Nothing is wasted in the household of God

Vincent Pallotti's Vision in Australia 1901-2001

Brigida Nailon CSB

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Brigida Nailon CSB, 8 October 2000

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Chapter 1
Setting the Scene

Vincent Pallotti was born during turbulent times after the French Revolution and lived in Rome from 1795 to 1850. Sociologically, he belonged to a middle class family. The Pallotti family lived in Umbria, but his father had left to come to Rome where he married in 1790. Five years later Vincent was born on the 21 April 1795. He was one of ten children, six of whom passed away before their mother's death in 1827. Physically, he was small, slender and rather delicate. Emotionally, he was shy when younger and even as an adult, he remained sensitive and drawn to solitude and retirement.
In his life there was no 'conversion", but a continuation of the way he had chosen from early childhood. The most characteristic mark of his spirituality was the generous way in which he followed his high ideals. This spirit is best expressed in a phrase he often used, *Sempre piu*, which means, always more, with an always greater perfection. This habitual disposition gave his personality a certain inner restlessness, a youthful aggressiveness and a fiery enthusiasm, but also taught him humility. The greater his desires and ideals, the more he suffered from the constraints of frail health and human limitations. He lived in the presence of God and so developed a spirit of prayer and a special love for Our Lady.

Vincent's Ministry

In 1808, Vincent enrolled at the Roman College for humanities. Six years later he was at the Sapienza University where he completed his Doctorate in Philosophy in 1816. He continued to work there as a tutor 1819-1831,

helping to found a night school for boys and trying to improve religious training for teachers.

When he made his decision to be a priest, he had chosen the secular priesthood rather than a monastic order because of his poor health. He set his footsteps on the way to the priesthood early in life by receiving the tonsure in 1811, the diaconate in 1817 and ordination 16 May 1818.

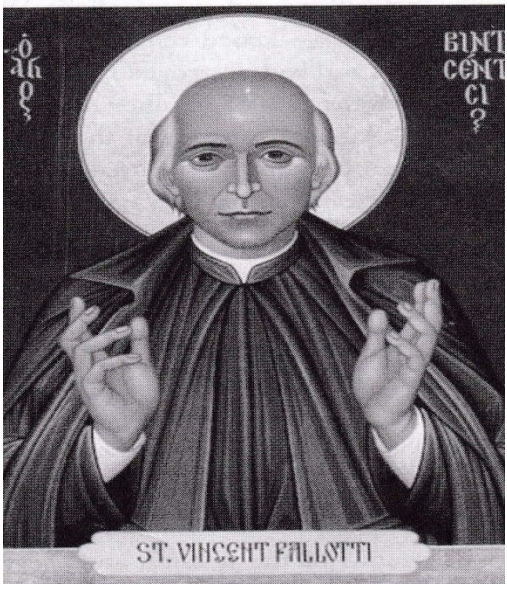
Vincent possessed a clear and penetrating intellect, which enabled him to recognise the spiritual situation of his time. His piety and, for the most part his theology were traditional. What confronted the clericalism of his day was his radical idea that every baptised person was called to be an apostle according to their state of life. Whether he realised the full implications of this viewpoint is another matter.

Because he based his apostolic work on love, as the innermost principle of life, he became an inspirer rather than an organiser. There was something universal about his untiring work and when he became known as the 'Apostle of Rome', he continued to extend his work for sodalities and confraternities, filling them with new life. The priests' union of Santa Galla cared for the poor and the sick and through it Vincent knew many priests and became a sought after spiritual director, giving retreats and hearing confessions of all classes of people. From 1825 he was assistant retreat master at Ponte Rotto. Two years later he became spiritual director of the Roman Seminary. From 1835 he fulfilled the same position at Propaganda College. He had the same ministry at the Irish and English colleges and also at many convents.

In 1834 he became the Rector of the neglected Neapolitan Church Santo Spirito. This would be a key place in the history of the Pallottines. A circle of priests met there weekly to discuss problems associated with their life and work. In 1835 this group would become the Union of Catholic Apostolate. Vincent was well known for his frequent visits to sick people and there were many conversions and some miraculous cures. During the cholera epidemic of 1837 when, out of a population of 300,000, 6000 died, Vincent cared for

the sick and the survivors by establishing an organization to care for them and by founding and supporting two girls' orphanages.
In 1840 he was made official prison chaplain for Carceri Nuovi. Four years later he became chaplain of the military hospitals, Cento Preti and Santo Spirito. Together with his group of priests he cared for the inmates, for their temporal and spiritual well being. They gave the inmates retreats and conducted May devotions.
By assisting foreign missions by prayers and collections of money, Vincent showed his interest in them and planned for missionary colleges in Rome as well as in mission countries.

Vincent's Vision



Our modern democratic age is characterized by new ideas brought about by the French Revolution when the masses that rose against the rich led to a

break with Christian tradition. The new world was marked by murder of priests and nuns, burning of churches and the exile of many Christians. Napoleon attacked the secular power of the Pope and finally in 1809, he annexed the Papal States to France. The Pope
responded with excommunication and was exiled. Though the Papal States were restored it was no wonder that the Church misunderstood the modern world.

The close connection between Church and State had been severed. The Church had been deprived of her possessions, privileges and political power. In the past, rulers had tried to make the Church an instrument of the state. Now the Church had lost direct influence on public life and affairs. Her rights were no longer protected and through the secularisation of property, she lacked the means to re-establish her own institutions and organizations. Within the Church, rationalism and secularisation had greatly weakened religious fervour and the spirit of faith, especially of the educated class and had destroyed much of the church's external organization. Thus it was faced with the task of an inner renewal of her life.

After the storms of the French Revolution, Pallotti saw that the authority of the Papacy lay in the spiritual and religious spheres. He saw that the whole Church was 'missionary of its very nature' and Christ's mission had to be shared by all. By showing how everyone could be a saint and an apostle in the world, Pallotti anticipated the directives given by modern Popes and the Second Vatican Council (For example, Ad Gentes 5). To some extent, the nineteenth century church had become exclusive. It appeared to push people out (For example, Pius IX's' Syllabus of Errors). Pallotti's vision of Church continued to be inclusive. As far as he was concerned, everyone who was baptised was included in the Church's mission.

St Vincent had shown a way of involving the laity in the Church's mission. It included all aspects of ministry. But the lack of a clear ground plan for the forward planning of the Society sowed the seed of later dissension in Australia. Pallotti was a visionary rather than a planner. Therefore, in later

times, there was conflict between strands of the mission and the increasing needs of apostolic works. Tensions would later run like electric sparks through the history of the Australian region. The internal contradiction of Pallotti was that while he himself was theologically nondescript, beneath this surface lay the radical idea of the involvement of all the baptised in the mission of the Church. It would take the Church 100 years to embrace this idea at an official level. Even the Pallottines as a group appeared to have lost the radical emphasis. It is apparent that it surfaced from time to time in the lives and foundations of some of his followers. For example, August Sixt, one of the pioneer Brothers, left the society in 1908. He continued to be a pivotal figure in the religious expression and development at Beagle Bay Mission. Tardun depended not only on Pallottine but also Aboriginal expertise and labour and this at a time when Aboriginal citizenship was still two generations away. Balgo and La Grange likewise owed much to Aboriginal input. In this as in other ways Bishop Raible, the first Pallottine Bishop in the Kimberley, was a radical thinker.

Pallottines

At a time in history, when the ruling powers were clamouring for more safeguards and a stronger police force, St Vincent Pallotti's one answer was 'the charity of Christ urges us on'. It was the catchword of St Paul and for Pallotti it was the source of universal, world-spanning apostolic activity. 'The love of Christ urges us on'. Love is quite a simple answer and a commonplace. Have not the Beatles sung of it? And yet it is a love which must measure up to the restless, outgoing, apostolic love of Christ.
1835 was the year which saw the organization of clergy and laity into 'the Catholic Apostolate', recognised in Rome by the then reigning pontiff Gregory XVI. From this organization of a more general nature grew the hub-society. Its main task was to inspire, enrol and educate all to be apostolic. The aim:

- To revive faith where it was dead.
- To uphold it where it was under fire.
- To carry it where it was unknown.

This hub-society founded by St. Vincent Pallotti, more popularly termed the 'Pallottines', received, in 1842, the official title of 'The Society of the Catholic Apostolate,' or in Pallotti's own words, 'The society that serves the Catholic Apostolate is always subject to the Vicar of Christ.'

Vincent Pallotti saw embodied in the Pope the whole mission of the Church, the Catholic Apostolate first and foremost, which his society was meant to serve. He did not distinguish two spheres of action as we do today by the terms 'The Missions' and the 'Apostolate'. He sought to enlist the aid and personal collaboration of lay people in the whole mission of the Church for the defence, increase and propagation of faith in and love of God and Christ. It is of a piece with Pallotti's outlook that we find him, although engaged in many apostolic activities, as confessor to the students of Propaganda Fide and promoter of the Missions.

Vincent Pallotti expressed it in this way that the members of this Society should co-operate in the supreme Apostolate, which has, as Head of the whole Church, the Vicar of Our Lord Jesus Christ. In like manner then this Apostolate ought to receive its mission immediately from the self-same Head of the Church and always be united to Him and directed by Him. It would branch out into the whole wide world, embracing with an act of universal charity all the places of the earth, all classes of persons, all means whether of preaching or instruction, or manual work and all the works that aim by their very nature to safeguard and propagate faith and charity. 'It is on this account that the adjective, 'Catholic', is deemed suitable to express its universality of places, persons, means and works.'

St Vincent believed and taught from his own spiritual journey that unity and participation of all, especially lay people, are essential elements for universal

apostolic work within the church. This resulted in the creation of a movement among like-
minded friends with apostolic vision. He founded the union of Catholic Apostolate in 1835. When he requested the apostolic blessing on his 'pious union', Pope Gregory XVI, blessed it with the words, 'A thousand blessings to the Society of the Catholic Apostolate.'

Vincent's zeal went beyond this. He founded a congregation of the Sisters of the Catholic Apostolate (today, both the Roman Pallottine Sisters and the Pallottine Missionary Sisters consider 4 June 1838 as their foundation day); and then he founded a society of priests and brothers of the Catholic Apostolate in 1844. The community, which Pallotti lived with at Santo Spirito was only an informal gathering of fellow priests and one brother. They were advised to move into San Salvatore in Onda and secured a legal permit to do so and be there 'established'. The document was dated 1844 but they could not move in until building renovations were complete. This occurred in 1846. Schulte tells us 'that there can be no doubt therefore that the community of Priests and Brothers dates from the 14th of August 1844.' This community consisted of five priests and one brother. This is important as the nascent community saw themselves as part of the Union established in 1835. After Vincent's death in 1850, the society was renamed the 'Pious Society of Missions' in 1854. This change of name may have had something to do with future Pallottine works moving away from Vincent's founding purpose of developing an apostolic calling for all baptised and tending towards a more traditional form of religious life.

The early activities of the 'Pious Society of Missions' were channelled towards missionary activity. Later the title was regarded as a misnomer, when the members chose wider parameters for their ministry, believing that the founder's charisma had more to do with inspiring an apostolic Catholic laity to action. At their request, 10 June 1947 Pope Pius XII restored the original name, 'Society of the Catholic Apostolate'.

Mission works had not been Vincent's primary focus, but he was interested in missionary effort. The Abbot of the Benedictine Order at Genoa Abbot Cassaretto was one of his penitents. Pallotti advised Abbot Cassaretto to go back to the primitive rule of St Benedict and establish an interest in missions. The Abbot later introduced Vincent to Fathers Serra and Salvado who were about to leave Italy for Australia on their mission to the Aborigines. On 18 June 1845. Vincent gave them a picture of 'Our Lady of Good Counsel' The story is told that:

In December 1847, a big bushfire broke out and the wind drove it towards the mission of New Norcia in Western Australia where it threatened to burn the dry wheat crop. Missionaries and Aborigines ran to the place but could not succeed in beating back the flames. Not only was the mission itself in danger but also the food supply. The fire fighters turned back, took the picture of Our Lady from the church, carried it to

the wall of fire and knelt to pray. Suddenly the wind turned around! The flames were thrown back on the burnt paddock and died out.

This picture was the first contact of Pallotti with the Australian mission to Aborigines. 50 years later the Pallottine mission contact was made in Australia. Interaction with Aborigines now forms a central part of the Australian Pallottine Story.

Charism of 'The Catholic Apostolate'

The contribution which Pallotti made was to have recognised the tremendous potential of the laity in the Church and to have outlined a pattern of organised activity for the most efficient use of this potential. The situation, under pressure from organised revolution, demanded such collaboration of the laity on a grand scale. St Vincent Pallotti saw that the mobilization of anti-Christian forces could be met only by the call to action of every

Christian. ‘Every man a Christian, every Christian a Catholic, every Catholic an apostolic Catholic.’

Vincent envisioned a new Epiphany when all people of every race would come and acknowledge Christ as Lord. To emphasize this point Pallotti instigated in 1836 the Epiphany Octave in which priests were asked to say Mass in their various rites and sermons were given in almost every language, so that all might see behind the diversity of rite, the unity of dogma and of love. Speaking of this Octave, Pope John XXIII described it as ‘a powerful call for the development of the missionary conscience of the Christian world and a plea for the unity of the Church amongst all peoples of the earth.’

Again, in Pope John’s words, the aim of Pallotti’s Catholic or universal Apostolate was ‘to bring the Gospel once more to modern society;’ to propagate the faith among non-believers and this by arousing all Catholics to their obligation of saving their brethren. But not only this, for there was a wider if not prior aim and that was to awaken Catholics in Christian countries to an appreciation of what they themselves possessed and what they, by human action, could transmit to others.

In order that this might be achieved, Pallotti put forward as the last general aim, ‘to organise and sponsor the spiritual and corporal works of mercy among everyone with help from voluntary offerings from all professions and crafts’. There is no one who cannot help in this Apostolate. And so Pallotti could say:

- Firstly, that everyone is obliged to take his part in the Apostolate. He sought the help of all the clergy in Rome to preach this obligation, calling on all to mobilize and to create an opportunity for apostolic action for those who answered that call by the collaboration of clergy and laity.
- Secondly, everyone can attain holiness in this Apostolate. Since this movement is one geared to the salvation of souls from a motive of love of God, how can a person lose their own soul in sacrificing themselves to save the souls of the brothers and sisters?

The first aim then of the Society of the Catholic Apostolate was to co-ordinate all for an Apostolate, which meant winning and educating all Catholics and then to assist in the conversion of all who had not yet received the faith. The Society was meant to be the 'ground-staff' uniting all men and means in any apostolic endeavour, one of which was the missionary activity in pagan 1ands.

By 1903, the Pallottines were an international society with 75 priests. They elected Fr Kugelmann as Rector General. Six years later, in 1909, Fr Karl Gissler became the next Rector General. At this time the society was divided into provinces according to nationalities. There was an Anglo-Irish Province, a Brazilian Province and the German Province with dependencies in Africa, Australia and a parish in London.

The Society of the Catholic Apostolate is at work in every continent. In Africa the Irish Province cares for three mission stations in Tanzania. After a lapse of fifty years the Pallottines have been invited by the government of their former mission of the Cameroon to assist in the formation of the lay Apostolate there. Mission work is done in India and South America. In England, Ireland, Spain, Switzerland, Italy, Germany, France and Poland parish work, the lay apostolate and aid to migrants are the keynote. In the U S there are retreat houses as part of the work. In one of the Parishes in America the Pallottine Fathers organise Lay Apostolate conventions. The co-ordinating centre for all this activity is the motherhouse and Generalate of the whole Society at Rome.

20 January 1963, Pope John XXIII canonized Vincent Pallotti, describing him as 'a tireless apostle, director of souls, inspirer of holy enthusiasms and magnificent in his many undertakings.'

Pallottines in Australia

In 2001 the Australian Region will celebrate a hundred years of Pallottine presence in Australia. The perspective of time and a natural inclination to hazard a guess as to what the future holds, provide an opportune viewpoint from which to write this history. The first Pallottines worked in the remote North West of the continent. Their task was the evangelization of the Aboriginal race. The foundation retained this exclusive focus for almost forty years.

It was in 1901 that the Society first came to Australia in response to Bishop Kelly's appeal for missionaries to care for the Kimberley Aborigines. Fathers White and Walter and Brothers Kasparek and Sixt were the first Pallottines to come to Australia. In Beagle Bay, they met Father Emo, a Trappist, who received permission to continue his mission and spend himself for the Aborigines.

The purpose behind the Aboriginal apostolate is the apostolate of like to like, for the elevation and christianising of the Australian Aborigines in order that they shall return to help educate and serve their own. This was the idea behind the foundation

of the Native sisters by Bishop Raible. It was the constant tactic of Bishop Raible to involve the Aboriginal people, particularly those from Beagle Bay, in all the new foundations of the Pallottines. To further assist this process, lay missionaries and lay helpers arrived at La Grange and Lombadina mission to collaborate with the priests in serving the Aboriginal peoples. These young men and women were the outcome of apostolic formation groups begun in Melbourne, the other facet of the Catholic Apostolate in Australia.

Since then groups of young men and women have gone up to give two years of their lives in service to their less fortunate brothers and sisters. Another fruit of these apostolic groups was the foundation of the Secular Institute, the

‘Ver Sacrum Mariae’ (now known as Mariana Institute). The women in this institute live a dedicated life in the midst of ordinary occupations.
The foundation at Tardun in the Midwest in 1928 (about 1500 kilometres south of the Kimberley and 450 kilometres north east of Perth, the state capital of Western Australia) was made initially to provide a solid economic underpinning for the work in the Kimberley. But it also provided an outstanding example of collaborative ministry with Aboriginal peoples. Many from Beagle Bay came and worked at Tardun. This model of volunteers working alongside Pallottines has a long and glorious history in the Region.
Australia is remote from most of the great centres of world population. The Kimberley is the most remote area of Western Australia, the most remote state in Australia. The general perspective of the dominant culture was never favourable towards the Aboriginal people. Official policy until recently was that of assimilation. The subtleties of discovering the presence of God in other religions and world views, was not a popular nor a widespread approach amongst Christian missionaries. Happily there were notable exceptions in the Pallottine ranks.
Religious institutes did most of the early evangelization amongst Aboriginal people particularly in the remote areas. They drew their members from countries other than Australia. The North German province of Pallottines took on the Aboriginal Mission in the Kimberley. The debt that the Australian Region and the Australian Church owe to the Limburg Province is immense. Despite the harshness of climate, the remoteness of the locality, the seemingly insignificant results and the trauma of two world wars in which their country fought on the opposite side to the Australian nation, the German Pallottines remained loyal and resolute in their task. The contribution of the North German Pallottine Province, particularly in the personnel who have come to Australia is outstanding. It is both pivotal and seminal in the development of the Society. For many years the members of the Region have come from both Germany and Australia. It would be foolish

to imagine that such differences of culture were not a cause of tension and misunderstanding. It happened between

Australian born clergy and Irish clergy. It happened in the Pallottine Society. But overall the benefits far outweighed any negatives and a real sense of unity has been apparent for many years. This has been due in a large extent to the enthusiastic way in which the German confreres have embraced their adopted country.

Geography, political alliances and Church politics conspired to prevent the formation of the Australian Region. The first Australian born vocations took almost 40 years to emerge. The exclusive identity of the Society with the Vicariate of the Kimberley provided a very focussed approach to the Pallottine work. But it also caused much anxiety, misunderstanding and even controversy between the Ecclesiastical and the Society superior when these two realities were juridically separated.

The way in which the Australian Region evolved, meant that there were twin elements, which could either strengthen or fracture the unity of the Society. The need to develop an identity for the Region as such and the historical commitment to the Mission in the Kimberley were often viewed as two competing interests. The subsequent history of the Region and the development of the Diocese have in a certain way solved some of these questions. Perhaps some members, whose reason for entering the Society was very much connected with the Aboriginal apostolate, regret the decreased emphasis on the Aboriginal Apostolate. Currently there are only three members working in the Broome Diocese, which contrasts sharply with the numbers twenty years ago.

The ageing factor amongst the members, the death of older members and the lack of vocations have placed pressure on the regime to prioritise areas in which the Society will operate in the years ahead. At the present time there are 34 members. The average age is 64 years. Happily many of the older members have continued to do significant work for the Society so that only in theory are they retired. As with most religious institutes and dioceses in

Australia, there is a dearth of vocations. The only places, which seem to attract any significant numbers, are those where there is a conservative approach to religion. Time will inevitably force decisions as to what works will continue and what works will need to be scaled back or even abandoned. With a dual focus of the Society, the Apostolate with the laity and the Apostolate with the Aboriginal people, a certain edge is added to this dilemma. However the initial marrying of these two works in the lay missionary movement of the late 1950's provided a temporary solution. The development of self-determination amongst the Aboriginal people and a renewed interest in indigenisation of Liturgy in response from the call from Vatican 2, has provided a new possibility of the practical unity between these two aspects of the work of the Australian Region. To achieve this successfully a greater openness to Aboriginal people and a more thorough study of the elements involved in this process will be needed. A few members such as Ernest Worms,

Herman Nekes, Kevin McKelson, Peter Willis, Anthony Peile, Werner Kriener and Gerhard Christoph, have made a significant start to this whole process.

The other solution is to make sure that the charism of the Society remains. This is to emphasise the role of the laity in the discharge of our apostolate. Significant strides have been made in this area in many places but the lack of interest of younger people in Church ministry is a worrying sign, which must impact on both the availability of volunteers and those who will live out Vincent's charism.

Other models have also emerged in which people, families or institutes work out of the Pallottine charism, sometimes in work quite distinct from that carried out by members of the SAC (Society of the Catholic Apostolate), sometimes in close collaboration. The passage of time and wise and prayerful discernment will reveal the best way forward. It is feasible that a variety of approaches will be viable in different places and for different

houses and areas of apostolic work. One determinant in this equation will be the finances of the Society.

The Society in Australia had relied heavily on lay volunteers to work with and carry out the Pallottine apostolate. The benefits from this approach are apparent. Many houses still retain this model and work extremely well. Whether this remains a universal model is questionable. Some show a certain reluctance to even consider other models. Already some houses have adopted or been forced to adopt another approach, the employment of paid lay staff. It does not necessarily involve any lessening of commitment just a different approach to collaborative ministry.

Financially, the Society is placed in a reasonable position by the wise, prudent and farsighted actions of former leaders. In order to keep up this sound state of our finances we need to affirm that the Society in Australia is characterised by three factors, which affect most of the Church operations in this country, asset rich, personnel poor and cash flow poor.

¥ The Society owns valuable real estate but these assets are needed to carry out the work. It has already alienated some valuable assets. There is a clear limit to such sales without compromising the apostolic work.

- It is obvious to all that the number of members is diminishing. Those remaining are growing older. For the foreseeable future, if present trends continue, numbers will not increase dramatically. As the years roll on more members will retire, take on less onerous duties and die. The positive side of this scenario is that the Pallottine charism of collaborative ministry will not only be an ideal but also a practical necessity if the Pallottine work is to continue at its present scope and intensity.
- It is inevitable that with the aging of members their capacity to work in apostolic fields will diminish. This lessens the income to houses and the Region. As members age, health problems increase, medical intervention becomes more common and the possibility for full time care becomes real.

As Pallottines prepare for the celebration of 100 years of Pallottine presence in Australia, there is much to thank God for, there are some things to regret and some opportunities let slip, but there is a firm commitment to the Pallottine charism and future opportunities on the journey into the second century.

Predicament of the Aboriginal Peoples

Very little is known about the land and the predicament of the Aboriginal peoples when the first missionary came to the Kimberley in 1884. In 1837 Captain George Grey had described the Northwest as 'a most beautiful country that must be as well watered as any region in the world!'
On 24 January 1838, Her Majesty's Ship, 'The Beagle' was used to survey the North West Coast of Australia. J C Wickham, the surveyor named a bay in the north west, 'Beagle Bay', so that it might remind seamen of the ship in which so much was done for the extension of maritime knowledge, through patient discipline and a long period of active service. Its namesake, Beagle Bay Mission, would also do much for the education and survival of a remnant of Aboriginal Peoples.
On the whole, in Australia, the mainstream Catholic Church did not address the predicament of Aboriginal peoples. Ministry with Aborigines tended to be exercised by foreigners, that is:
Italian Passionists who went to Stradbroke Island in Queensland first and then to West Australia; Austrian Jesuits and French Missionaries of the Sacred Heart who went to the Northern Territory; Trappists, (mostly French) and German members of the Pious Society of Missions who went to the Kimberley; the Italian Salesians who were in the Kimberley and Augustinian Irishmen who went up to Queensland!

When Rev John Harris, in One Blood, 200 Years of Aboriginal Encounter with Christianity: A Story of Hope, traced contacts made by the Churches, Christian foreign missionaries were in the forefront of service.
Later on many female religious congregations would join the Irish St. John of God Sisters in their labours. With the passage of time Australian members would join both the St. John of God and the Pallottines. The input of the lay missionaries in Bishop Jobst's time was most significant in the progress of the Vicariate/ Diocese of Broome. These lay missionaries were motivated and talented people recruited principally from Australian Parishes.

Harsh Penalties for Aborigines

At the same time as these missionary efforts to help the Aborigines were being made, the British Law, as interpreted by Colonial Australia had harsh penalties for Aborigines. Peter Biskup, in Not Slaves Not Citizens, pointed out that mandatory
sentencing for Aborigines was passed as early as 1849 allowing summary trials of Aborigines for any offence not punishable by death.
Legislative Acts 1870-1872 were passed with regard to the use of Aboriginal labour for pearling and other work. Ostensibly it was protective legislation, but it treated Aborigines as outside the dominant white population making them objects of discrimination and unacceptable to the general populace. This type of law helped uphold the White Australia Policy. These attitudes affected the infant Catholic Church in the Kimberley. All newly baptized Catholics of the Kimberley were coloured. The majority of the Church adherents were Filipinos, or Aborigines. The former were considered aliens and the latter were not counted as citizens.

Land

In the desert areas, Aborigines had opened up land for themselves and their families by locating water or springs. A deceased elder from La Grange gave cultural information about water holes to Fr K Mc Kelson, the Pallottine missionary who worked with tribal people in La Grange for 30 years. In certain areas in the Western Kimberley an initiated man could not get married until he knew where all the waterholes were in his country. Aborigines concentrated on the design of their sacred boards, which held sacred knowledge and the men knew the country from these and from the songs. The women knew it from the hunting

Fr McKelson had discussed this matter of the water holes with Dr Petri, an anthropologist who carried out research within the La Grange area. Dr Petri used to say there were two kinds of land, 1. There was the lush tropical country of Arnhem Land. 2. There was the desert land. Aboriginal songs reflect these two themes. Desert songs had fewer words than those of the rivers' land. The themes were also reflected in art.

Within a larger named area, regions had their own mythological associations. Each area was linked with others so they formed an intricate criss-crossing of tracks extending all over the country. Social organization in Aboriginal tribes was formerly controlled by 'skin' or 'kinship systems' where there were distinct cultural roles according to gender. When the land was taken from them, Aborigines clung to the kinship system.

Throughout the whole of human history on the continent, indigenous peoples had relied on hunting, gathering and fishing as their basic subsistence activities ranging through known and owned country. Geographic and cultural knowledge was the Aborigines' major tool in occupying and managing the land. To speak of owning country was to speak to this understanding! Land was known and cared for by the women and men

whose rights and responsibilities were bound to it. This identification with the land was an integral part of Aboriginal identity and removal from the indigenous environment because of displacement or imprisonment brought deep inner conflict in Aboriginal psyche. In the Western Desert, most peoples moved no further than about 240 to 320 kilometres from their local descent-group. The basic pattern of social organization consisted of local-descent groups and land-owning units or food-collecting units. Each person fitted into both units, hence these were unified groups.

Pastoralists

Colonialism established a society in Australia, which legitimised taking land from Aborigines. Land and the use of land was the reason for the exercise of tight control over the Aborigines. Use of the land was determined by water. That need determined who used and controlled the land. Inevitably the Aborigines lost out. Once the legal machinery of colonisation entrapped Aborigines with external regulations beyond their control, a shift in their historical experience created dependency and a need for assistance.
Conflict marked the first major push into the Eastern districts and the Northwest of West Australia. As early as 1864, at La Grange in the Kimberley, explorers in a revenge attack murdered 20 Aboriginal women, children and old people in an unprovoked attack, whilst the Aboriginal men were engaged in cultural ceremonies. The well-armed whites suffered no casualties.
In 1879, Alexander Forrest, an explorer who had travelled from the De Grey to Roebuck Bay discovering good pastoral land on the well-grassed alluvial flats of the Fitzroy and Ord Rivers enabled pastoralists like Durack and Emmanuel families to take up thousands of hectares of land in the Kimberley.
A short time later, F H Hann’s discoveries also brought a second wave of pastoralists to five new pastoral areas in the rugged Kimberley. The pastoral

industry dominated land utilisation in Western Australia. It leased its holdings from the Crown and depended on good reliable water on its holdings. There was an inevitable collision between the plans of the pastoralists and the land ownership of the Aboriginal peoples.
Irene Shackcloth, in The Call of the Kimberleys, described the youthful enterprise of the Cornish boys in founding Yeeda station in 1883. Two brothers, Hamlet and Anthony Cornish, formed the first Kimberley syndicate, 'The Murray Squatting Company' to apply for 120,000 acres of land. It was granted rent-free for 14 years. Hamlet was full of wonder at the great adventure in store when he set out, saying,

> Imagine, thousands of acres of grassland and all a chap has to do is march in and squat on it.

Such attitudes were typical of white settlers. There was little empathy with the original inhabitants.
Hamlet Cornish and his companions arrived at Beagle Bay in the 'Mary Smith'
with 700 sheep and horses. There they met Julius Brockman, another pastoralist, who had applied for 400,000 acres on the south side of the Fitzroy River. While Julius went south for more sheep, he left a mob of 400 sheep with the Cornish brothers, who set out for Lake Louisa 25 miles away, droving five mobs of sheep.
Hamlet called his land 'Yeeda Station'. When a group of natives were caught killing some sheep for food, there was a skirmish. Anthony Cornish was killed.
A party of police troopers rode forth to apprehend the sheep killers and the alleged murderer, Guirella. The police kept forty Aborigines in chains until Guirella was captured. Mandatory sentencing was in vogue and Captain Walcott, as Justice of the Peace, tried the prisoners on the Government cutter

‘The Gertrude’. The sheep killers were sentenced to Rottnest Island Prison, near Perth.

On behalf of the Catholic Church, Fr Gibney asked if Fr McNab who was chaplain at the Aboriginal prison on Rottnest Island, could help Guirella who had been taken to Fremantle prison. 14 May 1883, a letter to Fr Gibney, disclosed the sad sequel:

> Your letter of the 10th instant requesting that the native prisoner now under sentence of death for the murder of Mr A Cornish may be sent to Rottnest some few days before the date fixed for his execution in order that he may in a measure be prepared by the Rev D McNab, has been submitted to his Excellency, the Administrator, who has instructed me to inform you that until such time as the verdict and sentence have been considered and disposed of by the Executive Council, no further steps can be taken and the prisoner must remain in Perth.

Guirella was found guilty of murder and hanged.The invasion of the Cornish brothers came to nothing for them. Later in the year, Yeeda Station changed owners. At the time it carried more stock than any station in the district, 10,000 sheep, 45 horses and 50 cattle. In retrospect, it would seem that they could have been given a few sheep (The property would eventually find its way into the possessions of Sir Sydney Kidman).

But the encounter was much worse for the Aborigines. The death rate at Rottnest was phenomenal. Perhaps none of those sheep killers made the thousands of miles back to their homes. Later Government documents record that some Aborigines belonging to Yeeda station starved to death. The manager of the property did not see that it was the owners’ responsibility to give food and asked the Government to provide rations. A letter from Perth went to the police station to see if it was true that the Aborigines were indeed starving. Some months later the manager sent a telegram to Perth to say that the need had passed because the Aborigines in question were dead.

The need of Aboriginal basic rights was of little concern to the white population. The perceived offenders had been removed; the land had been opened up. The
Government planned the new landing place at one of the Yeeda sheep wells. It was to be named Derby. Sir John Forrest gave Hamlet Cornish and a friend a contract to plot a track for the movement of stock southward to La Grange Bay, with water every 15 miles.
The Kimberley pastoral era had begun. By 1890 the North West Kimberley was seen as a vast land with potential wealth to be exploited. The new pastoralists, prospectors and adventurers were encouraged by the colonial Government to take up the land. Though these people were a minority, they held land at first and then eventually had wealth generated by this land. They created new power structures particularly in the Parliaments. Since the Government claimed ownership of all land it generated its revenue by selling land as freehold, or allocating land by lease. The Forrest legislation of the 1890's, such as the Homestead Act (1893) and the Act creating an Agricultural Bank were amended to make land more accessible to settlers.
On the Dampier Peninsula and Sunday Island, there were smaller landowners, Hadley, D'Antoine, O'Grady, Puertollano, Hunter, all of whom used Aboriginal labour in their enterprises. Rations were sent to Hunter, who distributed food until about 1910, when the rations were confiscated because of his misbehaviour. The Aboriginal people on Sunday Island continued to practise their culture, while working for Hadley. The Aborigines engaged in shelling and collecting beche-de-mer for trade with Asia until the area was fished out. O'Grady had sheep and at one time it is said he had 100 Aborigines living in the vicinity. Whoever owned the land regarded the Aborigines living there as belonging to them. The Aborigines would not leave their land unless forced to do so. The land was truly their mother. Their whole culture and well being was tied up with their land.

Role of Pearling

In the early days of development in Western Australia, before indentured labour from Asia became available, many Aborigines were pressed into skin diving for pearlers. Some of the earliest protective legislation (1870-1872) was passed because of the conditions and exploitation of this labour. In his letters to the Bishop in Perth, in the early 1880's, Fr Duncan McNab as he journeyed on horseback from Perth to the northwest, described the pearling industry at Cossack. By the 1890's, indentured Malays and Manila-men were working on the fishing fleets. The need for skin diving had decreased. The Pallottines did try their hand at pearling in the early days, but it entailed a brother being absent for a length of time and it was discontinued.

From the beginning of Catholicism/Aboriginal contact on the North West coast, Asian Filipino influence was of significance. Nicholas Emo, in his census book in 1896 listed the membership of the Catholic Church in Broome as consisting of unmarried Filipino sailors, between the ages of 26-36 years. Most early Church marriages were

between these men and Aboriginal women. At the turn of the century Fr Nicholas Emo assisted them in buying land in Broome for their homes. These families became the nucleus of the future Catholic community of Broome.

Trade was an important means of contact between Aboriginal groups and pearl shells from the Kimberley coast were traded into South Australia and Cape York. With close geographical proximity to Asia, trade with coastal Aborigines had been a practice for hundreds of years, particularly with the Macassans who regularly came down from Sumatra. Shelling at low tide and fishing for beche-de-mer was a profitable enterprise for white entrepreneurs like Sydney Hadley on Sunday Island, Hunter and D'Antoine on the Dampier Peninsula, until the reefs were fished out. In his book, Land, People, Mission, Fr George sketched the attempts of the early German missionaries as an economic venture.

As late as the 1980's pearl shells were still being used as pubic decorations for initiated boys in Lombadina.

Control of Aborigines

In his book, Black Australians, A Survey of Native Policy in Western Australia, 1829-1897, P Hasluck pointed out that in 1897, when control of Aborigines was handed over by the Colonial Government to the West Australian Government, it had arranged that the new Government was to set aside 1% of revenue to provide for the needs of Aboriginal peoples. At the time 1% of revenue was nearly £30,000. But the new Government made available only £5,000 per annum and any such other amount as Parliament might choose to vote. This was ignored although a sub-department was set up to administer Aboriginal Affairs. In an article entitled 'John Forrest and the Aborigines' in European-Aboriginal Relations in Western Australian History, Elizabeth Goddard and Tom Stannage explained how Section 70 of the Government's Bill in 1899 was removed because it diverted funds from economic growth. Paragraph 7 stated,

> It shall be the duty of the Aborigines Department to provide for the custody, maintenance and education of the children of the Aborigines.

But the money set aside was to prove quite inadequate. Aborigines did not have a vote, so the distribution and use of the money was not a political issue.

Catholic Church

Admittedly the 19th century Australian Catholic Church was vulnerable, but historically its involvement with Aborigines in most states was minimal. Ted Kennedy in his book, Who is Worthy, published in 2000, expresses his concerns about how indigenous Australians are and were marginalised in the

Church. He criticizes the Church authorities for not issuing a pastoral letter sharing anguish over the massacres in 1838 when the Sydney daily papers were crammed with debate as to whether blacks were simply vermin or not. A low-profile opinion was published in the Australasian Chronicle 5 November 1839 deploring the tone of a society where extermination of Aborigines was seen as acceptable, but this was well after the debate had raged in the papers. Hilton Deakin's research 'The Aborigines and the Church: A Study of the Relationship between the Aboriginal People and the Catholic Church in Australia' was commissioned by the Episcopal Commission for Development and Peace in Australia. It stressed the negative involvement by Catholic Church personnel in Victoria and some other states. This work was published privately in 1975.

The Kimberley Vicariate grew out of the mission Fr Duncan McNab, a secular priest, who struggled to establish a foothold on the shores of King Sound. He wrote to Bishop Griver, 4 April 1885:

> It is difficult to get a native here to remain with a settler. The young can do so only with the consent of the old and the adult married natives must spend some time with their wives and families. It is only now that they are beginning to have their families at the stations. Even one or more of those with the police had to be run down at first and caught in the bed of a river. I told Cardinal Simeoni I was not able then to do any mission duty among the Australian natives, yet he insisted on my returning to give the benefit of my experience to any missionaries that might come.
>
> I also told Father Gibney that I was not fit to carry on the mission alone and I understood from him that another priest might be sent to the district within three months.

The Plenary Council held in Sydney, 1885, voted that the Holy See be requested to establish a Vicariate in the region. Acta et Decreta Concilii Plenarii Australasiae, 1885, records that it was duly erected 10 May,

although Fr McNab's departure left no one to exercise jurisdiction in the new Vicariate.

In 1887, after Bishop Gibney was consecrated and all of Western Australia came under his jurisdiction, he requested Propaganda Fide in Rome to have Trappists monks sent to the Kimberley. Cardinal Moran from Sydney personally placed the request in Rome. In 1888, Pope Leo XIII asked for missionaries from Sept Fons Abbey in Lyons, France, to go to Australia. Cardinal Moran had been in touch with Rome and had the support of the Trappists. Bishop Gibney hoped that the Government would allow them to use the Aboriginal Reserve at Beagle Bay, as a place where a mission could be founded. The Government's agreement for mission access to 600,000 acres set aside as an Aboriginal Reserve raised much negative comment in the media about the papacy gaining control of this land.

Notre Dame du Sacre Coeur

Sent from Sept Fons monastery in Lyons, France, Abbot Ambrose Janny and Fr Alphonse Tachon had arrived with Bishop Gibney in Derby, on 30 May 1890. Fathers Janny and Tachon had travelled from Italy via Sydney and Perth. Fr McNab, the pioneer priest of the Kimberley had suggested taking up a run, rather than accepting a reserve, because these latter were usually barren and stony without access to water. The attempt to find a more suitable place for a mission was made by a journey on horseback across the Dampier Peninsula. This journey took five months.

Bishop Gibney wrote the account of the journey in a little sixpenny notebook, commencing 17 May 1890.

> 4 June 1890 A Cistercian Father, a policeman, an Aboriginal guide and I set out from the little town of Derby at the mouth of the Fitzroy River to search for a suitable mission site. We were all on horseback and headed off in a South Easterly direction

6 June: We arrived at the Fitzroy River, which we could not ford because we had missed the only crossing. We were forced to camp without a drop of water (the river water was undrinkable), in the open without any protection from the heavy rain, which came during the night.

9 June: We arrived at the Fraser River, which we followed for two days. Again we had to camp in the open without drinking water. We had met no Aborigines.

18 June: Continuing our journey to the West we arrived at a small cattle station belonging to two white settlers who employed many Aborigines. After another two days ride we arrived at Beagle Bay where we met many shy but not hostile Blacks. For several days we stayed there searching for a spot for the future mission. Because we ran out of supplies we had to return.

4 July: We were pleased to reach Derby.
The journey had taken five months.

In Derby, Bishop Gibney paid £25 to lease 100,000 acres of land with water, which he had selected over his long journey on horseback. He later negotiated to have this land added to the Aboriginal Reserve on the Dampier Peninsula. He also negotiated to have 10,000 acres to be given to the mission as 'fee simple' when £5000 worth of improvements to the lease had been made. Since this land had the springs, the securing of it gave the mission a chance of survival, but did not stop neighbours from casting envious eyes on the land controlled by the mission. In anecdotal records, Bishop Gibney became known as the 'Father of Beagle Bay Mission'.

Lombadina

The Bishop's notes recorded a visit to Harry Hunter at the station of Lombadina (later known as Lombadina Mission), which was on the north of the Dampier peninsula adjoining Beagle Bay Mission. In the Archives of the Catholic Archdiocese of Perth are letters regarding the sale of the station lease, 21 February 1892. They come from H O'Grady and Cornelius Daly, a novice with the Cistercians of Beagle Bay, from Lombadina:

> Captain O'Grady and myself have just sat down to write you about this place. We have this day taken over the station and pearling plant as you will see by the signed receipt, which Mr Hunter is forwarding by this to Messrs Bateman and Co. Mr Hunter reports that the loss of the sheep has been caused by the drought which occurred here Christmas time, he also states that two of the horses died before he took possession as bailiff.
> 2 bullocks were killed for station use and two were sold as beef to the pearlers to procure rations for the station. Captain O'Grady had much difficulty bringing the 'Water Lily' here. She is not seaworthy. There are four small boats but Captain O'Grady and myself wish to inform you that Mr Hunter has acted towards us in a very open and straightforward manner and desire to express our satisfaction at his conduct.

A certificate of sale of Lombadina Station, dated 22 February 1892, is held in the archives of the archdiocese:

> This is to certify that we the undersigned have this day 22 February 1892 taken over on behalf of Bishop Gibney of Perth, W A, the station known as 'Lombadina' in the West Kimberley consisting of 100,000 acres Pastoral Lease 71/150 registered No. 46/89 Book 2, p. 155, also homestead which consists of the following buildings, one dwelling house, kitchen, shed, fowl house, shearing shed, stock yard, calf pen, sheep yard, garden and pig sty with the attached list of goods and chattels. Also stock as follows: 332

> sheep, 50 head of cattle, 2 horses, (an inventory followed). Signed: H O'Grady, Cornelius John Daly.'

24 February 1892, Harry O'Grady wrote to Bishop Gibney from on board 'The Ethel' Cygnet Bay:

> I arrived safely at Lombadina with the 'Water Lily' and in company with Mr Daly, took over the station with its stock and plant - also the schooner 'Jessie' which I am glad to say is a much superior boat to the 'Water Lily'. She is complete in almost everything - except the small boats which require repairing and at present are unfit for use. Mr Daly remains here for the present awaiting further orders.

Missionaries

Abbot Ambrose had gone back to France to get reinforcements of Cistercians from Sept Fons in Lyons, France. This return journey took almost a year. This left Alphonse Tachon with Br Xavier Daly in the Kimberley. Sixteen more missionaries, mainly of French and Dutch nationality came in two groups, 1892 and 1895. Amongst this group was Fr Nicholas Emo, who originally came from Patagonia in South America and spoke Spanish. These monks established the monastery at Beagle Bay known as 'Notre Dame Du Sacre Coeur.

Some of these monks valued only the cloistered life. It is apparent that only a few were capable of meeting Aborigines at a point of culture which would enable them to communicate the Gospel effectively. They did not have the cultural experience, which was needed to evangelise the tradition oriented Aborigines. An experienced missionary would be aware of the multitude of rules about language, law, ceremony, land and the kinship system which regulated to whom people may speak, with whom they had to share and with whom there was avoidance behaviour.

Br Xavier (Cornelius) Daly spoke English and could liaise with the Government through correspondence. He was formerly a policeman in

Derby, who had come north with his brother from Dunolly in Victoria to make his fortune with cattle. He gave his share of the herd to the mission.
There may have been only three of the priests working as missionaries. Fr Alphonse Tachon, Fr Nicholas Emo and Fr Jean Marie Janny. Fr Alphonse Tachon had the required competencies required by a missionary. He had remained in Derby to learn the Nyul Nyul language while Bishop Gibney, Abbot Ambrose Janny and Cornelius Daly made the exploratory trip. Fr Jean Marie Janny later spent difficult years in Disaster Bay and Lombadina.
Fr Nicholas Emo's zeal led him to nearly every place where the Church developed a presence in later times. Encounters between Aborigines and Fr Nicholas Emo are documented from all around the Kimberley. In his boat, 'San Salvador', he touched every known community around the coast from Broome to Wyndham between the years 1895-1915.
He had come from Patagonia in South America to Sept Fons Monastery. In 1895 he came to Broome with Abbot Ambrose. His presence made Broome an extension of Beagle Bay mission. Fr Nicholas Emo was left in Broome because he spoke Spanish and was already ordained. Although still a novice in the Cistercian Order, he was delegated to look after the Catholic Filipinos in Broome. By 1897, he had established a home for 11 orphans in Broome, three boys and 8 girls. The girls knew how to cook. When he closed this place, he sent the boys to Beagle Bay for schooling.
Fr Emo made a report in Spanish from Broome dated 1 August 1897, emphasising the cross-cultural nature of his mission. There were about 250 local Aborigines. He had baptised 19 persons. He had married 4 couples, an Aboriginal woman to a Manila man, an Aboriginal woman to a Christian American Negro and two Aboriginal couples.
But although Aboriginal need was great, it was extremely difficult to establish the mission, keep it viable and extend mission activity. Fr Nicholas Emo, as Superior of the Beagle Bay Mission wrote to his Abbot in Sept Fons, early in 1901, that he was endeavoring to keep up the number of Church workers demanded as one of the conditions for the fee simple

concessions. Of the Cistercian brothers, he still had John and Xavier and Sebastian, a Filipino who was aspiring to be a Cistercian Brother, but who had not been received by the Order because of the departure of the majority of the Cistercians in 1900. To keep the mission afloat, Fr Emo made use of a couple of families, who were working in the capacity of lay helpers. They received board, food and clothing and their womenfolk worked in the garden with Aboriginal women.

Some time after 8 September 1900, Bishop Gibney reported to Abbot S Wiarth, Superior General of the Cistercian Order in Rome, that the work of the Cistercians had provided a solid spiritual foundation and that he was pleased with the Church in Broome. This Church building would seat 120 persons. But he was astounded to find the mission at Beagle Bay abandoned. He had entered into an arrangement with the Government to send a survey party to survey and block out the 10,000 acres, which had been promised him.

He wrote:

> The spiritual part of the work I can speak of with admiration. At the mission itself I found 147 Christians, 74 males and 73 females. At Disaster Bay, a distance of 35 miles, which I visited with Fr Nicholas, I found there, 55 Christians, 29 males and 26 females. At Broome, a distance of about 90 miles, I found 63 Christians, 29 males and 34 females.
>
> I administered the sacrament of Confirmation in the three places mentioned and the total of the Confirmed is 153. The marriages here celebrated are 35, at Disaster Bay 12 and at Broome 13, giving a total of 58. At Broome there is a considerable number of Manila men attending the Church.
>
> I give you my word and I promise you that this mission shall not be taken from your order provided you send a sufficient number of Religious to carry on the mission, but bear in mind they are to be missionaries.

By the Land Acts of the colony, the Government had been empowered to grant individual natives up to 200 acres, but when Bishop Gibney requested this, it was refused. He had written to the Commissioner of Crown Lands

applying for title to the land he had been promised in ‘fee simple’ from the 100,000 acres he had taken up as a pastoral lease in 1890, to acquire springs, which stretched across Dampier Peninsula.
This land had been improved to the value of £5000 from 1890-1900. The Bishop had applied for 8000 acres near the mission site and 2000 acres at Disaster Bay. The title would secure for the missionaries the right to use and occupy the land and would enable them to continue their work without fear of disturbance and it would guarantee against future manipulation of the concession, but it would take several years more before the title was granted.

Chapter 2

First Years
1901-1916

The Pioneer Group

Bishop William Kelly of Geraldton diocese, administrator of the Kimberley Vicariate, arrived in Rome to make his ‘ad limina visit’ to the Pope, to report on his diocese. The Geraldton diocese was an immense area covering more than two-thirds of Western Australia, with only six or seven diocesan priests to serve the 3000 scattered Catholics. It was the spring of 1900 and it was in Rome that he heard that the missionaries from Sept Fons monastery in Lyons France, were leaving their Aboriginal mission in the North West. He knew that without replacements, the entire Kimberley Vicariate would be without a priest and without pastoral care. In his predicament he asked Fr Whitmee,

the Superior General of the Pious Society of Missions to send men to save the mission. After negotiations with the Trappists and Propaganda fide, the mission was officially committed to the care of the Society, 12 January 1901. The founder in Australia was Fr George Walter, a German missionary from Africa. As a young priest he had been in charge of the novitiate at Masio, in Italy and in 1890, with Fr Heinrich Vieter, he established an African mission in the Cameroons. Then he conducted the Kimberley Mission in Australia. His health was not good after his Cameroon experiences. He visited Germany twice, in1902 and 1908 and on the latter visit, when he could not get the support he needed, he resigned. After being appointed to other posts, he died in 1939, aged 74 years, in Vogelsburg, where his father had a vineyard. He was buried in Limburg in the Pallottine cemetry.

When Fr Patrick White joined the Society he had been sent to Masio, for his novitiate, then to Rome to study for the Priesthood. He was ordained in 1898. After 3 years in Hastings, England, he was sent to Australia. He would teach in the mission school, work in Broome as the Parish Priest until 1906, but in 1907 he was gone from the Kimberley to establish a place in the south and registered to perform marriages in Northampton. That year he accompanied Fr Walter around Australian dioceses to raise mission funds. Fr White founded two new parishes in Perth, Bayswater in 1908 and Maylands in 1909. About this time the society was divided into provinces according to nationalities. Fr White arranged to return to the Irish Province. On the 6th January 1910, Bishop Gibney wrote to him thanking him for his ministry in Western Australia. Fr White returned to Ireland in 1911 to take over Rectorship of the Studentate in Thurles. He died aged 75 in the 50th year of his priesthood.

Bro. Matthias Kasparek was born in Karlsruhe in Silesia in 1871. At Beagle Bay Mission he would become the bookkeeper. He was also a skilled tailor and worked with David Cox and Joseph Mary, two Aboriginal men at Beagle Bay, making clothes and saddle packs. He went to Tardun as bookkeeper in 1929 for a couple of years, but died in 1930, aged 59, a

member of the society for 34 years. He never returned to Germany and had worked in the Kimberley for nearly 3 decades without interruption.
Bro. Augustine Sixt worked in Beagle Bay mainly as a cook in the Society until 1908, when he applied for a dispensation from his promises explaining: Whilst all went well in Australia initially, nevertheless there were several incidents particularly with a Superior and several brothers, to the extent, that after a trip to Europe, for which I had permission, I considered it advisable not to return to the society
From 1908 until his death 4 February 1954, Augustine Sixt kept a garden some miles from the mission, nearer the beach and supplied produce to pearlers and people in Broome. He kept in touch with the mission throughout his long life. When Bro. William Schreiber, a Pallottine Brother brought him to the mission to die, the people stood in the doorways of their stone houses watching sadly. Lena Cox a local Aboriginal identity said, 'He bin finished, he not go back any more.' Fr J Jobst sat by his bedside holding his hand as the life ebbed from the 87 year old. He was buried in the mission cemetery beside his brothers. The convent chapel for the native sisters of Beagle Bay is a memorial to him, for he had donated the money for it anonymously in the 1940's. He left his farm and cottage to the Sisters of St John of God.

The Journey to the Mission

In a book Australia Land People Mission, Fr Walter described his journey to the Kimberley mission:
With my companions, Father White, Brothers Kasparek and Sixt, we set off for Naples 15th January, the next day booking on 'Frederick the Great', a steamship, with Bishop Kelly. After a four-week voyage, we arrived in Perth, 11th February, to be welcomed by Bishop Gibney.
It was the beginning of a very stormy eight years in Fr Walter's life. Through no fault of his own, he found himself in the centre of a controversy, already

raging before he set foot in Australia. Public feeling had been whipped up by media coverage, 4 February 1901, in a popular newspaper, the West Australian.

The paper had highlighted head lines about Beagle Bay Mission, firstly, 'Monks marry Manila-men to Aboriginal women!' a slogan portraying mission activity as directly violating the 'White Australia Policy'. Secondly, 'Plot to lease land to Manila-men!' a slogan involving missionaries in questionable activities contrary to legislation which prohibited land ownership by temporary indentured coloured workers. Thirdly, the slogan 'Mixed settlement of Manila-men and native women!' portrayed life on the missions as a travesty of 20th century civilization.

Bishop Gibney was undoubtedly the first ecclesiastic to espouse the cause of the Aborigines so publicly. It took a very brave man to stand up to public opinion. Governor Weld's legislation on their behalf was short-circuited by the white settlers. According to them, all natives shot by them were shot in self-defence. Flogging was considered a matter of course practice on some stations right up to about 1910. One station owner prosecuted for the offence was acquitted because only witnesses for the defence turned up in court. Many of the pastoralists boasted about how they had tamed the natives. Although Aboriginal liaisons were regarded as illegal, with regard to marriage for Aboriginal women, Bishop Gibney held that the Catholic Church was bound to protect them as it would protect white women under similar circumstances.

Fr George Walter continued his story:

> From Perth, we headed north in the coastal steamer 'Australind', which had brought the second expedition of Trappists to Broome, five years before. Altogether the journey to Broome lasted six days, the lugger anchored at night and there were several ports of call. The coast to Broome was flat and sandy except for the Carnarvon district with its prosperous hinterland.
> We landed in Broome, 1 March and met Fr Jean Marie, the Trappist priest sent back from France to negotiate the transfer of his order's property. He

> had enjoyed his long stay in Beagle Bay and was hoping to get permission to remain permanently in Australia. It was difficult to get a boat for the journey to Beagle Bay, because of the cyclone season. We waited eight days and then a large schooner leaving with supplies for pearlers took us along. With the calm weather, the voyage took two days and two nights. 11 March, exactly eight weeks after the departure from Naples, we arrived at the place of our future activities. On the way, we had heard only bad reports about the Aborigines. In Beagle Bay we were pleasantly surprised.

Father Walter's report to Limburg stated:

> It is surely a good sign of their love towards the mission, that they take their turn in groups of twenty to thirty men and women and work for the mission for no other remuneration than their keep and in the evening they receive some tobacco as a bonus. My first impressions remained and I would write the same report today.

Tobacco was the easiest civilizing tool available. The first time it was given it was like giving LSD and the recipient was prepared to work from then on. The mission was nine miles from the nearest beach, much too far for pearlers or their Asian crew to walk to contact the natives. Occasionally Manila-men attended Church Services at the mission and were encouraged to do so, but it was rare.

Since 1891, Malays and Japanese had been available to work on the luggers and were considered preferable to natives. Anyway, the Dampierland natives could only be enticed aboard by people they knew very well, for example, Hunter and Hadley. Even these two had difficulty in getting them to work for any length of time aboard their boats, which by that time they used to run freight, from Broome and Derby to Boolgin and Sunday Island. It was found that natives wouldn't work for any time aboard the mission boat either.

On the day Fr Walter's party arrived at the mission, about nine miles from the beach, most of the blacks had gone bush to look for food. Aborigines

liked variety. An abundance of fish could be caught in the rock pools at any low tide; in addition there was a superabundance of oysters and other shellfish on every patch of rocks along the coast. The bush abounded in food, kangaroos were plentiful to say nothing of lizards, birds, (seagull eggs from Leveque Island and Swan Point were very popular) and there were abundant nalgoes (native potatoes) and wild plums. The acting Trappist Superior, Fr Nicholas Emo, did what he could for the natives. Two brothers who had remained with him supported him at home, in the garden and the Chapel. At his first meeting, Fr Walter liked Fr Nicholas so much, that he wrote to the Trappist General, Abbot Wyart asking if the priest could stay. The appearance of the mission was depressing. However, the Trappists had laid a solid foundation in the hearts of the blacks and this was a great start even if all the buildings had to be rebuilt.
Fr Walter described them:

> On a low sand hill were two houses, about twenty-five by five metres. One contained the Chapel, sacristy and workroom and the other was the monastery. Storms had damaged the front of the Chapel and blackened it. Corrugated roof sections had been used to repair it. A third similar building had been burnt down and rebuilt. Although the houses acted as a shelter against wind and rain, they were so hot that during the day you could hardly stay inside.
>
> The method of construction was totally inadequate. Rough logs had been fixed in the sand for uprights; with crossbeams of bush timber thatched with paper bark roofs and then covered with corrugated iron. The floors were of bare sand. At the best they were make shift because the Trappists believed their stay was temporary.
>
> There were two sheds; one was made entirely of corrugated iron, which served as a store and the other, on the edge of the bush, housed a sawmill. A path led from the hill to a garden on the sandy slopes and inside the fence were watermelons, cucumbers, vegetables and peanuts. Further down, where the soil was black and boggy, lovely cool water was provided by several springs. Here orange trees, date and coconut palms flourished, but

> the major resource for the mission was its herd of more than thousand cattle.
>
> The small community in Beagle Bay showed that the blacks were not as bad as they were painted by the general populace, but open to civilization and Christianity. The Society could carry on here, but it would take much effort, toil and money for rebuilding.
>
> A school was opened on the second day. There were approximately thirty children anxious to be taught by Fr White who loved the experience. He held their attention with his happy manner and gave the lessons in English. After school the children played and practiced bush-crafts.

At Beagle Bay Mission, Fr Walter found many Manila-men, who worked with Fr Nicholas Emo, living in their camp. The government had stipulated for a certain number of mission staff as well as improvements to the value of £5000 on the land. In recognition of this the government would grant in fee simple, 10,000 acres. The title would enable missionary use and occupancy and their ministry could be carried out without fear of disturbance.
Bishop Gibney was prepared to accept the title in his own name, in trust for the Aborigines and their descendants, thus guaranteeing the land against the future manipulation of the concession. After he had fulfilled his side of the bargain, he was determined to get the title and continued to make application to the Commissioner of Crown Lands. Land use in the Kimberley had changed; by 1901, cattle-stations now occupied most of the land. There were only a few sheep-stations. Eventually, after some years of lobbying, Bishop Gibney did receive the title, which he gave to the Pious Society of Missions.
Another problem plaguing Fr Walter was that the outgoing missionaries expected reimbursement for money invested by them in the mission.
Fr Jean Marie Janny had been sent by his order to sign over the mission property to the Pious Society of Missions and Fr Walter, 28 March 1901, signed a contract with him, which promised to pay £3,740 for cattle and chattels at Beagle Bay and Disaster Bay and for two lots of land in Broome.

Payments were due in 1901, 1903 and 1905 to the Abbot of Sept Fons Monastery in Lyons, France.

Bishop Kelly wrote from Geraldton to Fr Walter, 12 March 1901, sending a copy of another contract entered into by Fr Nicholas Emo, on the part of the Trappists and Bishop Gibney.

Fr Nicholas considered the buildings, fences and improvements at Beagle Bay Mission part and parcel of the trust because they had been built with native labour and assistance and erected for their use and benefit. While he had not felt justified in selling them, he was prepared to sell the cattle for the benefit of the Monastery in France.

Bishop Kelly, unhappy about both contracts wrote again, 28 April 1901 to Fr Walter, (It is not known when Fr Walter received this letter, but considering how erratic mail could be, it must have been after the contract was signed with Fr Janny).The bishop believed that all the profits and increased assets of the mission from the beginning belonged to the Church and not to the monastery. He regarded this as a simple matter of justice. Did the missionaries come to Beagle Bay to labour for their own profit or for the good of the Aborigines? If the former, they deceived the Church, the state and the public. If the latter, there was no doubt that these assets belonged to the Church, which was guardian of Aboriginal interests.

In his anxiety, Fr Walter turned to Bishop Gibney for financial help. He could see the resources of the Mission but he was helpless. The French Trappists would not let him sell any of the 800 cattle until he paid the money in full. Because of his innate honesty and the fact that he did not know how properties changed hands in outback Australia, he complied with their wishes. Since he could not meet these commitments, he became depressed and impatient.

Bishop Gibney made enquiries about taking out a mortgage on the cattle at the station at 6% interest. In January 1902, this enabled £1200 to be placed in the mission account. Fr Walter happily forwarded £1000 of it to the Abbot of Sept Fons, as the first of three instalments. But this meant that he still had

no money, only another debt on the property and a liability for the guarantor, Bishop Gibney.
In the following years, the Abbot of Sept Fons, through letters and through his agent, Fr Jean Marie Janny, continued to forbid the sale of any cattle from Beagle Bay Mission. He charged interest on overdue amounts and demanded security from Bishop Gibney (who, in his heart, agreed with Bishop Kelly's comments). The German Province was in no position to take on any more debts; and Fr Whitmee told Fr Walter that they had financial problems of their own.

Disaster Bay Mission

14 May 1901, Mr Olivey, a travelling inspector of Aborigines, arrived to inspect Beagle Bay and Disaster Bay missions. The latter, situated about 30 miles east of Beagle Bay, had been founded by the Trappists, but abandoned until Fr Janny went back under the supervision of Fr Walter. There were about 35 indigenous people there, being fed rice three times a day. A Manila-man, Thomas Puertollano and his Aboriginal wife Agnes, helped work the station. Thomas was a former captain of the mission boat and godfather to the first Aboriginal Christians baptized in 1896. He was a rather remarkable person, who, in the twenty or so years he was at Chili Creek (Lombadina) spending much of his time in unpaid work with Fr Nicholas and the mission, accumulated property, virtual independence and financial comfort. He and his family lived a Swiss Family Robinson existence, but they always lived well with their goats and vegetables and when he moved to Broome he ran a bakery business until his wife and some of his children were afflicted with leprosy. There is no doubt that Thomas and Agnes were capable settlers and loyal to the Catholic Church. One of their daughters, Teresa became the teacher at the Leprosarium.

Attitude to Language and Culture

To begin with, the mission tribes were Nyul Nyul and Djabber Djabber and Felix, the song man of the tribe had taught Fr Alphonse the local language, the new missionaries continued to teach Nyul Nyul hymns, the Latin 'Kyrie' and benediction hymns. It was not always the priest who spoke in the church. Leonie Widgie said that her Uncle Remi stood up and told the people in language of the Christian message.

Over the years, many individuals from displaced and dispersed tribes came to Beagle Bay. Many had lost their cultural ways because of dispossession. Now marginalisation became destructive of Aboriginal culture. Later, there were two groups, camp people and newcomers mostly of mixed descent. The latter were called 'colony people' and usually after marriage, they lived in tiny brick homes made on the mission, with their children cared for in dormitories. Sometimes children of full descent continued to live with their parents.

The missionaries did not merge into the Aboriginal system of skin relationships but expected that Aborigines would adapt to mission culture. Neither did they become involved in social reform in the political arena. They were foreigners, their daily tasks about the place kept them isolated from society. If they engaged in social analysis, it was in private. Often, when children who spoke many languages were brought in from East Kimberley and other places, names of parents were unknown and omitted from records.

Bishop Kelly dreamed of founding more missions, to alleviate the situation of the Aboriginal people. In April 1902, he wrote to Bishop Gibney that there was more scope for missionary zeal than in Beagle Bay. In the Northern Territory the Jesuits had left their mission and 300 native Christians behind them. The Benedictines had the means and could easily find more work to do for the glory of God and the salvation of souls. He

listed places in the Kimberley Vicariate giving numbers, 450 natives at La Grange Bay, 200 at Cygnet Bay; and 300 in Broome, while there were only 150 Aborigines in Beagle Bay. Then there was all the splendid country lying between King Sound and Cambridge Gulf, pierced by fine rivers in which natives were numerous. With the permission of Propaganda he would like to give missionaries charge of one or more of the places mentioned. On paper it looked easy, but having the courage to start such a venture and carry it through, demanded a focus of will, heroic effort and sensitivity to language and culture, which was rarely found among Australians.

In 1902 Father General Whitmee appointed Fr Rensmann to Beagle Bay. The new priest was a Rhinelander, born in Oberhausen. A gifted young man, full of humour and affability, he was able to preach and give lessons in Nyul Nyul after only a few months. He had a special love for singing in Nyul Nyul with children and adults and because of his jovial disposition he was a great favourite with the young men. But tragedy struck. 31 January 1904, he went for a swim with Bro. Matthias in a nearby creek. Just after entering the water he had a heart attack. He was 27 years old. In the mission cemetery a simple cross was erected in his memory. Fr Bachmaier was appointed to fill the vacancy.

The German Brothers

The German brothers were the pivots on which missionary effort swung. They were the unsung heroes. They committed their lives in Australia as links in a chain of service and idealism. Brothers Bernhard Hoffmann and Rudolf Zach arrived in 1902. The first returned to Germany in 1906 and the second left Australia in 1914. Together they had given 16 years of arduous labour to the mission.

Brothers Johann Graf, Albert Labonte, Raimund Wesely and Matthias Wollseifer arrived in 1903. Bro. Graf worked on the mission for 48 years

without a single home holiday. He was noted for his friendliness. A carpenter by trade, all the woodwork became his responsibility. He had Aboriginal apprentices who played a large part in the construction of the Beagle Bay Church, using only local timbers in the carpentry and joinery. He was also in charge of a large garden that supplied the mission with fresh fruit and vegetables. When he died in Perth in 1951, at the age of 77, he had been a professed member of the society for 50 years.

Bro. Labonte was born in 1875, at Arzbach, Germany and professed in 1898. While working in Beagle Bay he was known for his medicinal skills with herbs. He left Australia in 1912. Bro. Wesely returned to Germany in 1906. Bro. Wollseifer originally trained to be a carpenter but later he tried his hand as an electrician and ironworker. Finally he became a bricklayer. His versatile nature enabled him to take charge of the blacksmith and tinsmith works, where he trained many natives. He established an additional market garden and sank a number of bores. His crowning work was the building of the Church at Beagle Bay constructed with locally made bricks. He worked for 49 years in the Australian mission, with only short breaks in Germany. He was 73 years of age and 53 years professed when he died. He was the last survivor of those brothers who carried the burdens during the period covering the two world wars. He was not interned with the others during the Second World War because he had been naturalised. All together these four brothers gave 109 years of labour to sustain the enterprises of the mission.

In 1904 Brothers Franz StŸtting, Alfons Herrmann, Anton Helmprecht and Heinrich Krallmann came. Bro. Franz StŸtting was in Australia 1904-1909 and for some of that time he worked in Broome for the Sisters of St John of God. Bro. Alfons Herrmann returned to Germany in 1909 because of poor health. Bro. Anton Helmprecht was in charge of the donkey teams which carted cargo from the mission lugger over miles of beach tracks. He would be there to unload the supplies when they came in from Broome, camp at the well over night, load the next day and take the goods back to Beagle Bay. He looked after the firewood for everybody, was involved with building and was

responsible for carting sewage and rubbish away from the mission. After 35 years of continuous work in most difficult circumstances, he died in Broome in 1939. He was 66 years of age and 41 years professed. Bro. Heinrich Krallmann never went back to Germany but died after 47 years of uninterrupted and self-sacrificing work both in the Kimberley and at Tardun Mission. As stockman at Beagle Bay for 20 years, he laid the foundation of the cattle industry, which became the main source of support for the mission. In 1928, when the farm at Tardun was opened, he started this project from scratch. In 1934 Bishop Raible appointed him to assist with the opening of a new station at Rockhole, near Hall's Creek. Later he worked at Lombadina mission and, finally returned to Beagle Bay, where he died from a heart condition in 1951. He was remembered as a truly religious man with a deeply humble spirit. In 1909 Bro. Matthias Bringmann came and worked in the Australian mission for just over four years. Together these brothers gave 96 years of labour to support the children and staff at the mission, where some of them were still living in 1950. Their labour sustained the mission effort, making it self-supporting and giving continuity of service. They trained the Aboriginal men and boys in their trades. They were a precious gift from their mother country to Australia. It was mainly thanks to them that the mission survived to become the cradle of the Catholic Church in the Kimberley. There would be no more brothers sent out from Germany until 1927.

The occupants of the mission remembered them. They had worked with them, side by side for years. Fidelis Victor told the author that they had loved all their missionaries.

Paddy Djiagween was born in Broome. His father was Jilwa of the Yawuru people. His mother was Wanan. He told Fr Francis HŸgel that he had been camping at the Sisters' Point in Broome, the first one this side where the people camped:

> We camping then, all the boys, all the men and women too whole big area, Manila-man andrew, was caretaker for us. I was about thirteen when Fr Nicholas went to Beagle Bay in boat.' He say, 'You boys like sugar cane?' 'He takes us to old jetty. We go to Beagle Bay. Father Walter was there, Brother Sixt and Brother Kasparek. Plenty brothers, there must have been twelve. Bro. Wesley, Bro. Bernard, Bro. Matthias Wollseifer, all that lot, Bro. John. School was with Mr Randle from England. He was our schoolteacher, boys and girls. After school we went to work in the garden.

Fr Walter valued highly the input of the Aborigines; he believed that through proper education and care, they would become a valuable asset to the Australian community. He introduced a policy of self-reliance and education at the Beagle Bay mission. Though some missionary attempts to be self-supporting failed because of local conditions and inadequate mission expertise, he worked very hard to make the mission self-sufficient. Climatic conditions, poor soil and distance had disastrous effects. Attempts at farming on a commercial scale failed because the tropical climate was unsuitable for rice and other varieties of grain. His project with 10,000 sisal-agave or hemp plants failed because the soil was too poor. Bugs and beetles attacked the cotton buds. Green parrots descended upon the millet plantation as soon as the shoots came and only the stalks were left. The heat of summer and the frosts of winter affected European crops. Vegetables grew well on good soil, but were commercially unviable on account of the distance to the Broome market.

In the face of all failures, Fr Walter persevered. The whole thrust of his missionary endeavour was not only to make the Aborigines Christian, but to help them survive as a race living with dignity. He believed that anthropology must eventually play an important role because the Aborigines belonged to one of the most interesting races in the world. Herman Klaatsch, an anthropologist, visited the mission several times, writing most of his reports in German. He praised the efforts of the missionaries to raise the

standard of education without destroying ancient customs and Felix had invited him to a corroboree.
After being Novice Master for two years of Rocca Priora in Italy, Fr Joseph Bischofs was sent to the Kimberley Mission in Australia in 1905. He had been ordained in1903. He jotted down his first impressions in German:

> 23 April 1905, numerous blacks and whites at Holy Mass. The blacks presented a beautiful sight; they were all dressed in different attire.
> 24 April 1905, a walk through Broome. There is a mixture of English people. A string of black convicts chained by the necks to each other led through the streets give a warning example. The drinking of spirits is prohibited to blacks. Whites give a truly disgraceful example of drunkenness.

Fr Walter appointed Fr Bischofs to Beagle Bay Mission. In 1907 the new missionary travelled to Perth to sail back with the Sisters of St John of God to Beagle Bay. He was interested in anthropology and eventually published some research in the periodical Anthropos, 'Die Niol-Niol, ein Eingeborenenstamm in Nord West-Australien' During the First World War he was interned in Armidale, NSW and left Australia about 1920. From 1922-28 he was parish priest at Milwaukee in North America. He went to South Africa in 1929 where he died in 1958, aged 80 and 55 years a priest.
H V Howe, a pearler, wrote to Mary Durack:

> As a person, Fr Bischofs was more of the Fr Nicholas type, a man of easy disposition, a good mixer. He liked a glass of sherry and liqueur at the Continental in the evenings, was no mean adversary at billiards and was very popular among all sections of the community in Broome.

Fr Nicholas had chosen to work in Broome where he already had a small community of whites, blacks and Filipinos, who had built an attractive timber church. Fr White was also working in Broome. It was a small town,

too small for two priests. In February 1905, Fr Walter asked the Abbot of Sept Fons to withdraw Fr Nicholas, but to leave Fr Jean Marie Janny. Abbot Chautard replied by return mail, 'Either both priests go, or both priests stay!' Why had Fr Walter's attitude to Fr Nicholas changed? Possibly it had something to do with Fr Emo's 'laid back' and easy manner of dealing with the mixed racial element in Broome.

There was no social contact whatever between the white and coloured communities, each kept separate from the others. About half the divers at this time were Malays, about one third Japanese and the remainder Manila-men. The lugger crews comprised about the same proportions of each race. The coloured population living ashore comprised about equal portions of Chinese, Japanese, half-castes, Malays, Filipinos and Aborigines. It would have been difficult for Fr Walter to fit in with any of them, whereas Fr Nicholas spoke Spanish and had a sprinkling of other languages. He also had medical skills and could distil medicines from bush plants, such as cajeput oil, which was in much demand by crews on the luggers for tinea and skin complaints.

There could be no doubt that Fr Nicholas stood higher in the esteem of the Broome population, white and coloured, than any other man. The Filipinos, perhaps a third of them Moslems, the rest Catholic with some knowledge of Spanish, were the most turbulent, quarrelsome and dangerous section of the population. The Catholics were not debarred from alcohol by their religion, as were the Malays and the Moslem Filipinos. In all quarrels they resorted to the knife. Fr Nicholas had assumed control of this unruly mob and almost immediately succeeded in imposing a rigid discipline upon them. His word was law, not only among the Catholic Filipinos but also among the Moslems. Marriages due to the influence of Fr Nicholas and assistance he gave the Filipinos ashore to settle on land, helped form a prosperous Filipino-half caste colony, which was composed of the ancestors of the present Broome coloured population. The community was almost entirely Fr Nicholas's creation. The Filipino community in Broome was a most extraordinary case

of a group developing their own customs and culture from a number of others and preserving it against all outside pressures. They were in fact the group around which the mixed blood society in Broome developed. Contrary to government control, through these liaisons, interaction and intermarrying, the Church was given its strength.

In April 1905, Bishop Kelly in Geraldton expressed his amazement to find that the removal of Nicholas Emo from Broome was almost a 'fait accompli' before he had heard about it. He wrote to say that he regarded it as a crime to which he could not consent. From Germany came the observation that it would seem that Fr Walter had brought his own private quarrel into daily life and the mission he was charged with suffered in consequence. It was pointed out that letters from the mission itself had caused anti feeling against the mission in Germany. Fr Whitmee advised Fr Walter in June 1905 not to attempt to do anything against Fr Nicholas or he would be hooted out of the country. All of Broome, both Catholic and Protestant, was very sharply divided on the issue between the two priests, without quite knowing what caused the antipathy.

In October 1905, an unhappy Fr Jean Marie Janny wrote to Abbot Chautard from Lombadina. He had moved there with almost all the Christians from Disaster Bay. The Abbot of Sept Fons expected him to return within a month of the receipt of his letter, but it was impossible. It was difficult for those in France to realise how Lombadina was cut off. There was little hope of getting in, or out, without a boat. Also, since Fr Nicholas Emo was Chairman of Association of Manila-men, the latter would need a month or two to settle his affairs.

Whether or not Fr Nicholas came, Fr Jean Marie Janny intended to leave by April 1906. He told Abbot Chautard that in the case of Fr Nicholas remaining in Australia, he had written to Bishop Kelly to officially notify him that Fr Nicholas was dispensed from his vows and no longer belonged to the Order.

Fr Bischofs had delivered a letter to Lombadina from Beagle Bay as a friendly gesture and Fr Walter was prepared to help defray travel expenses for Fr Jean Marie, but not for Fr Nicholas. Fr Nicholas himself claimed that he intended to arrange his affairs and return within a year to Sept Fons. Fr Jean Marie had suffered much from the feud between Fr Walter and Fr Nicholas, but found that his attitude to Fr Nicholas was less severe than formerly.

Certainly there is evidence that Fr Walter disapproved of Fr Nicholas marrying Aboriginal women to Manila-men. There are many marriage records in the Broome Church archives written in Fr Nicholas's neat handwriting and signed with a mark, a simple cross, by the two being married. Fr Walter had reported Fr Nicholas to Bishop Kelly on two counts regarding marriage. Firstly, Fr Nicholas had married a couple where there were impediments. Then the woman was refused the sacraments because of the relationship. All blame was laid at the door of Fr Nicholas Emo. Secondly, a Manila-man named Seriochino wished to marry Dorothy, one of two girls of mixed descent, Fr Walter had rescued from the Broome streets. Fr Walter had told Fr Nicholas it was illegal, but he went ahead and performed the marriage (It was a real dilemma, as Bishop Gibney argued that Europeans and Asians with Catholic backgrounds were expected to conduct themselves in a moral manner and marry the women with whom they were living irrespective of State Legislation).

Fr Walter wrote to Bishop Kelly, 17 October 1906, recommending that the Bishop make clear to Fr Nicholas that Manila-men could not marry Aborigines. He wrote to Fr Nicholas telling him that he wanted his services no longer and asking him to withdraw from the Region. Because of his poor health, Fr Walter himself was going for a holiday and he had let the presbytery to a Catholic family during his absence. At the same time, he hoped the white Catholics would come to Fr Nicholas's Mass and asked him to change the time to suit them. He also thanked him for the bottles of milk he had been sending to the presbytery.

Abbot Chautard had written to Fr Walter that if Fr Nicholas did not depart by the first boat he was to make it known to the Bishops and to all outside businesses that he was released from his vows and was no longer part of the Order, that only Fr Jean Marie had his delegation since his arrival in Australia. Fr Nicholas had never had power except under Fr Walter's authorization and he ought to be obedient in all exterior works of the mission. His temporary enterprises were without any regular mandate or permission from the Order.
After receiving the Abbot's letter, Fr Nicholas wrote,

> It is the will of God which I want to respect always, but the Superior does not know my actual situation nor my many embarrassments and engagements and the absolute impossibility of my carrying out this order, also he does not know that I am here. I am going to write to him to explain everything as I almost thought that he would leave me in Australia.

Fr Jean Marie had thought that Fr Nicholas wanted a dispensation, but then he changed his mind and thought he would have liked to stay in Australia as a Trappist. However, as Fr Joseph Bischofs had pointed out, as a Trappist, any debts incurred or contracts entered into would seriously involve the Order. It was said, 'It's certain that if Fr Nicholas wants to keep his vows, it's because he needs his Trappist name for a purpose we don't know.'
Fr George Walter had published in all papers that credit given to Fr Nicholas Emo was not the responsibility of the Beagle Bay Mission. The rumour also went around that Fr Nicholas was planning to found another mission under the jurisdiction of Bishop Kelly among the savages of Couleur Bay. If Fr Nicholas did not return with him, Fr Jean Marie planned to tell publicly that he was dispensed from his vows.
In 1906 it would appear that the formal letter of dispensation was neither expected nor wanted by Nicholas. It would also appear from later correspondence, that Fr Walter and Fr Jean Marie Janny knew of the dispensation some months before Fr Nicholas was told. Fr Jean Thibaudin, a

Cistercian monk who helped the author translate the French documents wrote:

> All this story is full of religious distrust, the worst of allÉspoiling the best works of the SpiritÉHere we are, with our problems solved and a spiritual lesson, if the superiors and religious, even monks, were less mistrusting they would be more blessed.

Bishop Kelly sent all documents in connection with Fr Nicholas's boat, bill of sale, etc., to the Union Bank in Broome, asking Fr Walter to meet the bills to the value of £90 and then take the boat to be held on security until he made arrangements either to take the boat altogether from Fr Nicholas, refunding him what he had paid, or until Fr Nicholas paid the money owed. But Fr Nicholas had gone in the boat! With him was Abbot Torres from New Norcia, Captain Johnson and four Manila-men who had been engaged to man 'San Salvador'. This was the exploratory trip to found another Catholic mission in the North West. Two days were spent on Sunday Island getting experienced local guides. The exploratory party first went to Wyndham, where about 30 Europeans lived and there Abbot Torres found about 60 Aborigines, neck chained together.

After Fr Nicholas had left 'The Point' in Broome, it was his intention to bring a brother to 'The Point' from Beagle Bay and to reside there himself, driving into town to attend to parochial duties. But this did not happen. Fr Walter thought that Fr Nicholas had used his influence with the Magistrate in Broome to prevent the mission taking possession of 'The Point', so he had written to the Aborigines Department asking that he, Fr Walter, be made Superintendent of the Point Reserve as successor to Fr Nicholas. His letter brought a reply from the Chief Protector saying,:

> By this time you have no doubt seen that the town site has been proclaimed a Reserve, against the presence of unemployed natives, under Section 39 of the Act. Large print notices for posting at prominent places have been sent to the Resident Magistrate.

In July 1906, Fr Jean Marie had still been in Lombadina, unable to get the mission lugger to pick him up to take him to Broome. It was 6 months since he had received any funds, but Thomas Puertollano was supplying him with necessities and was happy that he stay with them forever. Perhaps Fr Nicholas picked him up on the way back from Drysdale River. Fr Jean Marie Janny had been sent to Brazil.

Religious Sisters

When Fr Walter and Fr White went on their fund raising mission around Australian dioceses, Fr Walter wrote to Fr Bischofs 9 April 1907:

> I ask you to travel to Perth as soon as possible to accompany the sisters to the North and Beagle Bay. You must arrange with Mr Clarke about the money for their fares. If you delay we miss our chance to get sisters. Bishop Gibney has promised them they can go to Greenbush, if they cannot go to Beagle Bay soon.

There were nine Sisters of St John of God, Mothers Antonio O'Brien, Bernardine Greene, Benedict Courtney and six novices, Sisters Patrick

O'Neill, Margaret Carmody, Michael Power, John Walker, Joseph McCaffery and Brigid Greene.
Paddy Djiagween told Fr Francis HŸgel,

> There was a big corroboree, dancing for the sisters. I went down to meet them. Fr Traub took us. We camped out in the Bay to wait. We had a bullock team there and we saw the steamship 'Bullara'. The mission lugger came in.

Sr Margaret Carmody wrote that when the sisters arrived there were 24 boys and 7 girls attending the school, which was conducted by an Englishman, Fr Russell, trained at Kensington, England.
After Fr Walter had raised enough money to clear his debts and pay for the foundation of the future educational enterprises of the Beagle Bay Mission, he felt more secure and planned his next move. The administration of the Kimberley Vicariate had become more difficult for Bishop Kelly, who was keen to cede his jurisdiction. Fr Walter felt a quick solution was needed and went to Europe to discuss the matter with his major superiors.
At the same time too, he would try to recuperate his health. The Cameroon fever and the stress in Australia had robbed him of his last strength. He had spent the last fourteen years in the tropics. In Germany he had no success with any of his submissions. The African Mission was given all available staff. There was nothing for Australia. He tendered his resignation and was relieved of his duties as mission superior. In Limburg, after the resignation, the councillors would not agree to taking over the Vicariate of the Kimberley, as they believed the mission to the Aborigines in Beagle Bay and Broome was enough.
The sisters moved to Broome in 1908. The first Baptisms recorded there were from the family of Rodriguez. Men like Rodriguez and George Francis had taken their pearling fleets from Thursday Island round to Cossack and Broome about 1886. It was Mrs Gonzales, an Irishwoman herself, but part of

the pearling community, who befriended the nuns when they arrived and the sisters had benefactors like Tom Clarke who was the donor of a shack and land near the Church. Brother Frank StŸtting came to Broome and worked mainly for the sisters as carpenter from the beginning of November 1908 till 20 February 1909. The mission supplied the sisters with fowls, firewood and fence posts.

About this time there was a pattern emerging with the population increase at Beagle Bay Mission. The majority of the children being brought into the mission had little or no opportunity to return to their people until they had completed their schooling and by then, many of them had lost contact and took on work elsewhere if there was an opportunity to do so.

In a report to the Chief Protector of Aborigines, 7 August 1908, Fr Bischofs listed children taken to the mission 1906-1908, eleven of mixed descent and twelve of full descent. Information about where, who had taken them and the date, as well as the age of each child had been recorded. Four were sent from Broome, nine came from stations south of Broome and La Grange Bay, five came from Derby and five from Cygnet Bay. The latter had been educated in Fr Nicholas's station at Cygnet Bay. The mission had an overdraft of £3400 with the bank and a debt of about £1000.

The changing pattern was a result of the sisters making themselves available, because the numbers of children increased to 90 within 12 months. Mission records show that school numbers grew from about 20 to 114 in the seven years between 1907 and 1914. The sisters cared for children who came with little or nothing materially, often without a stitch of clothing, but capable of speaking many Australian languages and each already with a specific place in an Aboriginal clan. The tragedy was that these two gifts were usually lost. It is a shame that little effort was made to retain the language skills of the children. But there were so many different languages among the intake of children from different areas and so many young children. The use of English as a common language seemed to be the only solution. To feed, clothe, teach and love them took all their time. In retrospect, perhaps more

may been done for the cultural side. It was hard for the children to adjust and difficult also for the sisters to be responsible for so much life which was regarded as so cheap on the frontier.
For most of the children, life opportunities changed forever. Topsy O'Meara from Ord Station depicted a community life that was explicitly Catholic, with assimilation, not to mainstream Australian life, but to a Catholic sub-culture. It was a community to replace the fragmented traditional communities and a vital culture which was a substitute, although inadequate. Topsy said:

> There was a beautiful priest there called Fr Droste to meet us at the Bay when we arrived and that was my home for five or six years and we knew how to talk with them. We were educated. The Irish nuns, the Australian nuns, they were good, very good. Then as soon as we got all mixed up with the other children we were all right. We had a good schooling. Sr Raymond was the teacher. It was not like 'KabaKaba'. We had to be educated first to understand Church, like Catechism and things and tell us all about everything. The nuns taught us. We used to all sing in Latin, of course. I miss that. And then Fr Droste used to teach us how to sing in German too, little bit.

At the end of 1913 there were 147 children being cared for at Beagle Bay Mission. Most of these children grew to maturity in Beagle Bay, married there and made it their home. There were 84 girls, 28 of full descent and 56 of mixed descent and there were 63 boys, 30 of full descent and 33 of mixed descent. Amongst the boys, 11 of them stayed in the camp at night.
There were 20 girls in the sewing room in the morning and the bigger boys obtained skills and proficiency by training in different workshops, so that without their assistance it would have been impossible to run the institution properly. A new Sisal Hemp plantation had been operating for about 5 months.

Aborigines near the sea could get food, but those whose country was inland, were unable to get sufficient food because of the pastoralists. On the Ord River all the settlers complained bitterly of the damage done to their stock by Aborigines. They would not allow them to chase kangaroos, or other game among the stock. Severe sentences were passed on natives with meat, it being assumed they came by it unlawfully and resident magistrates considered that flogging had as much effect as imprisonment. When the stations were first started in the Kimberley many Aborigines were killed, but since this could no longer be done without police knowledge, the settlers were all in favour of clearing the Aborigines away on to Reserves.

Foundation of Lombadina

It had been in 1892 that Hunter's 'Lombadina' land was leased by Bishop Gibney. Thomas Puertollano and his family and Fr Jean Marie Janny moved there about 1902 and many of the people from Disaster Bay followed them. Among them were Bardi and Nimambor Aborigines.

Fr George Walter told about a decision to go to the Bardi tribe, in his book, Australia, Land People Mission, published first in 1928 in German and published in English in 1982 by Bishop Jobst:

> Fr Droste had decided that there were sufficient priests in Beagle Bay and they could extend their ministry to the Bardi tribe. In June 1911 he went to visit them to learn about the situation. He visited Mr Hunter at Boolgin. In Hunter's camp, there were only 70 Aborigines as the others had gone fishing and hunting. Then he visited Mr Hadley on Sunday Island, where about 120 Aborigines lived traditionally.

Some time later Mr Hunter was involved in a court case and lost his privilege of supplying rations to the natives. A letter from Mr Broadribb, Chief Protector of Aborigines to the Commissioner of Police, 9 September 1910, mentioned that Constable Johnston of Broome had been told that Government rations at Mr Hunter's should be removed as early as possible to the new relieving station under the Beagle Bay Mission at Lombadina. Fr Nicholas Emo sent in an Annual Report from Lombadina for the year ended 30 June 1911,

> Sir, As you know, on the first of January current year I took over the charge of this Aboriginal mission, opened six months previously by the zeal of the Pallottine priests at Beagle Bay, upon your approval and cared since so much by them, that we may consider this place, nearly as one of the stations of their own institute: In the beginning there were many difficulties here for the poor priests. The natives would come willingly for some time or weeks and then go away to neighbouring stations; but afterwards the old and infirm people remained and other natives followed their example, which circumstances enabled me to open a school on the 20th January, with an attendance of 15 children.

Fr Nicholas Emo and the three sisters were able to continue their work undisturbed as long as Mr Gale was Chief Protector. By 1913 the Beagle

Bay administration of Lombadina was placing increasing reliance on the support of the sisters. Fr Droste had asked Martin Sibosado to come and work for the mission so that the sisters could stay and keep the school open. Martin's father was a Filipino who worked in Roebourne and Cossack, his mother was Japanese and he had been born in Marble Bar. He was 5 years when Captain Owens adopted him, then he went to school with his son in Broome for a year, living with Fr Nicholas until he went to Beagle Bay where he had a place in the dormitory, while being educated. He told Fr Francis:

> In 1912, I left Beagle Bay Mission. Fr Droste told me I could help Thomas Puertollano at Lombadina. There was a Manila-man there, Sebastian. In 1918 I went to work for Harry O'Grady. We started a garden at Billabong at One Arm Point. Fr Droste came to Boolgin and I was up at the Billabong. He asked for me to come to Boolgin to see him. He asked me, 'You mind coming back to Lombadina? If you don't I'm going to take the Sisters away from there.' So I said, 'Well, I've got children, so I'll come back to Lombadina where there will be a school.' Fr Droste sent the Sisters back from Beagle Bay when I came back.

Bertha's parents left Disaster Bay when she was a toddler and were roaming around Cunningham Point way, Milligan, Willy Point, Gullen, Swan Point, Cygnet Bay. At that time there was a big mob of Nimambur people and Bard people, camping, but not many children. The Sunday Island people came to Gullen, Boolgin and Cygnet Bay, where Bertha's family settled down. Fr Droste married Bertha and Martin (1 February 1915?). Old Gonzales, a Broome pearler, played the violin at the wedding and the crews from the luggers were there. The couple had a little bark house to start with but later Bro. Anthony built them a better house. Bertha and Martin had eleven children altogether, one of whom, Mary Leonie, became a native sister and entered the native convent in 1940. When Martin died in the 1980's, his family still had standing in the community.

Fr Bischofs wrote:

> We can easily cope with work at Lombadina mission. There are three sisters and they do most of the work. There is no doubt that they can continue to do so in future. If one of our priests can spend four or five weeks every second month at the mission then work would progress speedily and the sisters would be happy.

Fr Nicholas died 8 March 1915 and the following year Fr Droste spent most of his time in Lombadina.

Time of War

25 July 1914 Austria declared war on Serbia; 31 July 1914, Germany declared war on Russia; 3 August 1914 Germany declared war on France. 4 August 1914, England declared war on Germany. Japan demanded that Germany give up Tsingtao in China and 23 August 1914, Japan declared war on Germany. At the outbreak of World War in 1914 it had been agreed between England and Japan, following the terms of the Anglo-Japanese Alliance of 1902, that the latter would patrol the waters north of the equator and Australia would guard those to the south.
In late 1914, when there were increased submarine attacks on Allied shipping, Japan was asked to send destroyers to the Mediterranean Sea. In return for this service, England entered into a secret agreement supporting Japan's territorial claims to Micronesian islands held by Germany. These rich volcanic islands, surrounded by coral reefs, were useful as sources of food and raw material, while the Marianas, Caroline and Marshall Islands were also valuable for wireless stations and outposts of defence. In February 1916, when Britain asked Japan to increase her naval help she insisted on an improvement in the attitude of Australia and other British colonies to Japanese nationals and she sent eight warships.

The events of war had a ripple effect that shook the tiny tropical communities of the Dampier Peninsula. Social life in Broome was disrupted. H V Howe, a pearler, described the effect on the pearling industry. At the outbreak of the War, Captain Gregory had 4 boats, MacDaniel 3, Hunter 4, Byrne 4 and Mackenzie came to Broome later with about 20 boats. These men were appointed as the big 5, the advisory committee on pearling during the war, on the nominations of the rest of the Broome pearlers, Goldsteins, Norman, Streeters and Rubin.

The four storekeepers stood aside from the committee as they would be responsible for rationing out the supplies of pearling gear as it came to hand during the war. The little town of Broome had been particularly hard hit. The owners of about 120 pearling luggers enlisted, leaving their boats laid up. It was said that new owners were renting boats to Japanese divers for £5 a week and only those boats being legitimately worked by their white owners employed Malay or Filipino divers. Filipino pearlers kept their boats.

At the Peace Conference, Japan helped to fashion the Treaty of Versailles and supported England's claim to the German islands of Samoa, New Guinea and Nauru. She was confirmed in her occupation of the German islands north of the equator and was to control them as Mandated Territories. Japan raised the issue of racial discrimination and requested that the principle of racial equality be incorporated in the peace covenant. When this was not done, Japanese delegates left with a deep feeling of resentment. When Europeans moved into productive and export markets, there was an expression of resentment and catch phrases such as 'Asia for the Asiatics' and the 'White Peril' were in vogue! On Thursday Island, shell and pearls were sent direct on Japanese steamers to Kobe and Tokyo at a cheap rate per tonne, while Australians paid a rate almost three to five times as much per to tonne to Hong Kong.

The Mission during the War

Mission reports were sent regularly to the Chief Protector of Aborigines in Perth. A letter dated 1 October 1914 and signed by the three priests, Fr Bachmair, Fr Bischofs and Fr Droste, accompanied the Beagle Bay Mission Annual Report.

It was no mean feat for the mission to keep going with the staff sheltering, clothing, feeding and educating 143 children, 65 boys and 78 girls. There had been 9 new arrivals of mixed descent, seven girls and two boys. These had come from Thursday Island, the Fitzroy, Cossack, Liveringa Station, Carnot Bay and La Grange, to make a total of 94 children in regular attendance at the school conducted by the sisters. The rest were receiving regular training in the brothers' mission workshops, as well as learning skills working on the cattle run. The large staff of sisters, brothers and infirm Aborigines had to be maintained and cared for. Food was brought to the camp for the sick and infirm, three times a day. Adults came and went as they pleased.

It was expected that the subsidy would be reduced to £500. Fr Bischofs wrote about this to the Father General, 4 February 1915. He expressed his regret for the priests and brothers and also the sisters in the Cameroon Mission. They must have had bad times. Australia had a bad harvest last year and for this reason the price of flour was up. They used many tons of flour and £10 extra per ton was costly for the mission. He hoped that the Government would bring the price down soon, as it would be hard on people to pay a higher price for bread. Broome was suffering from the war also. But now the Government would advance on every ton of shell fished last year. The Church was keeping fairly well together, although many of the young men had joined the army.

Fr Bischofs wrote from Broome to the Father General in Rome, 14 February 1915 that Fr Nicholas had been very sick for some time. Fr Bachmair's stay at Lombadina Mission had done him good and that Fr Droste was working hard at the Beagle Bay Mission. He also wrote about the subsidies: Beagle

Bay Mission were reduced to £300, Lombadina to £100 and the Anglican Swan River Mission to £200. In two weeks time the cattle sales would come to a close and everything pointed to securing a few hundred pounds over and above his last estimate. Under the circumstances the mission would not feel the reduction of subsidy too much and would be able to carry on the work amongst the Aborigines.

Another sad event for the missionaries took place when C F Gale was retrenched as Chief Protector of Aborigines, because of the reorganization of certain Government Departments. In Not Slaves Not Citizens Peter Biskup claimed that this was the official explanation, but that Mr Gale had been dismissed because of a clash of personalities.

15 March 1915, Auber Octavius Neville was appointed to the office of Chief Protector and he held the position until March 1940. This appointment was to have far reaching effects on the missions in the Kimberley. The Aborigines who were 'under the Act' were literally 'under the Chief Protector'. Mr Neville had little sympathy for Catholic missions. It was said that his 'b□te noire' was the missionary. Not surprisingly, government-mission relations reached their nadir while he was in office. His relationship with pastoralists was only a little better, mainly because of his conviction that Aborigines in pastoral employment should be paid cash wages.

Mr Neville was a total assimilationist, with his philosophy based on 'breed out the blacks!' Whole populations were displaced. Children from the Kimberley were sent to Moore River in the south. Few were placed with Beagle Bay Mission.

Unseen forces were also at work against the missions. An example of this is found in an unsigned letter dated 29 July 1915, addressed to the Hon Rufus Underwood MLA, Perth,

> Early in this year I read with great interest your remarks in Hansard on the Aboriginal question and especially in relation to missions. During the past week, I have had conversations with two very fine white bushmen as to the methods under which Beagle Bay Mission and Lombadina Mission are

> carried on and how much might be done to save the Government money and I think it no harm to let you know, as the opportunities for personal inspection by Ministers do not often occur.

This introduction was followed by a scurrilous attack on the Lombadina Mission.

Finance

The Aboriginal Department had little 'pull' in the corridors of political power. The vast majority of Western Australians were in no way affected by what it did or did not do. Allocation of revenue had never reached the amount stipulated by the British Government in 1897. The 1905 Aborigines Act had stipulated £10,000 as the minimum grant to be put at the disposal of the Department. It was always higher, but never sufficient to allow the Department to discharge properly the functions laid down by legislation. The largest item of expenditure was the rationing of Aboriginal indigents. Next was the cost of clothing, blankets and medicines. The rest went to Government projects.

In 1905-06 mission subsidies were a little under £3000 for the whole of Western Australia. In 1913-14 they dropped and there was a downward trend during the next 15 years. They were consistently below £1000 during the early thirties, except for 1933-4, when they were exactly £1000. Salaries and wages of head office personnel and the staffs of the Aboriginal cattle stations and settlements accounted for most of what remained of the Departmental grant. For the years 1907-08, they were £1444; for 1917-18, they were £2929; for 1934-35, they were £5795.

Before and during the First World War, venereal disease was a major problem and the Lock hospitals on Dorr and Bernier islands took a large slice of the departmental budget. Mary Anne Jebb wrote 'The Lock Hospitals Experiment: Europeans, Aborigines and venereal disease' in Bob

Reece and Tom Stannage (eds), European-Aboriginal Relations in Western Australian History.

> These hospitals catered for Aborigines who had contracted venereal diseases. The Aborigines incarcerated in them often died there. From 1909-10 the amount was £7462 and 1917-18 it was £9836.

As time went on, protectors were drawn increasingly from the ranks of the police. Peter Biskup wrote in Not Slaves, Not Citizens that the dual role of a policeman, combining ‘welfare’ and ‘penal sanctions’, was like a ‘hawk protecting a pigeon’ Bishop Raible at a later date described in Oceania how The Aborigines, for their part, divided Europeans into two groups, ‘whitefella’ and ‘pleeceman’, while those not proficient in Pidgin, to denote a policeman, used words in language, ‘fierce, severe-looking, sour, salty and the chaining horseman’.
Fr Bischofs wrote 24 March 1915, from Broome to the priests, partly in English and partly in German. He began with a comment on the war and then mentioned his unease about Lombadina:

> The Pope must suffer seeing his own children at war against each other.

The Beagle Bay Mission suffered a great loss when Fr Nicholas Emo died 8 March 1915 at the new mission station of Lombadina. It was now seen as absolutely necessary to have Lombadina or the country higher up so that no other people could interfere with the natives around Beagle Bay.
O'Grady's station at the present had about 1600 sheep and 30 miles of fencing. It could be put on the market at any time. If the Society could offer 20 to 30,000 lire, they would get the money back on the sale, if Beagle Bay was closed down after the war. If they owned O'Grady's station, then Lombadina Mission would be moved 10 miles north. It would be much better for mission work because it had the highest elevation on the Dampier Peninsula. At present there were over 100 blacks there. Lombadina was

founded for the purpose of bringing the children there. The sisters have most of their difficulties from O'Grady's Natives. The main income at the beginning of the year was from contract work amounting to 20,000 lire. The local contract is sure and did not involve so much work. The people bring the cattle to the boundary and present a cheque when the sale is completed.

Report on Aborigines of the North West for 1916

Because the status of an Aboriginal person was a matter for the law, in 1916 information from Police Stations was used to compile a General Report on the Aborigines of the North West. Among other issues, it dealt with the following categories, diseased natives, employed natives and exempted natives.

Diseased natives: In June 1916 several diseased natives were discovered in the vicinity of Derby and prompt measures were taken for the segregation and treatment of these, pending their removal to the Lock hospitals.

Employed natives: There were a total of 3,626 natives employed but it was evident that many had been employed without permits, for example, the total number of permits in one place was 67, but there were 910 employed.

Certificates of exemption:1 Under Section 63 of the Aborigines Act, 9 natives had applied for exemption from the provisions of the Act. Only 5 applicants were successful. One was refused, three were not dealt with and one exemption certificate previously granted was cancelled, because the holder had forfeited the right to the privilege.

These figures show how unfair the system could be, how difficult it was for an individual to escape from the police supervision and how authorities could harass individuals.

In later years the exemption became later known as Citizenship Papers and Don McCloud encouraged many to apply for these. To gain such exemption one had to prove that there was no habitual association with other

Aborigines. That is, one had to give up one's Aboriginality to be regarded as assimilated into the white community. So to be on paid employment was at the cost of kinship, or the skin obligations of an Aborigine. It was manifestly unjust. Petronella Atkins,(maybe Atwood) in This is Your Place, explained how her husband told her that she did not need Citizenship Papers because she was married to a white man, but she responded, 'Yes and if you die, the government gets me back!'

Another matter included in the report was that although 'Moola-Bulla', a government settlement for Aborigines in the East Kimberley, ran at a loss of £1,366.13.3, it was regarded as negligible. Missions on the other hand were expected to support themselves.

Peter Biskup, in Not Slaves Not Citizens The Aboriginal Problem in Western Australia, 1898-1954, pointed out that in the United States and Canada, the care of the indigenous population came under Federal legislation. In Australia, the Constitution of the Commonwealth, precluded the Federal parliament from legislating on behalf of the Aboriginal race (Section 51) and excluded Aborigines from being counted in the population figures of the Commonwealth, or of a State (Section 127). This was finally overturned by the referendum of 1967.

Therefore the definition of a person's status before the law made a difference as to how a person was treated as an individual. If that individual was under the Aboriginal Act, the police acted differently with regard to basic legal rights.

Definition of an Aboriginal inhabitant of Australia

The Aborigines Act of 1886 defined those persons who were full blood natives and half-castes who habitually associated with full bloods as Aboriginal natives of Australia.

This definition was changed by the 1905 Aboriginal Protection Act, which was titled 'An Act to make provision for the better Protection and Care of

the Native Inhabitants of West Australia' (Res. 23 December 1905. Royal Assent 27 April 1906).
It had four categories to define an Aboriginal inhabitant of Australia:
1. A person with an Aboriginal parent on both sides.
2. A Half Caste person with an Aboriginal parent on either side.
3. The children of such persons who lived with an Aborigine as wife or husband, or otherwise habitually lived with, or associated with Aborigines.
4. Half Caste children, irrespective of their mode of life, whose age did not exceed 16 years of age.

Loss of support from Europe

Italy entered the war on the side of the Allies in 1915 and all the German nationals in the Pallottine Generalate were forced to leave. They went to neutral Switzerland. In Germany, Pallottine priests and students were drafted into the armed forces. The Cameroon missions were closed and all priests, brothers and sisters were deported to Spain or France. Some members of the Society displaced by the war went to the American Midwest.
In the beginning, Beagle Bay was most concerned at the loss of support from Europe, both in funds and personnel, but after a few years of war, rumour spread about the status of missionaries in Beagle Bay and it was unsettling to such an extent that Fr Bischofs, who was in charge, made the long journey of 1800 miles to Perth to discuss the situation with Archbishop Clunes.
January 1916 Fr Bischofs wrote to the Father Rector General in Rome from the Redemptorist monastery in Perth. He had come to find out about the future position of the mission. He visited the Government Minister, because the grant had been reduced to £400 per annum and the Department was supplying instead 23 tons of provisions per annum for the old and infirm at Beagle Bay and Lombadina. He was told that the authorities did not like the station at Lombadina because the missionaries had no property there and it

was too close to Asiatic pearling grounds. Fr Bischofs was in a quandary as he tossed about the idea of buying the nearby O'Grady leasehold with money raised from selling sheep. He knew Lombadina Mission was threatened.
24 February 1916 Captain H A Corbett of the Intelligence Section, General Staff, wrote to Archbishop Clune of Perth:

> The Beagle Bay Mission near Broome has been discussed with you several times since the outbreak of the war. It was anomalous that a mission of this sort, composed entirely of aliens, should have a quasi-independent organization, subject only in Australia to a Superior who was an enemy subject. Would it be too much to take this matter in hand with the view of arranging some satisfactory method of local control whereby drastic action on the part of the Department would not be the only remedy in certain contingencies?

Unaware of the looming crisis, 11 March 1916 Fr Bischofs wrote to the Father General in Rome:

> I trust the good Lord will give me the old spirit for this mission work again, but I doubt if my health will be ever the same. In a few days I hope to go to Wyndham. There are many people working there at the freezing works and they have wired for a priest. I can stay there for 6 days and then return again in time for Holy Week. I always feel splendid when travelling on the sea. Fr Thomas was in Broome when I returned from South and the anxiety with which he awaited my return must have gone to his nerves. When he left again for Beagle Bay he seemed very much better. The last night of their trip the storm caught them. They had a bad time of it for some 12 hours, but luckily they were in the shelter of the bay early in the morning. After conferring with the military authorities, I was given assurance that there was no reason for anxiety for the mission and the staff. This was certainly good news, especially when the chief censor told me that there was no complaint against us. From our part we certainly will do our best not to create any difficulties for the Government. The Pious Society of

> Missions cattle station is doing fine. For the next months the station may easily realize £1500 sterling for the sale of three hundred bullocks.

But other mail indicated that all was not well for Fr Bischofs. 5 April 1916 a telegram in Italian from Valentino Marion, Rome, to Fr Gissler, Einsiedeln Kloister, Switzerland said:

> The Australian government threatens to intern our German priests. The Apostolic Delegate seeks the urgent dispatch of a superior with British nationality. Acceptable person would be Fr White.

Meanwhile 9 April 1916 Fr Bischofs was writing from Broome to the General in Rome about rumours that something might happen to them but he had full confidence in what the authorities had told him when down South:

> During this month the Honourable Minister and the Chief Protector of Aborigines are going to pay us a visit of inspection at the Beagle Bay Mission and Lombadina. He does not care at all about Lombadina. Our people did not secure property there, when there was a chance to do so for a few hundred pounds and now we have no property at that mission station and as is natural, the stations around think we take too many of their natives away.
>
> These things are always liable to cause friction and the people will do their best to compel the Minister to deliver them from the blessings of the mission. A few days ago I came back from Wyndham. It is four days' travel by steamer to Wyndham and I stayed for one week. The West Australian Government is putting up freezing works there and there are some 60 Catholics among the people working there.

14 April 1916, the message forwarded by the Secretariat of State to Father Gissler, stated that the reason for the Australian Government's misgivings was the fear that the mission in Beagle Bay would supply provisions to German war ships. The wide expanse of the Indian Ocean had to be crossed by transports carrying Australian troops to the front in Europe. German ships

were stationed in Java where the German cause had many sympathizers: It was feared by the Minister of Defence that the steamers would escape and that they would be provisioned with the immense number of beef cattle the priests of the Pious Society of Missions have and so raid these seas again.
13 April 1916 Archbishop Clune wrote to Fr Bischofs:

> You had not gone many days from here when I received a letter from Captain Corbett, a copy of which I enclose. I interviewed him subsequently and found the position very serious. Adverse reports had come from Broome mentioning one of the priests and one of the brothers by name, as having given expression to disloyal sentiments and having boasted about German victories. I staved off further action by promising to interview Senator Pearce and the Apostolic Delegate. I am sending this by Mother Antonio with instructions to have it given to Fr Thomas in case you have gone to Wyndham.

14 April 1916 Francesco Marchetti Selvaggiani, wrote in Italian to Fr Gissler, Rector General of the Society:

> The Apostolic Delegate in Australia, Mgr Cerretti, has indicated by telegram that the Government threatens to intern the German priests in the Kimberley. As a guarantee it demanded the urgent despatch of a superior with British nationality. In view of this His Eminence has commanded me to urge your paternity in the name of the Holy See that he wishes that there be sent as soon as possible to the Kimberley as Superior, Fr White and another Father of British nationality.

Appointment of Fr John Creagh

The Aboriginal missions of the North West had hardly been a major preoccupation for Church authorities in West Australia. The foundation and maintenance on the Dampier Peninsula owed more to Bishop M Gibney than

to any other individual. Now, in 1916, when the expedience of War impinged on the missions, it was Archbishop Clune who diplomatically arranged affairs to suit all parties.
11 May 1916, Fr Gissler wrote that in view of the urgency of the situation he preferred to allow the appointment to be made by Archbishop Clune who was closer to the scene. 9 May 1915 Archbishop Clune wrote to Fr John Creagh,

> In virtue of the powers conferred on me by the Holy See, through His Excellency, the Apostolic Delegate, Mgr Cerretti, I hereby appoint you Superior of the whole Kimberley, until such time as the Holy See releases you from your charge.

11 May 1916, Archbishop B Cerutti wrote to Fr T Bachmair:

> I write to inform you that your Superior General with the approval of His Eminence, the Cardinal Secretary of State, has authorized the Archbishop of Perth to appoint a Superior to take charge of the Kimberley mission provisionally. His Grace, Archbishop Clune, by virtue of such authority has nominated the Very Rev John Creagh of Perth. You, yourself and the other members of the Kimberley community will therefore recognize Fr Creagh as your Superior and show him the respect and obedience due to lawfully constituted authority.

23 May 1916, Fr Creagh was relieved from his charge as rector of the Perth Community, to which he had only been appointed in 1916.
18 May 1916, Captain Corbert also contacted Fr John Creagh:

> So far as coming to Broome and other centres of white population is concerned, it should be discouraged as much as possible. It is suggested that it would be appropriate to regard this restriction as applying particularly to Fr Bischofs, Fr Droste and Bro. Wollseifer:

> It is hoped that the Fr Superior and other priests and brothers of the Order will long continue their good work in your Vicariate and the suggestions herein are not intended to hamper but to assist them in accomplishing this.

21 May 1916, Archbishop Clune wrote to Fr Murray who was Fr Creagh's major superior:

> To avoid friction Fr John will reside in Broome and attend to the white population and the Asiatics along the coast as far north as Wyndham.
>
> The missionaries will keep to their mission and under the aegis of Fr John they will be safe from arrest.

Fr Bischofs wrote, 7 June 1916:

> For the time being the new arrangement is perfect. Last Sunday he preached his first sermon in Broome. It was a masterpiece of thought and delivery. I do not think he will ever surpass that sermon. Our priests and brothers came in for a rather large amount of praise. Praise to poor bush-missionaries sounds so funny!

13 June 1916, Archbishop Clune wrote to Fr Gissler, the Superior of the Pious Society of Missions, that the German missionary priests had received Fr Creagh very graciously.
20 August 1916, Fr Bischofs wrote to the Father General that the children at the missions had taken Fr Creagh's heart by storm. There had been another visit to the mission from one of the Commanders of H M Ships at Beagle Bay. Fr Bischofs' last letter from Beagle Bay Mission was dated, 7 December 1916:

Mission Property

It was a matter of some concern that the mission property might be confiscated as belonging to enemy aliens, so in September 1916 the Pro-Vicar asked Mr Charles Deakin, Archbishop Clune's secretary, for information about Pallottine holdings.

12 September 1916, Fr Creagh sent a telegram to C F Deakin asking for a copy of the Articles of Association of the Pious Society of Missions. There would be a spare copy of the Constitutions at the Monastery. These had been presented instead of Articles. The person entitled to use the Common Seal of the Society was Thomas Bachmair, Roman Catholic Priest, Beagle Bay.

11 October 1916, Fr Bischofs wrote to the Father General that the blacksmith shop had burned down. The loss amounted from £200 - £500. The country was so dry that fifty head of cattle had died already. They had arranged a sale to Broome butchers of 100 bullocks for £5.15 per head. This would cover mission costs for the following year, especially if they could sell another lot for £200 as arranged. We are just completing a new store, ant-proof and all stone and iron. They had made a start with a few thousand bricks, but the bullocks could not do any work as they were in poor condition and the stone and the lime came from a distance. They would wait until there was plenty of grass in the country. The stone was about a mile from the mission but the shell for the lime burning was nine miles away at the beach.

The Holy See was interested in keeping the Kimberley Vicariate staffed and, 25 October 1916, a letter from the Apostolic Delegate to Fr Creagh asked for statistics on the Vicariate. Fr Creagh was also asked what he thought of an inter-diocesan society of secular priests, supported by money from each diocese.

Fr Walter wrote in his book:

> The missionaries were spied on and crews from navy patrol boats searched the mission. Nothing was found. It was said that the mission was giving supplies to German submarines. Allegations continued to be fabricated but

the authorities were by no means sure. Fr Joseph Bischofs was forced to leave the mission under suspicion of espionage. The day he left was like Good Friday.

Chapter 3

Hanging in There

1917-1927

Broome

Fr Creagh expected Broome to be a temporary posting for the duration of the war, but he was still there in September 1923. This posting would take most of seven years of his life. Because there had been some boasting of German victories, he had been warned by Captain Corbett from Defence, to discourage the German missionaries, particularly Fathers Bischofs, Droste and Bro. Wollseifer from visits to Broome or to other centres where there were whites living and to confine them to areas of black population. Actually Fr Bischofs had already been removed by the crew of a navy ship. One of the commanders thought he had too much knowledge of the coast, the Aboriginal country and the Dutch East Islands. Two years previously the Censor had opened a letter he had written to Berlin answering questions for immigration information. The Censor said that it contained too much knowledge.

Archbishop Clune had advised Fr Creagh to get land for a Church in Wyndham and the Apostolic Delegate had supported this move and suggested a school be built there also, but Fr Murray who was his Redemptorist superior warned him to be careful. Most of the Catholic population was only up there when the meat works were operating. That did not go on all the year. Since he had been advised to do this he did go round to visit Wyndham and he went to the manager of the works who was not

very co-operative. He did apply for some land and his request was referred to the Department of Agriculture. In the reply he was told that 'the old native camp or quarantine, being right in the line of our cattle track was absolutely out of the question as a site for an R C Church'. He suspected that a further application for an abandoned explosives dump remained unanswered because of the manager's hostility.

An interesting point in the story of Wyndham is that, when the Salesians came five years later, the first thing Fr Siara did was to take a trip up to Wyndham and buy a house. The Catholic Community had £300 in hand, to which Fr Siara added £200 of Salesian money and it was deeded to Fr Siara. That was before his bishop came. And since Bishop Coppo then sent Fr Siara to take charge of Lombadina, nothing seemed to eventuate about that house, Lot 17, at Wyndham, which the priest had envisaged as a future missionary base.

Bishop Coppo, with the assistance of a Perth solicitor named Maxwell, set up 'The Salesian Missionary Society Incorporated', a legal entity to deal with Government transactions and the Wyndham Deeds were transferred to this body. Later another house was bought at Port Hedland and a third at Broome. This latter was sold to Bishop Coppo by Fr Droste and became the Bishop's residence. This all looks so simple, but it resulted in a legal mess that went on until the early forties and entailed endless correspondence. First, the titles of the Wyndham house were lost. Then the seal of 'The Salesian Missionary Society Inc.' went missing. Finally, it was discovered that Fr Droste had exceeded his powers in selling 'the house near the church' to Bishop Coppo. When the Salesians left, the Wyndham house was sold to the Australian Inland Mission and it was bought forty years later by the Pallottines in 1963. Bishop Jobst said it had deteriorated very much, but he paid £50 for it and later sold it to the Public Works Department. In these days a sea journey was the easiest way to get from Broome to Wyndham. Sea travel had an air of romance and adventure but the weather was unpredictable and a journey of two days might take ten. If you were waiting

for medical attention or mail and provisions to be delivered, everything was rather uncertain; you could not be sure of what might happen. At the time the mission had two boats, the San Salvador, which had been Fr Emo's boat and the Namban, for which the mission had managed to get a Government grant. Fr Creagh bought a motor vessel, the 'San Gerardo'. Since sea was the only transport around the coast, it seemed the thing to do but he could not pay for it. He had borrowed the money and this debt became a burden that hung over him for the whole time of his administration. It also became an expense for the next administrative group. Bishop Coppo was asked to either pay for it or sell it.

Fr Creagh began to attend to the white population and the Asians along the coast as far North as Wyndham. When he first came he was in charge of three priests and nine brothers. There were sixteen Sisters of St John of God. Within a couple of years, Fr Bischofs had been taken, Fr Bachmair had died and Fr Droste was the only other priest left in the Vicariate. Fr Creagh built a house at the Point and kept a family group there to milk and herd the goats, tend the garden and look after supplies. He encouraged the nuns to spend weekends and holidays there. He stabilised the sisters' financial position by obtaining salary for a trained teacher in the school and regular salaries for day and night nurses in the Japanese hospital.

Pastoral care of Broome's mixed population brought him into contact with the problems of a drifting population. The mothers of mixed descent children at the sisters' school rarely disclosed the paternity of their offspring, many of whom came from non sanctioned unions. The most that some mothers would say was 'Must be I bin dream that feller'. Often white Australians did not marry Aboriginal women with whom they cohabited and, if the fathers were coloured, the Chief Protector of Aborigines usually refused permission for marriage.

Fr Creagh tested these racial waters, applying to the Chief Protector for permission to marry a Filipino lugger hand to an Aboriginal woman. When his application was refused, the priest wrote a sharp letter in reply saying, it

was not his policy to separate a lawfully married couple. He pointed out that an indentured man after spending a number of years working on the boats, would be unlikely to continue in this position. Such people would have fulfilled their contracts. If they did not wish to return to their own country, permission would be given for them to live ashore. How could they be expected to settle down without a wife? But many had to be satisfied with an illicit union because of government regulations.

Fr Creagh liked working among the Japanese and during his time in Broome he baptised quite a number, even a group of 14 in 1919. The Filipinos rallied to his support. They provided the music and the singing and with his Redemptorist preaching, this gave Broome one of the all too few entertainments it could boast of on a Sunday. He used his eloquence in denouncing the pearling companies whose employment policy exploited the divers and the men working on the boats. They were nearly all Asians working for a pittance to support their distant families.

The trade in the natural resources of b□che-de-mer and sandalwood extended from Broome to the outer Coral Sea and proceeded along quite different lines from industry in the south. The work was performed by local or imported labour, such as indentured labour. For example, the Chinese were the largest non-European national group in Australia, distinctive in appearance, language, religion and customs. The overwhelming majority were indentured, recruited from Kwantung province by emigration agents in Hong Kong to work in large groups and repatriate their earnings. All but a handful were single men, so that they were condemned as both an economic and a social threat as time went on. ‘We want no slave class amongst us’, a Melbourne newspaper insisted as early as 1855.

It may be that the white man was incapable of sustained physical effort in the tropics. Labour was imported, Kanakas, Chinese and others, sometimes by force. Initially they worked as indentured labourers under close restriction for a fixed term and returned with the fruits of their labour. But by the 1880s a sizeable proportion had settled with a substantial measure of freedom as

part of the local working class. The systems of employment for indentured labourers had developed on the ship and among the people of the beach communities of the Pacific. Aboriginal peoples of the north were substantially involved in labour for maritime and other resource gathering industries such as wood cutting.

The Colonial Secretary, H P Colebatch had written from Perth to Fr Creagh 26 March 1917 about current grants, their reduction and possible withdrawing of mission subsidies.

The first payment of the subsidy of £125 per annum to the Broome School had been made, as well as half of the subsidy of £72 granted to the clergyman at Lombadina and the grant of land at Broome Point had also been reserved and gazetted, as promised.

Colebatch regarded an institution such as Beagle Bay Mission, which was conducted on denominational lines, as a semi-philanthropic, semi-commercial enterprise, very different from a state institution brought into existence for the sole reason of meeting the necessities of life for the Aborigines. Therefore he was doubtful if he would be able to continue the existing grant.

Lombadina Mission

There were not many facilities at Lombadina. Sr Ignatius Murnane described the simple life style. She had been posted to Lombadina early in 1916.

> School was a big shady tree; there were some desks and a small portable harmonium. I was teacher, cook and wash-lady: Sr Lawrence was a splendid companion. There was a big open hearth with two iron bars across it. The kettle hung by a chain from the chimney. There also hung a boiler for the house supply of hot water. A bucket of white sand was at hand to clean pots and pans. Water had to be carried in buckets from a well. Washing was done in iron tubs under a shady tree. Clothes were boiled in kerosene tins set on stones and ironing was done with flat irons heated on the same stones. There were no bathrooms. The Sisters washed in hand basins. The girls were taken to the sea a few times weekly. Faces and hands were washed at the well.

It was a happy go lucky existence, hard for the missionaries but free enough for the Aborigines.

Fr Creagh had been sent to the north to hold the work of the missions and he made it his business to visit them. 17 June 1917 was a great feast day for Lombadina and he was present to celebrate and confirm 37 people. He was already engaged in a struggle to retain the mission.

The new Chief Protector of Aborigines, Mr A O Neville, had done his research on individual people in the area April Đ May 1917. It was thorough. There were two lists of names in departmental files one for the distribution of rations, the other gave names, ages, whether the person was of part descent or full descent, when admitted, where from, parentage and by whom brought to Lombadina. The people had come from Boolgin, the bush, Lombadina, Carnot Bay, Disaster Bay, Pender Bay, O'Grady's, Lombadina Point, Madana, Woody Point, Cape Leveque, Swan Point, Sunday Island, Tyrie Island, Cunningham Point, Goody Point, Karrakatta Bay and Cygnet Bay and there were notes accompanying the names of each of 67 individuals.

In July 1917, Neville submitted a report on Lombadina, as a branch of Beagle Bay Mission, which should be closed as unsuitably situated. It had been established as a temporary measure in order to receive those natives who were living in the vicinity of Hunter's place at Swan Point, when Mr Gale found matters there far from satisfactory.
He claimed that the opportunity should now be taken of closing Lombadina and removing the natives to Beagle Bay Mission, which would then receive about £100 less than at present, a sum almost wholly accounted for by the discontinuance of the Lombadina priest's salary.
This decision was made despite the fact that in his files was a memo stating:

> A native will not remain away from his own country. On a former occasion, all the natives from nearby, had been taken to Beagle Bay by the police, but all, with the exception of a cripple, had made their way back again to their own place in a very short time.

Mary Durack claimed the people at Argyle and Ivanhoe, when coming to the particular place from which they believed their spirits had emerged, they would say 'I belong longa this country now!' or, 'This my little country now!' They all regarded their particular tribal country in its wider sense, but their 'little country' or 'spirit country' was the particular place, tree, rock, waterhole from which each had emerged after being 'dreamed' by their father. The father always dreamt the child and communicated the dream to the mother. Whatever she had been eating when she felt the first signs of pregnancy became the child's spirit totem or brother Ð kangaroo, fish, yam or whatever.
The Aborigine's spirit life is just as real as his actual one Ð in fact they are both equally 'actual'. Australian Aboriginal Religions by Worms and Petri, summarizes their insights into the religious beliefs of Aboriginal peoples. Such insights show empathy with the needs of tribal peoples. A O Neville seemed to lack such insights.This work was first produced on microfilm in German. Fr Martin Wilson MSC has been responsible for the two published

editions of this work. In the second edition (a translation from the original German) Fr Gerhard Christoph SAC and Maria Gelhausen a lay missionary, both from Wandalgu Hotel at Tardun in Western Australia provided valuable assistance to Fr Martin Wilson.

At this time, most of the people living at Lombadina had already been displaced, but were much closer to their land than they would have been at the other mission. They were a different tribal group linked through their own skin relationships. They had their own sacred initiation rites, sacred songs and corroborees.

There were memos among Departmental comments:

> Since the priests carried out the request of the Government by founding the mission, one would expect at least a little consideration if it was now necessary.
>
> The place was well conducted; the children were excellently trained and educated in a manner that could compare favorably with the education of white children.
>
> The mission was three miles from the creek as required by law, but it was situated on land apparently owned by Thomas Puertollano, a native of the Philippine (sic) Islands. Puertollano was a man to whom a national obligation was owed. He gave such help in the survey work carried out by the 'Phantom' that the Captain had one of the bays named after him, 'Thomas Bay'.
>
> Also it was Thomas Puertollano who took the mission lugger out in a hurricane and after a long search and at peril of his own life, rescued Mr McKenzie, manager in Broome of Clark and Co's pearling business and 19 of his crew, who for about two days had been clinging in an exhausted condition to the rigging of a wrecked schooner. The attempt at rescue had been made at the urgent request of the priest in charge of Lombadina Mission.

Bertha Sibosado told Fr Francis the story as she remembered it:

> Fr Droste asked Thomas Puertollano to go and rescue Captain McKenzie who was wrecked. The boats (30-40 in the pearling fleet) had passed through on the way to Broome. The last boat, near a reef, hit it while Captain McKenzie was looking up the map. A couple of white men sailed to the Cape to the lighthouse, for the head keeper, Grundy, who wrote a note to Fr Droste, who asked Thomas to go out. Thomas said, 'I will go no matter what happens.' The boat was still on the reef, it was a neap tide - if it had been a spring tide, I don't know what would have happened. Some of the other poor fellows had tried to walk to the land. They had walked about a mile from the boat, when the tide came in, they could go neither forward nor backward, but only with the tide, - they drowned.

But all of this shared experience and community spirit made no impression on A O Neville. He sent a message, a telegram, saying, 'Provisions may be made for the first quarter. I propose to close this place, when I reach there next month. When he reached in Broome, 31 August 1917, he invited Fr Creagh, Fr Droste, the Resident Magistrate, the Inspector of Police and Constable Watson of Beagle Bay to a meeting, to explain his proposal. The three government officials were Protectors of Aborigines and Constable Wilson was the local officer of the Department, which paid half the upkeep of his station. In other words, they were all in the employ of the Government, even Fr Droste who was dependent on a government grant to some extent.

Constable Watson was to convey the natives to Beagle Bay and to provide food. Since Beagle Bay owned a lugger it would not be much trouble. Little did he know! He had underestimated his opponents. The battle had just begun!

Fr Creagh wired the Colonial Secretary saying, 'Strongly protest against action of Chief Protector of Aborigines re mission likely cause serious trouble ask you suspend action pending my arrival Perth, 'Minderoo'. Will you kindly suspend instructions accordingly?'

The Colonial Secretary wired back the same day to J Creagh. 'No knowledge of Chief Protector's action. What is it you complain of?'
In September, Mr Neville, accompanied by PC Watson, arrived in Lombadina and announced publicly that government support for Lombadina had stopped and he sent a four page report to the Undersecretary giving a history as he knew it. He said that the property of 20,000 acres which belonged to a Manila-man, who had 511 head of cattle and he presumed that Aborigines were employed and this was a breach of the regulations as Asians were not allowed to employ Aborigines. Apart from the convent, the whole lot was scarcely worth removing, but for the old iron. The Department supplied tea, sugar and flour while Beagle Bay supplied rice. The sisters successfully taught the children. He argued that Fr Creagh had not advanced one sound argument to keep the mission open. Closing Lombadina would be of financial benefit to the mission as it would cut costs of administration. Lombadina ran a lugger, the 'Salvador', Beagle Bay ran a lugger, the 'Namban'(temporarily out of action). One lugger and one crew could do the work of both places. If Lombadina remained, the subsidy based on the per capita basis of £150 would be insufficient.
The report submitted to the Premier in Cabinet 16 January 1918. Neville wrote:

> I examined 40 men, 30 women and 115 children, making 185 natives present of a total of about 200. There were 18 boys and 27 girls, 45 in all, between 16 and 23 years of age. The teaching of the sisters was excellent. Some of the boys were also taught trades in the ordinary daily work of the institution, but what was the good of this training if after growing up these young people were merely kept for the purpose of reproducing the species. Now is the time for the government to step in and take over the whole concern. We have the land and there are sufficient cattle there to make a start.

5 October 1917 there is a signed memo in the Perth files, ‘The case for closing seems to be complete’.

The correspondence in the file kept growing in a fever of activity. In the state archives are copies of twelve more telegrams, letters and memos from the 12th October to the 12th November 1917.

The last was regarding diseased natives, Derby: It has been decided to close the Hospitals at Bernier and Dorr Islands and to transfer the bulk of the natives to an island near Port Hedland and the remainder to Derby.’

A letter to Lombadina gave information that a subsidy of £5 per head for 31 of those examined by Mr Neville would be paid on the understanding that they would be removed to Beagle Bay, where they would be supported in the future.

When a statement appeared in the ‘West Australian’ newspaper, 10 December 1917, ‘ The closing of Lombadina and Beagle Bay Mission is a matter for the cabinet,’ Archbishop Clune immediately went to the Premier and protested about the action stated. The Premier was upset since he knew nothing about the matter. He asked for it to remain in abeyance until it was brought before Cabinet. Meantime, Fr Creagh was trying to find out who actually owned Lombadina and he had written to the secretary of the Cathedral, C Deakin, Perth, ‘You were kind enough to find out for me that the lease had lapsed and that if I applied for it I would get it. At that I was asking you to do this for Thomas Puertollano, not myself, because I was deeply indebted to him.’

Thomas Puertollano had departed from Lombadino with his family, leaving the use of his house to the missionaries. According to Martin Sibosado, the cattle were sold to Pender Bay station. Fr Creagh’s brother, Monkton, with a partner, bought the Lombadina lease, in his name for the Church and he gave the papers to Fr Creagh. So Lombadina station became leasehold of the Beagle Bay Mission, which restocked it with cattle which Fr Droste and Fr Collins took turns at supervising.

Mr Neville's hostility to Church expansion continued. He resented Church resistance to his agendas. His opposition continued strongly into the future to other projects. The Lombadina Chronicle recorded that the mission was unable to do what it wanted because it was destitute and Mr Neville not only would not give a single penny, but he also worked against it. For example, there were 18 school children in Lombadina brought in by their parents. Food supplies were short. On the other hand, the children of school age from Boolgin and Mr O'Grady's place 'Madana' were taken to Sunday Island where they received financial support.
Pat Jacobs quoted Neville as saying:

> In the course of his official life, a Public servant is occasionally warned off the grass, so to speak and given more or less direct hints not to proceed in certain directions, however reasonable it may seem to him to do so in the interests of his duty and the charges. In the early days of his administration, it was 'hands off the missions' and so the work was not strictly supervised or interfered with, neither was it greatly encouraged.

Another threat to the missions surfaced when Arthur Male wrote 12 August 1920 to Mr Neville asking whether there was any truth in a report that a portion of the Aboriginal Reserve on the Dampier Peninsula was being taken up by returned soldiers. This rumour was not true and nothing else came of it.
The Chief Protector, Mr Neville, had power to relocate groups of Aborigines and he had formed very definite ideas about what was best for those in the northwest. In retrospect, he wrote about these ideas in his book, Australia's Coloured Minority (1947). He had special confidence in Government settlements for the Aborigines.

What had happened to Fr Joseph Bischofs

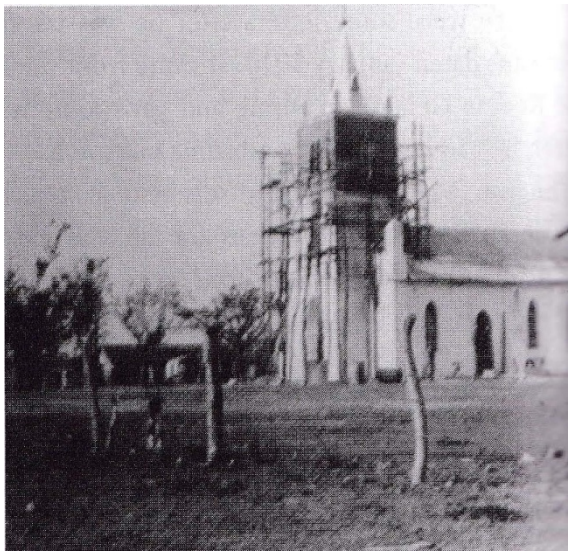
There were some letters after he was taken from the mission. The first was in German, dated January 1917. It came from the Bishop's house in Armidale, NSW, to the Rector General in Rome and gave some news. Through Catholic papers and a letter, he had heard that Lombadina mission had to be closed. There were other letters in English. The first of these was sent from Clontarf Orphanage in Perth, dated 3 March 1917. He had been there for ten days and not allowed to return to the mission. He wanted to go to America and await instructions. He would stay at the orphanage for two months, as he had been told by the military authorities that he could stay wherever he liked bar the northwest coast of Australia. In June 1917, he wrote that there had been no steamers to take him to South America. He had been a guest of His Grace, the Archbishop of Sydney and of Dr O'Connor at the Bishop's House. In July and November 1917, he was in Armidale, because the authorities had asked him to stay there. The sisters who had been writing to him frequently, told him that the grant for Beagle Bay was reduced to £250, which would not even pay the freight on supplies and that Beagle Bay Mission had been ordered to take the Lombadina children. He felt that his time in Australia was coming to an end.

In 1919, Bishop O'Connor wrote to the General that Fr Bischofs was a grand and zealous priest, who considered it inexpedient to make any move till peace was firmly established, but the authorities were deporting Germans who had been interned and when Fr Bischofs found the way to get to his mission he would not hesitate. 30 May, Fr Bischofs wrote to the General that there has not been the least chance for him to return. His name got in the daily papers and early return would perhaps do more harm than good. Fr Creagh has not written for some time, but a letter from Fr Droste was enclosed.

He mentioned that the missionaries should be financially secure. When war broke out he transferred all property in the name of the Archbishop Clune, to Fr Creagh. Had he not done so, all would be gone. Fr Creagh then made his will and left everything to the Society. Would the General ask Dr Clune

whether part of the property would be guaranteed to the Pious Society of Missions, in the event of all priests having to leave the country?
Fr Bischof's letters show that he was in Armidale from June 1917 to May 1919. His European superiors regarded him as responsible for the Kimberley mission until 1919. He had been 12 years in the north west and three years in Armidale. He went to America and some years later to Africa.

The Beagle Bay Church



The Australian historian, Manning Clarke, came on a visit to Beagle Bay with his wife in the 1980's. He expressed his wonder and admiration about the fact that during the troubled time of war, when the Germans were confined to the mission and their countrymen were losing the war, they began to erect a beautiful Church.
In 1917, the mission staff was small but experienced. Bro. Kasparek, 47 years of age, had been on the Mission 16 years, the other four brothers, Bro.

Matthias Wollseifer, 36 years of age, Bro. Anthony Helmprecht, 44 years of age, Bro. John Graf, 45 years of age and Bro. Henry Krallmann, 43 years of age, had worked there for 14 years and together made a unified team with their Aboriginal counterparts. The priests, Fathers Thomas Bachmair, 54 years of age and Wilhelm Droste, 47 years of age, each had 8 years mission experience.

Travel was restricted, so all members of the isolated community, began to build the Church.

Lily Mc Carthy had been one of the first girls brought in from the East Kimberley about 1910. She had grown up on the mission and had married Willie Munget, son of Mary Munget, known as Jurud of Pender Bay. Her daughter, Martha Hughes, told the author in the 1980's about the community at this time:

> My mother, Lily, took the name of Martha after her Baptism. Her great grand children are Albert Cox's children. Nancy Leo is our aunty. When we grew up there used to be a big camp of paper bark huts, fire and dog inside. When the Church was built, the old people made the bricks. We used to cook the shells, make lime, whitewash the houses. There was the custom that if disease came the people would pull down the house, put it up in another place, then they would burn that area and shift so that the sun would disinfect the area. The ti-tree was their medicine, to stop dysentery, there was medicine in the mangroves, opening medicines, that worked like salts.
>
> I was a junior girl when Fidelis was a senior and Sr Matthew Greene was in charge of the dormitory girls. Little girls, middle girls, big girls, happiest days for the girls, it was a good life. We would do it again. Our mothers were brought here. They lived in the colony in the married quarters. During the war they were getting married, the Clarkes were first. There were two white houses, inside mud and stone and grass. Then after that there was another lot. We had school to Grade 7 standard.

Fr Walter recorded that even the ‘Children of Mary’ excelled themselves making the bricks. They sewed work dresses from flour bags to save their other clothes and had their lessons at night.

Rosie Victor whose father was Nyulnyul and whose mother was Nygina. was born in Derby in the old ration camp near the old store. Her parents were both Christians. She spoke both languages as well as English and she had helped to decorate the Church:

The people collected shell. The Broome pearlers, Clarke and Company gave some.

When the Church was opened the High altar was laid with shell and mother-of -pearl mosaic. Fr Droste and two boys did the work. Joseph Neebery (Niada), a cripple and Joseph Gregory, still a young boy. These two helped Father and first built the high altar which today is covered with shell work, mainly mother-of-pearl put together in a mosaic.

There are three inset mosaics:

1. The Lamb of God is in the centre.
2. A Greek Cross with a snake is on the right. It is a symbol of the snake in the desert which saved the people who looked on it.
3. A Roman Cross is on the left.

The frame of the altar is cowrie shell, the top is mother-of -pearl, the middle is the tabernacle with inset shell work, a carved chalice, the work of Fr Droste and the words ‘Dominus Deus et Deus Meus’. The letters IHS stand for the name of Jesus in Greek. The tabernacle is framed with cowrie shells. The Sanctuary is divided into Gothic arches, topped with shell crosses. The whole floor of the sanctuary is laid out in a pattern of squares, between which are illustrations of bush fruits and animals, which are symbols of the whole bush before the Blessed Sacrament in adoration. There are also symbols of weapons.

The ceiling, originally made from bush wood and plaster, set with shells to resemble the sky, has been altered, for unfortunately white ants destroyed the

plaster and the woodwork. This was replaced by iron from flattened petrol cans.

On either side of the arch of the Sanctuary, two angels hold a scroll with inset words: 'Christus Vincit, Christus Regnat, Christus Triumphat'. A cross of ebony wood, decorated with shell work carved by Fr Droste, tops the arch. Bro. Frank Hanke made the communion rail from red gum. The designs are in pearl shell. The fish with the basket is a symbol of our Lord. The letters A and O, stand for Alpha and Omega, the beginning and the end of the Greek alphabet.

On the left, the altar of Our Lady is framed with shell and decorated with the five decades of the Rosary with beads made from bush food. Sr Raymond made the bouquet of flowers. Around the shrine are the words, 'Tota pulchra es Maria, et macula non est in te'. The two sides of the shrine have vases of flowers.

On the right, St Joseph's Altar has ear shell pieces as decoration. In the middle is a boat, symbol of the Church around which is printed in pearl shell, 'St. Josef Patronus Eclesiae OPN'.

The Stations of the Cross are original paintings by a sister of Father G Hermes, SAC. Each station is framed with shells. Each Church door and window is framed with shells (In 1940, Bishop Raible put coloured glass in the windows. Bro. Joseph made the doors and the Church furniture from bush timber).

When the church was completed, it was dedicated by Fr Creagh, as Mission Superior, 15 August, the Feast of the Assumption of Our Lady. Fr Bachmair had come back from Lombadina for the opening. Bishop Kelly had described him as a 'holy and timid man', but he had started the project. Within a fortnight of the opening, he had died from blood poisoning. There was no hope of getting a doctor as it would have taken 10 days. Fr Droste anointed him and the four priests prayed at his deathbed 27 August 1918. He was buried where Fr Rensmann found his last place of rest. Somebody wrote about 'a garden in a wasteland and the pure beauty of an altar in a church

raised by devoted hands'. That is the glory of this place. It is an epitaph for Fr Bachmair. Somehow the making of those two things appeared as a manifestation of something lasting and vital.
After the dedication of the Church Fr Droste guided the furnishing of its interior with rich symbolism for several years, using pearl shell as the medium. There could be no extending the mission or founding other stations for the time being. It was a case of just 'hanging in there' for the Aborigines.

The Flu

3 January 1920, Fr Creagh wrote to C Deakin at the Perth Cathedral Offices that the influenza was very prevalent in Broome and in Beagle Bay. He had paid a flying visit there as Fr Droste and the Sisters were down with it. He wrote, 'The poor blacks suffered very severely'.
The Spanish flu became an epidemic world wide in the wake of the World War. Whole families were wiped out among the whites, but it was worse among the blacks. Fr Francis HŸgel said that during the first and second World War, whole tribes died out as the flu came in waves. Decades later, the author was told that 'The bones of natives still lay bleaching on the sands of Sandy Bay'.
Some oral sources refer to the flu. Peter Niledon said:

> My father was Logardji, from Julbai near Thangoo. Water place was west of old Broome. Same place as old lighthouse. I lose the name of my mother. I can't remember because I was little boy that time when she died in big flu - might be in First World War, people die. Many people die in my camp.

Marcella Joseph, wife of Joseph Mary said:

> I was at Lombadina when the big flu went by. For one year I was there. We had that flu at Lombadina and all those people died. NancyÉMany peopleÉwe had to carry them (the dead), up and Fr Collins, in grave, he would bury them and some of the boys would help. They died in the morning and in the afternoon. It was Christmas Day and we had to go and bury people.

Bertha Sibosado said:
In Beagle Bay there was sickness in war epidemic. In Boolgin, Gullen, eight miles East, people died of flu.
And Amy Sampi told how her family had avoided it:

> We don't go Broome. Everybody catchem flu - my children not get sick, all stop strong.

Visit of the Apostolic Delegate 1920

It was in 1920 that Fr Creagh asked to lay aside the responsibility of administration. The war was well over but there was no talk of relieving him. In May that year the Apostolic Delegate, Archbishop Cattaneo visited Broome and Beagle Bay. Almost all the Christians of Lombadina went to Beagle Bay to welcome him.
After the visit, the Archbishop took the mission lugger for Broome accompanied by two priests. Fr George Walter said:

> When he left from the sandy banks of Beagle Bay, the scene was unforgettable, there was the blue sea, the yellow sand, the background of dark green mangrove bushes and a small boat in which sat the Delegate, the link between the Pope and the Australian Church. On the shore, the missionaries and bareheaded blacks sang ‘Ave Maris Stella’ to the gentle lapping of the waves. The ship sailed out to sea. The mission community returned to their life of prayer and unheralded work.

The fact that a Papal Representative would journey 3000 miles into an inhospitable country and climate was indicative of Rome's concern. The Delegate was happy about the progress and prosperous condition of the mission. In his report he singled out the Pallottine lay brothers for special praise in the work they were doing with the Aborigines on their cattle stations and said that it was this effort that was the foundation of the work the priests and sisters were doing.

His report to Propaganda Fide suggested extending the Kimberley Vicariate by half and the section to be relinquished by the Geraldton Bishop, be made a third part for the entire area. The Benedictines of New Norcia would be given jurisdiction over the Northern part, the middle section would be given to Pallottine Ministry and the Southern administration would be given to another Order.

Vicariate in Debt

Fr Creagh was finding it hard to make ends meet. He had no ready money and could only rely on the help of Beagle Bay Mission and the possibility of selling some of the cattle belonging to the Society. In July, a contract for sale of cattle was drawn up between Fr Creagh and C H Park. The 400 cattle at £4 a head were to be the pick of the Beagle Bay mission herd. But the bank was not satisfied and C Deakin at the Cathedral received the next complaint, which asked, 'What was being done about the debt on the boat, the 'San Gerardo'?

Fr Creagh's expectation that the end of the war would mean a final decision about the Kimberley was not to be fulfilled. The months passed without any word to justify his 'being most hopeful' of being freed.

The brilliant yellow blossoms of the castor oil tree lit up the gardens of Broome. Vivid red and purple bougainvilleas were backed by olive green leafy masses with mangoes hanging heavy from the straining boughs.

November high tides swelled with buoyancy for the approaching equinoxes and the heat was really oppressive. He hated the prelude to the wet, which covered him with prickly heat rash. He was tired of waiting. It was months ago in July 1921 that the Apostolic Delegate, had been arranging with Archbishop Clune, for the Terna, (a list of three suitable candiatates) from which to elect a Vicar Apostolic of the Kimberley. He knew that some thought he sought the mitre and crosier for himself but he did not.
Fr John's memories of the last seven years were vivid. His brother, who had saved Lombadina station for the mission, was dead. Monkton had remained in the Kimberley, attracted, as were so many others, to the exciting pearling industry. In 1919 he fell overboard from a lugger and was only discovered at daylight clinging to the anchor chain. He died shortly after being admitted to the hospital in Broome.

The Beagle Bay Mission

2 August 1920, Fr Droste had written from Beagle Bay Mission to Fr Resch in German that five brothers and one priest now shared the previous workload of three priests and 9 brothers. He had expected that the General Chapter would think of Beagle Bay and had sent a cable, but, he wrote, 'It appears that we'll always be the 5th wheel on the car.'
8 December 1920, he wrote again enclosing a bank draft and asked that when its receipt was acknowledged, the amount would not be mentioned, mail was still censored and there was much bitterness in Australia.
The following year 22 May 1922, Fr Droste put forward an argument for the society to stay in Beagle Bay Mission. He believed it would be a great act of injustice to take it from the society after the Delegate had been so full of praise:
Perhaps Rome argues that we have no English-speaking missionary for the foundation of new mission stations. Even if our society was able to send 20 new missionaries here immediately no new stations would be opened

because, all land in WA was reserved for returned soldiers and the present Chief Protector of Aborigines was against all missions. As far as he was concerned, the good Salesians could come, but they would be bitterly disappointed. Should they acquire Beagle Bay Mission (provided they paid for it) he would be sorry for the poor superior and brothers who would not be able to manage Beagle Bay without long experience.

The Settlement of the Vicariate

Propaganda entrusted the Vicariate to the Salesians. The decree was issued and approved by Pius XI, 28 November 1922. Father Coppo, an Italian in New York was appointed Vicar Apostolic and he was consecrated 24 December 1922, in the Basilica of Mary, Help of Christians and took for his motto 'Deus Providebit' (God Provides). He was 52 years of age.
The new team of eight Salesian missionaries, consisted of four men who could speak English, Bishop Coppo, Fr John Setaro, American-born, Fr John Siara, Polish, Bro. Caesar Asseli, Palestinian and four who could not. They were Fr Erminio Rossetti, who had spent all his life in Italy, Fr Filemon Lopez, who had spent all his life in Spain, Bro. Celestino Acerni, who spent two years training in agriculture and a Spaniard aged 24, Bro. Emmanuel Gomez, a bookbinder.
After his consecration, Bishop Coppo and Fr Setaro went to the USA to say goodbye and make an appeal for the mission.
The other six sailed to Fremantle, where, for three weeks they were guests of the Oblates. Then Fr Siara contacted the Archbishop of Perth and made arrangements for the party to go to Broome aboard the coastal vessel 'Gascoyne'. They stayed with Fr Creagh for two weeks, then acting on his advice they went then on to Beagle Bay mission to take their first steps in real missionary work. He remained in Broome waiting for Bishop Coppo.

The Salesian Ministry in the Kimberley

For the continuity of the Kimberley mission, it was necessary that the Salesian Order come, because of the diminishing numbers of Pallottines and the precarious position of the German staff. The Salesians did save the situation, but at a great cost to their own morale. From 1923 until the end of 1927, the whole process of the Salesian Foundation was like a neap tide. The waves neither came nor went. There was a period of uncertainty and apparent inactivity. This was the entry of the Salesian Order to Australia and Fr Ted Cooper SDB aptly named his book about the beginnings of the Salesian work in Australia, Unless the grain fallsÉ'A history of the first years of Salesian work in Austtralia 1923-1928, The Kimberley-Diamond Creek episode' He wrote:

> There had been considerable correspondence to announce the arrival of the Salesians and that officially they had been appointed to bolster up the ailing mission. Initially it had been planned that the move would entail complete withdrawal of the Pallottines and the Salesians would take their places. Bishop Coppo saw very early the injustice of having the Pallottines leave the mission where they had worked so long and hard. They had run the mission well for many years and had won the respect and cooperation of the Aborigines. Bishop Coppo asked them to stay on and work side by side with the Salesians.

The same difficulties with regard to property occurred again, similar to those which took place when the Pallottines took over administration from the Trappists. One major problem was that the Pallottines needed a place in Broome and it was occupied by the new Bishop and his staff.

Fr Siara had allocated positions to his group. Fr Lopez and a brother stayed at Beagle Bay, Fr Rosetti went with two brothers to Lombadina and he went to Wyndham.

When Bishop Coppo arrived 27 September 1923, he arrived with a flourish. Bishop Coppo described Broome as a city of about 4000 people, of whom

1000 would be Japanese, 1000 Chinese and 500 Aborigines. The rest would be made up of about 20 nationalities. There was a bracing spirit about him in those first months and he threw himself into his new life with enthusiasm. The following day he began a mission to the few Catholics in Broome, who would not have exceeded 300 altogether.

Immediately afterwards, the bishop began his official visitation of the Vicariate. He made some changes, Fr Siara to Lombadina, Fr Lopez and Brother Gomez to Carnarvon and he himself stayed in Broome with Fr Setaro, Fr Rossetti and Bro. Acerni. Bro. Asseli had gone to Perth for medical treatment.

Life was different for Bishop Coppo in the Kimberley. He was used to large numbers in America and was expecting large numbers of Aborigines waiting to be converted.

In three places Bishop Coppo had communities of nuns. They were going through a period of growth and were making an attempt to define their mission to the Aborigines. Their foundress, Mother Antonia, had died 10 February 1923, just before he came and a week later another of the original group had passed away. They told him, 'Pat Percy paid for the burial of Mother Antonia O'Brien, our foundress. A week later Mother Bernadine Greene died and John Byrne paid for the burial. We had barely enough money for food, certainly nothing for coffins.'

Bishop Coppo arranged to have his area of jurisdiction extended down as far as Carnarvon which was within the jurisdiction of Geraldton Diocese. But it had only a few scattered settlers and Aborigines, not enough to support a priest. Hopefully he turned his sights to La Grange area where there was a 'feeding station' for about sixty Aborigines. But Mr Neville soon put a stop to that.

A Benedictine mission up on the north coast, the 'Drysdale Mission', was 'sui juris' and administered from New Norcia. Bishop Coppo wanted the Benedictines to take responsibility for the northern part of the Vicariate and to have the responsibility of Wyndham and some surrounding stations, so

that they could be responsible for establishing any new missions. He did not know whether they would want to do this for they had spent £7000 establishing their present mission.
The Pious Society Of Missions would look after Beagle Bay and Lombadina. One member would have to be stationed in Broome for mission business. He did not know whether the Society would be satisfied with being limited to this.
The Salesians would look after the rest of the Kimberley with the area from the Geraldton diocese under the jurisdiction of Bishop Coppo. 2 April 1924, Bishop Coppo wrote to Fr Ricaldone the Salesian Vicar General in charge of the missions. He enclosed a letter bearing the date 29 March. This had cost him much time and hard work and he hoped for a prompt reply. He told the Vicar General that the Congregation gained nothing by keeping Dr Mannix of Melbourne waiting for months on end because Turin would give neither a 'yes' nor a 'no'.
4 November 1923, Fr Droste wrote to Fr Resch saying that since the Vicar Apostolic had arrived in Broome, he did not know what to do. He had understood that Broome, Beagle Bay and Lombadina would be kept by the Society and made into an Apostolic Prefecture. The Salesians had taken over the pastoral care of Broome. The Vicar Apostolic, two priests and two brothers lived in the house in Broome, so Brother Kaspareck and himself felt pushed into a corner. Should the Salesians buy the property in Broome and Lombadina and leave the Society Beagle Bay and then it would be meaningless for the society to have only one house. He wrote, 'It is simpler to settle in a well made nest than to found a new station, which is extremely difficult and costly. It is true that the members of the society were treated as changelings when one considered all the efforts from the suffering, sacrifices and sweat, which our brothers have contributed and has turned their hair white. The thought of the material loss to the Society was devastating.'
12 November 1923, Fr Laqua wrote to Fr Droste thanking him for the £20. Inflation had jumped to staggering figures; £1 in English currency was more

than 60 - 80 billion mark. He was waiting for visas for the two priests from Limburg to be admitted to Australia. He agreed with Fr Droste that Broome should be kept and trusted that the Deeds were in the Pallottine name. Since the Cameroon Mission had been lost, Beagle Bay Mission was held in higher esteem. Fr Droste's article in Stern der Heiden had been read with great interest and the suggestion had been made that a book be published about the Australian mission. Extensions of the Pious Society of Missions were planned for Austria and Chile.

The Year of the Neap Tide, 1924

Fr John Siara was in Lombadina for 1924. He worked untiringly and was very popular. But it was evident that the Salesian foundation in the Kimberley was already in danger of collapse. Bishop Coppo was looking outside the Kimberley. Dr Mannix was in favour of an opening in Melbourne and Fr Siara was suggested as Rector.
16 February 1924 Bishop Coppo wrote to C Deakin at the Cathedral asking him to sell the boat 'Gerardo' which was a white elephant for the Vicariate. Later he wrote again saying that Fr Creagh had spoken to the Premier and there was a possibility that the Government would buy the boat for £2000, but this had fallen through. Whatever could be done, it would be approved. The boat had cost £3500. Bishop Coppo wanted to raise the money to liquidate the debt by collections among the Bishops. 20 January 1925, Fr Creagh wrote from the Catholic Presbytery, Bunbury to C Deakin, relieved that the debt was cleared from the bank and there was no danger now of the guarantors suffering.
23 February 1924, Fr Laqua wrote from St Boniface's (London) to Fr Droste. He had heard from Fr Resch in Rome that the petition for emigration made by Bishop Coppo, for Fathers Scherzinger and PŸsken had not been granted. With reluctance, he had decided that the mission would have to be

closed if Fr Droste and the brothers were to be left without help. However, he had written to Rome for advice. He had been much surprised to hear that the mission in Broome had been sold to Bishop Coppo. Such a contract was illegal by Church Law. The Provincial Council and the General Council must handle the matter. It must be considered that the whole mission should be given to the Salesians.

18 May 1924, Bishop Coppo wrote to Fr Rinaldi, the Rector Major of the Salesians: On the 23 April he had received the news that the Superiors had approved the acceptance of the Melbourne House at Diamond Creek. He would pay for the trip of the man coming from Europe, as well as the fares of Fr Rossetti and Fr Gomez and Bro. Asseli, to join the community. 24 May 1924, Bishop Coppo wrote to Fr Rinaldi that Fr Rossetti would go to Melbourne instead of returning to Italy. 28 May 1924, Fr Setaro wrote to Fr Rinaldi that he had visited Cossack, Port Hedland and Roebourne, where there were about 110 Catholics.

While the Bishop went to the Eastern States Fr Siara was in charge, but by September of 1924 Fr Siara felt that he could do little more in the Kimberley and was asking whether it would not be better for him to be appointed to some other mission, perhaps Assam or China.

7 October 1924, Fr Droste wrote to Fr Resch telling him that he did not know if the sale of the Broome house was approved. He wrote of the Salesians' disappointment about the Vicariate. The good Bishop now realized how he and his confreres misjudged the Kimberley scene. He kept assuring Fr Droste that he was completely misinformed by Rome. Fr Droste repeated this information to the Fr Provincial in German, 15 December 1924. There was not enough work for two congregations here and Bishop Coppo had reported these matters to the Apostolic Delegate in Sydney and was willing to depart with his priests and brothers and leave the area of work to the Pallottines. Fr Droste stressed that it was important that the missionaries who came out mastered the English language and were recruited from annexed areas, Alsace, Lothringen, Silesia, so that they would be classified

as Frenchmen and Poles. Fr Droste also sent this data to the General the same day.

Entry Visas for Fathers Pusken and Scherziner 1925

22 January 1925, H Cardi wrote to Fr Droste in Latin that His Excellency Bishop Coppo had obtained a permit from the Australian Government for two priests from the German province, Fr PŸsken and Fr Scherzinger to go to the Kimberley. Fr Laqua wrote to Fr Droste that although permits had arrived for Fathers PŸsken and Scherzinger to emigrate, they were waiting to send them out until the position of the Society was made clear. They had to know whether the Salesians wanted to stay or if they were going to leave. Bishop Coppo had written to The Pious Society Of Missions' Father General that they wanted to leave.

News that Fr Droste was not well and had to undergo an operation had come through 21 March 1925. Fr Droste wrote to Fr Resch touching briefly on the main questions asked in his letter.

There was talk of dividing the Vicariate into three parts. Fr Droste said that the Kimberley could be divided up into 6 parts, four of which would be uninhabited. If it were divided into 3 parts, the southern portion would be unable to exist as a separate entity, for though it was immense there was no population worth mentioning. It seemed that Propaganda had a completely wrong idea of the Kimberley. It was immense but has no population. The Society should have no fear of working the whole Vicariate.

In March 1925, Bishop Coppo went to Melbourne to assist in taking over a property at Diamond Creek. There he found Fr Cerutti, Fr Rossetti, Bro. Gomez, Bro. Verena and Bro. Asseli. The Apostolic Delegate had asked him to look after the Italian migrants and to organize a Society for their assistance. He made contact with the Italian community in Melbourne and

then went to work with Italians in Queensland, visiting Brisbane, Rockhampton, Ingham, Halifax, Seymour, Innisfail, Mourilyan, Cairns, Babinda, Townsville and Prosperine.
14 April 1925, Bishop Coppo wrote to Fr Ricaldone in Italian, from Melbourne that he did not see any future for Salesian work in the Kimberley. It was sad to see the gradual disintegration of the Salesian group. Fr Siara left for Macau, 24 September 1925, Fr Rossetti and Bro. Gomez followed him, 3 October 1925.
Fr Laqua wrote to Fr Droste in German, 21 October 1925. Via Rome he had heard that the Salesians were leaving and also Bishop Coppo and accordingly the Pallottines would take on the responsibility of the whole Vicariate. Fr Walter had been commissioned to prepare a book for the Silver Jubilee of the mission. He also wrote to Fr Droste in May asking him to contribute to the fares for the two priests. While assuring Fr Droste that he and his councillors would do all they could to help Beagle Bay, it had to be taken into account that the Province had to care for two other missions.
Bishop Coppo administered the Sacrament of Confirmation to 14 people, 8 June 1927. By the end of that year his resignation had been accepted in Rome. The Salesians had now officially moved from the Kimberley to other missions. They had carried some responsibility for the Geraldton Diocese in the late 1920's, giving pastoral care in ten places: Derby, Wyndham, Halls Creek, Port Hedland, Roebourne, Marble Bar, Nullagine, Sandy Creek, Bodinga and Condon. In 1927 Bishop Coppo would soon leave for Italy. In 1928, Bro. Celestine Acerni arrived at Rupertswood from the West. By the end of 1928 Fr John Setaro would follow Bro. Celestine.
22 February 1927, Archbishop F Selvaggiani, Rome, wrote to the Procurator General of the Salesians in Italian about the house at Broome, which Bishop Coppo had acquired, from the Society. No steps had been taken because Propaganda had not received the necessary information from the Apostolic delegation.

17 November 1927 Bishop Coppo resigned as Vicar Apostolic of the Kimberley. The document formally announcing the closing of the Salesian Mission in the Kimberley was dated 22 November 1927 to the Superiors in Turin. The difficulties created by World War 1 as regards the nationality of the missionaries were solved; the ministry was able to return to the Pious Society Of Missions. There was not sufficient work there for the two congregations, nor means sufficient to develop the work. Bishop Coppo had suggested that the Salesians be given another field of Apostolate. Bishop Coppo's resignation had been accepted by the Holy Father and His Lordship had been allowed to return to whatever work the superiors might choose. The chapter of the Salesian work in the Kimberley was formally closed. The Salesians sailed away to create and forge a new and distinguished presence within the Church in Australia and other places. Fr Ted Cooper wrote in his book:

> The eight Salesian men who arrived in Australia in 1923, so full of hope and enthusiasm were surely put to the test. Their work was great, even though they may have looked on it as a failure. The future of the Salesian work in Australia, allowing for further false starts and mistakes yielded a rich harvest. From this uncertain beginning, a Province emerged that was vital and forward looking, a great tribute to these pioneers.

Education at Beagle Bay

There was an urgent necessity for close and detailed studies of native peoples in order that they might be given what they needed and not merely what the white person thought they should have. ‘Progress’ according to white ideas did irreparable damage to native people. Its imposition irrespective of native ideas and requirements was disastrous. But the whites were here to stay. Education offered some possibilities.

Fr Droste's report to 'Oeuvre de la Sainte-Enfance' on the Beagle Bay Mission, gave the total population as 350 and the number of Catholics as 250. Receipts for the year were £1625 and expenses were £1490. Receipts were by the sale of cattle, vegetables and wood, but transport made sales of these things very difficult.

To make one's way in a white world, education was seen as important. The missions were attempting to mitigate the effect of white contact. It was made all the more difficult because not enough emphasis was given to the fact that the natives possessed a culture of their own which was fundamental to their existence. Mission contact was virtually confined to the area south of Cape Leveque.

Between Leveque and Londonderry the contact was minimal and brief with Aborigines living along that coastline. It was common to encounter them in mobs of forty or fifty and at Napier Broome Bay two or three hundred lived close around the shoreline. Until Fr Nicholas sailed up to Drysdale River in 1908 it was doubtful if more than a couple of hundred had ever seen a white man. All along this coast they had lived completely unaffected by white civilization. Their lives and survival as a race was conditioned by 'The Law', which evolved throughout the ages to meet all the contingencies of their environment. Those uncontaminated by civilization were vigorous and healthy. They believed that everything had its spirit, which was actually the life of everything. Vegetation, animals, insects, humans and the earth itself, lived while their spirits remained with them.

When a human spirit 'went away', the body died, but the spirit roamed free to 'come back byemby'. All things, animal and vegetable died when their spirits 'went away'. The leaves of a tree, the bark and the wood, all had their own spirits. Flames were the spirit leaving burning wood. Rocks, creeks, sand hills, sun, moon, stars, sky and everything else had its spirit. Dislodged spirits wandered around until it was convenient for them to 'come back again'. Aborigines saw the spirits around them, at work and at every minute of life. The spirits were making the trees and the grass. The spirits were the

fact of life itself, visible at their work at all times. No teaching by whites ever altered the belief that the spirits were fundamental to existence.
The white fathers of children appreciated what the school could offer for their children of mixed descent and took steps to see it was available for them. There are letters to the Chief Protector of Aborigines asking for this benefit for their children. Some of the children may never have been aware of this. At the mission school, some children were Asian, some were native and occasionally there was a white child. Those parents who could afford to pay for education did so. A Station owner from Fitzroy Crossing wrote to Fr Droste, 2 September 1924 enclosing his cheque for £30 (thirty) in payment of his son's board and schooling for the ensuing year. He hoped the boy had made good progress with his lessons. Education of course came first! Later on if he could learn a little about machinery such as windmills and motor engines it would be useful to him. He told Fr Droste that one of the school's former girl pupils had come to the station with her husband who was working there. He enclosed a note for his son and a £1 note, by way of pocket money.
Another student, Cassie Drummond was at the mission in 1926. He said that he had come to Beagle Bay to learn a trade. All materials were self-made, leather, bricks, lime and bush timber. He believed that the Pallottine priests and brothers did a great job. He told the author he had received five years of technical training there:

> We had a rice field. After school we went to learn a trade. Every three months we changed jobs. Bro. Matthias taught in the blacksmith shop. Rudolph (Newman) and Frank Dolby were in the Carpenter's shop. Amy Dan was my boss. He crippled his leg putting a guttering on the Church. There was a furnace, shells from Beagle Bay. Rudolph Newman was the baker. The girls had jobs, sewing and cooking. Jerome Manado was the windmill man. Bro. Frank put in an artesian bore. Bro. Stephen and Bro. Henry were on the stock. In 1931 I left for Broome.

No Place To Go

The educated Aborigines of mixed descent were looking for a wider field than the mission but they were unwelcome in white towns unless as servants. 8 March 1924, Inspector D H Stuart wrote to the Chief Protector of Aborigines in the North-West Department:

> The car road to Beagle Bay was in good order. It was unfortunate that Beagle Bay half-castes were allowed to come to Broome to work. They drifted into a most unwholesome manner of living and were not really of any use to the white families. He presumed that the Chief Protector had noticed the danger in contact between natives and the Broome coloured population. It was strange to see a full-blooded Aboriginal woman walk openly into a picture show with a Manila-man who lived with her openly. One wondered why people had to sign permits for their own Aboriginal servants to be abroad.

In his reply, the Chief Protector stated that he had urged Beagle Bay Mission to place in service those inmates sufficiently trained for such work. He suggested respectable Catholic homes in the South West and deprecated the idea of letting them go to Broome.

There was a duplicity in exchanges such as this. Though there was a strong feeling and legislation, that natives should be debarred from Broome and from creeks frequented by pearling luggers, even though these ideas were supported by police and medical officers, they were rejected on the grounds that exclusion of natives from the towns would impose unnecessary hardship on white women living in the tropics who were dependent upon them for domestic help. Certainly, Aboriginal women and children had been the first unpaid labour employed by pastoralists on most of the stations. The stereotyped pattern for settlement in the first 20 years or so was that whites, unaccompanied by white women, taking up new country, moved in with

their stock, occupied the best waterholes, built a bush homestead and then ‘rode down a couple of gins’. It will never by known how many Aboriginal males were shot off during white settlement. Gradually women and children came into the homesteads for protection from hostile tribes and for tucker and tobacco.

The New Missionaries Arrive in 1925

Since 1918 Fr Droste had been the only Pallottine priest in the Kimberley. Hope dawned for the mission at Beagle Bay when reinforcements arrived in the persons of the new priests, Fr Albert Scherzinger and Fr Benedict PŸsken They had left early in July 1925 to travel to Australia via Rome, where they were privileged to have an audience with the Holy Father who made friendly enquiries about their aims and blessed them. Cardinal van Rossum also received them in audience and gave a special blessing for the Pallottine mission in Australia. They were in Broome by the 19 August and travelled in the mission motorcar from Broome to Beagle Bay. Fr Droste greeted them and a concert was organized. Father Collins had been helping at the mission for eight years and had left several weeks earlier.
Fr Scherzinger was born in the Black Forest in the diocese of Frieburg. Ordained to the priesthood in Limburg in 1915, he taught in several Pallottine Colleges. He came to Australia in 1925 and later he did pioneer work in Carnarvon, Tardun and at Wandering. In 1948 he went to Melbourne, where he was the novice master. He was hit by a car on his way to say Mass at Caritas Christi. The last six years of his life he stayed at Caritas Christi Hospice where he ministered to the sick and where he died at 81, a professed member for 50 years.
Fr Benedict PŸsken came from Werpelch in the diocese of Osnabrueck and worked for five years in the Cameroons. He worked for over 30 years in the Kimberley, until his death in 1955. He was superior of Beagle Bay from 1929-1937 and also worked at Lombadina and Balgo. When he died, he was

78 and had been a Pallottine for 52 years and a priest for 46 years. He was distinguished by self-sacrificing loyalty to the society and a deep spirit of piety.

When Fr PŸsken arrived at Lombadina at the end of 1925, there were three sisters there. Mother Joseph was superior and Sr Patrick and Sr Therese were teaching in the school. There were 100 Christians in Lombadina and outlying areas. According to the Baptismal Register there could have been more, but many Lombadina children attended school at Beagle Bay Mission, worked in the stock or some other areas. Some of them migrated to Broome. There were 18 school children in Lombadina Food supplies were scarce, because Lombadina had to manage on 4 small sacks of flour a week, other supplies were extremely scarce. Christmas was a beautiful feast for Lombadina. Though the weather was sultry and oppressive, in the evening several people came from the bush and from Madana. Some of them the priest had never sighted before. At midnight the first Holy Mass was celebrated with a sermon and a good many people received Holy Communion.

4 December 1925, Fr Resch, Father General of the Pious Society Of Missions wrote to Fr Droste congratulating the priests, brothers and sisters on the occasion of the Silver Jubilee of the Beagle Bay Mission and remembering with gratitude those missionaries who had sacrificed their young lives in Beagle Bay Mission for God.

29 December 1925, Fr Laqua wrote to Fr Droste thanking him for the 2 letters and the £40. They had brought up the request for a priest and two brothers at the Council meeting and the members declared this was impossible. They were advised to make use of Aborigines.

In spite of 14 newly ordained priests, there were still not enough, some priests were sick and there were more houses in Germany to staff. Also four priests were to be sent to Kaffraria. The Society had been asked by the Apostolic Delegate whether they would take on the diocese of Darwin, but because they had taken the offer of the new mission in South Africa, they regretted that they could not do it.

Celebration of the Silver Jubilee of Beagle Bay Mission

The 1926 report to the Secretary of the Australian Bishops, Dr McCarthy, about the Beagle Bay Station:

> Missionary Staff - 3 priests, 5 brothers, 11 sisters. natives - a.160 blacks b. 70 half-castes. Expenses: Only to feed and clothe the natives cost £300 per annum. Its income came from Sale of cattle £1000; Government Subsidy£240; Sale of vegetables £300; from Bishop Coppo £300; making a total of £1840. The main income was from the sale of cattle. It was said, 'Beagle Bay Mission is a rich cattle station. They should have at least 15,000 head rather than 3000.'
>
> The truth was that ten years ago there were double the number of calves branded today. Reasons for the losses were tick, buffalo-fly and the two-year drought. The highest number of cattle Beagle Bay Mission ever had during 25 years was 4000. No station in the Kimberley had better improvements, the country was simply too poor to carry more stock.
> The Government paid three pence per head for old and indigent natives and for children under 16 years, who were sent to the mission. In a few years time, as the old people are fast dying out and the children on the list will soon have reached the age of 16, the subsidy will be gone. For the last ten years hardly any children have been sent to the mission. For a child born at the Mission, whose parents were still living, no subsidy was paid.
> Broome's only industry is pearling and this is going down fast and in consequence people are leaving the place and sale of mission produce for the maintenance of the missionaries, was difficult.
> There was a total of 160 people unfit for work, 90 babies and schoolchildren; 30 young mothers with 2 or more babies; 40 old people.

> There were 70 workers, 20 girls and women for cooking and washing, 12 boys for stock work, 6 crew for sailing boat, 10 boys in the different trades, 15 boys in 2 gardens and farm, 6 boys for carting firewood and provisions. The Lombadina Mission had a priest and three sisters. There were about 160 blacks. The mission fed and clothed about 40 Christians. White ants ate up the little Church. There was no schoolhouse, the convent was a poor bush hut and the house of the priest was still poorer.
> At the end of May, Brother Henry Krallmann mustered the cattle and Fr PŸsken went on a trip to Madana, Garden Point and Boolgin with him to get to know the people in the country better. Brother Henry and Martin Sibosado branded 123 cattle, which was a big number for Lombadina Bro. Henry took 60 bullocks to Beagle Bay. In August a new road was made through the bush from Thomas Windmill to Brongolow. Martin Sibosado built the paper bark school with the people

In March 1926, Fr Droste was in Perth for an operation on a rupture. Then he went to Adelaide collecting funds for the mission, £900 was the result. When he returned to hospital for a painful operation on his nose, Archbishop Clune visited him. The former Diocese of Geraldton was now under his jurisdiction because Bishop Ryan who was appointed refused to accept it. The Government offered Archbishop Clunes land in the region. He took up 10,000 acres for Beagle Bay Mission and 10,000 acres for the Christian Brother's Orphanage in Perth. He said to Fr Droste, ‘It is my wish, Fr Droste, that you send me a priest for the brothers, to celebrate Mass for them and to take pastoral care of the neighbouring settlements. Don’t refuse my request. Land is of the utmost importance for the Catholic Church in Geraldton.’
Fr Droste's Provincial Superior, Fr Laqua had written to him from Limburg, 15 November 1926. The German Province was willing to help Beagle Bay as much as possible and would send a priest and two brothers to help the good, old brothers He still had serious doubts about the feasibility of opening a farm 2000 km from the mission. This would be equivalent to another foundation. For this, at least two priests and several brothers would be

required. Then one must ensure that the farm would pay off, that it could assist Beagle Bay Mission and not use up all its revenues for its own existence. What about costs of freight, in short, the question was, 'Would a farm be profitable?' It was presumed the money for the purchase would be obtained in Australia as the Province could not do it. The land was to cost approximately 1/- an acre and there were 30 years to pay it off.
Father Droste argued that failure would not mean shame for their Order. One priest and two brothers were needed. An old brother from Beagle Bay, a new brother and several mission workers from Beagle Bay would staff it. Brother Henry Krallmann had inspected the farm and was quite enthusiastic about it. There would be no need of financial assistance from Limburg. He also argued that Australia could not be managed from Germany forever. The distance was too great. If there were no English or Irish priest available in the Order, then efforts would have to be made to recruit Australian candidates.

1927 A Year of Change

The Father Provincial, Fr Laqua wrote from Limburg asking for information about the farm. This project had been discussed in the Provincial Council and the Province was willing to help Beagle Bay as much as possible. 16 September 1927, Fr Provincial, Limburg, wrote to Fr Droste saying that he was glad to hear that he had been naturalized, for it would be possible to obtain title deeds under his name. Provision should be made in the case of his death and he should see if the Society could be the carrier of the deeds in this event. Fr Droste wrote to Fr Resch 10 October 1927, about the farm. Nothing could be finalized until Dr Clune returned.
The Bishops of Australia had sent £550 in response to his appeal and a truck bought for £500 the previous year was a real blessing. Bro. Krallmann had inspected the land and was quite enthusiastic about it. He was an undaunted

faithful soul whom Fr Droste had sent away for a holiday and to meet the new confreres. They had come at the end of October, Fr August Spangenberg, Bro. Stefan Contempr□e and Bro. Franz Herholz.

Fr August Spangenberg had been ordained in 1926. He spent the first 10 years of his priestly life, mainly at Lombadina. The church presbytery and convent were monuments of his untiring activity. He did have other ministry. For example, in 1930, he drove to Beagle Bay and Broome, on his way to visit the Christians in Port Hedland and Cossack. He was in Australia 1927 Ð1937 and then returned to Germany.

Bro. Stefan Contempr□e was born 1902 in the Rhine-Land in Germany. From the Kimberley he was transferred to the farm in Tardun in 1931. For a short time he helped in Rockhole and Balgo. He travelled home for a holiday and died that same year. Brother Franz Herholz worked in Australia 1927-1933.

29 April 1927, J Bateman, managing Director to Fr Droste, Beagle Bay Mission, about the Madana Station accepting his offer of £15 each for three windmills and £1.10 for all branded cattle and for unbranded, nothing. They would like an offer for those unbranded.

2 May 1927, Fr Droste wrote a very long letter to Fr Resch informing him that Bishop Coppo was given permission to go to Rome in order to explain the local conditions and he hoped to commence his journey at the end of May.

7 May 1927, Streeter and Male, Broome, wrote to Fr Droste about the transfer to the Society, a portion of the Carnot Bay Pastoral leases to include the Carnot Bay homestead and not to exceed in all 100,000 acres. They confirmed the sale to him of all the improvement for £175, payment to be made as soon as convenient that year or before the end of next year, or by a cattle deal in the meantime.

25 May 1927, Fr Walter from Vogelsburg, Volkach, Germany wrote to Fr Droste saying that he had forwarded a letter to Fr Nekes who was going to publish the book about Australia and the Pallottine Mission. The book later

became a celebration of the reinstalment of the Pallottines as administrators in the area, Australien, Land, Leute, und Missionen, (Limburg, 1928).
Fr Walter was of the opinion that the chapter about Geology was important as it explained the arid disposition of the land. This was the reason why the flora and fauna were undeveloped. He advised far more experiential farming. One could import flour and other things for Aborigines. Like Fr Droste, Fr Walter was of the opinion that growing wheat down South was vital for the mission. He thanked Fr Droste for the article about the transcontinental railway and expressed his gratitude for the photos.
Efforts were made to make the mission self-supporting. Bro. Kasparek wrote to the Chief Protector of Aborigines 28 May 1927 that Fr Droste had told him to write for one cwt of seed-rice. The trial patch of rice from seed bought from Port George Mission grew well but when he showed it to Mr Thurckle of the NW Dept he advised him to write to Perth for pure Queensland Seed (dry) Rice.
14 June 1927, Fr Laqua to Fr Droste thanking him for pieces for the mission-Museum and encouraging Fr Droste to continue such collection as it helped to keep or increase the students' interest. The Provincial Council agreed with purchasing land for a Farm, provided the Mother Province would not be burdened financially. If Bishop Coppo would return to Broome it seemed that a fourth priest was not needed and advise by cablegram if this were so. Fr Nekes lately gave a lecture about the Beagle Bay Mission and mentioned Aborigines who are still pagans. What were the possibilities of extending the work with the help of catechists?
22 June 1927, Fr Laqua, Limburg wrote to Fr Droste asking about the destination of the new priest, whether it was to be the farm?
June 1927, Fr Droste forwarded a long mission report 1901-1927 to Mr Coverley, MP. He mentioned the reduction in land rent and the reasons for extending (altering) the Native Reserve and the reasons for this; the need for a Reserve for Lepers closer than Cossak, for example at Swan Point. The Sisters would gladly look after lepers and would not ask for a salary, only

enough to pay their expenses. Attached was a comprehensive list of expenditure since the Society had come to the Kimberley.
27 July 1927, A O Neville wrote to Fr PŸsken at Lombadina Mission about his appointment as a Protector of Aborigines. He gave a list of the duties of protectors in general and sent a copy of the ‘Aborigines Act’ and Regulations.
6 August 1927, Fr Laqua gave permission for the acquisition of the Tardun farm. He expressed the hope that later a College for Aborigines could be built there for indigenous priests.
In April, 1928, Fr Droste wrote in German to Fr Resch, the PSM General, that he had come 500 km from the Beagle Bay Mission to give the few Catholics at Port Hedland, the opportunity to fulfil their Easter duties. He was living, lonely and alone in the sacristy of the miserable little Church. He had written a long letter of thanks to Bishop Coppo. Fr Resch replied that Mgr Coppo was still very attached to the mission and the restructuring of Vicariate affairs by Propaganda was not to reflect on Fr Droste’s administration. He told him that Bishop Coppo would appreciate his letter.

Appointment of Fr Otto Raible as Administrator of the Vicariate.

Trautenau in Czechoslovakia was a far cry from Australia. This was the opinion of Fr O Raible as he read between the lines of his Superior General's Christmas letter. He was committed where he was and wrote in reply, ‘Much as I am prepared to accept whatever the Superiors may decide, nevertheless it would be in the best interests of the Mission if one would consider Fr Droste who had been active there for 20 years and for whom it would mean no little sacrifice to be subject to a considerably younger and inexperienced man unfamiliar with Australian conditions.’

His General let him know that the decision had been made for him by the General Council. The next time he wrote, he accepted unequivocally, ‘All I can say is Ecce adsum (I am willing).’

The Pious Society of Missions and the Salesians had worked together to solve a difficult situation. Good sense and God’s blessing prevailed. The Pallottines stayed in the Kimberley.

Chapter 4

Otto Raible Vicar Apostolic of the Kimberley, Delegate of the Limburg Provincial 1928-1939

Mission Mandate to the Pious Society of Missions

During World War 1, the Society had lost its mission to the Cameroons where Fr Raible had proved himself as a missionary priest of extraordinary zeal and ability in all spheres of life, a father figure on the mission and capable of striving through disappointments.
After World War 1 there had been a severe economic crisis. Disastrous inflation made the German mark practically worthless. Fr Laqua was elected Provincial of Limburg in 1923. Fr Laqua farewelled Fr Raible on his voyage to Australia saying,

> To our old faithful missionaries in Beagle Bay, give our greetings. The Church has paid them special tribute for their perseverance in the distant mission for a quarter of a century. Beagle Bay Mission is only a small part of the whole Vicariate entrusted to our province by the Holy See.

The three established mission stations were along the west coast of Dampier Land. In the Eastern part of the Kimberley Vicariate, the Catholic population was sparse and although there were occasional visits to Wyndham, otherwise it had no special Church presence, except where an owner, or manager of a station, made the priest welcome for Mass or the Sacraments.

Mgr Raible's staff consisted of three German priests, Fathers PŸsken, Scherzinger, Spangenberg and seven German brothers, Kasparek, Graf, Wollseifer, Helmprecht, Krallmann, Contempr□e and Herholz. There were 22 sisters, 8 in Beagle Bay, 11 in Broome and 3 in Lombadina.

In 1931, 1932 and 1933 Mgr Raible journeyed around the Kimberley to minister to the spiritual needs of Catholics. He was also looking for a suitable place in which to establish another centre for missionary activities. His aim was to give the Church a presence in the interior of the Kimberley. There were long distances between the cattle stations, with tracks rather than roads. The annual trip took him 6 to 8 weeks and many stations remained unvisited. Some were inaccessible by car.

The ministry was to the few whites and to the nomadic peoples whose displacement from their land had disempowered them and whose 'non status' was maintained by the fact that they were not counted in the population of Western Australia.

When the State celebrated the centenary of its foundation in 1929, The Record, a Catholic paper, had no references to missionary effort. On that occasion, Mgr Raible's letter to Abbot Catalan of New Norcia gave some indication of his incisive view on the Aboriginal question:

> In spite of all the nice phrases which have been made about 'Our Glorious Land Westralia', they never realise that the whole State is founded and built upon the bones of the blacks, who are the real owners of that country, but have been shot down and poisoned like dogs only on account of not being willing to give up their own hunting grounds.
>
> But this is simply robbery and puts power before right, a principle, which to my understanding is diametrically opposed to the true spirit of Christianity.
>
> It is certainly one of the crimes, that cry for justice to heaven and I can't see any bright outlook for the Catholic Church in Western Australia, unless Catholics and their bishops and pastors acknowledge their sacred duty to do reparation to a down trodden race, on whose land they are living.

These were uncompromising words, but show Mgr Raible's strong motivation to do something about the situation. For the next thirty years he would do what he could and lead the men of his society to do likewise.

Foundation of Tardun Farm

The eventual success of the farm would owe everything to the labours of the German brothers. 15 July 1928, Bro. Henry Krallmann had arrived at Tardun. One of the first Aboriginal workers at Tardun was Jim Wilson who came from Beagle Bay Mission in August 1928 to help the brothers. It would help the missions to survive. Later it would support the Region financially. Most priests and brothers in the Pious Society of Missions gave some years of their lives to the enterprise. The following members worked at Tardun before the Second World War:

Bro. Heinrich Krallmann, 1928 Đ 1934; Bro. Franz Herholz, 1928 Đ1930;
Fr Albert Scherzinger, 1930 Đ1937; Bro. Paul Ratjaski, 1929 -1930;
Bro. Josef Wendling, for seven months in 1930, Bro. Matthias Kasparek, 1929-1930;

Bro. Josef SchŸngel, 1931-1937 and again 1940-1945;
Bro. Franz Xavier Nissl, 1931-1939; Bro. Paul MŸller, 1931-1949;
Bro. Stephan Contempr□e, 1931-1939 and again 1941-1964;
Bro. Josef Tautz, 11 months in 1931; Bro. Bernhard Stracke, in the 1930's;
Bro. Anton Bšttcher, 1936;
Bro. Valentine Ochsenknecht, 1932-1940 and again 1947-1949;
Bro. Basil Halder, 1935-1965; Fr Anthony Wellems 1937-1944;
Bro. Francis Hanke, 1937.

The Tardun Chronicle 1926-1964 records that wheat cultivation had commenced in the district about 1930. By 1933 the railway siding had grown into a prosperous little township comprising a well-provided store, a post office, a bakery, a hall and about a dozen comfortable homes.
The brothers began to sow wheat, but prices for wheat and wool fell drastically and the expected income did not materialise. Mgr Raible found himself on the verge of a financial disaster. Bro. Herholz wrote to him about the scarcity of labour and the need for a cook, telling him that the two brothers were in poor health and he was on the verge of giving up, but he wanted to keep loyal to God and to the Society.
Mgr Raible reported to the Limburg Provincial in Limburg, that Fr Droste and the old brothers were worn out. Since Fr Droste was to go to Germany for a holiday the following year, he recommended that some of the brothers accompany him. He asked for more personnel, two more brothers, a farmer and a motor mechanic and estimated that the farm would need about £1500 capital to start. If the Carnarvon parish was to be staffed, then he had only one priest for each place. This would be unbearable in the long term so he wanted two more priests.

Role of Beagle Bay Mission in the Consolidation of Tardun

In December 1928 Bro. Henry Krallman wrote to Mgr Raible from Clontarf, that he had bought a truck.They had cleared about 2,000 acres and they had found water and would sink a well. He then asked Mgr Raible for a cook and more helpers, perhaps, Rudolph Newman. Since Bro. Frank was sick in bed, if possible, could Willy Wright come also? Within the month, January 1929, Mgr Raible wrote back to tell Bro. Krallmann that three young men from Beagle Bay Mission would come, including Richard (Dick Smith), Tom and Willy Roe. Willy Wright, the motor mechanic and driver could not be spared.

Tommy Murphy, Mrs Roe, Rudolph Roe, Willie Roe, Gregory Howard. Paula Howard, Richard Smith and Dora Smith came to work at the farm. In Mullewa 27th June 1931, Richard and Dora had a baby, who was baptised Monica, at 'the Estate'.

Members of some families from Beagle Bay Mission like those of Dick Smith and Gregory Howard seemed specially called by the Spirit to help with the growth of the Church. Over the years more individuals came forward as volunteers. (Gregory Howard's son, Paul, said he would have been 16 or 17 when Gregory went to Tardun. His mother used to do the washing and then Mrs McDermot went there to cook. Paul worked in Balgo in 1946 with Fr Alphonse on maintenance. He used to go into Halls Creek, maybe once a month, for mail. He stayed there a couple of years and when they opened the mission at La Grange, he gave Fr HŸgel a hand, then back to Balgo giving Fr Kearney a hand, then to Beagle Bay Mission looking after the windmills and on the trucks with Bro. Schreiber in the 1960's).

Mgr Raible's policy of enabling Aborigines to assist in the underpinning of the missions economically and pastorally was a feature of his administration. The same tactic noticed here in Tardun would again be used at La Grange and Balgo.

The privilege of Apostolic Protonotarius was bestowed on Mgr Raible to commemorate the 30th anniversary of the Society's acceptance of the

Kimberley mission. Certainly the continuation of the Tardun farm project would help maintain the mission and was proof of Mgr Raible's foresight and courage. Tardun was entirely virgin bush, which had to be cleared and worked without the help of machinery. The climate was dry and hot (usually 38-40 degrees C. in the shade in summer), the work was strenuous, the financial backing was nil. Added to this, the only dwelling of the community was a big one-roomed corrugated iron hut standing in the sun. This had to serve for chapel, sleeping quarters, kitchen and refectory. To partition it, a separating 'wall' of hanging sacks was placed within the hut. Mgr Raible would have had plenty of reasons for giving up the project. But he did not do so. Neither did young Bro. Herholz give up and Mgr Raible was delegated to receive his final profession. Bro. Herholz wrote of the possibility of a college to train brothers and priests being built on the property.

Ownership of the Farm

Mgr Raible had written to the Provincial, 5 September 1929:

> The land question of our farm is solved in the following way: Three blocks of land are left to us. The title deeds of these three blocks are made out in the names of Mgr Raible, (No. 8677) Bro. Kasparek (No. 8675) and Bro. Krallmann No (8396). Archbishop Clune has reserved the fourth block (No. 8399) for Castledare. In exchange for this block I obtained another, which will be made out in the name of Fr Scherzinger. As from the map one can see it's near the railways and the main road - 1200 acres that belonged to two railway workers who needed money or didn't like farm work. 300 acres are cleared already, 100 acres fenced and there is a little house with two rooms and a kitchen, a shed, a well with good water and a number of agricultural machines are on the place. This land cost 6 shillings an acre, to be paid in 30 years.

R P Jackson wrote from the Cathedral to Mgr Raible about borrowing money from the bank and the transfer of the land at Tardun. It was necessary that the agent of the owner reside on the particular location being purchased. Regarding proposed drafts with the Bank of NSW, Mr D Walsh was handling the transfer of Mr Edmond's block at Tardun. This block then went under the name of 'Scherzinger'. Several of the clergy had taken up land and the Under Secretary for Lands wrote to Fr Verling at the Cathedral:

I note that improvements are being carried out on your holding. I shall be glad if you will advise me upon which location, your agent Bro. Krallmann is actually residing. If he is residing on your location 8399, the matter will be in order, but not if on location 8396 (belonging to the Archbishop), 8675 (Rev J. Wallace), or 8677 (Rev J. Dunne). Your agent must reside on the block, which is in your own name.

31 December 1929, Mgr Raible wrote to the Provincial, Fr Laqua that the St Joseph's farm (Tardun) would be the property of the Pious Society of Missions. He had the forms filled in by a lawyer in Perth. He told the Father General that the four blocks were in the name of three brothers and Mgr Raible.

Dr Clune visited them early in January and wrote back congratulating Bro. Krallmann on his work.

Aborigines from the Kimberley called it 'The Beagle Bay Farm'. To produce wheat to be used to make mission bread the men sometimes worked day and night in order to catch up. Fr Droste was expected by the end of March to get all business done. By April there were 400 acres sown and 650 more to be seeded. Altogether, four men besides the Beagle Bay men were employed. A seeding machine, super, groceries and seed-wheat had been bought. Mgr Raible would come in May, depending on the arrival of the two brothers from Limburg. Bro. Krallmann was not to worry about the money he needed. Fr Benedict would take charge when Fr Droste left.

4 February 1931, Mgr Raible wrote to H V McKay confirming his promise to pay on the 1st April £68 in reduction of four promissory notes, for

£150.9.10, the balance to be carried until next harvest if he were unable to meet the debt. The same day he wrote to the Manager, Fertilizer Ltd:

> In common with the rest of the farmers in our district, we find it impossible to fulfil our obligations in connection with promissory notes due about this time. I have directed that certain cattle shall be sold from the northwest station and that the proceeds where possible are to be used by the Tardun farm. I shall be greatly obliged if you accept a payment of £100 on the 1st April of our promissory note for £221.1.1 the balance to be carried over to next harvest.

15 December 1932, Mgr Raible wrote to Bishop O'Collins to remind him of discussions about placing German settlers on land around Tardun. Plans might be carried out in the near future. One of the society's priests was Chief Secretary of St Raphael's Verein in Hamburg, which was dealing with emigration of Catholics from Germany to any overseas country. He had explained how it was possible to make farming a paying proposition. He proposed to send only a small group, perhaps one family, husband and wife and with them three young men, possibly their relations. The wife could do house work, while the men did outdoor work. They could work a block of 2,000 acres and have 700 acres in crop each year. As German money at present was worth nearly twice as much against parity, for a comparatively small capital they could establish themselves in Australia.
Bro. Kasparek had died 12 May 1930 in Broome and was buried in Beagle Bay. 17 June 1933, P R Jackson of St Mary's Cathedral, Perth, wrote to Mgr Raible asking him to forward the declaration of trust and title deed so that he could find the cost of registering the land in the name of the Society. He wrote again 22 November 1933, about the conditional purchase leases in the name of himself, Brothers Kasparek and Krallman that the Agricultural Bank held as securities against advances made. The Titles Office would not accept any dealing on the land without seeing the probate of Bro. Kasparek's will.

New Missionaries for the Society

The Vicariate began to go into debt. It was the time of the great depression in Australia. With the poverty came great wealth in the shape of Church personnel. Two priests and three brothers came in 1930. A sister came in 1931 and two more came in 1932.

The Provincial, Fr Laqua gave the two priests Fr E A Worms and Fr F HŸgel, an opportunity to participate in an 8 weeks training course in medical skills and tropical diseases. This was held at the Institute for mission doctors at Wuerzburg, Germany, where Dr Hans Betz was a student. The three brothers who joined them in 1930 were Bro. Joseph Tautz, Bro. Joseph SchŸngel and Bro. Anton Bšttcher.

Fr Ernest Worms came from Bochum in the diocese of MŸnster. He was born in 1891 and entered the Society in 1912, but his studies were interrupted when he was called up for military service during the First World War. After ordination in 1920, he had 10 years of pastoral work and teaching

before he was appointed to Broome. He began his missionary career as the parish priest of Broome. Shortly after his arrival he also began his anthropological and linguistic studies in ethnology among the Yaoro of Broome.

As early as 1933 he had occasion to make yearly expeditions into the West and East Kimberley and from these experiences he could make a unique contribution to the compilation of anthropological knowledge about Aborigines. After 1935 he continued his linguistic studies under the special direction of Dr Nekes, his former teacher. Both student and teacher, he enriched the Church with anthropological research, writing many articles over the years, gems of knowledge, which gave insights into the rich mythology of the Australian peoples.

He recorded Aboriginal chants, which were sung before they went fishing, or hunting. These practices played an important part in their lives, which depended on the catch and he left records of the significance of Aboriginal place names in the Kimberley. Among these articles are found:

> 'Cultural Change Amongst the Australian Aborigines:Observations on the mission field of the Pallottine Fathers in Western Australia', published in 1960;
>
> 'Australian Mythological Terms: Their Etymology and Dispersion', in Anthropos, in 1957;
>
> 'The Poetry of the Yaoro and Bad, North-Western Australia' in Anthropos, in 1950.
>
> 'The Aboriginal Concept of the Soul' published in The Australasian Catholic Record, in 1960.

Bishop Raible appointed Fr Worms Rector of the house in Kew in 1937. Together, Bishop Raible and Fr Worms would become the public face of the Society in Australia. While stationed in Melbourne, Fr Worms edited his linguistic studies with Dr Nekes. The work involved 26 languages and was published on microfilm. He did Museum work for the National Museum and

the Ethnographical Collection of the University of Melbourne and visited natives living in the Western districts of N S W. He researched the pygmoid tribes around Halifax Bay, North Queensland.

After his return to the Kimberley, he undertook two anthropological journeys, one in 1948-1950 to the desert regions of Gregory Salt Lake and the second in 1952 into the hinterland of Port Hedland. His last book, Australian Aboriginal Religions, which he wrote in conjunction with H Petri, is mentioned elsewhere in this text.

In 1957 Fr Worms was called to be rector of the Pallottine Theological College at Manly. In 1960 he made a nine-month expedition to Central and Western Australia, under the auspices of the Wenner-Gren Foundation of New York. In 1961 he became a member of the Institute of Aboriginal Studies in Canberra. He published more of his research in the scientific periodicals Anthropos and 'Annales Laterannenses'. During the last year of his life he contributed to many volumes under the title, 'Die Religionen der Menscheit'.

Fr Frances HŸgel outlined his movements as a missionary in Australia. After his arrival in Australia, he spent 4 years as prefect of the boys, in Beagle Bay Mission. He was then sent in charge of a new foundation in Rockhole. From 1937-1945 was back in Beagle Bay and from 1947-1948 he was the Broome parish priest. At the end of 1949 he went back to Beagle Bay and then to Tardun for three months, before going to Rome for the Beatification of Vincent Pallotti. He was present at the ordination in Germany of Fr Jobst, Fr Silvester, Fr LŸmmon and Fr Munz, who came to Australia in 1951. He went to Derby until 1955 and then he was appointed to open La Grange by Fr Worms, the Vicar General at the time. In 1961 he went to Germany for a holiday, then he spent 6 months in Broome and in June 1962 with Fr Brian Murray, he was transferred to the old Balgo Mission where Fr McGuire and Bro. Michael Gill were stationed. He stayed there until the end of 1965. He was at Millgrove until the Easter of 1966. From 1966-1991 he was at Beagle

Bay. Then because of ill health he retired to Rossmoyne in Perth, where he died. His body was taken back to Beagle Bay for burial.

Bro. Joseph Tautz was born in 1905 in Kunzendorf, a small village in Silesia, now Polish Territory. About 1925, the Society had opened a College in Frankenstein, about 5 km from his home and though he did not visit the College, his parents read 'Stern der Heiden' a mission paper. Bro. Joseph Tautz had learned his trade as carpenter and cabinetmaker before he entered and made his profession 24 September 1929. He came to Beagle Bay Mission in 1930 and was sent to Tardun a short time later to build the Monastery there. After about a year, he came back to Beagle Bay and worked in the old carpenter shop doing much repair work with Bro. Hanke renewing the Church furniture, windows and doors and altar rails in 1934. He then set to work to build the new Church, Presbytery and Convent in Lombadina, hand-sawing the logs. On the missions there was little money, but it was important that the Church buildings had a personal worth and significance for the Aborigines. Fr Spangenberg and Bro. Tautz worked together to complete the wooden Church. Local materials were used. All had to be cut and faced by hand and carted frrom the surrounding bush. The Church was built on a foundation of metre high red wood blocks. Bro. Joseph Tautz was responsible for timberwork and Bro. Anton Helmprecht for mason work.

For timber carting, they used donkey wagons with iron wheels and sledges. Bro. Joseph, Malachy, Sandy Paddy, Vincent and Joseph Albert used gum (wood) for floors, with the help of a big cross cut saw. They dug a hole, set up a big frame and used the saw to cut through from top to bottom. When Mgr Raible consecrated the church on the Feast of Christ the King at Lombadina, all children received presents and every adult a plug of tobacco. The greatest danger to buildings in the Kimberley was white ants. Once they found their way into the wood, they devoured it in no time leaving only a paper-thin wall filled with soft dirt. The Lombadina stands today, seventy

years later, a tribute to the men who erected it. It has withstood both the cyclonic weather and the white ants.

It was Bro. Joseph who helped install the first motor saw and plane in Beagle Bay and the first electric power lines and lights in the church, monastery and convent. In Beagle Bay he built the native sisters' convent and renewed the Church furniture, windows, doors and altar rails. After the war he built a new modern carpenter shop with all machinery, only to see it pulled down later to be replaced by a new hospital. All the time, he had 2-4 men working with him as apprentices and with them he built the first 4 modern houses at Beagle Bay. The last big building he erected was the Beagle Bay Monastery in 1965.

Bro. Joseph SchŸngel was born in the town of Liesen in the Diocese of Paderborn, 31 December 1905 and professed 24 September 1930. He went first to Tardun, then worked as cook in Beagle Bay. From there he went with Fr Francis to the Rockhole foundation in 1934 and after leaving for health reasons and was appointed to Kew, Box Hill and then to Millgrove. His responsibilities were cooking, gardening and general work. He told the author:

> Before I came to Australia I had met Fr Droste in Germany. He was in the motherhouse and I was in the novitiate. He came and spoke to the novices. At the time I did not know I would be sent to Australia.
>
> Fr Droste talked a lot about the work of the brothers. He was a late vocation and had been working in a coal mine before he started studying. He died in Germany and former workmates came from the coal mine for the funeral.
>
> Fr Droste described Tardun Farm, which he had founded. The idea was to have a place to grow wheat, which was sent to the flourmill which then sent flour, for making bread, to the mission.
>
> I landed in Broome 17 December 1930 and went with Fr HŸgel, Fr Worms and Bro. Tautz to Beagle Bay, where we stayed until after Christmas. I remember old Thomas and Rudolf in Beagle Bay. In the middle of January, I left to sail from Broome to Geraldton on my way to Tardun.

They called Tardun 'The Beagle Bay Farm'. There were Aborigines from Beagle Bay, Jim Roe, Dick Smith and Dora Smith. I worked on the farm. We had a tin shed, hot in summer and cold in winter. Ploughing, sowing and harvesting were the chief jobs. We had a team of horses and Bro. F Nissl and I looked after them. Only one of us at a time, needed to go out with them into the paddock. I was in Tardun January 1931 to October 1933 and then the bishop asked me to come and cook in Beagle Bay so I left the farm and went back to the mission.

There I cooked for the community. Fr Benedict PŸsken was director and Fr Francis HŸgel looked after the boys. It was a flourishing mission. The John of God nuns looked after the girls and they were very important in the mission community, because the same people were available for decades serving mission needs.

The brothers at Beagle Bay were Bro. John Graf, Bro. Anton Helmprecht, Bro. Matthias Wollseifer, Bro. Stephen Contempr□e and Bro. Joseph Tautz who was in Lombadina building the Church. Bro. Stephen was stockman, Bro. Matthias had a garden, Bro. John Graf was the carpenter, Bro. Anton was the baker and had a team of donkeys. He did brickwork, getting seashells from the seashore and making lime out of them and then painting the buildings with the lime. He made bricks for the huts, which still remain, despite the cyclones.

I had a little room in the dining room, which was a timber building. The other brothers had the nearby huts. They would make the bricks and build the huts. I didn't have so much to do with the people. Ambrose Cox was in the kitchen and later on Philip Cox. I knew David Cox. Lena Cox would come to do cleaning at times.

I met Mr Sixt when I was at Beagle Bay on a visit. He was popular and supported the mission. The Aborigines came to him and told him about it. He had a garden. Beagle Bay workers grew rice when I was there.

Bro. Anton Bšttcher worked with the stock at Beagle Bay, at Tardun and at Wandering. He was posted to old Balgo Mission in 1945.

Fr Hugel remembered the work of the brothers:

> Here, in the early days we had a trade school for the men, practical training. They learnt from the brothers, working under their supervision, taught by them not so much in a theoretical way but by practice so that they could get good jobs outside the mission in Broome and other places like the stations.

In 1933, at Beagle Bay, the sisters opened a novitiate, which had been built by the brothers, but it was a bad year for mission finances. The usual route to Perth for sale of cattle had been closed because of diseased cattle found in the district. Mission cattle usually sold in Perth for a good price because freight did not cost anything as they took the cattle on the 2,250 km overland route. This year, although the cattle sold at £8/10 per head, £5 of this went in freight charges.

The Kimberley Ministry

For Mgr Raible, the carrying out of his priestly duties in the Kimberley meant much travelling, which was no joy ride, for roads did not exist, only tracks. There was the constant danger of being lost, having a breakdown, or being without water. Everything had to be carried as waterholes were scarce and petrol stations did not exist.

At this time, Broome was the centre and main town of the Vicariate. The overland route from Perth was 2,250 km. Derby was a distance of 170 km from Broome. Beagle Bay was 130 km, with Lombadina another 60 km from Beagle Bay. When it rained, which it did, like a torrent in the wet, it was nearly impossible to reach one's destination. It was a regular practice for one of the priests to make a complete journey around the Kimberley in order to visit every Catholic, especially those who lived in the outback. On such a missionary journey, the priest would travel over 3,500 km and may have been able to visit at the most 50 or so Catholics. In 1933, Fr Worms travelled 150 km to La Grange, south of Broome, to visit four Catholics.

Mgr Raible began looking for a suitable place for another Aboriginal mission. 7 July 1933, Fr Worms received a telegram from him to meet him in Halls Creek the following Sunday. It would be the start of a reconnaissance trip in the area south of Mt Dockrall at the source of the Christmas River, which met the Fitzroy River, 150 miles from Fitzroy Crossing. Mgr Raible had made tentative moves in 1931, to take over the Government stations of Moola Bulla and Munya. Aboriginal health there was deteriorating, particularly that of the children, as the foodstuffs supplied did not provide for the special requirements of children who were eking out an existence on Government rations, designed years ago to be an aid in the days of plenty, when bush foods had been available. Now, as the sole diet of the people, it was inadequate.

The increasing number of escapees from the Moore River Native Settlement was cause for concern. Also, clothing was insufficient because garments were issued only once a year at the beginning of winter and deaths due to influenza and pulmonary causes were steadily on the increase. Hospital accommodation, which was almost unavailable, was badly needed at Wyndham.

Accommodation for Lepers at Beagle Bay

Four men and two women in the camp were found to have contracted leprosy and nearby, in the bush, the priests set up a small camp for them. Mgr Raible wrote to Mr Neville, Chief Protector of Aborigines, 4 October 1930, that the policeman stationed at Beagle Bay Mission had left November 1929 and his quarters were empty. The buildings were falling into a state of disrepair, with wire gauze rusted and broken and there were white ants in the studs and wall plates of the walls. During the last heavy rains, the floor was covered with water to a depth of about 12’. Could the police house be given

to the mission to establish some kind of a small hospital? Otherwise they were willing to give a reasonable price for it.
Eventually, in July 1931, the Chief Protector offered the buildings for £50.
27 July 1931, Mgr Raible replied from Wyndham, that he had been absent on his trip around the Kimberley, but the price of £50 was too high, as the buildings were not worth more than £25, which the mission was prepared to pay.
4 May 1934, Mgr Raible wrote to the Chief Protector of Aborigines stating that with the approach of the cold season, the inmates of the temporary leper settlement at Beagle Bay Mission would be in want of blankets and warm clothing and would the department provide for them? There were four adult males and a ten-year-old boy. He was obliged for the kind offer of the Department to supply medicines at departmental rates and had wired for them to do so.
6 July 1934, Fr wrote again, enclosing a cheque for £6.19.6 to pay for the medicines forwarded to the mission and he acknowledged receipt of flour, tea, sugar and tobacco for the lepers.
Mission life at Beagle Bay continued to be prayerful. Special devotions were held to honour Mary on the Feast of the Immaculate Conception 1934. It was a day of Consecration for the Society in Beagle Bay when they had placed a picture of ‘Mother Thrice Admirable’ over the High Altar.

More Missionaries in 1934

23 July 1934 saw a happy day for the mission with the arrival of new strength from Germany in the persons of Fr Anton Wellems, Fr John Herold and Bro. Franz Hanke.

Fr Wellems worked in Australia for 32 years, without taking home-holidays. Tardun, Morowa and Wandering were his fields of missionary activities. Both at Tardun and Wandering new buildings were erected while he was in charge. After several operations in Perth for his eyesight, he returned to Germany with failing health in 1966. He was aged 64 when he died in Germany.

Fr John Herold was in Australia 1934-1964. He started his missionary work in Beagle Bay, 1937-1939 he was at the mission at Rockhole and in 1939 he was appointed Parish Priest of Broome.

Forced to leave the Kimberley during the war, he lived for a short period in Kew, working with the Younger Set and the Apostolic Formation Groups and became an assistant priest in Melbourne. After the war he took over the leadership of Lombadina. He developed the mission and maintained the continued growth of its unique community spirit. In 1959 he did pastoral work in Melbourne and in 1960 he worked in Kolping Haus, Melbourne. He visited Germany in 1950, 1961. In 1964 he returned to Germany.

Bro. Franz Hanke had worked in Olpe, Frankenstein, Hoffstetten and Freising. He was in Australia 1934-1957. He built the chapel for the native sisters in Beagle Bay with local wood and timber from the old Japanese hospital from Broome that was shifted in the 1930's. August Sixt donated £800 for it.

In Lombadina he put the finishing touches on the convent in 1934. In 1948 signs of leprosy became apparent and he was hospitalised in the Leprosarium at Derby, where he built a spacious church with the help of the Aboriginal patients. He died in Perth in 1957, aged 53 years and 33 years professed.

Geraldton Diocese

Fr Albert Scherzinger had arrived in the Geraldton Diocese October 1928. He was born in Všlrenbach, Diocese of Freiburg, 11 December 1887, educated at Freiburg and Limburg (LAN) College of PSM, ordained priest at Limburg (Lahn) Germany 21 December 1915 His appointments were:

- 1.Carnarvon, PP, 1928-1932;
- 2. Perenjori 1933 - 1934;
- 3. Morawa District with Perenjori and Buntine.

Early in November, Fr Scherzinger reported that Fr John, a Salesian priest who had been recalled, had been farewelled by the parishioners and people from the district and he, Fr Albert, had taken over. He believed that about 150 Catholics were living in town, but he had no knowledge of the number living in the district. Many Catholics were not practising and he intended to visit Sharks Bay and Beadon.

10 December 1928, Fr Scherzinger wrote from Tardun telling about his pastoral trip to 'Janker-Town', or East Carnarvon. He had met neglected children of both full and mixed descent and expressed his concern. But the Reverend Mother in charge of the Convent had told him that they had no mission there. Father Scherzinger believed it would be better to get a hostel belonging to the Society and entrust the care of any children to their own sisters. In reply, Mgr Raible said that he would write to the sisters in Carnarvon, he could not come personally. Fr Augustine Spangenberg was to sail to Port Hedland and Roebourne.

Further to Mgr Raible's request for a priest and two brothers, Fr Laqua said the latter would come in April, but it was more difficult to send a Priest. He suggested that the Society give up Carnarvon, which did not belong to the Vicariate. He wanted a priest at Tardun for the brothers, but what other Pastoral work could he do?

12 January 1929 Fr Scherzinger wrote from Carnarvon to Mgr Raible that he had sent three half-caste children by boat to Broome. The father of the children had given his consent. Fr Scherzinger was preparing a half-caste for Baptism and marriage. Since Carnarvon did not belong to the Vicariate, Fr Scherzinger would leave there and Fr Droste would then be free to start his home trip. Fr Albert wrote from Carnarvon to Mgr Raible in Broome, 11 June 1929 in German.

Mgr Raible was in a position to negotiate for working placements for girls who were eligible and to better the situation of those of mixed descent, but he wrote to the Mother Superior at Carnarvon:

> I beg to inform you, that I gave my attention to your request of getting a girl from the Beagle Bay Mission for your Convent. I am quite convinced that you badly need a girl and I am equally sure, that there must be some change in the treatment, which our Fr Albert receives at your Convent.
> I was greatly surprised to hear that Fr Albert has to go to a protestant hotel for his meals, while you have a good number of protestant girls as boarders. That means to put everything upside down, the Catholic priest at the bottom, the protestant girls at the top.
> You don't care about the half-caste children at Carnarvon. Every Catholic child has not only the duty, but also even more the right to attend a Catholic school. I expect that you express your willingness to give Fr Albert all his meals and to assist him in any possible way. If you agree with this condition I might be able to send you a girl as requested.

The Sister in charge of the Presentation Convent in Carnarvon replied:

> When I received your letter of 3rd October. I forwarded it on to Rev Mother who is in Northampton. Before I could get an answer back to school, the school there was quarantined owing to a diphtheria case contracted by one of the day boarders.
> Owing to the quarantine period, no letters were sent out, hence delay in answering.

> Rev Mother says, Fr Albert may have his meals at the convent, but as some of the sisters will be going South by next boat and will not be returning for some weeks, it would be more convenient not to make any change until my return, for those remaining on will have a good deal of extra work and by that time, too, we hope to have the help from your mission which you referred to in your last letter.

In December 1929, Mgr Raible wrote from Broome to Archbishop Clune:

> I have a letter from our Father Provincial which places me in a very awkward position. He and his councillors are strongly opposed against including Carnarvon District in the Kimberley Vicariate. He has given strict advice to transfer Fr Albert to the farm.

Bishop Richard Ryan CM, was appointed in 1923 and transferred to Sale in Victoria after only three years. The Geraldton See was occupied again when Bishop O'Collins arrived in 1930 and described the morale of the people as quite low due to the depression. From then on, there are many letters in the Geraldton Archives from Fr Scherzinger to Bishop O'Collins.
4 October 1930, Mgr Raible wrote to Bishop O'Collins about the boundaries of the Geraldton Diocese. He was pleased that Fr Scherzinger had been able to help. There were no definite plans with regard to the Tardun farm, but it was quite likely the society would open a novitiate and seminary there as a foundation stone for an Australian Province. However, when Bishop O'Collins visited Broome, these things could be discussed. He concluded his letter with the words, 'We will pray for each other, that God may enable us to do our share for the greater glory of God and the salvation of souls.'
Mgr Raible became immersed in financial business as he tried to raise money to support the projects. 8 February 1930, A R Jackson from the Cathedral, wrote to him to confirm that he only had partial success for him with the promissory notes due 1st February. As far as he could estimate

those due 1st April would amount to about £350. It was possible there were other debts. The depression was at its peak and there was no overdraft with any bank. In March, Dalgety & Co., notified Mgr Raible that the Geraldton branch was willing to give Bro. Henry of the Tardun Mission 80 tons of Super phosphate, on terms, until after the next harvest, on condition that they be given the required security over the crop.
Mgr Raible wired immediately that he agreed and to send the documents to Broome and the sixty tons of Super to Bro. Henry at Tardun. He let the bank know that he considered 1/6 per ton per month at about 18% yearly interest an exorbitant rate. There was also a remittance owed to the Sunshine Harvester Company at the end of April.
Father Albert's ministry in the Geraldton Diocese involved the parishioners of Tardun, Gutha, Buntine, Morawa, Perenjori as well as the Christian Brothers and their students at their Tardun Agricultural School.

Interchange of Staff

The Tardun Farm in Mid Western Australia was to be an important resource for the future Kimberley Church and for as long as Mgr Otto Raible was delegate for the Provincial Superior; the Kimberley missionaries were interchanged as if Tardun were in the Vicariate.
Fr Scherzinger wrote to the bishop from Tardun saying that he appreciated being given charge of the Morawa district. Fr Augustine Spangenberg had gone south for a holiday to the Tardun farm at the end of January and returned 28 August 1933 with Mgr Raible.
18 April 1933, Bishop O'Collins wrote to Mgr Raible that a change from Tardun would benefit Fr Albert but he hoped that he would not be transferred permanently as he regarded him highly. Mgr Raible replied that Fr Augustine Spangenberg would be back as it was his greatest trial to be

shut off from all ‘cure animarum’ (pastoral work), for which he was longing so much.
28 February 1934, Fr Scherzinger wrote to the Provincial in Limburg, Fr Baumann, who was in charge from 1931-1941:

> We had a very hot summer, almost every day 45¼. The harvest was finished in January, yet not as good as last year, also the price much less. Only thanks to the high price of wool we were able to pay all our debts. We sent 500 bags of wheat to the Beagle Bay Mission.

11 May 1934 Mgr Raible wrote to the Deputy commissioner of Taxation Perth claiming a refund of flour tax.
There was correspondence in 1934 about Bro. Kasparek’s affairs and Probate. 2 August 1934, Jackson wrote that the Pastoral Lease had been transferred to Fr Scherzinger. A reason for disposal of some land was that the brothers had insufficient time for spiritual exercises and lay staff would be preferable to work it. In 1933 the Edmond’s farm, known in the chronicle as ‘The Estate’, was sold to Frank Fumic.
Fr Scherzinger continued to send news to Bishop O’Collins such as: ‘We will have finished your land in about 3 or 4 days. I talked to Mr W Hesford last Sunday and he told me he will have the balance sheet of church accounts ready for next time.’ The new brother, Heinrich SchŠfer had arrived 2 July and Bro. Henry would take him to Broome with the two new priests.
Bro. Heinrich SchŠfer worked many years in the Kimberley. He came to Australia with the 15th Expedition, 1934. He left the Society in 1949 after Fr Schultz had visited the Kimberley. He died 9 April 1967 in Broome.
Fr Scherzinger also mentioned the farm workers, Bro. Paul, Bro. Bernard and Bro. Stephen. In another letter he said: ‘We had good rains and especially on your land, there is a nice crop coming on. On our own land we are much troubled with weeds and suckers.’ He kept the bishop informed of

community movements for example, Bro. Henry would return from Broome in a few days and wrote again when the plan was changed.
25 September 1934, Fr Scherzinger wrote to Germany:

> This year much work was done. We had sown 1300 acres wheat and 500 acres oats. But the wheat did not grow well; there were many weeds, because we had the rain before seeding. It seems that prices will be higher as the Government promised to do more for the farmers. We received assistance so I could pay current debts.
> It is now shearing time. We will get plenty of good wool from 1800 sheep. Yet prices have sunk considerably, over the last six months. There is no market for it and Europe hardly buys anything.
> Our pig breeding project is going well. Bro. Contempr□e tries hard, has earned something and can kill a pig for us. Considering the big crisis we did not do too badly. Perhaps God arranged it so that this farm might assist in spreading his Kingdom.
> Living in our area there are natives of mixed descent with many children. They are despised everywhere. They do not want them in the Catholic schools. It would be an act of charity to collect the children and open a school for them. Our sisters would be ready for it. In some years the farm should be able to provide for a number of children, as well as doing something for the Beagle Bay Mission. Yet everything as God wills. I believe that the little sacrifices that the brothers and I make are not made in vain.

Fr Anthony Spandenberg came to relieve for Fr Scherzinger until Easter in the Morawa district. Fr Albert Scherzinger was ministering in these places: Tardun 22, Clontarf Farm School, 11 boys; Gutha 14; Morawa 95; Perenjori 102; Caron 23; Buntine 26. Total 303. He was about to celebrate the Silver Jubilee of his ordination and Fr Worms was to come to Tardun. Bro. Stephen was ill.
Fr Scherzinger had written to the bishop:

> Enclosed is the wheat bounty form, I suppose you know the location number of your land. You always sign above my signature. As we have not made any agreement in writing, you may be so kind, my Lord, to testify on a sheet of paper that you have given your land to the Pious Society of Missions Tardun on half shares, 50/50.

Financial Support for Mission From Tardun

When Bishop O'Collins of the Geraldton Diocese tried to impose a Seminary Tax on the Missionaries, Bishop Raible referred the matter to the Apostolic Delegate arguing that all revenue derived from the farm actually belonged to the Vicariate. Apart from that, there was about £2300, which the Vicariate spent in establishing the farm and which had not been paid back. If they had to pay the tax, it was not to exceed 5% of the net income, which was left over after all necessary expenses and debts had been paid.
It was estimated that about £400 - £500 had gone annually to the Mission from Tardun, as well as about 500 bags of wheat. Bishop Raible had controlled the finances, as well as the movement and work of all Pallottine Priests and brothers in Australia. He had moved the men where he thought they were most needed, always having the interests of the Vicariate of the Kimberley at heart. He had controlled the finances from the production of wheat and wool from the farm. It had paid to grind the wheat rather than buy flour and it had been sent up to the Missions by the ton.
Fr Worms wrote to Bishop O'Collins from Broome: 'Mgr Raible sent me your letter asking whether Fr Wellems could remain with you till July or August. I need the Father more than ever after the havoc that struck the Beagle Bay Mission so terribly but I would be very glad to allow Fr Wellems to return for your assistance after my trip through the Kimberley and our retreat. I hope that the Catholics of Australia will help us and was glad to find the Archbishop's Appeal in the Record. From Germany we can't expect much, since Hitler blocked the boundaries against the export of any value.'

Mgr Raible is consecrated Bishop

The year 1935 brought a climax in the history of the Kimberley and a new stage in the history of the Pious Society of Missions in Australia. 2 January 1935, Mgr Raible set sail for Europe.

3 January 1935 Bishop O'Collins, Geraldton, sent a record of the titles of three lots of land in Derby, which were kept in his safe deposit box at the Union Bank in Geraldton.

Mgr Raible had plans for the future. 6 January 1935 he wrote to Fr John Baumann, the Limburg Provincial that they would build a modest house at the farm. The situation was brightened with the possibility of opening a school for those of mixed descent, but in Rome Mgr Raible would be consecrated bishop and rise to the status of Apostolic Vicar of the Kimberley. The school project at Tardun would be postponed for another decade. He had been named as bishop in June and his Consecration followed 4 August in the Marian Church of the Limburg Province.

In 1938, Tardun was able to boast of a great and long awaited and needed improvement. 14 September, the Bishop of Geraldton solemnly blessed the new brick house, which had been built to replace the old (It was designed by Fr Hawes. 62 years later it was refurbished in the year 2000 for the needs of the brothers. It has heritage status). After the blessing the bishop was curious and asked where the community had lived since 1929. On being shown the corrugated iron hut he was full of admiration for the priests and brothers. He said that in such a climate, he would not even ask a dog to live in that old hut!

25 January 1939 Bishop Raible wrote to the Editor of the Freeman's Journal, Sydney asking them to publish an account of a cyclonic storm which had raged at Port Hedland two weeks previously, damaging the homes of the Catholic half caste population and totally destroying others. He set up an

official appeal for readers to come to their aid by sending a donation to assist those Catholic people who had sustained such severe losses. At the same time he asked for assistance for the Catholic school. About £800 would meet the expenditure involved.

26 April 1939 Bishop Raible wrote from Broome to Bishop O'Collins, Geraldton, that he intended to take steps for the establishment of a new Aboriginal Mission south of the Great Salt Lake, about the 128th degree east and 20th degree south, where the Lands Department had granted a reserve of about one million acres. He estimated that it would take about three weeks to make a rough survey of the country with a view of the possibilities of raising cattle and sheep. He and Father Worms had spent about a fortnight around the Salt Lake the previous year. Fr John Herold, who had been at Rockhole, would leave for Tardun on the 'Koolinda'.

More Missionaries in 1935

When Bishop Raible set out for Australia 17 November 1935, he brought with him new and young strength in the person of three theological students, Bro. Omasmeier, Bro. Kupke and Bro. Vill. They were to complete their studies and be ordained in Australia. Accompanying them were two brothers, Bro. Richard Besenfelder and Bro. Basil Halder and two medical doctors, Doctor Betz and his wife.

Fr Dr Nekes also travelled with them to fulfil the task of Visitator of the Pious Society of Missions in Australia and also to undertake scientific investigations into the languages of the Australian Aborigines.

Fr Anthony Omasmeier was born 5 April 1905, in Gšttlingenhšfen, Bavaria. Two of the nine children in the family became Pallottine priests. In 1921 he was Parish Organist and Town Clerk and after teaching himself Latin, he continued his studies at Vallendar. He was professed 1 May 1934 and came to Australia on the 16th Expedition, 17 November 1935, as a student.

Ordained 8 December 1937, he continued his studies in Philosophy and Theology until late in 1935. With two other students he answered the call of Bishop Raible. They stayed with the Redemptorists of North Perth to learn English before travelling to Melbourne to attend the Diocesan Seminary at Werribee.

A year after ordination the Limburg Provincial Regime appointed him Novice Master in Australia.

The first Australians began their Novitiate at Kew 11 February 1940. During the following 30 years in Australia Fr Anthony filled many positions.

1943 Retreat Master and Assistant Priest in Hobart, 1944 Rector at Tardun, 1945 he was in Broome, 1947 he was back in Melbourne,

1948 with German speaking people at Bonegilla, 1954 to Riverton, 1956 to Silverwater, Sydney,

1959 at Tardun, from 1960, He was rector at Tardun Mission School. 1961 he was at Beagle Bay, 1962 at Millgrove, 1969 again in Silverwater. He visited Germany 1950, 1958,1965/68.

At the beginning of 1974 Father Anthony expressed the wish to spend the remaining years of his life ‘speaking his mother tongue again’. He sailed for Germany 2 May and died 24 May 1982, in Limburg.

Father Bruno Kupke was born 30 September 1911, at Stobitz, Germany. He was professed 1 May 1934. He came to Australia with the 16thExpedition 17 November 1935 as a student and ordained 8 December 1937. He was the first Regional in Australia from 1946-1956.

1956-1958 he was on Mission to India and when he returned he was made Rector at Strathfield, in 1960, He died in Kew, 23 May 1980, Melbourne.

Father George Vill was born 9 July 1908 in Villenback in the diocese of Augsburg, Germany. After working as a clerk he entered the Novitiate Westfalia, in 1933. He was a second year Philosophy student when Bishop Raible asked for students to volunteer for Australia. Father George was one twelve volunteers, but only three were chosen. He was professed 1935 and came to Australia with the 16th Expedition, 17 November 1935. He

continued his studies for the priesthood at Werribee, Victoria. He was ordained 8 Dec 1938.

1939 Called by Bishop Raible to the Kimberley mission and worked at various stations. In 1942, his work there was interrupted by rumours of the Japanese threat to Australia and with other German fathers and brothers he was imprisoned in the Broome Jail. Released after ten days, they were supposed to be interned in the Pallottine College, Kew.

Through the intervention of Archbishop Mannix, the interned priests were assigned as curates in parishes of the archdiocese of Melbourne. Fr Vill took up duties at Our Lady of Victories Church, Camberwell, Victoria.

Each week he pedalled his bicycle to the local police station to make his report. While there he inaugurated The National Catholic Girls Movement and The Young Catholic Workers, in Camberwell. Immediately after the war, Father George Vill became a naturalised Australian citizen.

1945 Fr Vill left to go to Tardun mission in Western Australia to become Rector at Tardun. He started the school for the education and training of Aboriginal and half-caste children of Western Australia.

1950 He returned to Kew, Victoria, was appointed Novice master and Rector of Kew. From that time he stayed in the eastern states.

1951 He worked with the Younger Set, the Apostolic Formation Groups,During his Rectorship he built the Shrine of the Mother Thrice Admirable, which was blessed 11 May 1952. and was appointed parish priest of Silverwater. 1954 he sailed for a well earned holiday in Germany.

1955 He was Rector of the house of studies at Strathfield. 1956 he was elected Regional Superior of the Pallottine Order of Australia. June 1958, while dressing for Benediction in the parish of Silverwater, Sydney, he died suddenly and alone, 26 June 1958. He was not quite 50 years old, a member for 23 years and a priest for nearly 20 years. He was buried in Sydney.

Richard Besenfelder worked in various postings in Broome, Geraldton Diocese and Perth Archdiocese (he spent time at Balgo, Tardun and Wandering).

In 1936, he was in Rockhole, then from 1937 he worked in Beagle Bay Mission managing the Native Reserve, about a million acres of scrubby country all along the coast, flooded during the wet. All work was from the saddle with the stock boys mustering, branding and drafting out beasts for sale. For meals, damper, stew and tea. His longest posting was at La Grange, from 1962 in charge of the cattle and when he left, all the men who had been involved with the cattle gathered around for a final photograph.
In July 1991 he retired to Rossmoyne in Perth because of failing health.
Richard was a man of firm ideas and perhaps he had decided to go to the missions. He told of his call:

> Whenever I was in Limburg, they asked me if had any idea or wishes where I would like to go.
> I said, 'I would like to go to the farm.' At home we had gardens, but nothing like a farm or things like that. If I knew something about it, it might even be a good stepping-stone to go to the missions.
> Bishop Raible was there and he was in Freising too. I talked to him, so I was interested in the mission. He asked me, 'Would you like to go with me to the missions?' 'Yes.' Then he said, 'You will hear in the future from the Provincial,' and it was so too. It was three or four days, I was in Freising in those days. I had a letter from the Provincial in Limburg.
> I spoke with Bishop Raible in our dialect, what is much the same. A matter of fact, my father comes from a place very close Bishop Raible's place. So I was there, I was appointed and I only had to get a passport.

Bro. Basil Halder was born 20 July 1900, in Isny in the diocese of Augsburg, Germany. As a young man he made a remarkable recovery from blood poisoning. This he attributed to the intercession of Our Lady of Lourdes and in thanksgiving he renounced the prosperous parental farm which he was to inherit and instead joined the Pious Society of Missions. He was professed 24 September 1930 and came to Australia with the 16thExpedition 17 November 1935. He was appointed to Tardun Mission to which he gave

nearly 30 years of his missionary life. The growth and consolidation of Tardun owed a great deal to his agricultural knowledge, technical skill and great perseverance under a personal handicap of deafness. He died 28 June 1965, in Perth.
4 July 1935 Fr Worms to PR Jackson:

> My trip through Kimberley was a great experience for me. What a wide and rough country. What a difficult task to care for the scattered white population and the Natives!

The car track between Broome and Beagle Bay received a new 'facelift' about this time when Bro. Paul MŸller worked on it for three months in order to clear the bush from the side and fill the holes. Only on Saturdays and Sundays did he return to the mission for food supplies and water.
At this time, Beagle Bay had a pedal wireless installed. From now on it was possible to make contact with other stations and the townships. This was a great advantage and relieved the solitude.
Both happiness and disappointment shone on Beagle Bay in 1937. To the joy of all, the hospital there was completed thus enabling the sick to be efficiently cared for, but on the other hand, the doctor and his wife had to leave 20 August. Doctor Betz's health had broken down with a stroke, so he had to return to Germany. In his time at Beagle Bay he had done a great service for the mission and had saved it from the disease of leprosy. His departure was a great loss.

Fr Alphonse Bleischwitz

14 July 1937, the mission received a boost to the morale in the person of Fr Alphonse Bleischwitz, who would lead the pioneering effort into the central desert for nineteen years. He would serve in Australia until his death in 1993.

For 19 years he pioneered Balgo Mission in the Centre of Australia, starting in Rockhole in 1937, Comet Mill 1939, Tjaluwan (Balgo) 1939-1959. He visited Germany in 1955. In 1959 he was Rector at Manly College. In 1967, he went back to Germany. In 1985 Fr Alphonse went into quasi retirement with Fr Lorenz in Derby. In 1993 he moved to Perth with Leukaemia. During the last weeks of his life his sister, Cecilia, a Pallottine Sister in South AFrica was with him. In Derby, a memorial plaque on the Madonna rock facing the church reads:
In Memory of Alphonse Bleischwitz, SAC, Pallottine Father, Missionary Pioneer in the Kimberley, 1937-1993.

Situation of Aboriginal Peoples in the 1930's

The general trend of the 1930's was to establish Aboriginal administration on the basis of even more rigid control, for their 'good' and for their education and to include increasing numbers of those of part-Aboriginal descent within the scope of special legislation. The government effort was channelled into more extensive and more rigid control of individuals.
Two directives from Mr Neville set the tone:

> 1. You have recently been supplied with an amended copy of the Regulations made under the 'Aborigines Act, 1905, numbered 13 A. Should persons securing photographs in accordance with the foregoing subsequently desire to use any of the prints for illustrative purposes, application must be made to me for authority to do so. In all other respects Regulation 13 A must be carried out in its entirety and application must be made through me to the Minister as may be necessary.
> 2. Circular No.101. In future when marriages between aboriginal or half-caste couples take place at your mission according to the rites of the Church, will you be good enough to send me a copy of the marriage certificates for record purposes.

> If no certificate is issued I shall be glad to receive full particulars concerning the contracting parties. Mission marriages having become more frequent in recent years so such action is desirable, to avoid complications in the future. In this connection I also take the opportunity of drawing your attention to Section 42 of the 'Aborigines Act, 1905', which reads as follows: No marriage of a female Aboriginal with any person other than an aboriginal shall be celebrated without the permission in writing of the Chief Protector. Those inmates of mixed descent of missions are deemed to be aborigines within the meaning of Section 3 of the Act.

By 1928 Australia had been through a world war, it had been swept by deadly post war flu. Colonial land control and forced inequality caused deprivation of homelands and subsequent poverty for Aborigines. The pastoralists had taken up land on leases for peppercorn rentals. They had introduced sheep and cattle. These had destroyed the native vegetation. All available springs and water holes were in the possession of pastoralists. In the Northwest, a law had been passed that Aborigines were not allowed to camp within three miles of a creek near the sea.

About 2000 Aborigines worked on the stations as stockmen for food and keep. Many were prisoners working the roads in chain gangs in Wyndham or elsewhere. Many were prison inmates on Rottnest Island or in Fremantle prison. Otherwise they were Fringe dwellers. If not employed by whites for domestic chores, women and children were left to survive on 'rations'. Women had no social place, were diseased by the newcomers and cast aside into Locke Hospitals. The environment had become sick. Protection policies did not help the Aborigines. Laws were made by the white man for the white man, in the language of the white men. The whites benefited but Aborigines knew a great sickness had come over their people. There was a great need for missions to help the people who were desperate and dying.

An anthropologist, A P Elkin, researched the Kimberley region 1927-1928. Mgr Raible would come to know much of the area North of the King

Leopold Range and West of the Durack River and Range. It was crown land, of which a large proportion was set-aside for Aboriginal Reserves.
Three missions had been working there for about twenty years.

1. Since 1908, the Catholic Benedictine Monks in the Drysdale River district had their mission on a Reserve of 121,500 hectares.
2. During 1910-1911, the Presbyterians at Kunmunya (Port George 1V) had a mission on a Reserve of 96,390 hectares.
3. For a short time, at the turn of the century, the Anglicans had a mission reserve of 40,500 hectares at Forrest River and again since 1913.

Other Reserves were:

a. 'Munya' - A government Aboriginal station at Walcott Inlet, formed about 1918 as a private venture by F S and W R Easton and seven years later, bought by the government. Those who worked there received training, clothes and food. Each week a bullock was killed for those in the bush-camp, or visiting.
b. 'Moola Bulla', in the southeast of the northern Kimberley reserve, was established in 1910 to cater for 'unsophisticated and unemployable Aborigines' and to 'prevent cattle killing'. By 1928, Moola Bulla, covering 445,500 hectares was a cattle station, staffed by a manager, seven white men and Aborigines. A bullock was killed daily to provide meat.
c. 'Violet Valley', a small Aboriginal buffer-outpost, on the eastern border of the reserve, associated with Moola Bulla and 145 km north of it. Staffed by a manager and a cook assisted by Aborigines in 1928. Up to 100 Aborigines from inside the reserve visited this outpost. They received beef, rations and tobacco.
d. 'Balwina Native Reserve', 290 km south of Halls Creek. It was an economically useful reserve, which had been gazetted for an inland Frontier.
e. 'La Grange' was a feeding depot.

While Elkin was recording genealogies at Forrest River Mission in 1928, a number of informants, when asked the name of such and such a relative, said: 'He been finish along that place.' The 20 or more Aborigines had not only been shot, but their bodies had been burnt so as to leave no identifiable evidence for a court of law, only blanks in genealogies. This brought home to Elkin the 'finality' of the punitive expedition of 1926, which consisting of two police constables, four whites and seven blacks had set out with 400 to 500 rounds of ammunition, 42 horses and mules so that the natives would be dealt with drastically. The two constables, being held solely responsible for the shooting of four victims, were charged with murder, but freed of the charge in a magistrate's court and transferred south.

Elkin heard employers branding Aborigines as unreliable and lazy: 'You tell two men to work together on a job, such as digging a well and when you look, only one is there, the other has gone somewhere.' The fact was usually that the men concerned were in a tabu relationship, such as a man and his wife's mother's brother and had to keep their distance. To the employer this was both nonsense and a nuisance. The Nygina, like so many other tribes, normally used one reciprocal term for a relationship between two persons, not necessarily differentiating between the generations: father's father-son's son is an example, e.g., an old man introducing a little boy as his 'grandfather'.

A current opinion held among the white population, 'They are a queer people. We'll never understand them,' did not prevent them getting what work they could out of the Aborigines and in turn the Aborigines got what they could out of the white population.

Aborigines were still under the stringent control of the Government by being 'under the Act', since 1905. In the whole of West Australia, only 76 persons were exempted from it. This was very few considering the great number of mixed blood Aborigines in the State. In 1928, there were seven applications for exemption from the Aborigines Act under consideration and 15 others were received. Of the total, one was granted, two were inadmissible, 12 were

refused and two were withdrawn. There were seven still under consideration at 30 June 1929. One certificate was cancelled.

At feeding depots such as La Grange, only the old and infirm Aborigines were fed twice daily and a small ration of tobacco was allowed once a week. Quite a number of Aborigines starved out in the backcountry and were forced to drift to the coast for food. Some went back to the bush. Mr Neville wrote that they were a poor lot.

Many settlers, pastoralists and other 'employers' of Aboriginal labour had a condescending attitude to 'their blacks' but they were extremely dependent on them for labour. The near-futility of protection policies was self-evident. There were only a handful of full-time protectors over half the continent. Protection was mainly in the hands of missionaries, busy with their own stations and in the 'ambivalent hands' of policemen who protected Aborigines and arrested them. Though often kindly disposed, they were public servants and the 'public' included pastoralists and employers. Protection policies had failed to protect Aborigines or save them from extinction.

When Mr Elkin made a survey of the Aborigines of the Kimberley Division, his work exposed the weaknesses of government policies to keep Aborigines in their allocated place. He became aware of the attitudes of many settlers, pastoralists and other 'employers' of Aboriginal labour. The biggest issue facing Australia was the status of persons in what was supposed to be a classless society. Elkin pointed out that Aborigines of mixed descent were expected to conform to the general community's economic, legal and social requirements and had been, with few exceptions, thus forced to be marginalised in that community.

But in the 1930's, in the Kimberley, Aboriginal peoples were in the majority. According to Paul Hasluck in the 1994 edition of Mucking About: An Autobiography, there were approximately 15,000 Aborigines, living tribally on stations or in Aboriginal bush camps.

Only about 2000 whites lived in Broome, Derby and Wyndham, with about 100 living inland. Fewer than a dozen white women were resident between Wyndham and Derby. Hall's Creek had a white population of 14. In the outback usually two or three white men or a single white man, lived on a cattle station, a settlement, in a police station or in an out camp. Fitzroy Crossing had a white population of a few white people, the hotelkeeper, the policeman, the postmaster and staff.

Mgr Raible and his team experienced all the constraints of those who worked with Aborigines. Those children of mixed descent were not allowed to control money left to them by their parents, but it was administered by the Department. Since most natives were wards of the State, they were not allowed to own land, a station lease, or proceeds from the sale thereof. An allowance derivable from interest payable on investments made could be forwarded.

It was a struggle to make ends meet on the Missions. In 1930, the West Australian Government was granting a subsidy of £5 per head per year, that is, threepence a day for 27 adults and 18 children. Lombadina mission was receiving nothing at all.

Mgr Raible was asked by the tax department to prove that the missions were not making money. He pointed out that two neighbouring stations had gone bankrupt and then challenged them to show how anybody could run two stations so as to maintain, furnish and operate, two primary schools, carpenter shop, blacksmith shop, butcher shop, bakery, saddlery and toolmaking, tailoring, stock, kitchen garden, rice farm and brick kiln; and feed, the staff of 14 persons, 173 Aboriginal adults and 114 children and make a net profit of any kind.

In the 1933 report from the Aborigines Department a significant increase in numbers of children of mixed descent was noted. Despite the relatively small number of white residents in the Kimberley, about 2000, there were 666 children of mixed descent of whom 327 were under 14 years of age. More than 50% of these were located in the Broome district. About one third living

in the town of Broome, another third at Beagle Bay and Lombadina to which children had been gathered over 20 years or more and the remaining third made up of various twos and threes scattered at stations or living in bush camps with the Aborigines. In the other districts, Derby had 72 children of mixed descent, more than half of whom were settled respectably in the town; Wyndham had a total of 124 children of mixed descent and about one-third of these had been gathered into the Forrest River Mission; Halls Creek had a total of 34, nearly half of whom were those who had been sent to the Government station at Moola Bulla; Fitzroy Crossing had 42 and Turkey Creek had six. It was not known how many were in the bush.

The Moseley Royal Commission

A prevailing opinion about the future of peoples of mixed descent was that they should merge into the white majority and be assimilated. This favoured their separation from Aborigines of full descent and measures to give them opportunity and acceptance by the Australian community were advocated. But legislation kept them apart. They were under 'The Act'. Affairs had become so serious by 1934 that a Royal Commission under H D Moseley was conducted. Among evidence given before the Royal Commissioner investigating the treatment of Aborigines we find opinions currently held by a wide variety of people.
6 April 1934, Ernest Charles Mitchell, formerly an Inspector of Aborigines said:

> Civil servants, who are without any practical experience of the Aborigines, control the Aborigines Department, they really try to protect the Natives and I admit that their intentions are good, but sometimes their intentions meet with an unhappy fate.
> The great mistake made with the half-castes was to have made them outcasts. When the first half-caste child was born in this State it should

> have been given the full rights of white citizenship and these rights should have been maintained for all half-castes born thenceforward.
> The forcible removal of natives from their own country to territory which they regarded as a foreign country should not be permitted and the provision of the Act which permitted such removals was an unjust one.

14 July 1934, Violet May Landon gave the opinion that:

> The native girls if they had any white blood in their veins, should have the right to vote, should be allowed to seek employment through the licensed registry offices, should not be hunted by the police if they took a position outside the knowledge of the department, should be the 'owners of their own person' and of their children, if these were born out of wedlock, should have control of their own financial affairs after the age of 21 years and should be free to marry a white man 'without supervision'.

31 May 1934, Victor Webster, Resident medical Officer, Wyndham, pointed out the striking figures concerning the prevalence of venereal disease. He described one form of it as being almost universal in the Kimberley. His district extended west to Drysdale River, east to the border and south to Halls Creek. He said:

> To say that the majority of men in this country habitually live with native women and to say that the majority of men in this country either are, or have been infected with venereal disease, may seem fantastic, but these are statements which anybody who knows anything about the country knows are quite true. I confess I can see little hope of any real benefit arising from measures directed primarily at the black population.

14 July 1934, a special representative of the West Australian at the Moseley Enquiry wrote an article entitled: 'Natives at La Grange- The Half Caste Problem'. Among problems, which came under the notice of the Aborigines Commissioner, at La Grange Government feeding station, H D Moseley

noticed a fair-haired light skinned girl of about eleven years. It was learned that the child, who had very pleasant English features and looked more like a sunburnt Perth schoolgirl than a Native, had already been allotted by the Aboriginal marriage laws to an old man who already had two wives and she was very near the age when he would be able to claim her. Although she had passed all her life on the Government station, no attempt had been made to educate her or separate her or her mother from the Blacks. The Blacks at La Grange were decreasing fast.

The whole problem of those of mixed background, seemingly between two cultures was already apparent. The solutions proposed were both oppressive and racist and held sway for many years. In retrospect the Pallottines commented on this situation as it affected their behaviour in those times and their attitudes at the turn of the millennium. A statement was later written when the Stolen Generation debate was in full swing. The full text concludes this history.

Some of the evidence given to the commission pleaded that persons of mixed descent be given a chance to be classed other than Aborigines. To be able to 'live like whites' was the ambition of some who were associating with the white community.

The Native Administration Act, 1905-1936

As a result of the Moseley Report, new legislation, the Native Administration Act, 1905 - 1936 was enacted:

There was now a Department of Native Affairs.

Aboriginal children became the wards of the Commissioner of Native Affairs.

The Minister was given power to have Aborigines confined in settlements without trial or appeal.

The Act empowered protectors to demolish camps.

It prevented Aborigines entering prescribed areas or towns without permits. It required permits to be issued before they could be employed.
The only positive measure was the provision for the education of Aboriginal children, but this important measure was not properly implemented until 1948 and did not become effective until about 1950.
Mr Neville had urged that missions should be subject to departmental supervision and that the Missionaries should be licensed, or given a permit. He also argued that missionaries should be married people as the psychology of the Aborigines made this imperative. Mgr Raible objected to any standard method of imparting the tenets of the Christian faith, particularly when the Government had approved it and since the Catholic Missionaries were not married, he saw Mr Neville's recommendation as 'No Catholic Missionaries'. He wrote that Neville:

> Did not desire to throw stones at the missions. But he just gently ties a millstone around our necks and chucks us overboard for good'

He hoped that the investigations of the Royal Commission would result in the discharge of Mr Neville.
Bishop Raible wrote:

> I must bring to your notice in the first place that our Lombadina Mission was never in receipt of a subsidy notwithstanding the fact that on several occasions the Department was notified of the existence of old and infirm natives on the place.

Mr Moseley, who was in charge of the Royal Commission to look into the conditions of Aborigines, paid tribute to the unselfish and patient service given by the missionaries at no personal benefit and often under conditions of great difficulty, in following their ideal.
The six Kimberley missions were supporting about 700 natives by their own means.

They were supporting about another 180 with the aid of the State subsidy.
They were providing schools for over 200 children.
They were sheltering several hundred those of mixed descent who would be given a poor chance in the critical outside world.
Mr Moseley wrote:

> With Government grants the missions have secured for the blacks of the country additional reserves totalling nearly five million acres.
> The efforts of these private bodies had relieved the State of a good deal of cost - always assuming that the State would have done as much as they did - and has taken over a good deal of its worry.
> The State owes them a debt of gratitude and respect for their opinions.

The ability of the Missions to develop their properties in order to give employment and training to the Aborigines was obviously to be admired. Besides the religious teaching and the care, feeding and the employment of the blacks, the only extensive attempt to educate either full-bloods or those of mixed descent anywhere in the State was being made by the Missions. The State School at Moola Bulla taught only 19 children whereas the Kimberley mission figures in 1934 were:

	F/B	H/C	Total
Beagle Bay	42	43	85
Lombadina	24	6	30
Forrest River	38	14	52
Sunday Island	16	7	23
Kunmunya	9	5	14

The education represented by those figures may mean at its best, an ability to read and write simple English and some training in simple arithmetic. Practical worries for the missions such as finding suitable forms of industry

and devising an education practice fitted to the needs of the children were obvious.

When the Moseley Report was presented in 1935, a major issue of concern was the increase in the number of people of mixed descent. In 1905 there were 900 and in 1934 there were 3,891. An article in the West Australian July 1935 stated that the State needed to make its plans for a large body of coloured people, many of whom had grown up with little education or training. The first question was whether these people were to be assimilated by the white community or segregated from it forever. It was decided that any attempt to remove the 2000 Aborigines employed on 70 or 80 stations in the Kimberley for more thorough training would be not only cruel but also productive of no good result. The Native Administration Act of 1936 gave the commissioner of Native Affairs more right to object to the celebration of marriages involving a 'native' and widened the grounds on which consent could be withheld.

Result of the Moseley Report From the Royal Commission

In 1938, there was an outcry from missionaries about regulations made by Aboriginal legislation of 1936, called 'The Native Administration Act 1905-1936'. They came from all over the State. Dr Duguid wrote on behalf Aborigines Protection Board to Kitson, 19 September 1938:

> From the files of the West Australian where prominence has been given from time to time of Mr Neville's handling of the natives we have formed the opinion that he is unsympathetic to the native, that he is strangely unmoved by the human appeal of the family that breeding the dark colour of the native out of the State population seems to be his guiding motive.

The Commissioner of Native Affairs (Neville) wrote to Rev E J O'Rourke, Methodist Manse, Dangin, 10 October 1938 for Mr W H Kitson, MLC, Minister controlling the Native Affairs Dept to acknowledge receipt of the communication on the subject of licensing of missions and mission workers. The unrest was discussed in Parliament rising from the transcript of a cable received from the Agent General-29 November 38:

> The Chief Secretary's speech criticising aboriginal missions was widely published causing many inquiries. Mr Kitson, the Chief Secretary to the Under Secretary Premier's Department 30 November 1938 replied to the inquiries: The Regulations first made under the 1936 Native Administration Act were approved in Executive Council this year. Some, such as those requiring Missions and Mission Workers to be licensed were not enforced pending their acceptance by Parliament. We will provide a Board of Appeal and substitute the word 'permit' for 'licence'.

A P Elkin argued for administrative arrangements to enable Aboriginal leadership to operate with an essential minimum of autonomy, within the traditional society progressive adjustments to rapidly changing conditions could be made. Aborigines had the same inherent capacity to adjust to change as other people, but that adjustment, made by a process of decisions arrived at in ways, which Aborigines recognised as valid, required a degree of autonomy for the society within which leadership and decision-making could operate.

He hoped for the kind of administration in tribal areas, which would cushion the impact of the encroaching economy. He described the Aboriginal economic life as ordered on a principle of reciprocity, the decision making role of elders and the religious sanctions for their authority.

If the reforms had been introduced, Mr Neville's position as Commissioner would have been reduced to that of a departmental Secretary. As it was, nothing was done to reduce the number of Protectors. Instead, in May 1940,

the existing police districts were proclaimed ‘native districts’. Thirty-six additional police officers were appointed as protectors.
Bishop Raible’s correspondence has copies of many letters from Mr Neville who harassed the missionaries demanding details about individual Aborigines re marriages, deaths, property and employment. In April 1938, the government gazetted 156 additional regulations covering all aspects of Aboriginal administration.

Aborigines take Prominence in Community

Aborigines who were educated could negotiate for better conditions.
When the Royal Commissioner was collecting evidence about the treatment of Aborigines in Broome, a group of women of mixed descent put in a written submission, which was quite explicit in description of abuses prevalent in the 1930’s.
When Don McLeod was setting up a school he relied on a teacher from Lombadina.
In the Derby Leprosarium, Gregory Howard and Teresa Puertollano emerged as teachers for Aborigines from the East and North Kimberley.
In Port Hedland, Aborigines who had been educated at Beagle Bay Mission emerged as leaders. Bishop Raible’s interest in them when they settled in the Port Hedland area continued to setting up a public appeal to assist them in getting a Catholic school.
In Broome, Beagle Bay Lombadina and Derby, women like Vera Dann, Barbara Cox, Biddie Chaquebor and Biddy Kelly took leadership roles in their communities.
Ambrose Cox started working in Balgo with the missionaries. His sister Barbara Cox, went there as a novice with the native sisters about 1947 and appreciated the presence of her brother, her sister-in-law, Nancy and other members of their extended family. Ambrose had been born in Beagle Bay.

His father was David Cox from Noonkanbah Station, a great mission worker. His mother was Lena Manado, from Disaster Bay. He told the author that one of his grandfathers was Willie Manado, a Filipino who died during the Second World War. Another was Billy Cox, a Scotchman who died in Louisa Downs and left the station to his sister. He was 9 years on the Balgo Mission. He had gone with Bishop Raible to look over the place and started his work in Rockhole with Fr John Herold.
In 1937 Fr Scherzinger was transferred to be parish priest of Broome but he kept contact with the Geraldton bishop by sending news.
The Broome Chronicle recorded comings and goings. 23 January 1938, Bro. Hanke was sent to Tardun to complete the construction of the new house: 18 August 1938, Bishop Raible set out in his motor car on the long journey via Pt Hedland, Marble Bar, Nullagine and Meekathara to arrive in Tardun after nearly a week. From there he went to Geraldton to attend the solemn blessing of the Cathedral. The following Sunday he blessed the new house in Tardun. Bishop O'Collins and about 300 people attended.

Foundation of Rockhole and then Balgo

1934 saw another great venture in the Kimberley attempted by Mgr Raible. He always respected the laws of the Aborigines and saw that to help them, stations were needed from where the missionaries could be active in the centre of each tribal area. To help actualise this plan, Mgr Raible had made an expedition into the centre of the Kimberley and had picked a place called Rockhole, 800 km northeast of Broome. 12 September 1934 was the date the transfer was signed for Rockhole Station, land and stock. The mission was officially erected 17 October when after a journey of 5 days, Fr HŸgel and Brothers Henry Krallmann and Joseph SchŸngel arrived in Rockhole. The plan was to build a hospital there as soon as possible and so in this way to help gain the confidence of local Aborigines.

At last, Bishop Raible managed to secure a place in the vicinity of Halls Creek, the centre of East Kimberley. It would act as a base for missionary activities and an Aboriginal hospital. Archbishop Clune was approached for security for the overdraft. Fr Francis HŸgel, Bro. Henry Krallmann, Bro. Joseph SchŸngel and Aborigines from Beagle Bay, Paddy Merindjam and his wife Bertha, George Kelly with his wife, Maggie and two sons and Philip Cox were chosen to open the new Missionary Station.
Bro. Joseph SchŸngel told the author:

> I went to Rockhole in 1934. It was a sheep station. Mr Frank Castles and Tim Moore were there. Mr Castles got sick. He was a carting contractor with a team of donkeys and used to travel to Wyndham with goods - he would call in at the different stations with goods. At this time the donkeys were old and Mr Castles was too old to learn how to drive trucks and he had become sick so he decided to sell. Bishop Raible bought it.
> The intention was to build a hospital at Rockhole Station and bring the sick Aboriginal people from that area to the Rockhole Station. The problem was that the Doctors who came from Germany to us did not have English certificates for practice. Doctor Betz and his wife who was also a Doctor looked after the lepers at Beagle Bay. It was very disappointing.
> The house at Rockhole was made by putting posts in the ground, corrugated iron at the sides and a bit of iron on top. There were two rooms with mud bricks. One was used as a chapel and the other was used as a store. We were glad to have a roof on top. Bro.ÊJoseph Tautz came and built with mud bricks.
> Jingle Jangles (Paddy Merandjin) from Beagle Bay was there. He was a good man. Later on Bishop Raible and Fr Worms went to the Gregory Salt Lakes more than 100 miles away. They went some way by car and the rest on horseback to find the Balgo Mission but I didn't go. Fr Worms was collecting Aboriginal artifacts in the caves around Rockhole. There were a few Aborigines there who did not come from Beagle Bay, e.g., a black lady who helped Fr Worms to study the Aboriginal languages. She said, 'My whitefella name Dinah, blackfella name Lackay.' She had a little daughter.

> The Rockhole station didn't develop and the bishop and Fr Worms found a place at Balgo Hills. After I left, Bro. Frank went to start the mission. Bro. Stephen was there and then he went to Tardun. When we were at Rockhole it was 22 miles from Halls Creek but they changed the town site so now it is closer. Rockhole was the beginning of the East Kimberley mission.

There was opposition, though the matter had been discussed with the Royal Commissioner, Mr Moseley and Mr Kitson in Wyndham but Bishop Raible kept to his challenging role. He did not know whether the Government had any legal power to stop a Society from purchasing a certain property, taking out a general permit to employ natives, feeding them or teaching them anything at all, as long as this was not detrimental to the State.
There was also an inconsistency in the attitude of the Government, when the Minister for Lands advised him that he could not accede to the request for a 500-acre Freehold at Pender Bay or Lombadina, as this would constitute a case of precedence for further applications. He seemed to be unaware of the fact, that both the Beagle Bay Mission and Forrest River Mission had been granted a certain area of Freehold property when they were established. Thus there were already two cases of precedence at least.
Fr Hugel remembered:

> Late in 1934, Bishop Raible came back from his yearly trip through the Kimberley and told us he had a place near Halls Creek that would be suitable for a hospital station, for there was nothing like that at Moola Bulla, the Government Station about 20 miles away.
> Rockhole was only 2 blocks, each 5000 acres, hilly but good grass country and the bishop's idea was for a central hospital for Aborigines. There were horses, donkeys and two thousand sheep.
> The bishop appointed Bro. Henry Krallmann and myself, to go there.
> We left October 1934 by truck with George Kelly's family, Paddy Merandjin (who left his family behind in Beagle Bay) and Philip Cox.

Bishop Raible wrote from St Mary's Cathedral, to the Minister for Aborigines, 7 January 1935, about medical treatment for Aborigines:

> The Society intends to establish a hospital at Rockhole Station. We are prepared to erect the necessary buildings in the near future, have the hospital staffed with trained nurses of the Sisters of St John of God and have our own doctor by the end of this year.
> He is at present doing a postgraduate course at Edinburgh in order to obtain his medical certificate for the British Empire. He will also take a special course in tropical disease and has entered into a contract for a twelve years service in Kimberley.
> His activities will be divided between Beagle Bay Mission and Rockhole Station.
> This doctor will also be available to carry out medical inspection throughout the district, if the Government should so desire.
> As there is a possibility of his being married to a lady doctor, the activities should be doubled. We do not think it unreasonable to ask your Government for a subsidy of 1000 per year.
> With regard to the leper question in particular, the position of transport to Port Darwin should be reconsidered.
> In general the natives resent being removed from their own country and have already given evidence to that effect by running away from the temporary leper camp in Derby and on the other hand with the ever increasing number of lepers in the Derby and Broome Districts, it might perhaps be feasible to have a permanent leper settlement established on one of the islands in the King Sound or on Swan Point near Cape Leveque, as suggested by us about five years ago.
> We wish you to understand that we renew our offer then made and are still prepared to take over a leper settlement of this kind and staff it with our sisters.
> In conclusion I wish to say that we are only too willing to cooperate with the Government in any work that is to be carried out for the benefit of the Aborigines in this State.

Mr Neville, Chief Protector of Aborigines to the Acting Chief Secretary, 12 February 1935:

> In view of the imminent publication of the Report of the Royal Commissioner and the opinions held by the Commissioner of Public Health and myself in regard to the medical treatment of natives in the Kimberley, I would suggest that consideration of this matter be held over for a week or so. After the presentation of the report it would be more appropriate for me to express my views.

Mr Neville to Mr Kitson, the Minister, 1 April 1935:

> The Royal Commissioner has expressed the view that a medical clinic should be established at Moola Bulla Station. The Commissioner of Public health and myself likewise hold this view, consequently it would appear superfluous for the Government to subsidise the proposal set out in the Rev Otto Raible's communication. Possibly when Mgr Raible knows the decision of the Government in this regard, he will not feel inclined to provide further with his scheme for that district. I must admit that the establishment of an additional institution for aborigines within a few miles of Moola Bulla seems quite superfluous. Perhaps you would now care to acquaint Mgr Raible with our intention. Note re Rockhole Station: Authorities consider such duty should not be in the hands of a sectarian body and since we are to establish clinic at Moola Bulla and have a travelling medical officer it seems unnecessary to comply with Mgr Raible's request.

At this time, Mr A Coverley MLA was on Bishop Raible's side as Mr J Rhatigan would be later on. He wrote to Mr W Kitson, Minister for Aborigines, 2 May 1935:

> I have been advised that a Doctor Betz and his wife, who is also a Medical Practitioner an Expert in Tropical Diseases with three year's experience in Africa is leaving England in October next; they will be taking up their

> residence at Rockhole Station. I desire to thank you for your prompt action relative to assistance caused to the Mission by the recent blow.

Mr Neville was not to be outdone however and he wrote to Bishop Raible, 6 August 1935, about a draft letter 1 August 1935 for the Minister's approval in which was stated, ' It has been decided to appoint a Departmental Medical Inspector of Aborigines to travel throughout the North. While thanking you for the offer, we shall be unable to take advantage of it.'
There is a note in the files by Mr Neville, 19 December 1935:

> Mr Coverley, MLA, Dr Atkinson and the Chief Protector being present introduced Bishop Raible, Fr Worms, Dr Betz and Mrs Betz to the Honorable Minister.

Dr Atkinson pointed out that probably Mrs Betz would not be able to be registered here.

> If some arrangement could be made and funds permitted it might be possible for Dr Betz to assist the department in some way. Note: I advised the bishop that it was necessary for the scientist to apply for permission to take photographs on reserves and also for permission to enter reserves in order that he might pursue his research work.

A few years later, Mr Neville was putting pressure on Fr J Herold about permits for Aborigines to be employed at Rockhole. Sergeant Drysdale communicated with the Commissioner of Native Affairs Perth, 3 August 1938 writing that he did not consider it necessary for those people to take out a permit, not even in this case.

> Bishop Raible's intentions are to interchange natives from time to time between these two stations, for instance if a native at Rockhole has relatives at Beagle Bay mission station, to allow him to go to Beagle Bay to be with his relatives. In the present case the native Paddy has relatives at

> Rockhole Station. If you insist on a permit being taken out in this particular case and any future cases, I will acquaint Bishop Raible of the fact.

7 December 1938, there is a long note re Fr John Herold and the recognisance:

> It appears to be the intention to transfer natives from one to the other of these institutions from time to time. This means that further recognisances will no doubt become necessary and a decision is therefore necessary relative to the matter of a permit as well. There is another aspect of the matter, the advisability of permitting natives to be transferred to and from a leper area. Will you please submit for decision by the Commissioner? Rockhole Station has been granted four single permits dated 24 August 1938, issued at Moola Bulla and covering the natives Paddy, Bertha, Ambrose and Philip. I do not know where these natives come from but no recognisances cover them.

13 April 1938, Rockhole was brought much nearer to civilization in the fact that they received a wireless transmitter and receiver from the Presbyterians who supplied one to all cattle and mission stations in the outback. The government had helped them financially for this necessity in the Kimberley.
In October 1938 Bishop Raible made an expedition from Rockhole into the centre of Australia in search of a better site for a mission station.
The Commissioner was told that a local person from Halls Creek called Skeen had again written to know if he could let his boys go to Beagle Bay. The Rockhole Station had been sold and Skeen wanted his boys to go away with the Beagle Bay people and was anxious for a reply.
2 September 1938, Bishop Raible wrote to the Father General, that the new mission at Rockhole was to be abandoned because of the unyielding attitude of the Government. He would like to open a mission in the Central (Balwina) Reserve. This would be in the Geraldton Diocese and would mean enlarging

the vicariate (the bishop of Geraldton would not object.) He had taken on the pastoral care of Port Hedland area. He wrote:

> We have had this Vicariate for 10 years. What have we done to expand? I am ashamed that after what Fr Gibney did to expand this mission, we 'Sons of Pallotti' are afraid!

In 1939, the station in Rockhole was sold and all was transferred to the desert mission station, Balgo. The whole scheme of the bishop for medical and educational care of the Aborigines in the East Kimberley totally collapsed, as it had done in the West Kimberley. Mr E Bridge of Koongie Park Station offered to purchase Rockhole. Cash was paid on the spot. 1 October 1939, the day of the takeover, was in some way the forerunner of the greater foundation of Balgo Mission. Bishop Raible intended to take steps for the establishment of a new Aboriginal Mission South of the Great Salt Lake, about the 128 degrees east and 20 degrees South. He estimated it would take about three weeks to make a rough survey of the country with a view of the possibilities of cattle and sheep raising. He and Father Worms had spent about a fortnight around the Salt Lake the previous year.
It lay 1,000 kilometres from Broome. The Aborigines were of full descent and lived in their native, nomadic state, still adhering to their old tribal customs. However the prospect of success was better than in Rockhole. 23 December 1939 was the date of the arrival of missionaries at old Balgo. At a later date, the community began to breed horses, cattle and sheep in order to support all the stations.
When Balgo Mission Chronicle was started, the bishop wrote:

> From 26 April 1937 till 6 January 1939, Rev Fr John Herold was in charge of Rockhole Station.

The failure of the Rockhole hospital project had cut a deep wound, which never healed completely in the heart of the bishop. Occasional remarks

revealed this in the years to come. His saying, 'Nothing is wasted in the household of God!' was his anchor.
Fr Alphonse Bleischwitz with Bro. Frank Nissl had the difficult task of supervising the removal of the livestock from Rockhole Station.
Bob Hutchinson, a local Aboriginal gave the author his story when she was doing research at Beagle Bay in the 1980's:

> I was born on King Leopold Station. My father, Alec Hutchinson was a jockey. My mother was Maggie. I came to Fitzroy Crossing. Alec and Lizzie, Bantum's mother and father brought me up.
> I worked in Brooking Spring, seven miles out of Fitzroy. In the early days we never got nylon rope, spurs, or hats at shop. We used to make our own rope. From every killer we killed, we cut hide, dried it on a wagon wheel, scraped the hair out, dipped it and soaked it in the creek, then brought it back next day and made twisted rope with a machine, three hooks and wind in a machine, for hobbles, or for a neck strap.
> There was no Frig, or charcoal. We had milkers, nanny goats, pigs, mule teams and donkey teams.
> From Derby we went the river road through Yeeda, Lower Liveringa, Upper Liveringa, Noonkanbah, all the way to Quonbun. Jeff Rose was there, sheep station, Jubilee Downs, Bert Ore, cattle station, then Fitzroy Crossing. Dick Fallon with his Missus was running the Fitzroy store and Scottam Gardner and old John Nicholson. All the early days' people, all gone now, good people, give us a lolly sometimes.
> From Fitzroy we pass police station seven mile to Brooking Spring to Station. Mr Andrews, Lindsay Napier and Tom Simpson were the police. Alec Thompson was in the Spinifex Pub in Derby.
> It used to take the donkey cart one and a half months from Derby to Brooking Spring.
> When we used to go bush for mustering, fifty miles out, two to three months branding, stockman would send note to station to get rations, flour, tea, sugar, treacle, honey, jam. Made flour, damper, net, blanket, shirt, trousers, boots, hat, never get money, we worked hard for keep.

> Later Boss said, 'I pay you £1 a week and keep.' We used to shift cattle, three to four hundred from bore to bore and save the cattle that way. We had kerosene power, easy to work, little Maggie behind, throw the spark into the spark plug, good engine. We had a two arm pump jack to pump water. All the boys used to smoke pipe or 'muligan', the Aboriginal smoke, as long as we got tobacco. It was an Aboriginal life style, with supply from the store.
>
> I went to Christmas Creek, Victor Jones was manager, then I went and worked on Gogo station for a little while. Made one hundred mud bricks a day to build new store with other boys at Christmas Creek and Brooking Springs, mixed with shovel, had wheelbarrow, went through, made bricks for house at Christmas Creek. Made bricks for Jimmy Bell at Gogo, built another store in Brooking Springs.
>
> Bishop Raible came with Willie Wright. He was first one we saw at Fitzroy. He went out on donkey from Brooking Spring. We walked beside him. Boys were mustering at the stock camp. He taught us about God, 'Ngarburin', 'Father', Fitzroy Crossing, 'God' in Bunabi language, Nabo language.
>
> Bishop, we were OK with him. We listened to him in the bush, when he finished we were a little bit on the 'munyam side'. Bishop Raible understood. When service finished we all say 'Amen' and clap and thank. He tells us, 'You think of God always, he loves you.'
>
> When I was working man, got a shock, Leprosarium, wasn't bad case from Brooking Spring, went through Doctors Mitchell and Musso.

It was at the Leprosarium that Bob found a wife from Beagle Bay Mission and when released from the hospital, he found a home with her at Beagle Bay mission. Like many others the experience confirmed him in his Catholic faith.

Work at the Leprosarium

Bishop Raible had made two separate and distinct offers to the Western Australian Government to improve conditions for the Aborigines and deal with leprosy patients. Both offers were rejected, but if either offer had been accepted, it would have gone a long way to control the spread of leprosy. Within 12 months the Doctors at Beagle Bay had discovered sixteen lepers. The wife had considerable experience in East AFrica amongst the lepers. Both doctors were so concerned about the spread of leprosy that they kept the children of the lepers separate from the other Mission children. Therese and Mary Puertollano were diagnosed with leprosy so Mgr Raible had taken them in his car from Broome to Beagle Bay. In 1931 Therese Puertollano's parents had sent her to boarding school at New Norcia, but she had to come back to Broome with double pneumonia. She went back to New Norcia in 1932, the only girl from Broome and came home in December. This is the testimony of Theresa Puertollano:

> In January 1933, I had sore ears and went to see Dr Haynes a week before going back to school. I did not know I had leprosy. At the time I thought I

was just going away to look after my sister Mary who had been working for Captain Gregory and had a burned leg. 2 February 1933 I came to Beagle Bay with Mary living in a little hut for a year and a half. I continued my studies with Mary.

Sister Brigid nursed us. She came down every day. She also went to the old police station to visit the other people there north of Beagle bay. Fr Francis used to visit too. It was lonely. Then we had to leave Beagle Bay.

We went by boat. The trip was very rough. When we called into Derby, the sick people from the police station, like Gregory Howard, they went before us. To Wyndham, from Cape Londonderry we had to be battened down for three or four days. We went down below in the cabin and they put the cover on us so no water could get in. We tossed and rolled for days.

We arrived in Channel Island. There were nearly 100 people on the Island. Matron Jenkins nursed us, there was only one; the doctor would come once a week. I was very sad when I realized what I was there for. I didn't know until I arrived and seeing the other people and the other children. I had just turned 14.

When I was there about six months, I thought of these little children who had no schooling, so I tried to teach them. I forgot about myself.'

Fr Henschke used to come over for Mass every first Sunday of the month. He said it in the small clinic. I was 7 years in Channel Island, until the beginning of 1941. Then I was shifted from Channel Island to the newly built Leprosarium, in Derby.

Therese was still living in the Leprosarium in Derby in the 1980's. She had been blind for some years. When the newly confirmed Christians from Turkey Creek were at Beagle Bay for the Pilgrimage in 1984, they referred to Therese as 'Teacher'.

The leper colony in Beagle Bay increased in 1934 as the police brought in another three men and a woman, lepers from another part. This caused trouble, as Aborigines could not live happily in a territory, which was foreign to them.

The Aboriginal Department had enquired whether the missionaries would be prepared to take 14 lepers to Port Darwin in the Mission lugger. They could not and another boat was acquired. 2 August 1933, Fr Albert Scherzinger heard that the leper boat, with 12 lepers on board was moored at the jetty in Broome with torn sails and lost anchors. It had sailed from Beagle Bay 2 July 1933, to transport the lepers to Port Darwin.
Gregory Howard, the Catechist with the stock boys at Beagle Bay, was aboard as a leper patient. He wrote a letter to the Parish Priest from the jetty in Broome:

> Dear Fr Worms,
> We just came in last night. We had to turn back from Swan Point where we lost two anchors and sailed till Boolooman Creek, got two old anchors.
> I would like that you came and see what way we are packed we haven't got the least of room to move about and the worst part is the boat deck is leaking like a bucket. It's two nights that we slept with water. All our stuff is wet. Whenever we have to move we must walk over each other.
> I want, if you can see about this, that we are not to be treated by the department in this way when they can provide a better and larger lugger, if this things happen only in the beginning what will it be like when we be in that long trip, we will have to pass on heaving seas. I know those parts I have been on the boat working before. Lord knows how will be. It's now 4 days and the women are lying with wet blankets and even they can't move about on the deck. It's only a small space that we have. So dear Father if you can do anything, I'll thank you many hearty thanks, yours sincerely,
> Gregory Howard.

Acting on information received, G Moss of the Weekly News paid a visit to the lugger, 'W S Rolland'. He published an account in the West Australia, 9 August 1933.
This boat was hired by the Aborigines Department from the Port George Mission and

> Captain Scott was in charge (He also contracted leprosy). The boat left Beagle Bay July 28th, returning to Broome on the 31st. After a long description, he concluded: 'It is treatment which one would hesitate to administer to dogs, let alone human beings, Aboriginals though they may be'.

The Derby Leprosarium had begun to function in 1935. The town doctor had regularly visited it and the lay administration consisted of two married couples. A trained nurse was always available as she lived in the quarantine area with her husband. After a year or two the Administrator of Public Health placed an advertisement in the local paper appealing for nurses to work at the leprosarium. Their qualifications were to include double certificates. The Sisters of St John of God applied for the position though some were not in favour of women religious working in government departments. Sister Gertrude Greene and Sister Brigid Greene began the work in 1937. Sister Matthew Greene and Sister Gabriel Greene came to help. Other sisters came.

In March 1937, the Sisters of St John of God went to Derby to live at the Government Leprosarium in order to nurse and care for the lepers.

In 1939, Dr Musso who also attended the Leprosarium, had come to Beagle Bay Mission to examine 161 natives. At the same time he gave relief to Brother Anton who died 2 December 1939.

Foundation of Kew in Victoria

In March 1936, after remaining in Perth for a few months to learn English, the new German students, Brothers Kupke, Omasmeier and Vill went to the diocesan Priests' Seminary at Werribee, in the Archdiocese of Melbourne. Here they would continue their studies in Australian style and strive to learn, understand and live the Australian way of life.
The bishop wrote re payment of board for his three seminarians:

> On the 6th of December I gave a letter to Fr Lonergan addressed to you, which he told me he would deliver personally to you the next day. I told him that this letter contained about £60 in various cheques as a first instalment. I hope to be able to give you another instalment in April or May.

Bro. Joseph Schungel spoke to the author about the Foundation of Kew:

> Bishop Raible met Dr Mannix first at Raheen to ask if he could get a house in Melbourne. Dr Mannix said, 'Come to the window,' then he said, 'That house is for sale!' In 1937 the bishop bought the house in Kew. He sent me a letter to go there and look after the house. When I came to Kew I was very lonely. Mr McCarthy was asked by the bishop to meet me at the boat.

> The house at Kew had belonged to the Carmelite Fathers who moved to Donvale. When I came to Kew a Carmelite Brother and priest were there but they left after the first night. Fr Ernest Worms came one month later as Rector. I stayed.

The house in Kew was planned to fulfil two purposes, Firstly the education of youth for the Society (secondary school similar to that in Limburg) and when the time came, the training of novices and students and secondly, the collecting and obtaining of money to support the Kimberley missions and the Society in Australia. 12 June 1937, the house and land in Kew became the property of the Pious Society of Missions for the Missionary College.
The first religious to take possession of the new house in Melbourne was Bro. Joseph SchŸngel who arrived there 6 October 1937 and remained until February 1957, the backbone and helper of the community, which had grown there since. Fr Worms and then Bishop Raible followed. It was the latter who offered the first holy Mass in the new house 11 November 1937. In the following time Bishop Raible and Fr Worms were occupied with much travelling in Melbourne and other Dioceses so that the clergy and people would get to know the Society and so help it expand its work. In the meantime, Bro. Joseph had the unenviable position of cleaning and preparing the house for the official opening and for the expected students.
After their Ordination in December, the two new Priests, Fathers Kupke and Omasmeier with the student Br Vill were able to help in the work in the house.
The beginnings of the house in Melbourne were poor for the simple reason that there was no money and they had to rely on Divine Providence. The Carmelite Sisters of the Strict Observance whose convent was only a couple of minutes away proved a God-send in the way that they cared for the community with presents of food and vegetables. Bro. Joseph told of the day when Fr Worms came. He told Bro. Joseph they needed brass vases and candle sticks for the altar and so Bro. Joseph asked for the money. But

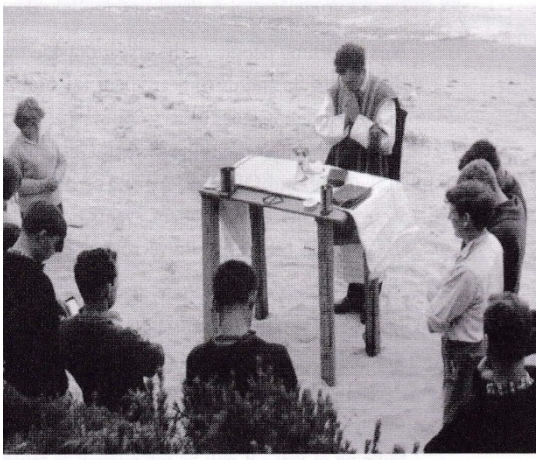
unfortunately Fr Worms had none. Bro. Joseph wondered what to do. The thought of begging nearly broke his heart, but there was nothing else to do. The first house he visited was that of a Catholic, Mr Leonard, who could not help enough and gave Bro. Joseph a pair of brass vases from his home. The vases were still in use in the monastery in 1952. And so, Bro. Joseph said, 'That is how God and Our Lady always cared for us.' Fr Worms founded the Auxiliary in Melbourne and Mr Leonard became the first president.

23 January 1938 was the day for the blessing and opening of Missionary College in Kew. This was a great day for the Society in Australia. Archbishop Mannix, a great number of clergy and prominent members of the government were present and showed, in words and acts, their appreciation for the work being done by the priests and brothers in the Kimberley.

5 February 1938, the first three students entered the house. One was sent to Corpus Christi College, the diocesan priests' seminary at Werribee, 40 miles from Melbourne, with Fr Omasmeier and Br Vill in order to begin his philosophical studies. It was John Hennessy. He told the author that he loved Werribee. The others attended the nearby Jesuit College, Xavier, to study for their matriculation. The community members of the new house saw their main task to awaken Catholics to their duties to the Aborigines and to gain necessary material support for the missions. In order to attain these aims, two classes of helpers were organized, the 'Auxiliary' for men and women and the 'Younger Set' for boys and girls of about 17 year and upwards. For membership in these groups, special spiritual privileges and indulgences were granted. Archbishop Mannix proved always helpful and under the guidance of Fr Worms, the auxiliaries were able to make good propaganda for the missions and help to obtain helpers and vocations.

The Younger Set

It was in 1939 that Fr Ernest Worms started the ‘Auxiliary Younger Set’ in Kew. In February the number of students increased to six. Dr Nekes had remained in Melbourne until June and had ordered and put together his many studies and findings on the languages of the aborigines. However, it was proving nearly impossible to find money to pay for the printing of his valuable research.



Fr John Hennessy was a student when the Younger Set started. It was through Bishop Raible that he had come to the Pious Society of Missions, for he had heard him speak of the work the Pious Society of Missions in the Kimberley. He had applied to be accepted into the Society in 1938, but because the Novitiate wasn’t ready, he spent two years at the Diocesan Seminary at Werribee. The Pious Society of Missions Auxiliary, the seniors, began first and then Pat Murphy and Vin Leonard founded the Younger Set. Its purpose was to raise money for the missions. The group ran socials and dances and held meetings at the Kew House. Fr John Hennessy became the

priest most involved. This continued to grow through the war years and the late forties. It was always a separate development from the Youth Apostolate.

World War II

War was declared in September 1939. It was unsettling for the Germans. In December 1939, Fr Scherzinger wrote to Bishop O'Collins from the Kimberley,

> I think my time here will soon be over but I do not know whether I have to go to Hedland or again to Tardun.

The war meant more suffering and hardship for the German missionaries in the far North West of Australia. Unaware that the outbreak of the war was imminent, Bishop Raible had returned to Broome at the beginning of September 1939. Fr Alphonse Bleischwitz, who had been appointed to the new mission accompanied him. The Germans were about to experience the trauma of war.
Fr Alphonse wrote:

> I was in Broome, relaxing with Bro. Joseph Tautz in the presbytery, listening to the wireless. We did not dream of what was to come, World War 11! The only station we could get on our set was Batavia. We heard the news clearly, 'War is on in Europe!'.
> Next morning people in the street outside the presbytery raised their voices for the bishop and us to hear about the outbreak of war. I cannot remember that the bishop spoke to us even once about the war. He grew more silent. Did he have a premonition of the hazardous times in store for him as bishop of the Vicariate? Of his priests and brothers working in the mission, only two were naturalised. Subsequent events proved to the full his fears had not

> been dreams. He had to be brave to carry the mission through opposition and turmoil.
> Because of his sad war experiences in Broome he felt betrayed. He remained in Beagle Bay as much as he could. Before I left for Rockhole the bishop and myself never touched upon the question as to whether it would be better to abandon the new venture. The farewell of the bishop was, 'God's blessing, I am always thinking of you - it will be my mission as much as it will be yours.' Bro. Frank and I never doubted his word.

To continue to implement his plans was a brave move for the bishop, whose efforts were made in spite of the inopportune time. He wrote to the Minister for the North West about his personal attitude towards the War:

> Having just returned from my annual trip through my Vicariate, I feel that I should write a few lines to you in connection with the peculiar situation created by the outbreak of the war.
> As you know, most of our missionary staff in the Kimberley are German, only a few being naturalized Australians. But we are unanimous in deploring this outrage on humanity, which is turning Europe into a huge battlefield where millions of men, women and children will have to suffer for the unbridled greed and consequent madness of those responsible for the outbreak of the present war.
> I wish to express on my own behalf and on behalf of every one of my missionaries, priests and brothers, our loyalty to the cause of justice, for which England has taken up arms. We hope and pray that God in his own good time will turn the hearts of men to sentiments of peace and harmony. You know well that our work up here has a purely religious and charitable scope and does not enter politics in any shape or form. It may be called national only in so far as we have always tried to do our best for the uplift of the Australian Aborigines.

Earlier in 1939, Bro. Frank Nissl had travelled in the old Diesel truck from Beagle Bay to Lower Liveringa with Bishop Raible and Bro. Paul Ratajski on the road to the new foundation of Rockhole. It had been rough and the

night on the hard ground had been uncomfortable. He had experienced difficult years in Tardun, but austerity, want and work had never worried him. His father had been a logger in Bavaria and he, himself, had worked hard from the day he left school. He had been called up in World War 1, but rarely talked about his war experiences. He had great peace in the life he had chosen. In the monasteries in Germany, he had always been in charge of the farms. They had given him a 'mission cross' in 1931 and sent him to Tardun. Then there had been a week's holiday at Beagle Bay before he left for the new foundation, Rockhole, near Halls Creek in the Kimberley.

On the feast of Queen of the Apostles, they had arrived at Rockhole. It was May 1939. He enjoyed the company of the others, Bro. Stephen Contempr□e, Patrick and Bertha, Ambrose and Philip Cox. Bro. Frank knew that the bishop was thinking of the plight of the little known tribes south of Halls Creek, often seen on the Sand Ridges along the Canning Stock Route. The owner of Billiluna Station had been present at Bishop Raible's Mass and he lent horses for the group to ride to Banga Bitty, Lake Gregory and Bishops Dell. That day, the Aboriginal cooks had scrambled emu eggs for breakfast and when they returned to Billiluna, Bro. Paul was waiting, then over to Banga Bitty. It was cold and rainy and Bro. Frank felt quite sick on the uncomfortable truck. They knew for sure now, that 'Bishops Dell' was unsuitable for the future mission, because the truck would have to go over 22 sand hills. Dick Smith and Ambrose Cox had been sent to find a place. After two weeks on the road they found Tjaluwan. Everyone then went back to Rockhole.

Bro. Frank later wrote of his experiences:

> It was at the beginning of the Second World War. We started mustering sheep, horses and donkeys. We intended to start the journey to the new Mission 8 September 1969. Dick Smith said 'Not on a Wednesday, because it is an unlucky day.' I said, 'It is a day of our Lady, we go with the

blessing and protection of the Mother of God,' and so we started on 8 September 1939.

We were droving 1000 sheep, 15 horses, about 20 donkeys and 20 goats. Dick Smith had 4 camels. We had a 4-wheel wagon left by Bro. Henry Krallmann and a two-wheel cart, which was used as a trailer. Philip Cox looked after the donkeys that were used to pull the wagon and he was also cook. Pat and I drove the sheep. It was all new to me, but Dick and Pat were experienced stockmen. I was the only white man in the team. We had to drive very slowly, because the sheep could not go fast.

We travelled 4 weeks to do the journey of 100 miles from Rockhole to Billiluna. Time did not matter and we did not want to lose any of the animals. We drove 4 days from Rockhole to Ruby Plain. One night we had no water for the animals, only for ourselves. But then we rested two days at Ruby Plain. Good Mr Walter D'Arcy gave us plenty of salted beef.

We continued droving, day after day. Each night we built brush fences to keep the sheep and goats together. Names of places we drove through were Kangaroo Creek, Rest Bank, the Wolf, the Myra and Sturt Creek. Usually there was feed and water, but not from the Myra to Billiluna, 12 miles. We camped at Billiluna a few days and then drove on to Bill Pool and Ord Station. There we met with Jack Barry, who helped us along and gave us plenty of beef.

After giving the sheep a rest we travelled over Banga Bitty to the Comet Windmill. This is the last water well belonging to Billiluna. We camped at the Comet Well till the end of December. When Fr Alphonse Bleischwitz and Bro. Stephen Contempr□e arrived with the truck, we made our lives more homely, but we had no house. Bro. Stephen, Dick and some of the Aboriginal men travelled on to Tjaluwan to find water and dig a well.

In November 1939, Fr Alphonse and I travelled with the horses to Tjaluwan. On this day, the Feast of St Cecelia, Fr Alphonse celebrated the first Holy Mass. We transported everything to Tjaluwan and we had our first Christmas in this large bushland. I think it could not have been poorer in the stable at Bethlehem. We had a well with sufficient water, but how long would the water last?

The next year, there was no rain. We did not have enough water for all our animals. First we intended to go to Bishops Dell, but we could not get over the 8 large sand hills with all our stock. We drove 20 miles south to Derby Creek. But later we had to return to the Comet Well. Bro. Stephen and his helpers were trying to find water, but there was no good water for drinking. We lived at a place called 'Dummand Dora' for two years, but the water there was no good for drinking either. Bro. Stephen left us in the spring 1941, transferred to Tardun.

I remained at this mission during the war. We did not have Australian citizenship. A police permit was needed to leave the Mission. During this time I was trying to find water. I drilled many holes in the ground, 20' to 100' deep. This was very hard work because it was all by hand, with no machinery.

At last we found good drinking water, near the Balgo Hill. From this came the name 'Balgo Mission'. We drove the sheep to different places to find feed and water, but could not do much during the war. The truck from Beagle Bay came two or three times a year, to bring provisions and to take the wool away.

The Aborigines were no longer frightened and had more confidence. But we were not able to give food to all the people. The Aborigines considered us as intruders in their country and considered our sheep their property. I had to learn a great deal and it was difficult for me to understand and work with Aborigines. They do not know work and live from hunting. The land was their property and they wanted us to give them food and supplies in return for using it.

Here I learned to pray sincerely: 'Lord, help me I am perishing.' During the war we were very much alone in the desert at Balgo. It was a journey of 170 miles to the Post Office or Police Station at Halls Creek. We had no radio or rifle. The police had taken them from us. We had to ride to Halls Creek when something was needed. There and back, took 3 weeks with horses or camels. Balgo was 180 miles south of Halls Creek.

Fr Alphonse Bleischwitz was the founder of the Balgo Mission. With his community he wandered around the deserts looking for water for the herd of

horses, donkeys, sheep and goats until they settled at ‘Old Balgo’. With the help of Bro. Frank Hanke from Beagle Bay he would be responsible for putting up the first buildings made of mud-bricks and Desert Oak. He also cultivated a large garden while the Kukudja Aborigines camped nearby. Others came in from the desert all the time. For the duration of the World War he would be practically an internee, because the Halls Creek Police had been unable to negotiate the track past Billiluna to arrest him and put him in Broome jail with the other German missionaries.
The bishop had applied to the Commissioner of Police for permission for Fr Alphonse and the two brothers to have a rifle, which he saw as absolutely necessary to get beef, but the request was flatly refused. Bishop Raible wrote back to him that he evidently had not experienced life in the bush, where one rounded up a mob of cattle, then sat in a tree and shot a beast, or you starved. He then approached the Minister for permission for them to have a .25 rifle and 100 rounds of ammunition. The Minister suggested that a naturalized priest be put in charge. But the two the bishop had could not be replaced. Two young German priests were expected at this time, but they were German and not naturalised. The Minister for the Interior, H S Foll wrote to Mr Green, M P, that the two priests expected by Bishop Raible were Fr Augustine Sšmer and Fr William Weiske. They were not given an entry visa to Australia.

Precursor to the Mabo and Wik judgements of the 1990’s

Some statements made by Bishop Raible sound like a precursor to the Mabo and Wik judgements of the 1990’s, for example, he made a long statement to the Royal Commission members:

It must be borne in mind that the Aborigines' question originated, when the white man came into the country, took the land from the black man and declared this action to be legal.

Unfortunately the questioning was very much one sided and when the black man questioned the right of the white man to take his land he was in a good few instances answered with a bullet. It is a question of fundamental human rights. Whether or not the white man was entitled to take the land and develop it? This question may be open to discussion, but we are certainly not entitled to take it without recompense.

The position here in Broome is difficult in so far, as the interests of those of mixed descent clash somehow with the interests of white labour.

A great number of those of mixed descent think themselves degraded by the application of the Aborigines Act.

The very fact that exemptions from this Act are being granted after enquiries have been made about the trustworthiness of the half-caste in question seems to imply that all the rest of them are not trustworthy and are classed as second rate people.

This impression is intensified by the attitude, which they behold in a large section of white society.

Is it any wonder that a man who is declared to be an outlaw by his very existence, comes to think that it is of no use to be otherwise.

Whenever we come across the word 'half-caste' we should strike our breast and say 'Through our most grievous fault.'

Legislation should be reframed in a way that avoids regulations of a humiliating tenor such as the paragraph of exemption.

Chapter 5

The Golden Era of Missionary Effort
1940-1945

Effects of War, Fate of the Society Overseas

This era saw the Golden Jubilee of the Beagle Bay Mission 1890-1940. It saw the continuance of a brave venture into the desert to found the Balgo mission and the staffing of a new mission for the Perth Archdiocese at Wandering. But over this seeding of new mission ventures loomed the darkness of war.

The war had significant implications for International Leadership of the Society by Rector General Hoffmann (1937Ð1947). He was visiting the Americas in 1939 when war broke out in Europe and he did not get back to Rome until late in 1940. He tried to bring German priests and brothers who were interned in Provinces of the British Dominion into contact and under the protective wing of the society in the United States.

A General Chapter could not be held in 1943, so the Holy See extended Fr Hoffmann's term of office. But he agonized over the fate of the Society, especially in Germany where there were considerable difficulties with the Nazis. For refusing to go to war, Fr Reinisch, one of the members of the society, was beheaded at Brandersburg. Several members were imprisoned in Dachau, one of whom was Fr Kentenich, founder of the Schoenstatt movement, who had been arrested by the Gestapo 20 September 1941. He was then interrogated at Koblenz for four weeks, before being sent to Dachau. The name Schoenstatt came from the place in which the movement

started, a part of the Pallottine student house at Vallendar. This movement was initially seen in many Pallottine circles as a modern adaptation of Pallotti's idea of a Marian centred lay apostolate.
Barred from direct communications with Rome, the scattered religious tried to keep in touch with each other, with the General Consulters and with Secretary Turowski who resided in neutral Lisbon for the duration of the war. Fr Otto Boenke, who was stationed in America had been given responsibility to look after such far flung members as those in Australia, who knew little of what was happening in Europe.
27 March 1940 Bishop Raible wrote to the Vicar General in Rome:

> Unfortunately the authorities have advised me that under the present circumstances our two young priests in London will not be allowed to come to Australia. I wonder if it would be possible to have them transferred to Switzerland and have two of the newly ordained Swiss priests come out here to take their places.

23 May 1940, Fr Turowski, wrote from Rome to Bishop Raible about the dark cloud of war hanging over the whole world. He said:

> In Poland we have lost almost everything; we are sitting on the ruins of great hopes. How the two provinces in Germany will get over the crisis has to be seen. The missions of the whole world will be thrown back for years.

28 May 1942 Bishop Raible wrote to Fr Turowski (who would become General 1947-1953), about the Kimberley Vicariate which was going on steadily and undisturbed. He understood that the Provincial (Fr Schulte, 1941-1956) reserved the right to transfer priests or brothers from Kew to the mission or vice versa.
At the time of writing Bishop Raible may have had a premonition that this right of administration could become a stumbling block for the Kimberley Vicariate in the future.

He wrote:

> It is most undesirable that a superior, who is 13,000 miles away and knows very little about our position or may even have quite different ideas about the activities of the house in Kew, should interfere with the transfer of members of the house to the mission. Four of our students, John Hennessy, Roger McGinley, Bert Rutherford and Joseph Kearney have made their first profession on the 11th February 1942. The fifth novice, Francis Kelly has received the holy habit on the 11th February and has now started his philosophy.

In Australia the wartime years may have been difficult, but in Europe, they were brutal.
19 August 1942, a sad letter came to Bishop Raible from Lisbon with a list of more than 50 dead. Among them were several priests who were murdered or tortured to death by Nazis in concentration camps.
26 March 1943 Bishop Raible sent quite a long report to Fr Turowski in Lisbon, mentioning the following News:

> Fr Nekes had received his message appointing him Visitator General and went to Kew where there had been difficulties between the Rector and the priests who had come from the mission and were restricted in their movements. The position was aggravated through the protracted illness of Fr Worms, the Rector.
> Since July the four Fathers have been appointed assistant priests to Melbourne parishes and were now quite free. They lived in their parishes with the parish priests but came regularly to the College for Conferences and Fraternal Reunions. The four students attended theological lectures at the Seminary of the Franciscan Fathers. Thanks to the great help received from co-operators, the financial position of the College was very satisfactory.
> In general, the financial position of the Vicariate was quite satisfactory and in spite of all difficulties, the new mission was nearly self-supporting by the production of wool from about 1200 sheep.

5 August 1943 Bishop Raible wrote to Fr Turowski in Portugal about formally setting up a Novitiate in Kew. There was no hope that Fr HŸgel would be naturalized while the war was on. Therefore Fr Worms would combine the two offices of Rector and Novice-Master, while Fr Omasmeier acted as his assistant and was in charge of the spiritual formation of the novices. This would begin in February 1944 when they hoped to have two novices.
The post war era meant losing priests who had been doing chaplaincy work in Broome and elsewhere. Bishop Raible wrote:

> With the departure of the three Sacred Heart Fathers from my Vicariate we are short-handed. Dr Mannix was willing to relieve Fr George Vill from his duties at Camberwell parish to come over to the West. He had been working at Broome for some months previous to his transfer to Melbourne and was advisable for a change with Fr Omasmeier.

When World War II broke out, the priests and brothers in Australia were completely cut off from all connection with the Mother Province in Germany. Mail was tightly controlled and it was only after the war that some letters could be sent and news began to trickle through.
Fr Hoffmann wrote to Fr Boenke, 7 June 1945:

> Our house in Ehrenbreitstein was destroyed. The Nazis had confiscated the Kulm and Suchary houses of their confreres in Poland. The Bolshevists had confiscated another four houses.

In 1942, 13 Polish confreres had died in Nazi concentration camps and two houses at Warsaw were destroyed. There had been no news from Danzig, Roessel, Braunsberg and the houses in Silesia.

Despite the war, Fr Hoffmann had attempted to conduct business as usual. He was concerned about consolidating strength in the Society where regional and ethnic differences had created division.
25 September 1945, Fr Karl Friedreich, the Provincial Procurator had written in German to Fr Boenke from Limburg:

> I have just got an opportunity to send you the letter. Fr Provincial Schulte is at present out and also Fr Joseph Friedrich, I can't make contact, therefore my letter should be regarded as a private letter. You have not heard anything from here for a long time. The war has ended. It is lost for Germany, but we have won because after a long hard battle, our enemies are gone.
> As you know, the Gestapo made it very difficult for us. During the war it was their intention to put us out of action. In July 1941 they occupied our house to close it. In the meantime an order was given to stop closing monasteries, but the Gestapo would not leave our house. Again and again arrests were made. The last members were Fr Schulte, Fr Gerhard, Fr Wimmer and myself. There was no court case against us, we were just sent to Dachau where we found Fr Kentenich, Fr Josef Fisher of Neuwied, Fr W Poiess, Fr Henkes and Brothers Orper and Edel. Fr Eise had already died of typhoid fever in September 1942 and Fr Richard Henkes died 22 February 1945. We were partly discharged by the Germans and partly liberated by the Americans. How are you all getting on?

Fr PŸsken had sent a letter with Fr Boenke's communications. Fr Omasmeier passed on this letter to other members. It is dated 29 October 1945 and it reads:

> Enclosed, I am happy to send you the first news from Limburg, which an American soldier stationed in that city has forwarded to us. Other news gradually begins to come through and before long we hope that regular communications will be established.

> 29 September of this year we had two more ordinations. As far as we are able, we are now helping the Generalate at Rome. Pretty soon extensive help must be given to Germany.

The American Soldier, who sent the above letter from Germany, enclosed a copy of 'Dogface Digest', which was printed in the printing shop of the fathers at Limburg. It contained a picture of the Motherhouse with the following write-up:

> This picture is of the church, hospital and grounds of the St Marian parish. It is located directly across from the billets of the first Battalion here in Limburg. The main building was constructed in 1898 and an addition was added in 1926. The other buildings have sprung up during the years previous to 1941 and after 1926.
> During the Nazi Regime, the Gestapo used most of the facilities of the Limburg monastery for various purposes. To prevent the Church building going under the control of the Gestapo, it was called a Parish Church. The head of the local Gestapo and his staff lived in the monastery until the Americans came and took over the buildings.
> For various reasons, but mainly because they were of the Catholic Church, the Gestapo arrested more than 57 members of the church staff, which held too much influence. 13 were sent to the notorious Dachau, where at least two of them died.
> The large printing shops in the grounds are also the home of the 'Dogface Digest'. The entire territory of the Marian parish is self sufficient, having all the facilities with which a community can exist.

Internment of Missionaries in Australia

In Australia, the work of the missions continued without harassment for some time and 7 August 1940, Fr Scherzinger had written to Bishop Raible, ' The 40 bags of wheat were already on the road when Fr Vill's order

arrived.' But those German missionaries whose naturalisation papers had not been finalised felt insecure. From Tardun and from Lombadina, Fr Wellems and Fr Herold both wrote to Bishop O'Collins of Geraldton to assist them in obtaining the completion of their applications for naturalisation. Their concern was justified. In Broome, 21 October 1940, at 4 pm, Fr George Vill and Bro. Joseph had just been discharged from hospital, when they were arrested and put into the Broome goal.

The military authorities then issued a warrant 22 October 1940, declaring that all German priests and brothers not naturalised were prisoners of war. All the other priests and brothers, except Bro. Wollseifer were brought from Beagle Bay and Lombadina and interned.

Sr Madeleine Lynch told the author:

> The police commandeered Jimmy Chi's car (he was taking food from Broome to the lighthouse at Cape Leveque). They took the priests and brothers and put them in the cars, Jimmy Chi's and the police cars. The people from the camp flocked to the long stone fence outside the convent and as the cars drove off the women holding their babies started an ear piercing 'Keeeeee - eeeen' shrieking, to which the upset babies added their shrieks and cries, while the girls from the dormitory stood in stunned silence. This wailing continued until Bro. Wollseifer put an end to it by calling them all to the Church to say the Rosary.
>
> Overnight, the mission became dead. It had always been such a busy place. Now it was silent, for there were none of the usual sounds of whirring saws, or hammering, or calling of stock boys, just silence.
> In Broome, people shouted derisively as the cars of priests and brothers passed on to gaol. The nuns in Broome, poor as they were, went without, to ensure that the prisoners had luxuries, such as butter. Sr Margaret Carmody of Broome complained bitterly to the authorities that European women (the sisters) were left with only one elderly European (Bro. Wollseifer) to protect them if the Japanese decided to land in Beagle Bay.

The Pallottine Beagle Bay Chronicle recorded:

> When we arrived in Broome, we were taken straight to gaol. We were locked in, three in each cell. No arrangements were made, no furniture, not even beds. The bishop lent all utensils; the sisters and some friends provided us with extra provisions and visited us daily. We were treated fairly. A few white people such as Mr Norman, Mrs McDaniel and Mr and Mrs Green showed their sympathy by sending presents or visiting us. The sympathy we received from the Aborigines was widespread. Many spent their few bobs to buy a few presents for us. Parting from the Sisters and the people, especially from the children was heart rending.

Fathers Francis Hugel, Hermann Nekes, Leo Hornung, Benedict Pusken (who was awaiting a transfer to Tardun) and John Herold, with Brothers John Graf, Paul Ratajski, Frank Hanke, Paul Muller, Henry SchŠfer, Richard Besenfelder and Hubert Beldermann were taken.
Bishop Raible was quick to point out to the District Commandant, Military Headquarters:

> The four priests and ten brothers were caring for over four hundred natives. For forty years, the skilled tradesmen among the brothers had been turning out well-trained natives who were an asset to the community. The boys, after leaving the sisters' school were trained in different trades. A brother with a number of boys was in charge of about 4000 head of cattle, which required twenty-two windmills with tanks and troughs, yards and fifty miles of fencing.

Headlines in the West Australian, 24 October 1940, made the most of the news item. 'Broome, 23 October, German missionaries and Police Action in North-West':

> For many months the activities of the German missionary brotherhood here has engaged the attention of the authorities. As an outcome of

> investigations a priest and a brother in the town were taken into custody on Monday.
> Yesterday Sergeant Fawcett and Constables Taylor and Chipperfield went to the Beagle Bay and Lombadina Missions, some 200 miles north of Broome and after an absence of about 40 hours returned with five priests and seven brothers attached to these missions. The arrested men were placed in the Broome Goal pending transfer elsewhere.

Archbishop Daniel Mannix put the whole weight of his public influence in the scale and succeeded in averting the crisis. When the missionaries had been arrested as aliens, the Archbishop of Melbourne had the matter immediately brought to the notice of the Prime Minister. Aspects of the internment were discussed with the Prime Minister, 31 October 1940 and the Archbishop took steps to impress upon him that a very serious view was taken of the outrage perpetrated against the missions.
It had been decided that the missionaries should vacate the Kimberley mission and be replaced by an Australian or some other Order. But when it was pointed out that the Cabinet's decision would mean the entire ruin of the mission, the Prime Minister then called the Minister for the Army into the discussion. The result of the interview was that an order was telegraphed to Broome, releasing the thirteen missionaries from the Broome gaol and allowing them to remain on parole in Broome, pending further enquiries. Subsequently some were deported to Melbourne where they were not allowed to move out of a five-mile radius and had to report to the local Police Station once a week.
1 November 1940, priests and brothers were allowed to return to the mission with the exception of Fr John, Fr Leo and Fr George who were to remain in Broome.
The Inspector of Police wrote to the Commissioner 6 November 1940:

> As you probably know certain of the missionaries have been released and have returned to Beagle Bay to resume their duties, their names are: Fathers

> Francis HŸgel, Benedict and Nekes; Brothers Paul, John, Richard, Hubert, Joseph, Frank and Henry.
>
> Fathers George Vill, Leo Hornung and John Herold have been released from internment but are under parole to remain in Broome.
> Fr Benedict is at present at Beagle Bay but will return to Lombadina and take charge until it is known whether Fr John will be able to resume these duties.
> Both missions were thrown into a state of confusion by the sudden apprehension of the male missionaries, but the nuns took complete control at both places. At the time of my visit everything was again quite normal and you can rest assured that all is well at both places.

The removal of some missionaries under National Security Act Regulations was a blow to the Kimberley Church. It was natural that their future lives would take a different course and few returned.
The Chronicle recorded that when Bishop Raible brought the priests and the brothers back to the mission,

> The excitement and joy of the Sisters as well of our mission people was beyond description. They nearly tore us to pieces. Sunday morning we sang a heart-felt ‘Te Teum’.

Japanese Bombers over the Kimberley

On the whole, Broome was a dull little town, livened up by an occasional hurricane (five in twenty years), a murder now and again and one minor racial riot in fifty years, but the most extraordinary occurrences in its history happened in 1942 when Japanese bombed the town and several Dutch seaplanes anchored in the bay were sunk, as well as bombers and transports on land.

Towards the end of February 1942, the Allied High Command had considered that a Japanese attack on Java could be anticipated within a week to ten days and ordered the evacuation of allied personnel and their families to the relative safety of Australia. Over a two-week period, some 8000 refugees from the Dutch East Indies passed through Broome.

The Japanese air raid came 3 March 1942, when there were 23 aircraft in Broome. Sixteen flying boats, mainly Dutch military machines, were on Roebuck Bay. There were seven large bombers or transports on the town airstrip.

At the time H V Howe, who gave the following information to Mary Durack, was Military Secretary to the Minister for the Army. Telegrams about the position in Broome were frequently coming into the office in Melbourne. If a Japanese landing should follow, plans had been made to move the population inland. One day, an excited Dutch High Commissioner came into the Minister's office and formally requested him to dispatch a detachment of troops to recover £500,000 worth of diamonds taken from a Dutch plane.

It is recorded in the Beagle Bay mission chronicle, that after the Japanese planes headed north for their base at Koepang, en route, a DC 3 aircraft in flight was fired on, forcing it to crash in the vicinity of Carnot Bay, about 50 miles north of Broome.

An Aborigine who was walking from Broome to Lombadina brought the news to Beagle Bay Mission and a rescue party composed of Brother Richard Besenfelder, Albert Kelly, Joe Bernard and Gus Clinch travelled across country to Carnot Bay. The rescue was difficult because of the terrain, the wide beaches and the long journey over sand and through scrub to the mission. There were some deaths among the survivors from the crash.

On board there had been a large consignment of diamonds. Many stories circulated about their disappearance. All official records, army, navy and police, connected with the delivery of diamonds to authorities in Broome in March 1948 just vanished into thin air. In his job as Military Secretary to the Minister for the Army and in his private capacity as a former Broomeite, H

V Howe was extremely interested in finding out about those diamonds and gradually got a story together, but it was a real piece of detective work, ended by a complaint from the people who had shipped the diamonds that they never got any of them back, not even the £20,000 worth, which were recovered.

Without counting or weighing the diamonds, or getting any receipt for them, the finders had handed them over to the combined authorities and then were arrested, tried and acquitted, on charges of stealing the diamonds. Then they were officially informed that they were entitled to salvage. But this they never got, as the last of the diamonds had by then disappeared, fairly evenly distributed among distressed, indigent and deserving pearlers and other citizens of the town.

Over five years Howe claimed to have uncovered a full and accurate account of what had happened to the stones. This was checked and crosschecked by accounts of the participants in the dividend. An old friend on a visit to Melbourne told him that, as he sat down to dinner one evening, he was called to the phone. The police sergeant had had a plateful of diamonds dumped on the table in front of him and would like his advice. The party got to the Police station with all speed. So did several others.

One story was that two soldiers had been warned not to buy any cheap pearls from pearlers, who would take them down and when they were invited to help themselves to a few diamonds from a plate, they reckoned the pearlers were trying to involve them in some sort of racket and refused to have anything to do with it.

Golden Jubilee of Beagle Bay Mission

Many Aborigines who were trained by priests, brothers and nuns moved into the wider community and became become prominent leaders. Though War clouds loomed darkly over the celebrations of 50 years of ministry, 1940 was

to be a momentous year for Beagle Bay mission. There were Golden Jubilee celebrations to which many visitors were invited. The opening of the 'Regina Apostolorum' Convent for the native sisters took place at this time.
10 June 1940, Fr Charles (Karl Hoffmann), Superior General of the Pallottines sent Golden Jubilee Greetings from Brazil to 'Our dear Kimberley mission in Western Australia' saying:

> The great world has to attend, just now, to other things, than to this feast of such a little and peaceful work, as our fathers and brothers are doing in your Vicariate Apostolic. But Our Lord knows very well the long series of sacrifices continued during fifty years by the life of so many missionaries, helping the poor black people of Australia.

The 'little and peaceful work' continued. 27 August 1940, at the Conference of the Priests in the Kimberley, Bishop Raible, Dr Nekes, Fr PŸsken, Fr HŸgel, Fr Herold, Fr Alphonse Bleischwitz, Fr Leo Hornung and Fr Vill, the matters discussed were:
1. The Pastoral care of Port Hedland. 2. More attention to the Apostolate of the Press. 3. Pontifical works for the missions. 4. The new mission of Balgo, the main difficulties, material security, clothing and religious instruction.

Segregation for Coloured children

In 1940, the education of children of mixed blood was a social issue. Fr E Worms received a letter, which supported segregation in education. This letter gives some insight into the views on racial diversity in the 1940's. The executive of the Teachers Union wanted Fr Worms' opinion on this subject. The Education Committee of the Union submitted to their last Annual Conference a report recommending segregation of coloured people in suitable areas and the establishment in settlements of schools for coloured children. These children should be provided with continuing education,

principally along vocational lines, with provision for gifted children to proceed academically with a view to future training as school teachers, nurses, etc.
Information dealing with the education of natives and coloured people in this State had been obtained from the Commissioner of Native Affairs for Western Australia, the Queensland Department in Control of Aborigines and the Provincial Government of South Africa.
Exception was taken to the inclusion of all degrees of colour in the suggested segregation. A resolution was adopted that the question of children of mixed blood be referred back for further investigation. The report claimed that this was a matter of interest to all sections of the population and therefore an effort was being made to obtain the views of leading people, particularly in regard to the question of segregating mixed bloods.
Bishop Raible started to negotiate in Perth, for further education of girls from the north. It was hoped to gain sponsership from people in the East to fund scholarships for Aborigines. He obtained permission from the Aboriginal Department through the Commissioner of Native Affairs. He wrote to the Secretary, St Mary's Cathedral, Perth, 28 July 1941, re Mary Rose Clarke, his ward. The Commissioner was agreeable that she remain at the orphanage to complete her studies at no expense to the Department.

Catholic Education and Care on the Dampier peninsula

The date on the foundation stone of the Broome Orphanage is 11 October 1940. That year the Sisters had been left a legacy of £500 by a gentleman in NSW. The community agreed to spend this amount on a home for the orphans. The Road Board donated a block of land. A prefabricated building 60' by 30' was purchased for £500. A local carpenter erected it for £120. The building consisted of a large dormitory, dining room, three small rooms

for sisters and a kitchen and store. The Broome white population came to the rescue with a bazaar and a concert, which raised about £150. Appeals were made in the Eastern States and enough money was obtained to buy second-hand beds, tables and cupboards. The Lotteries Commission gave £50 for verandas in 1941.

In 1941, at Beagle Bay Mission, there were 95 children, 44 boys and 51 girls under 16 years of age. In Lombadina; there were 42 children, 22 boys and 20 girls under 16 years of age.

Sr Alphonsus Daly wrote to Mr Bray, the new Chief Protector of Aborigines, 30 Jan 1941:

> We have found by the last examination made on the mission people that leprosy is fairly under control and knowing your kindliness and interest towards these people we thought that you could send us a little help in Prophylactic treatment in the form of Cod liver Oil and Hookworm treatment. I know times are hard especially in your department but Cod liver Oil will prevent infection if given to such children of a delicate constitution and the hookworm treatment will check the anaemic condition fostered by the invasion of this pest.

The Commissioner contacted the Under Secretary, Medical Dept 24 February 1941:

> Bishop Raible has asked me to approach you regarding the purchase of medicines for the Beagle Bay and Lombadina missions at Departmental rates. Is this possible please?

Action was finally taken about the medicines when the officer at Native Affairs, Broome, contacted the Commissioner 8 October 1942:

> Attached please find requisition (Medical), which Dr Musso has asked me to procure for the use of Sister Alphonsus.

The war hampered efforts to expand the mission work. Early in 1942, the foundation of a new mission at La Grange seemed to be moving ahead. Bishop Raible appointed Dr Hermann Nekes as priest in charge and Bro. Henry Krallmann as assistant. But under war conditions all Government Departments were subservient to the Military Authorities. They disapproved of the new mission and cancelled all arrangements.

Opening of Convent for Native Sisters

At the end of 1939 Bishop Raible had obtained the permission of the Apostolic Delegate to erect a 'Pious Union of Native Sisters'.
The following year, Bishop Raible founded a religious community for Aboriginal girls. The Regina Apostolorum Convent was opened for Native Sisters. Bishop Raible gave them as norm of life the '33 Points of St Vincent Pallotti'.
At the beginning of 1940, at Beagle Bay Mission, four girls under the direction of Mother Augustine of the Sisters of St John of God, began the new life. The title of the Congregation was 'Sisters of Mary Queen of the Apostles'. Their Chronicle, 23 November 1938-23 December 1951, recorded that the following years saw 38 young women try the new life.
The Native Sisters were to work on the two stations of Beagle Bay and Balgo, as the bishop thought they could have an easier relationship with the Aborigines to teach the Faith. The number of members varied; sometimes it was 12, other times more or less.

Evacuation of Broome

The authorities had often been high handed about removing Aborigines from one place to another. Under Section 12 of Native Administration 1905-1940, 'Warrants of Removal' could be issued at any time. The Superior of Beagle

Bay Mission was notified that four Broome women of mixed descent and seven children had been thus removed to the mission and that these warrants were to remain in force indefinitely, unless cancelled by the Minister.
Bishop Raible saw the 'indefinite time' as putting the mission in a difficult position, for, with the diminished missionary staff, it would not be possible to exercise the necessary supervision. He agreed to take them for the time being, on condition that a home was built in Broome and at least six women or girls installed there. The other condition was that the women could be sent back to Broome if they caused trouble of a serious nature at the mission.
Sr Margaret Carmody had already planned for a girls' home in Broome to be opened under the care of the Sisters. In Broome, a new wing for the sisters had been built for £1500, with £500 donation from the Lotteries Commission and the rest by donations from the Eastern States. The Commissioner of Native Affairs arranged that groceries and vegetables were bought wholesale in Perth and sent the 1500 miles by boat. They also helped buy a truck. Child Endowment at this time was £1.2.6 per week and a grant was made from the Department of Native Affairs for 30 of the 52 children.
Mervyn Prime, of Western Australia's 'Pearl Harbour' Air Force Association, wrote that when Broome became a military base within the war-zone, all Broome residents were told by the American military authorities to evacuate the town, as landings usually followed Japanese air raids. Three Sacred Heart Fathers had been sent as Military Chaplains to take a certain control of Beagle Bay Mission. Fr Hyland, a Missionary of the Sacred Heart, stayed in Broome in the capacity of Senior Chaplain and as a link between military authorities and mission.
As the victorious Japanese army approached the Australian coast, blacks and those of mixed descent had to go to Beagle Bay Mission.
A series of 77 files cover communications about the Beagle Bay Mission in 1942.
The Under Secretary for Civil Defence wrote to the Commissioner. 27 November 1942 re natives evacuated to Beagle Bay:

> It is understood that a number of them are not natives in law and it is thought possible that employment can be found for some of these through the Allied Works Council.

Inspector O'Neil wrote to the Commissioner, 16 March 1942:

> At present we have no defence which could combat an invading force nor have we any defence against air raids, most of the residents expect an invasion at some time and base their beliefs on the grounds, that no attempt was made by the enemy to blow up the runways on the Aerodrome or to destroy the Jetty. They consider that the Japanese intend to use the place as a base and for that reason refrained from destruction of the town.

Under Secretary for Civil Defence wrote to Mr Bray, Commissioner of Native Affairs 8 June 1942:

> It was decided that the Civil Defence Council would accept responsibility for the cost of evacuating the coloured people who have been sent from Broome to Beagle Bay.

Undertones of racism still existed and the Commissioner wrote to the Officer in Charge of the Native Hospital Broome, 3 November 1942:

> The association of Asiatics and natives is intolerable to us and every possible action must be taken towards this principle.

The orphanage from Broome was moved into the Sisters' Novitiate at Beagle Bay. The Sisters evacuated the children from Broome to Beagle Bay in trucks at the end of February 1942. The Federal Government had just begun to pay child endowment and each child was allowed 5/- a week. At the mission, meat, milk and vegetables were supplied free. The Secretary of the

Catholic Church in Perth, Mr Jackson, had procured supplies of damaged soldiers' uniforms, which were made up into dresses for the children. Broome people moved into the colony, where the Government provided some housing and provisions for them. Broome evacuees had an unfavourable influence on the local people who performed their duties slowly and reluctantly in view of unemployed evacuees. Idleness, gossiping and gambling were apparent. Infection of the people by 'Hookworm' increased at an unprecedented rate. This brought criticism on the mission authorities because of the inadequacy of sewerage arrangements. Another problem was that the mission cattle herd was depleted for food and Government reimbursement to the mission purse was very low.

There is no doubt that the evacuation of people to the mission during the war years stretched its facilities to the limits. It changed overnight with the influx, staff had halved, but numbers doubled.

A report on the Beagle Bay Mission to the Commissioner of Native Affairs, 23 August 1943 said that the school had a new classroom of timber with a paperbark roof built for the Broome children, a spacious, airy and cool room. Three sisters were teaching in each school, two native sisters gave valuable assistance and three priests helped.

During the war, some medical support was given. A letter to Mr Bray came from Broome, 24 May 1944 and the following memo recorded it.

> A request has come from Beagle Bay for some assistance in improving their medical facilities, the need having arisen through the increased work from having Broome evacuees there. I know the medical sister, who does good work amongst them and I wondered if it would be possible for you to hand on the request to whatever channels you think desirable.
>
> Their proposal is to make another room on the end of the present inadequate hospital. They would provide iron and timber. They are asking that the following materials be provided, 15 bags of cement, glass for two windows, wire gauze to cover windows and two doors. They also asked for two stone hand washbasins.

After the war, when the Sisters and children returned to Broome, the number of children had doubled as the Commissioner of Native Affairs had collected small girls in the Kimberley and sent them to theBeagle Bay. Their building in Broome had been used by the Air Force. All the children's beds and the kitchen utensils had disappeared.

'Wartime' at the Leprosarium

When Broome parish was evacuated a number of Catholics went to Derby. The military chaplain visited Derby and the Leprosarium, where there were some 250 patients.

The C O sent out a truck with orders for the sisters to board it and leave the patients in the bush. They refused and were then asked to evacuate three miles out into the bush with the patients. All drugs, dressings, equipment and patient's records were buried and names of lethal poisons painted on bottles. Willie Wright, Cassie Drummond, Stanny Victor and the Dolbys organised and encouraged patients not to abscond. Stretcher cases were placed in trucks. The lame led the blind on long sticks. Routine treatments were carried out every day and night. The sick were attended by covered lantern light. No fires were to be lit. Three patients died a few days later and the group returned to the Leprosarium. There were about 30 children in the leper school.

Dr Musso, Dr Roberts, Mr Ross and the five Sisters worked hard to counteract the disease. Numbers were increasing. The natives called it, 'The Big Sick'. Sister Bernadette O'Connor was appointed to the Leprosarium immediately after profession in 1942 and left 12 months later for the Orphanage with one of the little babies.

Sr Alphonse Daly described the reaction of the Aborigines to pain, as 'deep silence'. She had come in 1944. She not only nursed, but also organized the

patients into a skilful and efficient orchestra, until there were no fewer than 40 violins, 6 banjos, 1 cello and a cornet.
When Bro. Francis Hanke was hospitalised in the Derby Leprosarium, he constructed a Church with the help of the Aboriginal patients.

The War moves Closer

With the isolated religious community of Benedictines on the Drysdale River on the front line, the war impinged once more on the Kimberley.
Timor was close to the Australian coast, but squadron personnel located at Penfui deteriorated rapidly and when Japanese invasion of Timor was imminent, the squadron returned to Darwin and then to Daly Waters after Darwin was bombed.
Kalumburu Mission became increasingly involved in the war. The Kalumburu War Diary recorded that they heard on the radio news that Japanese planes had attacked Wyndham and Broome simultaneously.
The 'MV Koolama' was bombed and beached approximately 50 miles E.N.E. of Kalumburu Mission, which sent a party to rescue the 200 survivors.
By 1943 it was apparent that Japanese naval and air power were overextended. There were difficulties in replacing aircraft and fuel was in short supply due to the sinking of Japanese tankers by British and American submarines.
In the 'Moultrie Plan' the allied war defence consisted of raid and counter raid by aircraft with no ground contact. Six Australian squadrons, a British squadron and a Dutch squadron, which were defending the Darwin area, flew from nine operational base units, including No. 58, at Kalumburu Mission. Six bombers at a time were known to leave the mission for Timor on operational flights. A lost American plane evacuating three women and a child from Java, found the mission aerodrome by chance. The pilots of a

plane which had crash landed in Vansittart Bay were sent provisions from the mission before they were rescued.
In September 1943, 22 planes bombed and strafed the mission and again later in the month. The bodies of Father Thomas, Benedict, Sylvester and Veronica were wrapped in blankets. Two trucks transported the mission belongings from the site and two tents were pitched at Tingun for mission personnel. Radio Tokyo claimed to have destroyed in a few minutes what Australia had taken two years to build and all military installations were destroyed. But the truth was that the military establishment had not suffered at all. The Australian defence forces last used Kalumburu airstrip 6 July 1944.
During the 1940's, the isolated religious community of Benedictines on the Drysdale River was on the front line and E. Perez OSB described events in The Kalumburu War Diary.

First Australian Vocations

In 1940 the College at Kew was ready for its first novices. The reception of the first novices at Kew was held on 11 February 1940 and the first group of young men began their Novitiate, John Hennessy, Roger Mc Ginley, Herbert Rutherford and Joseph Kearney. Their Novice Master was Fr Anthony Omasmeier. They did their philosophy at their house in Kew under Fr Bruno Kupke and their theology with the Franciscans at St Pascal's Priory at Box Hill.
Apart from the four students, the first community members of the house were Fr Ernest Worms, Rector, Fr Bruno Kupke, Fr Hermann Nekes, Fr Anthony Omasmeier, Fr George Vill, Bro. Joseph SchŸngel. They had two voluntary housekeepers in the persons of Sybil Crawford and her Aunt, Sis Webber. Bro. Joseph worked as cook for the novitiate and in time grew his own vegetables and kept chickens and a house cow. With the internees, there

were seven priests in the Kew House in 1941. 11 February it was officially opened as a Novitiate.

1945 was to see the opening of another period of the history of the society in Australia. Fr John Hennessy was the first Australian priest. Assisted by Archbishop Mannix and Bishop Vester MSC (retired missionary Bishop of Rabaul), Bishop Raible, ordained him in the parish Church of St Ambrose, Brunswick, 14 June. The Australian priests after him were Fr Kelly (1945), Fr Rutherford, Fr McGinley and Fr Kearney (1946).

SAC in Melbourne Parishes

Dr Mannix could not prevent the government from ordering that Fathers Vill, Herold and Hornung and two of the brothers to the house in Kew where they were to be watched more carefully. But he went security for them. That the internment process retarded the progress of the mission is without a doubt, but in the plans of Divine Providence it also proved to be a great blessing. The internees found work in Melbourne and a new field of apostolate opened up before them.

Through the influence of Dr Mannix, they were freed from weekly reporting to the police. He appointed them to work in parishes filling places made vacant by army chaplains. This move could be regarded as a blessing for the future of the Society in Australia. As individuals, the priests became known and liked by Melbourne people and clergy and this laid a foundation for future work.

Fr F Girke had come in1940. He was from Hesborn in the diocese of Paderbone and after his humanistic studies in the Juniorate at Vallendar, he entered the novitiate and was professed in 1927. Ordained in 1932, he worked as teacher and prefect in the Juniorate at Frankenstein, Silesia. Then he went to England to continue his studies, shortly before the outbreak of World War II. There he was interned and sent to Australia in 1940. Archbishop Mannix secured his release in 1941 and he joined the community in Melbourne. He worked in the parish of Elsternwick, until he was appointed to Tardun and later to Sydney. For the last year of his life he suffered from a heart complaint. He died suddenly in 1959.

Geraldton Diocese

When the missionaries had been imprisoned, Bishop O'Collins commiserated with Bishop Raible, 'I offer you my sympathy for the unfortunate trouble to which you and your work were subjected recently,' but on the whole, the community in Tardun was left alone. It was a long way from the coast and not seen as a threat to the country.
11 September 1940, Fr Scherzinger wrote from Tardun to Bishop Raible offering to go to Port Hedland, because he was convinced that none of Bishop O'Collins' priests would be able to stand the great poverty and it would be much harder for a secular priest to work with coloured children than for a Pallottine who knew the people already.
He wrote again 19 September 1940 Tardun: 'The harvest will not be very good, so the work will not be so great, but the water question is urgent. Also since Bro. Bšttcher heard that Bro. MŸller is coming, he sings the whole day; because he hopes that he will be transferred to Beagle Bay again'.
25 September 1940, Bishop Raible wrote to Fr Albert that he could not visit Port Hedland before the third week in October and could see no purpose in a temporary arrangement with Port Hedland, also that he had no intention of transferring Bro. Anthony who was to remain on the farm.

17 October 1940, Bishop Raible wrote to Fr Albert that Fr Francis wanted more wheat. It paid to grind wheat instead of buying flour for bread. Fr Albert was to order 3 tons of wheat and have it sent up.
24 October 1940, Bishop Raible wrote again to Fr Scherzinger. He told him that when he came back from Port Hedland, he found the priests and brothers interned in goal. He had wired to Dr Prendiville, Dr Mannix, the Apostolic Delegate and to Mr Coverley, MLA, as well as making application to the military authorities. The situation might possibly affect those on the farm and the house in Melbourne. Under the circumstances it was not possible for Fr Benedict and Bro. Paul to travel.
Fr Scherzinger replied with some more war news:

> By the last 'MV Koolama' Fr John, Fr. Leo and Bro. Paul MŸller had left for Kew. If they were to be allowed to do any work was unknown. There had been an accident with three involved, Fr George Vill and a brother were badly injured in an accident and could not travel. Bishop Raible was unconscious for a time.
> Bishop Raible notified Bishop O'Collins that certain transfers were necessary because of the minister's decision re the German Pallottines. Fr Albert was to proceed to Broome and Fr Wellems would manage the farm.

Fr Wellems had a good farming background and with his hard working staff of brothers, he kept the wheat coming with only an occasional hiccough. He wrote to Bishop O'Collins of Geraldton.

> Last year we intended to forward 40 bags of wheat to Geraldton but the Station Master advised us that he could not take any wheat for delivery. With regard to your crop I wish to advise you that the yield is satisfactory.

24 October 1941 Fr A Wellems notified Bishop Raible that it was estimated that about £400-£500 would go to the mission from Tardun and about 500 bags of wheat.

3 November 1941 Bishop Raible wrote to Fr Wellems that he agreed he should buy a reconditioned harvester for £100 instead of buying spare parts all the time. It was pleasant to know that life on St Joseph's Farm was running smoothly and that the Spirit prevailing in the community was that of brotherly love and mutual understanding.

Japanese bombers were attacking the West Australian coast. World War 2 and its aftermath of the cold war would dominate the atmosphere of the Geraldton diocese for the next twenty years. Bishop O'Collins departed late in 1941 for the See of Ballarat. The new Bishop, Alfred Gummer was consecrated in his home Cathedral of Bathurst. He was in Geraldton within the space of six weeks.

12 June 1942, Fr Wellems wrote explaining that a new tractor would cost £400-£600, which sum could be paid off in about 2 years. 24 June 1942, Bishop Raible replied that since they were seriously handicapped in their farming operations by frequent breakdowns of the tractor, there was no other course than to get a new one. By 6 May 1942, Fr Wellems had arranged to buy a new Deutz tractor and would have the old one repaired. He was shipping another 80 bags of wheat to the mission.

He also wrote to Mr Jackson for advice from Perth Cathedral because the military and manpower authorities had medically examined three of the brothers. The examining officers could not make up their minds whether to take them for service in the Labour Corps or not. They could be called up although they were categorized as enemy aliens. If this happened the farm would be closed. Could he do something to have them exempted?

Wide expanse of Missionary Influence as far as Port Hedland

Despite the war, this was the golden era for Beagle Bay Mission. Port Hedland had become home to many Aborigines educated there and this is

commemorated today in South Hedland. There is a big public building with the inscription ‘Matt Dann Cultural Centre’.

Matt Dann was born at Beagle Bay Mission, 21 September 1903. His father was Filipino and his mother was Nyul Nyul. He was named after his godfather Bro. Matthias and was the first baby baptised by Fr Rensmann, the young German missionary tragically drowned in Beagle Bay in 1904.

In the early 1920’s Matt was one of several people of mixed descent looking for work, with the Clarkes, the Murphys, the Kellys and others. These families obtained employment, built homes for their families and became valued members of their adopted town. Drawing upon their ‘mission’ training, with Government assistance, they eventually established an Aboriginal Council.

Fr Ted Bryan, the first resident priest at Port Hedland had been appointed in 1941. In 1942, the people met to discuss how they could help and support him. Belinda Dann offered to do his laundry and continued to do so for successive priests for more than forty years! She once made the comment that she had always felt hurt that she had not been allowed to have any of her children born in the local hospital. Despite this and the many indignities inflicted by the law of the day, they always reacted with dignity. Matt and Belinda had five children, 30 grandchildren and 25 great grandchildren.

Darwin and Broome had been bombed, so Port Hedland was evacuated. When people returned, the government refused to re-open the school. Because of indigenous Catholics like Matt Dann, the school was established in July 1942. The ‘North West Telegraph’ reported that Presentation Sisters opened a Catholic school with the full spectrum of Port Hedland’s people, black, white, Catholic and Protestant.

Initiative such as this contrasted sharply with a comment that the ‘influence of the missions was paternalistic and destructive of personal initiative’ (made by a Government Minister for Aboriginal Affairs), which was not only an insult to the missionaries, but also to the indigenous people concerned.

Fifty years later at the 50th anniversary of the school, Matt Dann was there. The following week he and his wife Belinda celebrated their 65th wedding anniversary. When he died some time later, the wide extent of his influence could be seen from the fact that those who attended his funeral came from Darwin, Adelaide River NT, Beagle Bay, Broome, Marble Bar, Roebourne, Carnarvon and Geraldton.

In June 1943, Don McLeod, who led the strike of Aboriginal labour in the Pilbara, had gone to Perth to have a discussion with the Commissioner for Native Affairs. At the time he had applied for a pastoral lease not far out of Port Hedland, but it was not granted.

When the war finished, cooperation between the Vicariate and the Diocese of Geraldton continued. Priests who had been interned in Melbourne under the patronage of Archbishop Mannix were now allowed to come to the West. Bishop Raible wrote to the new bishop, Alfred Gummer regarding work for Fr Anthony Omasmeier. Bishop Gummer replied that there were now about 200 boys at the Christian Brothers School at Tardun aged 10-18. He would be happy if Fr Anthony would work three days at the monastery and four days at the school. Bishop Raible agreed and Fr Omasmeier assumed his other duties with regard to the farm, writing to the Bishop, 'Your crop of wheat is doing very well.'

Balgo and the Leper Line

The Balgo Mission (located in the Port Hedland parish, until 1962 when Bishop Jobst and Bishop Thomas negotiated a change in boundaries) continued to be administered by the Society.

As a precaution against the spread of leprosy Parliament decided to prohibit the migration of Aborigines from the Kimberley over South Latitude 20 degrees, which made the 20th parallel 'The Leper Line'.

It ran through Wallal Downs Station on the Eighty Mile Beach and straight over to the Border, running through Billiluna Station. Balgo Mission was southwards of Billiluna.

If Bishop Raible permitted Aborigines on the mission station to proceed north of the 20th parallel, according to legislation, they must permanently stay there. If they came north, they were liable to a penalty of £50 and any person responsible for their transfer was liable to a penalty of £100. Any migration of Aborigines across the 'Leper Line' was prohibited.

Balgo Mission was on one side of the leper line and Beagle Bay Mission was on the other. A lifeline of support was essential between them. For the work, only Fr Bleischwitz and a brother could be spared. Despite great sacrifices made for Balgo due to the bad climate, primitive conditions, seclusion and the nomadic nature of the Aborigines, very little benefit was to be seen. After five years' labour, Balgo was still standing in its initial stage. Sufficient water for the support of the station had been found.

Six years after he had established the Balgo Mission Fr Alphonse Bleischwitz reported to the Commissioner for Native Welfare:

> In the past year 1944/45 we had always a fair number of natives at the mission, at times a big crowd counting more than one hundred. A good many of the natives made themselves useful by helping at the manifold work we had to do in the past year, boring, sinking wells and fencing paddocks. The life of the natives is getting very hard when the water pools are getting dry. They are bound to a few spots and have to walk long distances after a while to gather their scarce food.
>
> A well was completed which is supplying sufficient water for our present stock and a small garden. Yet the supply did not allow an increase so that we were forced to start hand boring again. After sinking two more unsuccessful bores we finally found a good supply, the best we found in the past six years of our mission.

The Mission at Wandering Brook

To found a mission was a courageous project and took a great deal of effort to get the workers and the money needed. Archbishop Prendiville wrote to Senator Tangney, 4 April 1944, about the rumour that the Federal Government would take over the control of native affairs from the State Governments. Currently he was arranging with the State Government for the Church to establish a mission for natives in the Wandering area in the Southwest.

Archbishop Prendiville set about the task of starting a mission for Nyoongah children at Wandering, for large numbers of families were living on Reserves at this time, both in the South West and throughout Western Australia. The Archbishop was conversant with the sad state of affairs and the wretched living conditions that was the experience of most Nyoongah people. He was aware of their frustration and lack of defined social status and the oppression that had been ongoing since the time of occupation. The mission and its facilities was initially envisaged to meet the social and educational needs of Nyoongah children and their families within the area extending to Boddington, Narrogin, Williams, Pingelly and Brookton.

In April 1944, Archbishop Prendiville received authority from the government to establish the St Francis Xavier's native mission at Wandering. The same year the Archbishop asked Bishop Raible to staff the mission. He agreed together with the Sisters of St John of God. They arrived arrived late 1946. Mr O'Donnell, the National Treasurer of the Propagation of the Faith wrote to Prendiville, 28 April 1945, that there was a grant of £1400 towards the cost of heavy building commitments.

The status of the German brothers who could be appointed was a problem. The Deputy Director of Security for WA had refused to recognise Brothers Paul Ratajski, Basil Halder, Stephen Contempr□e and Anthony Bšttcher of Tardun, as having the right to mobility as workers and he wrote 16 May 1944 individual letters to each of them:

> Your application for classification as a refugee alien has been examined. After full consideration of your claim, it is the opinion of this office that your case does not justify inclusion within the refugee alien class. You are advised that you have the right of appeal against this decision if you so desire. Your appeal should be lodged at this office within 21 days and will be considered by an independent authority.

Fr Scherzinger, Tardun wrote to Mr Jackson, at the Cathedral, 24 May 1944:

> Bishop Raible asked me to write to the Director of Security that the brothers should be classified as refugee aliens not enemy aliens. This would give them a certain liberty for travelling. Both brothers who should go to the new place 'Wandering Brook' are still enemy aliens. I know of few people to whom I can write to make the appeal. Would Mr Jackson speak to the Archbishop?

Archbishop Prendiville contacted Colonel Moseley, Deputy Director of Security, Military Headquarters, Perth, 6 June 1944, to make an appeal on behalf of the brothers saying:

> Two are most strongly opposed to National Socialisation. This ideology is diametrically opposed to their faith and convictions. Their conduct has, at all times, illustrated this opposition. Furthermore, it would not be possible for any one of them to return to Germany without persecution and imprisonment. In fact, the Nazis attacked Bro. Stephan Contempr□e when he was in Germany in 1938. Hitler's forces have seized the German monasteries in which the brothers lived. They no longer have any interest in the land of their origin, except to feel the inevitable sadness, which must colour the thoughts of any liberty-loving German at the disappearance of liberty of belief and action in his native country.
>
> It is my opinion that the restrictions imposed because the brothers are treated as enemy aliens, are detrimental to their work at mission stations. At the present time I am arranging with the State Government for a foundation

> near Wandering. Two of the brothers, skilled workers and admirably suited for the work which I hope to carry out for the spiritual and temporal well being of the half-castes in the South-West districts, will be stationed at Wandering. Any restriction as to travel, etc. will certainly militate against the effectiveness of their work. As you know, both the Tardun and Wandering areas are some distance from the coast and from any military area and there should not be, I think, any difficulty in allowing them full liberty of action.

The Catholics of the Archdiocese of Perth welcomed the founding of a mission and pledged their support. In 1944 Archbishop Prendiville wrote to his secretary:

> Everyone I met since the public announcement was made was delighted that the mission was being established. The people of Boddington, Quindanning and Wandering, particularly, say that this is the first time that their district has ever got recognition. So everything points to a successful venture!

The Secretary, Australian Episcopal Committee of the Pontifical Mission Aid Societies, gave a grant for £2000 for St Francis Xavier's Native Mission, Wandering Brook, March 1945 to help maintenance for mission natives and brothers and towards the costs involved in erecting an orphanage and other mission buildings.

The Pallottine priests and brothers took over the property to care for the education of natives of mixed descent of both sexes who could come together from the surrounding district. Wandering Brook was to remain under the patronage of the Archdiocese. The Society began preparatory work on the farm and mission at Wandering, for the Diocese of Perth, 10 October 1945.

Paid Employment

As a representative of Catholic missions, Bishop Otto Raible fought for the right of natives of mixed descent to have paid employment. Opportunities were blocked because of the Unions. Bishop Raible wrote to Mr A Coverley, MLA, that if those of mixed descent were to have any self-respect, it was necessary that they be enabled to attain a certain social status, which was bound up with employment.

In February 1940, he pointed out that for the coming season there was a great deal of contract work on hand, extension of the aerodrome and road building. Here was an opportunity to give the local natives work, if the Minister were to exert his influence to secure a share in the work.

There were about a dozen able young men, single and married, who would be glad to take on a job. The married men particularly with their young families did not like going abroad droving or for other work without their wives and children.

Mr A Coverley explained that he was unable to pursue the matter of Government employment for people of mixed descent any further, because Union rules were registered with the Arbitration Courts of Australia and their Constitution debarred persons of Asiatic or Aboriginal descent from becoming members.

The Citizenship Card

Petronella Attwood told the author the story of her induction into wider society, when she was an old lady retired to Beagle Bay:

> My Mother was Lily Mc Carthy. I was born here at Beagle Bay Mission 3 June 1919 and I am Nyul Nyul.
>
> After 1941, a matron in Port Hedland wanted a girl to help and they sent me.
>
> The whites there were prejudiced. We had to live a mile outside the town. We had to wear a tag around our neck to say who we were, like a dog tag.

> We were barred from the bars and from the white hospital. There was a ward for people of mixed descent down the end of the yard and our older kids were born there.
> When Don McCloud came out with this citizenship thing, I had met my husband in Marble Bar. He was Ronald Thornton Attwood, a white man. I wasn't allowed to marry him being a white person and me being a half-caste.
> Don McCloud was there in Marble Bar. At the time he got the Citizenship Cards for the people and I applied for one. I had to go to the Police station with a photograph to identify myself. We had to pay 10/- for the Citizenship card. The policeman pasted my photograph on it. I still have it. After I got married, my husband said, 'What do you want to get a Citizenship Card for? You married to a white man!' I said, 'Yes, it is all right for you to talk. If you die tomorrow I will be thrown back to the Government. I'm free now. I've got the card.' He shut up like a book. He understood what I meant. We were married in Marble Bar and went to live in Port Hedland. We had seven children, all born in Port Hedland Hospital. The two eldest sons were born in the half-caste ward. After the war the prejudice was cleared and we were all mixed up in the white ward.

Post wartime signified the beginning of the end of non-citizenship for Aborigines who fought side by side with other Australians. The war became a testing time for the Australian national character. Australians had not sufficiently appreciated the benefits of the political system under which they lived. They would be challenged to spiritual renewal. Wartime enabled divisions to be done away and a spirit of great common purpose generated. Now the nation would be asked to reflect on the manner in which it treated its indigenous inhabitants.

The Annual Report, West Australia, 1972 and Peter Biskup, in Not Slaves not Citizens, described the attempt made to ameliorate legislative effects through the Natives (Citizenship Rights) Act of 1944 when a magistrate was empowered to provide a certificate of Citizenship to a successful Aboriginal applicant, 'deemed to be no longer an Aborigine for the purpose of the native

Administration Act, or any other Act' and thereby forbidden to associate with his own people. One could be an Aboriginal or a citizen, but not both. Without a certificate, an Aboriginal person was debarred from voting in both state and federal elections. This was the context within which the Catholic Missions operated and it is obvious that their room for manoeuvre was limited by law, by administrative practice and by endemic racism.

The Native Welfare Act of 1944

The Native Welfare Act of 1944 established that drinking, gambling, insubordination, unseemly behavior, threatening or abusive or indecent language and trading without the consent of the manager as offences for those on Reserves. The Manager might exclude a 'native' and prohibit bringing any livestock on to the Reserve. He had the usual institutional powers, in that inmates must obey his 'reasonable' instructions. But in the settled areas, most institutionalized natives were children.

Control of natives by mission organizations was envisaged, but the mission worker required a personal permit from the Minister in whom administrative control was vested. The Commissioner of Native Welfare could administer the property of natives with their consent only, but might take over the property of a minor. There were special provisions for inspection of labour conditions, but in the main these related to the conditions in the pastoral industry.

The Aboriginal person continued to be entangled in a network of legislation. Wages paid to natives in the pastoral industry fell well below unemployment or sickness benefits. Unemployment benefits would not be paid to an Aborigine who refused to work for well below the award wage, or to an Aboriginal who moved into a town or settled area and needed the benefit while seeking employment.

Aboriginal Education in the Kimberley 1896-1946

Until 1940 in Western Australia, three Government officials, in the position of 'The Chief Protector of Aborigines' exercised control over Aboriginal Education, under the authority of Government Ministers. They were H C Prinsep, 1898-1907; C F Gale, 1907-1915; and A O Neville, 1915-1940. The State Education Department was not responsible for natives until 1953.

In 1946, with the exception of Oombulgurri mission at Forest River, the only body making major provision for Aboriginal education in the Kimberley was the Catholic Church. Some people paid the mission for educating their children, communicating through the Department of Native Affairs, or directly with Mission administration.

After the war, there was a marked change in overt attitudes to natives. The spectacle of appalling Aboriginal poverty had become known on the international scene. What Australians had not noticed, or justified with stereotyped attitudes, shocked migrants and visitors. Australians in the armed forces had been ashamed of discrimination against Aboriginal soldiers and the lower rates of pay. Soldiers posted to places like Lombadina had grown to love the people and wanted to help them. It became apparent that legal barriers preventing natives from holding citizenship rights would have to be removed.

Over 50 years, Catholic missionaries had performed well in the educational field. The last article published by A P Elkin, argued, 'Reserves without institutions are valueless'.

The far-reaching effects of the 1905 Aborigines Act brought all Aboriginal children under the control of the Chief Protector. In some circumstances, the State Education Department of West Australia felt justified in excluding Aboriginal children from government schools because they came under the jurisdiction of the Chief Protector.

Start of New Parish of Derby

Sr Ignatius and Sr Magdalen, who had left Broome to go to Springwood in 1926, had come back to Broome at the beginning of January 1945. Sr Magdalen was sent to the Leprosarium at Derby as cook and housekeeper. After some time, 7 October 1945, the two Sisters began to reside in Derby, intending to begin a school. There was no Church or resident priest. Derby was officially founded as a parish in 1945, when Fr Albert Scherzinger became the first resident priest. He took up residence with the Post Master, J McCann and had his meals at the Convent.

The Cradle of the Catholic Faith in the Kimberley for Three Generations

In the first phase of European education with the Cistercian missionaries, there was more opportunity to share culture with adults. In the second phase with the Pallottines there appeared more of a one-way process with a great deal of adaptation being made by the natives, because many of them were children when they made their first contact.

Nevertheless, the influence of Felix Gnodonbor in the foundation of the Christian Community of Beagle Bay needs to be recognised if the deep faith of the people of Beagle Bay is to be understood. He was convinced and he told his tribal people to 'Come and see!' He had taught Fr Alphonse the language. He gave him symbols to translate Christian spiritual concepts into Nyul Nyul.

Felix was not among those in the first public Baptism at Beagle Bay, 15 August 1896 but his nephew Remy was baptised as a boy of 12 years of age. Fr Alphonse Tachon, a Cistercian priest wrote:

> At an open meeting, 22 have asked to be instructed for Baptism.
> One man had said,
>
> > I have given my son to you. You have baptised him. I am happy about it. He will be happy, mind him. Me too, I want to be happy. In two months, I will turn away again all my wives and will keep only one of them, you will baptise me, for I say it to you, I want to be a Christian.

Felix was baptised in 1897 by Fr Alphonse Tachon. His Godfather was Thomas Puertollano.

Felix lived on in the Beagle Bay community with his wife Madeleine until 1931.

Among others, these two Aboriginal voices supported the belief that the long-term impact of the Catholic Church presence had been beneficial. It had

weathered much change because of conflict over different kinds of law, Aboriginal Law, Church Law and European Law, but it had been welcomed and flourished.

Remy Balagai told his story to Fr Francis HŸgel:

> We all grew up as pagans down in the camp Sandy Point. Many people die there, all round the country. There were none who were already Christians. All followed the same law. My Father and Mother followed the old law, so did my four brothers. I was a big boy when I come.
>
> My father said, 'My son, I will miss you, but I will be back. Be good boy.'
>
> My father was here all the time. My father and his entire mob would come to the mission. We see them new Fathers, we watch proper to see what kind of people there, we see, we watch proper, we frightened like, we watch, we know them. We learned in French and were glad to be at school and make friends. I was not among the first ones to go to the dormitory. I came after. The second time I stay a bit longer here. Of course the boys called me up to stay in the dormitory with them. There good many big boys, John, Bonaventure, Peter.
>
> One day my father came and I knew that he wanted me for Malulu. Everybody told me, 'You follow our Law. Proper we finish you Malulu; you can go back to the mission. You must be man like first man and you will follow our law.'
>
> My father told Father Alphonse nothing. I came back by myself and when Father Alphonse asked me where I had been, I said, 'I was Wanju.'
>
> Father Alphonse preached in the Church 'Stop that Malulu!' He talked outside to the men to stop.
>
> They said, 'He can't do that but that is our Law, we old fellows we keep to our Law, we got to stick to that Law till we're dead, but all them boys can follow Christian.' It was before I was baptised.
>
> Fr Alphonse tells my Father, 'Don't do that again! You're a head man on the mission, you tell the others.'
>
> My father said, 'I can't.' 'That the last boy I've got.'
>
> I was happy. I didn't go against my father. I felt that everything was good. Sometimes the men come out of the bush and the boys go with them.

> Father Alphonse watched those people coming from bush. They have the red paint and the white paint and all. Father was invited one time to the Malulu and he could see for himself it was nothing bad.

That second voice which I have chosen was that of Magdalen Williams, who also linked her values and life story to that of her grandfather, Felix. It was a simple story that she had to tell the author, almost biblical and in a way, it summed up the Catholic presence in the West Kimberley:

> My grandfather was Felix, his father was Muringber.
> My father was Isaac, his brother was Abel and his sister was Leonie. On my father's side my grandfather was Abraham and his wife was Sara.
> My mother was Johanna. Her single name was Kiely or Kelly, which means 'Boomerang come round'. I was born 1921 and went into the dormitory when 6 or 7. Bella and Fidelis looked after me. Mum died 1928, don't know what, no doctors or anything. Teresa born 1918 (big flu 1919) - her mum died 1960's. I had one sister, Brigid and one brother, Albert. We, Vera Dann, Magdalen and Teresa were colony girls.
> My father Isaac married second time with Alice and brought up children there.
> I married Lawrence Williams.
> My Grandfather Felix told us: 'I got nothing to give you but - I give you this land. This is your place.' Felix said, 'Ibal Galbogjar (Heavenly Father) is there to look after you when I go.' There were two groups of Nyul Nyul tribe at Beagle Bay - one group was from the bush, one was from the coastal people, for example, Fidelis was from the bush people, Remy was from the coastal people.
> Carnot Bay was the place that the Nyul Nyul tribe would meet together because Grandfather Felix was the one they would go to for Corroborees from all round, Nimambor people. When those people would come, that was before the Christians came and Grandfather would lay his rules for them, then they would come.
> Felix's corroborees always had a meaning the people would understand. When the first missionaries came and went up there, Grandfather's home

was where the Convent was. It is called 'Nallengnor'. It was his camping place, that is 'Gnarlen', or 'Changing of the weather' like the hot and warm ashes. 'Gnarlen' was the native name for Beagle Bay. When the first missionaries came, they taught them about one God. Before that they knew there was a mighty spirit over them. They would sit on the beach and sing and pray for a catch. They had a trust in the 'Galjobin Ibal' and they would chant as soon as the tide would go out and they would find the fish and turtles.

So when Christianity came out it wasn't hard to believe. Felix said to the people, 'Finish now - end of old tribal law.' That was forgotten. My father didn't go through with it or Flora's. 'Gunju place', sacred place, but our people didn't know what to say.

Along where those houses were built, they used to have camps. When Christianity came out - Felix said to his people, 'We must have one law and not other law: tribal way of running away with woman (spearing in leg), we finish with that.'

Uncle Stan Victor was in Leprosarium and Antony Victor and Fidelis was there for a little. They used to have their corroborees.

My husband, Lawrence Williams and myself, Magdalen and my five children, Johanna, Albert, Cecelia, Philomena and David went to Balgo for six months with Fr Alphonse and two St John of God nuns, Sr Angela and Sr Winifred. We came back.

Bishop Raible would say, 'Amongst you people a native woman and a white woman will not get on working together.' Nuns - no cheek. Native Sisters, they volunteered.

We always expected something good to turn out, working in the garden, in dormitory, jobs to do, go to Church, in dining room, in school by 3 o'clock. Church bell rang for men to go to work.

The Catholic Church in the Kimberley found its presence because of many people like Magdalen Williams whose family held the Catholic faith for three generations and helped the missionaries to spread the good word.