on

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[49] Whitty, Fr. Tom, M.S.C, Notes for Lecture to the Camden Historical Society, 11th June 1980, Sydney Catholic Archdiocese Archives.
[50] Norrie, Dr. Harold, *Freeman's Journal*, 9th March 1933, p. 31.

the church.[51] Work on the Great North Road, from Wiseman's Ferry to the Lower Hunter, commenced in 1827 and terminated in 1836, three years prior to the commencement of St. Joseph's. The stone masonry on the Great North Road is of remarkable quality. During their period of assignment to this project, many convicts would have developed skills in masonry.[52] It is possible that some remained in the Macdonald Valley area.

In spite of much research the architect of St. Joseph's is still unknown. The modulated surfaces and serious attempts at Gothic façade detailing which is archeologically accurate suggest that Goodridge, who was still designing under the influence of the Picturesque, is an unlikely candidate. The church pre-dates Polding's visit to England and his initial meetings with Pugin. A large spire at the front of a church of this size is not a feature of Pugin's small parish churches, which tended to have modest provisions for a bell, usually atop the front gable. Neither does the plan of St. Joseph's, which is a simple rectangle, exhibit the pronounced chancel, characteristic of Pugin's parish churches.

If an architect were consulted, and the quality of the building strongly suggests that an architect was involved, it is more likely to be the Colonial Architect, Mortimer Lewis, the similarities with St. John the Evangelist at Camden being more apparent.

THE 'MONASTERY IN THE VALLEY'

Fr. Corish's journal entry suggests infrequent religious pastoral activity between the completion of the building in 1845 or 1846 and 1850, evidence consistent with disuse due to declining population in the area. Possibly as a result of Bishop Polding's visit and his observations of the congregation and the 'deplorable state of their souls' the church was revitalised in the early 1850's with the arrival of the two Cistercian monks, Fathers Norbert and Odilo Woolfrey.[53]

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[51] Webb, Len, *Road's End. Blood, Sweat and Irons,* 2000.
[52] Webb, Len, *Great North Road, 1999* and Webb, Len, *Road's End. Blood, Sweat and Irons,* 2000.
[53] Gregory Forster, S.M., Notes entitled "Tjurunga 1974/8. The Woolfreys", pp 99-100.

According to Gregory Forster S. M. the registers at Macdonald River from 1853-54 carry the name of Odilo Woolfrey.[54] Odilo Woolfrey was one of a family of devout Catholics, several of whom had joined the Cistercian order. Odilo Woolfrey was eventually named as Superior in 1835, at the foundation in England, Mt. St. Bernard's, near Charnwood Forest, Leicestershire. He had come to Sydney from Van Dieman's Land in 1851. After some time at Appin and a year and nine months in charge of Sacred Heart, Darlinghurst, he left on 16th September 1853 for Brisbane Water. An entry in the *Benedictine Journal* states that he hoped to 'assist others of his order (Cistercian) in founding a Monastery.' Forster reports that it was claimed that three monks were living in portion of the Church of St. Joseph, Macdonald River while preparing to make a canonical foundation at Kincumber South. Besides Odilo Woolfrey were his brother, Norton Woolfrey, who had followed Odilo to Sydney in 1852, and Xavier Johnson, who had preceded Odilo to Sydney in 1851. Xavier Johnson had been a lay brother on his arrival in New South Wales and had been ordained as a priest by Bishop Polding, 22nd September 1849.

> This Hawkesbury area where the Fathers Woolfrey worked was ... extremely rough and impenetrable country ... the only access was by river, then by horse (if available) or on foot.[55]

Throughout this mountainous district the three went on pastoral journeys, visiting non-Catholics as well as Catholics among the Irish political emancipists who formed the majority of the settlers in the region.

From Forster's research it can be assumed that Xavier Johnson left or was claimed for other duties by Bishop Polding and in 1855 all efforts to create a foundation in the area were dispelled when Fr Odilo, who had been feeble for some time, had to retire to Sydney for medical attention being 'very ill owing to a tumour that ... (had) broken out on the side of his chest'.[56] After Fr. Odilo's death in 1856, his property at Kincumber, near Gosford, the intended site of the foundation, passed to his brother Norbert who remained there until 1861, the Macdonald river being no longer part of his pastoral duties.

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[54] Gregory Forster, S.M., Notes titled "Tjurunga 1974/8. The Woolfreys", pp 99-100.
[55] Ibid.
[56] Ibid.

During his stay in the Macdonald valley, Fr. Norbert became somewhat of a legend. Oral history records his charity, his scholarship, his medical skill, his care of his sick brother, his ability as an orchardist and his pastoral zeal.[57] This pattern of behaviour is corroborated by evidence of his activities after leaving the region. After leaving Brisbane Water he served at Wellington (1862-3) and then at Hartley (1865) and from there to St. Mary's in Sydney where he gave the last Benediction in the old Cathedral, on the evening of 29th June 1865, the year of the historic fire which destroyed the old cathedral. A stained glass window was erected in his honour at St. Charles' Church, Waverley, where he had served from 1865-1870. On the window is engraved the words 'Memorial to a saintly priest, Father Norbert Woolfrey, who was revered for his holy life and spiritual zeal.' Fr. Norbert's reputed skill and application in delivery of herbal medicine to the sick is supported by the following extract from Gregory Forster's research:

> Apart from the spiritual care of his flock in his various missions, he attended continuously to their physical infirmities. The old people still speak of his wonderful cures. In 1888, Father Woolfrey's 'Rheumatic Cure' was advertised in the Sydney, Woollahra and Waverley areas, and was sold after his death by W.B. Eames, South Head Road, Sydney.[58]

POPULATION DECLINE

The Census of 1861 records a total population in the Macdonald Valley of 786, a slight increase on the statistics of 1851. However in 1861 the total Catholic population was recorded as 125, far less than the 530 residents who recorded their religion as Church of England. A series of disastrous floods in the 1860's further decimated the population of the Macdonald Valley. The Census of 1871 indicated a total population of 625. The population of the area decreased to 497 in 1891 and down to 486 in 1901.

A search through the records of marriages in the region has established that the church was in use at least until 1869.[59] In 1869 the marriage register at St. Patrick's Parramatta, records a marriage between Phillip Reilly of Webbs Creek and Jane Amelia Gollaher, resident of Windsor, the ceremony being performed at 'St. Joseph's church, McDonald River' by Father John Joseph Carroll. And in 1870, another marriage was performed, this time at St. Albans, by Father Carroll, referred to as the

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[57] Ibid. p. 101
[58] Extract from a letter from Father Gregory, O.C.S.D., Notre Dame Abbey, Tarawarra, Victoria, 1965.
[59] Sydney Catholic Archdiocese Archives. Marriages Registry.

'Minister of St. Joseph's Church, McDonald'. No later 19th century records of ceremonies performed in the church have been found. As there is no record of a parish priest having been appointed to St. Joseph's Church it is likely that this entry is incorrect.

The church was reported to have been afflicted by four fires, and rebuilt three times. Two of the fires were said to have been bush fires, 'but two conflagrations are said to have been incendiary.'[60] However evidence with respect to the number of fires and how they were started is conflicting. By 1905, St. Joseph's church was in a ruinous state, the result of a disastrous fire in 1898 and then the subsequent pillaging of useful building stone for other buildings. The Hawkesbury Herald correspondent in this way describes the ruin of St. Joseph's church:

> I may express my regret, however, that I had no opportunity of overhauling that fine old ecclesiastical fane at Central Macdonald. It was partially burned a few years ago, and I have heard that the material has been removed to build a new church elsewhere – and more's the pity. Such a building was worthy of restoration, whereas the new – as is often the case may be cheap and nasty. When people have a thing of beauty they under value it. The love for all types of beauty – is not yet engrafted in the Australian. Sentiment has yet to come.[61]

A silent film of the Hawkesbury River region, produced in 1924, shows the church in a ruined state, without roof but with the North elevation intact, complete with stone cross at the apex of the gable.[62]

In 1949 a flood caused almost as much devastation at the flood of 1889. After that a steady decrease of population reached its lowest in 1966 when the Commonwealth Bureau of Statistics records show a total population of only 79, with 27 people recorded as living in Central Macdonald, the location of St. Joseph's church. In 1964 the Newman Society of Sydney University erected a notice in front of the church, which had disappeared by the late 1970's:

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[60] Norrie, Dr. Harold, "The So-called Tolpuddle Martyrs", Freeman's Journal, 9th March, 1933, p. 31. In this article Norrie also suggests that John Watson was a Tolpuddle Martyr, but a search indicates that not one of the six Tolpuddle Martyrs who were transported to the Colony of NSW in 1830 was of that name. Also, Polding's speech in 1839 indicated that Watson had been convicted of a crime 30 years before which corresponds with the date of his transportation being 1811 as Hutton-Neve has suggested.
[61] Cooyal, "On the River. A review of "Chris's" "Bit of River History," Hawkesbury Herald, Friday, December 1, 1905, col. 106.
[62] Hawkesbury River and Wiseman's Ferry, Documentary Film, Cover Title no. 39217, Production year 1924, ScreenSound Australia, National Screen and Sound Archive.

In 1839 John Watson Esq. Donated 5 acres of the surrounding land and a sum of 300 pounds to Archbishop Polding towards the building of this church … In the first half of the 19th century the valley was settled by numerous small landholders and was at that time the main northern route from Sydney. A serious of disastrous floods in the Valley in the 1860's and the construction of the Pacific Highway contributed to the depletion of the population. This church was abandoned in the 1880's after being gutted by a bush fire … In 1963 members of the Sydney University Newman Society began clearing the thick bush and fallen stones from the church with a view to preserving it from further deterioration. You are asked not to damage the fabric or leave rubbish on the site. Enquiries or suggestions may be directed to the University Catholic Centre 152 City Rd., Chippendale. Jan. 1964. [63]

About this time the top row of stone coursing was capped with cement render in an attempt to prevent further deterioration due to water damage. In 1977 the architect and historian, Robert Irving, was commissioned to prepare a report and measured survey drawings of the ruins. As the measured drawings and photographs included in this report attest, the condition of the church fabric has deteriorated substantially since Irving's survey.[64] It is only due to the dedicated efforts of committed local residents who have attempted to keep the building clear of damaging foliage that the building has survived in its current condition.

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[63] Cited in Hutton-Neve, M. Op. cit., p. 83.
[64] Irving, Robert, Report. *St. Joseph's Church, Macdonald River, near Wiseman's Ferry, New South Wales*, November 1977.

3.2 Ability to demonstrate

Historical research indicates that St. Joseph's Church ruins address a number of Australian and NSW themes. These are:

Australian Theme no. 2	*Peopling Australia*
NSW Theme	*Convict*

Australian Theme no. 3	*Developing local, regional and national economies*
NSW Theme	*Agriculture*
	Health

Australian Theme no. 8	*Developing Australia's Cultural Life*
NSW Theme	*Religion*

3.2.1

Australian Theme no. 2	*Peopling Australia*
NSW Theme	*Convict*

The donation of land and money to begin the building of a church for the residents of an isolated area north of the colonial settlement of Sydney by an emancipated convict is indicative of the social mobility during the early colonial experience. This was possible even for people starting on the lowest rungs of the colonial social ladder. John Watson who was transported as a convict in 1811, on the convict ship *Providence*, had by 1839, as an emancipated man, amassed sufficient fortune to be able to make such a donation. In addition, the good works, referred to by Bishop Polding 'the rising families of children he and his excellent wife have adopted for their own. Placed by him on farms purchased by his honest and well-deserved earnings ...' suggests that he had not only been able to establish himself economically but that he had undertaken such good works of a community nature that might befit a man with community and social aspirations.

3.2.2

Australian Theme no. 3 *Developing local, regional and national economies*
NSW Theme *Agriculture*

The people that settled the Macdonald Valley early in the 19th century were mostly farmers. The history of St. Joseph's church also parallels the history of the farming communities which once populated the area. The first grant in the area was made on the east side of what is now Webb's Creek to William Giles Moore in 1810 and James Webb received a larger grant of 530 acres on the western side of the creek. From here expansion took place along the Macdonald River, which was named sometime between 1824 and 1833.[65] The rich flood plains of the Macdonald River were ideal for growing crops such as corn and tobacco. Initial settlement in the Valley depended almost entirely on river traffic for transport and communication. Farms fronted the river with rough tracks between them. A ferry crossing had been established at Wiseman's Ferry by Solomon Wiseman and the Great North Road initiated by Sir Thomas Mitchell in 1827, finally being abandoned in 1836. John Watson, the benefactor of St. Joseph's church, established and paid for a ferry punt adjacent to his business and residence, St. Patrick's Inn. In 1833 the Colonial Secretary called for tenders in the Government Gazette for 'the road from Wiseman's Ferry extending northward along the new line of road to Baker's farm.[66] Known as Blaxland's Road and later as the 'Bulga road', it led through the Macdonald Valley to the Devil's Rock along the Boree Track to the Bulga Plateau and then to Laguna, where the traveller could join a more serviceable road to Singleton or Maitland via Wollombi. For many years this by-road was the general access for travelling north.

The decline in the population of the Macdonald Valley partially resulted from the effects of a series of disastrous floods in the 1860's and 1889, which destroyed many of the agricultural holdings, each time re-routing the river in its progress. Eventually, due to inundation and later due to the construction of the Pacific Highway, which made redundant the access road north, through the village of St. Albans, agricultural enterprise in the area declined and few of the original farming families remain. Weekenders and hobby farmers now largely populate the district.

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[65] Hutton-Neve, M. Op. cit. p. 14.
[66] Wentworth Papers (Mitchell Library) – William Baker was transported in 1790 and was in the Macdonald Valley area in 1827.

3.2.3

Australian Theme no. 3   *Developing local, regional and national economies*

NSW Theme   *Health*

Curiously the history of St. Joseph's church also sheds some light upon how people in the early colonial days coped with health problems. The arrival of the Cistercian brothers, Fathers Odilo and Norbert Woolfrey contributed to the few community services in the area. Father Norbert, a scholar and herbalist, established a herb garden and provided herbal remedies for the local residents, Catholic and non-Catholic. Remotely located, these people would have had little or no access to medical treatment before his arrival. The journey across the mountain range to Windsor would have taken a fit person at least a day on foot, a difficult journey even today. The extract of a letter from Father Gregory who was no doubt referring to the time after Fr. Norbert Woolfrey returned to Sydney is indicative of the value that such a person would have contributed to any rural community.[67]

The only section of the surviving building fabric which demonstrates the occupation of Fathers Odilo and Norbert Woolfrey is the ruined fire place, blackened with soot in the porch and the beam sockets for an upper timber floor, constructed by the two brothers, it is believed, for living quarters. (See Appendix 2: Measured survey by Robert Irving, 1977).

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[67] Extract from a letter from Father Gregory, O.C.S.D., Notre Dame Abbey, Tarawarra, Victoria, 1965.

3.2.4

Australian Theme no. 8   *Developing Australia's Cultural Life*

NSW Theme   *Religion*

St. Joseph's church was conceived and constructed during the most important early period of expansion of the Roman Catholic Church in the Colony of New South Wales. It is associated with one of the key figures of the early colonial Catholic Church, Bishop John Bede Polding and was visited by him on at least three occasions, at the blessing of the foundation stone in 1839, ten years later in 1849, accompanied by Fr. H. G. Gregory and then again in 1850, accompanied by Fr. Mellitus Corish. The church ruin is a physical representation of the zealous religious activity that followed the official recognition of Roman Catholicism as a religion in the Colony of New South Wales.

According to census statistics Anglicans always outnumbered Catholics in the Valley. 400 Anglicans were recorded in the 1841 Census, 481 in 1851 and 530 in 1861. Other protestant religions accounted for much smaller numbers than either the Catholics or the Anglicans, with the exception of the Wesleyan Methodists, who by 1861 had increased in number to 109 compared with 125 Catholics recorded in that Census. However it is difficult to estimate real numbers due to non-return of forms and high levels of illiteracy, which had affected most rural communities in the early 19th century.

The history of St. Joseph's church parallels the early growth of religion in the Colony of NSW. It also highlights the difficulties for the priests 'on horseback' who delivered pastoral care and established religious education in isolated rural communities. Father Corish's journal entry, about his trip in 1850 with Bishop Polding to the Macdonald Valley, demonstrates the enormous challenges surmounted by colonial clergymen.

> We travelled to Subiaco on that evening; and early on the following morning, left the seclusion of the convent to face the public road. For the first four or five miles, cottages were to be seen on both sides, bounding our path, as we hastened to the field of action. But we soon entered the Bush, where the tall trees on either side of the narrow way, see to say to us, Enter on your right or on your left; if you do some immense gully will be your bed. His Grace, in this dreary place, encouraged myself and our attendant, by informing us that Jemmie's Hotel was not far distant: and in fact, a very short ride brought us to the grand entrance of the hospitable Jemmie's domicile... and though Jemmie's appearance was bad, his hotel was seventy times worse – and yet this was the place where His Grace ad company were to be refreshed – and why? Because there was not another equally good within twenty miles of it.[68]

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[68] Corish, Fr. Mellitus, *Journal*, Entry January 26, 1850, *Tjurunga*, 1997, 13, p. 57.

Although it appears that the congregation never increased to the numbers for which it was designed, the church was in use for ceremonial purposes until at least 1869 and mass said at times until at least some years after that. The ruins of the sandstone church are in sufficient state of completeness to provide testimony to the former religious activities associated with the building.

Oral history also suggests that at some period in the 19th century Catholics in the Valley were the subjects of persecution by Protestant groups. Two of the fires which gutted the church are said to have been deliberately lit. However this requires further investigation.[69]

RECENT USAGE

The ruin is a local historical landmark, attracting frequent visits by tourists. Over the past 40 years, since the resettlement of the valley began the site has also been used by local residents for social gatherings. On Saturday January 26, 2002, a special outdoor mass service was conducted by Father Paul Hopper on the site outside the ruins, in celebration of Australia Day. The service attracted a congregation of approximately 80-100 from throughout the Hawkesbury district, including residents of the Macdonald Valley.[70]

"The mass service was wonderful, and the surroundings were peaceful and beautiful."
Mulgrave resident Ms. Golda Cavagnah.

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[69] Oral history interviews. Newman Society records, 1969. Supplied by Vincent Murtagh, Hawkesbury Oral History Group; letter dated 8/6/1987; Norrie, Dr. Harold, *Freeman's Journal*, 9th March, 1933, p. 31.
[70] Hawkesbury and Windsor Gazette, February 13, 2002.

4. Physical Evidence

4.1 Identification of the Existing Fabric

The existing fabric includes the ruins of a stone church building.

Measured drawings nos SJ 2003 1-9 (see Appendix 5) and the photographs following indicate the extent and state of the sandstone remains, including walls, arched windows, and doorways, the locations of former timber roof beams (not extant) and the porch. The roof was apparently demolished in the fire of 1898 and was not replaced.

Figure 6: Photograph of the north façade showing window to the rear of the altar, arched doors on either side of the window and indications of a gable roof.
(Photograph: John McInnes, November 2002)

The walls were built of locally quarried sandstone 2 feet (610 mm) thick. In 1977, at the time of Irving's survey they were 22 feet 6 inches (6860 mm) high to the eaves line. Irving suggests that the north and south walls were gabled. This is consistent

with the period and style of the church. Strengthened by eight large buttresses, 4 feet (1220mm) at the base, three on each of the sides, the walls of the nave were divided into two external bays. The remaining two buttresses are at right angles strengthening the north façade. Since Irving's survey deterioration has resulted in substantial reduction in height of the wall on the west façade, particularly around the arch windows where the stone voussoirs have collapsed.

Figure 7: Photograph of west wall showing collapsed stone around window, stringcourse, buttress treatment, half course and fine ashlar masonry.
(Photograph: John McInnes, November 2002)

The walls were constructed of fine-tooled ashlar blocks, margined, in 12 inch (305 mm) high courses, rubble-filled with through bonder stones at regular intervals, laid with 5mm shell-lime mortar joints. A double plinth course with champhered top edge defines the floor level on the exterior only. The seventh course above floor level is a half course, being 6 inches in height.

Figure 8: Section of east elevation showing intact triple lancet window, stringcourse and engaged buttresses. (Photograph: John McInnes, November 2002)

Internally, the remaining evidence of wall sockets to house roof elements suggests that the original roof was constructed in five bays, with four roof trusses (see Appendix 5: Measured survey SJ 2003-6). Irving noticed roof-flashing grooves and concluded that the roof was pitched at an angle of about 45 degrees.

Figure 9: The walls of the south front porch are substantially thicker than the nave walls suggesting that a tower or spire had been originally planned atop the porch. The photograph shows evidence of notched stonework to support a floor and a stair or ladder (photograph: John McInnes, Nov. 2002)

The porch, with thicker walls 2 feet 6 inches (760 mm), must have been designed to support a tower and spire but documentary evidence indicates that the spire was never built. [71] Irving indicates the presence of a fireplace in the west wall of the porch which was evidently installed when the Cistercian monks, Fathers Odilo and Norbert Woolfrey, occupied the porch as a residence. The fireplace noted by Irving is now in ruins and, except for the charring is barely recognisable as such. Evidence of wall sockets in the north and south walls of the porch indicate positions of beams, which might have supported an upper floor. Because these sockets are located at a level below the apex of the arched doorway to nave it is likely that they were not part of the original construction and support the theory that an upper floor was constructed in the porch during the occupation of the Woolfreys. However beam sockets are missing in the location indicated by Irving as the position of the stair and two additional sockets are present in the north wall below the level of the other sockets. The absence of beam sockets would suggest the presence of a stair or ladder in this space.

Figure 10: The porch is finely detailed with label mouldings over the arched doorway, which has been filled in to allow for a simpler rectangular entrance (photograph: John McInnes, November, 2002).

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[71] 'Hawkesbury Correspondent' *Sydney Morning Herald*, 26th July 1843.

The church is sited with the altar position to the north end and the entrance to the south. Although breaking with convention this is the most practical siting, given the prevailing contours of the site. The site steeply slopes from the west down to the east and as a result the floor was built up with rubble fill approximately 6 feet 6 inches (1800 mm) at the north-east corner to ground level at the north elevation. The sandstone door thresholds are at filled floor level. Irving suggests that the floor might have been paved with flagstones, [72] however there is no evidence of any flagstones remaining and no evidence of flagstones having been cut from the adjacent quarry. A flagstone floor is consistent with the presence of rubble fill however oral history records suggest that the church originally had a timber floor.[73] A timber floor would have been destroyed in one of the fires, which gutted the building in the 1880's or in 1898. However no evidence of a timber floor or supporting structure remains. It was not uncommon during the 19th century for timber floors to be built directly on ground without sub-structures of piers and bearers. Therefore it is possible that a timber floor was built directly on to joists on top of the rubble fill. This scenario would be consistent with both with the existence of the rubble fill and the oral history records.

Two arched doors, located on the north wall, on either side of a large window, the likely position for the altar, suggests that an addition of a sacristy might have been an original intention but there is no evidence that any addition of this kind was erected. Also any addition of this kind would have been partially obscured the north end windows (shown in Figure 6).

The plan (see drawing no. SJ 2003-2) indicates that the design is simple but carefully proportioned. Irving notes that the nave had a width equal to its wall height and the length is 2.5 times the width (a ratio of 2:2:5). The remaining evidence of the roof gable indicates that the proportion of the roof bays would have been 2:1:1 (length to width to height). Externally, the side wall bays, from plinth to cap and from buttress to buttress are in ratio of approximately 2:3. Irving argues that evidence of careful attention to numerical ratios suggests that 'a sensitive architect was responsible for the

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[72] Irving, R. op. cit., p. 6.
[73] Oral history interviews. Newman Society records, 1969. Supplied by Vincent Murtagh, Hawkesbury Oral History Group; letter dated 8/6/1987.

design.'[74] This does not necessarily mean that an architect was employed on site. It might simply mean that the basis for the design was either a pattern book, measured drawings of churches in England or Ireland or drawings provided by an architect from abroad especially for the purpose.

Decorative elements are sparse but carefully placed. On the exterior are shallow arched recesses at the top of the buttresses and a label moulding over the arched entrance door. Above the label mould is a panel which might have been intended to house an inscription or dedication but there is no evidence of any embellishment of that kind having been completed.

With the exception of the north wall, all windows are simple Early English pointed arches, triple windows in the nave and single arches in the porch. Irving suggests that the mullions of the windows were too thin to withstand the inward thrusts from the outer arches, however, it is interesting to note that the window arches on the east façade have remained intact and only the west façade windows have collapsed. The collapse of the west façade windows directly results from foliage contacting the upper wall courses in high winds. The triple window above the altar position is most unusual, comprising a central arch are two side windows capped with flat stone lintels. Irving suggests that the side windows were not arched due to recognition of the structural instability of the nave windows.[75]

It is evident that the building was not completed. It is possible that the north window configuration was simply the result of lack of funds. Other evidence is provided by the rough raking stonework on the east and west walls of the porch suggesting that a skillion roof was constructed over the porch rather than a tower to support a spire as the historical records suggests was the original intention.[76] Irving notes that the taller nave window lights show evidence of having been glazed with leaded glass while the shorter lights show no such evidence. Oral history records that the sidelights were shuttered.[77]

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[74] Irving, Robert, Report. *St. Joseph's Church, Macdonald River, near Wiseman's Ferry, New South Wales*, November 1977, p. 3.

[75] Ibid.

[76] 'Hawkesbury Correspondent' *Sydney Morning Herald*, 26th July, 1843.

[77] Irving, R. Op. cit. p. 4.

ALTERATIONS AND ADDITIONS

The porch was altered presumably at the time the church was used as a monastery by the Woolfrey brothers. The south doorway was in filled to make a smaller, rectangular opening either at this time or earlier. A fireplace was cut into the wall below the west porch window and the window was filled in to incorporate a chimney flue. There is evidence of a timber framed floor with access by a narrow stair or ladder in the north-east corner.

Another modification is the stone infilling of the three windows on the north wall. However it is also possible that these windows were filled in during the initial construction phase in anticipation of gaining funds for glazing at a later date. Evidence for this argument is the nature of stone infill. It strictly follows the stone coursing of the surrounding walls. It is very smoothly dressed on the outside but relatively rough on the inner face. In contrast, the infilling of the doorway on the south elevation is rougher by comparison and does not exactly follow the adjacent wall courses, suggesting that this doorway was filled in with stone sometime later than the date of construction of the south elevation.

SUBSEQUENT DAMAGE

A newspaper report refers to severe damage caused by a bush fire in 1898.[78] The chief evidence of a fire is the complete absence of the remains of any timber structure in the building. In 1977 Irving found a remnant of a wall plate on the west wall, part of a burnt door frame in the north-west doorway and fragments of burnt timber in the wall sockets.[79] A shingle roof would have been particularly vulnerable to fire. Once unroofed, as a result of the fire, there would have been little protection from water damage for the stone walls and no cross beams to tie them together structurally. Also ashlar blocks in the free walls would have been easy to disassemble for re-use in other buildings. Water penetration has affected the shell-lime mortar joints, water has run down between the inner and outer wall skins, loosening rubble infill. This is particularly evident on the south wall of the nave from which the inner skin has completely collapsed above the level of the arched doorway.

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[78] Cooyal, "On the River. A review of "Chris's" "Bit of River History," *Hawkesbury Herald*, Friday, December 1, 1905, col. 106., Mitchell Library, NSW
[79] Irving, R. Op. cit. p. 5.

Irving also notes a Ficus growing on top of the west wall, near the central buttress and notes that its roots dislodged many stones. The Ficus, now removed, might have dislodged the top of the central buttress. The buttress capping was replaced incorrectly.

Irving notes that the major damage to the west wall might have been caused by the felling of a large tree growing inside the nave, against the east wall and half way along its length.[80] However local residents who have been familiar with the state of the church during this period dispute this.[81] The same tree caused an indentation in the top of the east wall. It is possible that roots of this tree contributed to the rotation of the east wall. In 1977 Irving notes that the wall was out of alignment by 8 inches (200 mm) at the top. The measured survey completed in February 2003 suggests that this has increased to 250 mm.

Figure 11: `Photograph showing extent of rotation and bow in east façade
(Photograph: John McInnes, February 2003).

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[80] Irving, op. cit. p. 5.
[81] Oral evidence supplied by local residents.

There are loose stones at the tops of the buttress on the south-east corner of the nave and it is in danger of collapsing. The top stones on the buttresses on the south of the porch, the capping of the buttress on the north-west corner of the nave and the top stones on the east, north and west walls of the tower are loose and in danger of collapse.

General vandalism has occurred over the years noted by Irving but this has substantially reduced in recent years as local residents have taken an increasing interest in the building.

5. Assessment of Cultural Significance

5.1 Comparative Analysis

A search has revealed few extant Catholic churches commenced during the late
1830's. Construction was begun on the chapel of Our Lady of Loretto, now
completely ruined, in the same year as St. Joseph's, 1839. Small sandstone Catholic
churches of comparable scale and period have been located at Appin, near
Wollongong, near the Cook's River at South Strathfield and at Pyrmont. All were
built during the administration of Bishop (later Archbishop) John Bede Polding.

The church of St. Anne's at South Strathfield, built later (1859-65) than St. Joseph's,
was converted to a school building in 1996. The church was brick with sandstone
buttresses. It was rendered some years after construction to prevent water penetration
and structural damage resulting from the use of 'soft local bricks'.[82] St. Anne's has
pronounced buttresses and accurate Gothic detailing, consistent with Polding's later
exposure to the Gothic Revival architects.

St. Bede's at Appin is of a comparable size to St. Joseph's. Commenced slightly
earlier than St. Joseph's, the foundation stone at St. Bede's was laid by Bishop
Polding, in 1837. St. Bede's has been in continuous use ever since. Apart from a later
addition of a slate roof on the nave and the porch, and the removal of the crenellated
top of tower, the exterior is in good condition and appears to be original. However St.
Bede's at Appin differs from St. Joseph's in a number of ways. St. Bede's tower,
located on the north end, is much smaller in plan than the porch at St. Joseph's, which
formed the base of an intended tower and possibly a spire, at south end of that church.
At St. Bede's there is a small roofed porch on the south façade. At St. Bede's the
exterior wall planes are flat, the walls lacking the articulation provided by the deep
engaged buttresses found at St. Joseph's. At St. Bede's there is almost no surface
ornament and the windows are simple, single pointed arches. There is a date and name

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[82] Catholic Weekly, 1st February 1951.

over the entrance 'J. P. Epus A.D. 1841' (John Polding, Bishop, 1841). The sandstone ashlar masonry at St. Bede's is finely cut for the first four courses above which the stone has a roughcast finish, giving the whole composition a rustic appearance.

As noted earlier in this document, it is highly unlikely that the same person designed the two churches. St. Bede's is interesting as an example of the Gothick style, which by 1839 was almost out of fashion.[83] In contrast the attention to correct Gothic detail, the modulation of the wall surfaces and the finely grouped and carved triple lancet windows of St. Josephs suggests that the designer had, at the very least, an interest in and some knowledge of the more recent and academic revival of Gothic architecture beginning in England and on the Continent.[84] This supports Irving's argument that an architect was involved in some way in the design of the church of St. Joseph. Although no evidence of an architect has been revealed to date, Irving's suggestion of possible involvement of one of the architects then resident in the Colony, such as Mortimer Lewis, Henry Ginn or John Bibb, is worthy of attention.[85] Earlier in this document a comparison was made with the contemporary church of St. John the Evangelist in Camden, designed by the Colonial Architect, Mortimer Lewis. Anomalies in the final construction of St. Joseph's, noted earlier, might be explained by the remote location and the subsequent difficulties of supervision for an architect based in Sydney.

Whoever the designer might have been a comparative analysis indicates that St. Joseph's was an unusually competent architectural composition for the period. Also the social history that surrounds the building is intriguing. Initially it was intended as a large parish church, referred to as 'the Cathedral of the Hawkesbury' in oral history records. The church is also evidence of the enormous building activity by the Roman

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[83] Kerr, Joan and James Broadbent, *Gothick taste in the colony of New South Wales*, Sydney: David Ell Press in association with the Elizabeth Bay House Trust, 1980.

[84] Pugin's *Contrasts* had been published in 1836 and the Oxford movement, another major impetus for the rising interest in archeologically correct church designs, had been inaugurated in 1833. Besides elaborately illustrated productions, many other writings, especially his lectures delivered at Oscott (see "Catholic Magazine", 1838, April and foll.) gave powerful expression to the message he had to deliver. As closely allied with his idea of the restoration of constructive and decorative art, he brought out a pamphlet on the chant: "An Earnest Appeal for the Revival of the Ancient Plain Song" (1850). It is worthy of mention that some of his earliest drawing appears in the volumes published by his father ("Examples of Gothic Architecture", 1821, 226 plates; "Architectural Antiquities of Normandy", 1828, 80 plates; "Gothic Ornaments, England and France", 1831, 91 plates). Catholic Encyclopaedia.

[85] Irving, R., Op. cit. p. 9.

Catholic diocese during the 1830's and 1840's under the stewardship of Dr. John Bede Polding and as a result of liberalised laws administered by Governor Bourke, which provided equal support for all religious institutions. Later its function was as a centre of religion and healing, from which it obtained its nickname the 'monastery of the Valley'. Its construction and eventual decay parallels the rise and decline of a once flourishing rural community in the Macdonald Valley.

5.2 Definition of Curtilage
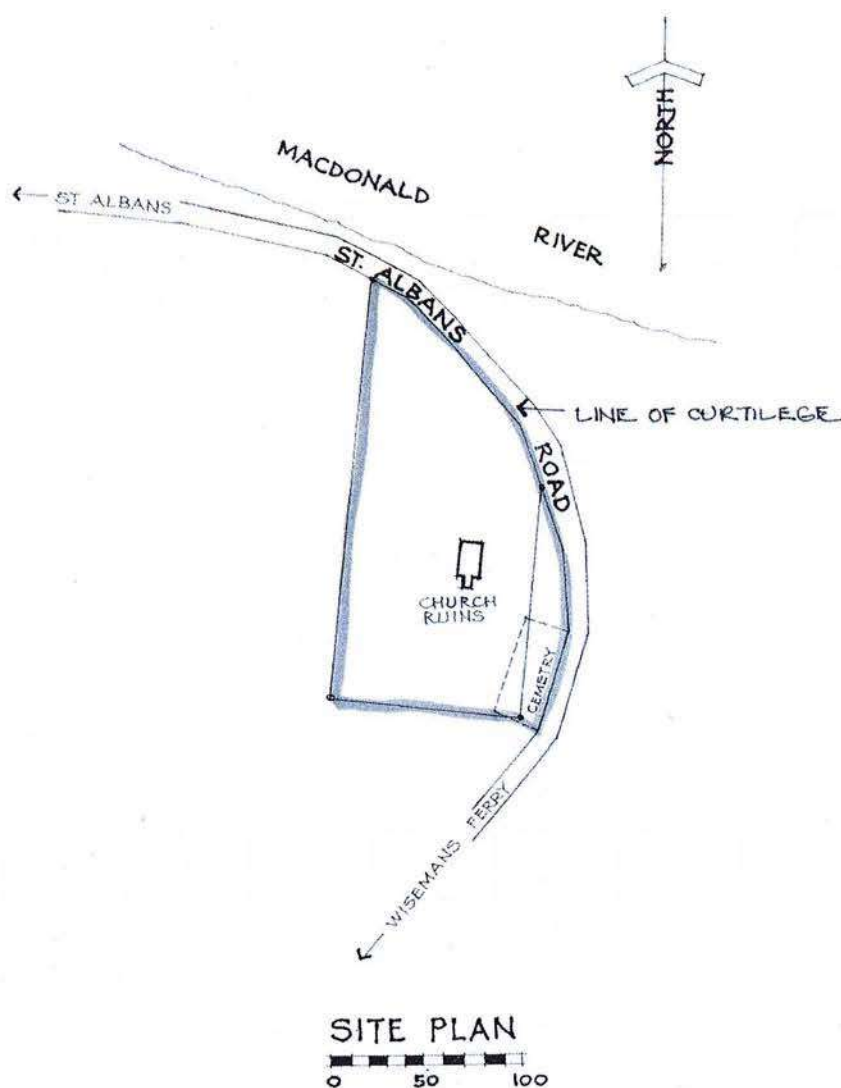
The ruins of St. Joseph's church are located at, Central Macdonald, Shire of Colo, Parish of Wonga, County of the Hunter, NSW Old system title (DP 605179) currently owned by the Catholic Church of Australia and defined by the footprint indicated on the site plan. Refer to the survey document, 1980 (Appendix 1) and site plan (figure 12) which defines the location of the building within a rural site. Access to the site is via St. Alban's Road from Wiseman's Ferry. This Conservation Management Plan pertains to the building ruin itself and its immediate surrounds, including the associated cemetery. The adjacent cemetery is partly located on a separate title but its association with the church is important.

NORTH

MACDONALD RIVER

← ST ALBANS

ST. ALBANS ROAD

← LINE OF CURTILEGE

CHURCH RUINS

CEMETERY

WISEMANS FERRY

SITE PLAN

0   50   100

5.3 Statement of significance

The ruined church of St. Joseph's, Central Macdonald, NSW is eminently worthy of preservation as a Romantic ruin in the rural landscape and as an historic structure which provides evidence of the expanded Roman Catholic building program to service rural areas under Governor Bourke's administration of liberalised laws, association with important early colonial figures, such as Archbishop John Bede Polding, evidence of convict emancipist John Watson's rise in social status and prosperity and evidence of provision of heath care in a remote region, through the use of the building as a 'monastery' and dispensary for herbal medicine. It is one of a small number of ruined sandstone churches extant in Australia. Valuable as the remains of a remarkably designed and built form in a bushland setting, it provides evidence of a once prosperous rural community. Its presence reminds us of a complex and difficult colonial past.

6. Constraints and Opportunities

6.1 Development of Conservation Policy

The church is in ruins but is identifiable as a former church. As per Article 2 of the Burra Charter any action to conserve the church should retain the cultural significance of the place.

- Any changes that would distort the physical evidence or be based upon conjecture might reduce the significance of the place. Any restoration or reconstruction to ensure the structural stability of the walls and buttresses should be done with care. Fallen stones should be laid out and identified and relocated in their original position in preference to using new stone. If new stone is required it should be clearly identified as replacement stone (refer Articles 3, 20 and 22 of the Burra Charter.)

- Traditional techniques should be used wherever possible (refer Article 4 of the Burra Charter.) Exceptions are noted on the Engineer's Report (see Appendix 4).

- A use appropriate to its former purpose is desirable in order to ensure preservation of the ruin, however any use should be compatible with its former function. Provided safety of visitors can be ensured, the grounds might be used for special services or as a place of reflection and contemplation (refer Articles 3, 7.1, 7.2 and 21 of the Burra Charter).

- Conservation of the associated cemetery and an archaeological study to reveal the additional cemetery would contribute to the cultural significance of the setting (refer Articles 8 and 11of the Burra Charter.)

- Relocation of the ruins would be unacceptable (refer Article 9 of the Burra Charter.)

- A maintenance plan should be prepared and implemented in order to prevent further deterioration (refer Article 16 of the Burra Charter.) The maintenance plan should include the associated cemetery.

- Interpretation of the site so that others may enjoy the ruin and understand its cultural significance would be appropriate (refer Article 25 of the Burra Charter.)

- Access for a small number of vehicles to be parked on site should be provided in consultation with neighbours and local authorities. St. Alban's Road is narrow and winding. It is not safe to leave cars parked on the side of the road. Access is required for maintenance, fire service vehicles and a limited number of visitors. Visitors and tourists habitually park in such a way as to block entrances to private properties opposite or adjacent to the site, while visiting the ruin, causing inconvenience to owners of neighbouring properties (refer Articles 8 and 16 of the Burra Charter).

- The setting should be preserved as a rural setting. Trees and other vegetation should be cleared from around the ruin to a distance that will ensure protection of the structure from falling trees or fire in accordance with the maintenance plan (refer Article 8 of the Burra Charter).

- A list of works required to be carried out in order to conserve the existing fabric has been developed (refer section 8.2) with reference to the Engineer's report (refer Appendix 4); Refer Articles 14, 15, 17 and 18 of the Burra Charter.

6.2 Statutory and non-statutory listings

National Trust Register: Classified, ruin and cemetery
Register of the National Estate: Registered
NSW Heritage Council
North West Sector Study
Other: LEP schedule II, Item 22
Name: St. Joseph's R.C. Church and Cemetery
Address: Macdonald Road (this is incorrect it should be St. Alban's Rd.)
Item: 343
Town/District: St. Albans
Owner: Catholic Church of NSW

7. Development of the Conservation Policy: Discussion

The conservation policy takes into account the historical, social and architectural significance of the church ruins and the challenges associated with the preservation and maintenance of the ruins for the education and enjoyment and safety of current and future generations.

The church ruins require urgent preservation in order to prevent further deterioration of the building fabric and danger to the public from falling or unstable elements of the fabric. Its future preservation will depend upon the care and attention of local residents together with the Catholic Archdiocese of Sydney. The ruin is a popular tourist attraction and no doubt it will remain as such. Future usage of the site should take into account its former purpose together with the fragile state of the building fabric and possible danger to the public. Suitable uses might include a place of meditation or pilgrimage or a centre for family ceremonies of a spiritual nature. Any future use of the ruin or its surroundings should take into consideration the fragile nature of the building fabric and the cemetery headstones and surrounds and the safety of tourists or visitors.

The site is small which means that construction of adjacent buildings to support any commercial activity, which might be associated with a sympathetic use, as noted above, is not recommended. Buildings on site – see original document.

Signage should be developed and implemented to address interpretation of the site and safety requirements for visitors to the site.

8. Conservation Policies & Guidelines

8.1 Definitions

The following extract from the Burra Charter[86] defines the terms used in articulation of conservation policies and guidelines:

Article 1 Definitions

Explanatory Notes

For the purpose of this Charter:

These notes do not form part of the Charter and may be added to by Australia ICOMOS.

1.1 *Place* means site, area, land, landscape, building or other work, group of buildings or other works, and may include components, contents, spaces and views.

The concept of place should be broadly interpreted. The elements described in Article 1.1 may include memorials, trees, gardens, parks, places of historical events, urban areas, towns, industrial places, archaeological sites and spiritual and religious places.

1.2 *Cultural significance* means aesthetic, historic, scientific, social or spiritual value for past, present or future generations.
Cultural significance is embodied in the *place* itself, its *fabric*, *setting*, *use*, *associations*, *meanings*, records, *related places* and *related objects*. Places may have a range of values for different individuals or groups.

The term cultural significance is synonymous with heritage significance and cultural heritage value.
Cultural significance may change as a result of the continuing history of the place. Understanding of cultural significance may change as a result of new information.

1.3 *Fabric* means all the physical material of the *place* including components, fixtures, contents, and objects.

Fabric includes building interiors and sub-surface remains, as well as excavated material. Fabric may define spaces and these may be important elements of the significance of the place.

1.4 *Conservation* means all the processes of looking after a *place* so as to retain its *cultural significance*.

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[86] Burra Charter. The Australia ICOMOS charter for the conservation of places of cultural significance.

1.5 *Maintenance* means the continuous protective care of the *fabric* and *setting* of a *place*, and is to be distinguished from repair. Repair involves *restoration* or *reconstruction*.

The distinctions referred to, for example in relation to roof gutters, are Maintenance, regular inspection and cleaning of gutters; repair involving restoration returning of dislodged gutters; repair involving reconstruction replacing decayed gutters.

1.6 *Preservation* means maintaining the *fabric* of a *place* in its existing state and retarding deterioration.

It is recognised that all places and their components change over time at varying rates.

1.7 *Restoration* means returning the existing *fabric* of a *place* to a known earlier state by removing accretions or by reassembling existing components without the introduction of new material.

1.8 *Reconstruction* means returning a *place* to a known earlier state and is distinguished from *restoration* by the introduction of new material into the *fabric*.

New material may include recycled material salvaged from other places. This should not be to the detriment of any place of cultural significance.

1.9 *Adaptation* means modifying a *place* to suit the existing *use* or a proposed use.

1.10 *Use* means the functions of a place, as well as the activities and practices that may occur at the place.

1.11 *Compatible use* means a *use* which respects the *cultural significance* of a *place*. Such a use involves no, or minimal, impact on cultural significance.

1.12 *Setting* means the area around a *place*, which may include the visual catchment.

1.13 *Related place* means a *place* that contributes to the *cultural significance* of another place.

1.14 *Related object* means an object that contributes to the *cultural significance* of a *place* but is not at the place.

1.15 *Associations* mean the special connections that exist between people and a *place*.

Associations may include social or spiritual values and cultural responsibilities for a place.

1.16 *Meanings* denote what a *place* signifies, indicates, evokes or expresses.

Meanings generally relate to intangible aspects such as symbolic qualities and memories.

1.17 *Interpretation* means all the ways of presenting the *cultural significance* of a *place*.

8.2 Policies

ESSENTIAL

All existing fabric is deemed significant and must be stabilised and protected from further decay due to the effects of weather, lateral water pressure, damage from surrounding foliage. Precisely this will require that the following actions be taken:

1. All shrubs and small trees within 10 -15 metres of the footprint of the church ruins (sufficient to prevent any falling tree from striking a wall) and from the inside of the building to be removed taking care not to damage any building fabric in the process. (See Appendix 4: Engineer's report.)

2. In order to deflect ground water and prevent the accumulation of lateral water pressure on the upper level of the site install agricultural drainage across the higher western slope, as indicated on measured survey drawing no. SJ2003-2 Grade the ground surface outside full extent of the west façade to 600 mm below floor level and draining away from building to the agricultural drain. (See Appendix 4: Engineer's report.)

3. Stabilise the south wall and buttresses in accordance with engineer's specifications, in consultation with the heritage architect (this wall has rotated and it is now estimated that the top face overhangs the foundation by 250mm, increasing by 50mm since the last measured survey in 1977)[87] as indicated on measured survey drawing no. SJ2003-1.

4. Clear existing weep holes in lower sandstone courses to facilitate drainage on the lower east façade.

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[87] Refer Appendix 2: Measured survey drawings by Robert Irving, 1982.

5. To ensure the future stability of the west and south walls of the nave some restoration of falling stones is recommended. Fallen stone blocks should be collected and their original positions identified. Stones fallen from the south wall of the nave should be re-instated and re-pointed in lime mortar of. The top stones to the buttress at the south-east corner should be reinstated and re-pointed in lime mortar. Fallen stones from the west facade window arches damaged recently due to high winds should be reinstated and re-pointed in lime mortar. If on site at least three courses of stones should be re-instated above the windows on the west façade to ensure structural stability of the openings. (See Appendix 4: Engineer's report.)

6. Walls should be protected from further water penetration and subsequent damage to the stone rubble fill between exterior and interior facing stones. It is recommended that at suitable levels along the tops of the walls the upper course should be capped in compo mortar trowelled to shed water to the exterior. (See Appendix 4: Engineer's report.)

7. Subsequently, if these measures do not arrest the rotation of the east façade, it might also be necessary to insert an agricultural drain at foundation level inside the church, to run the full length of the nave and vestry, close to the east façade to alleviate lateral water pressure in that region. (See Appendix 4: Engineer's report.)

HIGHLY DESIRABLE

1. Interpretation of the site should allow visitors to understand and enjoy the ruin safely whilst not detracting in any way visually from the ruin itself. Any future small structures, buildings, gates or enclosures must be designed to minimise their impact on views of the ruin and should not obscure the views of the ruin itself or be able to be seen from the ruin.

2. A maintenance management plan should be developed in conjunction with the owners of the site and local residents to manage and maintain the site for the future enjoyment and safety of visitors and local residents.

3. The maintenance management plan would identify compatible uses for the site in order to support the continued preservation of the site and safe enjoyment of the site by visitors and local residents.

4. The surrounds of the building should be suitably landscaped to preserve a bushland setting and to facilitate safe access to the building.

5. Discreetly but clearly located interpretive signs, should be provided which describe the history of the building, illustrate the significant architectural features and warn the public of possible safety issues.

THIS DOCUMENT

1. This document should be reviewed at intervals of not less than 10 years at which time the conservation policies contained herein should be evaluated and revised as required.

2. This document should be lodged with the Heritage Council of NSW and made accessible to the public.

Appendices

1. Survey document, 1980

2. Measured survey prepared by Robert Irving, 1977

   − Plan

   − Longitudinal section

   − North Elevation

   − East Elevation

3. Hawkesbury Cemeteries Study, 1990. St. Joseph's Catholic Cemetery

4. Engineer's Report. Hughes Trueman, 5th January, 2001.

5. Measured survey prepared by John McInnes, 2003

   − Site Plan and wall sections showing deformation No. SJ 2003-1

   − Floor Plan No. SJ 2003-2

   − East Elevation No. SJ 2003-3

   − West Elevation No. SJ 2003-4

   − North and South Elevations No. SJ 2003-5

   − Section B-B − nave looking east No. SJ 2003-6

   − Section A-A −nave looking west No. SJ 2003-7

   − Section C-C porch looking south: F-F nave looking north No. SJ 2003-8

   − Section D-D porch looking north: E-E nave looking south No. SJ 2003-9

Appendix C

Structural Engineering Assessment

Our ref   383954AZ01
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M M
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MACDONALD

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10th July 2017

ST JOSEPHS GUESTHOUSE, ST ALBANS
STRUCTURAL INPUT INTO THE CONSERVATION MANAGEMENT PLAN

Based on our recent site inspection we provide the following structural advice to be included in the Conservation Management Plan for St Joseph's Guesthouse, St Albans.

L10, 383 Kent Street, Sydney NSW 2000; PO Box Q1678, QVB Sydney, NSW 1230
T +61 (0)2 9098 6800 W www.mottmac.com

P:\Sydney\Projects\38xxxx\383954\AZ-St Josephs Guesthouse\04 Working\02 Documents\170705-CMP Structural Input.docx.

1.0 INTRODUCTION

The building was inspected by a structural engineer with experience in the conservation of historic buildings on the 30th June 2017. The following report provides a brief description of the building structure, comment on the current condition of the building, and a general outline of remedial works, maintenance and monitoring required to enable ongoing use of the building and to reduce the rate of deterioration of the historic building fabric. The report concentrates mainly on the main historic church structure. Some brief notes regarding adjacent retaining walls are also included. The pool and surrounds were not inspected.

The recommended actions are based on a visual assessment of the visible building structure. No opening up works or materials testing was carried out. No finishes were removed. The new additions to the building (internal floors, roof, external deck) were not assessed.

It is understood that prior to 2010 the church was in a ruined state. We note that since then major structural renovations have been made to enable a new use for the church as a guesthouse. No review of the structural documentation has been made. This report does provide a detailed assessment of the global stability of the building or the effect of the recent renovations on the building's stability. It is assumed that as part of the renovations the structural interventions were certified by other engineers.

2.0 DESCRIPTION AND CONDITION

2.1 GUESTHOUSE

The historic church structure appears to have generally been constructed using double skin sandstone walls with a central cavity. It is expected that this cavity would have been filled (and may still be partially or locally filled) with rubble, and that there would be some cross-tying of the stone skins. Where measured the wall construction consisted of 200-300mm thick stone skins separated by a 200-350mm wide cavity. This may vary across the building. The walls have angled buttresses at each corner and additional buttresses midway along the nave and at the junction of the nave and vestibule on the east and west (long) side walls. A slightly narrower entry vestibule is located at the southern end of the church. The outer walls and the internal wall separating this smaller room from the nave appear to be of the same construction as the outer walls of the nave. Tall, narrow and arched sets of windows penetrate the east, west and north walls. The south wall has an arched door opening that has been reduced (infilled) to a standard door opening.

It is understood that the western wall had partially collapsed before renovation, and has been rebuilt. The internal wall separating the nave from the vestibule also has also partially collapsed, and this collapsed section has not been rebuilt. The roof structures are new, as are the upper level floors (mezzanine within the nave, middle floor within the vestibule, and upper floor at eaves level over the nave and vestibule).

The stone walls are a mixture of original stone, salvaged stone from collapses and some new stone where the original stones could not be found or had deteriorated beyond salvageable condition. Where the walls have been rebuilt the joints have been filled with new mortar. Across much of the building where original stone is in place the mortar joints have not been re-packed or repointed. As such there are widespread open joints through the full thickness of the wall. It is also apparent that there are large voids within the cavity of the walls. It is not clear whether this is part of the original construction of the church or if the rubble has settled or

been washed out (or was not replaced when collapsed sections of the walls were rebuilt). Loss of mortar has also resulted in some loosening of individual stones, some of which have fallen out of the wall.

Due to the age of the building and the quality of stone used in the original construction, much of the stonework has weathered. Stones that are particularly susceptible to the effects of weathering, such as capstones, are often in very poor condition. Other individual stones are fretting or delaminating due to their quality or the orientation of bedding planes in the stones. It is understood that some salvaged stone has been reinstated by using chemical anchoring of stainless steel pins to connect adjacent stones.

As the church had no roof for much of its life the side walls were not adequately restrained (even with buttressing), and have bowed and rotated. Some differential settlement has also occurred over the length of the walls. These deformations were not corrected as part of the renovations, except where such deformations have led to collapse. This movement has caused cracks to appear in the walls. The cracking has in some cases run across stones and not just followed the pattern of jointing. Some stones have also been partially displaced in relation to surrounding stonework.

Some doors were observed to be jamming against their frames. A single window had cracked. These defects may indicate some ongoing movement/ settlement of the stonework. It was also observed that due to the uneven nature of the stonework in places much of the new window and door glazing, trimmings, frames etc do not perfectly abut the stonework, creating gaps that allow draughts and allowing entry of insects and the like. There may also be potential issues with protection from bushfires.

3.0 RECOMMENDED ACTIONS

Historic buildings typically require some measure of ongoing maintenance and remediation as the historic building fabric deteriorates over time. As such our recommendations include both immediate works to address existing defects and ongoing maintenance and monitoring of the building fabric to identify ongoing issues.

3.1 IMMEDIATE REMEDIAL ACTIONS

In order to address the defects noted above we recommend the following works:

1. Pack and repoint open joints across the entire building, on both the internal and external faces. Use an appropriate, flexible mortar.

2. Cap walls where the internal cavity is exposed (such as around the upper floor vestibule balcony). Capping may be in the form of new stone or other appropriate coverings such as lead weathering.

3. Carry out stone repairs, including:

   a. Replacement of severely deteriorated capstones,

   b. Repair of eroded or fretting stones by replacement, indenting, application of veneers or plastic repair as appropriate,

   c. Indenting voids where cracked stones have spalled,

   d. Crack stitching with bed joint reinforcement (as appropriate),

e.   Re-bedding of displaced stones,

f.   Pinning or other strengthening of cracked lintel stones over door and window openings (if this has no already occurred),

g.   Removal of vegetation from mortar joints,

h.   Reconstruction of settled and cracked stone steps.

i.   Bedding of loose stone around the vestibule balcony at risk of falling under seismic events

We note that the recommended actions above constitute a comprehensive scope of remedial works that will require consultation with appropriate consulting stonemasons, engineers, heritage consultants and architects in order to produce appropriate works documentation and specifications and to gain the relevant approvals. We also note that extensive temporary works (including scaffolding, hoists etc) will be required.

Other works to improve the amenity of the guesthouse may include installation of cover flashings, putty or similar, to close gaps between stone edges and new glazing or frames.

It was also observed that some gutters had rolled and may not be performing adequately. Additional fixings or brackets may be required. It was also observed that the ground immediately to the west of the church was saturated. Some alteration of the drainage system may be necessary to prevent rising damp from affecting the stone walls in this area. If deterioration of the stonework due to rising damp is observed it may be necessary to install a new damp proof course in all stone walls above external ground level.

3.2   MONITORING AND MAINTENANCE

1.   Monitor movement in the walls. It may be worthwhile to install some survey markers on the walls and conduct a verticality survey (with periodic follow-up surveys) to enable accurate monitoring of the performance of the walls. Other methods of monitoring include measurement of crack widths and similar. If it is found that the walls are continuing to move, some rectification works may be warranted. These works may include the installation of remedial wall ties to tie the skins of stone together, installation of bed joint reinforcement to assist walls to span between buttresses and other bracing structures, and underpinning to address settlement.

    Proposed Timing: Annual for 2 years and then every 5 years.

2.   Monitor the condition of galvanised roofing, rainwater goods and associated elements. Carry out periodic removal of leaf litter and other debris. Inspect fixings for corrosion.

    Proposed Timing: Ongoing debris removal. Condition inspection every 5 years.

3.   Periodic inspection of the condition of stonework, mortar joints and the like to identify ongoing deterioration and schedule appropriate repairs.

Proposed Timing: Every 2 years, increasing to every years depending on condition.

4.0 RETAINING WALLS

Based on observation of the various stone retaining walls and bedrock terraces we note the following:

The stone block retaining wall running from the carparking area to the front entrance of the church building appears to be of robust construction. It is understood that the wall is constructed from a single thickness wall of stone with occasional "dead-men" stones that extend behind the wall to provide counter-balance against retained earth pressures. The general dimensions of the wall appear to be appropriate. No significant defects were observed in the wall.
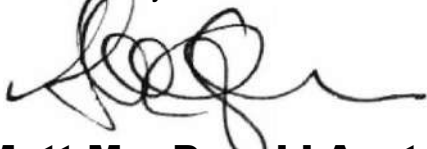
A dry-stone boulder wall has been constructed to the west of the church to enable the construction of a raised, flat lawn area. The wall is constructed using around four courses of large stone boulders. Small shrubs and ground covers have been planted amongst and on top of the boulders. Based on the height of the wall and apparent size of the stones used, the construction appears to be generally sufficient to retain the raised terrace. However due to the nature of the material used in the wall it is likely that the wall will actively erode and deteriorate over time and will need periodic maintenance.

Behind the dry-stone wall is another terrace of sandstone bedrock with a few courses of boulders laid on top to retain the ground behind. The central section of the bedrock has experience a small landslip. To rectify the slip and to prevent further erosion of the ground behind, the ground above should be cut back to enable construction of a retaining wall on top of the bedrock terrace. Loose stone from the land slip may be appropriate for use in this instance.

Other stone garden walls are located to the east of the church building above the entry driveway. These walls are of rough construction using loose, uncut stones and boulders over some outcrops of sandstone bedrock. It is likely that these walls will need periodic maintenance as erosion, rainfall and vegetation growth all effect the stability of the walls. In general this should be regarded as reasonable practice.

We trust that the foregoing is of assistance. Please contact the undersigned for any further information.

Yours faithfully,

Mott MacDonald Australia

ALEX BEEN
SENIOR STRUCTURAL ENGINEER
BE, MHERITCONS, MIEAUST

PHOTOS

P01 – GENERAL VIEW FROM SOUTHWEST

P02 – GENERAL VIEW FROM NORTH

P03 – TYPICAL DETERIORATION OF BUTTRESSES

P04 – TYPICAL CRACKING AND EROSION OF STONEWORK

P05 – TYPICAL DAMAGE TO STONE BUTTRESSES

P06 – DEFORMATION OF SIDE WALLS

P07 – TYPICAL FRETTING OF STONES (INTERNAL FACE)

P08 – HISTORIC COLLAPSE OF INTERNAL DIVIDING WALL (NOT REPAIRED)

P09 – TYPICAL OPEN MORTAR JOINT

P10 – EVIDENCE OF ONGOING FRETTING STONE/ MORTAR (STONE DUST ON FLOOR)

P11 – LOOSE STONES AT TOP OF WALLS

P12 – STONE RETAINING WALL AT SOUTH ENTRY. OTHER WALLS VISIBLE BEHIND

P13 – LANDSLIP IN BEDROCK/ BOULDER TERRACE WALL

P14 – VARIOUS STONE GARDEN WALLS

ABN: 11116367449 / License #: 195586C

Karl van Middeldyk
PO Box 352, Galston NSW 2159
Phone: 0414 680 457 / Email karl@aussiestonemasons.com.au

Date: 8 March 2017

To: Steve Kavanagh
St Josephs Church
Settlers Road, St Albans
Email: blasckwds@icloud.com

Quote: St Josephs Church

Price is to carry out restoration works at St Josephs church.

Works to be carried out are as follows:

- Dismantle, supply and install wall blocks, estimate 72m^2 $3,000 per m^2
- Dismantle, supply and install buttres blocks, estimate 44m^2 $3,250 per m^2
- Dress and supply buttres weatherings, estimate 10 $3,500 each
- Replacing decayed wall blocks with veneer blocks, estimate 28m^2 $800 per m^2
- Pointing up inside and outside $175 per m2 x 1150m^2 $172,500
- Scaffold for outside only (estimate only) $40,000
- Delivery $3,000

Total $380,500

Terms and Conditions
- The above pricing is an estimate only and may vary after final measurements
- The above price excludes GST.
- Sandstone is to be paid for before delivery.
- Invoices are to be paid within 14 days of the invoice date.
- This quote will increase each year by 5% compounding

Responsibility Factor
No responsibility taken for theft, vandalism and damages done to sandstone during and after completion of works.

If you require any further information please do not hesitate to contact me.

Karl van Middeldyk
Aussie Stonemasons

8th September 2017

Blackwoods Construction & Maintenance Pty Ltd

Dear Sir

Re: St Joseph's Guesthouse, 1029 St Albans Road Central McDonald 2775

We have prepared the costings based on the documents provided by you.

We has assessed the value for DA application, in accordance with your request, have used current rates and charges.

It is our opinion that to carry out repairs as per Engineer's report with reference to the Heritage requirements regarding fretting stone work and cracking buttresses by a qualified stonemason would be as follows:-

Repairs to Sandstone walls - approx. 70m2 = $210,000
Repairs to Buttresses - approx. 45m2 = $181,250
Replacement of decayed walls with veneer blocks - approx. 30m2 = $24,000
Pointing to walls - approx. 1200m2 = $210,000
Preliminaries including supervision, scaffolding to external facades, delivery of materials etc $50,000

Estimate total $675,250 + GST

Disclaimer
This estimate of cost should not be treated as advice for any other purpose than stated. We do not accept any contractual, tortuous or any other form of liability for any consequences, loss or damage as a result of any person acting upon or using the attached estimate for any other purpose than to provide an estimate of cost to complete

Should you have any queries regarding this matter, please do not hesitate to contact Ken Whyte at this office.

Yours faithfully

Ken Whyte M.A.I.Q.S

1029 St Albans Road, Lower Macdonald - Former St Josephs Catholic Church
Maintenance and Repair Schedule

Action	Timeframe	Responsibility	Estimated Costs		
Replacment of weathered capping on top of each buttress	Immediate	Stonemason	$35,000		
Scaffold hire for capping	Immediate	Builder	$12,000		
Monitor movement in walls	Moderate - Annually for two year and then every five years	Engineer	$2,500		
Monitor condition of galvanised roofing	Moderate - Every five years	Builder	$2,000		
Monitor condition of stonework, motor joints and the like	Moderate - Every two years	Engineer	$2,500		
Fretted and delaminating stones to be replaced	Immediate	Stonemason	$15,000		
Repair cracked stones with flexible mortar joints	Immediate	Stonemason	$6,000		
Fretted and delaminating stones to be replaced stage 2	Moderate	Stonemason	$9,000		
Repairs to sandstone butresses stage 1	Immediate	Stonemason	$35,000	Stage 1	
Repairs to sandstone butresses stage 2	Moderate	Stonemason	$120,000	Stage 2	
Repairs to sandstone butresses stage 3	Long term	Stonemason	$26,250	Stage 3	Total cost to repair buttresses as per Quantity Surveyor's Report $181,250
Stage 1 pointing up of obvious joints in stonework open to vermin	Immediate	Stonemason	$15,000	Stage 1	
Stage 2 pointing up of outside walls	Moderate	Stonemason	$80,000	Stage 2	
Stage 3 pointing up of internal walls	Long term	Stonemason	$80,000	Stage 3	
Supervision of heritage consultantover pointing work	As required by staging	Heritage Consultant	$5,000	All stages	
Builders supervision of pointing work	As required by staging	Builder	$7,000	All stages	
Scaffold hire for all pointing work	Over the full term on and off	Builder	$23,000	All stages	Total cost for pointing up all walls as per QS Report $21,0000
Further repairs to sandstone walls	Moderate	Stonemason	$75,000		
Final repairs to stone walls	Long term	Stonemason	$75,000		

Preliminaries incl supervision additional scaffolding delivery and extra consultants fees	$50,000	
Full cost of repairs & maintenance as per QS Report, Mason's quote and supported by Engineer's	$675,250	

Appendix D

Heritage Inventory Sheets

HERITAGE STUDY OF THE SHIRE OF HAWKESBURY

LISTINGS:

NATIONAL TRUST REGISTER *CLASSIFIED + CEMETERY.* NAME *St JOSEPHS R. C. CHURCH & CEMETERY*
REG. OF NATIONAL ESTATE *Listed* ADDRESS *MACDONALD ROAD,*
NSW HERITAGE COUNCIL ITEM NO. *343*
NORTH WEST SECTOR STUDY MAP NO.
OTHER *LEP schedule II, Item 22* TOWN/DISTRICT *nr. ST ALBANS.*
TITLE DETAILS OWNER

PROPERTY DESCRIPTION, HISTORY (H.S.C.)

Ruins of a small but carefully crafted stone church, with Gothic revival detailing.
The associated cemetery is the earliest R.C. consecrated burial ground in the Macdonald valley and supports a number of monuments to early pioneers of the district.

PREDOMINANT PERIOD

☐	1794 - 1820
☒	1821 - 1840
☐	1841 - 1860
☐	1861 - 1900
☐	1901 - 1940
☐	1941 - 1988

REASONS FOR LISTING IN THIS STUDY

☒	Historical	☒	Archeological	☐	Rarity Value
☐	Scientific	☒	Architectural	☐	Group Value
☐	Cultural	☐	Natural	☐	Landmark Value
☒	Social	☒	Aesthetic		

Ruins of St Josephs Roman catholic church and cemetery, located a small but skillfully crafted rural church in a picturesque setting. The skill and care of building is indicative of the importance of the church in the issolated rural area.

REFERENCES:

THEMATIC CONTEXT

☒	Rural Settlement
☐	Township Development
☐	Communications
☐	Town and Village Consolidation
☒	Local Institutions and Social Activity
☐	Industry
☐	Suburbanisation

SIGNIFICANCE

☒	State
☐	Local

COMMENTS

Further research.

PHOTOGRAPH

Film No.   Negative No.

CEMETERY CONSERVATION AREA

ST ALBANS	ST JOSEPH'S ROMAN CATHOLIC CHURCH CEMETERY	10.5 km N of Webb's Creek Ferry Crossing, West-side of Macdonald River adjacent to Church Ruin
Town, District or Location Postcode	Name or Identification of Listing	
Author of Proposal R Mackay, J Broadbent	Region SYDNEY (OUTER)	NSW Topographic Map 1:25,000 St Albans 9031-2N (118/084)
Date of Proposal 2/2/1981	Local Govt. Authority Hawkesbury Shire Council	
Suggested Listing Category CLASSIFIED		

Committee (Trust Use) Cemeteries	Responsible Authority Hawkeabury Shire Council PO Box 146 WINDSOR NSW 2756	Location & boundaries (incl. map ref.)	
Council (Trust Use) APPROVED 2/3/81		Area (ha.) 1800m²	Approx. No. Burials 37

Description

Briefly cover the points on the following check list where they are relevant and within your knowledge. (Attach appendices if insufficient space)

History, Location & Surroundings, Layout, Landscape, Structures, Monuments/styles, Burials of significance, Earliest known burial date

A small fenced cemetery is beautifully sited adjacent to St Joseph's Church, opposite Books Ferry, 4.5km south of Wrights Creek on Webbs Creek Road (west bank of the river). The cemetery is the first recognised and consecrated Roman Catholic graveyard in the Macdonald Valley. The church, which was built in 1842, has been gutted by fire and has been a ruin for many years. Entry to the church is prohibited on account of the danger from falling masonry. The cemetery is in a fenced area approximately 30m south of the church. There are about 30 graves surviving, most of which still stand. The earliest burial her is John Everet (1840). Another early burial is that of George Jefkins, died 18th July 1842, aged 33 years. A number of the graves contain district pioneers; the most notable being Thomas Ambrose, died 15th July 1871, aged 67 years. He was the licensee of St Patrick's Inn and the son of a convict who arrived on the Second Fleet. Other members of the Ambrose family as well as Daniels, Reynolds, Whalons and Jurds are also buried here. There are two graves here with very ornate ironwork with extra stamped floral motifs. The earlier graves which are clustered in the southern half of the fenced area are similar in style to those at the Old General Cemetery; sandstone semicircular and white marble Gothic monuments. Some of these monuments have very complex floral designs. The two large marble headstones of the Hearne Family are good examples.

Many gravestones, particularly those in the older section of the cemetery, have suffered considerable damage. Most lean at dangerous angles or have already fallen. A marble inscription plate has been removed from one stone, thus its historical value has been lost forever. Much of the lead lettering from the graves in the newer section has fallen out. A plague of black locust trees (robinia pseudoacacia) .../2
(see over)

Reasons for Listing

1. Its splendid siting and setting for the ruins of St Joseph

2. The exceptional quality of its wrought iron railings.

3. Its range of tombstones from rustic stones to High Victorian.

4. Its context with the other private and early graveyards in the valley, being essential parts of this relatively isolated and enclosed colonial community.
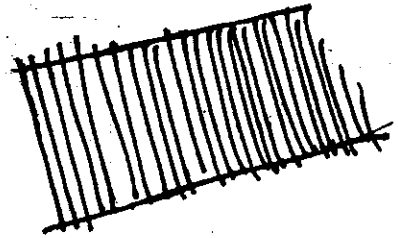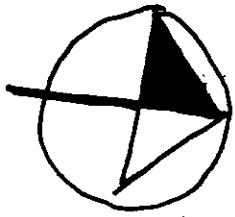
Bibliography

See over for photos and map showing boundaries

National Trust of Australia (N.S.W.) Listing Proposal

T. JOSEPH'S - R.C. CHURCH CEMETERY.

ST JOSEPH'S CHURCH
(IN RUINS)

LIGHTLY TIMBERED
EUCALYPT

OLD OUT OF USE
TRACK

TELEVISION
ANTENNA.

60 M

NEW
SECTION
1890'S

30M

OLD
SECTION

LOWER
CANOPY
UPPER
CANOPY

CAST IRON
SURROUNDS

BARBED
WIRE FENCE

WEBB'S CREEK RD

MODERN
HOUSE
(INTRUSIVE)

MACDONALD RIVER (APPROX 300M)

	ROMAN CATHOLIC CHURCH	MacDonald Valley
ST ALBANS		(on the west bank of the McDonald River, north of Wiseman's Ferry on the road to St. Albans)
(Town or District)		
Post Code **2255** Shire of Local Govt Area **Colo**		
Author of Proposal **R.B. Reymond**		
Date of Proposal **25/11/76** Amended **9.3.78**	(Name or Identification of Listing)	(Address or Location)
Suggested Listing Category **CLASSIFIED**	Bibliography	Owner and Address
Committee (Trust Use) SEE OVER **HBC**	Colonial Heritage: Historic Buildings of NSW, by F. & J. Leary, A.& R. 1972	███████████████████
	Report by R. Irving on Trust's files.	R.C. Diocese of Sydney advsd 19/4/77
Council (Trust Use) **APPROVED** 21|2|77	Hawkesbury Shire LEP 1983	Copy to Colo Council

Description — Briefly cover the points on the following check list where they are relevant and within your knowledge.

Style
Construction
Use
Architect/s
Builder/s
Date of Construction
Present Condition
History
Owners
Boundaries of proposed listing

Standing in the sleepy MacDonald Valley near St Albans are the ruins of St Josephs Catholic Church, which is thought to have been built between 1839-1841 by John Watson. The building was adapted for use as the headquarters of a small monastic order.

It was probably abandoned as a Church in the 1880s, as the result of a bush fire. Surviving are all the outer stone walls, nave and tower of the building designed in the Early English Gothic style. St. Joseph's was an early example of a style then still new in Australia, and in which few architects had yet achieved proficiency. At that time, before Blacket, St. Joseph's was a very restrained and suprizingly skilled sample of the Gothic Revival in church architecture. The walls were built of locally quarried sandstone and the north and south walls were gabled.

Reasons for listing

This is an important early stone Church now in ruins and has a commanding position, situated in a bush setting. Within the ruined Church there is an impressive feeling of space. It is imperative that this survive as a ruin and be maintained as such.

Sketch plan and photos
Attach additional photos
if any.

****
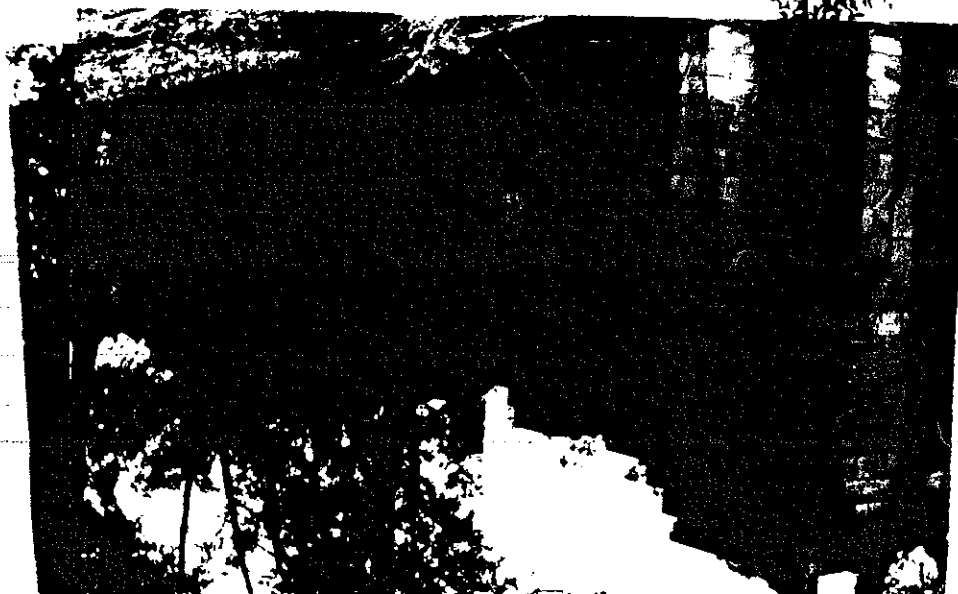
NAME OF PLACE   ST JOSEPHS CHURCH RUINS (ST. ALBANS)

                003214 114051000801
                REGISTERED

LOCATION/BOUNDARIES:

     MC DONALD VALLEY OPPOSITE BROOKS FERRY 6KM SOUTH OF ST.ALBANS.

     PROPERTY INFORMATION:

     NOT AVAILABLE

STATEMENT OF SIGNIFICANCE:

     THIS IS AN IMPORTANT EARLY STONE CHURCH NOW IN RUINS AND HAS A
     COMMANDING POSITION,SITUATED IN A BUSH SETTING.WITHIN THE CHURCH THERE
     IS AN IMPRESSIVE FEELING OF SPACE;IT IS IMPERATIVE THAT THIS SURVIVE
     AS A RUIN AND BE MAINTAINED AS SUCH.BUILT 1839-41. DESTROYED BY FIRE
     1880'S.

     ASSOCIATED PERSONS: DATE OF CONSTRUCTION:
     ------------------   ---------------------
                                              NOT KNOWN

DESCRIPTION:

     RUINS OF ST.JOSEPH'S ROMAN CATHOLIC CHURCH,WHICH IS THOUGHT TO HAVE
     BEEN BUILT BETWEEN 1839-1841 BY JOHN WATSON IN THE GOTHIC STYLE.IT WAS
     PROBABLY ABANDONED AS A CHURCH IN THE 1880'S,AS A RESULT OF BUSH
     FIRE.SURVIVING ARE ALL THE OUTER WALLS,NAVE AND TOWER.

CONDITION:

Appendix E

Preparing a Maintenance Plan

Preparing a maintenance plan

Introduction

The regular expenditure of a small amount of maintenance funds is much better for a building, and more cost effective, than large injections of capital every 20 years or so. People often think that once a building has been 'restored' it doesn't need to be looked at again for many years. But many major repairs to historic buildings could have been prevented if simple things like leaking down-pipes and gutters had been cleaned out or repaired quickly.

What is maintenance?

Maintenance is defined by the *Burra Charter*[1] as the continuous protective care of the fabric, contents and setting of a place. Maintenance can be categorised according to why and when it happens, as:

corrective maintenance

■ work necessary to bring a building to an acceptable standard (often as recommended by a conservation plan) such as treatment for rising damp; or

planned maintenance

■ work to prevent failure which recurs predictably within the life of a building, such as cleaning gutters or painting; or

emergency corrective maintenance

■ work that must be initiated immediately for health, safety, security reasons or that may result in the rapid deterioration of the structure or fabric if not undertaken (for example, roof repairs after storm damage, graffiti removal or repairing broken glass). A daily response system detailing who is responsible for urgent repairs should be prepared.

1. The Australia ICOMOS *Charter for the Conservation of Cultural Significance (The Burra Charter)* gives definition for terms used in heritage conservation, discusses acceptable conservation processes and establishes the best practice for achieving the heritage conservation of a particular item.

Poor maintenance has resulted in damage and deterioration to this building

Photograph by Peter Phillips

Building maintenance can also be categorised according to who carries out the maintenance work:

housekeeping maintenance

- carried out by property managers; or

second line maintenance

- carried out by specialist building tradespeople.

Equipment and plant installed within a building also need routine servicing and the replenishment of consumables to keep them in working order. They usually have specific servicing and maintenance requirements which are provided through a service contract, often with the supplier.

When buildings are neglected, defects can occur which may result in extensive and avoidable damage to the building fabric or equipment.

Why have a maintenance plan?

The main reason for a maintenance plan is that it is the most cost-effective way to maintain the value of an asset. The advantages of a plan are:

- the property is organised and maintained in a systematic rather than ad-hoc way;

- building services can be monitored to assist their efficient use;

- the standard and presentation of the property can be maintained;

- subjective decision making and emergency corrective maintenance are minimised.

When buildings are neglected, defects can occur which may result in extensive and avoidable damage to the building fabric or equipment. Neglect of maintenance can also give rise to fire and safety hazards, which could result in building owners being found legally liable for any injuries.

Total asset management is aimed at improving value for money …

Total asset management

For NSW Government agencies, the maintenance plan forms part of a total asset management strategy. Total asset management is aimed at improving value for money from public sector assets. (Refer to *Heritage Asset Management Guidelines*, 2nd edition, published by NSW Department of Public Works and Services in 1996.)

Whether in public or private ownership, good management of heritage assets should include effective conservation planning aimed at retaining heritage values, and effective maintenance programs to direct money effectively and wisely.

Recording the asset

As a building manager, you need to know and record in detail what you are managing. Without this information you cannot decide on a maintenance policy or estimate your expenditure for a budget.

Basic information that a building manager needs to have includes:

- plans, showing location of all elements, easements and construction details
- age and condition of the building
- services details
- maintenance requirements
- names and contacts of those responsible for maintenance
- dimensions and areas of accommodation
- local council requirements
- heritage listings
- reports on the building, including a conservation management plan
- details of previous conservation works.

Preventive maintenance costs markedly less than repairing extensive damage or building failures
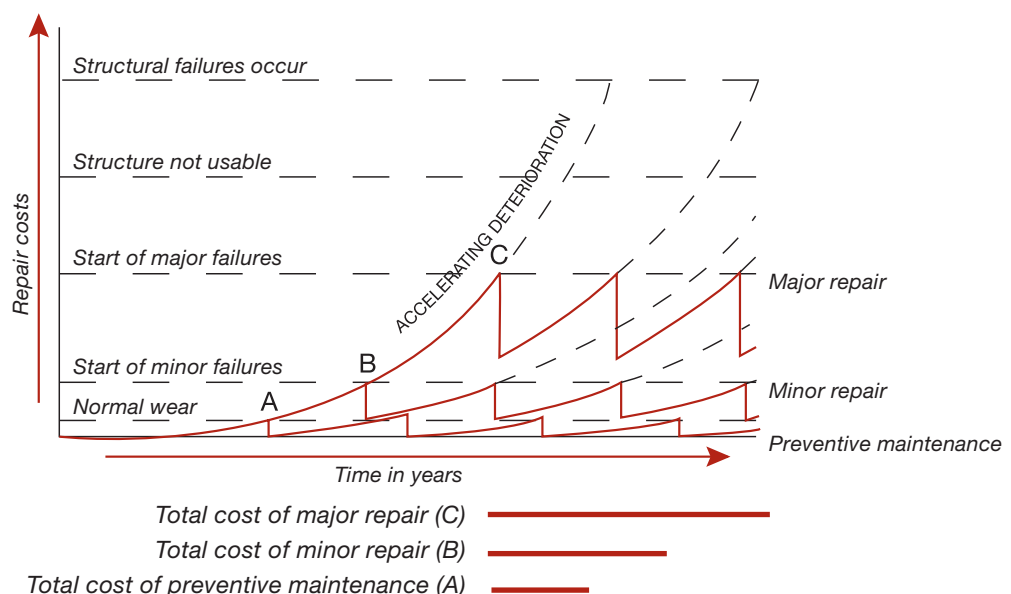
Diagram from Preventive Maintenance of Buildings, Van Nostrand Reinhold, New York, 1991.

The Heritage Office building in Parramatta, originally constructed as the Kings School in 1836, is an example of a carefully conserved and maintained historic building.

The following tools can assist with the recording of information.

Heritage study inventory sheet

These are often prepared by the local council, although owners with a number of heritage assets often prepare their own. The inventory sheet usually includes a description of the item, information on architectural style, historical significance and heritage listings and a photograph. Data sheets are usually accessible on a database and can be expanded to any level of detail. They can include not only buildings but trees, individual rooms, furniture, artworks and objects.

Day log book or diary

The diary is for recording reported defects, injuries and daily expenses.

Maintenance log book

This records all maintenance work carried out, including a description of the work, date of completion, estimated and actual cost, contractor and warranties. A cross-reference system should enable details of treatments such as fungicides, paint types and colours to be readily accessible in the future. As the log book includes the actual price for work done, it is a valuable source for future budgeting.

Periodic inspection survey

All properties should be inspected at regular intervals to identify any deterioration and required maintenance work, including cleaning.

Records show the history of an item's condition, and are a guide to likely future problems and costs. They indicate whether a property is being over- or under-maintained or misused, and can show if previous maintenance was inappropriate or if there are design or material defects. All records should be readily available on site.

It could be advantageous to record the long-term performance of repair materials and procedures in order to assess their suitability for future maintenance work. Where there may be changes in maintenance personnel, the failure to keep detailed records could result in a repetition of previous mistakes. The usefulness of written records will often be enhanced by taking photographs periodically to illustrate detrimental changes in the performance of the repair.

As the log book includes the actual price for work done, it is a valuable source for future budgeting.

Preparing a budget

Annual budgeted expenditure on maintenance can be of three kinds:

■ **committed expenditure**, which includes tasks that occur every year as part of planned maintenance, such as maintenance contracts;

■ **variable expenditure**, which includes regular tasks within an overall program of planned maintenance that may not occur every year. The building manager exercises some discretion and decides on priorities for these tasks;

■ **managed expenditure**, which relates to unplanned maintenance works carried out entirely at the building manager's discretion – primarily emergency corrective maintenance.

The aim of a maintenance budget is to reduce managed expenditure over time as far as possible and replace it with variable expenditure. Regular inspections can help by identifying how components are performing and when they might fail.

Budgets need to include costs for inspections, replacement of materials or finishes, cleaning and any unforeseen breakdowns or repairs. Budgeting for these items will become more accurate over time if detailed records of maintenance expenditure are kept.

Budgets need a simple control system, with regular and frequent reports on actual and committed expenditure.

Preparing a program

At least two levels of programming are required:

■ **long term maintenance**, up to and including the first painting cycle, which can extend to 50 years for a building with a slate roof or 100 years for a building with stonework;

■ **annual maintenance**, a schedule can be compiled by assessing the annual inspection survey, day log book or diary and work carried over from the previous year. The daily response system for carrying out urgent maintenance should be upgraded annually.

Invariably, the cost of all desirable works in any one year will exceed the budget. The building manager then has to decide what is necessary this year to maintain the asset within the funds available, and what could be carried forward to the following year.

The aim of a maintenance budget is to reduce managed expenditure over time as far as possible and replace it with variable expenditure.

This implies setting priorities for different works. Some of the factors affecting priorities are:

■ occupational health and safety

■ security of premises

■ statutory requirements

■ vandalism

■ increased operating costs

■ loss of revenue

■ disruption to business operations

■ likely failure of critical building fabric

■ policy decisions.

The effectiveness of the maintenance work that has been carried out should be reviewed regularly.

Regular inspections are crucial to effective maintenance of heritage buildings.

Photograph by Robyn Conroy.

Inspecting your property

Regular inspections are basic to planned maintenance. They ensure continuing serviceability and economy of labour and materials. Inspections should be carried out using standard forms to assist comparison with previous inspections. It is desirable to use the same people over a long period to aid continuity with maintenance assessment.

If carrying out inspections, you need to develop your skills in detecting the first signs of failure. Do not attempt to carry out work or inspections that may expose you or others to danger, and seek the help of relevant specialists if necessary.

The inspection schedules in the appendix should guide you in what to look for, and how often you need inspections to maintain your property. The schedule gives an *average* life expectancy for materials or elements, but remember that location, micro-climate and orientation will affect the rate of deterioration. You will need to monitor life expectancy and adjust it annually based on your inspections.

There is no general rule on how often maintenance surveys need to be carried out. Frequency will be influenced by the rates of decay and deterioration of various building elements. One of the main purposes of a maintenance plan should be to provide guidance on this subject.

Clearly some elements may deteriorate more rapidly than others. For example, storm water drainage is likely to require inspections and attention at closer intervals than joint or roof repairs. When the maintenance plan is introduced it is sensible to err on the conservative side and carry out some inspections at shorter intervals, for example six or twelve months. Gradually, after background data has been collected, it may be found appropriate to extend the intervals between inspections and maintenance procedures of the various building elements.

While many defects can be easily seen, others may require instrument or laboratory testing for an early indication of rot or termite infestation in timber, dampness in walls, or decay beneath a painted surface.

Maintenance review

The effectiveness of the maintenance work that has been carried out should be reviewed regularly. An important part of the maintenance planning for a building is to improve the previous decisions to maintain the asset so that subsequent maintenance expenditure will be more effective. Issues to consider when reviewing the work include:

- was it necessary or appropriate
- the timing and standard
- time frame of the planned maintenance work.

This can form part of the annual inspection when the fabric condition is being assessed.

EXTERNAL PROGRAM/ESTIMATE SCHEDULE

Building Element	Year										
	1	2	3	4	5	6	7	8	9	10	Total
1. Roof covering Iron/battens Flashing											
Inspection											
2. Roof Drainage Galvanised iron Cast iron											
Inspection											
3. Eaves Timber Birdproofing											
Inspection											
4. Fabric Galvanised iron Brickwork Timber Stone											
Inspection											
5. Structure Timber											
Inspection											
6. Joinery Windows Doors											
Inspection											
7. Painting Generally Window sills Door-frames Balustrade											
Inspection											
8. Services Stormwater											
Inspection											
9. External Works Timber fence Steel fence Concrete Paving Bitumen paving											
Inspection											
10. Urgent maintenance											
TOTAL $											

Note: Frequency of inspections will be influenced by the rates of decay and deterioration, particularly to buildings recently purchased or poorly maintained.

NSW
Heritage Office

Appendix F

Inspection Schedule Template

INSPECTION SCHEDULE

1. Roof Covering

Building Element	Inspect for	When (year)	Life Expectancy
Slate Terracotta	Inspect for those that have slipped, cracked or broken or for tiles that have become porous.	7 7	50+ 40
Copper Zinc	Inspect for loose or raised fixings and sheet edges, soldered joints that have cracked or areas that have dented. Copper should not have through fixings.	7 7	75+ 40+
Steel	Inspect for loose or raised fixings, sheet edges and surfaces that are deformed from being walked on. Look for rust stains around fixings, where sheets are lapped and around flashings. Check for dissimilar metals at flashings. Loose fixings can indicate batten failure.	7	20-40
Membrane	Inspect for lifting joints, surface blisters or physical damage and cracks. Check on hot days and after rain as surface dries. Cracks can then be seen wet as the heat draws up moisture.	2	20
Timber shingles	Inspect for those that have slipped, are cracked, decayed or badly deformed.	7	60+
Flashings/ Cappings	Inspect for loose or raised fixings to metal cappings, cappings that have lifted, slipped or are deformed from wind damage. Check whether capping tiles have cracked or broken mortar bedding, have slipped or are missing.	2	
Generally	Remove rubbish and leaves and check vent pipes for missing or damaged chinaman's hat or wire basket cowls.	4-12 months	
	Avoid		
	Walking on brittle slate or roof tiles. Combining dissimilar materials that will react with each other. Laying, resting on or testing membranes with sharp objects that can puncture them. Replacing original roof coverings unnecessarily. Light gauge flashings that are susceptible to wind damage and lift. Cement mortar repair to over flashings inserted in masonry joints.		

Note: Frequency of inspections will be influenced by the rates of decay and deterioration, particularly to buildings recently purchased or poorly maintained.

INSPECTION SCHEDULE

2. Roof Drainage

Building Element	Inspect for	When (year)	Life Expectancy
Stainless Steel	Inspect for bent or squashed gutters from ladders and for gutters that are over strapped.	7	70+
Cast iron	Inspect for cracked or broken pipes and defective joints. Retain broken sections for repair.	7	70+
Copper	Inspect for deformed, bent or squashed gutters from ladders and for gutters that are overstrapped.	7	70+
Steel	Inspect for rust stains around downpipe outlets, internal/external corners, beneath tree overhangs and downpipe offsets and shoes. Ensure gutter does not collect water run-off from copper flashings or from roof above that will corrode gutter.	2	10+
Generally	Inspect gutter and downpipe joints for cracks. Are there drips to the underside? Are there loose or missing brackets to gutters and downpipes?	2	
	Clear gutters including guards if installed, sumps and rainwater heads of leaves and rubbish each autumn, trim overhanging trees. Check if gutters are sagging and water falls to outlets. Ensure leaf guards to outlets, rainwater heads and sumps sit correctly and are clear of debris.	4-12 months	
	Growth, moss or stains surrounding downpipes can indicate blockages. Look for downpipes that are squashed or damaged and restrict water flow. Check if downpipes are connected to the stormwater system and, if so, whether joints are sound. Check that stormwater drains are not blocked.	2	
	Check whether birds are nesting on downpipe offsets and polluting the building, or whether bird proofing, if installed, is adequate and sound.	4-12 months	
	Avoid		
	Combining dissimilar materials that will react with each other. Hosing leaves and debris into downpipe outlets. Placing ladders or leaning objects onto soft copper or stainless steel gutters.		
	Note		
	The defects identified in the 7th year inspection should be rectified prior to painting if programmed for the same year.		

INSPECTION SCHEDULE

3. Eaves

Building Element	Inspect for	When (year)	Life Expectancy
Generally	Inspect for holes from old service pipes where birds can nest, and for surface stains to fascia and soffit that indicate roof or valley and gutter failure.	1	
	Check ventilation holes.		
	Inspect for paint failure and/or decay to linings. This can indicate roof covering failure.	7	
	Identify cobwebs and wasp or hornet nest for removal.	1	
	Note		
	The defects identified in the 7th year inspection should be rectified prior to painting if programmed for the same year.		

INSPECTION SCHEDULE

4. Fabric

Building Element	Inspect for	When (year)	Life Expectancy
Stone	Inspect for loose, fretted, broken or missing mortar joints to stones around windows, doors, along flashings and on cornices and other projections. Check if the stone is crumbling or has surface salts; this can indicate a moisture problem. Inspect for signs of delamination that can affect the soundness of stone. Is there rising or falling damp? Has an appropriate mortar been used to joints? Inspect for incompatible mortars where lime was originally used.	5	70+
Brickwork	Inspect for loose, fretted, broken or missing mortar joints and bricks. Check if the brickwork is crumbling or has surface salts; this can indicate a moisture problem. Are ventilators blocked or covered over with soil? If rendered, is the render cracked or drummy? Has an appropriate mortar been used in joints? Have the original ventilators been replaced with an inappropriate type, e.g. terracotta instead of cast iron? If inappropriate ventilators have been used to increase sub-floor ventilation, replace with appropriate type and add additional ventilators.	5	40-75
Timber	Inspect for loose or missing weatherboards, corner stops and mouldings. Check around window sills and where boarding is in contact with ground for weathering and potential decay.	7	20+
Fibre Cement	Inspect for broken or damaged sheets, loose or missing trim and cover strips.	2	20-25
Generally	Inspect areas for grime, growth from joints, bird excretion and graffiti. Is there any sign of termite infestation?	4-12 months	

	Avoid
	Covering wall ventilators and damp proof courses with soil or rubbish. Building up garden beds over damp proof courses, planting close to walls or continual watering of walls. Applying to stonework anti-graffiti or protective coatings whose effectiveness has not been proven. Inappropriate cleaning of masonry, e.g. strong water jet cleaning or detergents that can damage the masonry.
	Note
	The defects identified in the 7th year inspection should be rectified prior to painting if programmed for the same year.

INSPECTION SCHEDULE

5. Structure

Building Element	Inspect for	When (year)	Life Expectancy
Timber	Are members secure and true?	7	
Masonry	Are there cracks? Straight and true?	5	
Steel	Is there any sign of rust? Are fixings secure?	7	
Generally	Are verandah posts stable and sound? Are there any signs of structural distress (movement, cracking) which a structural engineer should inspect?	7	

INSPECTION SCHEDULE

6. Joinery

Building Element	Inspect for	When (year)	Life Expectancy
Windows	Inspect for loose or damaged mouldings, architraves, decayed stiles at sill level, weathered sills, sashes that bind, noisy pulley wheels that need to be oiled, and sash cords that are decayed or broken. Check strength by raising weight by hand and dropping - if cord is sound it will carry weight at bottom of drop. Inspect for loose or decayed sash joints and broken or cracked glass or putty. Check internal faces around windows for stains that can indicate failed flashing.	2	10-15
Doors	Inspect for loose jambs, decay at the threshold or damage from locks being forced. Is the threshold secure, decayed, excessively worn or broken? Are mouldings or stops secure and does the door operate satisfactorily? Are door joints firm, mouldings missing or damaged? Has the glass broken or cracked? Is the hardware operational - do catches catch, locks lock? Is the furniture secure or missing and defective? Check if the door requires a stop to prevent damage to the door or walls when opened.	2	10-15
Generally	Check whether hardware operates properly, or is loose, inadequate or damaged. Do doors and windows operate satisfactorily?	2	
	Avoid		
	Restricting fire exits with storage items. Installing fans or air-conditioners in windows. Replacing with hardware not in keeping with the building. Removing original hardware. Install new adjacent.		
	Note		
	The defects identified in the 7th year inspection should be rectified prior to painting if programmed for the same year.		

INSPECTION SCHEDULE

7. Painting

Building Element	Inspect for	When (year)	Life Expectancy
Window Sills	Inspect for paint deterioration and weathering.	3	
Doors/ Frames	Inspect for paint deterioration, failure or damage and grime generally.	3	
Generally	Inspect timber cladding for joints cracking, putty coming away from fixings, cracking paint, blisters or fading of colours. Stains can indicate a moisture problem.	7	7-10
	Avoid		
	Painting surfaces never intended for painting, such as stone or face brick. Inappropriate colours. Installing one way glass when carrying out glazing repairs. Excessive exposure to original lead-based paint.		

INSPECTION SCHEDULE

8. Services

Building Element	Inspect for	When (year)	Life Expectancy
Stormwater	Inspect for dish drains and sumps blocked with rubbish, leaves or silt. Check if water lies in sumps as this can indicate a total or partial blockage or inadequate fall in line. Ensure hose taps discharge into gullies and ensure gullies and sump gratings are operable and not damaged, and sit square. Check whether stormwater drains into sewer system.	4-12 months	20-25
Sewerage	Inspect sumps for damaged grates and ensure these are not draining surface water.	2	20-25
Water	Inspect taps for drips and ease of operation. Are taps and surface-run pipes secured to walls or supports? Look for wet areas within the property grounds and gardens during dry periods - this can indicate a broken pipe.	2	20-25
Electricity	Check if light bulbs are blown or the fittings damaged, and if fittings are well secured to walls or standards. Are light standards or poles in the parking areas stable and undamaged?	1	
	Avoid		
	Hosing leaves and debris into stormwater pits.		

INSPECTION SCHEDULE

9. External Works

Building Element	Inspect for	When (year)	Life Expectancy
Paving/ Bitumen	Inspect for broken bitumen - is it lifting or undulating from heavy vehicular traffic? Are there areas ponding or does surface water fall to pits satisfactorily? Check for	1	10-20
Concrete	any loose or lifting paving blocks or bricks that could be hazardous to pedestrians, and for growth from the construction joints. Inspect kerbs for damage from vehicles and clear them of rubbish.	1	20-25
Bollards & Wheel Stops	Inspect for damaged or missing bollards and chains. Test bollards for stability. Check if timber bollards are decayed and whether car wheel stops are provided to prevent damage and exhaust stains to walls.	2	
Fences/ Timber	Inspect for damaged, decayed, loose or missing pickets, posts and rails. Check fence alignment.	7	10-15
Steel	Check steel fences for damaged, rusted or missing panels.	1	15-40
Gates	Inspect gates for soundness and damage. Have gates dropped and do they require squaring and bracing? Test gates for operation - is hardware working and sound? Do catches catch, and are hinges oiled to minimise rust and maximise ease of operation? Do gates have stops or hold open catches or are these required?	7	10-15
	Avoid		
	Planting trees near buildings. Allowing vehicles to park adjacent to buildings. Allowing timber fence posts to be concreted.		
	Note		
	The defects identified in the 7th year inspection should be rectified prior to painting if programmed for the same year.		

INSPECTION SCHEDULE

10. Urgent Maintenance

Building Element	Urgent Repairs Monetary allowance to cover	When (year)	Life Expectancy
Generally	Blocked or broken stormwater and sewer lines that require clearing or repair. Clearing of blocked gutters and downpipes. Broken water service or leaking faucets and toilet cisterns. Damaged or defective light fittings and switches. Failed incandescent light bulbs or fluorescent tubes. Storm damage to grounds or building fabric. Vandalism or break and enter damage to windows and doors. Broken or defective locks and latches, replacement of keys or lock cylinders.	As they occur	
	Caution		
	Identify responsibility for repair costs. Generally, the street side of service meters is the responsibility of the supplier. The lessor or lessee is responsible for building side. Are repair costs claimable against insurance? Have the appropriate authorities been advised?		

THE *Maintenance* OF HERITAGE ASSETS

Appendix G

Australia ICOMOS Burra Charter

The Burra Charter

1999

The Australia ICOMOS Charter for Places of Cultural Significance

THE BURRA CHARTER

The Australia ICOMOS Charter for Places
of Cultural Significance   1999

with associated Guidelines and Code on the
Ethics of Co-existence

contents

ICOMOS

ICOMOS (International Council on Monuments and Sites) is a non-governmental professional organisation formed in 1965, with headquarters in Paris. ICOMOS is primarily concerned with the philosophy, terminology, methodology and techniques of cultural heritage conservation. It is closely linked to UNESCO, particularly in its role under the World Heritage Convention 1972 as UNESCO's principal adviser on cultural matters related to World Heritage. The 5,000 members of ICOMOS include architects, town planners, demographers, archaeologists, geographers, historians, conservators, anthropologists and heritage administrators. Members in the 84 countries belonging to ICOMOS are formed into National Committees and participate in a range of conservation projects, research work, intercultural exchanges and cooperative activities. ICOMOS also has a number of International Scientific Committees that focus on particular aspects of the conservation field. The members meet triennially in a General Assembly.

Australia ICOMOS Inc.

The Australian National Committee of ICOMOS (Australia ICOMOS Inc.) was formed in 1976. It elects an Executive Committee of 15 members, which is responsible for carrying out national programs and participating in decisions of ICOMOS as an international organisation. It provides expert advice as required by ICOMOS, especially in its relationship with the World heritage Committee. Australia ICOMOS acts as a national and international link between public authorities, institutions and individuals involved in the study and conservation of all places of cultural significance. Australia ICOMOS members participate in a range of conservation activities including site visits, training, conferences and meetings.

Revision of the Burra Charter

The Burra Charter was first adopted in 1979 at the historic South Australian mining town of Burra; minor revisions were made in 1981 and 1988. Following a five year review, more substantial changes were made resulting in this version which was adopted by Australia ICOMOS in November 1999. All Australia ICOMOS documents are regularly reviewed and Australia ICOMOS welcomes any comments.

This booklet also contains the three Guidelines to the Burra Charter and the Code on the Ethics of Co-existence. These have yet to be revised to accord with the 1999 Charter, but are included here for completeness. Australia ICOMOS plans to update them with the aim of completing a consistent suite of documents when the Charter itself is next reviewed.

To assist those familiar with previous versions of the Charter, this booklet also contains some notes explaining the key changes made and a conversion table relating articles in the 1999 Charter to those of the previous version.

Important Note

The 1988 version of the Burra Charter has now been superseded and joins the 1981 and 1979 versions as archival documents recording the development of conservation philosophy in Australia.

Citing the Burra Charter

The full reference is *The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance 1999.*

Initial textual references should be in the form of the *Australia ICOMOS Burra Charter, 1999* and later references in the short form (*Burra Charter*).

The Burra Charter

(The Australia ICOMOS Charter for Places of Cultural Significance)

Preamble

Considering the International Charter for the Conservation and Restoration of Monuments and Sites (Venice 1964), and the Resolutions of the 5th General Assembly of the International Council on Monuments and Sites (ICOMOS) (Moscow 1978), the Burra Charter was adopted by Australia ICOMOS (the Australian National Committee of ICOMOS) on 19 August 1979 at Burra, South Australia. Revisions were adopted on 23 February 1981, 23 April 1988 and 26 November 1999.

The Burra Charter provides guidance for the conservation and management of places of cultural significance (cultural heritage places), and is based on the knowledge and experience of Australia ICOMOS members.

Conservation is an integral part of the management of places of cultural significance and is an ongoing responsibility.

Who is the Charter for?

The Charter sets a standard of practice for those who provide advice, make decisions about, or undertake works to places of cultural significance, including owners, managers and custodians.

Using the Charter

The Charter should be read as a whole. Many articles are interdependent. Articles in the Conservation Principles section are often further developed in the Conservation Processes and Conservation Practice sections. Headings have been included for ease of reading but do not form part of the Charter.

The Charter is self-contained, but aspects of its use and application are further explained in the following Australia ICOMOS documents:

- Guidelines to the Burra Charter: Cultural Significance;

- Guidelines to the Burra Charter: Conservation Policy;

- Guidelines to the Burra Charter: Procedures for Undertaking Studies and Reports;

- Code on the Ethics of Coexistence in Conserving Significant Places.

What places does the Charter apply to?

The Charter can be applied to all types of places of cultural significance including natural, indigenous and historic places with cultural values.

The standards of other organisations may also be relevant. These include the Australian Natural Heritage Charter and the Draft Guidelines for the Protection, Management and Use of Aboriginal and Torres Strait Islander Cultural Heritage Places.

Why conserve?

Places of cultural significance enrich people's lives, often providing a deep and inspirational sense of connection to community and landscape, to the past and to lived experiences. They are historical records, that are important as tangible expressions of Australian identity and experience. Places of cultural significance reflect the diversity of our communities, telling us about who we are and the past that has formed us and the Australian landscape. They are irreplaceable and precious.

These places of cultural significance must be conserved for present and future generations.

The Burra Charter advocates a cautious approach to change: do as much as necessary to care for the place and to make it useable, but otherwise change it as little as possible so that its cultural significance is retained.

Articles

Article 1. Definitions

For the purposes of this Charter:

1.1 *Place* means site, area, land, landscape, building or other work, group of buildings or other works, and may include components, contents, spaces and views.

1.2 *Cultural significance* means aesthetic, historic, scientific, social or spiritual value for past, present or future generations.

Cultural significance is embodied in the *place* itself, its *fabric, setting, use, associations, meanings*, records, *related places* and *related objects*.

Places may have a range of values for different individuals or groups.

1.3 *Fabric* means all the physical material of the *place* including components, fixtures, contents, and objects.

1.4 *Conservation* means all the processes of looking after a *place* so as to retain its *cultural significance.*

1.5 *Maintenance* means the continuous protective care of the *fabric* and *setting* of a *place,* and is to be distinguished from repair. Repair involves restoration or reconstruction.

1.6 *Preservation* means maintaining the *fabric* of a *place* in its existing state and retarding deterioration.

1.7 *Restoration* means returning the existing *fabric* of a *place* to a known earlier state by removing accretions or by reassembling existing components without the introduction of new material.

1.8 *Reconstruction* means returning a *place* to a known earlier state and is distinguished from *restoration* by the introduction of new material into the *fabric.*

1.9 *Adaptation* means modifying a *place* to suit the existing use or a proposed use.

1.10 *Use* means the functions of a place, as well as the activities and practices that may occur at the place.

1.11 *Compatible* use means a use which respects the *cultural significance* of a *place.* Such a use involves no, or minimal, impact on cultural significance.

1.12 *Setting* means the area around a *place,* which may include the visual catchment.

1.13 *Related place* means a place that contributes to the *cultural significance* of another place.

Explanatory Notes

The concept of place should be broadly interpreted. The elements described in Article 1.1 may include memorials, trees, gardens, parks, places of historical events, urban areas, towns, industrial places, archaeological sites and spiritual and religious places.

The term cultural significance is synonymous with heritage significance and cultural heritage value.

Cultural significance may change as a result of the continuing history of the place.

Understanding of cultural significance may change as a result of new information.

Fabric includes building interiors and sub-surface remains, as well as excavated material.

Fabric may define spaces and these may be important elements of the significance of the place.

The distinctions referred to, for example in relation to roof gutters, are:

- maintenance — regular inspection and cleaning of gutters;
- repair involving restoration — returning of dislodged gutters;
- repair involving reconstruction — replacing decayed gutters.

It is recognised that all places and their components change over time at varying rates.

New material may include recycled material salvaged from other places. This should not be to the detriment of any place of cultural significance.

Articles

1.14 *Related object* means an object that contributes to the *cultural significance* of a *place* but is not at the place.

1.15 *Associations* mean the special connections that exist between people and a *place.*

1.16 *Meanings* denote what a *place* signifies, indicates, evokes or expresses.

1.17 *Interpretation* means all the ways of presenting the *cultural significance* of a *place.*

Conservation Principles

Article 2. Conservation and management

2.1 *Places* of *cultural significance* should be conserved.

2.2 The aim of *conservation* is to retain the *cultural significance* of a *place.*

2.3 *Conservation* is an integral part of good management of *places* of *cultural significance.*

2.4 *Places* of *cultural significance* should be safeguarded and not put at risk or left in a vulnerable state.

Article 3. Cautious approach

3.1 *Conservation* is based on a respect for the existing *fabric, use, associations* and *meanings.* It requires a cautious approach of changing as much as necessary but as little as possible.

3.2 Changes to a *place* should not distort the physical or other evidence it provides, nor be based on conjecture.

Article 4. Knowledge, skills and techniques

4.1 *Conservation* should make use of all the knowledge, skills and disciplines which can contribute to the study and care of the *place.*

4.2 Traditional techniques and materials are preferred for the *conservation* of significant *fabric.* In some circumstances modern techniques and materials which offer substantial conservation benefits may be appropriate.

Explanatory Notes

Associations may include social or spiritual values and cultural responsibilities for a place.

Meanings generally relate to intangible aspects such as symbolic qualities and memories.

Interpretation may be a combination of the treatment of the fabric (e.g. maintenance, restoration, reconstruction); the use of and activities at the place; and the use of introduced explanatory material.

The traces of additions, alterations and earlier treatments to the fabric of a place are evidence of its history and uses which may be part of its significance. Conservation action should assist and not impede their understanding.

The use of modern materials and techniques must be supported by firm scientific evidence or by a body of experience.

Articles

Article 5. Values

5.1 *Conservation* of a *place* should identify and take into consideration all aspects of cultural and natural significance without unwarranted emphasis on any one value at the expense of others.

5.2 Relative degrees of *cultural significance* may lead to different *conservation* actions at a place.

Article 6. Burra Charter process

6.1 The *cultural significance* of a *place* and other issues affecting its future are best understood by a sequence of collecting and analysing information before making decisions. Understanding cultural significance comes first, then development of policy and finally management of the place in accordance with the policy.

6.2 The policy for managing a place must be *based* on an understanding of its *cultural significance.*

6.3 Policy development should also include consideration of other factors affecting the future of a *place* such as the owner's needs, resources, external constraints and its physical condition.

Article 7. Use

7.1 Where the *use* of a place is of *cultural significance* it should be retained.

7.2 A *place* should have a *compatible* use.

Article 8. Setting

Conservation requires the retention of an appropriate visual *setting* and other relationships that contribute to the *cultural significance* of the *place.*

New construction, demolition, intrusions or other changes which would adversely affect the setting or relationships are not appropriate.

Explanatory Notes

Conservation of places with natural significance is explained in the Australian Natural Heritage Charter. This Charter defines natural significance to mean the importance of ecosystems, biological diversity and geodiversity for their existence value, or for present or future generations in terms of their scientific, social, aesthetic and life-support value.

A cautious approach is needed, as understanding of cultural significance may change. This article should not be used to justify actions which do not retain cultural significance.

The Burra Charter process, or sequence of investigations, decisions and actions, is illustrated in the accompanying flowchart.

The policy should identify a use or combination of uses or constraints on uses that retain the cultural significance of the place. New use of a place should involve minimal change, to significant fabric and use; should respect associations and meanings; and where appropriate should provide for continuation of practices which contribute to the cultural significance of the place.

Aspects of the visual setting may include use, siting, bulk, form, scale, character, colour, texture and materials.

Other relationships, such as historical connections, may contribute to interpretation, appreciation, enjoyment or experience of the place.

Articles

Article 9. Location

9.1 The physical location of a *place* is part of its *cultural significance*. A building, work or other component of a place should remain in its historical location. Relocation is generally unacceptable unless this is the sole practical means of ensuring its survival.

9.2 Some buildings, works or other components of *places* were designed to be readily removable or already have a history of relocation. Provided such buildings, works or other components do not have significant links with their present location, removal may be appropriate.

9.3 If any building, work or other component is moved, it should be moved to an appropriate location and given an appropriate use. Such action should not be to the detriment of any *place* of *cultural significance.*

Article 10. Contents

Contents, fixtures and objects which contribute to the *cultural significance* of a *place* should be retained at that place. Their removal is unacceptable unless it is: the sole means of ensuring their security and *preservation;* on a temporary basis for treatment or exhibition; for cultural reasons; for health and safety; or to protect the place. Such contents, fixtures and objects should be returned where circumstances permit and it is culturally appropriate.

Article 11. Related places and objects

The contribution which *related places* and *related objects* make to the *cultural significance* of the *place* should be retained.

Article 12. Participation

Conservation, interpretation and management of a *place* should provide for the participation of people for whom the place has special *associations* and *meanings,* or who have social, spiritual or other cultural responsibilities for the place.

Article 13. Co-existence of cultural values

Co-existence of cultural values should be recognised, respected and encouraged, especially in cases where they conflict.

For some places, conflicting cultural values may affect policy development and management decisions. In this article, the term cultural values refers to those beliefs which are important to a cultural group, including but not limited to political, religious, spiritual and moral beliefs. This is broader than values associated with cultural significance.

Conservation Processes

Article 14.   Conservation processes

Conservation may, according to circumstance, include the processes of: retention or reintroduction of a *use;* retention of *associations* and *meanings; maintenance, preservation, restoration, reconstruction, adaptation* and *interpretation;* and will commonly include a combination of more than one of these.

There may be circumstances where no action is required to achieve conservation.

Article 15.   Change

15.1   Change may be necessary to retain *cultural significance*, but is undesirable where it reduces cultural significance. The amount of change to a *place* should be guided by the *cultural significance* of the place and its appropriate *interpretation.*

When change is being considered, a range of options should be explored to seek the option which minimises the reduction of cultural significance.

15.2   Changes which reduce *cultural significance* should be reversible, and be reversed when circumstances permit.

Reversible changes should be considered temporary. Non-reversible change should only be used as a last resort and should not prevent future conservation action.

15.3   Demolition of significant *fabric* of a *place* is generally not acceptable. However, in some cases minor demolition may be appropriate as part of *conservation.* Removed significant fabric should be reinstated when circumstances permit.

15.4   The contributions of all aspects of *cultural significance* of a *place* should be respected. If a place includes *fabric, uses, associations* or *meanings* of different periods, or different aspects of cultural significance, emphasising or interpreting one period or aspect at the expense of another can only be justified when what is left out, removed or diminished is of slight cultural significance and that which is emphasised or interpreted is of much greater cultural significance.

Article 16.   Maintenance

Maintenance is fundamental to *conservation* and should be undertaken where *fabric* is of *cultural significance* and its maintenance is necessary to retain that *cultural significance.*

Articles

Article 17. Preservation

Preservation is appropriate where the existing *fabric* or its condition constitutes evidence of *cultural significance*, or where insufficient evidence is available to allow other *conservation* processes to be carried out.

Article 18. Restoration and reconstruction

Restoration and *reconstruction* should reveal culturally significant aspects of the *place.*

Article 19. Restoration

Restoration is appropriate only if there is sufficient evidence of an earlier state of the *fabric.*

Article 20. Reconstruction

20.1 *Reconstruction* is appropriate only where a *place* is incomplete through damage or alteration, and only where there is sufficient evidence to reproduce an earlier state of the *fabric.* In rare cases, reconstruction may also be appropriate as part of a use or practice that retains the *cultural significance* of the place.

20.2 *Reconstruction* should be identifiable on close inspection or through additional *interpretation.*

Article 21. Adaptation

21.1 *Adaptation* is acceptable only where the adaptation has minimal impact on the *cultural significance* of the place.

21.2 *Adaptation* should involve minimal change to significant fabric, achieved only after considering alternatives.

Article 22. New work

22.1 New work such as additions to the *place* may be acceptable where it does not distort or obscure the *cultural significance* of the place, or detract from its *interpretation* and appreciation.

22.2 New work should be readily identifiable as such.

Explanatory Notes

Preservation protects fabric without obscuring the evidence of its construction and use. The process should always be applied:

- where the evidence of the fabric is of such significance that it should not be altered;
- where insufficient investigation has been carried out to permit policy decisions to be taken in accord with Articles 26 to 28.

New work (e.g. stabilisation) may be carried out in association with preservation when its purpose is the physical protection of the fabric and when it is consistent with Article 22.

Adaptation may involve the introduction of new services, or a new use, or changes to safeguard the place.

New work may be sympathetic if its siting, bulk, form, scale, character, colour, texture and material are similar to the existing fabric, but imitation should be avoided.

Articles

Article 23. Conserving use

Continuing, modifying or reinstating a significant *use* may be appropriate and preferred forms of *conservation.*

These may require changes to significant fabric but they should be minimised. In some cases, continuing a significant use or practice may involve substantial new work.

Article 24. Retaining associations and meanings

24.1 Significant *associations* between people and a *place* should be respected, retained and not obscured. Opportunities for the *interpretation,* commemoration and celebration of these associations should be investigated and implemented.

For many places associations will be linked to use.

24.2 Significant *meanings,* including spiritual values, of a *place* should be respected. Opportunities for the continuation or revival of these meanings should be investigated and implemented.

Article 25. Interpretation

The *cultural significance* of many places is not readily apparent, and should be explained by *interpretation.* Interpretation should enhance understanding and enjoyment, and be culturally appropriate.

Conservation Practice

Article 26. Applying the Burra Charter process

26.1 Work on a *place* should be preceded by studies to understand the place which should include analysis of physical, documentary, oral and other evidence, drawing on appropriate knowledge, skills and disciplines.

The results of studies should be up to date, regularly reviewed and revised as necessary.

26.2 Written statements of *cultural significance* and policy for the *place* should be prepared, justified and accompanied by supporting evidence. The statements of significance and policy should be incorporated into a management plan for the place.

Statements of significance and policy should be kept up to date by regular review and revision as necessary. The management plan may deal with other matters related to the management of the place.

26.3 Groups and individuals with *associations* with a place as well as those involved in its management should be provided with opportunities to contribute to and participate in understanding the *cultural significance* of the place. Where appropriate they should also have opportunities to participate in its *conservation* and management.

Article 27. Managing change

27.1 The impact of proposed changes on the *cultural significance* of a *place* should be analysed with reference to the statement of significance and the policy for managing the place. It may be necessary to modify proposed changes following analysis to better retain cultural significance.

27.2 Existing *fabric, use, associations* and *meanings* should be adequately recorded before any changes are made to the *place.*

Article 28. Disturbance of fabric

28.1 Disturbance of significant *fabric* for study, or to obtain evidence, should be minimised. Study of a *place* by any disturbance of the fabric, including archaeological excavation, should only be undertaken to provide data essential for decisions on the *conservation* of the place, or to obtain important evidence about to be lost or made inaccessible.

28.2 Investigation of a *place* which requires disturbance of the *fabric*, apart from that necessary to make decisions, may be appropriate provided that it is consistent with the policy for the place. Such investigation should be based on important research questions which have potential to substantially add to knowledge, which cannot be answered in other ways and which minimises disturbance of significant fabric.

Article 29. Responsibility for decisions

The organisations and individuals responsible for management decisions should be named and specific responsibility taken for each such decision.

Article 30. Direction, supervision and implementation

Competent direction and supervision should be maintained at all stages, and any changes should be implemented by people with appropriate knowledge and skills.

Article 31. Documenting evidence and decisions

A log of new evidence and additional decisions should be kept.

Article 32. Records

32.1 The records associated with the *conservation* of a *place* should be placed in a permanent archive and made publicly available, subject to requirements of security and privacy, and where this is culturally appropriate.

32.2 Records about the history of a *place* should be protected and made publicly available, subject to requirements of security and privacy, and where this is culturally appropriate.

Article 33. Removed fabric

Significant *fabric* which has been removed from a *place* including contents, fixtures and objects, should be catalogued, and protected in accordance with its *cultural significance.*

Where possible and culturally appropriate, removed significant fabric including contents, fixtures and objects, should be kept at the place.

Article 34. Resources

Adequate resources should be provided for conservation.

The best conservation often involves the least work and can be inexpensive.

Words in italics are defined in Article 1.

The Burra Charter Process

Sequence of investigations, decisions and actions

| IDENTIFY PLACE AND ASSOCIATIONS |
| Secure the place and make it safe |

↓

| GATHER AND RECORD INFORMATION ABOUT THE PLACE |
| SUFFICIENT TO UNDERSTAND SIGNIFICANCE |
| Documentary   Oral   Physical |

↓

| ASSESS SIGNIFICANCE |

↓

| PREPARE A STATEMENT OF SIGNIFICANCE |

↓

| IDENTIFY OBLIGATIONS ARISING FROM SIGNIFICANCE |

↓

| GATHER INFORMATION ABOUT OTHER FACTORS |
| AFFECTING THE FUTURE OF THE PLACE |
| Owner/manager's needs and resources |
| External factors   Physical condition |

↓

| DEVELOP POLICY |
| Identify options |
| Consider options and test their impact on significance |

↓

| PREPARE A STATEMENT OF POLICY |

↓

| MANAGE PLACE IN ACCORDANCE WITH POLICY |
| Develop strategies |
| Implement strategies through a management plan |
| Record place prior to any change |

↓

| MONITOR AND REVIEW |

Left margin labels: Understand Significance · Develop Policy · Manage

Right margin labels: Further research and consultation may be necessary — · Parts of it may need to be repeated · The whole process is iterative

Guidelines to the Burra Charter: Cultural Significance

These guidelines for the establishment of cultural significance were adopted by the Australian national committee of the International Council on Monuments and Sites (Australia ICOMOS) on 14 April 1984 and revised on 23 April 1988. They should be read in conjunction with the Burra Charter.

Contents

1.0 Preface

1.1 Intention of guidelines

These guidelines are intended to clarify the nature of professional work done within the terms of the Burra Charter. They recommend a methodical procedure for assessing the cultural significance of a place, for preparing a statement of cultural significance and for making such information publicly available.

1.2 Applicability

The guidelines apply to any place likely to be of cultural significance regardless of its type or size.

1.3 Need to establish cultural significance

The assessment of cultural significance and the preparation of a statement of cultural significance, embodied in a report as defined in section 4.0, are essential prerequisites to making decisions about the future of a place.

1.4 Skills required

In accordance with Article 4 of the Burra Charter, the study of a place should make use of all relevant disciplines. The professional skills required for such study are not common. It cannot be assumed that any one practitioner will have the full range of skills required to assess cultural significance and prepare a statement. Sometimes in the course of the task it will be necessary to engage additional practitioners with special expertise.

1.5 Issues not considered

The assessment of cultural significance and the preparation of a statement do not involve or take account of such issues as the necessity for conservation action, legal constraints, possible uses, structural stability or costs and returns. These issues will be dealt with in the development of a conservation policy.

2.0 The Concept of Cultural Significance

2.1 Introduction

In the Burra Charter cultural significance means "aesthetic, historic, scientific or social value for past, present or future generations".

Cultural significance is a concept which helps in estimating the value of places. The places that are likely to be of significance are those which help an understanding of the past or enrich the present, and which will be of value to future generations.

Although there are a variety of adjectives used in definitions of cultural significance in Australia, the adjectives "aesthetic", "historic", "scientific" and "social", given alphabetically in the Burra Charter, can encompass all other values.

The meaning of these terms in the context of cultural significance is discussed below. It should be noted that they are not mutually exclusive, for example, architectural style has both historic and aesthetic aspects.

2.2 Aesthetic value

Aesthetic value includes aspects of sensory perception for which criteria can and should be stated. Such criteria may include consideration of the form, scale, colour, texture and material of the fabric; the smells and sounds associated with the place and its use.

2.3 Historic value

Historic value encompasses the history of aesthetics, science and society, and therefore to a large extent underlies all of the terms set out in this section.

A place may have historic value because it has influenced, or has been influenced by, an historic figure, event, phase or activity. It may also have historic value as the site of an important event. For any given place the significance will be greater where evidence of the association or event survives in situ, or where the settings are substantially intact, than where it has been changed or evidence does not survive. However, some events or associations may be so important that the place retains significance regardless of subsequent treatment.

2.4 Scientific value

The scientific or research value of a place will depend on the importance of the data involved, on its rarity, quality or representativeness, and on the degree to which the place may contribute further substantial information.

2.5 Social value

Social value embraces the qualities for which a place has become a focus of spiritual, political, national or other cultural sentiment to a majority or minority group.

2.6 Other approaches

The categorisation into aesthetic, historic, scientific and social values is one approach to understanding the concept of cultural significance. However, more precise categories may be developed as understanding of a particular place increases.

3.0 The Establishment of Cultural Significance

3.1 Introduction

In establishing the cultural significance of a place it is necessary to assess all the information relevant to an understanding of the place and its fabric. The task includes a report comprising written material and graphic material. The contents of the report should be arranged to suit the place and the limitations on the task, but it will generally be in two sections: first, the assessment of cultural significance (see 3.2 and 3.3) and second, the statement of cultural significance (see 3.4).

3.2 Collection of information

Information relevant to the assessment of cultural significance should be collected. Such information concerns:

(a) the developmental sequence of the place and its relationship to the surviving fabric;

(b) the existence and nature of lost or obliterated fabric;

(c) the rarity and/or technical interest of all or any part of the place;

(d) the functions of the place and its parts;

(e) the relationship of the place and its parts with its setting;

(f) the cultural influences which have affected the form and fabric of the place;

(g) the significance of the place to people who use or have used the place, or descendants of such people;

(h) the historical content of the place with particular reference to the ways in which its fabric has been influenced by historical forces or has itself influenced the course of history;

(i) the scientific or research potential of the place;

(j) the relationship of the place to other places, for example in respect of design, technology, use, locality or origin;

(k) any other factor relevant to an understanding of the place.

3.3 The assessment of cultural significance

The assessment of cultural significance follows the collection of information.

The validity of the judgements will depend upon the care with which the data is collected and the reasoning applied to it.

In assessing cultural significance the practitioner should state conclusions. Unresolved aspects should be identified.

Whatever may be considered the principal significance of a place, all other aspects of significance should be given consideration.

3.3.1 Extent of recording

In assessing these matters a practitioner should record the place sufficiently to provide a basis for the necessary discussion of the facts. During such recording any obviously urgent problems endangering the place, such as stability and security, should be reported to the client.

3.3.2 Intervention in the fabric

Intervention in, or removal of, fabric at this stage should be strictly within the terms of the Burra Charter.

3.3.3 Hypotheses

Hypotheses, however expert or informed, should not be presented as established fact. Feasible or possible hypotheses should be set out, with the evidence for and against them, and the line of reasoning that has been followed. Any attempt which has been made to check a hypothesis should be recorded, so as to avoid repeating fruitless research.

3.4 Statement of cultural significance

The practitioner should prepare a succinct statement of cultural significance, supported by, or cross referenced to, sufficient graphic material to help identify the fabric of cultural significance.

It is essential that the statement be clear and pithy, expressing simply why the place is of value but not restating the physical or documentary evidence.

4.0 The Report

4.1 Content

The report will comprise written and graphic material and will present an assessment of cultural significance and a statement of cultural significance.

In order to avoid unnecessary bulk, only material directly relevant to the process of assessing cultural significance and to making a statement of cultural significance should be included.

See also Guidelines to the Burra Charter: Procedures for Undertaking Studies and Reports.

4.2 Written material

The text should be clearly set out and easy to follow. In addition to the assessment and statement of cultural significance as set out in 3.2, 3.3 and 3.4 it should include:

(a) name of the client;

(b) names of all the practitioners engaged in the task;

(c) authorship of the report;

(d) date;

(e) brief or outline of brief;

(f) constraints on the task, for example, time, money, expertise;

(g) sources (see 4.4).

4.3 Graphic material

Graphic material may include maps, plans, drawings, diagrams, sketches, photographs and tables, and should be reproduced with sufficient quality for the purposes of interpretation.

All components discussed in the report should be identified in the graphic material. Such components should be identified and described in a schedule.

Detailed drawings may not be necessary. A diagram may best assist the purpose of the report.

Graphic material which does not serve a specific purpose should not be included.

4.4 Sources

All sources used in the report must be cited with sufficient precision to enable others to locate them.

It is necessary for all sources consulted to be listed, even if not cited.

All major sources or collections not consulted, but believed to have potential usefulness in establishing cultural significance should be listed.

In respect of source material privately held the name and address of the owner should be given, but only with the owner's consent.

4.5 Exhibition and adoption

The report should be exhibited and the statement of cultural significance adopted in accordance with Guidelines to the Burra Charter: Procedures for Undertaking Studies and Reports.

Guidelines to the Burra Charter: Conservation Policy

These guidelines, which cover the development of conservation policy and strategy for implementation of that policy, were adopted by the Australian national committee of the International Council on Monuments and Sites (Australia ICOMOS) on 25 May 1985 and revised on 23 April 1988. They should be read in conjunction with the Burra Charter.

Contents

1.0 Preface

1.1 Intention of guidelines

These guidelines are intended to clarify the nature of professional work done within the terms of the Burra Charter. They recommend a methodical procedure for development of the conservation policy for a place, for the statement of conservation policy and for the strategy for the implementation of that policy.

1.2 Cultural significance

The establishment of cultural significance and the preparation of a statement of cultural significance are essential prerequisites to the development of a conservation policy (refer to Guidelines to the Burra Charter: Cultural Significance).

1.3 Need to develop conservation policy

The development of a conservation policy, embodied in a report as defined in Section 5.0, is an essential prerequisite to making decisions about the future of a place.

1.4 Skills required

In accordance with the Burra Charter, the study of a place should make use of all relevant disciplines. The professional skills required for such study are not common. It cannot be assumed that any one practitioner will have the full range of skills required to develop a conservation policy and prepare the appropriate report. In the course of the task it may be necessary to consult with other practitioners and organisations.

2.0 The Scope of the Conservation Policy

2.1 Introduction

The purpose of the conservation policy is to state how the conservation of the place may best be achieved both in the long and short term. It will be specific to that place.

The conservation policy will include the issues listed below.

2.2 Fabric and setting

The conservation policy should identify the most appropriate way of caring for the fabric and setting of the place arising out of the statement of significance and other constraints. A specific combination of conservation actions should be identified. This may or may not involve changes to the fabric.

2.3 Use

The conservation policy should identify a use or combination of uses, or constraints on use, that are compatible with the retention of the cultural significance of the place and that are feasible.

2.4 Interpretation

The conservation policy should identify appropriate ways of making the significance of the place understood consistent with the retention of that significance. This may be a combination of the treatment of the fabric, the use of the place and the use of introduced interpretive material.

In some instances the cultural significance and other constraints may preclude the introduction of such uses and material.

2.5 Management

The conservation policy should identify a management structure through which the conservation policy is capable of being implemented. It should also identify:

(a) those to be responsible for subsequent conservation and management decisions and for the day-to-day management of the place;

(b) the mechanism by which these decisions are to be made and recorded;

(c) the means of providing security and regular maintenance for the place.

2.6 Control of physical intervention in the fabric

The conservation policy should include provisions for the control of physical intervention. It may:

(a) specify unavoidable intervention;

(b) identify the likely impact of any intervention on the cultural significance;

(c) specify the degree and nature of intervention acceptable for non-conservation purposes;

(d) specify explicit research proposals;

(e) specify how research proposals will be assessed;

(f) provide for the conservation of significant fabric and contents removed from the place;

(g) provide for the analysis of material;

(h) provide for the dissemination of the resultant information;

(i) specify the treatment of the site when the intervention is complete.

2.7 Constraints on investigation

The conservation policy should identify social, religious, legal or other cultural constraints which might limit the accessibility or investigation of the place.

2.8 Future developments

The conservation policy should set guidelines for future developments resulting from changing needs.

2.9 Adoption and review

The conservation policy should contain provision for adoption and review.

3.0 Development of Conservation Policy

3.1 Introduction

In developing a conservation policy for the place it is necessary to assess all the information relevant to the future care of the place and its fabric. Central to this task is the statement of cultural significance.

The task includes a report as set out in Section 5.0. The contents of the report should be arranged to suit the place and the limitations of the task, but it will generally be in three sections:

(a) the development of a conservation policy (see 3.2 and 3.3);

(b) the statement of conservation policy (see 3.4 and 3.5);

(c) the development of an appropriate strategy for implementation of the conservation policy (see 4.0).

3.2 Collection of Information

In order to develop the conservation policy sufficient information relevant to the following should be collected:

3.2.1 Significant fabric

Establish or confirm the nature, extent, and degree of intactness of the significant fabric including contents (see Guidelines to the Burra Charter: Cultural Significance).

3.2.2 Client, owner and user requirements and resources

Investigate needs, aspirations, current proposals, available finances, etc., in respect of the place.

3.2.3 Other requirements and concerns

Investigate other requirements and concerns likely to affect the future of the place and its setting including:

(a) federal, state and local government acts, ordinances and planning controls;

(b) community needs and expectations;

(c) locational and social context.

3.2.4 Condition of fabric

Survey the fabric sufficiently to establish how its physical state will affect options for the treatment of the fabric.

3.2.5 Uses

Collect information about uses, sufficient to determine whether or not such uses are compatible with the significance of the place and feasible.

3.2.6 Comparative information

Collect comparative information about the conservation of similar places (if appropriate).

3.2.7 Unavailable information

Identify information which has been sought and is unavailable and which may be critical to the determination of the conservation policy or to its implementation.

3.3 Assessment of information

The information gathered above should now be assessed in relation to the constraints arising from the statement of cultural significance for the purpose of developing a conservation policy.

In the course of the assessment it may be necessary to collect further information.

3.4 Statement of conservation policy

The practitioner should prepare a statement of conservation policy that addresses each of the issues listed in 2.0, viz.:

• fabric and setting;

• use;

• interpretation;

• management;

• control of intervention in the fabric;

• constraints on investigation;

• future developments;

• adoption and review.

The statement of conservation policy should be cross-referenced to sufficient documentary and graphic material to explain the issues considered.

3.5 Consequences of conservation policy

The practitioner should set out the way in which the implementation of the conservation policy will or will not:

(a) change the place including its setting;

(b) affect its significance;

(c) affect the locality and its amenity;

(d) affect the client owner and user;

(e) affect others involved.

4.0 Implementation of Conservation Policy

Following the preparation of the conservation policy a strategy for its implementation should be prepared in consultation with the client. The strategy may include information about:

(a) the financial resources to be used;

(b) the technical and other staff to be used;

(c) the sequence of events;

(d) the timing of events;

(e) the management structure.

The strategy should allow the implementation of the conservation policy under changing circumstances.

5.0   The Report

5.1   Introduction

The report is the vehicle through which the conservation
policy is expressed, and upon which conservation action
is based.

See also Guidelines to the Burra Charter: Procedures for
Undertaking Studies and Reports.

5.2   Written material

Written material will include:

(a)   the statement of cultural significance;

(b)   the development of conservation policy;

(c)   the statement of conservation policy;

(d)   the strategy for implementation of conservation
      policy.

It should also include:

(a)   name of the client;

(b)   names of all the practitioners engaged in the task, the
      work they undertook, and any separate reports they
      prepared;

(c)   authorship of the report;

(d)   date;

(e)   brief or outline of brief;

(f)   constraints on the task, for example, time, money,
      expertise;

(g)   sources (see 5.4).

5.3   Graphic material

Graphic material may include maps, plans, drawings,
diagrams, sketches, photographs and tables, clearly
reproduced.

Material which does not serve a specific purpose should
not be included.

5.4   Sources

All sources used in the report must be cited with sufficient
precision to enable others to locate them.

All sources of information, both documentary and oral,
consulted during the task should be listed, whether or not
they proved fruitful.

In respect of source material privately held, the name and
address of the owner should be given, but only with the
owner's consent.

5.5   Exhibition and adoption

The report should be exhibited and the statement of
conservation policy adopted in accordance with
Guidelines to the Burra Charter: Procedures for
Undertaking Studies and Reports.

Guidelines to the Burra Charter: Procedures for Undertaking Studies and Reports

These guidelines for the preparation of professional studies and reports were adopted by the Australian national committee of the International Council on Monuments and Sites (Australia ICOMOS) on 23 April 1988. They should be read in conjunction with the Burra Charter.

Contents

1.0   Preface

These guidelines make recommendations about professional practice in the preparation of the studies and reports within the terms of the Burra Charter.

Attention is also drawn to the advice about ethical, procedural and legal matters provided in the practice notes issued by various professional bodies.

2.0   Agreements between client and practitioner

Before undertaking a study or report, the client and the practitioner should agree upon:

(a)   the extent of the task, for example, up to the preparation of a statement of significance, up to the preparation of a statement of conservation policy or up to the preparation of a strategy for implementation;

(b)   the boundaries of the place;

(c)   any aspect which requires intensive investigation;

(d)   the dates for the commencement of the task, submission of the draft report and submission of the final report;

(e)   the fee and basis upon which fees and disbursements will be paid;

(f)   the use of any joint consultant, sub-consultant or other practitioner with special expertise;

(g)   the basis for any further investigation which may be required, for example, within the terms of 7.0 below or Section 3.3 of Guidelines to the Burra Charter: Conservation Policy;

(h)   the representative of the client to whom the practitioner will be responsible in the course of the task;

(i)   the sources, material or services to be supplied by the client including previous studies or reports;

(j)   any requirements for the format or reproduction of the report;

(k)   the number of copies of the report to be supplied at each stage;

(l)   copyright and confidentiality;

(m) how the authorship will be cited;

(n)   the condition under which the report may be published or distributed by the client, the practitioner or others;

(o)   the procedure for any required exhibition of the report;

(p)   the basis for comment upon the report and any consequent amendment;

(q)   the responsibility for affecting archival storage in accordance with Article 28 of the Burra Charter (Article 32 of the Burra Charter, 1999).

3.0 Responsibility for content of report

The content of the report is the responsibility of the practitioner. The report may not be amended without the agreement of the practitioner.

4.0 Draft report

It is useful for the report to be presented to the client in draft form to ensure that it is understood and so that the practitioner may receive the client's comments.

5.0 Urgent action

If the practitioner believes that urgent action may be necessary to avert a threat to the fabric involving, for example, stability or security, the practitioner should immediately advise the client to seek specialist advice.

6.0 Additional work

Where it becomes clear that some aspect of the task will require more investigation or more expertise than has been allowed within the budget or the terms of the agreement, the practitioner should advise the client immediately.

7.0 Recommendations for further investigations

In respect of major unresolved aspects of cultural significance, conservation policy or of strategies for implementation of conservation policy, recommendations for further investigation should be made only where:

(a) the client has been informed of the need for such investigation at the appropriate stage and it has been impossible to have it undertaken within the budget and time constraints of the task;

(b) further information is anticipated as a result of intervention in the fabric which would not be proper at this stage, but which will become appropriate in the future.

Such recommendations should indicate what aspects of cultural significance, conservation policy or implementation might be assisted by such study.

8.0 Exhibition and comment

The report for any project of public interest should be exhibited in order that interested bodies and the public may comment and reasonable time should be allowed for the receipt and consideration of comment. Where public exhibition is not appropriate, comment should be sought from relevant individuals, organisations and specialists.

9.0 Adoption and review of report

Recommendations should be made for the formal adoption of the report and for any subsequent review.

10.0 Further evidence

If after the completion of the report further evidence is revealed, for example, by intervention in the fabric or information from other sources, it is desirable for this evidence to be referred to the original practitioner so that the report may be amended if necessary.

11.0 Accessibility of information

All material relating to the cultural significance of the place should be made readily available to increase the common pool of knowledge. Publication by the client and/or practitioner should be encouraged.

Code on the Ethics of Co-existence in Conserving Significant Places

(Adopted by Australia ICOMOS in 1998)

Preamble

This Code has been drafted in the context of several national and international agreements and statutes, such as:

- *the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (the Burra Charter) 1981,* last revised 1988;

- the *Code of Ethics of the Australian Archaeological Association,* 1991;

- the *Racial Discrimination Act 1975* (Australia);

- the *Australian Heritage Commission Act 1975*;

- the UNESCO *Declaration of the Principles of International Cultural Co-operation 1996;* and

- the UN Decade for the Cultural Development (1988-1997);

Assumptions

The Code assumes that:

(i) the healthy management of cultural difference is the responsibility of society as a whole;

(ii) in a pluralist society, value differences exist and contain the potential for conflict; and

(iii) ethical practice is necessary for the just and effective management of places of diverse cultural significance.

Definitions

Article 1.

For the purpose of this Code:

1.1 *values* means those beliefs which have significance for a cultural group — often including, but not limited to, political, religious and spiritual, and moral beliefs;

1.2 *cultural group* means a group of people holding common values, expressed through the sharing of beliefs, traditions, customs and/or practice;

1.3 the *national estate* means 'those places in the Australian environment which have aesthetic, historic, scientific, social or other special value for the present community and for future generations';[1]

1.4 *cultural significance* means 'aesthetic, historic, scientific or social value for past, present or future generations';[2]

1.5 *conflict* means a relationship in which 'two or more parties perceive their values or needs to be incompatible';[3]

1.6 *dispute* means a relationship in which two or more parties perceive their goals, interests or needs to be incompatible and in which each seeks to maximise fulfilment of its own goals, interests or needs; and

1.7 *conflict resolution*, as a generic term, includes the management of conflict through both mediated dispute settlement and the acceptance of value co-existence.

Ethical Principles

Article 2.

The co-existence of diverse cultures requires acknowledgment of the values of each group.

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1 based on the *Australian Heritage Commission Act 1975*, section 4

2 Australia ICOMOS, *Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (the Burra Charter,)*, Article 1.2

3 G Tillett, *Resolving Conflict*, 1991

Article 3.

Conserving the national estate requires acknowledgment of, and sensitivity to, the values of all associated cultural groups.

Article 4.

Each cultural group has a primary right to identify places of cultural significance to it and this right may include the withholding of certain information.

Article 5.

Each cultural group has the right of access to pertinent information and to any decision-making process affecting places it has identified as significant.

Article 6.

In identifying places of significance to it, a cultural group assumes some custodial responsibility towards those places.

Article 7.

In the case of indigenous peoples, and other peoples, the right to identify significant places may extend to the right to their full custodianship.

Ethical Practice

In assessing or managing a place of significance to different cultural groups, the practitioner shall:

Article 8.

adopt a co-ordinated multi-disciplinary approach to ensure an open attitude to cultural diversity and the availability of all necessary professional skills;

Article 9.

identify and acknowledge each associated cultural group and its values, while accepting the cultural right of groups to withhold certain information;

Article 10.

enable each cultural group to gain access to pertinent information and facilitate the exchange of information among groups;

Article 11.

enable each cultural group to gain access to, and inclusion and participation in, the decision-making processes which may affect the place;

Article 12.

apply a decision-making process which is appropriate to the principles of this Code;

This will include:

- co-responsibility among cultural groups for the assessment and management of the cultural significance of the place;

- accepted dispute settlement practices at each stage at which they are required; and

- adequate time to confer with all parties, including the least outspoken, and may require the amendment of existing procedures in conservation practice.

Article 13.

whilst seeking to identify issues and associated cultural groups at the beginning of the process, accept new issues and groups if they emerge and accommodate evolving positions and values;

Article 14.

where appropriate, seek co-existence of differing perceptions of cultural significance rather than resolution; and

Article 15.

accept compensation as a possible element in managing irreconcilable cultural difference.

Notes on the 1999 revisions to the Burra Charter

These notes are about the changes made in the 1999 revisions to the Burra Charter and are intended for those familiar with previous versions. They do not form part of the Charter.

Key changes

1.   Fabric, Use, Associations and Meanings

The revisions broaden the understanding of what is cultural significance by recognising that significance may lie in more than just the fabric of a place. Thus significance "is embodied in the place itself, its setting, use, associations, meanings, records, related places and related objects" (Article 1.2). Use, associations and meanings are defined (Articles 1.10, 1.15 and 1.16) and the need to retain significant uses, associations and meanings is explained (Articles 7.1, 23 and 24). Related places and related objects are defined in Articles 1.13 and 1.14, and the need to retain their contribution to significance is explained in Article 11.

2.   Planning process explained

Article 6 and the flowchart now provide a clear explanation of the sequence of decisions and actions of the conservation planning process, namely:

*   understand significance;
*   develop policy;
*   manage in accordance with the policy.

3.   Peopling the Charter

The way the Charter deals with social value has been improved (through the recognition that significance may be embodied in use, associations and meanings); spiritual value has been included (Article 1.2); and the need to consult and involve people has been made clear (Articles 12 and 26.3).

4.   Co-existence of values

The Charter encourages the co-existence of cultural values, especially where they conflict (Article 13).

5.   Interpretation

The revisions recognise the importance of interpretation and also that restoration and reconstruction are acts of interpretation (Articles 1.17 and 25).

6.   Explanatory preamble

The preamble has been enlarged to make the document more approachable, with sections on Who is the Charter for?, Using the Charter, and What places does the Charter apply to?

7.   Why conserve

A short statement in the preamble to provide some explanation for why places of cultural significance should be conserved.

8.   Language

Within the limits of retaining the 'look and feel' of the previous document, the revisions make the Charter longer, but easier to understand.

9.   Heritage places should be conserved

Changes to Article 2 provide an obligation to conserve and importantly, recognise that conservation is an integral part of good management.

10.   The title

The changes to the title reflect its common use and make the Charter applicable to all places of cultural significance, not just those that are being actively conserved.

Things that have not changed

The fundamental concepts of the Burra Charter have not changed. The 1999 revisions were made to bring the Charter up to date, not to change its essential message.

The 1999 revisions preserve the structure of previous versions. Following the Preamble there are three main sections: Conservation Principles, Conservation Processes and Conservation Practices. These have a hierarchy with principles in the first being further developed in the second or third sections: for example the higher order principle of Article 12 (Participation) is further developed in regard to practice in Article 26.3; Article 5.1 (Values) in Article 15.4; Article 6.1 (Process) in Articles 26.1, 26.2 and 26.3; and Article 10 (Contents) in Article 33.

Conversion table: Burra Charter, 1999 and previous version

This table relates article numbers and subjects in the current (1999) version of the Charter to those of the previous (1988) version. The table does not form part of the Charter.

1999	Subject	1988	1999	Subject	1988
1	Definitions	1		**Conservation Processes**	
1.1	*Place*	1.1	14	Conservation processes	1.4
1.2	*Cultural significance*	1.2	15	Change	16
1.3	*Fabric*	1.3	16	Maintenance	–
1.4	*Conservation*	1.4	17	Preservation	11
1.5	*Maintenance*	1.5	18	Restoration and reconstruction	14, 17
1.6	*Preservation*	1.6	19	Restoration	13
1.7	*Restoration*	1.7	20	Reconstruction	17–19
1.8	*Reconstruction*	1.8	21	Adaptation	20, 21
1.9	*Adaptation*	1.9	22	New work	–
1.10	*Use*	–	23	Conserving use	–
1.11	*Compatible use*	1.10	24	Retaining associations and meanings	–
1.12	*Setting*	–	25	Interpretation	–
1.13	*Related place*	–		**Conservation Practice**	
1.14	*Related object*	–	26	Applying the Burra Charter process	23, 25
1.15	*Associations*	–	27	Managing change	–
1.16	*Meanings*	–	28	Disturbance of fabric	24
1.17	*Interpretation*	–	29	Responsibility for decisions	26
	Conservation Principles		30	Direction, supervision and implementation	27
2	Conservation and management	2	31	Documenting evidence and decisions	27
3	Cautious approach	3	32	Records	28
4	Knowledge, skills and techniques	4	33	Removed fabric	29
5	Values	5	34	Resources	–
6	Burra Charter process	6			
7	Use	7			
8	Setting	8			
9	Location	9			
10	Contents	10			
11	Related places and objects	–			
12	Participation	–			
13	Co-existence of cultural values	–			

Appendix H

Guidelines for Cemetery Conservation

NATIONAL TRUST

Guidelines for Cemetery Conservation

The National Trust of Australia (New South Wales) acknowledges the support of the NSW Department of Planning, Heritage Branch

Second Edition 2009

- All cemeteries are significant to the community
- Some are significant to the nation at large, some to a religious or ethnic group or a region, some mainly to a single family
- The conservation of cemeteries means retaining this significance
- All management, maintenance and repair in cemeteries should be guided by sound conservation principles so that significance is retained

NSW GOVERNMENT | Planning

Heritage Council of New South Wales

STOP!

READ THIS HERITAGE CHECKLIST BEFORE YOU BEGIN CEMETERY WORK

Cemeteries protected by statutory heritage listings sometimes have special requirements or controls for work. This checklist will help you to identify who may need to "sign-off" on your proposed works.

1) Is the item (or place) on the State Heritage Register? Check on the Heritage Office website at: www.heritage.nsw.gov.au

2) Is the item more than 50 years old? (eg a displaced 1926 headstone).

3) Is the item/place on a Local or Regional heritage list? Find out from the local Council.

If the answer is "yes" to any of these questions then you will need advice on how to proceed. The local Council officers and the National Trust can give initial advice. (Also see Part 3, Section 3.2 of these Guidelines.) In all cases after complying with any special requirements, you should then go back to the controlling authority (Church, Council, property owner etc.) and confirm that you have permission to proceed.

It is essential to keep a written record throughout of whom you contacted, together with any letters and documents involved.

CONTENTS

GUIDELINES FOR CEMETERY CONSERVATION

PREFACE

1. Purpose of these guidelines

This Cemeteries Guidelines Paper has been produced with the twin objectives of providing public information, and encouraging feedback from all those concerned with cemetery conservation.

The aim is practical advice combined with clear policy recommendations on conservation in cemeteries.

The Cemeteries Guidelines Paper deals only with burials related to European settlement, including general cemeteries, churchyards, private or family cemeteries and lone graves. The discussion and guidelines do not cover Aboriginal burials except where these occur within European cemeteries, owing to a number of special considerations applying to Aboriginal burial places which may require different approaches from those recommended here.

The Cemeteries Committee of the National Trust of Australia (NSW) produced its first "Cemeteries Policy Paper" in 1985. Significant changes have occurred in legislation and conservation practice, and this updated publication has been produced with financial assistance from the Heritage Council of NSW.

2. The National Trust Cemeteries Committee

The National Trust Cemeteries Committee aims:

- To promote recognition, protection and conservation of cemeteries in New South Wales.

- To identify, document and assess the significance of cemeteries in New South Wales.

- To recommend appropriate cemeteries for inclusion in the National Trust Register.

- To provide expert technical advice and assistance on matters relating to cemetery conservation and management.

The Committee includes people with expertise in various fields, including archaeology, architecture, landscape design, history, genealogy, geology, town planning, monumental masonry and cemetery management. The work the committee carries out is voluntary. The committee meets regularly to consider specific issues and to assess the heritage significance of cemeteries.

GUIDELINES FOR CEMETERY CONSERVATION
PREFACE

As part of the National Trust's advocacy work, the Cemeteries Committee compiled a Master List of Burial Grounds in New South Wales. The Committee has been conducting a statewide survey to identify, document and assess the significance of the more than 3,000 cemeteries in New South Wales.

Part One - WHY

1 Why conserve cemeteries?

A cemetery is not merely a functional place for disposal of the dead. It also serves a community's emotional, religious and cultural needs.

As an expression of people's culture and identity, cemeteries comprise a fascinating resource which allow the community to delve back into their past. The monuments and graves represent the last public memorials of many people, both famous and unknown, who were intimately involved with the growth of the local area in which they are buried. In this way the headstones themselves, through the names, occupations, dates and epitaphs, provide a largely unique social, literary and economic record of the district. The monuments also demonstrate the art of the stonemason whose skill and craftsmanship is not likely to be repeated.

But it is not just the headstones which are important in cemetery landscapes. Many rural cemeteries contain important botanical species which are endangered. Cemeteries have long been recognised as repositories for heritage roses and it is being increasingly recognised that they also harbour and protect native vegetation. Along with the vegetation, cemeteries are also a haven for wildlife generally.

FOR ALL THESE REASONS, THE CONSERVATION OF CEMETERIES IS ESSENTIAL FOR THE SURVIVAL OF AUSTRALIA'S LOCAL HISTORY, REGIONAL HISTORY AND NATIONAL HISTORY.

2 Why plan conservation?

In contributing to a cemetery's heritage significance, any or all of its aspects can be important. For that reason, the conservation of any part of it – even a single grave – must be carefully planned and controlled to ensure that other aspects are not diminished in the process.

Experience shows that a simplistic approach to conservation, such as "let's just clean it up" often does more harm than good. Replacing an old headstone not only discards the historic original, it often destroys the sense of age which is half the reason for its value. Poisoning the weeds can destroy historic plantings of rare garden flowers which happen not to be in bloom. Removing a tree because its roots might tilt a monument may be quite unnecessary if the offending root can be safely cut off.

In all these cases, it is important to begin with a consideration of just what it is that needs to be conserved.

PART ONE - WHY
3 Heritage values of a cemetery

3.1 Historical values

The cemetery is an historic record of Australian society. Through its establishment and use, the cemetery documents European settlement patterns and the development and growth of a community. The graves and monuments provide important demographic data about the area. Cemeteries often contain monuments that commemorate significant events in a local community, such as a mining disaster, shipwreck, or war. Cemeteries can also have historical significance by virtue of the graves of noted individuals who have made important contributions to the community.

Indirectly, information on a single tombstone can reflect major phases of local history.
This inscription reads:

In Loving Memory of Thomas Lewis
Who was accidentally killed on the Railway Bridge, Wilson River, N. C. Rly
May 20 1915 aged 55 years
Erected by his fellow-workers
[mason] Epstein Kempsey

Another example comprises evidence of immigration

GUIDELINES FOR CEMETERY CONSERVATION
PART ONE - WHY

3.2 Social values

Cemeteries have an important commemorative function. The community often attaches attitudes and values to the graves, such as respect or reverence. Many cemeteries hold a special significance for individuals or groups as a result of personal sentiment and / or attachment to those buried within the cemetery. Early European settlers' graves and war graves are examples of graves that are often considered socially significant to the whole community.

3.3 Religious values

Cemeteries reflect the religious beliefs and customs of different sections of the populace. These are demonstrated in the customs and rituals associated with burial and commemoration. Religious adherence and beliefs can change over time, and this is often reflected in the monuments and layout of the cemetery. 20th century cemeteries in particular reveal the expanding multicultural nature of Australian society with a broadening of religious faiths. The cemetery itself may also have significance for particular religious groups and also for individuals. It may contain chapels or robing rooms associated with a particular religious group; or perhaps burials of a particular religious sect.

Social conditions may be reflected in lone monuments of a child

Many cemeteries show the Christian tradition of graves facing the rising sun

3.4 Genealogical information

Nearly all monuments record genealogical information. Some headstones provide further biographical information such as personal history and cause of death. In the case of headstones predating Civil Registration (pre-1856) the cemetery may provide the only records of men, women and children of early settlements.

Different members of a family are often buried in adjacent plots, so the grouping of

Monuments may also be a source of genealogical information.

References to family are of genealogical importance

Some monuments have deliberate genealogical meaning

GUIDELINES FOR CEMETERY CONSERVATION
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3.5 Artistic, creative and technical elements

Many cemeteries reflect both the changing attitude of the community towards death, and developments in architectural and artistic style and theory. Artistic values can be found in the landscape design and layout of the cemetery, and in the monument styles, grave surrounds and grave furniture.

The cemetery may be significant on account of the variety of artistic approaches represented in its monumental architecture, and also in the quality of craftsmanship.

Cemeteries often contain examples of work by local artisans and manufacturers. A monumental mason's name often appears on the monument or headstone, allowing the work of local craftsmen to be identified. As well as the monument itself, the execution of the lettering for the inscription may demonstrate fine workmanship. Iron grave surrounds may be locally produced, and sometimes bear the name of the manufacturer or foundry.

Grave markers may also show creative or technical ingenuity, through their use of materials or execution. This is particularly true in isolated rural districts where access to skilled monumental masons was not always available.

Cemeteries may show high local artistry

Naive sculpture is better represented in cemeteries than anywhere else

Graves often use simple materials

FIGURE   .... or complex materials and processes

GUIDELINES FOR CEMETERY CONSERVATION
PART ONE - WHY

There is a range of skills demonstrated in blacksmith's work

3.6 Setting

A cemetery is often significant on account of its relationship to the natural or built environment. It may be a prominent feature of the landscape or it may be located adjacent to a church or form a significant element within a townscape. For family cemeteries located on private property, the location and setting of the cemetery is often specifically chosen to reinforce visual relationships, such as between the homestead and the cemetery.

Sometimes several cemetery components (such as its setting, vegetation, and monuments) may combine to give it a nostalgic or restful quality that is appreciated by a particular group.

Many family cemeteries are carefully and prominently sited

Early settlers, in particular, often declare their land ownership with prominent tombs

3.7 Landscape design

GUIDELINES FOR CEMETERY CONSERVATION
PART ONE - WHY

The arrangement of burial areas, alignment of drives, paths, avenues of trees and massing of shrubs add significance to cemeteries, as does the extent to which this design is still evident or has been changed. Overall landscape quality is determined by the combined effect of setting, landscape design, and botanical elements.

Careful landscape design is common, especially in garden crematoria

3.8 Botanical elements

Some cemeteries contain significant remnants or indications of the original natural vegetation, while early burial grounds often contain a variety of plantings which are no longer evident elsewhere. Extant evergreen trees, bulbs, roses and other original grave or landscape plantings contribute to the cemetery's visual and nostalgic quality. Plantings were often chosen for their symbolic meanings, particularly in the 19th century.

Cemeteries may therefore provide a valuable resource as a botanical collection or as a source of rare specimens of native or introduced plants.

Many introduced plants are rare except in old cemeteries

3.9 Ecological issues

As noted above, some cemeteries contain significant remnants or indications of the original natural vegetation. Such natural plant associations may also provide a sanctuary for native animal life. Even where no rare or threatened species are identified, a cemetery may contain a rare or particularly well-preserved example of the ecosystems originally present in the area. For this reason it is important to consider the plants as an association, not just as a collection of types, and also to look at whether they attract birds or other fauna which add to the value of the cemetery to the community.

Some rare native ecosystems are well preserved in bush cemeteries

3.10 Human remains

The human remains in a cemetery are not generally visible but they comprise a major element of heritage significance. Reasons for their importance include archaeological and scientific potential, issues of religious belief, their meaning to relatives, and general community respect for our ancestors. These issues remain relevant for unmarked graves and for burial areas cleared of previous monuments, as well as marked grave sites.

It is rare (and undesirable) for cemeteries to be excavated, as occurred long ago under Sydney Town Hall

<u>Part Two – WHAT</u>

1. What to look for

1.1 Cemetery types

The various different types of cemeteries in a town or district illustrate the patterns of settlement in an area. In isolated areas in the 19th century, there was no government provision for burials. So in the early phases of settlement, especially beyond defined boundaries or districts, lone graves and family cemeteries were dominant. As small religious communities developed, churchyards or denominational burial grounds were established. Only when an area was officially identified as a village or township and properly surveyed would the government dedicate a general cemetery for the community.

1.1.1 General cemeteries

During the late 19th and early 20th centuries a large number of general cemeteries throughout New South Wales were dedicated as reserves for cemetery purposes. These areas of land were set aside in rural and urban centres and were usually divided into distinct denominational sections. A number of these areas, though dedicated, were never actually used for burials. Trustees were appointed for each of the denominational Sections. These were sometimes local citizens and sometimes distant church administrators, and the degree of cooperation was highly variable. Landscaping could be integrated or quite disparate, but generally was related in at least a general way to the original surveyor's plan.

Since 1966-67, responsibility for the care, control and management of most General Cemeteries in New South Wales vests in local Councils. Some Councils appoint separate groups as trustees to manage crematoria or particular denominational Sections of the cemetery.

The Department of Lands has responsibility for the administration of the following general cemeteries, called "Crown Lands cemeteries":

Botany (incudes Eastern Suburbs Crematorium)

Field of Mars

Frenchs Forest

Liverpool

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PART TWO - WHAT

Northern Suburbs (Macquarie Park)

Rookwood Necropolis

Sandgate (Newcastle)

Woronora

-- as well as the Gore Hill Memorial Cemetery.

The day to day administration of these cemeteries is undertaken by trustees appointed by the Minister for Lands.

Lawn cemeteries are now common in general cemeteries

Mausoleums are a feature of both old and new cemeteries

Public access is freely available to all dedicated General Cemeteries. Where these are located on land enclosed by freehold land, right of way is normally allocated.

1.1.2 Church cemeteries

The majority of rural and urban centres in New South Wales have cemeteries owned and controlled by Church authorities. These cemeteries are often described as churchyards and are situated either around existing churches or adjacent to the site of such buildings. Land for such cemeteries has generally been donated by government or by pious local residents.
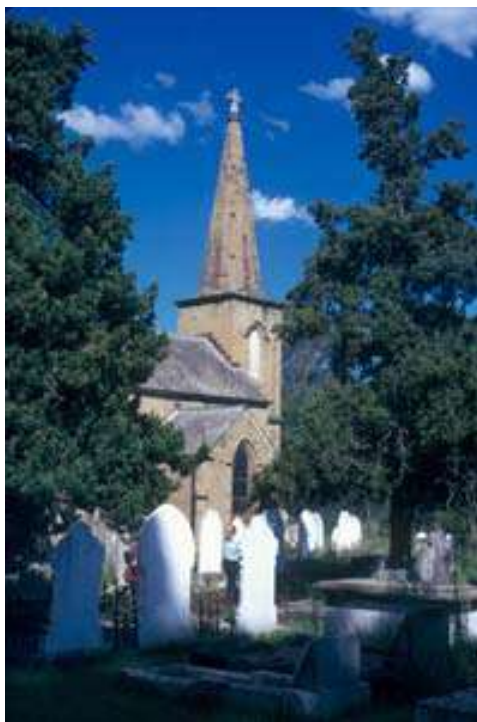
Churchyard cemeteries are common
(although some 'church cemeteries' never had a church attached)

These cemeteries are normally administered by the relevant diocese, parish council or equivalents. In many instances an active interest in the maintenance of the cemetery is shown by local parishioners. Cemetery records are normally kept by either the local or regional church office. Access to these cemeteries is usually available but is at the discretion of the church authorities.

1.1.3 Family cemeteries

Many rural properties throughout New South Wales include "family" cemeteries. These are often called "private" cemeteries, but should not be confused with cemeteries run as private commercial enterprises. Family cemeteries are usually small and often located on unconsecrated freehold land. Many of them contain the graves of pioneer European settlers and their descendants, sometimes not only of the landholder settler but also of neighbouring landholding families.

GUIDELINES FOR CEMETERY CONSERVATION
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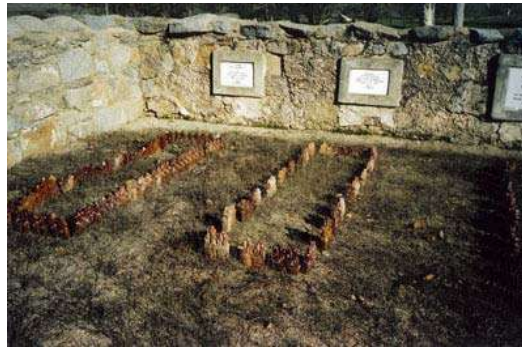
Family cemeteries occur throughout rural NSW

Family cemeteries provide an important record of early settlement and subsequent history of many areas. They may include original rustic features crudely constructed from local materials, attesting to the simple tastes and attitudes of early communities.

1.1.4 Lone graves

As with family graves, most lone graves in the State are located on freehold land. As with family cemeteries, the owner is generally under no obligation to maintain records or provide public access. However, the graves are still subject to heritage and health regulations (see Appendix 6).

New South Wales has a large number of lone burials. Some are of very early European settlers (1790-1856), others of individuals who died remote from communication centres. The original markers of lone graves were often of wood or loose stones, and many are long gone. Those that remain are of high significance.

Some lone graves are adjacent to the homestead....

.... but some are more remote

1.1.5 Crematoria

The disposal of bodies by burning of most parts and then dealing in some way with the unburnt skeletal remains is a tradition dating back to prehistoric times, favoured by some cultures but not others. The burning process takes place in a crematorium. This may be adjacent to memorial gardens or walls, it may be located in a traditional cemetery, or it may be free-standing, separate from any memorialisation. Only the first can be truly described as a distinct cemetery type, but memorial gardens or lawns for cremated remains are clearly a distinctive part of a of cemetery.

Some crematoria are sited in a churchyard....

.... while others may comprise extensive gardens

The introduction of cremation in NSW was advocated as early as October 1908 when the Cremation Society of New South Wales was established. The Society sponsored public lectures and canvassed widely for acceptance of cremation. Although it attracted 344 members in its first year, it could not gain government support to build a crematorium until 1925 when it obtained access to Rookwood Necropolis.

The NSW Cremation Co. performed 122 cremations in its first year of operation, 1926, and over 225 000 cremations have been performed there since.

By 1939 when crematoria had also been opened at Northern Suburbs, Woronora and Botany, 27% of depositions in Sydney were cremations. Today, more than half of all deaths in NSW are followed by cremation.

1.1.6 Converted cemeteries

Cemeteries do not always guarantee undisturbed resting places. There are many closed cemeteries under the control of local Councils in NSW, more than 24 in Sydney alone. They include church, family and public cemeteries. Of these, many have been entirely or in large part converted to other public purposes such as roads, railways, parks or building sites.

In other areas Councils completely removed headstones and grassed over the cemetery. In other districts a selection of headstones was retained and the site designated a Pioneer Park. Most of these conversions destroyed the whole nature and spirit of the cemetery.

Even minor conversion, such as the removal of kerbing around graves, is
considered undesirable

Examples include Cathedral Close, now buried under Sydney Town Hall and
surrounding streets; the several Devonshire Street denominational cemeteries,
demolished for railways at Central; and smaller cemeteries such as the Society of
Friends and Raphael Jewish cemeteries, Lidcombe. Other cemeteries have lost
substantial parts to road developments, including St Anne's at Ryde, St Thomas' at
Crows Nest, Liverpool, Parramatta and Mays Hill.

Whether cemeteries are at threat of destruction or "conversion" depends on their age,
on public sentiment, and on the geographical position of the cemetery especially in
relation to infrastructure such as roads and railways.

1.2 Design and Layout

1.2.1 Layout

Most small country and suburban cemeteries are simple in layout with graves in
straight lines or on a grid system, often with graves east-west and headstones at the
western end of each plot (facing the rising sun). Those with a more elaborate plan
feature paths along axes between focal points such as chapels or shelter rotundas. The
grand layout of larger cemeteries may include an imposing gateway, a central drive
for the funeral carriage, or sometimes a picturesque plan with circular avenues and
serpentine walks.

1.2.2 Common designs for general cemeteries

From the middle of the 19th century government surveyors identified land for
community facilities such as cemeteries whenever they surveyed towns or villages.
From before the introduction of Torrens Title in NSW land management (1862-63), it
became standard to survey a rectangular area, often nearly square, for a general
cemetery. The area was broken into rectangular blocks for the main denominations,
with more unusual groups such as Muslims or "Hindoos" also provided for if locally
represented. The design often included a central carriageway, and sometimes an

unallocated marginal zone designated as "plantation". The area was often of 8 acres (3.24 ha.).
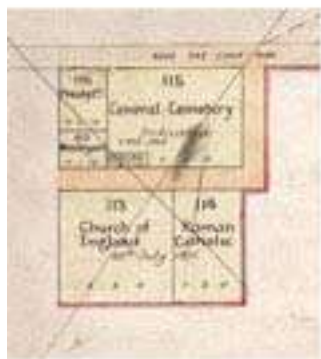
Standard plans for cemeteries as recommended by the Lands Department:

(a)   As recommended. Gulgong 1875

(b)   Variant to account for local demographics: Rylstone 1868

(c)   Standard plan doubled in size for larger town. Gulgong 1873

Old parish maps show a wide variety of "standard" Lands Department cemetery plans

In later years, part or all of general cemeteries have been laid out as lawn cemeteries, either within one or more denominational sections, or unsectarian.

Similarly, crematorium walls have become a common feature of many general cemeteries.

1.3 Landscape features

1.3.1 Fencing and gates

There are many significant elements of historic cemeteries, beyond those which are obvious. All the features of the original layout, and many later features too, contribute to the cemetery's character and should be conserved wherever possible.

Cemetery fencing and gates have always played an important role, whether to enclose and define the area, divide the denominational sections, to exclude livestock, or as a

distinctive element in the townscape. Older or original fencing, even if only partly preserved, add to the history and sense of age of the place.

Old gates and fences are an important part of a cemetery's history

Lych gates are a traditional resting place for funerals

1.3.2 Paths and drainage

Path and drainage features of all cemeteries should be retained and conserved. Gravel paths were typical of 19th century landscape design. Dish-gutters of brick were a feature of larger 19th century cemeteries. The introduction of incompatible modern materials such as concrete should be avoided or minimised.

Ornamental drainage systems at Rookwood were formerly neglected ....

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PART TWO - WHAT

.... but have now been beautifully restored

1.3.3 Signage

Original signs, section markers etc. were often carefully designed and executed to fit the concept and character of an older cemetery, and should be conserved and retained wherever practicable. Before relocating or replacing them, thought should be given as to how they can be replaced in original style. Even if most must be replaced, at least some should be retained as a reference to original fabric.

Signage may be old or new, but is always an integral part of a cemetery

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It is generally best to retain older denominational and other signage

1.3.4 Chapels and other structures

Small chapels, shelters and lych gates were planned as an integral part of cemetery design. Their retention and conservation helps to retain the picturesque garden atmosphere that was common in 19th century cemetery planning. Also of interest are seats, original work sheds and summerhouses. Sometimes these may be derelict and dangerous, in which case it is desirable that they be restored and retained in place. Pending such action they should be photographed and their position recorded. The footings of such former structures should in any case be retained to ensure that the original structure can be interpreted.

Shelters are often historic structures in their own right

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They may be important representatives of architectural styles, old ....

.... or new

Other structures are sometimes found, representing particular cultural activities. An example is the presence of burner structures, as at Condobolin, Nyngan and elsewhere, where the local Chinese burned funeral offerings at every burial.

Here an old catafalque (coffin rest) is used as a monument

1.3.5 Lawn sections

Lawn cemeteries were introduced in the 1950s and remain popular in various forms. A small number has been Classified by the National Trust as having high heritage significance. They are important social documents testifying to the public attitudes of the latter half of the 20th century. They may also represent the move away from a romantic perception of death towards a rather more pragmatic and dispassionate position.

Monuments in contemporary lawn cemeteries vary from plaques laid flush with the lawn to low monuments. One variation has individually styled monuments, usually of a restricted height, located on concrete strips (beams). This type of lawn cemetery is known as "Monumental lawn".

One of the more recent developments in cemetery design is the use of concrete beams as continuous plinths for mounting monuments or plaques at the heads of grassed-over graves. Strip plinths enable reduced maintenance whilst permitting, in sections where headstones are allowed, a certain amount of individual artistic design.

1.4 Vegetation

1.4.1 Landscape plantings

In 19th century cemeteries where tree planting was a conscious feature of the cemetery layout, evergreen species were traditionally used. The trees preferred were dense and shady, both native and exotic. Fig, Pittosporum, pine, cypress and camphor

laurel were some of the trees used in Australia. Eucalypts and other natives such as brush box also sometimes occur as planted species.

1.4.2 Grave plantings

Trees were supplemented by grave plantings of flowers or creepers such as Ixia, Watsonia, Oxalis, old-fashioned roses and periwinkle, along with bulb species such as freesias and iris.

1.4.3 Native vegetation

Eucalyptus species are not very common as 'planted' species in old cemeteries, but frequently occur naturally in unused portions of a site or on the fringes of cemeteries in bushland or rural areas. These and other indigenous trees often form an important part of the character of old burial grounds.

1.5 Monuments

1.5.1 Elements of a grave

Graves may consist of several elements including

- a grave marker - usually a headstone or monument and sometimes also a footstone;

- grave plantings; and

- grave furniture such as ornaments, vases, tiles, kerbing and fences.

Each element is regarded as significant, contributing to the meaning of the grave as a whole, and should not be removed with the aim of "tidying-up" a cemetery or simplifying maintenance.

1.5.2 Monument styles

Funerary monuments are part of a long architectural tradition of ornamental decoration and embellishment.

The most common style of monument in the 19th and early 20th centuries was the upright slab or stele. This style is often referred to as a headstone and was generally made from sandstone, marble or granite; sometimes cast in concrete. A stele often has symbolic motifs carved, especially on the top section or pediment.

The architectural style and ornamentation of early grave markers can be divided into two broad categories: Classical and Gothic. These design trends reflected architectural fashions over time, especially of religious buildings.

The Classical Revival (which was also known as Neoclassicism, Greek Revivalism, or Italianate) had developed in the late 18th century in Britain and was well established by the 1850. The revival was inspired by archaeological discoveries in Greece and Italy, and the pillaging of ancient ruins. Interest in classical art also reflected the belief that ancient Greece and Rome represented "enlightened civilisations built upon reason and respect for the laws of nature"; something that 19th century European industrialised countries aspired to emulate.

The application of Classical styling to monument design produced stelae with architectural elements such as pediments, pilasters, columns and pedestals. The Classical style was popular with many because it was easily referenced by such stylised motifs and diagrammatic pilasters. Classicism's influence was also evident in decorative features such as dentils, the egg and dart motif, acanthus leaves, wreaths, shells, garlands and urns.

Ancient Egyptian motifs and forms were used alongside those from classical Greece and Rome. The interest in Egypt was stimulated by the many excavations that took place there in the 19th century. The most common form of Egyptian style in the cemetery was the obelisk.

The main alternative to Neoclassicism was Gothicism. The Gothic Revival of the 19th century evolved from serious study of the art and architecture of the Middle Ages, and was inspired by religious, patriotic, ethical and aesthetic principles. The work of John Ruskin, A. W. N. Pugin and the Camden Society in Britain fuelled the moral side of the stylistic debate between Classical and Gothic architecture.

Classical style

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A relatively simple gothic headstone

Gothic headstones and funerary sculpture were inspired by the traditional Mediaeval churches. They featured spires, pointed arches, decorative tracery, corbels, and crockets.

The relative popularity of the Classical and Gothic styles waxed and waned throughout the 19th century, and the expression of the styles also changed over the same period. By 1860, with the expansion and specialisation of the monumental masonry trade and the wider availability of pattern books, expressions of both the Classical and Gothic styles became more conventionalised and were often combined together

The heyday for funerary sculpture was the late 19th century, however sculpture continued to be regularly commissioned up until the 1920s. During this period, large monuments were all about height and visibility. The most common motifs depicted in sculpture were urns, angels and allegorical figures.


A "high Victorian" monument

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Twentieth century monuments, signifying the departed "at rest"

A distinct shift in monumental styles can be noticed in the early 20th century. There was a movement away from sculptures and tall, ostentatious monuments. Instead, lower headstones and the slab and desk became more popular. This trend continued through the 20th century, often tending to suggest a bed to signify the departed "at rest".
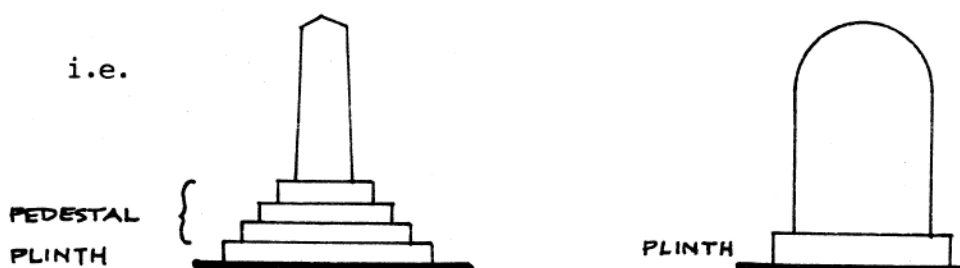
SUGGESTED GRAVESTONE TERMINOLOGY

These notes present some suggested terms and labels. They will not be agreed upon by all monumental masons and other interested parties.

All built features on a grave are <u>monuments</u>.

<u>Gravestones</u> are actual markers (i.e. headstones, footstones, sculpture).

The most common type is the <u>upright slab</u> or <u>stele (plural stelae).</u>

The <u>plinth</u> is the course or masonry layer in contact with the ground.

The <u>pedestal</u> comprises any other courses, or sometimes a block between the plinth and upper section(s).

GUIDELINES FOR CEMETERY CONSERVATION
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Six major classes of monument shape are defined:

A.   Upright slabs/stelae

B.   Crosses

C.   Pillars

D.   Sculptures

E.   Horizontal slabs

F.   Miscellaneous

Detailed terms for these are defined in pictorial form in Part 4, Appendix 4.

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1.5.3 Types of monumental material

In evaluating the state of a monument or seeking advice, it is important to be sure of the type of stone or other material, as weathering characteristics and therefore the correct treatments can be very different (see Part 3, Section 2.2.2).

Because they rarely last, timber monuments should be conserved wherever possible

Timber crosses are particularly vulnerable

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Especially vulnerable are composite timber monuments like this celtic cross

Sandstone is the main monumental stone for the early and mid nineteenth century

.... while marble is common in the later nineteenth century

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Iron monuments are often found in mining areas ....

.... sometimes very ornate ....

.... or simple, like this wrought example

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Terrazzo is common in the first half of the twentieth century ....

.... while composite, modern materials are generally later

Many different types of stone are used in NSW cemeteries, but the three main classes are granite, marble and sandstone. Some of the treatments can be carried over to rarer types of stone, such as slate, quartzite and basalt; but technical or professional advice should be sought where these stones are used.

1. Granite

Granite is a hard, crystalline, generally coarse-grained rock which takes a high polish that persists for many years. True granites are generally pink or grey, but

monumental masons apply the term to other hard crystalline rocks, including so-called "black granites" which are generally rocks of gabbro type.

2. Marble

The term marble is applied by masons to any rock consisting dominantly of calcite (calcium carbonate), and includes limestones as well as true marbles. Calcite is white, but minor impurities can give marble colour -- red, brown, grey or even black. All marble can be readily scratched with a knife or key, and the powder is always white.

Calcite is slightly soluble in rain-water, so marble gravestones always become rounded. The polished surface becomes rough because of uneven weathering of individual grains. To preserve the inscription in this situation, the carved lettering is typically filled with lead or a metal alloy, to preserve the sharpness of the writing

3. Sandstone

Sandstones are rocks consisting of sand-sized particles (individually visible to the naked eye) held together by natural mineral cements. White or brown sandstones usually consist mainly of quartz grains; grey and greenish sandstones usually have grains composed of very fine grained aggregates of mineral material (generally broken rock). Quartz sandstones may fret and shed individual grains, but the grains themselves are extremely resistant. Other sandstones, however, may weather or decay evenly, sometimes by surface grains dissolving away, in a similar manner to limestone.

1.5.4 Inscriptions

The inscription on a monument has a variety of heritage values, including genealogical significance, social and historical significance, and artistic and technological significance.

All inscriptions record genealogical information such as birth and death dates, and often family details and relationships. In cases of monuments pre-dating Civil Registration in 1856 (when the registration of death became compulsory), this record may be the only documentation of early European settlers. Inscriptions can also include historical information such as arrival in Australia, war service, and occupation.
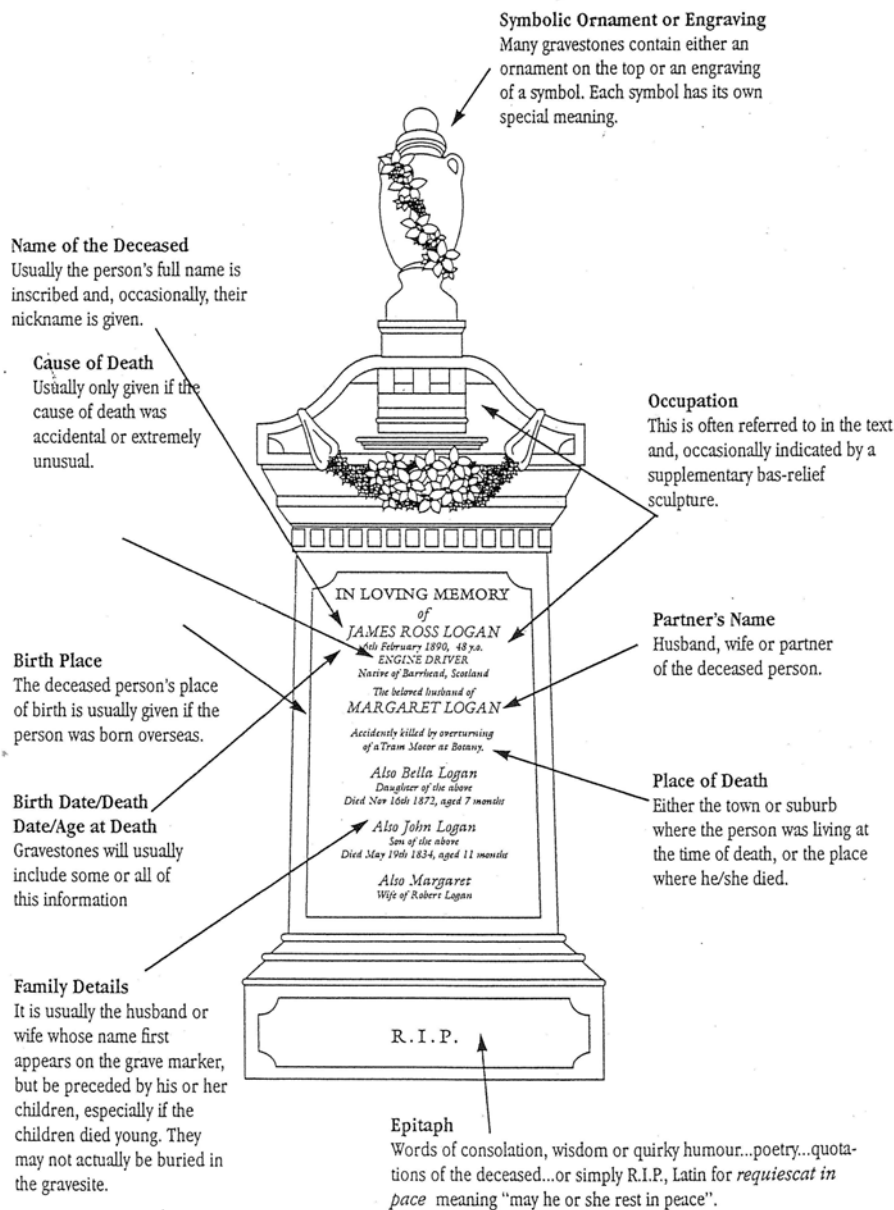
The language of the inscription and choice of supporting scriptural text or verse can reflect community and religious attitudes of the time, or the attitudes of the heirs or descendants, or the tastes and attitudes of the departed.

The quality of carved inscriptions - the layout, lettering script, and quality of the letter cutting - all provide information about the artisan and the date of the monument. Sometimes there are variations in the inscription style and quality which can indicate different dates of interment and / or recording of information.

GUIDELINES FOR CEMETERY CONSERVATION
PART TWO - WHAT

What to look for on a gravestone

Symbolic Ornament or Engraving
Many gravestones contain either an ornament on the top or an engraving of a symbol. Each symbol has its own special meaning.

Name of the Deceased
Usually the person's full name is inscribed and, occasionally, their nickname is given.

Cause of Death
Usually only given if the cause of death was accidental or extremely unusual.

Occupation
This is often referred to in the text and, occasionally, indicated by a supplementary bas-relief sculpture.

Birth Place
The deceased person's place of birth is usually given if the person was born overseas.

Birth Date/Death Date/Age at Death
Gravestones will usually include some or all of this information

Partner's Name
Husband, wife or partner of the deceased person.

Place of Death
Either the town or suburb where the person was living at the time of death, or the place where he/she died.

IN LOVING MEMORY
of
JAMES ROSS LOGAN
4th February 1890, 48 y.a.
ENGINE DRIVER
Native of Barrhead, Scotland
The beloved husband of
MARGARET LOGAN
Accidently killed by overturning
of a Tram Motor at Botany.
Also Bella Logan
Daughter of the above
Died Nov 16th 1872, aged 7 months
Also John Logan
Son of the above
Died May 19th 1834, aged 11 months
Also Margaret
Wife of Robert Logan

Family Details
It is usually the husband or wife whose name first appears on the grave marker, but be preceded by his or her children, especially if the children died young. They may not actually be buried in the gravesite.

R.I.P.

Epitaph
Words of consolation, wisdom or quirky humour...poetry...quotations of the deceased...or simply R.I.P., Latin for *requiescat in pace* meaning "may he or she rest in peace".

Sheet G.7 © Copyright, Joint Committee of

Rookwood Necropolis

A typical monument has a variety of information, as shown here

1.5.5 Symbolism

Apart from the written inscription there is often some form of symbolism in the ornamentation of cemetery monuments. Sometimes this is purely decorative but in

other cases it has meaning that may be of great significance to the historian or family historian.

Some are only decorative. An example is the urn (sometimes covered) commonly seen. This is an ancient decoration dating back to classical Greek and Roman times, based on the container for cremation ashes, and merely representing death.

Others give potential information on the origin or occupation of the departed. A shamrock almost always indicates the Irish-born, an anchor usually signifies a sailor.

A broken column generally represents a life cut short, especially for a child or an accidental death.

Religious symbols might seem straightforward, but can have complications. An ornate religious theme may be chosen by a pious widow for a largely irreligious husband. The Celtic cross is a traditional Irish symbol common for Catholics, but may also be used by Presbyterians or others.

Religious motifs are a common theme in cemeteries ....
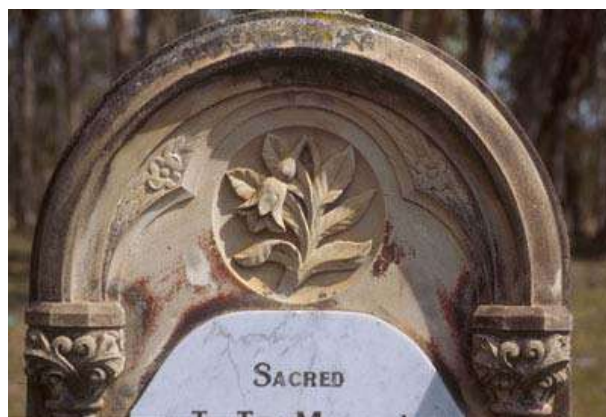
.... as is classical symbolism such as a broken flower or column
to symbolise life cut short

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There are also indicators of origins, such as the English acorn ....

.... or membership of an oddfellows lodge ....

.... or simply emotional attachment

In the same way, any other symbol must be interpreted with care and be considered as evidence, not proof. Among examples already given, the anchor may sometimes represent "hope" rather than a connection to the sea; and an old woman may be commemorated with a broken column by a loving family which simply felt she died too soon.

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LIST OF GRAVE SYMBOLS

Acorn   - English descent

Angel   - Messenger of God

Anchor   - Hope or security; or a sailor's grave

Arrow   - Mortality

Bible   - Charity or piety

Book   - Learning, scholarship, prayer;

                         or a writer or bookseller

Broken Chains - Family love broken in death

Broken Circle   - Life has ended

Broken Column - Life cut off by death

Candle being snuffed   - Loss of life

Chalice   - Sacraments

Cherub   - Innocence; soul's departure

Circle   - Eternity

Circle with Wings   - Immortality

Cloud   - Heaven

Coffin   - Mortality

Column   - Sky or God

Compass   - Divine measuring of the world;

                          - Architect's or surveyor's grave;

Compass & square   - A Freemason

Crescent   - Probably the grave of a Muslim

Cross   - Faith; redemption.

Crown   - Glory, sovereignty

Crown of Thorns   - Passion of Christ

Dawn (sunrise) - Resurrection; reunion in Heaven

Dove   - The Holy Spirit; love; spiritual peace

GUIDELINES FOR CEMETERY CONSERVATION
PART TWO - WHAT

Dove with olive sprig -   A new and better world

Drapery   - Mourning

Eagle   - Liberty (military)

Eye, often inside the Sun   - All seeing Eye of God

Flame (fire)   - Light, life and eternity, creation and destruction

Fleur de Lis   - Life

Flower with broken stem   - Early death (eg a child)

Grieving widow - Mourning

Griffin   - Power, a guardian, watchfulness

Grim Reaper   - Death personified

Hand Emerging from a heavenly cloud

                    - Symbolises a blessing from God.

As above, heart in the palm   - Charity.

Hands (clasped)   - Reunited in Heaven

                    (the cuffs are usually those of a male and female

                    and are used on husband and wife monuments,

                    or where the departed was a widow or widower.)

Hands (pair)   - Prayer and/or supplication

Harp   - Praise to God

Heart   - Piety, love or charity

Heart on palm of hand - Manchester Unity lodge member

Hour glass   - Time running out

Hour glass with wings - Time passing

Hour glass & scythe   - The certainty of death

Ivy   - Clinging to memory

Lamb   - Lamb of God (Jesus); Innocence of children

Lily   - Purity

Menorah   - Emblem of Judaism

Oak leaf   - English descent; endurance

Obelisk   - Eternal life, fertility, regeneration and resurrection

GUIDELINES FOR CEMETERY CONSERVATION

PART TWO - WHAT

Obelisk (broken)	- Life cut short
Open Book	- Perfect knowledge
Poppy	- Sleep
Ring	- Completeness and perfection
Rod or Staff	- Comfort
Rope	- Eternity
Rose	- English descent
Scallop Shell	- Pilgrimage
Scroll	- Life and time, honour and commemoration
Scythe	- Death
Shamrock	- Irish descent
Spade	- Death
Skeleton/skull	- Death
Serpents Trampled	- Triumph over sin and death.
Serpents eat their tails	
	- Old Celtic symbol of eternity
Shell	- Life and resurrection (old fertility symbol)
Spiral	- Progressive development and movement
Spire	- Religious aspiration
Star of David	- International symbol of Judaism (Mogen David)
Sun with eye or face	- God is watching
Thistle	- Scottish descent
Torch	- Immortality
Torch (reversed)	- End of life's race
Triangle	- The Trinity
Trumpet	- Resurrection
Urn	- Death and mourning
Urn with flame	- Undying remembrance
Vase	- Death and mourning
Weeping willow	- Sorrow

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PART TWO - WHAT

Wheat — Bread; life goes on

Wreath — Triumph (over death)

1.5.6 Kerbing and grave fencing

A very important but often underestimated feature of cemeteries is the grave surrounds. These usually consist of kerbing and/or fencing of some kind. On individual graves the surrounds are obviously part of the original design. Where a kerb or fence links a number of adjacent plots it defines family relationships far better than where adjacent graves may or may not represent kinship. Even a case where a large surround has only one monument may be significant, suggesting either that other bodies are unmarked, or that a family has left the district.

Fences around one or more graves are as much part of the monument as the headstone

1.5.7 Grave furniture and ornaments

The grave surround and covering, immortelles, vases and flowers all contribute to the character of a grave, and therefore to its meaning and social value. Together ,they can be important features of a cemetery, and their significance should not be ignored just because they are small, or mass-produced, or movable. Apart from aesthetic significance they always add social context to whatever else is present.

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PART TWO - WHAT

Immortelles were an opportunity to place a perpetual wreath of porcelain flowers on a grave. The wreath was often placed on a metal base or tray and covered with a glass dome. Immortelles were popular from the 1880s to the 1930s.

Immortelles are a traditional ornamentation

Fresh-cut flowers were a popular tribute throughout the 19th and 20th centuries, and vases for cut flowers were commonly placed on graves. These were sometimes just glass jars, but could reflect popular tastes in domestic vases – Australiana designs in the 1920s and 1930s; white swans in the 1940s and 1950s. The incorporation of a vase into the memorial design or kerbing became increasingly common through the 20th century.

Vases are common from the later nineteenth century to the present time

In the 1950s majolica grave ornaments were popular. These highly glazed ceramic stoneware pieces came in a variety of designs, such as wreaths and crosses.

Since the late 20th century, perpetual flowers have been made of artificial silk and/or plastic.

Decoration ranges from practical symbolism ....

.... to expressions of remembrance ....

.... to a variety of items, including here a majolica cross and rose ....

.... to family whimsy

1.6 Cemetery records

The records relating to a cemetery are essential to the story it tells, and should be conserved along with what is on site. This applies to church burial records, and even more to any landscape or grave site plans which are found. The minute books or financial records of trustees or the local church council may have information about drainage or fencing works, and this may be important for various reasons: for assessing the item's significance, for understanding deterioration, and for planning repairs.

In General Cemeteries, records of burials were initially maintained by appointed trustees. Responsibility for general cemetery records today lies with the local Council, or with trustees in the case of those cemeteries still administered by separate

trusts. It is regrettable that complete records for a number of General Cemeteries are not available.

In many such cases, however, relevant records are held by family history groups; local libraries, archives or historical societies; the Society of Australian Genealogists; State Archives; or the State Library of NSW. In some instances the records of a local firm of undertakers may have details which are not available elsewhere. Local church registers may give information. These do not always list the place of burial, but in many such cases this is available from Death Certificates.

Information on family cemeteries and lone graves may sometimes be available from the relevant station journal or diary.

Pictorial records may also be extremely important, especially for dating and evaluating landscape elements like plantings and structures. Privately held photos are in many cases invaluable, especially if their date is known; public appeals to locate such items are often amazingly rewarding.

Cemetery records are not confined to those kept by church or civil authorities. In country areas especially, the records of the local monumental mason may be invaluable, and critical information may be held by the local historical society or by the Royal Australian Historical Society (website www.rahs.org.au). Transcribed names and dates from tombstones, and sometimes full monumental inscriptions, may be held by local family history groups or by the Society of Australian Genealogists (website www.sag.org.au). These may be especially valuable where the inscription has become harder to read since the transcription was copied.

If there is any doubt at all about the long-term preservation of original records then copies should be made and either copies or (preferably) the originals should be deposited in a suitable archive. Advice on such archives may be sought from the local Council librarian or from the Royal Australian Historical Society.

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2. What must be identified?

A careful description of what is there is an essential first step before planning remedial activities on a cemetery. Otherwise, the attempted improvements may not deal with underlying problems, they may make other things worse, and actions may be done in the wrong order leading to unnecessary work or duplication of effort.

Similarly it is important to know what to look out for when preparing the description, since it might otherwise omit essential observations.

What follows is a brief summary of common problems in cemeteries which, if present, should be carefully noted as part of the description.

2.1 Overgrown vegetation

The growth of weeds within a cemetery can adversely affect its visual qualities, especially weeds growing within grave plots. Invasive trees such as self sown camphor laurels, pines and other woody plants can cause considerable physical damage to gravestones.

Large trees can be an attractive feature of a cemetery or graveyard

.... but overhead branches should be checked for potential problems!

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Lone graves are particularly susceptible to tree roots growing too big

.... but attention is also necessary in well-tended cemeteries

On the other hand, the spread of grave plantings to other locations need not be a problem if they are not damaging graves and are not overwhelming other plantings or rare native vegetation. Certainly such spreading is preferable to wholesale poisoning of vegetation, which may cause irreversible losses. Provided that pathways are kept open, a degree of "controlled overgrowth" can actually enhance the value of a cemetery, emphasizing the sense of its historical meaning.

2.2 Broken monuments

Breaks can arise because of accident, vandals and cattle or other livestock. They often involve heavy falls onto masonry or iron surrounds or uneven ground. Sometimes the break is confined to a cracked or broken mortise in the plinth, which may make repair and re-erection difficult.

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One of the major causes of monument damage is the expansion of iron fittings due to rusting

When combined with poor footings, damage can be severe

Unfortunately, vandalism is the main cause of this kind of breakage

2.3 Deterioration of monumental stone

The surface of some stones, mainly marble and limestone, can gradually dissolve due to simple rainwater flowing across. The problem is generally worse under a tree, since the leaves may gather dust containing corrosive substances which damage the stone further during rain. Any overhanging branches should therefore be noted in describing such damage.

Other stones, especially sandstone, will spall, fret and split. This is usually the result of natural salts depositing due to rising damp, but can also occur from simple wetting and drying over time. In these cases the problem is that the stone is absorbing water and then drying out, either in the same zone or at some point to which the absorbed dampness has moved. The main question here is where the water is entering the stone: at ground surface, below the surface, or perhaps through open joints in the stonework.

A common, but easily avoidable problem is damage by whipper-snippers

Allowing soil build-up can introduce dampness, which starts the process
of surface deterioration

PART TWO - WHAT

More severe cases of rising damp can threaten the entire stone

.... especially if a fallen stone is lying directly on the ground

The dampness problem is especially acute if the surface is prevented from
washing by rain, as here by a hood moulding in the original design

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It is also important to note whether the stone is losing material grain by grain or in fragments or slabs. This may become apparent only by checking the base of the stone to see the form of the material that has fallen away.

Finally it should be noted whether there is a general softening of the remaining stone.

With the above information it will usually be possible to slow the processes considerably, as described in Part 3

2.4 Subsidence

Leaning and fallen monuments comprise some of the commonest cemeteries problems due to failure of footings and/or foundations. The commonest cause is subsidence after the coffin deteriorates ("coffin collapse"). Other causes can involve compaction of loose grave fill, underground vault distortion or collapse, water erosion, rabbit or wombat burrows. Other factors can be tree roots raising one side, differential compaction, (as where part of the monument is over rock and the other on fill). Soil creep on a hillside is another frequent cause.

Coffin collapse can cause leaning headstones or broken kerbing

.... and in severe cases, toppling of monuments

Rabbit activity is another potential cause of grave subsidence

Generally hidden until it happens, the inward collapse of the underground
walls of a vault can be disastrous

Obviously it is important to be sure of the cause before straightening a monument, or
the effort may be wasted.

2.5 Weathered inscriptions

Apart from effects of rising damp, fretting of monument inscriptions can also result
from abrasion by vegetation scraping the monument surface in the wind.

The painted lettering on timber headstones is generally first to go, so
cemetery burial plans are invaluable

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Deterioration of leaded lettering on marble monuments usually results from weathering of marble adjacent to the letters, but repeated heating and cooling can cause crevices at the edges of the lead, in which mould can grow to cause further loosening.

Poorly executed lead lettering can be saved if an expert mason re-fixes the lead before extensive failure

2.6 Stained or lichen covered headstones

Growth of mosses, lichens and fungus on monuments offer some physical protection to the stone and at the same time do slight damage. On balance they may be left unless they are unsightly or obscure the lettering.

Lichen on sandstone can be slightly damaging, but careless removal is much more so

GUIDELINES FOR CEMETERY CONSERVATION
PART TWO - WHAT

Harder granite, however, is generally undamaged by either lichen or by
gentle methods of removal

Red staining on white marble results from chemical attack on lead lettering, mainly in
industrial areas.

2.7 Vandalism

One of the most important agents of cemetery deterioration is man. Vandals break
stones and push monuments off their pedestals. In some cases, still more damage is
done by individuals attempting to set things right.

In recording apparent vandalism, the first step is to eliminate other possible causes of
damage such as fallen trees, soil creep or coffin collapse. It is also important, as far as
possible, to estimate when the vandalism occurred, and whether it seems to be an
on-going process. Only then can the opportunity or incentive for vandalism be
assessed, such as a broken fence or a social problem no longer present. (Such
assessments can help to decide how repairs should be undertaken, and what protective
measures will discourage repetitions.)

2.8 Seasonal variations

Among the essential elements which give a burial ground its character are its layout
and its vegetation. Note that the character imparted by the vegetation will often vary
greatly through the seasons, so assessment of this aspect needs great care and a good
deal of expertise involving both native plants and also earlier introduced species
which may now be unfashionable. The presence of rare native or introduced plants
may similarly be apparent only at certain times of the year

3. What have you got?

3.1 Describing the cemetery

As previously explained, it is generally foolish to set out to "improve" something before you know what it is. For similar reasons it is essential to fully describe a cemetery before designing conservation measures and such description must be done in a systematic manner, so that no important features are missed. For this purpose the National Trust's Cemeteries Committee has developed the following indexing card.

GUIDELINES FOR CEMETERY CONSERVATION
PART TWO - WHAT

3.1.2. Cemetery Index Card

THE NATIONAL TRUST OF AUSTRALIA (NSW)
CEMETERY INDEX CARD

LOCALITY: REGION: POSTCODE:
(Name recognised by Geographic Names Board)

NAME OF SITE:
(include denomination
for church cemeteries)

ANY OTHER NAMES:

ADDRESS:

LGA:
Address:

FORMER LGA:
(if applicable**)**

PARISH: COUNTY:

GRID   REFERENCE: *AMG or GDA?** **...……**
MAP NAME: Type: Map No.:   Date:

*AMG on maps pre-1994. To convert to GDA add 1 to easting and 2 to northing, i.e. 100m,
200m resp.

AUTHORITY RESPONSIBLE FOR SITE:

LOCAL INTEREST GROUP:

AREA: % FENCED**:**   % USED:

SITE IN USE / DISUSED / CONVERTED / UNUSED:

NO. OF MONUMENTS**:**   NO. OF BURIALS:

% MONUMENTS TRANSCRIBED**:**

LOCATION OF TRANSCRIPTS:
                          Address:

GUIDELINES FOR CEMETERY CONSERVATION
PART TWO - WHAT
THE NATIONAL TRUST OF AUSTRALIA (NSW)
CEMETERY INDEX CARD   p. 2

DESCRIPTION*: (eg size; denominational areas; landscapes; landform, topographic setting and internal / external vistas; monument forms, arrangement and materials; native vegetation and plantings; buildings, access, gates, fences, drainage and paving; plantings; physical context such as adjacent buildings, creeping urbanisation, nearby land use.)*

DATES: ESTABLISHED: DEDICATED/CONSECRATED:
                OLDEST MONUMENT: FIRST BURIAL:

CONDITION OF SITE: *(eg state of fencing, monuments, roads and paths, native vegetation & plantings, mowing & weeding)*

THREATS TO SITE *(eg vandalism, livestock, woody weeds, adjacent weed sources, fire threat, possible sale, other development)*

GUIDELINES FOR CEMETERY CONSERVATION
PART TWO - WHAT
THE NATIONAL TRUST OF AUSTRALIA (NSW)
CEMETERY INDEX CARD   p. 3

HISTORY*: including early development, ethnic changes, notable people buried;
evidence of local expansion / contraction, periods of prosperity or recession, epidemics;
expansion of the cemetery or denominational sections; modifications or closure of cemetery;
transport changes (town expansion when rail came, changes in source of monuments);
other notable events (mine collapses etc.).*

LOCAL REFERENCES: *(eg local histories, newspaper articles, websites, oral sources)*

--
ANY OTHER COMMENTS? *(eg management recommendations, future options, need for
more visits or further research)*

--
B & W PHOTOS TAKEN?   YES/NO:
COLOUR PRINTS TAKEN?   YES/NO
DIGITAL PHOTOS TAKEN?   YES/NO   **Format? (.jpg, etc.)**

ESSENTIAL: *ATTACH A LOCATION PLAN SHOWING POSITION AND ACCESS*
ESSENTIAL: *ATTACH A SITE PLAN*

SURVEY TEAM:

DATE OF SURVEY:

3.1.2 Photographic surveys

As indicated within the index card above, it is important that such a written record be supported by plans and photographic records. Even if the plan is only a sketch plan it will give information about the layout and distribution of graves and trees not otherwise apparent. Gates, internal roads and drainage can also be shown.

In recent years there is a much greater availability of detailed aerial photographic images. These can not only be valuable in their own right, but can assist in making a more accurate sketch plan, with careful interpolation of features hidden by tree canopies in the air photo.

On a more detailed scale, photographs of individual monuments (or groups of monuments) will add greatly to the value of the description. If possible, each such photo should be taken at a suitable time of day. This is especially important if it is desired to show inscriptions.

Apart from finding a time when the sun shines across the face of the stone, there are other ways to get good photographs of inscriptions. For example you can use a large mirror to reflect sunlight obliquely across the monument face, or use a lamp at dusk for the same purpose. Some inscriptions are far more legible when wet; others will never photograph very legibly, but can be brought out by computer manipulation of a digital image to change the image contrast or colours.

3.2 Describing a monument

3.2.1 Monument assessment card

The following descriptive card can be used to describe individual monuments, in sufficient detail for the particular purpose desired. Again, a photograph of the monument and/or the inscription (as described above) may be very useful.

GUIDELINES FOR CEMETERY CONSERVATION
PART TWO - WHAT
GRAVE DESCRIPTION CARD   Page   of
1. GENERAL DESCRIPTION

Grave identification	Cemetery/ Section or Denomination/ Location:
	Map reference:
	Plot reference (if any)
Grave features	Single/Double/Family; Position in group
	Kerbing & Fencing (materials & description)
	Footstone, riser(s), vases, immortelles etc.
	Infill or slab
	Plantings

GUIDELINES FOR CEMETERY CONSERVATION
PART TWO - WHAT

GRAVE DESCRIPTION CARD   Page   of
2. MONUMENT DESCRIPTION

Main Monument	Style
	Materials
	Inscription(s) (main monument & elsewhere)
	Stonemason
	Special Features
Remarks	
Recorded by	Date:

GUIDELINES FOR CEMETERY CONSERVATION
PART TWO - WHAT

GRAVE DESCRIPTION CARD   Page   of

3. CONDITION

Photographs (list, & location reference)	Stability (lean and/or looseness and/or poor bedding to base):
	Physical condition of materials (displacement or cracking of stone, bending of iron etc.)
	Weathering (flaking or spalling stone, rotting timber, rusting iron, flaking paint etc.)
	Condition of inscriptions (legibility, missing lead lettering)
	Threats:
	Recommendation for repair: Recommend a short cut process i.e. stitch fracture by method 1, degree of urgency B
	Recommended by	Date:

4. What needs to be done?

4.1 Assessing where you want to go

Apart from having a complete description of the cemetery, it is necessary before work commences to understand the value of the site and decide the aims of conservation.

The heritage values of a cemetery are essentially the matters of significance within the various categories outlined in Part 1of these Guidelines, and to see how these should be retained requires a full descriptive assessment as explained in Sections 2 and 3 of this Part.

Part 3 gives a full discussion of remedial actions which can then follow.

4.2 Creating a Statement of Significance and a Conservation Policy

4.2.1 Assessing heritage values of cemeteries

Which criteria should you use in deciding significance when assessing the heritage values of cemeteries? The National Trust's list of ten heritage values outlined in Part 1 has been specifically developed for cemeteries. The NSW Heritage Office's seven criteria are broader and apply equally to houses, parks and cemeteries. The National Trust recommends that its ten heritage values for cemeteries be used as a checklist to ensure that all elements of a cemetery are considered when evaluating its heritage significance. These values can then be used as the basis for forming a statement of heritage significance according to the NSW Heritage Office criteria.

The table below compares the National Trust's ten cemetery values with NSW Heritage Council criteria and the values identified in the Burra Charter and the Australian Natural Heritage Charter, to illustrate their relationship.

From the table it can be seen that the National Trust cemetery values expand upon the criteria developed in the conservation charters, allowing specific, detailed analysis of a cemetery's natural and cultural heritage significance. The first five Heritage Office criteria are roughly analogous to the values in the conservation charters. Heritage Office criteria 6 and 7 (rarity and representativeness) are comparative values that theoretically can be applied to any other heritage value. In the comparative table, the most likely heritage values for listing cemeteries on these different bases have been identified.

PART TWO - WHAT

4.2.2 Comparative table of heritage values

National Trust Cemetery Heritage Values	Burra Charter	Australian Natural Heritage Charter	NSW Heritage Office criteria
Historical	historic		criterion 1 - important in course or pattern of history criterion 2 - historical associations with people criterion 5 - potential to yield information
Social	social		criterion 4 - social, cultural or spiritual associations for a group
Religious	social		criterion 4 - social, cultural or spiritual associations for a group criterion 5 - potential to yield information
Genealogical	historic / social		criterion 2 - historical associations with people criterion 5 - potential to yield information criterion 6 - uncommon, rare or endangered aspects
Artistic, Creative & Technical	aesthetic / scientific		criterion 3 - demonstrates aesthetic characteristics and / or creative or technical achievement criterion 5 - potential to yield information criterion 6 - uncommon, rare or endangered aspects criterion 7 - representative of a class or type
Setting	aesthetic	aesthetic / existence	criterion 1 - important in course or pattern of history criterion 3 - demonstrates aesthetic characteristics and / or creative or technical achievement criterion 7 - representative of a class or type
Landscape Design	aesthetic	aesthetic / existence	criterion 3 - demonstrates aesthetic characteristics and / or creative or technical achievement criterion 6 - uncommon, rare or endangered aspects criterion 7 - representative of a class or type
Botanical	aesthetic / scientific	aesthetic / scientific / existence / life support	criterion 4 - social, cultural or spiritual associations for a group criterion 5 - potential to yield information criterion 6 - uncommon, rare or endangered aspects
Ecological Issues	scientific	existence / life support	criterion 4 - social, cultural or spiritual associations for a group criterion 5 - potential to yield information criterion 6 - uncommon, rare or endangered aspects
Human Remains	scientific		criterion 4 - social, cultural or spiritual associations for a group criterion 5 - potential to yield information

GUIDELINES FOR CEMETERY CONSERVATION
PART TWO - WHAT
4.2.3 Developing a Conservation Policy

The heritage significance of a cemetery or grave site should be identified at an early stage so that it can be properly considered in the conservation policy. A statement of significance may be available from a local heritage study or other previously written document.

<u>The National Trust strongly recommends that significant work on a place of heritage value must be preceded by a professionally prepared (or professionally supervised) study or conservation policy, and this applies to any work at all on sites that are highly significant or fragile.</u>

Even if this advice is not followed, it is likely to be disastrous if there is not a written and agreed list of objectives. No work other than essential maintenance should be undertaken until an informed decision about the Conservation Policy for the cemetery has been made.

The process need not be too laborious, but the result must be precise

GUIDELINES FOR CEMETERY CONSERVATION
PART THREE - HOW
Part Three - HOW

1. Planning conservation works

1.1 Introduction

1.1.1 Three basic steps

The first stage of any conservation work is to decide why the work should be done, what is to be done (or what the problem might be), and how this work should be done. For cemeteries, as for other places, there are three main steps to managing and conserving heritage significance.

1. It is first necessary to understand significance (why conserve it? why is it significant or important?);

2. then develop policy (what's the problem? what's to be done?); and

3. finally, implement management processes of the place in accordance with the policy (how is it to be done?).

This is stressed by both the Burra Charter and the Australian Natural Heritage Charter and is equally relevant to major and minor works. There has been a lot of damage done in cemeteries where these points were not first agreed upon and written down!

1.1.2 Preservation vs restoration

In order to ensure that objectives are clearly understood, these definitions from Article 1 of the Burra Charter may be useful:

PLACE means site, area, land, landscape, building or other work, group of buildings or other works, and may include components, contents, spaces and views.

PRESERVATION means maintaining the fabric of a PLACE in its existing state and retarding deterioration.

RESTORATION means returning the existing fabric of a PLACE to a known earlier state by removing accretions or by reassembling existing components without the introduction of new material.

RECONSTRUCTION means returning a PLACE to a known earlier state and is distinguished from RESTORATION by the introduction of new material into the fabric.

ADAPTATION means modifying a PLACE to suit the existing USE or a proposed use.

USE means the functions of a place, as well as the activities and practices that may occur at the place.

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The most appropriate conservation procedure for cemeteries is nearly always Preservation. Occasionally restoration, and more rarely reconstruction or adaptation, may be appropriate in particular circumstances.

1.1.3 Conservation Management Plans

A Conservation Plan is useful both for cemetery management and for normal maintenance. It ties many aspects of a cemetery together in a logical way, which permits its responsible use to proceed. Provision should be made for funding of any regular maintenance which becomes necessary as a result of the project, unless voluntary maintenance can be assured. The plan should ideally be professionally prepared and should assess all available physical, documentary, and other evidence. It should include a thorough recording of the existing features (See Articles 6, 26, 27 of the Burra Charter).

The location of cemetery records should always be noted in conservation planning documents. They are important records that contain details about grave plot ownership, as well as historical information that can help in assessing a monument's (or cemetery's) heritage significance.

Detailed guidelines for the preparation of Conservation Plans are outlined in J. S. Kerr, The Conservation Plan. A guide to the preparation of conservation plans for places of *European cultural significance* (Sixth Edition, National Trust of Australia (NSW), 2004). The procedures outlined in this guide have been formally adopted by the Cemeteries Committee of the National Trust.

There is also detailed guidance on the website of the Heritage Office:
www.heritage.nsw.gov.au.

1.1.4 The Conservation Management Strategy (CMS)

An alternative to a full CMP is a conservation management strategy (CMS). A CMS is a very much briefer version of a CMP that will provide a broad overview of conservation approaches and management guidance.

A CMS may be useful in the following situations:

- for use with items of local significance
- for use where no extensive or fundamental changes or interventions are planned in the short to medium term
- as an interim planning document pending the preparation of a standard conservation management plan.

The process for preparing a CMS is similar to that for a CMP, but it is much shorter and simpler, and in most cases can be done by informed local people without specialist qualifications. It enables all work to be consistent with agreed outcomes.

The Heritage Office website has pro-formas to guide the preparation of a CMS. Again, there is detailed guidance from the Heritage Office on www.heritage.nsw.gov.au.

1.1.5 Volunteers vs professionals

There is much excellent conservation work done in cemeteries by amateur workers, but there are also disastrous results achieved through well-meant but ill-informed processes. It would be "safe" to insist that conservation work be done only by qualified people, but then costs would be such that most work would never be done. What did eventually get done might often be so long delayed that there would be a lot more damage in the interim.

The National Trust's view is that expert advice should always be sought as to whether proposed works are justified and necessary, what procedures should be followed, and what minimal levels of skills and knowledge are required. The Trust's Cemeteries Committee is always happy to provide such guidance.

The other essential requirement to avoid disasters is that the work be planned and recorded in a proper way.

With these provisos, it is hoped that the present Guidelines will encourage a higher standard of conservation than has sometimes occurred in NSW, whether undertaken by amateurs or qualified tradesmen.

1.2 Initial planning concepts

1.2.1 Securing the cemetery

Among major threats to a cemetery are fire, vandalism, and damage by stock. Night-time trespassing by drinking groups and others may increase these risks, as well as opening the site to unintended damage and sometimes also to public safety risks.

Examples of security works include new fencing or lockable gates; perimeter firebreaks; lighting to deter vandals in urban areas; and burglar alarms, fire alarms and sprinklers in historic chapels etc.

It is generally advisable to attend to such issues before other conservation, to maximise protection of the new work. There are occasionally exceptions to this, for example where a new fence might make access harder for some other planned conservation works.

In all cases it is important not to relegate security issues to an "add-on" stage, but to consider them at the planning stage and ensure that they are logically built in to the schedule of works.

1.2.2 General layout

Changes to layout can compromise the essential character of the cemetery. If minor changes are necessary, the National Trust recommends that every effort be made to retain the original design features of the cemetery. If it is intended to reinstate an original design, this should only be done after completion of a Conservation Plan (see Section 1.1.3, above). Survey

information in the form of maps, field books or certificates of title may be useful in understanding the original planning of a cemetery, and should be consulted when planning a conservation project.

1.2.3 Monuments and monumental groups

The main purposes of a cemetery monument are to mark and identify a grave and usually to provide some information about the deceased. This information can be recorded on plans, church registers, photographs and other records, but a monument is much more than this. The furnishings of the grave, the ornamentation compared with other monuments, the grouping of monuments -- by family, religion or other connections: all of these are significant. As well, the original gravestones show developments in artistic fashion, use of materials, and skill of artisans. The source of the stones may indicate changes in transport routes.

For all of these reasons the National Trust advocates the retention of the original materials and positioning of monuments, even where they are showing significant wear. Naturally, deterioration of the monument should be slowed if possible, and the message of the inscription should be retained (including known or assumed errors, if any). These can be reproduced on site. However, replacing an original monument with a reproduction always involves loss of information, and should be avoided. The fact that a monument is old and worn is, in truth, a part of its value.

Monuments lose their context, such as family groupings, when herded into serried ranks

Confusion can also follow if footstones are moved and then
mistaken for an additional headstone, as here

1.2.4 Cemeteries on freehold land

Throughout New South Wales a large number of family cemeteries and lone graves are
located on freehold land. The owner of this land is in most cases under no obligation to
maintain records or provide public access. These graves are, however, still subject to
heritage and health regulations (see Part 4, Appendix 6, Section 6.2).

Family cemeteries

The National Trust considers these family cemeteries to be important heritage items
that should be preserved. Maintenance procedures are no different from other
cemeteries. In particular unfenced private cemeteries located in pasture land can be
irreversibly damaged by grazing stock. Unobtrusive protective fencing is
recommended, of an appropriate style, design and material.

Lone Graves

The National Trust encourages controlling authorities of lone graves to take an active
interest in their preservation, particularly in providing protection from stock and other
threats.

1.2.5 Cemeteries with major changes

Conservation of converted cemeteries

Although the National Trust is fundamentally opposed to the 1974 *Conversion of Cemeteries
Act*, the Trust recognises that a number of important cemeteries that have been converted
continue to retain some significance.

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Converted cemeteries are not usually listed on the National Trust Register for their heritage significance, except in cases where the surviving headstones are considered to have exceptional value as artefacts.

If further work is to be carried out at cemeteries which have been converted the National Trust recommends that if possible the work should in part redress any damage previously done to the cemetery and its layout. It should also attempt to restore the original cemetery character by re-introduction of traditional plantings, appropriate re-arrangement of monuments, and re-establishment of other traditional features such as paths and grave surrounds. If well planned, such improvements to converted cemeteries should neither add to maintenance costs nor detract from the restful nature of the area.

Reuse of graves

Over the years, various interests have canvassed the government to introduce limited tenure of burial rights and reuse of burial areas.

Such practices extend the "life" of cemeteries, but implementation may necessitate the removal or destruction of monuments and other cemetery features. As all cemeteries have social and historic value, the Trust is broadly opposed to large scale rationalisation and reuse of historic cemetery sections, either in operating cemeteries or in cemeteries now closed for burial.

In 2001 the NSW parliament passed the *Cemeteries Legislation (Unused Burial Rights) Act*, which enables cemetery authorities to resume and resell plots that have been unused for 60 years.

The Trust does not consider there is anything intrinsically wrong with limited tenure of burial and reuse in areas of established low heritage significance, provided that such development seeks to respect the existing character of the cemetery.

The Trust strongly recommends that any proposal to reuse areas of a cemetery should be preceded by a thorough conservation analysis (see Section 1.1.3) and consideration of the social consequences, particularly the attitude of the families of those interred.

Continuing use of traditional family plots for interment of family is supported, including a proposed system of re-opening old graves and the use of ossuary boxes for the remains of previous burials. Where cemeteries are closed to burials the National Trust supports the interment of ashes in family plots. The Trust considers that this form of reuse promotes historic continuity and can provide a continuing source of funding for cemetery maintenance.

1.2.6 New landscaping layouts

Changes to layout can compromise the essential character of the cemetery, and should not be contemplated on a well-established site. If such a cemetery is to be expanded, the new sections need not mimic the older parts, but should be either compatible with the older design, or well screened from it. (These are not aesthetic judgments, but logical requirements for retaining the original aesthetic, whatever it may be.)

Survey information in the form of maps, field books or certificates of title may be useful in understanding the original planning of a cemetery, and should be consulted when planning a conservation or improvement project which could involve layout changes. If minor changes are necessary, the National Trust recommends that every effort be made to retain the original design features. If it is intended to reinstate an original design, this should only be done after completion of a Conservation Plan (see Section 1.1.3).

1.2.7 Cemetery structures

Appropriate maintenance of a cemetery preserves its character and so retains its significance. Among the essential elements which give a burial ground its character are its layout and its vegetation, and like the monuments these should be conserved.

Apart from the monuments, there are very many structures in cemeteries which may be important in the history, social nature, and/or architectural values of the cemetery and the community it serves. These include fencing and gates; roadways, paths and drainage; and buildings of many kinds, from lych gates to chapels, from robing rooms to public toilets. All are a part of the cemetery's nature and history, and none should be considered as essentially unimportant.

1.3 Essential planning

1.3.1 Documenting "before" and "after"

Whenever conservation works are undertaken on a cemetery or individual grave it is important to record the initial state or features, as well as describing the work and final condition. All must be properly dated. There are many reasons for this. One is to prevent others from making blind assumptions about what used to be there. (It would be just as great an error to "replace" grave fencing that wasn't there in the first place as to remove fencing that belonged).

More importantly, if repairs do not last, records will prevent the same unsound methods being repeated.

In all cases, the records and any supporting images should be lodged with the cemetery authority or with an appropriate local library.

1.3.2 Permissions and information needed

Before undertaking any work in a cemetery, permission must be sought from the controlling authority and other interested parties (such as relatives or descendants).

First, find out who controls the cemetery. Ensure you have the correct location/address of the cemetery and any alternative names that refer to it. These are important for correct identification of ownership. In broad terms, the local government authority controls general cemeteries, church authorities control churchyards or denominational burial grounds, and private individuals or family trusts control family cemeteries on private properties. Many

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Councils have a heritage study available at local libraries and these may give you ownership information. Otherwise local Council officers can usually tell you.

If you do not know already, find out who owns the grave plot from the controlling authority. It helps if you have the section and grave plot number to clarify ownership of graves. The authority may require the owner's permission and may also require assurance that other relatives or descendants are agreeable to the proposed work (see Part 4, Appendix 6, Sections 6.1.3-6.1.5).

Find out if the cemetery is listed as a heritage item by local, State or national government. Such a listing will help you to identify the most appropriate way to carry out the work.

Check the Commonwealth lists through
> www.environment.gov.au/heritage/places/index.html

Check the State Heritage Inventory on line at
> www.heritage.nsw.gov.au

for listings on the State Heritage Register. This Inventory also shows local government listings, but the relevant Council should be contacted for the latest listings.

The Council's Local Environment Plan may give further details.

For further information on the significance of a particular cemetery you can contact the NSW National Trust on 9258 0123. If it has been Classified by the National Trust this provides generally recognised evidence that the site is important, which may assist in lobbying or applications for grants. The Trust also has (generally brief) descriptions and evaluations of most cemeteries in NSW.

1.3.3 Heritage checklist for work

Cemeteries protected by statutory heritage listings sometimes have special requirements or controls for work. This checklist will help you to identify who may need to "sign-off" on your proposed works.

1) Is the item (or place) on the State Heritage Register? If so you should write down very clearly what you propose to do and then check if it is covered by

a) Standard Exemptions (eg maintenance or weeding), currently (2009) given at www.heritage.nsw.gov.au/docs/Standard_Exemptions.pdf
Standard Exemptions generally do not require detailed applications, but you must still advise the Heritage Office so that they can check that your work is exempt.

b) Site Specific Exemptions previously agreed to by the NSW Heritage Council.

c) a Conservation Management Plan or Conservation Policy for the place, which the Heritage Office may have endorsed.

2) If such exemptions do not apply you must request permission for the work from the Heritage Office.

3) Is the item more than 50 years old? (eg a displaced 1926 headstone). In this case you must advise the Heritage Office of your intentions and they will tell you if a formal, detailed application for permission is required.

4) Is the item/place on a Local or Regional heritage list? If so, contact the local Council for their requirements.

5) In all cases after completing steps 1-3, you should then go back to the controlling authority (Church, Council, property owner etc.) and confirm that you have permission to proceed.

REMEMBER: It is essential to keep a written record throughout of whom you contacted, together with any letters and documents involved.

2. Principles of maintenance and repair

2.1 Landscape structures

2.1.1 Cemetery structures

Appropriate maintenance of a cemetery preserves its character and so retains its significance. Among the essential elements which give a burial ground its character are its layout and its vegetation, and like the monuments these should be conserved.

Apart from the monuments, there are very many structures in cemeteries which may be important in the history, social nature, and/or architectural values of the cemetery and the community it serves. These include fencing and gates; roadways, paths and drainage; and buildings of many kinds, from lych gates to chapels, from robing rooms to public toilets. All are a part of the cemetery's nature and history, and none should be considered as essentially unimportant.

2.1.2 Conservation of wooden cemetery features

Many cemetery structures, especially in rural areas, are built of timber and subject to a variety of deterioration processes. The same applies to wooden grave monuments or furnishings.

Repair systems are generally the same as for standard timber buildings, but in many cases conservation requires individual solutions for which an understanding of timber properties is useful.

Weathering

Wood generally deteriorates on the outer surface due to wetting and drying, which weakens it and enables fungal attack.

End grain is more susceptible than side grain because of its much greater absorbency so it is useful to inhibit water entry, e.g. by metal caps on the tops of fence posts, and coatings of bitumen or paint on other end grain.

Decay

Decay or 'rot' is caused by various fungi. For posts standing in the ground, most of the decay is in the zone 300mm above to 300mm below the ground. **This is the zone of intermediate moisture content: wood which is either reasonably dry, or which is saturated with water, is less susceptible. Hence both new and replacement wood should be protected from contact with damp soil.**

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The very dense Australian eucalypts such as ironbark, grey gum, tallowwood and white mahogany have excellent durability but the colder climate ash-type eucalypts are only of moderate durability, and should be avoided in replacement of components.

Heartwood is much less absorbent of moisture than sapwood from the outer layers of a tree. The presence of sapwood is advantageous when preservatives are to be impregnated into the wood because of its greater permeability; otherwise, all sapwood should be removed from replacement components which are to be exposed to the elements or ground contact.

It should be noted that it is very difficult to obtain penetration of preservatives into the heartwood of most species except under very specialised and costly conditions.

Insect attack

Termites cause millions of dollars damage each year throughout New South Wales. Their presence often goes unnoticed until considerable damage has been done and only an outside shell of untouched wood remains. Wood in ground contact can be protected by treating the adjacent soil with solutions of the termiticides chlordane or dieldrin. Such work should be carried out by qualified operators, with care taken to ensure that children and animals are kept away from the treated soil.

The presence of borer holes is rarely cause for concern. The only minor exception likely in cemetery wood components is the lyctid borer. This attacks only the sapwood of some hardwoods, usually only locally and within the first year or two of service. If extensive, replacement of the affected component is preferable to attempts at chemical treatment.

Fire

Fire is obviously a great risk to wood components in cemeteries. Most commercial fire retardants are water soluble and therefore not useful outdoors.

Cemeteries overgrown with vegetation are obviously at particular risk. At the very least, dry timber lying on the ground should be removed or burnt on site (with due care) before the fire season.

Hazard reduction burning in cemeteries has many dangers to both structures and plantings, but can be the most effective protection where native vegetation is present. However, the site needs to be checked for possibly valuable components such as introduced plantings or early timber headstones, standing or fallen.

2.1.3 Fencing and gates

Cemetery fences and gates have a significance beyond their utilitarian aspect and should not be removed or prematurely replaced, especially if they are contemporary with the establishment of the cemetery. Where the current fence needs to be replaced for reasons of security or public safety, consideration should be given to replacing it with one following the original form. If this is not done it is important that the new fence does not detract from the design and ambience of adjacent graves.

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2.2 Monuments

2.2.1 Introduction

A guide to the conservation of monuments, and notes on the physical preservation of gravestones are included in Part 4, Appendix 5. It should be noted that the actions suggested can only be guidelines and may not be always applicable.

The National Trust recommends that expert advice be sought in any case where the most appropriate form of treatment is not clear. A list of professionals with conservation skills is available from the National Trust and the Heritage Branch of NSW Department of Planning. The National Trust's Cemeteries Committee is available to comment on particular cases or proposals.

2.2.2 Deterioration of monumental stone

In planning conservation for a monument, it is useful to know the deterioration characteristics of the stone types generally used in NSW.

Granite

Most granites are almost immune to weathering. Some may gradually lose their polish. They will not generally be physically damaged by re-polishing, but:

- It must be realised that a re-polished stone is no longer "the original".

- Loss of polish may indicate that the stone was poorly selected, and that cracks are actually developing within and between the constituent grains. In this case, physically handling the stone may cause serious damage.

- In the case of "black granite", loss of polish may be caused by solutions washed out of unsuitable jointing (especially Portland cement) above the polished surface. Replacement of such jointing with an inert filler is more important than re-polishing of the stone.

Marble

Because marble always gradually dissolves over time, the incised inscription is typically filled with lead or a metal alloy, to preserve the sharpness of the writing. In time, however, the marble dissolves away from this lettering and the letters peel away from the stone.

This natural destruction is inevitable, but the process can be slowed to a great degree by appropriate management.

The situations which lead to rapid erosion of marble are:

(a)   exposure to exhaust fumes from cars and smoke from coal fires;

(b)   growth of black moulds on the stone surface or green moulds just inside the stone;

(c)   overhanging tree limbs, which may produce organic acids, and which act as traps for industrial fall-out which trickles onto the stone in conditions of misty rain or heavy dew.

Lead lettering sometimes also becomes loose as a result of cyclic heating and cooling of the metal causing the lead to move away from the marble, after which it may be further loosened by moulds growing behind the letters. Such lead may be re-hammered in place but only by an expert mason.

Where marble is slightly more permeable than usual, problems can also result from sea spray blown inland, and from soil water ("rising damp") entering through the base of the stone by capillary action. In these cases the stone will show fretting, blistering or spalling, usually in a band a small distance above ground level.

Sandstone

Sandstone deteriorates in similar ways to limestone, but rising damp is relatively more important. The amount of salt and industrial fallout is also important: in Sydney region, cemeteries near the coast show considerably greater deterioration of sandstone monuments than those 10-20km inland.

The Sydney quartz sandstone sometimes shows fretting at the apex of decorations, or in shoulders near the top of the stone. This may result from leaching of cementing minerals, caused by rainwater percolating downwards. In this case it is advisable to remove any overhanging tree branches, but use of surface consolidants (resins, silicones etc.) is <u>not</u> recommended.

The essential problem is that the stone is absorbing water and then drying out, either in the same zone or at some point to which the absorbed dampness has moved. Thus the greatest damage from rising damp may be some distance above the ground, but the process depends on the dampness and can often be stopped by better underground drainage or by changing the ground surface so that water does not collect near the base of the stone.

In other cases a thick (1-3cm) layer of stone may spall off the surface of the monument. The mechanism is not fully understood, but injection of a hydrepoxy consolidant may sometimes be justified here on the grounds that the surface will fall away entirely if left untreated. In the present state of the art, however, such consolidants must be seen as a partial restraint, not a solution to the problem.

2.2.3 Cleaning monuments

1 The wrong objective

Gravestone cleaning is sometimes undertaken with the simple concept that clean is better than dirty, and the cleaner the better. There are three reasons why this generally gives a poor result, sometimes disastrously so.

Firstly, one of the critical values of cemeteries, especially older and historic cemeteries, is that they provide a link with the past. If a set of monuments look brand new, the whole concept of age and continuity is degraded, and much of a cemetery's charm can also be lost.

Secondly, almost any cleaning process will remove a small part of the stone itself. Several successive treatments will produce a lack of crispness in the edges of inscriptions, and may loosen the lead lettering of marble monuments.

Thirdly, many forms of treatment produce unintended consequences. These may be delayed, and the cause may not be apparent, but harm may be severe. Even the use of soap can leave residue which encourages moulds and other unsightly growth. Granite is very stable, but it can be affected by chemicals, leading to pitting of certain mineral grains and a loss of polish.

Here cleaning is unnecessary, and may cause damage

2 The right approach

The objective of cleaning a monument should always be to improve its value as a record and memorial. This value is not just the writing on the monument, and in fact this is very often recorded in transcriptions of cemetery monuments by family historians, in a more permanent form than a weathered headstone.

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Certainly the inscription is important, and generally justifies sufficient cleaning to make it legible. But there are other values to a stone and its message. The fact that the stone (or other monumental material) is intended to be long-lasting, and has already been there for some period of time, should not be hidden by making it look like new. The craftsmanship invested in the memorial is important, and the sharpness of lettering (for example) should not be lost through harsh scrubbing. Similarly, although moss and lichen may cause minor damage to some stones, such damage is frequently less than will be caused by its removal, and in any case it may add value by providing a sense of age. All these factors imply that cleaning should be minimal to properly preserve the monument's basic purposes.

The other important thing about cleaning is that it will have a short term and a long term effect, and that both need to be thought about. A "dirty" stone will ultimately gather more grime, but if it is over-cleaned to delay the need for re-cleaning the effect may be to shorten the life of the stone itself. In fact, a small amount of dirt has two valuable effects: it provides a patina of age, and it also provides a degree of protection from the elements.

In summary therefore, the objective of cleaning is not to disguise age, but to slow damaging processes and to make the monument look cared for. Improved legibility of the inscription will then follow naturally.

3   Right and wrong processes

Procedures which over-clean stone are also the ones most likely to do long-term damage. They should be avoided. The most dangerous are those for which the damage is not immediately apparent. This includes most chemical treatments, including nearly all acids.

Unfortunately, acid is sometimes used on marble. It makes it so white and clean that it often looks more like plastic. It can also create and mobilise rusty deposits in the stone which later stain the surface permanently. Acid on either marble or sandstone may seem to clean with no other effect, but it nearly always weakens the connection between the grains of stone, so that they then weather faster.

Whatever method is used, overcleaning can spoil the character of an old monument

Acid cleaning of marble almost always causes both physical and aesthetic problems

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Similarly, physical removal of dirt (scrubbing) nearly always removes some stone as well, with delayed as well as immediate results. For lead-lettered marble it may also lift the edges of the lead, causing it to loosen and eventually fall out.

Special cases
Cleaning before Repair: Sometimes a monument has a severe weathering or structural problem, and it may be necessary to clean the surface very thoroughly, to be sure that the problem is properly analysed before work begins. Even in this case, cleaning should not go beyond requirements, and systems should be the least damaging for the material involved.

Vandalism: Where proprietary paints have been used it is usually best to clean the surface as soon as possible, before drying and hardening. Bringing in experts is usually the cheapest option, as any errors in the cleaning operation can merely spread the paint around.

4   Practical issues

Before any cleaning, the type of stone and of soiling needs to be identified.

Is the stone very soft, and is the surface deteriorated? If so, cleaning may not even be appropriate.

Is the soiling city grime, rural dust, organic algae and lichen, salts from inside the stone, or painted graffiti? The treatment should be quite different for each of these.

The only cleaning which can really be done safely by amateurs is the removal of simple air-borne dirt on hard stone, which can be removed with clean water and soft bristle brushes. For any other case, the first question is "does it really need cleaning?" The second should be, "if cleaning is essential, how can we avoid over-cleaning, and doing more harm than good?".

5   General rules.

1.   Except for some graffiti removal, only water solutions should be used.

2.   No hard bristles, scrapers, wire brushes, or abrasive pads. (Only soft bristle brushes, soft sponges, old toothbrushes.) No high-pressure hosing.

3.   Always pre-wet the surface before cleaning or applying any agent. This ensures that any residual substances will be brought to the surface as the stone dries out. It can then be rinsed away. Even if the product suggests applying to a dry surface, don't.

4.   Clean from the bottom up and rinse constantly to avoid dirty streaking.

5.   Generally avoid use of soaps or organic detergents which may remain and encourage algae, moss and lichen. General-purpose cleaners are also unsuitable. Approved additives are:

•   Non ionic detergents eg Kodak Photo-Flo, 1mL per litre;

•   Quaternary ammonium compounds (available from swimming pool suppliers). Concentrations and "dwell time" (between applying and washing off) vary with the product,

but 0.5 mL per litre of solution, and allowing dwell time until nearly dry, would be absolute maximums.

6.   Repeated applications may be used with at least a week between, but DO NOT overclean, and DO NOT exceed the recommended concentrations.

7.   In all cases, always select an inconspicuous area of the monument and carry out a test clean exactly as proposed, and return to inspect it after at least a week.

6   Graffiti.

Graffiti and other paint stains cannot generally be removed except with specialised solutions.

Use of the wrong solution, and especially solvents such as methylated spirits, will usually result in the colour being spread over the stone and carried into its pores, where it may be almost impossible to remove.

Alternatively, written graffiti can often remain visible, not because of residual paint, but because the letters have been over-cleaned and show up as "ghost" characters.

The only successful method is to soften the paint and then gently scrub it off. This should preferably be done by experts, as either or both of the problems described may otherwise result.

The only time that non-experts should be involved is where fresh graffiti appears, as it may be more successfully removed before it is fully dried. In such cases it should be approached with great care and thorough pre-wetting, and halted if any real problems are found.

If possible, any wet paint can be soaked up with clean cloths or paper towels laid or pressed GENTLY on the surface, followed by LOW pressure water cleaning and possibly gentle scrubbing. High pressure (water lance) treatment does irreparable damage.

Any absorbent surfaces around the graffiti (such as sandstone, concrete or marble) must be thoroughly wet and preferably covered before the paint is washed off. For dried paint, gentle, PATIENT scrubbing with pure water is often effective.

In any case, stop before the surface looks fully clean, to avoid "ghosting".

For granite, use of a non-alkaline, organic paint stripping gel is generally safe, but the dwell time should be restricted. Use of such gels on sandstone or marble is strictly for experts – and not all cleaning firms are expert!

7   Organic soiling

Heavy moulds and organic deposits (such as staining from overhanging trees) will usually respond to organic mould control solutions such as "Zero Moss & Algae Gun" or "Wet & Forget Moss and Mould Remover".

DO NOT USE STRONG BLEACH, nor equivalent products such as Exit Mould!

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Suitable mixtures for organic growths on most strong, sound stone are:

- Cloudy ammonia 60 mL per litre <u>For marble only, but not with lead lettering;</u>

- Granular calcium hypochlorite, 10 grams per litre of hot water;

- Quaternary ammonium compounds (available from swimming pool suppliers). Again, concentration will be well under 0.5 mL per litre, with washing off before the surface is dry.

Again, always select an inconspicuous area of the monument to test clean exactly as proposed, returning to inspect it after at least a week.

DO NOT overclean, and DO NOT exceed the recommended concentrations. With organic growths, te material to be treated must be thoroughly wet with water, and the solution applied when the surface is just damp. It is then rinsed off just before the surface is totally dry. DO NOT abrade the stone, but allow gradual weathering away after treatment. Soft brushing with water a few weeks later will remove some of the stain, but repeated applications will generally be needed.

Concrete is essentially a very hard artificial sandstone, so its requirements are quite similar.

8   Cleaning ironwork

Ironwork (such as iron picket fences) usually requires abrasive cleaning to some degree. This is especially so if the iron (or steel) is to be repainted, as most or all of the hard oxides must be removed for a successful surface finish. Such treatment often damages adjacent stonework – either because the abrasion strays on to the stone, or because small iron filings or fragments are caught on the stone surface where they change to rust and create ugly spots or blotches. This effect is minimised by using brass or bronze wire brushes and masking the stone to prevent soiling with filings. Steel wire brushes should not be used under any circumstances.

2.2.4 Conserving inscriptions

Natural processes of weathering gradually make inscriptions harder to read. Engraved letters on granite may lose their paint and be obscured by lichen; sandstone engraving becomes less sharp and may spall away; marble slowly dissolves at the surface, and lead or plastic lettering may become loose and fall out. These effects can be retarded - but not halted - by good general conservation practices for the monument as a whole.

Where sandstone monumental inscriptions are of extreme value, the only way they can be indefinitely preserved is by placing them under cover, in a controlled atmosphere, isolated from the ground surface and their "natural" environment.

It is possible for stones to be completely saturated in hard-setting resins, but there are four objections to the process. The first is that it is irreversible; the second that it alters the stone's appearance; the third that its long-term effects must still be suspect. Finally, such action can hardly be classed as preservation, when the whole nature of the material has been changed, and its natural history (including deterioration) interrupted.

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Conservation issues

When inscriptions have already deteriorated it is often hard to identify the best approach. Where that procedure is irreversible (as with re-inscription), any poor decision is also irreversible.

Sometimes there is an automatic assumption that because the inscription was made to be read, the surface should be cut back and the message re-inscribed. In some cases this is valid, but often it is not. Re-inscription, after all, always destroys the original engraving, and always falsifies the naturally aged appearance of the stone; whereas it is always possible to retain the message on the grave site by attaching an inscribed metal plaque to kerbing, to another part of the grave, or to a new small stone block.

It is also true, however, that some stone deteriorates more slowly if a porous weathered surface is removed, and that a series of deteriorated monuments may impair a cemetery's appearance and lead to community disinterest and vandalism.

Replacing inscriptions

The National Trust's Cemeteries Committee accepts that re-inscription may be the only conservation procedure acceptable to those involved. In such cases the work should not occur until the inscription is largely illegible, and should then be undertaken by a professional monumental letter cutter. The work should be guided by a clear and detailed photograph, taken if possible well before the work becomes necessary.

If the original inscription is already illegible an earlier, clear photograph may enable a valid copy. Alternatively, some or all of the original may be discovered in transcriptions held by family history groups or historical societies. Many such transcriptions comprise only biographical data (names, dates, relationships), but some have the full text, including memorial verses and monumental mason's name when present.

Until the message is actually illegible, the stone is still "original". Re-inscription destroys this originality. In this case it may well be argued that relettering is a natural and traditional maintenance operation, and therefore more acceptable than use of consolidants. (There is a counter-argument that development and use of new maintenance methods is equally a traditional process in society! – but the fact is that no fully successful consolidant for stone surfaces has yet been developed.)

Technically, re-inscription does not always cause problems. The newer surface tends to weather faster than the older one, and this should be realised; but the "readable life" of the monument is almost invariably extended.

Different people and groups will react differently to the principles discussed here, and it is not suggested that there is a single "right" answer. Indeed, most people will conclude that the whole approach to conserving a gravestone will depend on the reason it is important, in the same way that techniques used will vary according to the nature of the monument.

In any case new inscriptions are only acceptable if there is a footnote or inconspicuous plaque reading "Re-inscription of Original (year)", "Copy of Original Text (year)", or "New Inscription (year)", as applicable.

The "plaque" alternative

Monuments can be permanently identified by fixing an inscribed plaque of bronze or stainless steel to an inconspicuous part of the monument (not to the headstone itself). Fixing such metal plates to existing monuments is acceptable providing that the plaque does not detract from the appearance of the original memorial. The plaque should preferably give a full transcription. Where such a full transcription has been made and lodged in an archive (preferably with a photograph) the plaque may just give a name, or name/ date/ age at death. The plaque should be headed "Transcription of Original" or "Grave of ...."; and in all cases a note should appear at the end: "Plaque Attached (year)".

2.2.5 Painting of monuments and inscriptions

Many monuments were originally painted, especially sandstone altar tombs often painted white or whitewashed to give a marble-like effect. Lettering on whitewashed sandstone was usually picked out in black, and occasionally unpainted sandstone was similarly treated (often in black or gold). Unless leaded, granite monuments were generally painted within the inscribed lettering.

These restored monuments at Ebenezer, formerly at Balmain, have painted inscriptions

In some cases, the monument surface was painted and the
inscription picked out in another colour

No paint should be applied to a heritage monument unless there is clear evidence of previous
painting. Under no circumstances should such work be done without specialist advice. Even
then it is important to gain appropriate permissions (see Section 1.3.2-3). The problems are
much greater than are readily apparent, and generally (especially for sandstone and marble)
should be undertaken only by experienced professionals.

Refixing lead lettering is a job requiring experience

1. Sometimes black plastic filler is used in place of lead lettering, but it generally does not last well

2.2.6 Leaning monuments

Many cemeteries have numbers of monuments originally vertical but now leaning significantly. Remediation may be critical where public safety is at risk from a fall; urgent where the lean encourages vandals to push them over; or just important, where straightening will prevent greater problems.

In all cases, identifying the cause of the lean is an important first step.

Analysis of particular cases is covered in Part 4, Appendix 5.

The commonest cause is coffin collapse, where at some stage (5-100 years after burial) the grave fill drops down and the monument gradually leans inward. This normally occurs only once, which means that repair is only necessary once.

There may be other causes. One is where monuments sit on active soils with different water contents, causing "heave" on one side. This may occur where a path or grave slab keeps part of the ground dry, or where surface drainage keeps one section damp.

Tree roots may also cause such moisture variations, or they may physically raise one side of a monument.

Finally, on sloping sites the slow, natural process of soil creep may cause a down-hill tilting of monuments.

Where there is a serious lean and repairs will be delayed it may be advisable to lay the stone flat. This process is dangerous to both the operator and the stone, so should only be done with proper machinery. For preference the stone should be laid face-up on a bed of washed coarse sand with sufficient slope to shed rain or heavy dew. Even with these precautions, the stone is vulnerable and repair is urgent.

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If leaning stones are to remain in that condition for any length of time it is important to monitor them to recognise any increase in lean. This may be done with careful photographs, or it may be done by measuring the distance out of the vertical with a plumb-line.

2.2.7 Repairing broken monuments

The repair of damaged monuments is strongly advocated if sufficient funds are available for professional work. Proper repair of damage such as a simple break to a headstone is usually not very expensive compared to the cost of a monument.

The National Trust advocates retention in situ, wherever possible, of all cemetery monuments. It is almost always better to repair a broken monument rather than replace it, even with a careful replica. For one thing, replacement means the monument is no longer original. For another the important sense of age is lost. Precisely because its age is important, some signs of damage on a stone are not so serious as in an item where age is unimportant.

If practicable, repairs to monuments should ideally be made in accordance with the recommendations of Standards Australia and in accordance with best conservation practice. Attempts by unskilled workers to make repairs should be avoided as in many cases this results in additional or long term damage.

The most common reason for breakage is vandalism

Amateur repairs can have unfortunate results

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Security matters

Where a stone has one or two pieces broken off it is important to maintain them until repair is possible. If the pieces are too large for vandals to lift they should be laid on the grave plot, face up, preferably on a bed of coarse sand, and sloping to shed water.

If smaller, the pieces may be stored, preferably locked up on site, and <u>always</u> in very clearly labelled boxes under cover.

In cases where monuments have been shattered, severely damaged or are missing pieces, so that re-erection over the grave is considered impractical, it is still desirable that the fragments are retained within the cemetery. Fragments may, in such circumstances, be attached to a wall or slab of appropriate design, incorporating material sympathetic to the cemetery.

If it is believed that the broken-off stub is a public danger due to sharp edges or the possibility of tripping visitors, its position should be marked, eg with a star picket with cap.

Details of the original location of the fragments should be documented prior to removal and re-erection. This information should be recorded on the wall or slab, as well as being lodged with the relevant authority and local interest group (such as the local historical society, Local Studies Library, or National Trust). The supporting structure should shed rainwater effectively, so as to minimise rising damp and the weathering of monument pieces. The use of mortar or cement should be minimised, and no iron or steel dowels (except stainless steel) should be used in attaching broken fragments. No such work should be undertaken without professional advice.

Repair options

Thick monuments with simple breaks can be pinned and glued using <u>appropriate</u> stainless steel or non-ferrous (non-corroding) alloy dowels, generally set in a <u>selected</u> cold-setting resin. (Standard Araldite, for example, is <u>not</u> suitable.) It is important to avoid iron or most iron alloys or steel, as these will rust, expand, and break the monument.

There may also be a problem in use of resins in sandstone and marble, as it prevents moisture migration in the stone. It is therefore undesirable in situations where the stone is subject to rising damp, especially if it shows any signs of natural weathering.

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This is an important monument toppled by vandals

The first step in repair was to re-erect the monument base

Joining the stone was then a difficult task involving hidden dowels and clamping of the parts

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For thin slab monuments, or for more complex breaks and small pieces, it is better to use "armatures" or backing plates. In this context "armatures" comprise a framework such as stainless steel channel-section bars up each side of the reconstructed monument, tied across at the back.

The backing plate may be of stainless steel plate with an angle fixed to the stone plinth or base-block; or it may be of compressed fibre cement sheeting, preferably 15 mm or more. In either case the backing plate should be cut to the outline of the stone edge, and be soundly fixed to each piece of the broken monument.

An alternative, where there are many breaks, involves assembling the pieces onto a fibreboard backing

This is possible even where some parts cannot be found

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A similar approach retains the original shape and size of this obelisk monument

In some cases, financial constraints are such that the only alternative to abandoning a cemetery may be to set the stones individually in concrete pedestals. If this is done, it is essential that the cement mix be made as waterproof as possible, by using a commercial waterproofing agent; that the base of the stone be underlain by at least 5 cm of concrete; and that the upper surface of the cement block be well clear of the ground, and slope away from the stone to shed rainwater.

Two basic principles can be laid down. Firstly, avoid using Portland cement or plaster of Paris in repair work: both can react with stone, and cement can even spoil the polish of some "granites". Secondly, never use iron or steel dowels or clamps in repair work (except a selected grade of stainless steel). Iron and steel expand when they rust, and can crack even the strongest gravestone or pedestal.

The tabulated guide to monument repairs in Part 4, Appendix 5 suggests options for repair of simple breaks.

2.2.8 Temporary relocation of monuments

In very rare cases it may be necessary to relocate a monument for a short period, but this should only occur if essential. There have been far too many instances of stones being lost or never reinstated from this error. Even if it is genuinely required for repairs, removal should not occur until funds are available and work is about to commence. In even fewer cases, removal may be justified to avoid pieces of a fallen or broken monument being lost or vandalised, but in this case removal should only be to a very safe environment and with very careful attention to recording exact location, and ensuring that the record is permanent and easily recovered.

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Headstones temporarily removed should be laid on a slope to shed rain and dew, and be supported on blue metal or an impervious layer to avoid rising damp

2.2.9 Other relocation of monuments

The significance of monuments is greatly reduced if they are removed from their context. It is the National Trust's policy, in accordance with Article 9 of the Burra Charter, that grave markers should not be relocated or rearranged except in exceptional circumstances.

In particular, monuments should not be rearranged in artificial rows. The odd alignment of monuments may show the way a cemetery first developed, or indicate relationships among those interred. The relative position of grave markers should therefore be preserved, even if this causes minor problems in mowing and routine maintenance.

The same applies to smaller parts of the monument such as footstones, which are easily lost or damaged. Footstones are not just important in themselves: they are an integral part of a grave. As the name suggests, they mark the foot of the grave and have an important spatial relationship to the headstone. Footstones are generally deeply inscribed with the initials of the deceased and the year of death, which can be an invaluable record when the date on the associated headstone is illegible. Footstones should not be moved close to the headstone or removed for ease of maintenance.

This shows one of the worst and most destructive results of the clearing of headstones in a cemetery

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In this case the headstone was removed from its proper place in a converted cemetery. In an attempt to keep its location relevant, it was moved to the family's suburban property

If monuments have been moved from their original position they should be reinstated if documentation of the correct location is available. Sometimes it is impossible to return a number of monuments to their original location, for example when part of a cemetery has been destroyed. It is then recommended that they should be placed in a group and identified accordingly. Removal should only be considered in very rare circumstances, for example if a monument having exceptional value as an artefact is threatened by its environment. Even in this case such removal should be regarded as a temporary measure, and if possible a facsimile of the original monument or an explanatory sign should be installed at the original location. The original monument should not be destroyed. It should be stored and its location made known to the relevant authority and local interest group (eg. historical society or the regional library's Local Studies archive).

2.2.10 Conservation of wooden monuments

Many cemeteries have early gravestones carved or constructed from local timbers, which are usually a valuable and interesting feature of the site. In some cases they are so damaged or deteriorated that they cannot be preserved on site and must be removed to a museum or other indoor site for their conservation. It is best that they be preserved locally, and it is essential that a records be kept, both <u>with</u> the monument and in local archives, detailing its origin and its <u>exact</u> location within the cemetery.

Where possible, a replica or similar item should be set up where the monument came from, along with the inscription details and the location of the original.

The general concepts applicable to timber repairs have been explained in Section 2.2.2.

2.2.11 Grave surrounds

One of the most important but often underestimated features of a cemetery is the grave surrounds. These usually consist of kerbing and/or fencing of some kind. On individual graves the surround is obviously part of the initial design, and is significant for that reason. There are other implications where surrounds link a number of adjacent plots. A large

surround with a single monument may imply a family which left the district. Where there are multiple burials these imply family relationships. They do this far more clearly than where surrounds are lacking, in which case adjacent graves may or may not represent kinship

There may be particularly great losses when railings of cast or wrought iron are removed. Not only does the grave itself lose part of its original design, but the district may lose examples of the work of local blacksmiths, and the cemetery loses a large portion of its visual quality.

2.2.12 Ironwork

All ironwork should be maintained against corrosion. In most cases routine applications of fish oil or other preservative will suffice. If earlier painting is <u>known</u> and to be restored it is essential that the surface be cleaned thoroughly of all loose, soft or flaking rust, back to metal or to hard, black or dark brown oxide. Any oxide must be "pacified" by use of a phosphoric acid compound such as "Killrust" inhibitor, followed by use of compatible metal primer and topcoat.

2.2.13 Other grave furniture

If grave furniture such as vases and immortelles can be fixed in their original location this is worth doing. As with other elements, an appearance of care tends to deter vandals, so even straightening an immortelle and replacing it centrally on a grave may help conserve the site.

Beyond this, the main principle is that all aspects of grave furniture should be considered worthy of preservation, even to the extent of paper flowers in a vase. Conservation measures are very varied. The only rules of general applicability are that, firstly the original is always better than a replacement; and secondly that intervention is only <u>essential</u> if it is necessary to protect the item from further damage.

2.3 Vegetation

2.3.1 Maintenance and controlled overgrowth

The vegetation in any cemetery should be constantly maintained, for several reasons.

Apart from anything else, a cemetery authority has legal responsibilities to control noxious weeds and to ensure the safety of visitors to the site.

Proper management also requires that pathways be kept clear and that landscaping and grave plantings be maintained. In heritage-listed cemeteries, these responsibilities may be even more clearly mandated.

Within these general principles, however, cemetery authorities will always have resource limitations. While some authorities may use this as a dishonest excuse to avoid responsibilities which they simply don't care about, the fact remains that most have genuine duties to minimise expenditure and find effective means to achieve objectives.

Controlled Overgrowth
In this regard the National Trust has supported the concept of "Controlled Overgrowth" as a cemetery management system. The principles are that if weed growth is controlled, the combination of native species and plantings will generally form a stable ecosystem. The control of overgrowth must be good along major paths, and sufficient to enable access elsewhere. Some planting (such as "heritage" roses) may also require local clearing and/or fertilising, apart from general weed control.

A degree of untended growth can emphasise a sense of history

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In many cases, funds and effort are wasted and even counterproductive,
spent on inappropriately strict "beautification"

Some visitors may object to the resulting aesthetics, but the National Trust believes that it is acceptable for an old cemetery to show that it is old and not in active use, providing that important values are protected. It is open to individuals to arrange a greater level of maintenance on plots where they have an interest.

2.3.2 Grave plantings

In older cemeteries plants have sometimes spread from individual graves and become naturalised. They do not damage the cemetery and in many cases contribute substantially to the aesthetic and nostalgic qualities and to the cultural significance. These qualities should not be destroyed by excessive mowing, trimming or poisoning.

Bulbs and self-sown annuals may be only apparent at certain seasons, so any work must be guided by observations made and recorded over a full year, involving both native plants and introduced species – many of which may now be unfashionable. This aspect needs great care and a good deal of expertise. Pretty or rare small flowers may need the shade and protection of a "weed" with which they share a grave plot. The presence of such rarities (and hence the value of the "weeds") may only be apparent to a practised eye, and then only at certain times. In the case of the slightest doubt, expert advice is needed <u>before</u> any action.

2.3.3 Native vegetation

Remnant stands of native vegetation should be retained wherever practicable. The use of herbicide in these areas should be avoided and mowing should be kept to a minimum.

Unmown grasses are not generally a problem. Native grasses in many instances add to the visual quality of the cemetery by providing a textured background, and by retarding the spread of weeds. They also have natural heritage value in their own right. Mowing of major paths only is generally recommended.

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The use of mowers, slashers and whipper-snippers near graves is not recommended because of the damage that may be caused to the fabric of the stone. If necessary it is better to spot-poison around the base of monuments rather than cutting too close to them.

2.3.4 Weed removal

The growth of weeds within a cemetery can adversely affect its visual qualities, especially weeds growing within grave plots. The controlled removal of weeds is recommended, through a regular maintenance program. Invasive trees such as self sown camphor laurels, pines and other woody plants can cause considerable physical damage to gravestones.

Manual removal of small weed infestations is advocated where this will not cause damage to monuments. Care should be taken when attempting to remove woody plants growing close to monuments. Such an operation should be confined to killing off the weed over a period of time. Removing a stump or the base of a trunk growing under or close to a monument can be a risk to personnel as well as the monument.

Occasionally poisoning is necessary. Large areas consisting almost entirely of invasive weeds may be best controlled by spraying with an appropriate selective herbicide and subsequent manual removal. Expert advice should be sought, for example from a local bush regeneration group. Otherwise major problems can arise such as soil erosion or death of nearby plantings, or destruction of rare native species within the infested area.

2.3.5 Fire as a cemetery management tool

Where vegetation in a cemetery consists mainly of natives, controlled-burn fires may sometimes be a suitable management tool.

This is only appropriate if full protection is possible for

- Introduced plants including evergreens such as pine trees;

- Native rainforest species;

- Timber cemetery elements such as wooden stelae or crosses, boundary fences, or picket fences around grave plots;

- Painted elements including iron grave surrounds or painted concrete monuments.

Such protection will generally require a bare or close-mown zone of up to 3 metres in each and every case.

Most stone elements will be unaffected unless still wet from previous extended rain. However, there is a possibility of either smoke staining or excessive heat problems if there are resinous natives present such as grass trees.

It should be recognised that there is always a risk of even well-planned control burns causing damage. They should never be considered unless alternatives are impractical and the control-burn danger is clearly less than the risk of wildfire damage which might otherwise occur.

In all cases, permission must be sought from the local fire brigade or Rural Fire Service, as well as the cemetery management authority and adjoining landholders.

Even if the local Council is the controlling body, Council must also be consulted as to whether any heritage protection is in force. Any such protection will require formal permission from the Council and/or the Heritage Branch of the NSW Department of Planning.

2.4 New elements

2.4.1 New landscaping layouts

Changes to layout can compromise the essential character of the cemetery, and should not be contemplated on a well-established site. If such a cemetery is to be expanded, the new sections need not mimic the older parts, but should be either compatible with the older design, or well screened from it. (These are not aesthetic judgments, but logical requirements for retaining the original aesthetic, whatever it may be.)

Infill of unused space is prudent, but bad planning is not

Survey information in the form of maps, field books or certificates of title may be useful in understanding the original planning of a cemetery, and should be consulted when planning a conservation or improvement project which could involve layout changes. If minor changes are necessary, the National Trust recommends that every effort be made to retain the original design features. If it is intended to reinstate an original design, this should only be done after completion of a Conservation Plan (see Section 1.1.3).

2.4.2 New plantings

Replacement of vegetation should normally be with the same species to maintain the character of the cemetery, but there may be exceptions if an original tree is an inappropriate species for the site. For example, trees such as Pittosporum and camphor laurel can spread by

self sowing, and the seedlings then cause damage to monuments and interfere with other plantings. The seedlings are effectively weeds and should be removed.

New plantings should follow the established pattern if this is discernible. A list of extant species should be compiled and use should be made of earlier records of plantings, if available. Species already present should be used where possible, or new plants should be selected from a range of known traditional plantings. A list of species appropriate for older cemeteries is given in Part 4, Appendix 3.

Where eucalypts occur naturally in unused portions of a site or on its fringes, such trees and other indigenous species are appropriate to use as a <u>background</u> planting.

2.4.3 Introducing new landscape areas: lawn cemeteries

The siting and design of lawn areas within existing cemeteries needs very careful consideration. As with any new element, poor implementation of a lawn section within an historic cemetery landscape can mar the character of both the lawn section and the existing cemetery. The visual relationship between sections must be carefully determined before plans are executed. (See also Section 2.4.1.)

Inadequate attention to design may result in a featureless expanse causing loss of interest and no special sense of place. Visitors become disoriented and unable to locate the graves they wish to visit. Problems include:

* poorly sited lawn areas clashing with adjacent sections of different character;

* over-large, featureless areas of uniform appearance;

* poorly defined boundaries of the lawn area;

* a lack of focus in internal design.

Carefully designed landscape surrounds and features within the expanse of a lawn cemetery can alleviate these problems. The National Trust recommends that if new lawn cemeteries are to be developed, they should be located so as not to be intrusive or visually incongruous with an existing cemetery design. In particular, a modern lawn cemetery should not be established within a 19th century cemetery unless they can be separated by appropriate landscaping.

The National Trust does not oppose the establishment of strip plinths but considers that they should be designed and located so as not to intrude upon existing elements, nor detract from cemetery character.

2.4.4 Introducing new landscape areas: columbarium walls

The National Trust recognises that the community's burial customs are continually changing, and that a much stronger preference for cremation became established during the late 20th century. It is right and proper that cemeteries should accommodate this trend.

However, some columbaria installed in historic cemeteries have become visually jarring and intrusive elements in their landscape because of unsympathetic design and/or poor siting.

If columbaria are built to face away from older graves allows each to retain its own character

Questions of design are largely a matter for the cemetery management to determine, but there are certain general concepts which the National Trust would encourage:

- The design of the columbarium should take into account its setting (present and future) and should not detract from other landscape elements.

- The opinions of the potential user community should also be sought.

- The broader aspects of good cemetery management also apply, eg the value of visibility and lighting at night to deter vandalism. (For this and other reasons visitation should be encouraged by providing nearby seating and avoiding the starkness of a simple rectangular wall.)

- A "lowest-quote" approach to construction should be avoided, as this will give very little immediate saving, lower potential earnings, and probably significant extra cost in the medium term.

- A good foundation is essential, but the wall should not look "lost" on a wide slab of concrete.

- Bricks should be chosen for known durability and long-term appearance: light-coloured bricks often do not last well and can show ugly staining in the long term.

- Nearby plantings should be planned with an eye to

    a) their ultimate size and potential to overshadow or damage the structure,

    b) the seasonal variation in appearance, and

c) a balance between privacy for contemplation and visibility to deter vandals.

Sometimes columbaria are essentially a separate development, especially where there is an unused area of a cemetery site that can be adequately screened off by plantings or otherwise. This option, if available, nearly always yields a better result than siting adjacent to earlier monuments.

2.4.5 Introducing new landscape areas: mausoleums

Mausoleums are not only a traditional burial feature for significant sections of migrant communities, but in most cases they make better use of available space than traditional plots.

However, some mausoleums installed in historic cemeteries have become visually intrusive elements, while failing to provide the optimal environment for the mausoleums themselves. The spatial relationship to earlier graves is the major factor, but mausoleum design can alleviate problems in most cases.

Concepts which the National Trust would encourage include:

- Mausoleums should be grouped within the cemetery, especially because of their dominant height.

- For the same reason they are generally best placed in a lower section of the site.

- The design of any mausoleum should take into account its setting (present and future) and should not detract from other landscape elements.

- Design and construction standards should be established from the start, in consultation with the local community.

3. Support and promotion

3.1 Sources of support

There have been recent (2008) changes affecting the Heritage Council of NSW, and a change of federal government. The situation regarding potential grant funding for NSW cemeteries is still in some state of flux.

For many years a major source of grants has been the Heritage Office, now the Heritage Branch of the Department of Planning. Their current grants availability and policies can be found under "FUNDING" at www.heritage.nsw.gov.au. This site also refers to other funding sources for environmental and heritage projects.

Another very good reference site for current information on grants is under "FUNDING & AWARDS" at www.communitybuilders.nsw.gov.au.

For funding guidebooks, see FUNDING & OPPORTUNITIES at Arts NSW:
www.arts.nsw.gov.au

For publication of local government aspects of a cemetery, try GRANTS at the Royal Australian Historical Society website, www.rahs.org.au.

Some funding is available from NSW Department of Primary Industries at www.dpi.nsw.gov.au, for matters such as control of noxious weeds. The information is hard to find; try the alphabetical index under "G" for Grants.

The Commonwealth has a single website which tries to cover all national funding. This is the grantsLINK site at www.grantslink.gov.au. This is very complete, but for that reason somewhat confusing.

Another Commonwealth site is that of the Department of the Environment, Water, Heritage and the Arts. Grant information can be found under GRANTS AND FUNDING at www.environment.gov.au

3.2 Sources of advice and information

Councils in NSW have part time Heritage Advisers whose duties normally include giving free advice to owners of heritage items. Many Councils also have officers who are knowledgeable on heritage matters and who may be able to assist you.

The National Trust's Cemeteries Adviser and other officers can provide a range of background guidance and initial assistance on cemeteries conservation projects. The Trust's Cemeteries Committee meets monthly and can comment on proposals for changes or new work in cemeteries of heritage value.

Other sources may yield cemetery transcripts, newspapers, letters, gazettal notices, maps, biographical material, burial registers, photographs and much more. Possibilities include:

In your area:
>
> Council and Council library or archives;
>
> Historical Societies, Family History groups, and cemeteries Friends Groups;
>
> Historical Museum;
>
> local church/parish/diocesan archives or equivalent;
>
> regional university library or history department;
>
> State Records regional repositories.

In Sydney:

> Mitchell Library at the State Library of NSW;
>
> Society of Australian Genealogists;
>
> Royal Australian Historical Society;
>
> State Records New South Wales (formerly Archives Office of NSW);
>
> National Trust of Australia (NSW).

In Canberra:

> Australian Archives
>
> Australian War Graves Commission.

3.3 Interpretation

One of the most effective ways to ensure cemetery conservation is to foster interest and appreciation within the community. This encourages both the general public and local decision-makers to value the site and recognise the need for maintenance. It also provides a basis for opposition in the event of unwise proposals for development or "improvement".

The local Council is more likely to spend money on a cemetery which is seen to have interest to tourists. The younger generation are less likely to vandalise a site which is known to them through school visits. The descendants of those buried are then encouraged to look after individual sites, improving the overall appearance and again discouraging vandalism. In time, quite minor publicity can cause the whole community to take a civic pride in the cemetery.

Section signs are a minimum guide for visitors

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More detailed signs inform the public and generally raise awareness
and respect for the cemetery

3.3.1 Pamphlets

Pamphlets

The easiest way to encourage interest is to produce a simple pamphlet with basic information such as

- date of establishment relative to the town or settlement,
- important or interesting people interred,
- materials used in monuments, links with local quarrying, and any historical trends (eg early heavy sandstone monuments then marble headstones then concrete with marble tablets),
- interesting monuments or inscriptions,
- names of large or unusual trees or plants, and particular birds to be seen,
- the development of the cemetery, and when the various denominational areas were established,
- structures and materials: fencing around graves or denominational sections, shelter sheds, seating and chapels,
- MOST IMPORTANTLY - a plan showing location of pathways, structures, interesting monuments or plantings, areas of earlier graves.

These pamphlets can be left at motels, cafes, churches, newsagents and information centres. In some cemeteries they are also left in a weather-proof container near the main gate, perhaps with an honesty box and/or a request to return pamphlets after use. (Elsewhere, this has created a litter problem!)

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3.3.2 Tours

Occasional guided tours can be a very effective form of interpretation, especially if there is a highly committed group or a Friends Group. Such tours should obviously be arranged at a time when interest will be greatest – for example when the flowers are out, or during the town show or festival. If a pamphlet is available it is usually a good base for tours.

3.3.3 Other possibilities

Other means of interpretation may be considered depending on resources, on the amount of interest, and on the number of people who may be interested. A compact disc can often be produced quite inexpensively, especially if significant information is already available in printed or electronic form. Similarly a website can be set up, with such details as a description of the cemetery and its graves, Friends Group activities, etc.

3.3.4 General issues

Plenty of time should be allowed to check proposals with suitable people – a schoolteacher (and some children) will tell you whether your draft pamphlet will be of use during school visits.

It is nearly always a good idea to have a "launch" of any pamphlet or signage project, and to think of everyone suitable to be invited – local Councillors, ministers of religion, president of the Historical Society, headmistress and history master, chairperson of the local Services Club, etc.

It is generally best if a respected community figure does the launch. It is not essential that they have been involved: the aim is to get publicity and to attract community interest.

If there is a Friends Group, or an intention to form one (see Part 4, Appendix 6), interpretation activities can also be used to advertise for new members.

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Appendix 1. Glossary

Adaptation: Modifying a place to suit proposed compatible uses.

Allotment*:* Term for an unused grave, or a site for ashes interment.

Axial: A layout, plan or design with an axis of symmetry.

Burial: Placing a casket or coffin into an earth grave (also called interment).

Casket: A rectangular container for the body of deceased. A casket can be made of wood or metal. (see coffin).

Cemetery: A place where the dead are buried / interred.

Chapel: A room at a funeral home or a building where funeral or other services are held.

Coffin: A body shaped container for the body of the deceased, usually made of wood. (see casket).

Columbarium: A building with tiers of niches used for the reception of cremation urns.

Columbarium wall: A free-standing wall in a cemetery with niches and plaques for placement of ashes.

Consecrated: Dedicated for a religious purpose.

Consecration: Formal blessing of a cemetery area (etc), eg by a bishop.

Conservation: All the processes of looking after a place so as to retain its 'cultural significance'. This includes maintenance and may, according to circumstance, include 'preservation', 'restoration', 'reconstruction' and 'adaptation'. It will often mean a combination of more than one of these.

Conservation Management Plan: A document setting out what is significant in a place and, therefore, what policies are appropriate to enable that significance to be retained in its future use, maintenance and development.

Conservation Management Strategy: In NSW, a shorter substitute for a Conservation Management Plan where relatively minor or straightforward changes are proposed.

Continuing Use of Graves: Continued use of graves by family members. It can include graves in cemeteries as well as private or family burial sites.

Cramp: Metal strap used to hold stones together, eg in grave kerbing.

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Cremated Remains: The remains of the body after a cremation, sometimes called ashes.

Crematorium: A building in which corpses are cremated.

Crypt: A chamber or vault under a church used as a burial place, often for multiple interments.

Cultural Significance: Aesthetic, historic, scientific or social value for past, present and future generations.

Dedication: Formal assignment for a particular purpose, eg allocation of land for a cemetery by the Minister for Lands.

Denomination: Church or religious group.

Desk: A block of stone or concrete with a sloping front face.

Fabric: All the physical material of a place.

Floor: A cement or concrete infill laid on the ground within grave kerbing.

Footstone: Small slab of stone placed at the foot of a grave, often with initials.

Gardenesque: A landscape design style characterised by garden-like open spaces and often 'curvilinear' paths and plantings.

Grave: The site in the cemetery where the coffin/casket containing the deceased will be or has been placed.

Grave Furniture: Ornamental items that are supplementary to the principal memorial on grave plots such as urns, vases and grave surrounds.

Grave Infill: The covering to the earth within grave kerbing. Frequently cement screed with rock chips or tiling.

Grave Marker: Any object used to mark a grave site such as plaques, signs, rocks, timber crosses and monuments.

Headstone: A marker that lies at the head of the grave that names the person/people interred in the allotment/grave.

Immortelles: Funerary ornaments, usually in the form of a floral wreath or posy, made of ceramic and metal. Sometimes protected by glass.

Interment: Burial of either coffin/casket or cremated remains into the ground or entombment.

Kerb / Kerbing: The stone or concrete surround enclosing a burial allotment.

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Ledger / Ledger Slab: A rigid solid covering generally of stone lying either on top or within the monument kerbing.

Limited Tenure: Limited tenure allows the 're-use of graves' after a specified period of time -- identified by relevant state or territory legislation, where legislation exists. Graves can sometimes be re-used by unrelated persons.

Mausoleum: An above ground building built to entomb coffins, caskets or cremated remains.

Memorial Garden: An area within a cemetery or crematorium consisting of landscape features, walls, pathways, decorative gardens, etc, for the interment and/or memorialisation of cremated remains.

Memorial Park: A cemetery style, mainly post-1950s, that typically includes lawn grave allotments, mausoleum interment, cremation interment options. Significant for a general lack of vertical burial markers.

Monument: A marker that lies on or beside a grave that names the occupant/s of the grave.

Mortise: The slot in the top of a plinth (base stone) into which the headstone tenon fits.

Mortuary: Building in which dead bodies are kept before burial.

Name Splay: Beveled area on the front kerb of a grave, to take a name or nickname, eg "DAD".

Necropolis: City of the dead; a large cemetery.

Niche: A space in a columbarium, mausoleum or niche wall to hold an urn.

Niche Wall: see Columbarium wall.

Panel: see Tablet.

Plantation: In NSW General Cemeteries, a surveyed area set aside for trees, often as a permanent screen.

Plaque: An inscribed metal plate attached to a burial monument. See also Tablet.

Restoration: Returning the existing 'fabric' of a place to a known earlier state by removing accretions or by reassembling existing components without the introduction of new material.

Re-Use of Graves: Limited tenure allows the 're-use of graves' after a specified period of time - identified by relevant state or territory legislation, where legislation exists. Graves can be re-used by unrelated persons.

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Stele (plural Stelae): A vertical slab marker, eg typical headstone.

Tablet: A thin stone slab attached to a monument, typically with memorial inscription.

Tenon: The tongue on the bottom of a headstone, to fit into the mortise (slot) in the base.

Tomb: (a) a crypt or underground vault
(b) a monument above a grave or vault.

Transcription: A written record of all or part of the inscription on a monument, or a collection of such records for a whole cemetery.

Urn: A container for holding the cremated remains (ashes) of the deceased.

Vault: A small building or chamber for burial, usually partly or wholly underground.

Appendix 2. Further reading

2.1 Documentation, conservation & management guidelines

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2.2 History and cultural studies

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Appendix 3. List of plants

A list of plants suitable for use in 19th & early 20th Century cemeteries

General notes:

1.	This is intended to be a general list of hardy plants only. For precise information on climatic suitability of plants, consult local plant nurseries and relevant literature.

2.	Plants found in old cemeteries but prone to become nuisance weeds have been excluded from this list. e.g. Privet sp.

3.	Species listed have been found on cemetery sites in New South Wales.

Note: Eucalyptus species are not commonly found as 'planted' species in old cemeteries, but frequently occur naturally in unused portions of a site or on the fringes of cemeteries in bushland or rural areas. These trees and other indigenous species are appropriate to use as a background planting in these locations and often form an important part of the character of old burial grounds.

CODE
E	— Evergreen

D/S	- Deciduous and/or Seasonal

GP	— Suitable for grave planting

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SMALL TO MEDIUM TREES

Botanical Name	Common Name	E	D/S	GP
ACMENA smithii	Lilly Pilly	+		
ILEX aquifolium	English Holly	+		
LAGERSTROEMIA indica	Crepe Myrtle		+	
TAURUS nobilis	Bay Tree	+		
STENOCARPUS sinuatus	Queensland Firewheel Tree	+		
THUYA orientalis (plain green form)	Bookleaf Cypress	+		

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LARGE TREES

Botanical Name	Common Name	E	D/S	GP
ARAUCARIA bidwilli	Bunya Bunya	+		
" cunninghami	Hoop Pine	+		
" heterophylla	Norfolk Island Pine	+		
BRACHYCHITON acerifolius	Flame Tree		+	
" populneus	Kurrajong		+	
CUPRESSUS funebris	Chinese Weeping Cypress	+		
" sempervirens stricta	Italian Cypress	+		
" torulosa	Bhutan Cypress	+		
EUCALYPTUS spp.		+		
FICUS macrophylla	Moreton Bay Fig	+		
" rubiginosa	Port Jackson Fig	+		
LAGUNARIA patersoni	Norfolk Island Hibiscus	+		
MAGNOLIA grandiflora	Southern Magnolia	+		
PINUS halepensis	Aleppo Pine	+		
" pinea	Stone Pine	+		
" radiata	Monterey Pine	+		
QUERCUS ilex	Holly Oak	+		
" robur	English Oak	+		
SALIX babylonica	Weeping Willow		+	
SYNCARPIA glomulifera	Turpentine	+		
LOPHOSTEMON confertus		+		
(TRISTANIA conferta)	Brush Box			
ULMUS parvifolia	Chinese Elm		+	
" procera	English Elm		+	

PALMS AND PALMLIKE PLANTS

Botanical Name	Common Name	E	D/S	GP
ARCHONPHOENIX cunninghamiana	Bangalow Palm	+		
HOWEA forsteriana	Kentia Palm	+		
LIVISTONA australis	Cabbage-Tree Palm	+		
PHOENIX canariensis	Canary-Island Date Palm	+		
STRELITZIA nicolai	Large Strelitzia	+		

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MEDIUM TO HIGH SHRUBS

Botanical Name	Common Name	E	D/S	GP
BERBERIS (species generally)	Barberries		+	
BRUNSFELSIA calycina	Yesterday Today & Tomorrow	+		
BUXUS sempervivens	English Box	+		+
CAMELLIA japonica (old var.)	Camellia	+		+
CESTRUM nocturnum	Night Jessamine	+		
COPROSMA repens	Mirror Plant	+		
DURANTA repens	Sky Flower	+		
ELAEAGNUS augustifolia	Oleaster	+		
EUONYMOUS japonicus	Japanese Spindle Tree	+		
GARDENIA jasminoides 'Florida'	Gardenia	+		+
NERIUM oleander (varieties)	Oleander	+		
PHILADELPHUS coronarius	Mock-Orange		+	+
PHOTINIA serrulata	Chinese—Hawthorn	+		
RAPHIOLEPIS indica	Indian Hawthorn	+		
SPIREA alba	May		+	
VIBURNUM tinus	Lauristinus	+		+

LOW TO MEDIUM SHRUBS AND HERBACEOUS PLANTS

Botanical Name	Common Name	E	D/S	GP
AGAPANTHUS africanus	Agapanthus	+		+
BUXUS sempervirens 'suffruticosa'				
	Dwarf Box	+		+
CENTRANTHUS ruber	Red Valarian		+	+
COREOPSIS lanceolata	Coreopsis		+	+
CHLOROPHYTUM sp.	Spider Plant	+		+
DIANELLA caerulea		+		+
DIETES grandiflora	Wild Iris	+		+
HEBE speciosa	Veronica	+		+
INDIGOFERA decora	Indigofera	+		+
IRIS sp.	Flag Iris (White, Blue)	+		+
ROSA sp.-shrubs & climbers	Old Fashioned Roses incl:			
	Banksiae			+
	(mostly 'D' but varies			
	with climate)			+
	Bourbon			+
	Centifolia			+
	China Roses			+
	Gallica			+
	Hybria Perpetual & H. Teas			+
	Noisette			
ROSMARINUS officinalis	Rosemary	+		+
STRELITZIA reginae	Bird of Paradise	+		
YUCCA filamentosa		+		

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CLIMBERS AND RAMBLERS - (also see ROSA sp.)

Botanical Name	Common Name	E	D/S	GP
HARDENBERGIA violacea		+		+
KENNEDIA rubicunda	Dusky Coral Pea	+		+
LONICERA sp.	Honeysuckle		+	+
TECOMARIA capensis	Cape Honeysuckle	+		

GROUND COVERS, BULBS AND GRASSES

Botanical Name	Common Name	E	D/S	GP
AMARYLLIS belladonna	Naked Ladies, Bella Donna			
			+	+
CAPE BULBS – Freesia				
(White only)			+	+
Ixia maculata			+	+
Watsonia			+	+
HIPPEASTRUM amaryllis	Hippeastrum		+	+
LILIUM candidum	Madonna Lily		+	+
NARCISSUS jonquilla	Jonquil		+	+
OXALIS bowiei		+		+
SUCCULENTS incl Agave sp.		+		+
Aloe sp.		+		+
Echeveria sp.		+		+
Sedum sp.		+		+
THEMEDA australis	Kangaroo Grass (or other native grasses)	+		+
VINCA major	Periwinkle (can be invasive in bushland)	+		*

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Appendix 4. Gravestone terminology

SUGGESTED TERMINOLOGY FOR GRAVESTONE STYLES

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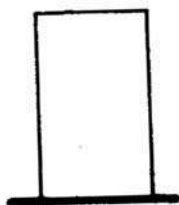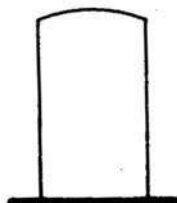
1. Rectangular	2. Cambered	3. Semicircular
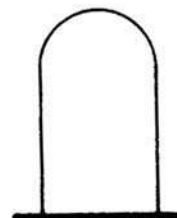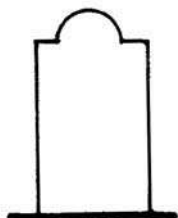
4. Semicircular with shoulders	5. Semicircular with acroteria	6. Semicircular with cut away shoulders
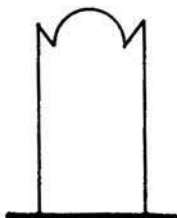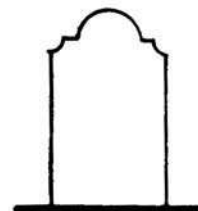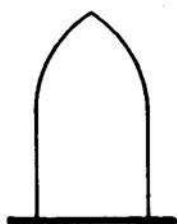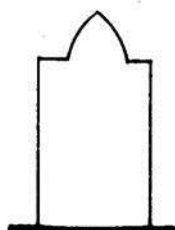
7. Gothic	8. Gothic with shoulders	9. Gothic with acroteria
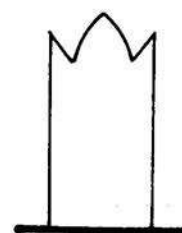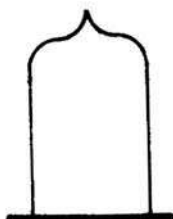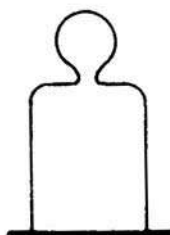
10. Ogee	11. Anthropomorphic	12. Anthropomorphic with peaked shoulders
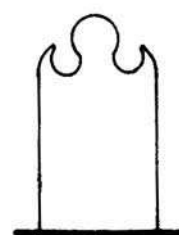
GUIDELINES FOR CEMETERY CONSERVATION
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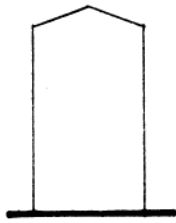
13. Gabled
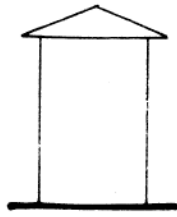
14. Pedimented
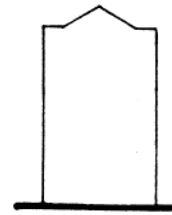
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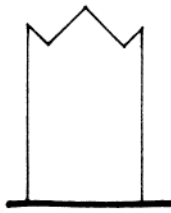
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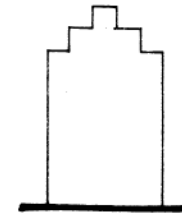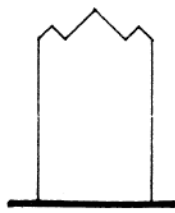
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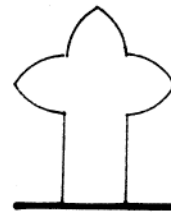
18. Cruciform
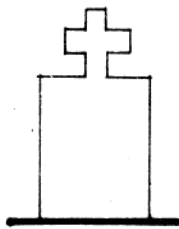
19. Cross surmount with shoulders
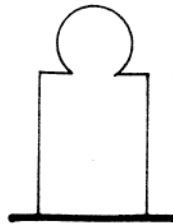
20. Circular surmount with shoulders
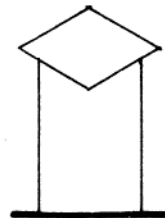
21. Diamond
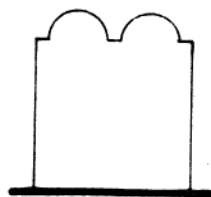
22. Double
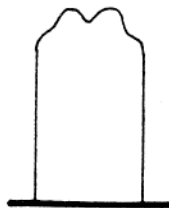
23. Stylised double
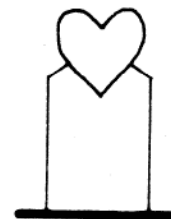
24. Miscellaneous e.g. Heart

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B. CROSSES

1. Circular Latin

2. Rustic Latin
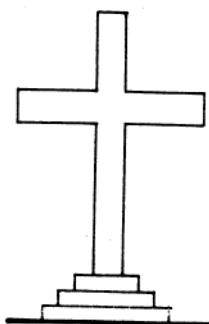
3. Roman/Latin
(with 3 steps - Calvary)

4. Celtic
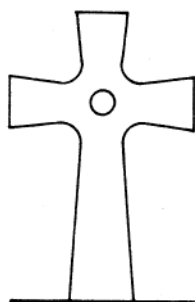
5. Saxon
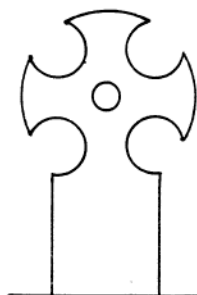
6. Cornish
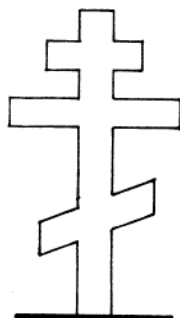
7. Eastern/Russian
Orthodox
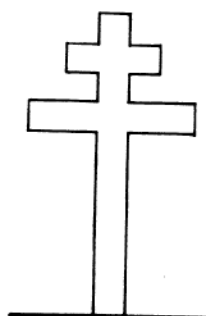
8. Lorraine

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C.   PILLARS
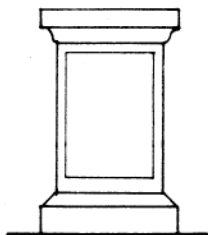
1. Pedestal
   (Champhered base)
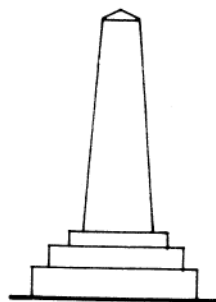
2. Obelisk
   (Stepped base)
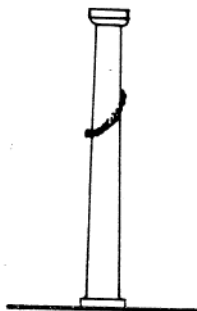
3. Column
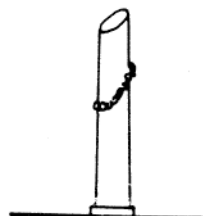
4. Broken Column

D.   *SCULPTURES*

1. Urn
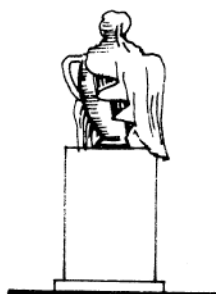
2. Draped Urn

3. Angel

4. Composite - Angel and Cross

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E. HORIZONTAL SLABS
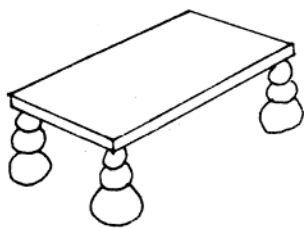
1. Table
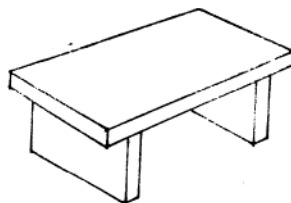
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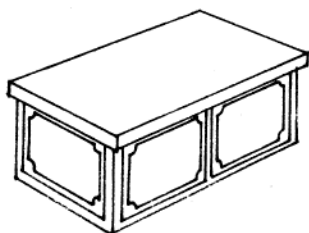
3. Altar
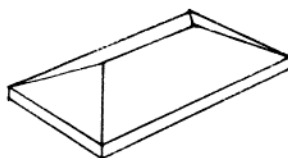
4. Sarcophagus
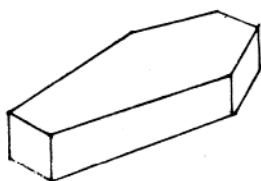
Coffin
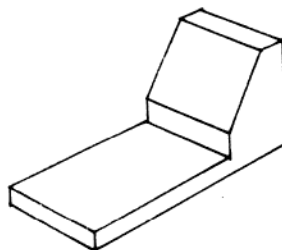
6. Slab and desk

Desk Decoration:
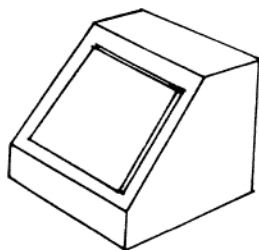
i) Tablet
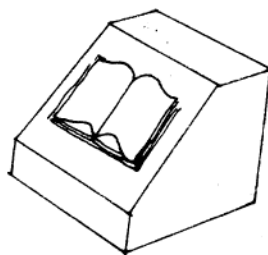
ii) Book
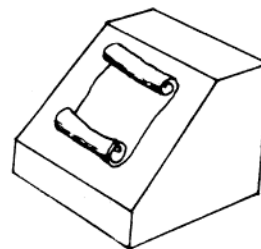
iii) Scroll

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F.   MISCELLANEOUS
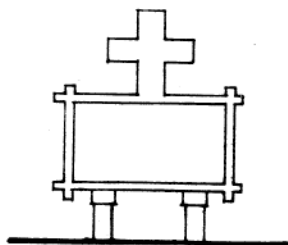
1.   Iron 'Etna'   2. Cairn   3. Rustic pedestal
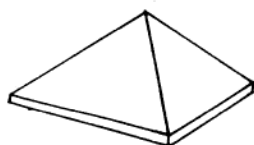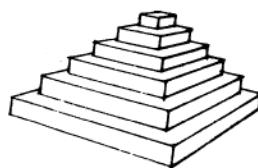
4.   Pyramid   5. Stepped Pyramid

G. SURROUNDS

These are usually distinguished by material and motif.

Examples: Cast iron   Wood   Arrowheads
             Wrought iron   Concrete   Fler de Lys
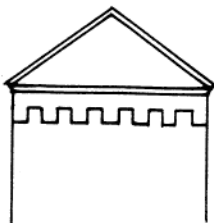   Stone   Brick   Floral Motif
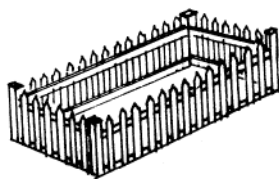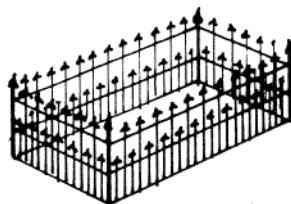
i) Timber Picket   ii) Iron Picket   iii) Stone
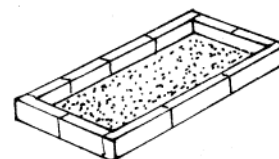
GUIDELINES FOR CEMETERY CONSERVATION
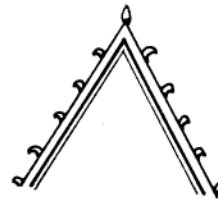## PART FOUR -- APPENDICES

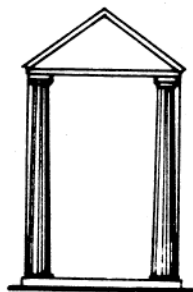H. EMBELISHMENT
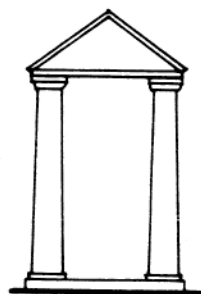
Architectural terms should generally be used.
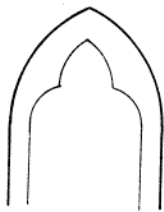
i) Cusps   ii) Dentils   iii) Crockets

iv) Columns   v) Pilasters (relief)
(separate)

Appendix 5. Conservation of monuments

TABULATED GUIDE TO THE CONSERVATION OF MONUMENTS

The following notes are intended as a general guide to the conservation of cemetery monuments. The recommendations should be regarded as options and not as definitive answers, as they will not apply in every case. It is recommended that professional advice be sought prior to restoration work commencing.

LIST OF POSSIBLE PROBLEMS COVERED

1. Leaning and fallen monuments

2. Monuments disassembled but not broken

3. Breaks in sturdy stone monuments

4. Multiple breaks in relatively thin slabs.

5. Cracked or broken mortise in monument plinth

6. Masonry cracking

7. Spalling, fretting and delamination of monuments

8. Inscriptions fretting on monuments

9. Rusting of cast iron memorials and loss of inscriptions

10. Rusting of wrought iron memorials and surrounds

11. Iron monuments broken in parts

12. Monuments astray from their original location

13. Odd alignment of monuments

14. Deterioration of leaded lettering on marble monuments

15. Red staining on white marble from lead lettering

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16. Growth of mosses, lichens and fungus on monuments

17. Growth of disruptive vegetation on masonry

18. Damage by cattle and horses to monuments

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PROBLEM AND CAUSE	SOLUTIONS
1. Leaning and fallen monuments	Note that a slight lean is not a problem unless the cemetery is subject to vandalism, in which case the lean will attract the attention of vandals; or unless the lean is causing the lettering to fret on the leaning side.
Failure of footings and/or foundations because of:	
• normal compaction of grave fill, coffin collapse	Wait until they stabilise. Re-bed monument on porous fill, e.g. light gravel & sand.
• vault distortion or collapse	Seek professional advice on stabilization or reconstruction.
• water erosion or soil saturation	Correct drainage problem.
• rabbit or wombat burrows	Fill holes with cobbles and earth.
• tree roots raising one side	Chop off offending root (provided tree will remain stable).
Differential compaction, e.g. one side on rock and other on fill, or one side dry and the other side wet due to broken drain or hollow in ground	Check drainage, improve if necessary and re-bed in gravel/sand mix.
Soil creep on hillsides	Sometimes caused by poor subsurface drainage, in which case an agricultural drain on the uphill side may help. Frequently an intractable problem, but avoid the removal of local bushes and trees.
Soil slump, i.e. localised movements of land usually after heavy rain:	
• on river banks and gullies	Erosion control measures
• in slate and shale areas	Drainage control on the uphill side.

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2. Monuments disassembled but not broken

Vandalism or temporary removal to permit essential works.	Check top of plinth to ensure that it is level, re-bed if necessary. Re-assemble, avoiding Portland cement. For tall structures vulnerable to vandalism, consider introduction of non rusting dowels (e.g. bronze, selected stainless steel).

3. Breaks in sturdy stone monuments

Accident, vandals and cattle; often involving heavy falls on to masonry or iron surrounds or uneven ground.	In general, employ an experienced monumental mason to reset stone on plinth and dowel parts together using waterproof epoxy resin adhesive (not standard Araldite). It is important to avoid Portland cement.

4. Multiple breaks in relatively thin slabs.

As above

If re-erected they will be vulnerable to vandalism. The alternatives are:

a) leave lying on ground.

b) erect a solid slab cut to match, eg of fibrous cement floorboard,, and pin the pieces to the slab with bronze or stainless steel dowels and waterproof epoxy resin.

c) pin pieces to a horizontal or sloping masonry base (so that water will not lie on the upper surface). (Granites can be on a horizontal base, but other stones should be sloping so that water will drain off.)

d) pin stones to a local structure(a last resort).

e) prepare a facsimile for erection on site and remove the original to a museum.

f) leave pieces on site, reproduce the inscription on a small stainless steel plate, and fix this on site in a way that does not detract.

5. Cracked or broken mortise or tenon with plinth

• Fall	The options are:
	
	(a) if the tenon is still sound:
	    • replace the plinth with a new facsimile, or
	    • cut back the top of the existing plinth and remortise it, or
	    • set the stone in a moulded concrete plinth with mortise, in the same form as the original, or
	
	(b) if the tenon is broken off
	
	    • level the plinth top and fix the upper piece with non-ferrous dowels.

6. Masonry cracking

Pressure from the continuing process of iron rusting and expanding when damp	(a) where iron cramps within the masonry have expanded, remove them. If necessary, replace with bronze or stainless steel clamps, and repair masonry.
	
	(b) where wrought iron rails, posts and bars have expanded and cracked masonry:
	
	    • remove iron from masonry
	    • scrape away loose rust
	    • treat as set out in 10. (hot dip galvanise if possible)
	    • apply protective paint
	    • repair masonry
	    • using quality elastomeric sealant, fix-in a prepared hole in the masonry, ensuring that no part of the iron is in contact with the stone
	    • stop up interstices in the masonry to make watertight, and ensure that water is diverted from the area.

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7. Spalling, fretting and delamination of monuments

Rising damp (particularly near the base of the stone)	Improve drainage at the base of the stone. *Note that re-setting stone monuments improperly in concrete will accelerate this deterioration and any such work should be avoided unless it is strictly in accord with the procedures outlined in Section 2.3.1 of Part 3.* **Where significant monuments are already so set and deteriorating, the monument should be lifted and re-bedded in sand and fine gravel. Ifit is possible to remove some or all of the concrete this should be done, but only if there is no danger to the stone.** Stones should be reset vertically if they are leaning, especially if the inscription or decorative side is facing the ground.
Salt accumulation (particularly under mouldings)	Remove loose and flaking stone. Fill cracks with acrylic resin. Remove overhanging branches which trap airborne dust and salt particles and shed them upon the stone.
Ponding of rainwater (particularly on shoulders and carving of monument)	Repair pointing to prevent entry of water if it is a compound monument. Ensure that water is drains well off the monument.

8. Inscriptions fretting on the monuments

See (7). Also abrasion by vegetation in a wind	Treat cause as in (7) above, but first record as much of inscription as possible and photograph with the sun slanting across the face of the stone. Lodge a record with the local History Society and Society of Genealogists. As a general rule, inscriptions and decorations in stone which are of interest because of their style and character should not be recut. In such cases a small stainless steel plate with a copy of the inscriptions may be fixed to with water-proof epoxy resin

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adhesive to a block at the centre or base of the grave. In exceptional cases where the character of the inscription and detailing of the monument is of such significance that it must be preserved, it should be carefully removed to a prepared location in a local museum and a facsimile monument erected in its place.

Other inscriptions may be recut provided:
- recutting is carried out by a competent letter cutter;
- the precise character and mistakes of the original are meticulously retained.

9. Rusting of cast iron memorials and loss of inscriptions	
Exposure to elements	Rusting of cast iron memorials such as those by ETNA and PATTON is superficial and presents no structural problems. However, as the inscriptions are generally painted on, these are rapidly lost and should be recorded before all trace is gone. Failing this, documentary and oral sources should be tapped.
10. Rusting of wrought iron memorials and surrounds	
Exposure to damp	Rusting surfaces on most wrought iron is not seriously damaging unless it is flaking heavily. However, where treatment is necessary the iron work should be dismantled, grit blasted back to a hard surface and rust inhibitor applied. Alternatively, wrought iron can be galvanised and painted. If it is considered necessary to clean back the iron on site, great care must be taken to prevent particles falling on stonework, where it will usually develop into ugly rust stains.
11. Iron monuments broken in parts	
Vandalism	Parts can be joined if necessary by pin or splint. Wrought iron, but not cast, can be easily welded.

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12. Monuments astray from their original location

Attempt to ascertain from documentary and oral sources (cemetery surveys and registers; family members) the correct location, and reinstate. Where the original location cannot be found, place the monument in a group of strays.

13. Odd alignment of monuments

This is not a problem. Such stones are usually early and date from a period before the cemetery was surveyed. As such, they and their alignment are of particular interest and should be carefully preserved.

14. Deterioration of leaded lettering on marble monuments

Frequently, weathering of marble adjacent to letters

Can be re-leaded. This may require extensive work.

15. Red staining on white marble from lead lettering

Chemical attack on lead, mainly in industrial areas.

Partial removal by scrubbing with water and <u>soft</u> bristle brushes. Do not try over-cleaning, which is damaging and destroys the sense of age.

16. Growth of mosses, lichens and fungi on monuments

Moisture. Type of growth depends on the type of stone used. e.g. marble is liable to black mould and sandstone to lichen.

These growths offer some physical protection to the stone and at the same time do slight damage. On balance they may be left unless they are unsightly or obscure the lettering. In such cases the surface should be thoroughly wet, left until it is just damp, and then a mould killer should be applied in accordance with manufacturer's recommendations. The growth should then be left to die and fall off over a period of weeks. Do <u>not</u> attempt to scrape it off.

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17. Growth of disruptive vegetation on masonry

Lack of maintenance

Where sturdy shrub or tree seedlings take root on monuments and surrounds they should be cut back, poisoned, and allowed to die and decay. They should not be pulled out if it could damage the masonry or weaken foundations.

18. Damage by cattle and horses to monuments

Inadequate fencing and gates

- Ensure that fencing is cattle, horse and pig proof. Much damage can be done by cattle and horses leaning on monuments to scratch themselves. If this cannot be guaranteed, strong timber posts and railing can sometimes be erected behind important monuments to protect them.
- Sheep and goats if tethered and supervised can make useful lawn mowers provided that edible plants important to the cemetery landscape are not at risk.

Appendix 6. Controls and restrictions

6.1 What can you do? – legal principles

6.1.1 Ownership

In New South Wales cemeteries are owned and controlled by a wide array of institutions. Legal issues, such as public access and responsibility for management, vary depending on the type of cemetery.

Section 2.1.1 lists the General Cemeteries which are under the control of the Crown Lands Division, Department of Lands. All other general cemeteries (and most "memorial cemetery parks") are also Crown Land, but are controlled by the local Council.

Church cemeteries may be controlled by the local parish (or equivalent) or by a body higher in the church hierarchy. Some disused church cemeteries have passed into the care of local Councils.

6.1.2 Access

Public access is freely available to all dedicated General Cemeteries, but is often restricted to daylight hours to deter vandalism. Where a cemetery is enclosed by freehold land, right of way is normally allocated.

Access to cemeteries owned Churches is usually available but is at the discretion of the relevant church authorities which may be the diocese, parish council or equivalents. Initial enquiries should be made to the nearest office of the relevant church.

Where private cemeteries and lone graves are located on freehold land, the owner of this land is in most cases under no obligation to provide public access.

6.1.3 Burial plots and relatives' rights

In almost all cases, the "ownership" of a burial plot does not involve any normal title to the land but only a Burial Right and the right to erect and maintain monuments (within the terms of the original grant). These rights are generally transferable, but the transfer at death can be complicated.

6.1.4 Relatives' rights: the legal position

1   On death, the Burial Right (technically referred to as an incorporeal hereditament) automatically vests in the Legal Personal Representative of the Deceased (the Executor or Administrator). The Burial Right will remain vested in the Legal Personal Representative until it is transferred to a beneficiary and the transfer is registered in the cemetery register.

2.   Until the transfer is registered, the Legal Personal Representative (and his successors as Legal Personal Representative ie his Executor or Administrator) is the only person entitled to require the Cemetery to recognise him as the owner of the Burial Right and the only person entitled to authorise a burial in the grave or conservation work on the monumentation.

3.   The Burial Right can be passed to another by will or on intestacy. Unless specifically dealt with in a will, it will form part of the residuary estate and will belong beneficially to all of the residuary beneficiaries (under the will) or all of the next of kin (in case of an intestacy) and they may be numerous. The beneficial shares which belong to each residuary beneficiary or next of kin may in turn be further fragmented among their beneficiaries or next of kin who may not even know of their inherited rights.

4.   Regardless of what may happen to the beneficial ownership of the Burial Right, the legal title to it will remain vested in the Legal Personal Representative until transferred to the persons beneficially entitled to it and he/she will be the only person legally entitled to authorise a burial in the grave or conservation work on the monumentation.

6.1.5 Relatives' rights in practice

Determining the legal ownership of Burial Rights to an old grave may be a difficult task for descendants (or others) wishing to undertake conservation. Determining the beneficial ownership may be a near-impossible task.

Often, if interested descendants can establish that they personally own some beneficial share in the Burial Right and that reasonable steps have been taken to advise other beneficial owners, the controlling authority will allow work to proceed.

6.2 What can you do? – legislation

6.2.1 Local government planning regulations

Most cemeteries are zoned "Special Use (Cemetery)" under current environmental planning legislation. This zoning affords the cemetery statutory protection against other uses or development on the site.

Many cemeteries are identified as "items of heritage significance" in the relevant Council's Local Environmental Plan (LEP). The inclusion of a cemetery within the "heritage schedule" of a LEP (or a subsidiary Development Control Plan) identifies it as an area of heritage importance which is to be conserved. This usually requires specific approval by the local Council for any work other than routine maintenance, whether or not the Council is the actual controlling authority for the cemetery.

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6.2.2 Health requirements

The Department of Health controls exhumations under legislative authority. Its general practice since 1906 has been to refuse exhumation requests from seven days after burial until seven years later.

The Health Department's major interest in any work at older cemeteries is how the work affects the burials. In cases where no disturbance occurs (eg. roadwork

6.2.3 NSW Heritage Act

The Heritage Act 1977 constituted the Heritage Council of New South Wales, which is a broadly based statutory body. It gives advice and makes recommendations to the Minister for Planning on matters affecting environmental heritage, and on the implementation of the NSW Heritage Act. The Council is serviced by the NSW Heritage Office, which operates within the Department of Planning.

For the purposes of the Heritage Act, the term "environmental heritage" describes those buildings, works, relics or places of historic, scientific, cultural, social, archaeological, architectural, natural or aesthetic significance for the State of New South Wales.

The Act is concerned with all aspects of conservation ranging from the most basic protection against indiscriminate damage and demolition of buildings and sites, through to restoration and enhancement.

6.2.4 Conservation Instruments

"Conservation instruments" comprise various kinds of orders or constraints under the Heritage Act. They are imposed by the Minister for Planning (usually on the recommendation of the Heritage Council).

Conservation instruments include Interim Heritage Orders or inclusion of an item on the State Heritage Register. They control the following activities:

Demolition of buildings or works

Damaging or despoiling relics, places or land, or moving relics

Excavation of any land to expose or move relics

Development of land on which buildings, works or relics are situated

Alteration of the buildings, works or relics

Displaying of any notice or advertisement

Removal, damaging or destroying of any trees.

Where the National Trust considers that a cemetery is under threat from unsympathetic works, or from neglect, it may apply to the Heritage Council for an appropriate conservation instrument.

A person intending to carry out any of the above activities on land affected by a conservation instrument must first advise the Heritage Council and obtain its approval before submitting an application to a local Council.

6.2.5 Relics

The term "relic" under the Heritage Act "means any deposit, object or material evidence: (a) which relates to the settlement of the area that comprises New South Wales, not being Aboriginal settlement, and (b) which is 50 or more years old."

Section 139 of the Heritage Act prohibits a person from disturbing or excavating any land on which the person has discovered or exposed a relic, except in accordance with an excavation permit.

As well, a person must not disturb or excavate any land <u>knowing or having reasonable cause to suspect</u> that the disturbance or excavation will or is likely to result in a relic being discovered, exposed, moved, damaged or destroyed unless the disturbance or excavation is carried out in accordance with an excavation permit.

Such an excavation permit <u>may</u> be granted by the Heritage Council on application, but not if the relic is subject to an interim heritage order made by the Minister or a listing on the State Heritage Register.

The Heritage Council may create exceptions to this Section, and has published certain "Standard Exemptions" relating to cemetery monuments, which can be found under "Development" on their website http://www.heritage.nsw.gov.au/14_index.htm . Such "exempt" works must still be notified to the Department of Planning for approval in all cases.

Where the National Trust considers that a significant cemetery feature is under threat it will refer the matter to the Heritage Council where appropriate.

6.3 What can you do? – conservation charters

6.3.1 Burra Charter

The International Council on Monuments and Sites (ICOMOS) was founded at a meeting in Warsaw in 1965. This UNESCO-based organisation comprises professional people around the world who are involved in the conservation of historic sites and places.

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In 1979 Australia ICOMOS set out to adapt ICOMOS' Venice Charter to Australian conditions. The resulting document, the Burra Charter, was adopted in 1981 and extensively revised in 1999. The Charter encompasses a number of ideas:

1. an acceptance of the general philosophy of the Venice Charter;

2. the need for a common conservation language throughout Australia;

3. an emphasis on the need for a thorough understanding of the significance of a place before policy decisions can be made;

4. the principle that significance is about both the physical aspects of a place and its associations, meanings, and related records.

In conformity with these principles it has been agreed that:

1. technical words or jargon be avoided and that where this was not possible, as in the types of conservation processes, definitions be standardised;

2. people for whom a place has meaning should be involved in the planning process.

3. conserving cultural significance involves three steps. Understanding "cultural significance" comes first, then development of policy, and finally management of the place in accordance with the policy.

The *Burra Charter* may be found at

> http://www.icomos.org/australia/

or at

> www.icomos.org/docs/burra_charter.html

6.3.2 Australian Natural Heritage Charter

In many cases the value of a cemetery lies partly in the presence of native plants, birds and animals. In such cases, the Australian Natural Heritage Charter (ANHC) of 1995 (revised 2001/02) should also be consulted.

This Charter has similar concepts and principles to the Burra Charter and defines similar values and approaches. For instance it recognises aesthetic, social and scientific value, as does the Burra Charter. However, the ANHC also recognises an additional aspect to significance, namely "existence value". This concept implies both the "life-support value" of natural systems, and the enrichment of human experience derived from the natural world.

Existence value and life-support value will rarely be central aspects of heritage significance of cemeteries, but the concepts imply a general caution against any change to a cemetery which will remove or degrade the richness of its natural life forms. Thus poisoning or excessive mowing of native grasses not only discourages birds and encourages eventual weed growth, but also makes the cemetery a less "human" place and so degrades its cultural value also.

The *Australian Natural Heritage Charter* is available in hard copy from the Australian Heritage Commission, or online at www.ahc.gov.au/publications/anhc.

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Appendix 7. Organising a Friends Group

7.1 Starting up

To establish a Friends Group, the first steps are to consider what needs to be done and who may be interested.

Different cemeteries may have very different needs. At Cobar in western NSW, an early achievement was to work with Council to lay on town water to enable vegetation to be established. At Camperdown in inner Sydney some rare native grasses were found, and gentle weeding was combined with a "no-mowing" policy in the relevant area to improve the overall appearance. In many family cemeteries which have reverted to bush, regular maintenance has made a huge change which can be followed by a gradual program of careful clearing and masonry repairs.

In establishing a Friends Group there may be an obvious core of volunteers in the local church community or family history society. In some areas the core group will know everyone likely to be interested and simply invite them along. Relatives and descendants of those buried in the cemetery should be generally informed, perhaps through an article in the local newspaper. Depending on which organisations act as a social focus in the area it may be worth advising the Parents & Citizens, or Apex club, or even the volunteer fire brigade.

At an early stage the approval of the controlling authority needs to be obtained. For General Cemeteries this is usually the local Council, which may also assist with free meeting rooms etc.

7.2 Keeping up interest

A broad long-term aim should be formulated and some achievable short-term objectives listed, including the development of a conservation plan if there is not one.

It is important to move to some visible achievements. At the same time it is important not to rush in and replace valuable relics or kill rare plantings.

It is possible to achieve these ends and also set the scene for future good practice. For example an initial working bee to remove rubbish and common local weeds only can be combined with a preliminary mapping and descriptive operation to help define what is there and establish what is particularly valuable.

7.3 Next steps

The earlier work on objectives will need to be clarified in the form of a Conservation Management Plan (CMP), and may guide the formulation of a constitution. At the same

time, thought will be needed on means to raise funds and increase community interest. Local sponsorship may be sought from businesses, Council or service clubs.

Once the Friends Group is well established, issues such as insurance and possible tax deductibility need to be considered. Groups which affiliate with the Royal Australian Historical Society can take advantage of its group insurance scheme (contact (02) 9247 8001).

After this it is a matter of setting priorities for the various ideas which may have been suggested for the cemetery, and ensuring that actions taken are in accordance with the CMP and good conservation practice.

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7.4 List of known Cemetery Friends' Groups

The following table lists some Friends' Groups believed to be currently active, with references to web pages in which the Groups have recently been cited

LOCATION	NAME AND REFERENCE
Castle Hill	Friends of Castle Hill Cemetery www.baulkhamhills.nsw.gov.au/community_services_facilities/cemetary.aspx
Castlereagh	Friends of Castlereagh (Anglican) Cemetery www.penrithcity.nsw.gov.au/index.asp
Deniliquin	Friends of Deniliquin Cemetery www.deniliquin.local-e.nsw.gov.au/files/4663/File/Min120406.pdf
Galong	Friends of Galong Cemetery www.stclement.com.au/cemetery.htm
Gore Hill	Friends of Gore Hill Cemetery P.O.Box 155 Lindfield 2070
Mays Hill	Friends of Mays Hill Cemetery www.mayshillcemetery.org
Newtown	Friends of Camperdown Cemetery www.cadigalwangal.com.au/index.php
Noraville	Friends of Noraville Cemetery. (in formation) www.wyong.nsw.gov.au/services/Cemetery_activities.html
Parramatta	Friends of All Saints Cemetery (Parramatta) www.parracity.nsw.gov.au/neighbourhood/parkcommit.html
Prospect	Friends of Saint Bartholomew's Church and Cemetery. www.blacktown.nsw.gov.au/.../july-06/become-a-friend-of-saint-bartholomews-and-enjoy-a-piece-of-history.cfm
Rookwood	Friends of Rookwood Inc. www.strathfieldhistory.org.au/Rookwood.htm
Temora	Friends of Temora Shire Cemeteries www.temora.nsw.gov.au/community/1099/1130.html
Waverley	Friends of Waverley Cemetery www.waverley.nsw.gov.au/cemetery/friends.htm
Wilberforce	Friends of Wilberforce Cemetery www.hawkesbury.net.au/community/hfhg/October2003.html

Such groups are often affiliated with the Royal Australian Historical Society or the Society of Australian Genealogists. Their websites are respectively
>   www.rahs.org.au
>   www.sag.org.au