

EMO AND SAN SALVADOR

BROOME AND BEAGLE BAY

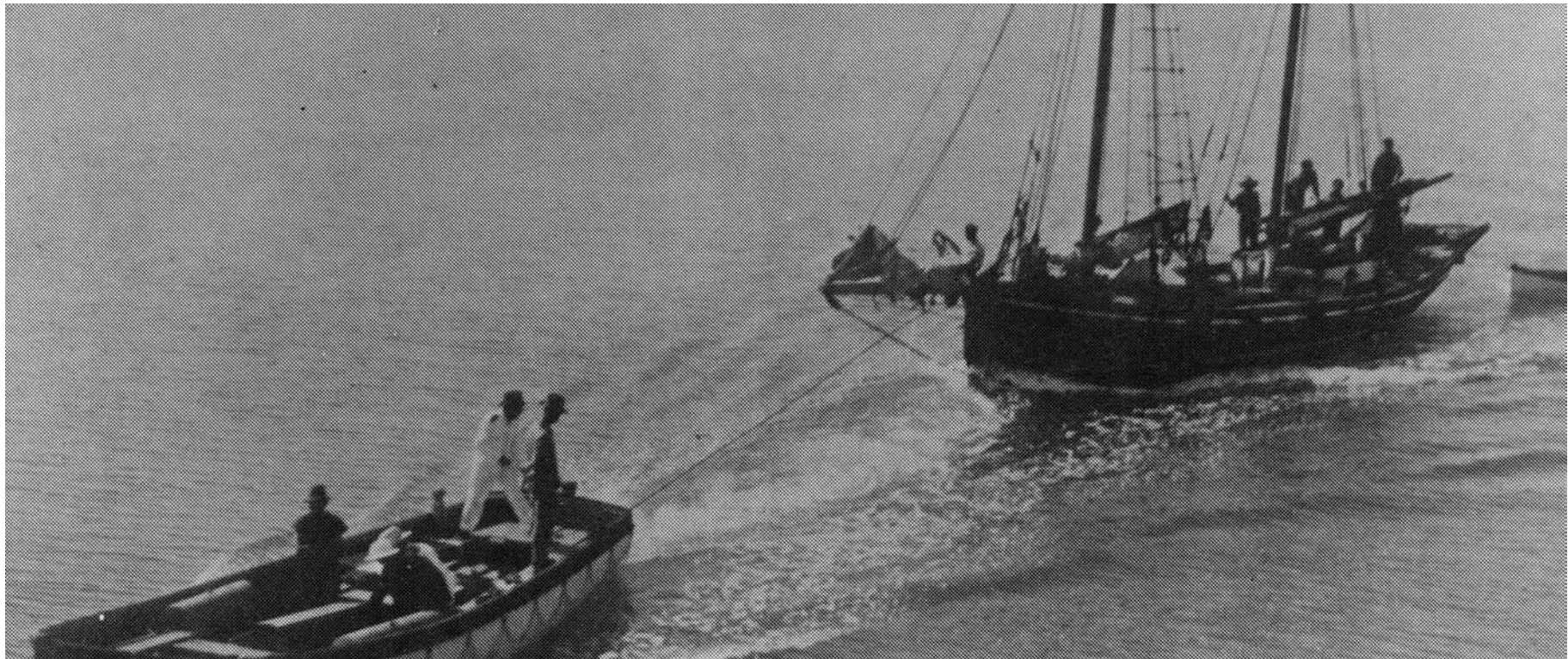


BRIGIDA NAILON CSB

BOOK ONE
Queensland
Wales
Adelaide
Victoria
Darling
Wilcann
Murrumbidgee
Murray
Waggon
Clunes

Based on a true story

Emo and San Salvador



BRIGIDA NAILON CSB

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Front Cover:

This photo of Father Nicholas with Residents of Broome was probably taken by George Walter from among others in the Archives of the Pallottine Monastery in Limburg.



Back Cover:

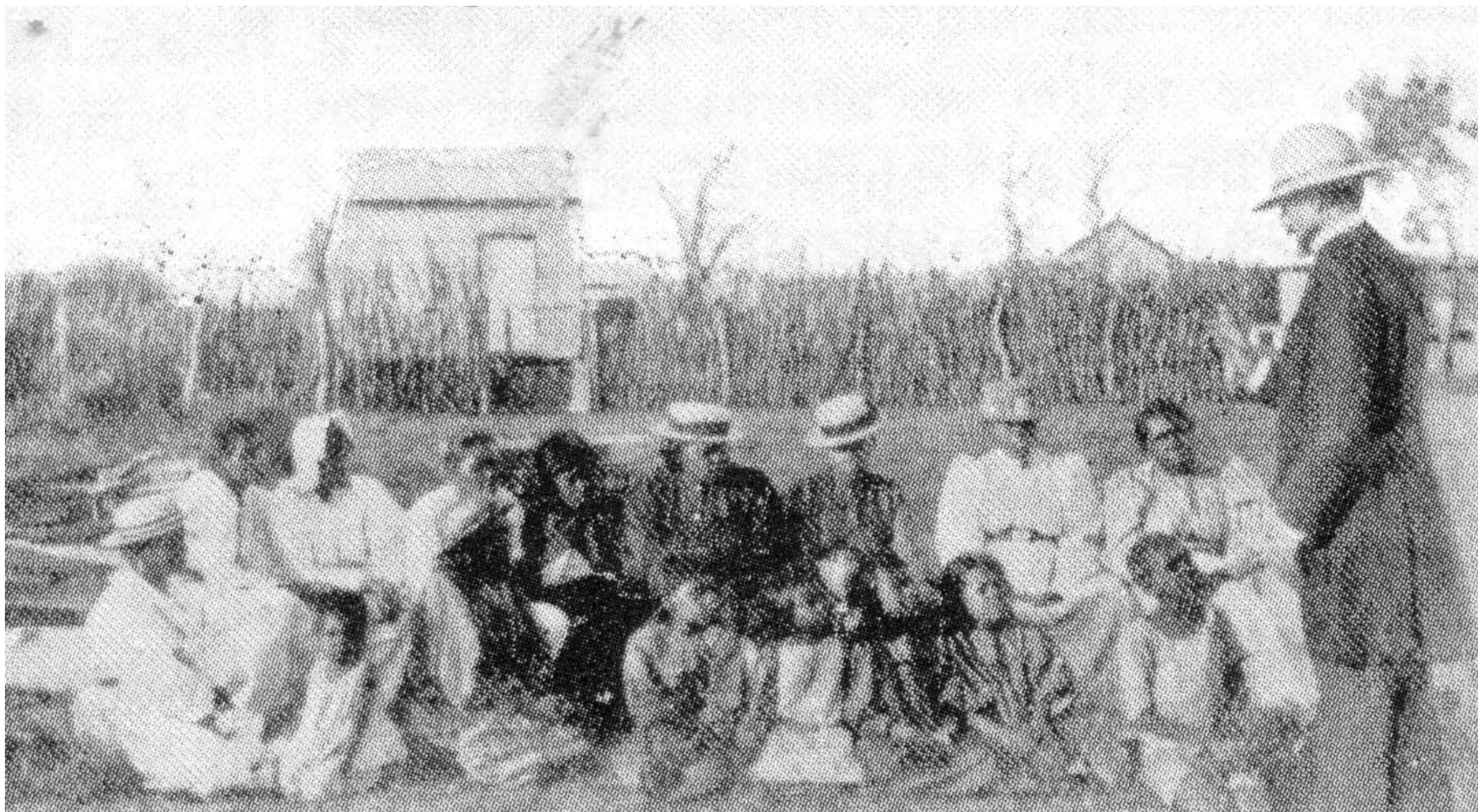
This photo was taken in 1908 from the ship 'Bullara' which had cargo for the Mission but could not go there because the coast was still uncharted ... Cargo for the Mission had to be taken by sailboats. The one in the photo was the little 'San Salvador'.

The Diary of Bishop Torres translated by Fr Eugene Peres OSB p 125
(WNN)

Note: This book contains photos and names of some Aborigines who have died. Since this could cause distress to Aborigines, care should be taken when distributing it.

To those who work towards Reconciliation





Frontispiece

*Father Nicholas Emo giving Instruction in Broome
George Walter, Australia – Land People Mission, p 142*

EMO AND SAN SALVADOR

BOOK ONE

BROOME AND BEAGLE BAY

Part 1

Early Missionaries of the North West 1890 - 1900

Chapters 1 – 7 CISTERCIANS

Part 2

Church Leadership at the turn of the century 1900 - 1904

Chapters 8 – 13 DIOCESAN BISHOPS AND PALLOTTINES

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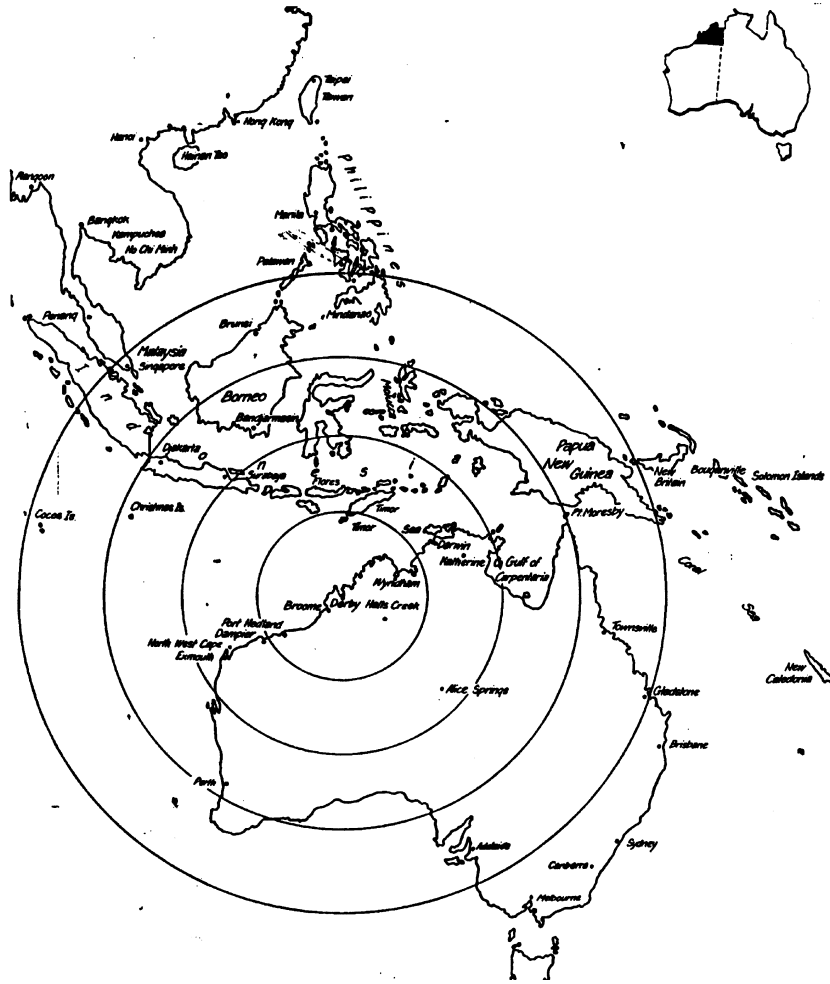
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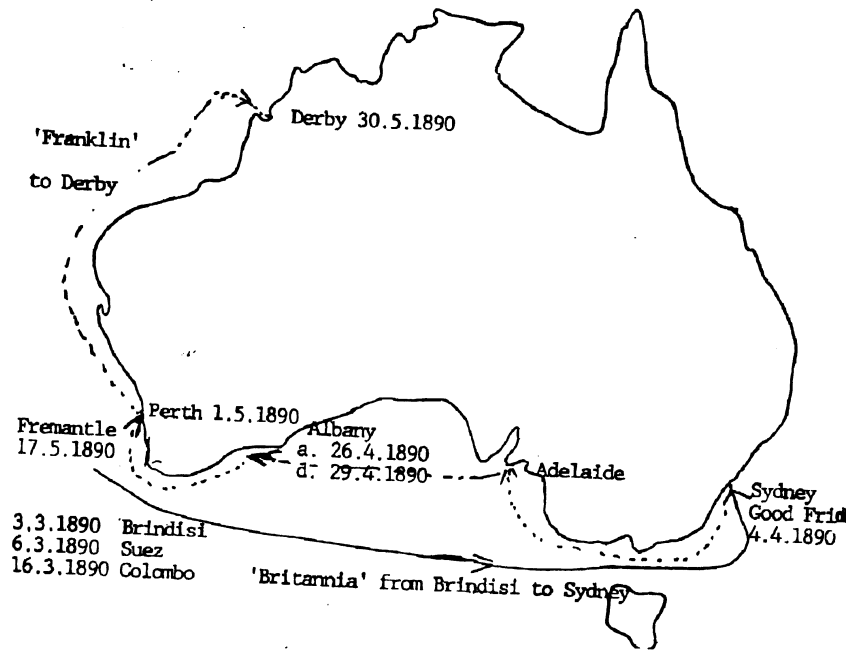
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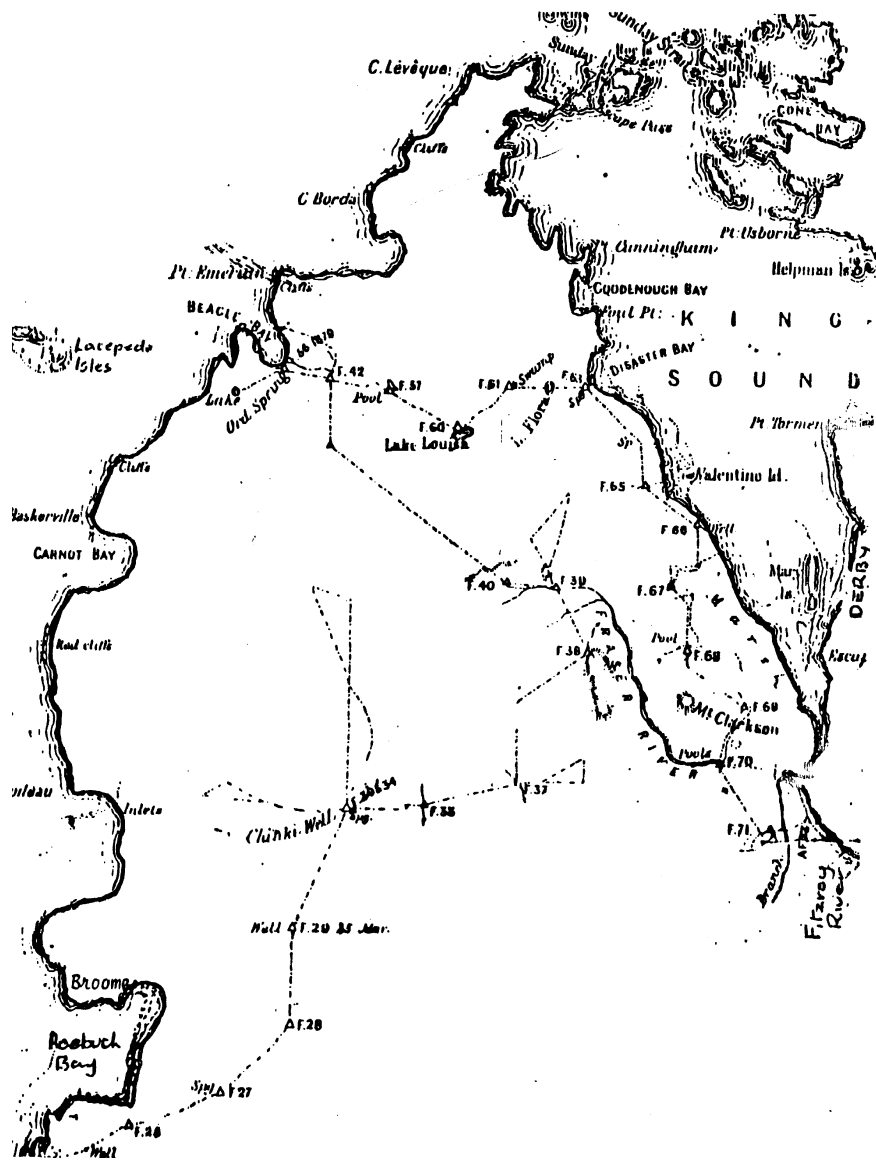
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The Kimberley in North Western Australia showing proximity to the Philippines



Voyage to Sydney by Abbot Ambrose Janny and Father Alphonse Tachon in 1890, to visit Cardinal Moran, to Perth to visit Bishop Gibney, to Derby to explore the Dampier peninsula.



Alexander Forrest's Map
of the Dampier Peninsula 1879

Paper Bark Monastery of Notre Dame du Sacre Coeur
George Walter Australia Land, People Mission p 132



LETTER FROM DAVID TOMLINS

The story of the Trappist (Cistercian) community of Beagle Bay has been told in part in various places, including Daisy Bates' *The Passing of the Aborigines*, and Mary Durack's *The Rock and the Sand*. However, there has been considerable primary material, which has not been readily accessible to date. Sister Brigida Nailon has performed a singular service in presenting us with a wealth of such first-hand documents – letters, reports, and contemporary articles. The story she tells of the founding of a church, that of the Kimberley, emerges with immediacy from these voices.

This true story is both tragic and sublime. Bishop Gibney of Perth founded the Mission, with centres at Beagle Bay, Broome and Disaster Bay, in an attempt to protect the aborigines from the selfishness and violence of the frontier society of the day. Something of the extent of the injustices being inflicted on the indigenous people is sketched in the last chapter of volume one.

Gibney first recruited the Trappists (Cistercians) for this work.

Father Nicholas Emo, the humble hero of this book, one of the Trappist group, was to write at the time of their withdrawal and handover to the Pallottines: "In my opinion, we didn't have experience with Missions, our formation was insufficient - - -" This led to many problems. Brigida allows the raw human emotions, weaknesses and limitations to stand alongside the courage and nobility of the men who struggled to serve according to their insights, and in the heat, cyclones, and bushfires that destroyed much of their achievements.

Emo himself was passionately committed to the aborigines and to the Filipinos who worked on the pearling luggers off the coast.

In the end he alone of his community was to remain on in Australia to minister to their physical and spiritual needs. Out of his own meagre resources he alleviated their poverty and starvation in Broome, and cared for those with leprosy and introduced diseases. Brigida communicates well the commitment of Emo and others of the Trappists and Pallottines to the welfare of the Aborigines. She dedicates her book "to those who work towards Reconciliation". Its purpose is not only to tell a tale of long ago, but also to point to a present and future which continues the struggle to honour and foster

the dignity of every human being.

John Jobst, Pallottine Bishop of Broome, pressed me to represent the first ten years of the Mission when Beagle Bay celebrated its centenary at Pentecost 1990. The fruits of the years of sacrifice related by Brigida were richly in evidence.

This is an important study of part of our Australian story, something that should be known. I recommend it enthusiastically.



David Tomlins
Abbot of Tarrawarra Abbey

12 Bellevue A
NEDLANDS

18 July 1983

KALUMBURU



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TO WHOM IT MAY CONCERN

I DOLORES CHEINMORA, ELDER OF THE KWINI
TRIBE, AND CARRIER OF THE TRADITION OF THE
KWINI PEOPLE OF THE CAPE LONDON DERRY PENINSULA
DRYSDALE RIVER, PAGO, AND KING EDWARD RIVER AREA
DO HEREBY GIVE PERMISSION TO SA BRIGITTA NAILON
TO VIEW ROCK ART AND ILLUSTRATIONS OF THE SAME
BY FR NICHOLAS EMO AND OTHERS FOR THE WAITING
OF THE BOOK ON THE LIFE OF EMO. ANY OTHER
PERMISSION REQUIRED I HEREBY GRANT IT, TRUSTING
IN THE GOOD WILL OF MY MISSIONARIES

GIVEN AT KALUMBURU
KTH June 04.

Dolores cheinmora

Dear Sister Brigida

In reply to your letter 13 July, Mary has
asked me to say that you may use whatever
you wish of H V Howe's correspondence, as
she is unlikely to need it in the future.

Mary is particularly busy at present, and
facing a deadline at the end of this month
hasn't time to write personally to you.
She hopes you are well and sends her fond
regards.

Yours sincerely

Ros Golding

Ros Golding
Secretary.

Sister dear, the carbon copies did not come up too well - you'll have
a wee bit of bother reading them - otherwise everything is fine T.G.

God bless you and the work and may it turn out fruitful.

S.M. Justina Mc Court.

FOREWARD

This book came out of my experiences in the Kimberley of North West Australia. Most of it concerns a legendary figure with his lugger, *San Salvador*. Father Nicholas Emo was the first administrator of the Catholic Mission in Broome (A new code of Canon Law for priests, promulgated by Pope Benedict XV, came into force in 1918. Over the previous thirty years a large sector of priests had already been granted, by privilege, permanent tenure, because their missions had been given the status of irremovable rectorates. Some were called mensal parishes). The close relationship between the Bishop and Nicholas deepened as the years passed.

In 1984, the Beagle Bay Community invited guests for a weekend to Disaster Bay to celebrate the centenary of Father Duncan McNab the pioneer priest of the Kimberley. On Sunday Bishop J Jobst came for Mass. He brought the Sisters from Broome and myself from Beagle Bay. He asked me to speak about the history before Mass but after Father Francis Huegel SAC, swung into action with a lengthy introduction, the Bishop whispered to me, "Keep it short!" Among the assembled guests was Jerome Manado, an elder of Beagle Bay Aboriginal Community, who cared for the windmills. As a boy he had lived with his sister Lena Cox at Disaster Bay.

I asked, "Jerome, would you tell us what it was like here when you were growing up?"

Jerome pointed to the sea beyond the mangrove creek and began,

"I remember Father Nicholas Emo and 'San Salvador' anchored out there..."

ACKNOWLEDGEMENTS

Mary Durack's *The Rock and the Sand*, provided my first source about Emo. Letters written by H V Howe to Mary Durack after she published her book in 1969 were almost a volume in their own right.

Born in New South Wales, he came to Coolgardie as a boy and later attended schools in Perth. In 1907 he went to Broome to work for a pearler named George Francis. In 1914 he joined the Australian forces and served at Gallipoli as runner to his Company commander Edmund Drake-Brockman. He returned to Broome after the war and left in the late 1930's to become private secretary to the former Prime Minister, Mr W M Hughes, a position he occupied for some five years. His later appointments were military secretary to the Minister for the Army and assistant secretary of the Chamber of Manufactures of New South Wales.

During his early years in the pearling industry he lived for the most part at sea and came to know all the pearlery, beach-combers and other personalities of that colourful coast. He wrote:

"Father Nicholas was undoubtedly one of the most remarkable pioneer characters in Australian history ... and I have always thought his influence over the aborigines was greater than that of the other missionaries I met ... He came straight from Chaucer's Canterbury Tales to Broome."

I eventually gained a typed copy of Howe's letters from Sister Justine Mc Court, archivist in Perth for the Sisters of St John of God, and wrote to Mary Durack for permission to use some of the content in the letters.

Early in the 1980's, Bishop Jobst arranged with Archbishop Launcelot Goody, for me to have access to the Catholic Archives in Perth, and sent me down to research the history of the Broome diocese. This was a privilege because in 1981, the archives were officially closed. Sister Raphael RSM and Sister Margaret Mary RSM were faithfully cataloguing materials. Sister Margaret Mary took me under her wing for five weeks during which time I stayed with the Brigidines in Subiaco. We researched Church Archives in the mornings and Battye Library Archives in the afternoons. Photocopying in either archive was forbidden so all notes were hand-written in pencil.

In the 1980's I asked Bishop Jobst to call in at Sept Fons Monastery in France to see if the monks would give him anything of interest relating to the early missionaries. He returned with a sheaf of photostats of letters in minuscule French. My French was never a strong point but with help I

laboured through and left translations in the Broome archives. One thing I noticed from these letters was the changed ecology of the Dampier Peninsula over 100 years. Felix Norengbor, hunter for the mission community had no problems hunting for food but native game was no longer prolific. Imported sheep and cattle had changed the environment. Abbot D Tomlins used these and other sources for his article 'The Men of Beagle Bay', published in *Tjuringa* 58 (2000). Some years later Abbot Dom Patrick Olive from 'Abbaye Notre Dame de Sept Fons' Monastery in France sent me other French documents, including letters from Nicholas Emo.

Coming back from Perth on another occasion, Sister Mel, an Irish sister of St John of God, and I drove a four wheel drive back to Broome. It had overturned in Turkey Creek and been sent to Perth for repair. We visited New Norcia to see Brother Frank Byrne, a friend of mine, and after we left, we found brake fluid on the wheel where the bolts were shearing off. We limped into Geraldton, dropped the truck off at the Toyota Garage and stayed with the Sisters of St John of God at the hospital while the wheel was fixed.

Later, in Port Hedland, we met Don McLeod who organized the first Aboriginal strike in the Pilbara on 1 April 1946. McLeod and the two other organizers, Dooley and Clancy, all served goal terms for enticing Aborigines from their place of employment. At the time, unemployment benefits could not be paid to an Aboriginal who refused to work for a wage well below the award wage, or to an Aboriginal who moved into a town or settled area and needed the benefit while seeking employment. The Pilbara strike went well into its third year. The strikers had defied the government and thus were displaying the very spirit of self-reliance, which a new administration hoped to kindle and foster among all Aborigines. More importantly, the strike had by then affected many Aborigines outside the Pilbara. Early in 1948 there were rumours of a planned strike at Derby, and even further inland, Aboriginal station hands had been encouraged to find out exactly what wages they were getting in comparison with other workers.

The historian at New Norcia, Father Eugene Perez OSB had translated Abbot Torres' Diaries. After he died, I received permission to obtain a copy of Emo's Diary for the Broome Archives. It was in Spanish and Mrs Judith Hawes, from St Marys School Broome, translated it on an audio tape from which I made the typed copy used in this book. Links with *The Diary of Bishop Torres* helped complete the story about founding of Drysdale River Mission on the North West Coast in 1908.

In the 1980's, in the State Library of Victoria, I discovered articles about Beagle Bay experiences, written by Daisy Bates in 1927 in *The Times*. She later published some stories in 1944 in *The Passing of the Aborigines*.

Wendy McKinley, archivist at New Norcia Monastery Western Australia,

provided copies of relevant Spanish letters and documents. Sister Ethna Mullock CSB, Patricia Rodriguez, and a member of International Languages provided translations. Three Brigidines, Sisters Ethna Mullock, Michelle Nailon and Marie O'Kelly translated French documents.

The context of this history also depends on Aboriginal voices filtered through the perception of Father Francis and myself. Some of these were published by Beagle Bay Mission for the 1990 centenary celebrations in *This is Your Place*.

A special debt of gratitude is owed to the Brigidine Sisters for allowing me to write and publish this book. To Carolyn Nunan and Sister Ethna Mullock my optimistic collaborators and readers, and to Joseph Vendargon, my enthusiastic typesetter and graphic artist, I send heartfelt thanks.

I thank also, Jenny Restarick who has done the index, and the archivists from the RC Archives in Perth, Battye Library in Perth, New Norcia Archives, Pallottine Archives in Perth, Mitchell Library, NSW, and Latrobe Library in Victoria who have helped with archival sources.

Brigida Nailon CSB

Easter 2005

FATHER JOHN WINSON SAC

Unio Apostolatus Catholici Conference Pallotti College, Millgrove, January 2005

Brigida tells a very detailed story about Fr Nicholas Emo, a Cistercian missionary in the early days of the church in Broome and the Dampier Peninsula.

It is a story that appears as a golden thread sewing together a series of events 1895 – 1915.

Emo appears as the greatest Australian missionary priest. He was up against a situation he once described as 'the ante-chamber of Hell'. His role in rehabilitating illicitly married couples and founding orphanages was remarkable.

His is a story of mission-bearers and receivers, involving missionaries from Ireland, Spain, Germany, and France, and Aborigines and Filipinos living in frontier situations as receivers of the message.

It is also a story of collaboration between Bishop Gibney, Dean Martelli, and Daisy Bates, between Pallottines and Trappists, and between different bishops. The establishment of Kalumburu comes into his story.

There were enormous difficulties faced by the mission, with perils from treacherous seas on the coast, from the climate, from lack of support from home, from financial troubles and disease.

He faced obstruction from Government, from racism and prejudice. We have the testimony of Billy Hughes' secretary, HV Howe who witnessed these events.

BOOK ONE

Part 1 1890 - 1900

CHAPTERS 1 – 7 CISTERCIANS

Introduction

History depends on the eye of the beholder

In 1981 I taught Grade 6 at Holy Rosary School in Derby. At the end of the school year Bishop Jobst came to visit and suggested that my work there was finished. Sitting on the couch beside him I thought, I had worked very hard with my students. I remember one of them, Heather Wungundan, a little girl from the hostel who came from a station on the Blina River. Every morning she put money in the Mission Box on the blackboard ledge saying, "For the poor, Sister!" But I have always moved on so I packed up my goods and took them down to the Derby Jetty to go by sea to Perth and then back to Victoria. Sister Stella, community co-ordinator, gave me a one-way air ticket home to Melbourne.

Sister Raphael offered to drive me to Broome to say my farewells to the Bishop. During my visit he asked me to stay to write the history of the Diocese, so Raphael and I went back to Derby to collect my luggage. Since the ship that should have picked up the luggage was stuck in the mud of King Sound and did not reach Derby for several weeks, the luggage was still at the jetty. We picked it up and went back to Broome to the Sisters' Beach House for a week's holiday. It was still well before Christmas. The Bishop came out to the beach house to take me to Beagle Bay. He left most of my luggage on his closed-in veranda in Broome and went overseas for three months.

In Beagle Bay I stayed in the convent of the 'Sisters of the Infant Jesus', as they were away for the Christmas holidays. Torrential rains welcomed me that night and lightning kept short-circuiting electricity outside on the veranda lined with paper bark. To prevent a fire, I found the main switch and turned it off. Next day Brother William Schrieber SAC, fixed it.

Before Christmas I moved up to Lombadina Mission to get help to translate George Walter's *Australia, Land People Mission*, from the German. Inge Danaher, a lay missionary who had come from Germany as a child of 11, was living at Lombadina at the time with her husband and children and was

able to do the translation for me. At the time I did not know that Manning Clark's wife had already translated the book for AIAS in Canberra. I learnt this some years later when they visited Beagle Bay and Manning Clark gave me a copy of his 1976 *Boyer Lectures*. Inspired by George Walter's description of a visit by the Apostolic Delegate in the 1920's, they wanted to visit that part of the beach where "greying Pallottine missionaries sang the hymn 'Ave Maris Stella' as the Apostolic Delegate's boat pulled away from the shore."

I stayed in the Sisters' Convent over the Christmas Holidays and when they came back I found a little makeshift place to live in and called it 'Chronicle Cottage'.

Emo's grave was a stone's throw away, across in the cemetery, outside my front door. Brother Joseph Tautz, an old Pallottine Brother told me that in the 1930's a box containing Emo's bones was in the corner of his room. Father Chris Saunders lived in the presbytery across the sandy track.

In the evenings I walked over what seemed miles of white sand dunes to the sea. One day as I left, a little girl on the back of a truck where the men were cutting up a bullock made a sign for me not to go, but I climbed the fence and set off. In a few minutes a truck from the camp with half a dozen men aboard drove in front of me. Where are you going? "For a walk to the beach" I replied. "The boys are there!" "They are not allowed to see a woman." "Now where are you going?" "Back to the mission!" I quickly replied.

That Christmas, my first in the Kimberley, I went with the women up to the sand dunes for preliminary dancing for the ceremonies. I waited with them for the boys to be brought out of the bush. I sat with them for the dancing, and I was there when festivities broke up because of a man who did not have a straight marriage.

One of the Lombadina community, Judy Anne Bandjer, told me how, in the 1940's, as a girl, she had gone with her family when the Pallottines invited them to help on the Balgo mission.

Though I did not realise it at the time, Bishop Jobst had launched me into my role as 'the historian'. How lucky can you get? Historical facts began to come to me floating on the tidal waters of the Dampier Peninsula. Near Broome, on Redell Beach, you swim with the tide coming in, your whole being gently lifted up in the waters ignoring the stingrays, poisonous snakes and other things in the water with you. Nicholas would have known this magic feeling. He lived on the coast in the Kimberley for 20 years, so I try to tell what I know of his story from the spirit within his letters and the legend that remains. After all, I did sleep beside his grave for some months in my little hut on the edge of the camp.

Bishop Jobst gave Mary Durack access to the Archives of the Diocese of Broome for her book *The Rock and the Sand*, published in 1969. She was a close

friend of Father Sean Moynihan, archivist in the Catholic Archdiocese of Perth. Her book delighted H V Howe who reacted creatively corresponding with Mary about his own life experience on the northwest coast. He introduced himself as a member of a Broome pearling fleet:

I first went to Broome in 1907, to old George Francis's Fleet. He had been a partner of Bully Hayes in the Pacific, and on dissolution of the partnership had been charged with barratry (fraud or gross negligence of master or crew to prejudice of ship's owners) – acting as Counsel for the defence my father had secured his acquittal and gained a lifelong friend. The Sydney Morning Herald of the day described the verdict as a “gross miscarriage of justice”.

In 1885 or 1886 George took his fleet from Thursday Island round to Cossack. Our family had moved over to Coolgardie about 1897. By the beginning of 1907 I had passed the equivalent of today's leaving certificate – there being no University in W A at that time I looked for a job as soon as I left school. After I had found and lost three in about six months, George suggested to my parents I mightn't be suitable for office work and offered to take me with him on his pearling fleet... I was there until 1928...

After leaving Broome my first job was five years as private secretary To W M Hughes, with whom I remained on closely confidential terms for the rest of his life.

I forget which year it was, the late thirties, security provisions for war being tightened up, but it was prior to my appointment as Military Secretary to Minister for the Army. As assistant secretary of the chamber of Manufactures of N S W I was fairly closely associated with general defence preparations.

Among other pieces of information, HV Howe sketched the Aboriginal predicament in the northwest:

“The settler's first care over the first decade or so of settlement was to keep the binghis away from their stock, the binghis regarded the sheep and cattle as merely a new kind of animal wandering on their tribal territories and therefore to be killed as required. They had no conception whatever of ownership of property of any kind, especially animals.

A stereotyped pattern of settlement for the first twenty years or so prevailed. Whites unaccompanied by white women, taking up new country, moved in with their stock, occupied the best waterholes, built a bush homestead then ‘rode down a couple of gins’ as concubines, shot up the adult male binghis and settled in. Gradually the gins and children came into the homesteads for protection from hostile tribes and for tucker and tobacco.

The binghi women and children were the first labour employed by the pastoralists on most of the stations. It will never be known how many male binghis were shot off during the first twenty years; whites boasting of the way the binghis were ‘cleared off’ until they were tamed.

Tobacco was the most important civilizing agent, the binghis became addicts immediately they smoked it and would do anything for it. The effect of ‘binghi twist’ on a binghi who has never previously smoked is remarkable. I have given a pipeful of such

tobacco to such binghis and can only describe the result as comparable to them ‘taking a trip’ on LSD, as described by drug addicts.”

From this perspective of HV Howe I launch Emo's book.

CHAPTER 1 CISTERCIAN MISSION 1890 – 1894

The Beagle Bay Mission

Pope Leo XIII had asked the Abbot of Sept Fons Monastery in France to send missionaries to Australia in 1888 when the monastery closed a mission in New Caledonia. Two of the monks from this monastery, Abbot Ambrose Janny and Father Alphonse Tachon left France for Australia to make arrangements with Cardinal Moran of Sydney.

Abbot Ambrose had been in charge of a monastery in New Caledonia from 1874 – 1890. After its closure he returned to Europe. As soon as he arrived, he had been asked to found an Aboriginal Mission in the Kimberley area of Western Australia.

Father Alphonse Tachon, a Frenchman, was born 11 September 1847 and ordained for the Autun diocesan priesthood 7 June 1873. After profession in 1875 at Sept-Fons, he was sent to the foundation in New Caledonia in 1877.

When the Caledonian community was closed, Alphonse returned to France. Abbot Ambrose met him at Marseilles in 1890 and they left immediately for Australia in response to the request of Pope Leo XIII to protect Aborigines from the excesses of frontier society.

After meeting Cardinal Moran in Sydney the two missionaries sailed to Perth to meet Bishop Matthew Gibney in whose diocese they would be working.

All three sailed from Perth and arrived in Derby on the Dampier Peninsula on May 30th 1890.

With Derby as their base and with the assistance of Cornelius Daly, a policeman, they set out on horseback to explore 600,000 acres of land set aside for Aborigines on the Peninsula north of Broome. After about five months of exploration, they settled on a place inland from Beagle Bay at the end of a tidal river. Since early government planners had reserved a large area around the bay for a future port, they chose well inland where there were plenty of springs for fresh water. In these grew beautiful water lilies. There were plenty of birds and wild game for hunting. This part was not included in the area allotted for Aborigines, so Bishop Gibney took out a lease of 100,000 acres to the north of the Government land. Eventually he would receive a title to 10,000 acres of this lease. Then he could say, "The land is saved for the Aborigines." In the future, many paths would lead to and from the mission. "Make a new path!" is a favourite cry of the children today. They are hot and muddy paths, lined with gnarled coastal trees and shrubs, avoiding the flood of salt water and leading

off from the bay but always with the focal point being the mission.

The climate is hot and wet, or hot and dry. There is no mellow time like spring or autumn. Near the bay, sandy beaches invite for fishing. Armies of coloured crabs scuttle away from mangrove-lined creeks, which wait for high tides with a rise and fall of 10 metres. Tracks of an occasional stray salt-water crocodile have been seen in the sand.

Early Mission Report by Bishop Gibney

After its foundation, Bishop Gibney of Perth wrote a report on the mission:

Sir, I have the honour to place before the Aborigines Protection Board a brief account of the mission established in West Kimberley for the civilization of the Aborigines by the 'Trappists'.

In May 1890, two priests of the order of La Trappe came to Perth at my request supported by the recommendation of His Eminence, Cardinal Moran, Archbishop of Sydney, to view the situation and prospects of establishing a mission on an area in that district reserved by our Government for the Aborigines. The reserve was made on the eastern coast of the promontory known as 'Dampier Land'.

I accompanied them to Derby and rode from there with the Abbot and Mr Daly, who volunteered his services to explore the place. Mr Daly has since joined the order. The Government Resident (Mr Lodge) had instructions to provide us with horses and a native guide. When we crossed the Frazer River we travelled up by the eastern coast and down by the west to Carnot Bay. On our return trip we struck for Lakes Louisa and Flora but found them both dried up. It took us just a month to explore the place and acquire the necessary information to enable us to decide on the most suitable place for the mission station.

We found that nearly all the natives were on the western coast at Beagle Bay and north and south of it. On this coast we met about 300 natives all told and from what information we could gather the total number would be between 500 and 600. This determined me to request the Government to make a reserve back from Beagle Bay as a central and suitable place which they did and for which I am duly thankful.

Here then is the mission station just a few miles back from the Bay. The land is all low-lying. There are no watercourses but numerous springs and some large swamps about which the vegetation is luxuriant. The flies by day and mosquitoes by night are almost intolerable. The country is well wooded, may be fairly good cattle country plenty of coarse grass but there is some poisonous herb about destructive to horses. Five horses belonging to the Mission have died by it. This is a serious drawback as there is no getting about without them.

When, starting on our exploring expedition, Mr Lodge, Inspector of Police, inspired us with confidence by assuring us that the natives inhabiting the country in the direction of the reserve had given no trouble since Father McNab had been amongst them.

The first party we fell in with was in the neighbourhood of Goodenough Bay. When they saw us they immediately fled and hid in the bush but when later on they understood from our guide that we were brothers of Father McNab, they came to our place of encampment showing signs of friendship, presenting crabs and fish. In turn we gave them bread, tea and some tobacco of which they are passionately fond.

These were a remnant of the tribe amongst whom Fathers McNab and Treacy had lived. They showed us where the priests' log house had been – the place and all that it had contained was burnt. Father McNab left all personal effects behind him, being very ill; Father Treacy had already removed, having caught fever and ague. There lay scattered about, the remains of a cart, buggy, ploughs, harness and a great variety of utensils all devoured by the flames.

We found different tribes at the following places, Yabba, inland from Goodenough Bay, Lombardina (old spelling), Swan Point, Beagle Bay, Bullabullama, Baldwin's Creek and Carnot Bay. At three of these places, namely Yabba, Lombardina and Beagle Bay we saw about 70 natives at each. Having decided on the place to establish the mission, we returned to Derby.

Mr Lodge kindly placed the police boat at our service to convey myself, one of the priests and our supplies to Goodenough Bay. Here we awaited the Bullock Team that came up after a fortnight in charge of Mr Daly and the Abbot. Travelling was very tedious as in many places a way had to be cut, in which the natives helped cheerfully; nor was it any better from there to Beagle Bay.

Throughout this trip I had varied experiences of the native character. Almost invariably they approached us with their spears and other weapons, but when they saw our hands empty, they stacked their spears and showed no signs of distrust. I believe the confidence we showed in them disarmed them. Father Alphonse Tachon and myself were completely at their mercy during the fortnight we were kept waiting.

They are a splendid race of man. Certainly some of the young men were perfect pictures. Of an average height; well shaped limbs; good round heads; high foreheads and large dazzling eyes. They knock out the two front teeth and wear a bone in the nose. They have no shelter day or night, only what the trees afford and they rarely have any clothing but at night they always lie around a log fire.

Some days I took parties out to clear a road for miles on in the direction the team was to come; at other times I got them to open wells to make provision for the animals. They always worked willingly and never complained, although we could not deal out provisions generously, as our supplies were very limited and we could not be certain when we would get more. This uncertainty was heightened by the fact that I offered the captain of one of the steamers belonging to the Adelaide S.S. Company £40 if he would take our small stock of provisions with us from Derby to Beagle Bay and he refused. I was glad afterwards he did refuse me, as we gained valuable experience.

A hundred times these men could have killed us if they had a mind. I was practically alone with them when out and the priest whom I left behind was alone and

neither could say we ever saw a frown from one of them. They showed other good traits of character. When we made a start with our first load in the direction of Beagle Bay we left one of them in charge of the tent in which provisions of various kinds were packed. And although he ran short of provisions, the team not returning as soon as expected, the poor fellow never forsook his post, nor did he touch a thing in the tent and he told us, through our guide, that one of the men was near murdering a boy whom he one day found in the tent.

The same lad had stolen flour before and they followed him and brought him to me and they wondered I did not whip him; nor was this a solitary instance. Another man in charge on another occasion gave similar proof of trustworthiness. And again a cargo of goods, comprising flour, rice, tea, etc, from Fremantle was left on shore by a pearler at one of the creeks off Beagle Bay and several days passed before we got word. A black man was told to mind them. He did so faithfully, and although there were many of them about, nothing was touched.

The Cistercians

'Notre Dame du Sacre Coeur' (Our Lady of the Sacred Heart) was the name the Trappists chose for this new monastery on the Dampier Peninsula. Father Alphonse Tachon thought the name apt for a place of nurture and new beginnings. They were trying to implement their ideal, for the rule to be always the same, everything to go on, today as yesterday.

Abbot Ambrose Janny returned to Europe to attend a General Chapter and to recruit. After he left for France, the mission bought nearly two tons of rice, one ton of flour, seven or eight bags of sugar, a big box of tea, boxes of tobacco (ninety for the year). In storage was a box of pipes, two boxes of cartridges, an unfinished drum of salted beef, and about sixty kilos of salted emu meat.

Aboriginal Leader - Felix Norengbor

Felix was chief and corroboree maker, known as 'Keeper of the Songs'. A deep spiritual relationship had formed between Alphonse and the chief. It was Felix who brought in a big bag of game every day. Sometimes there was a kangaroo in the morning and two emus in the evening. Alphonse wanted to preserve the Aboriginal culture. He believed that a neophyte must be completely free, but he was confronted only with questions.

Aboriginal infrastructure in the community could promote Aboriginal welfare. Would a missionary provide a bridge between the cultures? Aboriginal religious practice allowed for exchange of ceremonies. If conversion occurred would an Aboriginal community retain its identity, by adding to, rather than replacing traditional religious practices?



Bishop Matthew Gibney of Perth

The relationship between Felix and Alphonse grew deep enough for a selective adaptation of ideas. It was appropriate for Felix, as Aboriginal leader to seek to increase his participation in, and his ownership of new rituals. Aboriginal culture did not separate religious beliefs from other social domains and his world view now shared Church presence. A deep religious change linked to the cultural exchange between Felix, decision maker for the community, and Father Alphonse, began to occur in this community.

Monastic Policy

Before 1892, the Reformed Cistercians (Trappists) had two Congregations that wanted to reunite, and also another two smaller groups of monasteries. Thomas Merton wrote in *The Waters of Silence*, that La Trappe, the larger Congregation consisting of twenty monasteries, was the stricter. The Abbot of Sept-Fons presided over the smaller group with houses in China, Palestine, South Africa and the East Indies. Pope Leo XIII had summoned all community leaders to Rome, among them being thirty-four mitred abbots. The three larger Congregations of La Trappe, Sept Fons and Westmalle had united, and all the essentials of the Cistercian life were incorporated in the new rule of Strict Observance. The name ‘La Trappe’ had been dropped from their title. The Pope had insisted that they acquire a sound theological basis for their lives of prayer and contemplation and asked for foundations in Mission territory. He also asked that an orphanage for boys be founded at the monastery of El Athroun in the Holy Land.

Abbot Ambrose felt he would be obliged to mould the Beagle Bay monks in the tradition of strict observance.

Father Duff’s Visit

Bishop Gibney sent Father Duff, one of the Perth priests, to see how Father Alphonse and Bro Xavier Daly were getting on. When Father Duff arrived, Alphonse prepared a meal under the scanty shade of a gigantic old tree. They ate with two lay brothers and about thirty men, women and children in the open air. At sunset, Alphonse blew a horn and everyone assembled to recite the Rosary and sing hymns translated into Nyul Nyul with Felix leading the singing.

Fathers Duff and Alphonse discussed the difficulty of getting labour. According to Alphonse, Tommy Clarke, a pearler, had signed up all the young men as far as Carnot Bay and Roebuck Bay. But his original workers were loyal and stayed on at the mission even when he told them they were free to go bush when food ran out and the only tobacco came from the garden.

Lombadina

HV Howe wrote to Mary Durack:

“Harry Hunter was the son of a London Silk Hat manufacturer. Serving an apprenticeship in his father’s factory, he developed a phobia against silk hats and the men who wore them. He had no religious convictions and I suppose would today be called a communist. White exploitation of the Binghamis infuriated him. When he settled among them at Boolgin he had the idea of developing a communal settlement in which the Binghamis could earn adequate incomes independent of white men. He trained them as blacksmiths and carpenters, and with their help built six luggers, a schooner and a number of smaller boats. Newman Goldstein worked the luggers for him with Asiatic labour and eventually took them over.”

By the beginning of 1892, Hunter had become bankrupt. Bishop Gibney arranged with Captain Harry O’Grady and Brother Xavier Daly, to take possession of Hunter’s pastoral lease, his pearling plant, buildings, chattels, cattle, sheep, horses and fowls. His boat, ‘*Water Lily*’ was unseaworthy but O’Grady and Daly believed that Hunter had acted towards them honestly. His 30 ton schooner, ‘*Jessie*’, was complete in everything except the small boats which were unfit for use. Purchase of Lombardina Station with stock and two pearling luggers for £500 was a bargain. The luggers alone were worth the whole purchase price.

Alphonse lost no time taking the ‘*Jessie*’ to Roebuck Bay, Broome, to telegraph the Bishop in Perth and to send correspondence to Singapore.

In four trips the ‘*Jessie*’ transported some livestock and goods, while cattle with horns took five days to come overland.

The new Community of 1892

Abbot David Tomlins, in his article, ‘The Men of Beagle Bay’, wrote the following biographies

The 1892 group were: -

Fr Anselm Lenegre	France	1892 1900
Bro Etienne Pidat	France	1892 1900
Bro Bonaventure Holthurin	Holland	1892 1900
Bro Felicien Chuzeville	France	1892 1900
Bro Francis of Assissi Jorcin	France	1892 1893
Fr Jean-Marie Janny	France	1892 1906

Father Anselm Lenegre was 45 years of age and had formerly served as a Papal Guard. He was ordained 28 October 1876. He travelled with the group to Beagle Bay in March 1892, and was made prior, under Abbot

Ambrose, from the time of his arrival. Anselm arrived back at Sept-Fons on 2 June 1900. Father Nicholas Emo wrote to Abbot twice suggesting that Father Anselm's return to Beagle Bay would be of assistance

"in order to relocate me and in order to be my confessor ... and he would support the Brothers (Jean and Xavier) with his sermons and exhortations."

Nicholas also mentions his *"patience and his gentle character"*. There is no evidence that he did return, Father Jean-Marie Janny being sent instead. Anselm was sent to the monastery of La Grace Dieu in the diocese of Chambrey, which later transferred to Tamié. Anselm died there on 14 May 1915.

Brother Etienne Pidat of the diocese of Maurienne, was 57 years of age. He had taken the habit in 1863. Abbot Ambrose Janny reporting on the health of the Brothers on the voyage to Australia in 1892 wrote that *"Brother Etienne appears to be the strongest"*. Father Nicholas Emo referred to him in a letter to Dom Chautard in 1901, *"although a rather headstrong character, he is an excellent pious Brother whom I have loved very much"*. Etienne returned to Sept-Fons 24 August 1900. It was probably on his return voyage that Father Nicholas had him accompany Brother Francis Bootsvelde and Brother Holthurin, one of whom was to be hospitalised in Singapore. Etienne's subsequent monastic life was at Maristella, Brazil, where he went on 17 August 1904, dying there 24 October 1919.

Brother Bonaventure Holthurin, 29 years of age, took the habit 21 November 1890 and made his profession 8 December 1892. He was solemnly professed at Beagle Bay 15 August 1896. Father Nicholas Emo, wrote to his new Abbot Dom Chautard in 1901:

"Bonaventure was very respectful towards me, but he used to be very generous with the blackfellows (he had large sleeves) and took no account of any economy. He was having fun giving without stint ..."

The Brother returned to Sept-Fons 24 August 1900 and was sent to Maristella in Brazil, where he died, 27 October 1924.

Brother Felicien Chuzeville was from the diocese of Lyon. He was professed 18 January 1875. Felicien was a poor traveller. Dom Ambrose provided graphic details from aboard the *'Melbourne'*. *"Brother Felicien wanted to sit at table, it was a disaster, the whole cabin class was spoiled with vomiting."* He was amongst the sufferers upon first arrival at Beagle Bay also. Father Alphonse informed the Abbot of Sept-Fons:

"The dear community reached the mission on Easter Monday. Thus we had the happiness of participating together in the holy joys of Easter. Since then, our Brothers have been severely tried, colic, fevers, sore eyes ... Brother Bonaventure and Brother Felicien haven't recovered. The latter especially is suffering greatly. For some time now, he can't see anything, scarcely leaves his bed, eats next to nothing, and is afflicted moreover with retention of urine... All are suffering most of all from the mosquitoes, which are numerous at this time."

Felicien became the cook when he recovered. In 1898 three or four of his fingers were slashed badly in a steam engine, but he did not lose them. He arrived back at Sept Fons in June 1900 and died there at an advanced age 12 April 1936.

Brother Francis of Assisi Jorcin was 44 years of age. He had entered at Tamié and made his profession in 1876. He returned from Tamié to Sept Fons in 1888, and travelled to Australia with Ambrose and his party in 1892.

Father Jean-Marie Janny was 49 years of age, less than two years junior to his brother, Dom Ambrose. Jean Marie returned to Sept-Fons on 2 February 1890 at the suppression of *Notre Dame des Iles*, in New Caledonia. Although he was back at Sept-Fons by 2 June 1900, following the withdrawal of the main group from Beagle Bay, he was sent to the Kimberley again the following year as Procurator and on 28 March 1901, signed the Memorandum of Agreement with Father George Walter, the superior of the Pallottines who were taking over the Mission. He remained until late 1906, when Disaster Bay, and then Lombardina became the centre of his mission. Before his second arrival in January 1901, Father Nicholas Emo had written to the Abbot of Sept-Fons indicating that his presence would not be of much value because

"He knows neither the English language nor the tongue of the blacks and thus he is not able to do anything only to say Mass and confess the Brothers during my absence."

Emo quoted Brother Jean Chaleron, one of the two Brothers still at Beagle Bay, as saying of Jean-Marie,

"He is a poor old man, quite broken, who is unable to ride a horse and will serve us for very little."

At any rate Father Jean-Marie was sent to the Monastery of Maristella in Brazil on 21 September 1906. Dom Chautard, Abbot of Sept Fons, also closed this house in 1927, despite the protests of the Brazilian hierarchy. Jean-Marie had already died there on 21 December 1918.

When the new monks from France arrived in 1892, some of their luggage crates were missing, mislaid in Singapore. Only Daly had the expertise

to care for the mission herd. After transporting the monks and their goods from Beagle Bay, it had taken nearly a month before Daly and the men could go with Father Anselm and Brother Etienne to Lombardina to muster the cattle and bring them to the mission. On their first Sunday there, Father Anselm celebrated Mass on the back of a cart.

The new community was now in full swing. The two postulants insisted on taking a brother's habit so Brother Bonaventure lent his to Daly and Brother Felicien lent his to James. They were received into the Order on the Feast of the Sacred Heart. Daly had been a postulant now for twenty-five months, and James Montague already a year. They were called Brother Xavier, and Brother Jacques.

Brother Xavier was put in charge of cattle, working bullocks and the carting. Brother Jacques organized and directed the men's work, distributed tobacco, milked the cows, and each evening prepared a bread that the cook baked the next day. Brother Francis took charge of the sheep. Alphonse directed and watched over the cooking, prepared his Catechism, his instruction, and learnt the language. When he was there, Abbot Ambrose busied himself with carpentry and building of fences, because the dingoes had attacked the sheep in packs, dispersing and killing them. The government paid for each dog's tail collected.

So far it had not been possible for the monks to follow regular spiritual exercises, mainly because of sickness and it was doubted that even the strongest would be able to follow the meatless regime that the monastery in France expected.

Local Aboriginal Beliefs

Abbot Ambrose had never been optimistic. For him, the whole enterprise was quite above human power. He deplored Aboriginal customs complaining that they were passionately addicted to passing entire nights at corroborees, sometimes three or four times a week.

Father Alphonse tried to encourage his Abbot. He explained that the Aboriginal people had a body of religious beliefs. But Abbot Ambrose wrote to Abbot Sebastian Wyart:

"For them, the material and physical world had always existed and would always exist, the world and men were, if not governed, at least watched over by beings above nature.

They believed that there were many of these but the greatest lived in Disaster-Bay, almost all-powerful, old and young at the same time, covered in blood that rendered him magnificent and shining. His eyes flashed and threw piercing spells and death on evil ones under the shape of worms that poured out from his eyes. The great sorcerers alone were able to see him. Felix claimed to have done so. It was to appease these superior beings that they

made corroborees, painted their bodies, made a din, and above all, shed and drank blood."

1893 Mission Policy

Abbot Ambrose stayed discouraged. In 1893, he left the mission behind to take the 'Jessie' on the first stage of a journey to Perth where he intended to discuss mission policy with Bishop Gibney and the Governor.

With regard to education on the Mission, Bishop Gibney advised the Abbot, that Father Alphonse teach in French in which he was proficient, instead of English and that they get French Sisters to educate both boys and girls. It was said that New Norcia's poor results were due to lack of women in their mission effort. The Bishop also asked the Abbot to accept the responsibility and duties of Vicar Apostolic of the Kimberley. But the reluctant Abbot offered the excuse that he had not heard of such a precedent in other monasteries and did not want the responsibility. He wrote to the then Abbot of Sept Fons, Dom Wyart

"There was no need for change. Leave things as they were and there would be time later to make another person Vicar Apostolic."

To give Abbot Ambrose credit, he was aware of many changes taking place in his Order.

According to HV Howe:

"There is no doubt that after Governor Weld, Bishop Gibney was the first to exert any influence to secure humane treatment for binghis.

The Leveque, Sunday Island and Cygnet Bay binghis and also Hadley and Hunter occasionally talked about McNab who had started his mission at Goodenough Bay in 1884 and gone back to Victoria in 1887. His binghi boy, Knife, was living with Hunter's binghis for years.

It is difficult to understand Father McNab's (or anyone else's) difficulty in obtaining food anywhere along the coast between Broome and Derby, particularly between Leveque and Derby. An abundance of fish can be caught in the rock pools at any low tide. In addition there is a superabundance of oysters and other shellfish on every patch of rocks along the coast. Karrakatta Bay is particularly abundant. The bush abounds in food there, kangaroos were plentiful to say nothing of lizards and birds (seagull eggs from Leveque Island and Swan Point were very popular with the binghis), and nalgoes (native potatoes) and the wild plums of the area. The inability to obtain food in the area was not peculiar to Father McNab but seems to have been experienced by a number of missionaries. The general opinion among the binghis and among the whites that knew him was that Father McNab was 'little bit long-long' (slightly unbalanced). Hadley, Hunter and Frenchy D'Antoine were also of this opinion."

Social Aspects of Legislation

Bishop Gibney questioned the advisability of using squatters as a channel for distribution of food and blankets, thus substituting a national dole for wages due to Aboriginal labour on the stations. Bishop Gibney had attacked the complacent acceptance of the colonists that the black race was to be replaced by Europeans. To his mind, this philosophy was repugnant to humanity and dangerous to a community thus relieved of its responsibility.

Bishop Gibney had argued that welfare of Aborigines would be primarily affected in their preservation and that the judicious expenditure of the annual subsidy would be the best guarantee, at the same time attacking the unequal distribution of such monies with Anglican missionaries receiving more money than Catholic missionaries for fewer Aborigines in their care.

29 January 1893

An accident broke the harmony at Notre Dame du Sacre Coeur. Francis of Assisi, the shepherd brother had wanted to go swimming but missed his footing and fell into three metres of deep water and drowned. Because of the climate it was necessary to bury him quickly.

Father Abbot Ambrose left again for France to confer with Abbot Wyart about closing the foundation, and a letter written to Bishop Gibney indicated that Abbot Ambrose wanted this to happen. The Abbot had reported that there was no hope of converting anyone, there was little hope of recruitment, there was no sure financial assistance and with the added unfruitfulness of the soil and the poor crops, even the life of a Trappist was unbearable.

27 October 1893

Abbot Wyart wrote to Bishop Gibney about this matter asking for a solution to problems to be put forward. When consulted, Cardinal Moran of Sydney had advised against withdrawing the five priests and six lay brothers from the Kimberley.

The Monastic Life

When the monastery buildings were finished in November 1893, the observance of the rule commenced in earnest.

The community rose at 2 a.m., said Office and made Meditation until 3 a.m.

Brothers went to milk till 4 a.m., Fathers continued chanting Office; all attended Mass;

After Mass Brothers worked till 6 and Fathers chanted Office.

Breakfast 6 a.m. Work till 10.30 a.m.;

Visits to the Blessed Sacrament; reading in Chapter;

12 noon, Angelus, then dinner; siesta till 2 p.m.;

Office till 2.30 p.m.; work till 6 p.m.;

Meditation, quarter hour, supper, pious lecture in Chapel;

After Compline, night prayers, examen in Church, then Salve and Angelus. 8 p.m. to rest. It was a life complete in itself.

1894

15 January 1894

An undated document of 10 pages in French from the Trappist Abbey of Sept Fons lies in the Perth Archives. It was probably part of the reply to a letter from Cardinal Moran to Abbot Wyart written to dissuade the recalling of the mission community as was mentioned 27 October 1893.

Later in the year at the 1894 Chapter in France, Abbot Ambrose Janny again tried to resign from his post, although he knew that Fathers Anselm, Jean Marie, and Alphonse, and Brothers Etienne, Felicien and Bonaventure had been unable to agree on a suitable superior to replace him. Of the members of the community Father Alphonse Tachon was more attuned to the needs of the people at the mission than any of the others. He had fourteen boys and five girls over six years of age attending his school. The Abbot General told Abbot Ambrose to return to Beagle Bay Mission the following year.

Brother Xavier Daly, in his capacity as a Protector of Aborigines had written to the Secretary of the Native Protection Board asking that a per capita allowance in cash be given in preference to goods in bulk, because the mission schooner sailed only once every three months to Broome, and they had to pay for storage at Streeter's store there. This request was unsuccessful and resulted firstly in the receipt of a smaller annual sum and later in the temporary suspension of all payments. Brother Daly had heard a rumour that Mr Streeter had informed the Board that the numbers of Aborigines sent in by the mission were incorrect.

In 1894 Mr Streeter had political ambitions for the Government in WA and had been nominated to stand against Alexander Forrest in the elections. Forrest defeated Streeter by a margin of 53-28 votes, probably because Thursday Islanders and others in the pearling fleet were not eligible to vote.

HV Howe could not understand how the French missionaries did not make a more successful outcome of the whole venture. He wrote to Mary Durack:

"It is difficult to understand the inability of the French to adjust themselves to the living conditions of the country that imposed no hardship on the average settlers or the

station hands. Dampier Land was a much easier area to settle in than anywhere else in Western Australia, no cold winter, free of disease and reasonable comfort easily assured with a mosquito net and ordinary canvas.

The pearlrs thought that the missionaries' complete inability to understand either the Binghis or the country was quite incomprehensible. They seemed unable to run stock successfully, or to grow fruit and vegetables and make themselves reasonably comfortable at the mission.

They must have ignored the advice that would almost certainly have been given by the very experienced and capable Brother Xavier Daly

Lacepedes

The crew of the 'Jessie' explored the Lacepede Islands situated about 30 km from Beagle Bay, Here they found innumerable wild birds that laid big tasty eggs. They took fifty turtles back to the mission where they built a great artificial lake surrounded by a fence. In this enclosure the females had laid seventy eggs. As well as tender flesh like veal, each turtle gave two or three bottles of oil that was better than olive oil.

With media ready to pick up any scandal concerning the mission, the Western Australia Catholics were shamed by a widely publicised story condemning the mission community for wanton destruction of Lacepedes' turtles by disembowelment.

HV Howe believed that

This story was typical of lying and unfounded attacks launched on Beagle Bay Mission from time to time. Mission binghis with Harry O'Grady and Brother Xavier may have visited the islands a couple of times during the laying season, but they would have taken the whole turtle since the binghis (and whites) ate the meat as well as the eggs. Japanese also ate the meat and eggs but Malays ate only turtle eggs. They would be solely to blame for the practice of disembowelling the turtles and leaving them to die after taking the eggs.

A company that had taken lease of the islands was paid several thousand pounds in compensation by the Western Australian Government when it was found that there was no more guano there. Thomas Puertollano used to get a couple of tons a year and the mission possibly got a lugger load occasionally but there was no great quantity left.

Things were at low ebb for the mission.

1 Binghi, locally synonymous with Aboriginal, probably derives from the natives' describing themselves as being 'bindai' on 'pindai' meaning 'belonging to the bush or wild country'. Pindan is a rare example of an Aboriginal word that has been adopted for general local use. Common to most Dampierland tribes, it means wild, arid or waterless country.

2 When Dom Jean-Baptiste Chautard became Abbot of Sept-Fons 1899 he replaced Abbot Sebastian Wyart who became the General of the Order.

CISTERCIENS MISSIONNAIRES

EN OCÉANIE

RÉCIT

DU

VOYAGE D'UNE COLONIE DE TRAPPISTES

DE SEPT-FONS A BEAGLE-BAY

au printemps de 1895

Extrait de *l'Union Cistercienne* de septembre.

ANNECY
IMPRIMERIE ABRY

LIBRAIRE-ÉDITEUR

1895

Extract de l'Union Cistercienne de Septembre 1895

Cisterciens missionnaires en Océanie.

La relation suivante, écrite par un Cistercien de l'Ordre réformé de la Trappe, a été adressée au RR^{me} Abbé dom Sébastien Wyart, Général de cet Ordre. Elle décrit le long voyage d'une colonie de Trappistes, partie de Sept-Fons le 2 mars 1895 et arrivée en Australie le 8 avril suivant, dans le but de renforcer le personnel installé en 1890.

N.-D. du Sacré-Cœur, à Beagle-Bay, mai 1895.

MON RÉVÉRENDISSIME PÈRE,

Chargé par le R. P. Ambroise d'écrire une relation de notre voyage de Sept-Fons à Beagle-Bay, j'ai l'espoir que Votre Révérendissime Paternité daignera me permettre de la lui adresser. Nos Pères et Frères verront par là, une fois de plus, que nous n'oublions nullement les liens si intimes qui unissent nos âmes en Dieu.

Ils ont pu constater eux-mêmes les diverses épreuves par lesquelles il a plu à Dieu de faire passer le R. P. Ambroise avant de lui accorder les ressources et les Religieux de renfort qu'il était venu chercher. Les souffrances physiques et morales ne lui ont pas manqué : mais elles ont été une semence de bénédictions. En effet, ce fut d'une manière aussi rapide qu'inespérée, qu'après une année et demie d'attente inutile, un personnel suffisant et les secours indispensables furent trouvés ; Dieu manifestant ainsi ses desseins de miséricorde envers les pauvres sauvages d'Australie, et récompensant le courage et la persévérance de dom Ambroise qui, à partir de ce moment, reprit une nouvelle vie.

Ils ont été encore les témoins des derniers préparatifs du départ : ils ont vu avec quelle générosité nos Pères et nos Frères désignés pour la mission se disposaient au grand sacrifice. Afin d'éviter les illusions si faciles en de semblables circonstances, dom Ambroise avait eu soin de nous prévenir et de nous répéter maintes fois que nous ne devions nous attendre à aucune consolation, mais bien à des souffrances, à des épreuves, à des croix de tout genre. Cette prévision, loin d'affaiblir les courages, ne fit qu'enflammer les volontés, et tous, sans exception, persévérèrent dans

Extract de l'Union Cistercienne de Septembre 1895

la voie du sacrifice et du dévouement, car elle était pour eux la voie de l'obéissance et de l'amour.

Les dernières semaines passées dans le recueillement et la retraite servirent à retremper nos âmes et à les préparer mieux encore aux fatigues distrayantes du long voyage que nous allions entreprendre.

I. — Le départ de Sept-Fons.

Le jour du départ arriva enfin, et il fallut dire adieu à ce cher Sept-Fons auquel tant de souvenirs nous rattachent, adieu à nos chers Pères, adieu à nos chers Frères qui nous avaient tant édifiés et si bien soignés, adieu à ce berceau de notre vie religieuse, adieu à tant d'amis sincères et dévoués.

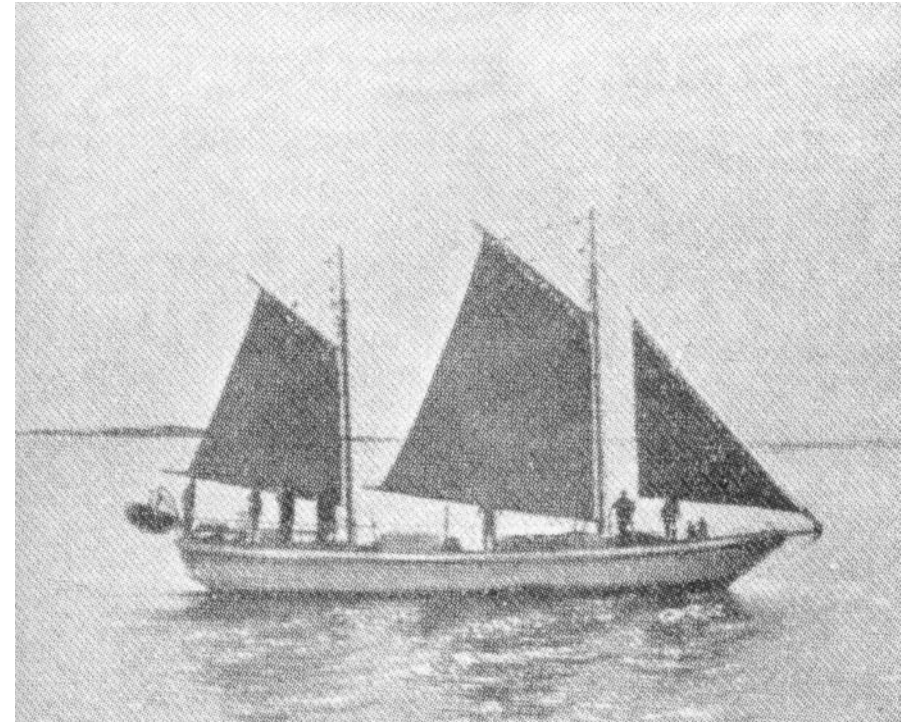
Le samedi, 2 mars 1895, après l'office des Laudes, nous allâmes demander les prières pour les voyageurs et nous unir une dernière fois à tous nos Pères et Frères aux pieds de Jésus-Eucharistie ; bientôt après, nous fîmes nos derniers adieux aux Pères qui nous entouraient et nous montâmes en voiture pour nous diriger vers la gare.

Il me serait impossible de dire ce que le cœur éprouve en de telles circonstances. Il faut que l'amour de Dieu soit bien puissant pour dominer et diriger les aspirations du pauvre cœur humain ; il faut qu'il soit bien suave pour en adoucir tous les déchirements et en guérir toutes les plaies. Que Jésus nous accorde de faire régner toujours son divin amour dans nos cœurs, et que toutes nos affections soient soumises à cet amour.

Il nous était bien doux de penser, en ce moment si pénible, que nous partions sous la conduite du bon saint Joseph dont nous venions de commencer le mois ; il saurait bien nous conduire, lui qui avait conduit Jésus et Marie. Nous partions un samedi, jour consacré à la Bonne Mère, à l'Etoile de la mer, et notre première étape devait être le sanctuaire béni où Jésus avait manifesté au monde les trésors d'amour et de miséricorde de son Divin Cœur.

II. — Paray-le-Monial.

C'est en nous entretenant dans ces dévotes et consolantes méditations que, sous la conduite de dom Symphorien, Prieur de Sept-Fons, nous arrivâmes à Paray-le-Monial. Notre arrivée avait été annoncée quelques jours auparavant : aussi eûmes-nous tous le bonheur de célébrer ou de communier dans le sanctuaire béni de l'apparition du Sacré-Cœur. On comprend avec quel abandon et avec quelle joie nous renouvelâmes le sacrifice de nos personnes et de nos vies aux pieds du Dieu de charité ; avec quelles délices nous plongeâmes nos pauvres petits cœurs dans cette Fournaise de l'Amour divin, nous relevant forts et vaillants comme des



Mission Lugger,

George Walter Australia Land People Mission p 177

CHAPTER 2

NEW CISTERCIAN MISSIONARIES TO AUSTRALIA 1895

2 March 1895

Abbot Ambrose Janny set out for Australia with the second group of reinforcements for Beagle Bay Mission from Sept Fons Monastery in France.

Cistercians	From	In Kimberley
Fr Nicholas Emo	Patagonia	1895 1915
Fr Ermenfroy Nachin	France	1895 1899
Fr Bernard Le Louarn	France	1895 1899
Fr Marie-Joseph Delamasure	France	1895 1896
Bro Narcisse Janne	France	1895 1900
Bro Antoine Boetens	Holland	1895 1900
Bro Francis Bootsveld	Holland	1895 1900
Bro Bernard Joosten	Holland	1895 1900
Bro Jean Chaleron	France	1895 -
Bro Placide Leobal	France	1895 1900

Subsequent events would show that some of these monks valued a cloistered life above that of a missionary. Of the entire group, only Father Nicholas Emo would persevere in Australia with a missionary vocation.

Father Nicholas Emo

Nicholas wrote his diary in Spanish::

“The Aboriginal Mission of Beagle Bay was founded by Trappists from France in 1890. I was in the Novitiate of this saintly community, sent by the Superior General in Rome with a medal and a blessing from Pope Leo X111.”

There are a few discrepancies in records about Emo’s date and place of birth. His ‘Application for Naturalization’ gives date of birth as 7 July 1853, and place of birth, a small country place in the Kingdom of Valencia, Spain.

Emo’s diary has date of birth 6 July 1849, place of birth, Ville Flores, Castellon, Spain.

In ‘The Men of Beagle Bay’ *Turunga* 58/2000, Abbot David Tomlins dates Emo’s date of birth as 7 July 1849, place of birth, Catalonia, Spain.

“Father Nicholas Emo was a diocesan priest before his entry. He took the habit at Sept Fons on 15 June 1894, offering himself precisely for the Mission to the Aborigines at Beagle Bay. Having come to Australia with the March 1895 group, he made his simple vows 15 August 1896, in Beagle Bay.”

Abbot Sèbastien Wyart 1839-1904, an ex-officer of the papal army and decorated hero of the Franco-Prussian war, was elected Abbot of Sept-Fons in 1887. It was Wyart who sent Abbot Ambrose Janny and Father Alphonse Tachon to Beagle Bay in 1890. In 1892, he was influential in the re-union of the Trappist congregations at the extraordinary chapter. He was later elected Abbot General of Our Lady of la Trappe Reformed Cistercians.

Abbot Jean-Baptiste Chautard replaced Abbot Wyart at Sept Fons towards the end of 1899. In 1900, Chautard appointed Nicholas Emo in charge of the Beagle Bay Mission, with directions to send the monks back, and suppress the mission. It was through him and his delegate, Father Jean-Marie Janny, that the General Chapter set in motion Emo’s dispensation from vows, 20 March 1906.

Visit to Paray-le-Monial

Paray-le-Monial was renowned for devotion to the Sacred Heart of Jesus through the Visitation Sisters, especially Sister Margaret Mary and a Jesuit, Father de la Colombière.

1864

Beatification of Margaret Mary had been celebrated.

1873

The Visitation Convent had been consecrated for pilgrimages devoted to the Sacred Heart of Jesus. That year, in September, Blessed Mary MacKillop joined a national pilgrimage from England. They had taken a train to Newhaven, then a ferry to Dieppe, to reach Paris late that night. Next day they continued their journey to reach Paray-le-Monial about 11 pm. Mary prayed for foundations of the Sisters of St Joseph..

28 June 1889

Leo X111, who had asked the Abbot of Sept Fons Abbot to send missionaries to Australia the previous year, raised the Feast of the Sacred Heart to a double of the first class, thus establishing it as a universal feast, with its characteristic of reparation and atonement.

Friendly relations existed between the monastery of Sept Fons and the convent in Paray-le-Monial and in 1895, the monks on the way to Australia were invited by the Mother Superior to visit the convent to have the support of

the Sisters' prayers for God's blessing as they dedicated themselves to their new mission. Years later Nicholas Emo referred to letters about the Revelations, when he wrote his book, *My Jesus, My All*.

Voyage to Australia

When the '*Salazie*' crossed the Mediterranean, two cabins had been allotted to the missionaries, one near the bridge and the other at the extremity of the second-class cabins. There were six bunks in each cabin and Abbot Ambrose Janny allocated a place for each member of his party. Father Marie-Joseph, the chronicler, described how he shared the top cabin with Fathers Ermenfroy, Narcisse and Brothers Placid, Jean, and an Oblate of Mary Immaculate from Colombo. The rest of the party was with the Abbot in the cabin below. Every day they celebrated Mass. Each day, Emo began to know his companions a little better.

The leader of the group, **Abbot Ambrose Janny** was one of three Janny brothers who had entered Sept Fons monastery. He was in his early fifties and had taken the habit in 1865. His brothers were Father Felix Janny, prior of Sept Fons, and Father Jean-Marie Janny who belonged to the Beagle Bay community.

As Abbot, Dom Ambrose had returned to Europe on a number of occasions to attend General chapters and to recruit. He had brought the first group out to the mission in 1892, and now this second group in 1895. Emo, who apparently had some medical training, could see that Abbot Ambrose was a sick man and would not live much longer. During the previous year at the monastery, he had been quite ill.

Nicholas got on well with all of the group; it was great to have so many with whom to enjoy this wonderful adventure. He spent time on deck with the other three priests, Fathers Ermenfroy Nachin, Bernard Le Louarn and Marie-Joseph Delamasure.

Bernard Le Louarn, about 38 years old, was a missionary priest in Africa before his entrance into the Order and had lived in a number of religious houses. He took the Cistercian habit 15 August 1887 and made simple vows 30 August 1889. He had been solemnly professed at Beagle Bay on 15 August 1896 though Father Alphonse insisted that this was

"Without being invited by the Abbot, and against his expectation."

Father Alphonse wrote of the relationship between Father Bernard and Father Ermenfroy:

"Only after some years in the religious life they had roamed through several houses."

"In all places they had been wrestling with their superiors and had to be shown the door."

The Trappist community of Staoueli in Algeria had been one of Bernard's previous monasteries: Alphonse wrote about him:

"A Father who comes from Staoueli is in charge of the gardens. He is very skilled."

In another letter he wrote:

"Father Bernard was saying to me: "At Staoueli I didn't want to make Solemn Profession because I didn't want to accept a responsibility' ".

(Following an election for a new Abbot in June 1899, Father Bernard, together with Father Ermenfroy became disgruntled and returned to Sept Fons monastery in France. Father Alphonse Tachon later described them as involved in a drive for power through community leadership.

On 30 March 1906, Father Bernard was sent to Maristella, Brazil. He returned to Sept-Fons 24 September 1927).

Ermenfroy Nachin, a diocesan priest about 44 years old, had taken the habit in 1888 and professed his vows two years later. In 1897, on a trip to Lacedepes Island to provide tortoises for Lent, Ermenfroy would narrowly escape drowning when an enormous wave overturned the dinghy. In a later letter to Abbot Chautard, Father Nicholas later presented him as a difficult character:

"In addition to quarrelling with Brothers and Manilamen who did not regard him in a good light, he had the bad habit of sometimes wanting to chase the blacks, grasping a stick, and chasing the children with a gun loaded only with powder, or even with flour ... he was obliged to hide it with the arrival of the Bishop who would have given him a good lesson."

After accompanying Bernard to Sept-Fons in September 1899, Ermenfroy returned to Beagle Bay Mission with letters that told Nicholas to set aside Alphonse's authority, to take charge of sending back the monks and to suppress the monastery.

Marie-Joseph Delamasure, a former diocesan priest aged 50 from the diocese of Lille, took the habit 24 March 1891.

His account of the journey and arrival was published in *L'Union Cistercienne*, September 1895.

Marie-Joseph favored accepting Bishop Gibney's proposal that the monks take on a Kimberly Vicariate and declared that he would be willing to undertake this responsibility. However, Abbot Ambrose did not consider him suitable and the Abbot General decided against accepting the responsibility of

a Vicariate. Father Marie-Joseph returned to Europe to protest against this decision. He left the Order in the spring of 1896.

Narcisse Janne, only 20 years old, had been professed early in 1892 and would be ordained when he finished his studies. He was solemnly professed 15 August 1896. He returned to Sept-Fons in 1900 and was sent to Our Lady of Consolation Monastery in China 27 September 1901. There he is seen in a community photo in 1929 as Father Narcissus Jen.

There were five brothers, Placide Leobal, Bernard Joosten, Antoine Boetens, Francis Bootsveld, Jean Chaleron. Brother Joseph's name does not seem to be in either of the lists.

Three of the brothers were Dutch.

Bernard Joosten, 31 years of age made simple profession 21 June 1895. 17 August 1904 he moved to Maristella, Brazil. He returned to Sept-Fons in 1933 and died there in 1947.

Antoine Boetens made simple profession 8 December 1892 and was solemnly professed 15 August 1896 with his fellow-countryman, Bonaventure Holthurin who had come with the 1892 contingent. Antoine returned to Sept-Fons in 1900 and was sent to Tilburg in Holland 11 December 1904.

Francis Bootsveld, another Dutch volunteer in his late twenties, had taken the habit in 1894 at Diepenveen. He made simple profession 15 August 1896 and returned to Sept-Fons in 1900.

Jean Chaleron, referred to in various places as Brother Jean and Brother John Berchmans was twenty years of age. He made his simple profession at Beagle Bay among the group taking first or final vows on 15 August 1896. He remained at Beagle Bay after the withdrawal of the main group and worked with Father Nicholas, Brother Xavier, Bishop Gibney and Daisy Bates in winding up Trappist affairs and ensuring the mission fulfilled the conditions for gaining the government grants. He was finally withdrawn from Australia with Xavier Daly in August 1901 and died at Latroun, Palestine, 23 July 1958.

Placide Leobal, 45 years of age, took the habit in middle age. He made simple profession on 8 September 1897. After his 1900 withdrawal to Sept-Fons, he was sent to Maristella, Brazil, and died there 30 May 1913.

Brother Joseph (surname unknown), in his late thirties, only recently come from Rome, would make simple profession in Beagle Bay with Brother Xavier Daly 21 June 1895.

In March 1897 Father Alphonse had written to his brother, Louis:

Brother Joseph, the shepherd has had violent abdominal pains which have

brought him close to death."

(There is a strong possibility that Joseph died in Australia, possibly of this illness. There is no sign of his withdrawal, and no further record).

Rencontre with 'Jessie' the Mission Lugger

At Singapore they had trans-shipped to the 'Australind', a steamer belonging to an English company. It left Singapore on the evening of Saturday, 30th March and they were sailing up the Australian coast by Saturday, 6 April. The captain calculated it would take a few days before they made the expected rendezvous with 'Jessie', the mission lugger.

Towards noon, 8 April 1895, they saw a single sail in the direction of the Lacedpede Islands. Using his telescope, the Captain of the 'Australind' recognized the 'Jessie', heading for Broome and signalled it to cut sail. Had they missed it, they would have continued to Derby, but there was little protection from the hot sun on the 'Australind' and Derby's reputation as a harbour was not up to much. Boats had been known to be beached on sand bars in King Sound and have to wait for a high tide to lift them towards the muddy foreshore.

Nicholas wrote in his diary:

"Soon we could make out a white robe and a black scapular. It would have to be Alphonse Tachon. He was the only one dressed as a priest. There were six other people. I found out later they were Brothers Etienne and Xavier, an Australian novice from Beagle Bay, two Manilamen and two natives."

Marie-Joseph wrote in his Chronicle:

"We prepared to disembark immediately and waved goodbye to the Captain as we boarded the 'Jessie' with our belongings. Abbot Ambrose left telegrams for Cardinal Moran and Bishop Gibney to be dispatched by the Captain from Derby. Once we boarded the lugger we introduced ourselves."

Landing in Beagle Bay

It took only a couple of hours before we landed on the beach toward eleven pm. Abbot Ambrose intoned an 'Ave Maris Stella' and thanksgiving prayers. Then it was a painful journey to the residence, about 14 km. We had to walk nearly all the way slipping on dusty sand, and disagreeable mud. Sand flies and mosquitoes welcomed us. Towards 4 am we arrived and Brother Etienne went ahead to wake the rest of the community. Father Anselm, Father Jean-Marie Janny, with Brothers Felicien, Bonaventure and James were delighted to welcome us. In the chapel we sank to our knees on the dirt floor, grateful to have arrived, and in no time at all were able to lay our heads on bags of coarse canvas filled with

rice straw. There were two covers on each bunk in the dormitory with a net screen stretched around to keep out mosquitoes.

In the early 1890's, since Father Alphonse could not ride a horse, he had stayed in camp and learnt the local Aboriginal language while the others looked for a place to settle. It was Alphonse and Daly who then held the mission while Ambrose went back to France for the contingent of 1892.

Cornelius Daly was an Australian, born of Irish parents at McCallums Creek in the diocese of Ballarat 14 July 1858. He grew up in Dunolly, Victoria. In 1883 he left for the Kimberley to try farming on leased land. Because of financial difficulties, he became a mounted policeman in 1887. In this role he accompanied the founders to Beagle Bay in 1890 and stayed on as a postulant. To begin his novitiate he had to wait until Abbot Ambrose returned from Europe. Until then he, and the other postulant, James Montague, formed the community with Father Alphonse, and he donated his cattle herd to the mission. Now 37 years old, still a novice, he handled most business for the monastery because he alone spoke English.

Ministry for Father Nicholas in Broome

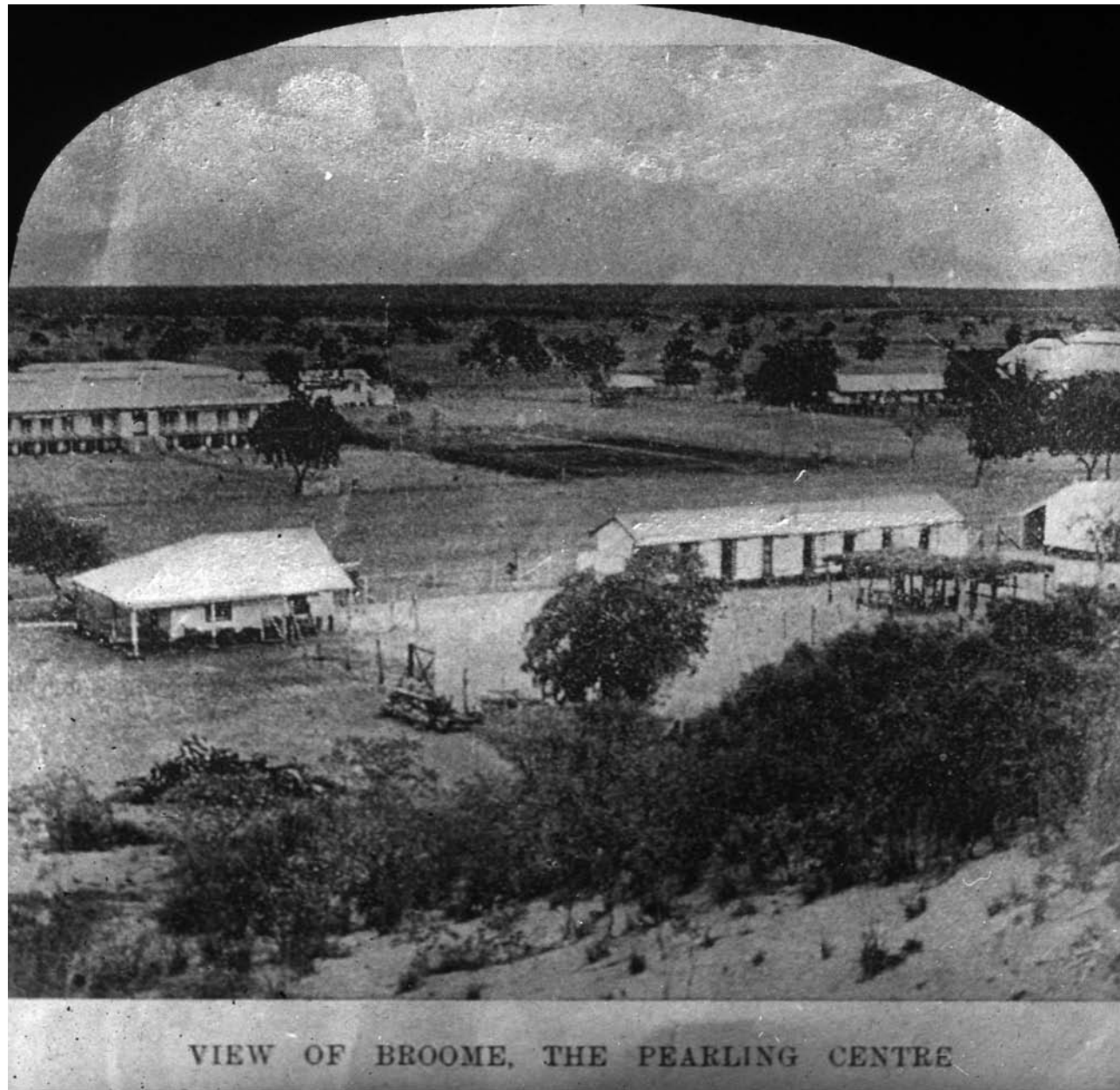
Abbot Ambrose quickly arranged duties for the newcomers. Nicholas was sent on the '*Jessie*' to take up a post in charge of a mission in Broome.

As Father Nicholas Emo sailed off to Broome to look after the pearlers, he thought of his last mission field in Patagonia at the southernmost extremity of South America, where trackless plains rose in gently graded terraces to the ranges of the Andes. The eastern part, level and treeless with few bays contrasted with the west, where the Chilean seaboard, consisting of a multitude of headlands covered with dark thick forest, jutted out into the sea. Here the sand stretched along the beach between rocky headlands as far as the eye could see. Asians and Aborigines were the main occupants. This was a new phase of his life.

When he watched the '*Jessie*' sail off to catch the outgoing tide and return to Beagle Bay, he realized that as far as religious life in the monastery was concerned, it was apparently not for him.

His thoughts were positive.

Abbot Wyart promised me in Sept Fons, to let me live and die in Australia on behalf of the natives. Now, without a penny in my pocket, I am landed alone in Broome. Although I have only been a novice at Sept Fons for a year, I have had some experience of living as a missionary in Patagonia. I can speak Spanish for the Filipinos and I am a good mixer. His mind was made up, "I will cope!"



VIEW OF BROOME, THE PEARLING CENTRE

View of Broome, The Pearling Centre

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CHAPTER 3

A CATHOLIC MISSION IN BROOME - 1896

H V Howe wrote:

From his first appearance in town, complete with habit, cowl and cross, Nicholas had been regarded with respect, which grew to esteem by the white protestant population and a coloured population other than Filipinos. His dignity and simplicity were at all times impressive. He set up a stone cross. It became one of Broome's earliest monuments. He landed with nothing, and threw himself upon the charity of others.

The Land brings up the Church

In Broome Father Nicholas could not have found anything less like the monastic life for which he longed. He wondered if, by mistake, he was in the 'antechamber of hell'. He could not avoid seeing promiscuous lasses visiting lugger crew camps and making themselves available to all comers. They were the cause of constant fights among Filipinos and Malays. The more attractive could be selective and were called 'coquettes'. Spotted reputations did not interfere with marriage prospects. Nicholas began to devote himself to enabling family life to survive among the coloured populace.

Having obtained a tent and land on which to pitch it, it was easy enough to erect a bough shed behind it for shade, for 'his place'. There was plenty to do.

The little Broome port would groom Nicholas to become the local itinerant missionary. He recorded names of church members in neat copybook Spanish, into his 'Animarum'. This journal of souls consisted of single Manilamen, 25-35 years old, who were sailors employed on pearling boats. Some of them reappear time and time again in this story, Thomas, Leandro, Rodriguez and others. The entry, no 178, for Thomas Puertollano, is a good sample:

Thomas Puertollano Pamfilo, de 28 anos de edad, soltero, natural de Santa Cruz de Marindoque, Prov a de Mindoro (Filipinas), hijo de Victoriano Puertollano (difunt.) y Barbara Pamfilo, vecinos de Santa Cruz. Es matelot del 'Gessy' de la Mission de Beagle Bay. Cn Cm todos los sababos.

(Translation: Thomas *Puertollano* Pamfilo, 28 years of age, single, native of Santa Cruz de Marindoque, Province of Mindoro (Philippines) son of Victor Puertollano (deceased) and Barbara Pamfilo, residents of Santa

Cruz. He is a sailor on the 'Jessie' of the Beagle Bay Mission. ... every Saturday.

Nicholas began to weld these souls into a group, which he protected against outside pressures. They developed their own social life. He was destined to move in and out of foundations in the infant Kimberley Church but his bones would not lie in the Broome cemetery, they would finish their journey on two boards wrapped in a blanket among the sand dunes of a remote beach.

Beagle Bay Mission Celebrations in 1896

Father Alphonse Tachon had been on the Dampier Peninsula since 1890, but with the influx of new members into the community, he was being put under pressure from members of his Beagle Bay community at Notre Dame du Sacre Coeur.

There was 'Old Father Joseph' of the 1895 group, full of zeal as he prepared to go to Wyndham. Another priest, Father Joachim O'Dwyer, also pressed for change. Father Joseph had worked originally in the Marist Fathers' novitiate in Tonga for three years, before insisting on being moved to Sydney. He then joined the Beagle Bay community. Although Alphonse wrote glowingly of his contribution to monastic life, Nicholas later described him in a letter as 'fit for nothing'.

Word of the successes of the 'last to arrive' Spanish novice began to filter through to Father Alphonse, from Broome.

Father Nicholas was evangelizing Aborigines in Roebuck Bay and when he came to make his vows at Beagle Bay Mission in August 1896, he talked openly about his ministry. For a start, he intended to baptize thirty to forty Aborigines.

Alphonse was also having difficulty himself in reconciling native practices with Christianity. He saw some customs, such as polygamy, as moral problems for those he was preparing for Baptism. He wrote to his predecessor, Father Duncan McNab, who was living with Jesuits in Richmond, Victoria, and asked for advice. Two of his students, Joanny and Yolk, had been circumcised and had taken part in the ceremonies. Should he baptize them?

He outlined other problems, asking about the right course of action?

In his reply, Father McNab answered the questions to the best of his ability, while expressing feelings of personal inadequacy. He had left the Kimberley, nine years previously. The Melbourne Synod gave him no advice. He described his own method of religious instruction, his attitude to ownership of property, polygamy, the law of the land, marriage, education, corroborrees, hiring for work, instruction, prayers, doctrine and language. He

encouraged Father Alphonse to get Government support for educational programs and training.

With regard to Baptism, Father McNab wrote:

“What may be done in Tonga is no rule for you!

If an Aborigine is well instructed and promises to renounce certain customs and you believe him to be sincere, he may and should be baptized. The grace of Baptism might enable him to keep his resolution and promise.”

Day of Celebration

15 August 1896

Father McNab had encouraged Father Tachon to proceed with preparation for group Baptism. The day finally came in Beagle Bay, and Alphonse, with great gratitude in his heart, recorded twelve new names in the Baptismal Register:

Joseph Santamara, born 1874; Joachim Friday, born 1870; Pierre Telediel; Edmund Palebo, born 1876; Louis Wanaregne, born 1879; Narcisse Wanaregne; Malgen; Jacques Tiarbarbar, born 1875; Remi born 1883; Sebastian Kalbokarbar born 1885; Leon Palsmorebon; and Patrick Wardiebor; born 1876.

It was the feast of the Assumption of Our Lady, a day of celebration for the newly baptized and also for those monks who made their first vows and for those who made vows for life.

That day, Alphonse, Ambrose and Narcisse were repeatedly overcome by tears of happiness, at *“one of those days of precious heavenly delight so rare in life”*. The first group of baptisms, the simple profession of three in the community, and the solemn profession of four others had culminated in a high point of emotion. With others, Nicholas Emo made his simple vows as a Cistercian that day. Brother Xavier Daly described it as *“the greatest day we have had at the mission”*.

A few weeks later, at an open meeting about polygamy, 23 other Aborigines asked to be instructed for Baptism. It was that day, that Father Alphonse told Felix, keeper of the songs, sharer of language and culture, that before he could be baptized, he must send away one of his wives.

Felix gave the younger wife, (Remi’s sister), to his brother, Victor Tieldiel.

Author’s Note: I interviewed the daughter of this marriage union in 1984.

Elizabeth Fidelis Victor

She told me:

I was born in Beagle Bay. There were three tribes in contact with the early missionaries, Nyul Nyul, Nyikina, and Bardi. My grandfather had many sons, and I was

born in 1905. The women kept working together as in traditional society, but on new tasks. Sometimes the girls lived at home with their mothers, and sometimes they lived in the dormitories with the Sisters who came in 1907.

At Beagle Bay we had dormitories. The St John of God nuns were mothers to us. Mother Margaret Alaccoque taught me. The first to get sick (with leprosy) was Alice, then Mary and Aunt Cassie. Matthias and I went to the Leprosarium in 1935. At first the patients were in the bush at Beagle Bay and Sister Brigid used to look after them.

We walked three miles to school.

We used to work for the Fathers, cooking, one from the Aboriginal community. Sister Aloysius and Sister Margaret used to give the orders. Some girls used to work from the Novitiate. We used to have our own garden. Mother Margaret did it.

I was in the kitchen when the trouble with Bro Augustine Sixt happened Bro Labonte and my father used to cook with him, French cooking. My brother and I used to work for him in his new place, on way to Norman Creek.

Casimo, Mr Dolby’s stepfather, he could talk splendid English. He was travelling around, he told us the two points, Yalat and this side.

Bro James Daly, Mother Alphonsus’s brother was cooking here.

Then we had goats from our garden, our mothers used to work in the garden.

We get peanuts from Daly River.

My uncle Remi planted the big Tamarind tree in the Trappist time.

(Brother Sixt argued with Father Walter. Unsuccessful in presenting his case, he left the Pallottines and retired near the Mission, living as a hermit for the rest of his long life.)

Significance of Early Relationships

Men like Rodriguez and George Francis had taken their pearling fleets from Thursday Island round to Cossack about 1886, and had been around Broome ever since. Baptisms from the family of Rodriguez were the first recorded in the Broome Baptismal Register in the Church of Nuestra Señora de Paz (Our Lady of Peace). Couples that Father Emo married were often illiterate, so on the copy of their marriage vows only his careful calligraphy recorded information required by the Government. A simple X recorded their agreement.

HV Howe wrote to Mary Durack:

Francis Rodriguez (Pat) or (Filomeno) never claimed at any time to be a Spaniard. Francis Rodriguez (referred to by you as ‘Pat’ or ‘Filomeno’ but invariably called Francis by pearlars who knew him) owned one of the luggers. Francis was the offspring of a Filipino

mother and a Spanish father but from his own account of his younger days he had obviously been raised by his mother's people in a Filipino village. His skin was slightly lighter in color than that of a full-blood Filipino.

On the contrary, like most of the Broome Filipinos he was a strong supporter of the rebellion against Spanish rule in the Philippines, which had been in progress from about 1860.

The story that he was a Spaniard probably originated from the fact that he would be described as a Spanish subject on his marriage certificate and that the priest who officiated at his marriage probably described him as a Spaniard. The colour bar was as strong at Cossack and Roebourne in the 1870's and 80's as at any time in later years, in fact more so. It would have been extremely difficult, almost impossible in fact at that time for a colored man to come into close contact with a young white girl in either of those towns.

Francis Rodriguez' difficulties in this respect were virtually eliminated by the fact that during his first year pearling on the W A coast, he fished 17 tons of shell around Turtle Island near Port Hedland (not at the Lacedepes as some people later believed). Shell was then worth around £180 per ton and a man with £3000 in cash and a pearling lugger was a wealthy man around Roebourne in those days. The fact he was described by the priest as a Spaniard would eliminate all antagonism in respect of the color bar.

Francis and Mrs Rodriguez were always my closest friends in Broome. I often talked with them of their early days. Mrs Rodriguez was undoubtedly a very capable business woman and it was due to her efforts that the family accumulated the property they later owned.

In his later years Francis Rodriguez showed little interest in anything outside the Church. As early as 1921 he wanted to enter the Beagle Bay Mission as a lay brother. He often spoke to me of this but he was not able to do so until after I left Broome.

Here is the full story of Francis's engagement to Philomena Puertollano. Old Thomas Puertollano's best friend in Broome was Con Gill, the West Indian yardman at the Continental hotel, who you undoubtedly would have known. In colored circles Con was the matrimonial catch of the town. During his forty years service at the Continental hotel and other jobs in Broome he had never been known to spend a shilling, he banked all money and from time to time invested it in government bonds. Con once told me he had £5000 'salted away' and I believed him. He was an ardent suitor for Philomena's hand and was strongly supported by old Thomas who liked the idea of a wealthy son-in-law (even if a bit over age for Philomena). She however would have nothing to do with Con.

Billy Ward's wife was a very active church worker (and a bit of a busy-body). After Francis' wife died, she got the idea that Francis would make a good husband for Philomena. In Mrs Ward's view Phil would be very attractive as a wealthy widow in the course of a few years and she (Mrs Ward) managed to get the couple to the point of engagement, much to the confusion of poor old Francis who was really looking forward to retirement to Beagle Bay as a lay brother and had not the slightest desire for further matrimonial adventure. When matters reached the really dangerous stage Francis consulted the Bishop, who promptly put

an end to 'Love's Young Dream', and thereby infuriated Mrs Billy Ward.

She and Billy told me all this when they were over in Sydney just before the war, Billy of course was not a churchman, and he always reckoned "The missus has enough religion for two." Bill wasn't even a Catholic. The Rodriguez family had nothing to do with stopping the Philomena romance; nothing would have stopped old Francis had he wished to go ahead with it. The Bishop's' sound common sense prevented a tragedy. I was shocked to learn from your letter that Philomena contracted leprosy. I remember her first as a very bright little girl at her father's place at Chili Creek and later in Broome when she came to town with the family, one of the brightest and most attractive colored girls in the town.

Notre Dame du Sacre Coeur

Bishop Gibney had been delighted with the number of new men and asked Abbot Ambrose if the Order would now look after the spiritual welfare of all those in the territory but Abbot Ambrose did not accept this responsibility. He wrote to Bishop Gibney about a community of German sisters from South Africa who had volunteered to come to join the enterprise. He himself was not committed for he had also written home to France that he no longer had the health, nor the courage to be in charge and he again asked for a substitute to take his place.

Father Marie-Joseph Delamasure wanted the Beagle Bay community to take charge of a Kimberley Vicariate and was willing to assume the responsibility himself but Dom Ambrose Janny did not consider him suitable, so the Abbot General also refused to accept a Vicariate. When some members of the 1895 group refused to work for the common good, a dissident note began to ferment in the community, and this would prove to be a bad omen for the future.

CHAPTER 4 THE ORPHAN SCHOOL - 1897

Legislation brought in a Western Australian Government, which passed the Aborigines Act of 1897. Father Nicholas opened an orphan school to gather in Aboriginal children.

Legislation for a Western Australian Government

In the early days of the new colony, only 5 years after settlement under the British Colonial office, the precedent for taking Aboriginal land was set.

In 1829, Captain James Stirling, a Scottish naval officer whose company comprised a small detachment of soldiers and a selection of British county families with their servants and agricultural labourers set up the settlement at Swan River on the west coast. Captain Stirling held solemn parley with tribal leaders, and acre by acre the natural tribal boundaries, the waters and the increase or sacred sites were fenced off.

Then, in 'the battle of Pinjarra' Stirling led an attack with his troops surrounding and shooting a large number of the Murray River people. Thomas Peel, a settler who had been seeking title to land around the Murray received title to 250,000 acres within a month and by the end of the year he was negotiating to sell 100,000 of these to other settlers.

In 1897, the Imperial Government granted the Constitution for Western Australian Government. A very small sub-department managed native affairs. Control of Aborigines was handed over to the new body by the British Colonial Office under a stipulation that 1% of colony revenue be granted to Aboriginal welfare and education. At the time, this was nearly £30,000, but within a year, it was reduced to £5000 and 'any such other amount as Parliament might choose to vote'.

Aboriginal resistance to white colonization by then had been effectively crushed by an alternative set of laws only affecting Aborigines, so that a combination of factors prevented Aborigines from establishing any kind of independent livelihood once the new constitution was established. Aborigines were not given rights as British subjects. Aboriginal labour was cheap. Aborigines were removed to prisons or roamed as outlaws in fringe territories if they did not find unpaid work with whites. Aboriginal women were forced into a role of domestic help on stations with squatters and pastoralists who leased land, bought land, sold land and were given rights to establish themselves in tribal territories, without acknowledging that these were

intrusions into tribal land. Appropriation of land by squatters was legalized.

In modern times, the collective memory of Aborigines bitterness for these past injustice runs deep. (Author's Note: I remember the time when a little Aboriginal girl of 5 years accused me: "You took our land." Although I vehemently denied doing any such thing at the time, the collective guilt is now something I accept. Until we own the past, reconciliation lies away in the distance.)

It became legal for Aboriginal women to be confined and to die in Lock hospitals (for venereal diseases) located in places like Bernier Island, far from their homeland. Near Cossack an island was set-aside for leprosy patients. One of the Bard people told me, "They never came back!"

Aborigines Act of 1897

The Aborigines Act of 1897 was an amendment to the Aborigines Protection Act of 1886. In practice it removed equity in educational opportunities for Aborigines as compared with other Australians in Western Australia. Aborigines were removed from mainstream education in a way unique to Western Australia. The Education Department was able to evade responsibility for Aboriginal children when white parents wanted them removed from State Schools. Not until 1951 did State Education take responsibility for Aboriginal education.

Father Nicholas's Report on the Broome Mission

Father Nicholas wrote to Bishop Gibney in Perth:

"Aborigines on land and sea, about 250. At certain times of the year the number is bigger.

Baptisms: *The following have received Baptism, 3 men, 6 women, 4 boys, and 6 girls. Total of 19 (Three girls and one boy are due for Baptism on 15th of this month... the number of Christian Aborigines will be 23)*

Marriages: *Aboriginal woman, Manilaman, (1)*

Aboriginal woman and a Christian American Negro, (1).

Aborigines, (2). Total 4.

There are boarding in this poor orphanage, 3 boys, 8 girls. Total 11.

(Among these are four half-caste girls).

When there will be more room available a great number of Aboriginal boys and girls who are roaming about will be able to attend to school and classes...The girls know how to cook, wash, iron and mend the clothes - although in the last item they are not yet perfect!

The principal aim of this orphanage has been to correct their vices, inculcate moral behaviour and to accustom them to live a social life. It can almost be said that they have

achieved a good standard of education."

George Marsden's Report on Kimberley Natives:

George Marsden, Inspector of Natives, reported to the Aboriginal Protection Board in Perth and he included a description of Father Nicholas's Broome Mission saying that there were ten girls and three boys, all well clothed and healthy. They attended school and chapel twice daily. The food supplied was sufficient. Father Nicholas had stated that the conduct of the children was good and that he had no trouble with them. Five adults had been converted and three of the women had been married. Then Mr Marsden added a short note:

Report says that the Matron offers the women to the Malays, but I scarcely credit it. These people who have told me these things have not seen it themselves.

The Secretary of the Aboriginal Protection Board sent the report to Bishop Gibney asking for any remarks he might have to make on the subject of the Roman Catholic Mission School, Broome. The Bishop replied that a great deal of care had been taken in selecting a matron for the Aboriginal School but he also wrote to Father Emo asking him to explain the reference to prostitution.

1 August 1897

Father Nicholas wrote his explanation to Bishop Gibney in Spanish:

"There were children with no one to care for them on the Broome streets. One gentleman had sought admission for five half-castes of both sexes. When I have room, there are three more Aboriginal boys.

Many Aboriginal boys and girls who are roaming about would be able to attend school and classes if my school is a success.

Manilamen of reputable character are willing to marry two of the grown-up girls, as soon as they are of marriageable age."

Support for Father Nicholas

In Broome, Father Nicholas asked for references for his school from Mr Brownrigg, the local doctor and the police sergeant, Mr Thomas. He sent them to Perth.

26 August 1897

A supporting letter signed by 27 Broome residents was sent to Perth.

But Marsden's slanderous note had done a great deal of harm and the report had been a major setback for Nicholas. Disgusted and disheartened, he let the school go, asking the European ladies in Broome to take the older girls into service. He kept the older boys and the younger children with him and continued to support them.

In 1901, a Royal Commission to investigate the conditions of West Australian Aborigines north of the 30th parallel was suggested, but this did not happen until Doctor Roth was appointed in 1904.

W E Roth, an Assistant Protector of Aborigines for Queensland and an ethnologist of repute was appointed a Royal Commissioner. This was the result of increasing public and Federal pressures on the state government to inquire into the administration of Aboriginal affairs, as well as allegations about ill treatment of Aborigines by both pastoralists and police in the northwest. It was crucial that the government appoint an impartial person to head a body supported by statutory power to obtain a balanced view of the whole matter.

Interview with W E Roth

Nicholas told the story of his school to Dr Roth 6 October 1904. The interview was published in the Official Report with the memo:

Father Nicholas Parish Priest, Broome, conversation held in French. The Rev Father is a Spaniard and does not speak English fluently.

677. How long have you been working as a missionary amongst the Aborigines?

Since the beginning of 1895, when I came out with a party of other Trappist Fathers on their way to found the Aboriginal Mission at Beagle Bay. My general superior gave me a formal promise to let me live and die in Australia on behalf of the natives. From the date of landing I commenced work all alone at Broome without a penny in my pocket; a tent was my church; a bough-shed my room.

678. What was the nature of your work at this period?

Being dependent upon public charity, I was able after a little time to open an orphan school (Orfelin école) in order to gather in the native full-blooded children of both sexes, as well as some half-caste girls, whom, to my sorrow, I found amongst the Asiatics. The Abbot of my congregation at Beagle Bay then commenced to give assistance in the way of provisions; with this help I succeeded in supporting during these three years 37 children and adults, and in paying a small salary for a schoolmistress.

Broome
26th August 1897

We the undersigned have much pleasure
in stating that the Mission Station
formed here by The Revd. Father Nichols
has been the means of greatly improving
the condition of the Aborigines both
morally and intellectually.
Several children are supported solely
by the Mission and are well fed and
looked after.
We further consider that the present
management of the Mission is most
satisfactory



Alexander Birnie
W. B. Scott
A. D. Notman
A. W. Knowlton J.P.
George Mass
Alfred Gummow
John Johnson
Salomono Rodriguez
Archibald S.P.
R. Dawson

D. B. Gibson
W. Farrell

Mr. Clarke
J. J. Beckett
Mr. Cooper

J. Murphy
Fred. Bideaux
L. J. Brown
A. J. G. Brett
D. Frazer
J. Vesey
Robert Thomas
L. C. Hobler
David Bice
President
A. Everett

679. Who was the school mistress?

She was a half-caste woman married to a Manilaman. She had apparently spent some of her earlier years at Broome, and had considerable influence and sympathy with the natives, especially amongst the children. I gave her and her husband, who was my sacristan, the title of half of one of my allotments, and paid her £3 per month. I saw a great deal of her and was able to judge for myself that she was a good, pure, and trustworthy woman.

680. Why did not the school continue longer?

A certain Government official who came to inspect my school gave it an excellent report. He, however, added a postscript implying certain alleged aspersions on the schoolmistress's character, which he certainly admitted in the same postscript he did not personally believe. The very fact, however, of his having made such a slanderous statement did a great deal of harm, with the final result that, disgusted and disheartened, I gave up this particular school and distributed the elder girls into service amongst the European ladies in Broome. Some of the elder boys – six of them – I lately sent to the Beagle Bay mission. These boys had been with me continually for a long time previously. All the younger children (boys and girls) who at the time of the closing of the school were too young to go into service I have supported until the present time.

681. Why did you not send the girls as well to Beagle Bay?

There were no sisters there, and I do not believe that any mission for natives can be successful unless there are women to look after the aboriginal girls.

682. Did you take any further steps yourself to look after the education of the children?

With the help of subscriptions from the inhabitants of Broome, I built a church here, and a residence for myself; the latter served as a school for the remaining children of my blacks.

Madame Anabia Caprio

There is no doubt that the facts about the whole affair and the school mistress, were exaggerated and grew with time.

HV Howe wrote his version of Broome attitudes to Mary Durack:

"You will be surprised to hear that Father Nicholas's alleged monopoly of the half-caste girls in Madame Anabia's establishment enormously enhanced his reputation among the Japanese.

They regarded the proprietor of a geisha house as a man of great prestige and of rapidly accumulating wealth. The fact that Father Nicholas was able to 'monopolise' the half caste girls despite the efforts of the Japanese to set them up in a Japanese-owned house, convinced the Japanese that Father Nicholas exercised an immensely powerful influence in the town.

I don't think I'd better let you know all the scandal that developed in Broome over white pearlers wanting to marry girls from Madame Anabia's establishment. There were three cases of white pearlers, all men with several boats and well off financially who abducted girls from Madame A Caprio with a view to marriage. They were arrested and while they were held (but never charged) the girls were married off to Filipinos. All three pearlers subsequently fathered white families who are still around, which is why I don't tell the story, the sins (or rather attempted sins) of the fathers should not be visited upon the children.

Father Nicholas's hostel, school, church and camp for the sick and aged were the most constructive efforts in any direction seen in Broome up to the beginning of this century.

Disaster Bay

11 March 1897

At Disaster Bay, an outpost of Beagle Bay, Father Jean-Marie Janny and Father Narcisse Janne established a little mission.

When the Lombadina property had been transferred from Harry Hunter to Bishop Gibney in 1892, at the same time Gibney had managed to secure for the mission a grant of reserve land containing 2,002 acres in the vicinity of Disaster Bay on the eastern side of the Dampier Peninsula.

At the time of the Lombadina deal, Hunter's partner was Sidney Montague Hadley, second son of an English peer.

In 1897, Syd Hadley had been converted from exploiting Aborigines and with the authority of the Anglican Bishop Hale, he founded a mission on Forrest River in NE Kimberley.

In June 1899, Hadley established another mission on Sunday Island near Cape Levêque.

Originally the missionaries from Beagle Bay had grazed cattle at Disaster Bay, but when Fathers Jean-Marie and Narcisse decided to stay, within a few months, there were twenty Aborigines staying with them and eight children were cared for at the new mission. The first two baptisms (of people in danger of death) were entered in the Baptismal Register in 1897. The Puertollano Family was working at this mission and sadly the Baptismal Register records that one of their children had been still born.

Beagle Bay

From 1896 onwards, the Puertollano name recurs in different places around the Dampier Peninsula. Both Thomas and Agnes were strong lay people in the infant Church, their names often being entered as sponsors for new Christians at Beagle Bay. Since they gave constant support to each succeeding priest, their role became important in building Catholic Presence.

In 1897, when Father Alphonse baptized Felix, the keeper of the songs, it was Thomas Puertollano, captain of the mission boat 'Jessie', who was Godfather to him, Emmanuel, Augustine and Leonie Widjie. Following this, at different times, Thomas Puertollano became godfather to another 28 Aborigines.

Alphonse also celebrated five marriages. Although the mission was caring for thirty children on a permanent basis, Alphonse lamented the plight of the women and the need for religious women.

Thomas Puertollano

In 1942, when Thomas Puertollano was being buried in the Beagle Bay cemetery, Japanese planes flew overhead on the way to bomb Broome, the military administration post. If a bomb had been dropped.

HV Howe wrote:

Thomas was as unusual and indeed as remarkable character as Father Nicholas, Sid Hadley and Harry Hunter.

First I will draw your attention to the fact that it was not until 1911 that Justice Higgins proclaimed the first basic wage in Australia £2.2 per week for an adult male. In the 1890's and early years of this century men considered themselves lucky to earn 25/- or 30/- a week in Perth and Fremantle.

I don't know in what year Thomas joined up with Father Nicholas (or on his own account) started up at Lombadina. But, consider his achievement, I don't think it is correct to say that Thomas was unable to hold land, other Asians (and Francis Rodriguez) -- John Chi, Muramatz and several others held land in Broome and Cossack from the earliest times, several of the Manilamen in Broome held title to their homes from about 1900, I could never understand the difficulty Thomas had in establishing title to his place at Chill Creek (Lombadina), in the twenty or so years he was there.

Spending much of his time in unpaid work with Father Nicholas and the mission, Thomas accumulated property worth £1200, this was virtual independence and financial comfort for a working man in those days, very few working men in Western Australia were able to save as much in twenty years work.

It is true that Thomas and his family lived a virtual Swiss Family Robinson existence but they always lived very well. I would say at a better standard than the average

white workman in Perth and Fremantle and while doing so he accumulated a nice little fortune for a man in his position. In view of Thomas's economic success I find it very difficult to understand the mission's persistent failure to make ends meet, nothing seemed to succeed at the mission but Thomas and Harry Hunter did very well indeed with their goats and vegetables. I found old Thomas a very impressive and likeable personality.

White Australia

Author's Comment:

When I was doing research in Perth in the 1980's I could not get access to files about the missions from 1930's onwards. It was not until I was working in the Broome Church Archives that I found documentation about Trade Unions' influence on employment of Asians and Aborigines.

During the Second World War, Bishop Otto Raible SAC had left Broome because of anti-German feeling and administered his diocese from Beagle Bay Mission. He typed his answers to official letters making a carbon copy on the back of the letter he was answering. He had fought hard for paid employment for those of mixed descent but the Trade unions refused them membership. Bishop Raible wrote to The Hon A Coverley, MLA, pointing out that for the coming season there was contract work on hand around Broome, such as extension of the aerodrome, and road building. It was an opportunity for paid employment for local Aborigines, if the Minister were to exert his influence. About a dozen able young men, single and married, were available. The married men with their young families did not like going abroad droving, or looking for other work, because this meant leaving behind women and children.

Coverley replied by letter that he had given instructions that if they were financial members of any Union they would be employed if possible.

Trouble began when the local secretary of the Australian Workers Union in Broome said that half-castes and quadroons could not get a union ticket. If they were not satisfied, they could write south to headquarters.

Willie Roe, a quadroon, after having been refused a ticket locally, wrote for one to headquarters, which advised the local Union to give him a ticket but the local executives and their branch members were afraid that too many Aborigines might apply and refused.

Bishop Raible asked the Minister to investigate the situation. Local men of mixed descent were still being refused union tickets, and strangers who had come up from south with tickets were being given jobs. This stirred angry local sentiment.

Bishop Raible asked "What can be done to keep them from drifting into despair?"



Bishop Otto Raible SAC WNN 72582 P

But Coverley would not pursue the matter of Government employment for half-castes any further, because the Union Constitution debarred persons of Asiatic or Aboriginal descent from becoming members. This was registered with the Arbitration Courts of Australia.

Unemployment benefits could not be paid to an Aborigine who refused to work for well-below-the-award wage, or to an Aborigine who moved into a town or settled area and needed the benefit while seeking employment.

Aboriginal wages in the pastoral industry continued to fall well below unemployment or sickness benefit.

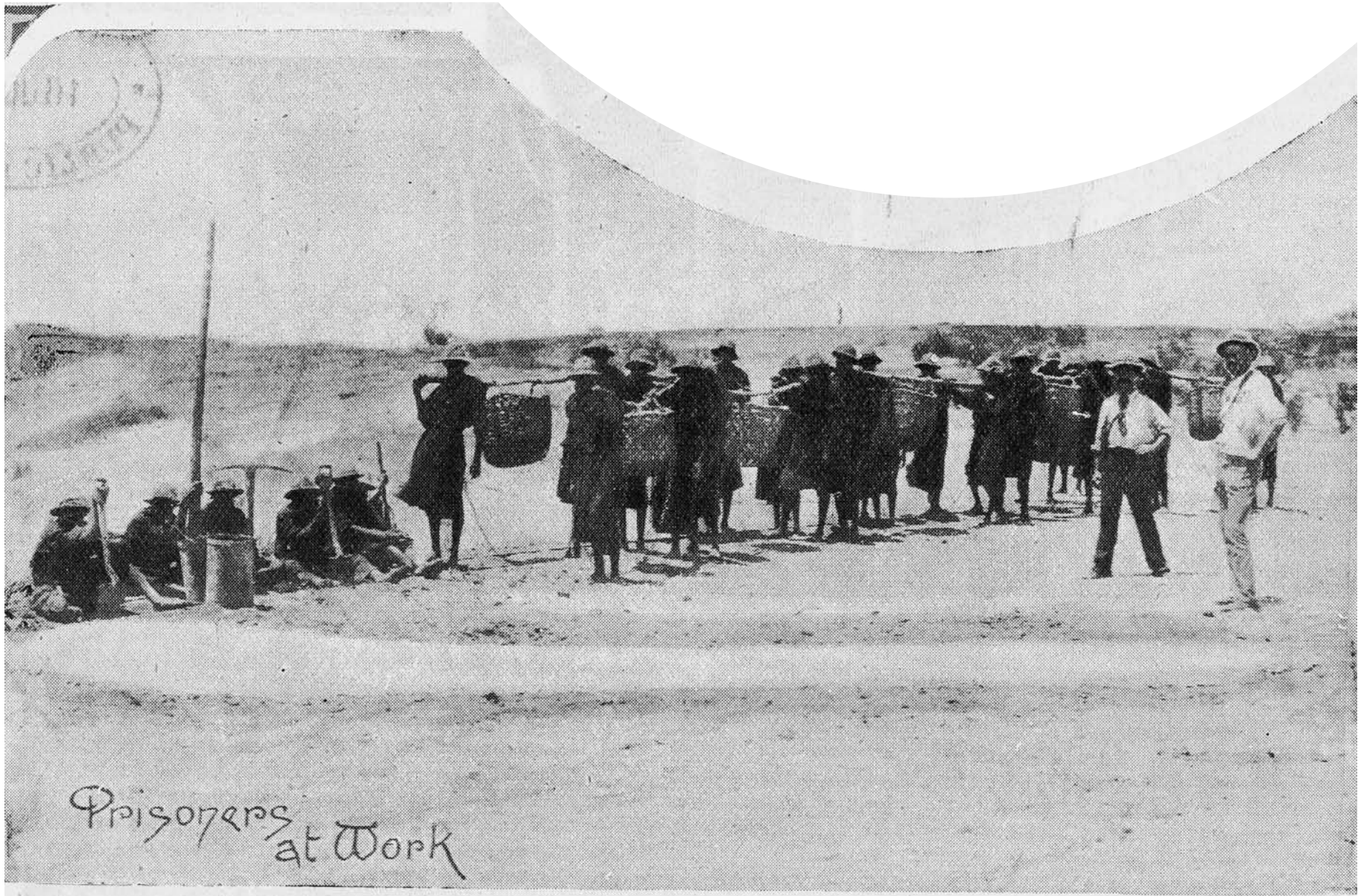
(This situation did eventually change two decades later. In the preparation for the 1967 Referendum for equal rights, the Unions, particularly those in Queensland, supported the Aboriginal Advancement League in its efforts for reform.)

Centenary of Education in Beagle Bay

In the late 1980's Bishop Jobst asked me to drive to Beagle Bay to see if the Aboriginal Community wanted to publish the oral sources I had collected.

Cyril Puertollano showed me the 'alien's card' carried by Thomas Puertollano until his death.

The Beagle Bay Community, with help from Sister Francis of Fitzroy Crossing, Sister Joan Mansfield SJG from Broome, and the FCJ Sisters from Broome, commissioned Mangala Books, Broome, to publish *This is Your Place 1890-1990* for the Centenary Celebrations of 1990.



Prisoners at Work
Newspaper Collection State Library of Victoria
The Leader 16 July 1898 p 6

CHAPTER 5 LEADERSHIP - 1899

Leadership in Perth: The Aborigines Department

The Aborigines Department of Western Australia that had come into existence on 1 April 1896 was now the agency responsible for the administration of Aboriginal Affairs. As a sub-department of the Treasury, its entire staff consisted of two clerks (in 1899, the number was reduced to one). The duties of the Chief Protector of Aborigines, defined by legislation, were discharged through part-time protectors of Aborigines..

John Forrest was the Minister in charge with some knowledge of Aboriginal customs as an explorer and he regarded the portfolio as important for imperial relations.

31 December 1898

The Chief Protector, H C Prinsep, knew little about Aborigines and had little experience, when a government of the time repealed the Aboriginal right to 1% of revenue. In the drive to reduce departmental expenditure a Beagle Bay grant disappeared altogether. Prinsep notified the Premier's office that Brother Xavier Daly had appealed for some assistance but at the time he let it be known that he believed that mission efforts made in Broome, Beagle Bay and Disaster Bay were misdirected, for in those out of the way corners Aborigines were neither being interfered with, nor being demoralized by Whites.

Broome Society in 1899

In Broome, there was unity in the church with the leadership of Father Nicholas. His influence extended to Beagle Bay for in one of his letters he wrote about Thomas Puertollano

I married him in the church, Beagle Bay, on the 12th February 1898.

He is the owner of a small cattle station in Chile Creek Western Australia, with good plantations.

Remi Balagai, one of the newly Christened natives from Beagle Bay, told Father Huegel SAC,

"When I was in Broome, Father Nicholas was there. I get Holy Communion when the boat was laying up at Christmas.

Many people go to Church in Broome, white, black, colored, Manila people.

When Christmas coming, big concert in the Church, all Manila, you couldn't get in.

Father Nicholas got two places, one in the Point, where they build new jetty later, this side a bit more. In town, he lives in the Church."

In 1898 Bishop W Kelly had been appointed to Geraldton and given responsibility for the Kimberley. By 1899, the three stations were supporting 48 children; Broome 6, Disaster Bay 12, Beagle Bay 30. There were also 30 sick and infirm Aborigines being cared for. No decision was made about any subsidy.

Father Nicholas wrote to Bishop Kelly about the possibility of bringing religious sisters to Broome. The Bishop replied that because the Sisters of the Trappist Order had been already invited there could be a conflict of interests. Then there was the problem of a suitable house and resources to support them. He suggested that Father Nicholas write directly to Bishop Gibney reminding him of his promise regarding town blocks for the Church in Broome.

Emo's Education and Housing Policy

Because Father Nicholas married Aboriginal women to Manilamen there were consequences for the future population of Broome. They were married in the eyes of the Catholic Church and well educated from the Beagle Bay Mission. This gave a legitimacy not seen in other towns. The seed planted by Nicholas bore its own fruit in later years.

(Author's Note: Father Eugene Stockton wrote to me:

"An interesting note Mary Durack had for me as an archaeologist was that Nicholas Emo got the local people to make 'glass Kimberley points' (I think these were chipped from pieces of glass), which he sold to museums, collectors, here and overseas, to raise money for housing developments at Broome. You can still see them in many museums the industry continued to be carried out by Kimberley prisoners on Rottnest Island and I have seen evidence of the same outside the jail at Broome. I found a newly made glass point when I was last at La Grange. I had the impression that they were used in ceremonies."

With the help of subscriptions from the Filipinos and others in Broome, and the work of the carpenter and joiner brother from Beagle Bay Mission, Nicholas had built a church and a residence for himself. This house now served as a school for the remaining children of his Aborigines.

About the same time Nicholas bought seven or eight town allotments in close proximity to the church. Each allotment cost over £20. He erected huts on these for the Christian married couples. These allotments and improvements were paid for out of his own private pocket. Then he made them over to several of the native couples and impressed upon the wives the necessity for always retaining them, so they might always have a permanent home in Broome. They occasionally paid back a little towards the cost of purchase and he was quite

satisfied with what they had given him. Ownership of land for an Aborigine was unique at the time and only Emo's high repute among the Broome populace allowed it to happen. This practice laid a firm foundation for the coloured populace in Broome.

(Dr Roth's Interview with Emo, 6 October 1904 – See Chapter 4, where Nicholas told the story of his school)

683. Did you do anything for the welfare of the adult black population?

Yes. About the same time I bought seven or eight town allotments in close proximity to the church. Each allotment cost over £20. I also erected certain huts on these allotments for the Christian married couples.

684. Were these allotments and improvements paid for out of your own private pocket?

Yes.

685. Are they still your property?

No. I made them over to various of these native couples, and impressed upon the wives the necessity for always retaining them, so they might always have a permanent home here. They have now and again paid me back a little towards the cost of purchase. I am quite satisfied with what they have given me.

686. But when the time comes for you to be called to rest, and these blacks are no longer under your influence, is it not likely that some speculator or unprincipled person will contrive to get these allotments out of the hands of their present owners, especially as these lands are increasing in value?

I have thought of this matter since, and propose trying to make some arrangement by which these allotments may be held in trust for them.

The Colour Bar

HV Howe wrote to Mary Durack:

During the Depression, in 1930 or 1931, the pearlers who went broke and left Broome for the South were glad to sell or let their houses to anyone who could pay anything for them; many of the best white houses became vacant.

In Broome, the half-castes who did the manual work, the municipal employees, etc, were about the only people who kept their jobs in the town and continued drawing steady wages, in that time of depression they were the most prosperous section of the community,

and started moving out of their little houses into the bigger ones vacated by white men which became available at merely nominal rents. The owners wanted them lived in to keep the white ants out.

Japanese, Chinese and half-castes started to move into the houses vacated by whites and the remaining whites didn't appreciate their coloured neighbors. A movement to reserve for white occupation all the houses south and southwest of the Post Office rapidly gathered strength, and so did an opposition movement.

In due course a resolution was submitted to the council to reserve the 'white' part of the town exclusively for whites during which the whole population attended the Council meeting. The Mayor spoke on the vital resolution before the meeting. While he was speaking, Willie Barker, a half-caste carpenter, walked on to the stage, handed the Town Clerk a sheet of paper on which was a letter signed by a number of the colored population, and a sealed envelope. The Town Clerk read the letter and hurriedly interrupted the Mayor who promptly adjourned the meeting and called the Councillors into the Town Clerk's office. There the letter was discussed. It read:

"The sealed envelope herewith contains a list of the names of the fathers of every half-caste in Broome. If the resolution before the meeting is carried a copy of the list will be handed to every white woman in Broome."

After a somewhat heated discussion it was decided the resolution was ultra vires the powers of the Council and should not be further discussed. Council unanimously voted against discussion of the contents of the sealed envelope, which was burned unopened by the Mayor in the presence of the Councillors. The genealogical history of Broome thus destroyed has never been re-written.

Willie Barker moved into the house next door to the Mayor, and one of the locals commented to me, "Old George didn't seem too pleased to have his grandchildren living next door."

The significance today of Emo's education and housing policy in the early days of Broome, has resulted in large numbers of Aborigines of mixed descent owning their own homes and being seen in employment in the Post Office, in the hospital, the banks, and Government Offices.

HV Howe described the context in which these and later events took place:

By 1899 the population living ashore in Broome was over 1000, white and Asiatic, including about 100 white women living ashore with their husbands, or working in the hotels and a number still living aboard the schooners. In addition to those living ashore there were probably 2000 Asians working on the luggers at sea. Of the Asians Malays were most numerous, followed by Koepangers. At the turn of the century there were probably 300/400 Filipinos living ashore and working on the boats and about the same number of Japanese. The Chinese population was nearly all shore dwellers.

Re the Binghi-Asian cross. Yes it is strange how this is generally so much more successful than the Aboriginal-European. There are notable exceptions, of course, where the robust pioneers of good stock mated with the pick of the native women, but by and large the white half-caste is not as comely and bright as the part-Asiatic. The nuns in Broome, who know more about genealogies and the intimate family details of all the local families than anyone else used to say that the Aboriginal-Chinese was the best mixture and the Aboriginal-Japanese next, however since a number of Malays of good physical type came in after World War II, some of them working to pay for University degrees, they say that the best type of all is the Aboriginal-Malay cross with the possible exception of the Aboriginal-Filipino. The Puertollanos, for instance are almost without exception outstandingly good looking with a sort of radiant brightness in their faces. As lugger crews and divers the Filipinos were regarded by many pearlers as being as efficient as Japanese who were just beginning to make their presence felt in the industry at the turn of the century.

The Filipinos were however the most turbulent, quarrelsome and dangerous section of the population. Most of them were Catholic with some knowledge of Spanish, perhaps one third of them were Moslems and Pagans. They quarrelled among themselves and with everybody else. They were not debarred from alcohol by their religion, as were the Malays (and the Moslem Filipino). Drunkenness was prevalent among them and in all quarrels they resorted to the knife (it would be safe to say that Filipinos were involved in about eighty per cent of the murders and stabbing cases, which occurred from Cossack to Broome between 1865 and 1915).

Either voluntarily or on the orders of his superiors Father Nicholas assumed control of this unruly mob and almost immediately succeeded in imposing a rigid discipline upon it. One had to be in contact with the Broome Filipinos at the time to realize the control Father Nicholas exercised upon them; his word was law, not only among the Catholic Filipinos but also among the Moslems and the others.

One of the Moslem Filipinos who worked on the pearling boats for many years on one occasion bitterly reproached Father Nicholas for converting him to Catholicism. Koronio, a first class man while at sea was inclined to run wild in Broome. On many occasions a pearler paid his fine. The magistrate looked up his record and for the latest offence sentenced him to three months. Koronio was very penitent when he came out. He met Father Nicholas at Thomas's in Chile Creek a couple of weeks later and in his mixture of Malay and English said to him "You shouldn't have done it Father! You shouldn't have done it!" "Done what?" asked the Father. "Made me a Christian," replied Koronio. "Why?" asked the Father. "Before I became a Christian I never drank and never got into trouble with the police. Now whenever I go into Broome I get drunk and the police run me in. If I was still a Moslem I wouldn't get drunk."

Mrs Caprio's Hostel was inevitably the source of innumerable stories. The half-caste girls were uncontrollable -they weren't the prey, they were the predators

and proved extremely ingenious in outwitting their devoted guardians. In the circumstances, rumors circulated about the money coined by Madam Anabia's establishment (the hostel). The girls were the cause of constant fights among the Filipinos, and between Filipinos and Malays. Many of the Filipinos liked to think they had established proprietary rights over the girls and many of them married inmates of the establishment in later years.

These marriages were largely due to the influence of Father Nicholas and the assistance he gave the Filipinos and his organizing ability in getting them established in homes ashore. The prosperous Filipino half-caste colony, ancestors of the present Broome coloured population, is almost entirely Father Nicholas' creation.

Father Nicholas kept a record of the 'prostitutes' and the 'coquettes'. The prostitutes were the promiscuous lasses who visited the camps of the lugger crews and made themselves available to all comers. The 'coquettes' were those who were more selective, generally the more attractive. Quite a number of the girls secured white boy friends for themselves (they didn't confine themselves to one, but kept several on the line). Their *modus operandi* was as follows:

If, strolling along the street, they saw a light in the boy friend's house, they threw a couple of stones on the roof, as a recognized question "Is the coast clear?" If it was, the boy friend either turned the lamp low, or came on to the verandah and lit a pipe or cigarette. This procedure prevented embarrassing meetings between the girl and the boy friend's white friends who might be with him when she called. Should it be inconvenient for her to call on a particular boy friend at any time she could of course move on and repeat the signal at another friend's home. Spotted reputations however did not seem to interfere with the girls' marriage prospects. None remained single.

Leadership in Notre Dame du Sacre Coeur Monastery

21 August 1894

There is a document in Latin, which seems to indicate that Abbot Ambrose wished to resign when he left Australia for the Chapter of 1984. On that date Fathers Anselm, Jean-Marie, Alphonse with lay brothers Etienne, Felicien and Bonaventure tried to agree on a suitable superior but could not and remitted the matter to the Abbot General. The decision must have been that Dom Ambrose would have to return.

The Question of a Vicariate Apostolic

When Abbot Ambrose Janny returned to Australia in 1895 he seems to have accepted the idea of the monastery territory being made a Vicariate

Apostolic though he himself did not wish to be first Vicar (who would necessarily be a Bishop).

25 December 1895

A letter shows that the Beagle Bay Question has been decided by the council (Synod at Sydney) and urges acceptance: Ambrose seems to think it in accord with Dom Sebastian Wyart's mind. He is very ill but there is no one to name as superior. Father Anselm refuses; Père Marie-Joseph (a Frenchman who seems to have come out in 1894) would accept appointment as Bishop and superior but Dom Ambrose does not want this and asks for a suitable man to be sent.

1 November 1895

A letter to Ambrose for Abbot General tells that the Synod will meet at Sydney 19 November and will ask for the monastery to be put in charge of the Apostolic Vicariate of the Kimberley – would the Abbot General send a superior capable?

Dom Sebastien Wyart however does not seem to have been in favour of seeing the monastery made a vicariate and the Abbot a bishop (indeed it would have meant a radical change in the regime of the order). Letters were sent to this effect. This caused consternation and disappointment to Père Marie-Joseph especially.

10 March 1896

A letter from Abbot Ambrose referred to a letter from the Generalate in Rome. Père Marie-Joseph was indignant and pretended to have a letter from Père Ignace, Secretary to the Abbot General in Rome dated in the month of October in which it was said that the Abbot General was really favourable to the Vicariate Apostolic of Kimberley being given to the monastery. Père Marie-Joseph left for Rome to lodge a protest. No more is heard of him in the correspondence.

No categorical nomination of the superior of Beagle Bay as Vicar Apostolic is to be found. Dom Ambrose did seem to think that it would be agreeable to the General but was evidently mistaken and the deal fell through for the Abbot General would have to apply to the Congregation of Propaganda – which he did not.

1897

Abbot Ambrose finally left in 1897, Father Anselm acting as superior in

the meanwhile – he was Prior from beginning to end. Father Anselm was “*trop bon pour etre superieur*” – being himself inclined to the mission he was unable to keep up discipline or hold the community together.

1898

The community seems to have been full of sincere men but none save Dom Ambrose was capable of being superior (this was what they all replied in 1898).

Two tendencies became increasingly evident: those who desired the mission to be the prior end and those who believed that the contemplative life must dominate. The later comers – especially Father Ermenfroy, Bernard, (who had been at Staoueli in Algiers, later at the Abbey of the Catacombs – now transferred to Frattocchie) seem to have sincerely thought that their vocation was being betrayed and were somewhat hot-headed in their letters to Rome and to Dom Chautard at Sept-Fons. The others – from 1895 were equally sincere in believing that the idea of the foundation was that they make the mission succeed. The letters of Jean-Marie Janny and Nicholas Emo show that they expected the superior to be named Vicar Apostolic by Propaganda Fide (which Propaganda was probably very willing to do).

During 1898 there was a very strong move in the direction of becoming an almost purely missionary community. Dom Sebastien Wyart wrote ordering every member of the community to write to him – lay brothers included – which they did in the course of 1898.

Dom Chautard (at that time up to his eyes in the complicated task of looking after three monastic foundations in missionary territory – Beni Akbes, Staoueli, El Athroun) also carried out his own investigations. Dom Ambrose in France gave his testimony: for these men who had real vision in their plan for implanting the contemplative life in mission territory, it seemed that the compromise had failed and it was their duty to the religious to recall them.

15 April 1899

Alphonse Tachon wrote to his brother Louis in France that he had attended a corroboree that had come from a long way off. The men had been excited about it for five months. He saw nothing wrong in it. In July he had celebrated another nineteen baptisms. Godparents for these Baptisms were Remi Balagai and Agnes Puertollano. Alphonse had now prepared a hundred and eight for Baptism altogether.

Alphonse wrote again to his brother,

“The white ants continue to devour us. I am obliged to argue with them over the altar, plank by plank and to make war on them regularly.”

The white ants were not the only problem. When Abbot Ambrose Janny returned to France in 1897, the original community spirit began to disintegrate because of lack of strong leadership at Beagle Bay Mission. The Abbot's health had been deteriorating since 1894 but his tendered resignation was not accepted. He resigned his post again in 1898 and it was accepted in May of that year. At first, his superiors appointed him chaplain to the nuns of Ubexy, a Cistercian convent. Then he was sent to Blitterswijk to care for refugees from Holland.

The absence of an authority figure at Beagle Bay created a power vacuum. A nominal absentee leader was better than none at all and Abbot Ambrose's resignation prepared the way for two priests of the community (perhaps psychologically disturbed) to have an undue influence. The final resignation of Abbot Ambrose and his non-return to Beagle Bay triggered a sequence of events with had unforeseen consequences.

Trappist Mission
OF THE
Heart
of Broome
West Australia

Beagle Bay
Mission of Broome 29 Mai 1899

me
Abbe frat. des Cisterciens Reformes
de N. D. de la Trappe

Mon Rever^{me} et bien aimé Père en N. Seigneur

Je viens d'expédier ces jours-ci un courrier special avec la lettre de V. R.^e adressée à la Communauté de Beagle Bay, que j'ai lue avec autorisation, et nous attendons d'un moment à autre notre bateau pour m'y conduire à l'élection du nouveau Supérieur.

Dans le doute de ce qui pourrait arriver après, car je pourrais bien perdre la paix et liberté dont je jouis maintenant, je m'empresse d'envoyer à V. Rever^e les quelques photographies de cette Mission de Broome que j'avais fait tirer auparavant profitant la présence d'un photographe étranger qui s'était présenté par hasard, dans la pensée que pourraient intéresser le Supérieur frat. véritable fondateur de la Mission d'Australie.

J'en envoie quatre dans un paquet séparé et ouvert qui part dans le même courrier. L'un représente le Camp des naturels avec ses maisonnettes; l'autre, un groupe de natives aux corps peints en terres de couleurs, toilette indispensable pour leurs danses ou Corroborees; un autre dansant avec de petites feuillages verts dans leurs mains; le quatrième enfin, la nouvelle Residence du Missionnaire avec celui-ci entouré d'Australiens baptisés et mariés à exception de deux fillettes à gauche, dont l'une épousera un Américain, et

Broome Mission

29 May 1899

Father Nicholas Emo wrote from the Mission of Broome to the Reverend Abbot General of the Reformed Cistercians of Our Lady of La Trappe. This letter expresses the freedom and enjoyment of ministry that Nicholas was currently enjoying in Broome. He describes photographs taken in Broome after he had been there more than three years. (Unfortunately they have not yet been found):

My Reverend and well-beloved Father in Our Lord,

I am sending at this time a special courier with the letter of V R addressed to the community of Beagle Bay, that I have read with permission and am waiting now for our boat to take me to the election of a new superior.

In case it may happen that I might arrive later, I might well lose the little liberty which I enjoy now, so I will hasten to send to Your Reverence some photographs of this Mission of Broome that I have had taken before, taking advantage of the presence of a strange photographer who was present by chance, in the thought that it might interest the Superior General – the true founder of the foundation of the Mission of Australia.

I have sent four of them in a separate open parcel, which goes with the same courier. One represents the native camp with their houses: the other, a group of natives with bodies painted in earth colors, essential preparation for their dances or Corroborees; another dancing with little green leaves in their hands: the fourth finally, the new Mission house with this one surrounded by Australians, baptized and married except for the two little girls on the left, of whom one will marry an American and

29 May 1899

From the Mission of Broome to Sebastien Wyart,

Reverend Abbot General of the Reformed Cistercians of Our Lady of La Trappe

(La feuille ci-jointe c'est une des rarités d'Australie :
sur la pointe d'une feuille d'une espèce, sortent de petites branches
d'autre espèce difforme)

L'autre, assise sur un petit panier, doit aller bientôt épouser celui qui l'a appelée à la foi chrétienne, car elle est dans ce moment-ci presque mourante. Plus haut, à droit et gauche on y voit ~~deux~~ Frères Étienne et Felicienne de Beagle-Bay, et le Frère Sébastien qui reste toujours avec moi. Deux sauvages encore nus ^(lancés en main) à droite du groupe, sont deux terribles guerriers, pas encore baptisés; les deux autres ^{font} le visage blanchi par la terre.

Par cette dernière photographie, où l'on remarque la propreté des costumes de nos frères dans la Foi, on peut voir quelque peu autant les avantages de la civilisation chrétienne, que la puissance de la grâce de Jésus-Christ qui si bien change les tigres en doux agneaux; car plusieurs des femmes qui s'y trouvent, ont tué leur enfant après naissance: ... je les ai vue maintes fois se jeter sur leur vieille mère comme de lionnes, et leur fendre la tête à gros coups de bâton, dans des batailles sanglantes d'où sortaient — empourprées! ... Celle qui, à droite du tableau, se tient debout portant une corde sur l'épaule gauche, a même rôté tout vivant et mangé son enfant! ... j'en ai la certitude. Je dois néanmoins ajouter que ce-ci est un cas isolé, car l'anthropophagie ^(cannibalisme) a disparue à Beagle-Bay et à Broome, s'étant pour ainsi dire ^(concentré) plus au North, de l'autre côté des eaux chaudes du King-Sound.

Et dire que ces pauvres gens, autre fois si sales, si abrutis, écoutent maintenant ^(à l'école) avec avidité et saisissent assez bien les plus petits détails du grand mystère de la transubstantiation Eucharistique! ... n'est-ce pas une ravissante merveille de la grâce de Jésus-Christ?

Il manquent à ce groupe plusieurs chrétiens et six fillettes métisses de notre Ecole qui n'étaient pas présentes.

! Que de bien pourrions nous faire ici, mon Rever.^{me} Père, si nous avions de l'écrou... hélas! ... presque à côté de notre Ecole de noirs, j'ai eu la poignante douleur de voir l'autre jour s'ouvrir ^{ici} une Ecole protestante qui a ramassé tous les enfants des blancs, même de mes catholiques! ... C'est

the other, sitting on a little basket is soon to marry one who has been called to the Christian faith, for she is at this moment almost a dying woman. Higher to the right or left one can see Brothers Étienne and Felicienne from Beagle Bay, and Brother Sebastian who always stays with me. Two natives, almost naked, spears in hand, to the right of the group, are two formidable warriors, not yet baptized: two others have their faces smeared with white clay.

In the latter photograph where one can see the neatness of the suits of our brothers in the faith, one is able to see many of the advantages of Christian civilization, the power of the grace of Jesus Christ who knows so well how to change tigers into lambs; because several of the women whom one sees there have killed their child after birth: I have seen them throw themselves onto their old mother like lionesses and split the head with great blows of a stick in bloody battles from where they come out crimson! ... The one who on the right of the picture is standing holding a rope on her left shoulder is the same one who is still living and who ate her child! ... I am certain of it. Nevertheless I must add that this is an isolated case, for cannibalism has disappeared from Beagle Bay and Broome, being, so to speak, concentrated more to the north, on the other side of the warm waters of King Sound.

And to say that these poor people, in the past so dirty, so stupid are now glad to go to school

qu'ils attendaient ^{trop} long-temps l'arrivée de nos sœurs, qu'ils préféreraient
~~à nous~~ (même les protestants) à l'élément laïque.

Je adjoint la réponse de notre évêque actuel, Mgr. Kelly à une consulta-
tion que nous lui avions fait auparavant au sujet de l'école protestante
et dans laquelle sa grandeur me fait savoir qu'il y a bien de Religieuses dans
son diocèse, qui seraient très contentes de venir à Broome, Beagle-Bay
ou quel qu'autre point du Nord. Votre Révérence pourra se la faire traduire
si elle n'entend pas l'anglais.

Un japonais charpentier, très intelligent, aidé de nos chers Frères
Étienne et Felicien (et quelques manilles au besoin) travaille actuellement
sans relâche à la construction de la nouvelle Eglise de N. D. de la Paix,
grande et belle dans son genre, bâtie sur des piliers en pierre
(les maisons de la ville sont en fer blanc et planches en bois, levé du
sol par des pilotis de même). Elle sera reconverte à l'intérieur par des
murailles et plafond en bois blanc... Trois autels, chaire, confessionnal
baptistère et sacristie, etc. Tout sera fait avec l'argent d'une souscription
parmi protestants et catholiques, même parmi des chinois non chrétiens.

C'est précisément par cette raison que mon départ pour Beagle-Bay
n'est pas bien à propos dans ce moment-ci, où ma présence est nécessaire
pour servir surtout d'interprète à nos chers Frères, et je pense de revenir
aussitôt si le nouveau supérieur n'en dispose autrement.

Ces chers Frères vous saluent ^(mon Révérend Père) et vous demandent humblement
prostrés en esprit votre sainte bénédiction, ainsi que celui qui se
dit toujours,

De votre Révérence le plus indigne et obéissant serviteur en
Jesus et Marie

— Fr. Nicholas M. Emo

mis.

and grasp well enough the smallest details of the great mystery of The
Eucharistic Transubstantiation! ... Isn't the grace of Jesus Christ a
delightful marvel? There are missing from this group several Christians
and six little half-caste girls from our school who were not present.

How much good we could do here, Rev Father, if we had some
sisters ... alas! ... Almost beside our native school, I had the pain of
seeing the other day the opening here of a Protestant School which has
gathered all the white children, even some of my Catholics! ... It is
because they have been waiting for too long for the arrival of our Sisters
that they prefer even the Protestants to the state primary school.

I await the response of our present Bishop, Mgr Kelly, to a
consultation that we have had with him before on the subject of the
Protestant School and in which his lordship told me that there are enough
religious in his diocese, who would be very happy to come to Broome,
Beagle Bay or any other point North. Your Reverence may be able to
translate this yourself if he does not understand English.

A Japanese carpenter, very intelligent, helped by our dear Brothers
Étienne and Felicien (with some Manilamen to help) actually work
without relaxing on the construction of the new church of Our Lady of
Peace, big and beautiful in its style, built on pillars of stone (the houses of
the town are of pure iron with wooden floorboards, raised from the
ground on stilts of the same material). He will be reconverting the high
walls and ceiling of the interior in pure wood ... Three altars,
confessional, baptistery and sacristy, etc. All will be done with the money
from a subscription to be divided among Protestants and Catholics, the
same among Chinese non-Christians.

It is precisely for this reason that my departure for Beagle Bay is
not convenient at this time, where my presence is necessary to serve
especially as interpreter to my dear Brothers, and I think of returning
immediately if the new superior does not arrange otherwise.

The dear Brothers greet you Reverend Father and ask, humbly
prostrate in spirit, for your holy blessing, just as the one who says always,
Of your Reverence, the most insignificant and obedient servant in Jesus
and Mary,

Father Nicholas M Emo mis

Je ne puis pas m'empêcher de remercier infiniment notre Supérieur G^{ral}.
de nous avoir laissé en Australie pour le salut de cette malheureuse Race
de natives si digne de compassion : ainsi me faisant leur interprète et en
leur nom, le cœur plein de reconnaissance et d'affection pour Votre Révérence
je demande au Roi des rois, notre très-aimable Maître Jésus, et à sa sainte
et immaculée Vierge Marie, de verser sur elle le doux torrent de ses benedi-
ctions ! Ainsi-soit'il !

PS

I cannot thank our Superior General enough for leaving us in Australia
for the salvation of this unhappy Race of natives so worthy of
compassion! I have been made their spokesman and in their name, with
a heart full of gratitude and affection for your Reverence I ask the King of
kings, our very kind Master Jesus and the holy and Immaculate Virgin
Mary to pour on them the gentle torrent of their blessings! So may it be!



Election of Father Alphonse Tachon as Superior

June 1899

At last came the voting for a new superior. The two dissidents, Father Bernard and Father Ermenfroy voted mutually one for the other. Judging all the others incapable or unworthy they wanted to be Superiors themselves, first and second superiors?

The Beagle Bay community elected Alphonse Tachon as their Superior, but he waited for confirmation from France before assuming the position.

*In his letter 29 May 1899, Nicholas gives the credit for building this Church in Broome, to a skilful Japanese carpenter, his Cistercian Brothers Etienne and Felicien with some Manilamen helping
George Walter PSM Australia Land People Mission p 142*

Mission of Broome 4 July 1899.

4 July 1899

M. G. Rev. Père Symphorien Secrétaire Géral. de l'Ordre

Mon Réver. Père Symphorien

Il y a quelque temps que, dans la pensée de lui faire plaisir, je me suis permis d'adresser à notre Réver.^{me} quelques photographies de cette mission lointaine que j'espère lui seront déjà parvenues, sauf une lettre de Mgr. Kelly, évêque de Geraldton, que j'annonçai au même temps, et dont l'omission est aujourd'hui comblée.

J'ai dû aussitôt me rendre à Beagle Bay pour l'élection du Supérieur ou, dans le court espace de 45 heures seulement que j'y ai demeuré - j'ai pu recueillir le fruit d'une salutaire et très importante leçon des saints: la confirmation qu'il n'y a pas au monde d'autre vérité plus grande plus positive, que de chercher à aimer et servir de tout son cœur le Seigneur Jésus, en fermant les oreilles et les yeux à tout ce qui nous environne. Beagle Bay est très-embrouillée, mon Rév. Père: on ne peut pas la visiter sans éprouver un mal aise!... Mon Dieu!...

J'y ai été d'abord fort surpris à mon arrivée, en apprenant que la communauté ignorait encore l'existence de la lettre de notre Réver.^{me} après quelque temps que je l'avait envoyée au Père Anselme, tandis que les Pères Jean-Marie et Narcisse, loin dans la brousse, en avaient connaissance. Moi, convaincu qu'une lettre du Supérieur Géral. adressée à tous aurait été lue au plus-tôt à la Communauté, j'ai commis l'indiscrétion de dire à quelque Père qui me demandait d'impatience des nouvelles de Rome, ces simples mots: "Et ce qu'on n'a pas encore lue la lettre du Réver.^{me} au Chapitre?"... Quelle lettre? - quelle lettre?... Ah!... c'est là

Father Nicholas Emo wrote from the Broome Mission to Rev Father Symphorian Secretary General of the Order. In this letter Nicholas opens his heart in confidence to his friend, telling of his shock and disappointment with life in the monastery, the open criticism of the Abbot General, the public humiliation for Jean-Marie and Narcisse by the reading of the General's letter, (it seems that they have a particular friendship), the taking of sides for the election which took 15 ballots to elect Alphonse Tachon, who then refused to accept the leadership. Father Anselm was so excessively condescending that he lost his authority.

Nicholas and Sebastian planned to make a retreat at the monastery before 15 August. Sebastian hoped to take the habit and Nicholas hoped to make his final vows:

Reverend Father Symphorian,

Sometime ago, to please you, I sent your Reverence some photographs of this distant mission that I hope have already arrived. I did not send the letter from Monsignor Kelly, Bishop of Geraldton that I have told you about, today I enclose it.

I went back to Beagle Bay for the election of the Superior. In the short space of only 45 hours that I was there I had a salutary and very important lesson of the saints: the confirmation that nowhere in the world is another greater and more positive truth, than to search with all one's heart for the love and service of the Lord Jesus, closing ears and eyes to all that happens around us.

Beagle Bay is very confused Reverend Father: one cannot visit it without being very uncomfortable! - - - My God! - - -

On my arrival, at first I was very surprised to find that the community were ignorant of the existence of the recent letter your Reverence had sent to Father Anselm Lenegre, while Fathers Jean-Marie and Narcisse, far away in the bush, knew of it.

For me, I expected that a letter from the Superior General, addressed to all, had been read to all the community, and indiscreetly said to some Father who asked me impatiently for news from Rome, these simple words:

"Have you not yet read the letter from the Fathers' Chapter? ... What letter? ... What letter? ... Ah! It's good... It's finished ...

4 July 1899

From the Mission of Broome To Rev Father Symphorian, Secretary General of the Order

c'est bien. — c'est finit. . Ces simples mots suscitèrent une petite tempête, qui s'aggravait quelque peu, quand un Père qui, au Chapitre exigea la présentation de la dite lettre, y trouva un paragraphe concernant l'ordination du petit Père Narcise, qui venait d'être soustraît dans la lecture qu'on en venait de faire.

J'aime à croire, mon R.^e Père qu'on a agit ainsi avec toute intention mais on y remarquait la quelque chose, dans la totalité des deux petits détails épars, propre à décourager une âme de bon foi qui n'a d'autre but, d'autre désir en y arrivant, que l'accomplissement du bon plaisir de Dieu, en obéissant l'ordre formel du premier des Supérieurs. Je vous assure, mon R.^e Père, que mon esprit, pendant mon court séjour fut assombri et contristé, pené surtout de voir le malheureux état de la communauté par l'abus qu'on a fait de la loi du silence qui a été sans doute la brèche par où tout y est entré; car, il faut le dire, la charité y a souffert bien des atteintes, et on a donné occasion à douter même de nos ^{premières} Supérieurs. Ainsi, on aurait fait croire que notre R.^{me} dans son moment d'insouciance aurait fait mettre dans sa lettre la phrase de l'ordination du P. Narcise, tandis que séparément, aurait écrit une autre lettre ^{affectionnée} à ce même Père et au P. Jean Marie lui donnant de grands encouragements!

Cela étant dit au Chapitre immédiatement après le fameux paragraphe de l'ordination, lu par quelqu'un, n'était pas très-encourageant pour celui qui s'habitue à entendre la voix du Supérieur comme celle de Dieu; et pour ma part, je vous demande humblement pardon à vous et à N.^r Nour.^r Père, de quelques ombres de jugement défavorable qui un instant a passé par mon esprit après telle indécision publique. J'y ai été fort surpris de me voir tout d'un coup compliqué dans un autre embrouille concernant la dite ordination du P. Narcise; comme j'avais remarqué une gravité se présentant dans le visage des Pères Jean Marie et d'Arcise, tandis que tous les

These simple words raised a small storm, which was somewhat aggravated when a Father in the local Chapter asking for the presentation of the said letter, found there a paragraph concerning the ordination of young Father Narcise, who suffered when it came to be read.

I like to believe, Rev Father that they have acted thus with good intentions but I have noticed something among the small scattered details calculated to dishearten a soul of good faith, who has no other aim or wish on arriving there, than the accomplishment of God's will, in obeying the formal order of the highest Superiors.

I assure you, Rev Father, that my spirit, during my short stay has become saddened, to see the state of the community especially for the abuse which they have made of the rule of silence which has been without a doubt the breach for them all here; for I must say, charity has suffered some blows there and we have been given occasion to have doubts about even our highest Superiors. One has to believe that our Abbot General in a moment of humour had put in his letter a comment about the ordination of Father Narcise, while separately, had written another affectionate letter to this same Father and to Father Jean-Marie, giving him great encouragement!

What was said at the Chapter immediately after the famous paragraph about the ordination, read by someone, was not very encouraging for one who is accustomed to hear the voice of the Superior, as that of God; and for my part, I humbly ask pardon of you and our Reverend Father, for the unfavourable judgements which instantly came into my mind after such a public indiscretion.

For me, I have been very surprised to see all the complications moving into another muddle concerning the said ordination of Father Narcise; since I have noticed such a serious demeanor in Fathers Jean-Marie and Narcise's faces,

autres, plus épanouis se rejoignaient fraternellement de mon arrivée, et je voulut éclaircir ce point. Avant mon départ, j'entendis ces paroles de la bouche du P. Jean-Marie (en présence du petit Père) "J'aime beaucoup le petit Père Narcise, et celui qui parle contre lui, parle contre moi-même". Il me déclara ensuite une foule d'histoires et de pourparlers, dont j'étais très loins d'imaginer, qui me firent comprendre deux choses, un attachement trop naturel de ces deux Pères mutuellement (et ce n'est pas moi seul qui croit le remarquer), et les proportions colossales qu'une simple pensée emise bien simplement à l'occasion, prenne à Beagle-Bay comme la boule de neige aux vallées de Sibirie!

Ce qui est pire, c'est qu'après une élection d'au moins 15 tours, celui qui en fut élu n'en peut plus et il renonce, comme vous pourrez le comprendre par le billet ci-inclus que je viens de recevoir.

L'excessive condescension de notre bon Père Anselme a mis à peu près toute la communauté contre lui, et je le vois incapable de pouvoir ^{lui rendre} ~~me~~ la pa-
rimer donc, il serait bon que notre P. Reverend ^{me} daigne nous pardonner tant de tracasserie, et donner une autre solution à cet affaire, quoiqu'il soit très-humiliant pour nous d'avoir à avouer ^{ainsi} notre grande imperfection.

La situation c'est ~~quelque~~ ^{quelque} peu empiree: j'avais demandé la permission d'aller avec le Frère Sébastien passer un ou deux mois à Beagle-Bay, celui-ci ne prendra son Habit, si long-temps désiré, et moi pour ma profession solennelle le 15 du prochain mois d'août; mais le cher Père Anselme (qui continue toujours à disposer toute chose) et qui, peut-être n'est pas maintenant si satisfait de moi qu'il était auparavant, car il sait que je ne lui ai pas donné mon vote (malgré mon affection pour lui, il croit maintenant que je ne dois pas me presser) que le bon Dieu soit béni!... j'attendrai indéfiniment s'il le faut; si telle est la volonté de Dieu

while all the others were more delighted fraternally on my arrival. I wanted to clear up this point before my departure, I heard these words from Father Jean-Marie's own lips, (in the presence of the young Father),

"I like young Father Narcise a great deal, and the one who speaks against him speaks against me."

As for me, I will tell at some later time the many stories and talk that I found hard to imagine, I was able to understand two aspects, a too natural mutual attachment of these two fathers (and it is not only myself who notices it), and the enormous proportions that a simple thought takes on in Beagle Bay like a snowball from the valleys of Siberia!

What is worse is that after an election of about 15 ballots, the one who was elected is exhausted and renounces it, as you will be able to understand by the enclosed note that I have received.

The excessive condescension of our good Father Anselm has almost put you and the community against him, and I see him incapable of being able to return to it.

It will be good if our Reverend Monsignor deigns to pardon us so much indecision and to give another solution to this affair, although it is very humiliating for us to have to confess our great imperfection.

The situation is somewhat worsened: I asked permission to go with Brother Sebastian to spend one or two months at Beagle Bay, for him to take the Habit, so long desired, and for me, for my solemn Profession on the 15th of August; but dear Father Anselm (who continues always to arrange everything) and who, perhaps is not now so satisfied with me as he was beforehand, that he knows that I have not given my word to him (in spite of my affection for him, he believes now that I will not hurry myself) that the good God may bless! ... I will wait indefinitely if necessary, if such is the will of God.

Daignez obtenir pour moi et mes chers Freres la benediction de votre
 Reverendissime, et me croire agencieux et en toute foy et esperance
 de votre sainte misericorde. Vostre humble serviteur en Jesus
 et Marie
 Fr. Nichola M. Emo
 P. S. Le samedi dernier, versit deux samoles de Manilamen
 trop ivres gaudaient sur un ^{très} petit bateau, ont été
 ici au Port même, mangés par les requins! Daignez prier pour leurs
 ammes, mon R. Pere.

Deign to obtain for our dear Brothers and me the blessing of our Reverend Superior and believe me ever

Your fraternal servant in Jesus and Mary
 Father Nicholas M Emo.

P S The other Saturday night, sharks ate two very drunk Manilamen, while they were trying to get into a small boat at this Port! Please pray for their souls Reverend Father.

3 August 1899

The two disgruntled priests, Fathers Ermenfroy Nachin and Bernard Le Louarn, who had been disrupting the community, returned to France. Alphonse heaved a sigh of relief that with their departure peace would come to Beagle Bay. In the meantime he waited for his reply from the Abbot General to approve his election as the new superior.

Father Alphonse Tachon, in his 'Defence of Beagle Bay' written in 1900, wrote of the two who had departed for France:

Now obliged to leave the house where they had not been able to become masters, they set out to be its destroyers. They would lay their case before their major superiors in France.

19 November 1899

Some weeks later, in November letters from France. The Generalate in Rome had confirmed Alphonse as Superior.

23 November 1899

Alphonse read the letter to the community and declared that he had accepted the responsibility of leadership of the community. He then declared that he had to go away in the interests of the Mission and left some minutes later. He told his Abbot later:

"From this moment, all the strength, all the energy of my soul and body, night and day were consecrated to this Community that had given itself to me."

November 1899

After meeting with Nicholas in Broome, and discussing the possibility of going on to France, Alphonse sailed to Perth to discuss the title to property and increase of subsidy, with Government officials. The business dragged on but he was hopeful and had no doubt about his next success. After some time, promises were made for gifts of £500 to £1000 to buy fishing boats. He did not write to Rome because Father Anselm had done so. Moreover he decided that he would soon follow that letter to France when he was secure with titles of property and the promise of abundant help, then he would present himself to the Abbot General and be promoted to be Abbot of the Beagle Bay monastery.

It was probably about this time that Mrs Daisy Bates met Father Alphonse Tachon at Bunbury. She wrote in *The Australasian*, 10 August 1929,

"The poor priest was truly a most pitiful creature, nearly blind and dreadfully emaciated

and, although still comparatively young in years, he seemed trembling with the feebleness of old age. From this little warrior I heard much of the natives, the mission, their work and its setback. My own interest in the Aborigines began with that meeting."

CHAPTER 6

NOTRE DAME DU SACRE COEUR MONASTERY IN JEOPARDY

December 1899 – April 1900

Nicholas did not inform Alphonse of the suppression of the monastery in case he told the two bishops, Gibney and Kelly before the monks were on their way out of the country. Because of the time lapse in communication, Father Nicholas himself was unaware of events in Europe shaping his destiny in Australia. Only his letters indicate his personal feelings and that is why they are included in their entirety. It should be remembered that Nicholas was Spanish, and French was a second language for him.

Developments in France and Rome

The Abbot General and his council debated the future of the Beagle Bay Monastery in Rome: an undated memo gives the reason for their decisions:

1. Le motif prédominant et radical c'est que nos Pères ne peuvent en ce pays, mener la vie cistercienne. (The predominant and basic motive in removing the monks is that our Fathers are not able to live the Cistercian way of life in this country). The monks had been sent at the request of Propaganda Fide with the understanding that one or two fathers would handle the missionary activity, but that would be all.
2. Lack of resources.
3. Lack of recruits – everyone would have to be sent from Europe for there were no Europeans to speak of in the vicinity.
4. Lack of a competent Superior.

Dom Chautard was ordered to recall the monks. As Abbot of Sept-Fons, he was 'Father Immediate', and when the abbey was dissolved, all fell to his charge. He decided to leave a skeleton staff to finalise matters, ordering the others home immediately. Because of the excitement and lack of a firm superior he decided to keep the fact of absolute suppression veiled and make things look as if the skeleton staff would hold out 'as a grange' (a dependency with a few resident monks but no Abbot or Prior) until things took a turn for the better.

12 December 1899

Two documents were sent (perhaps with Ermenfroy?). That of 12 December 1899 named Father Nicholas Emo in charge of those remaining, thus releasing Father Alphonse Tachon from the command, which he held for a very brief space (Father Alphonse did not know that the two dissident priests who had returned to France after the election were undermining his new position). All except those absolutely necessary, were ordered to return. Another document, which Father Nicholas was supposed to keep secret until obedience to the first was assured, absolutely suppressed the Monastery.

+ Reçu le 26 ^{Janvier} 1900

Mission de N. D. de la Paix 14 Janvier 1900
Broome (W. A.)

Mon V. R. Père Abbé en N. Seigneur
Je viens de recevoir tout à l'heure
la lettre du 3 Nôtre que V. R. a daigné
m'envoyer, ainsi que celle du R. P. Alpho
se, que je garde avec moi jusqu'à nouvelle
ordre, car il est en Europe ou en chemin
pour Rome à ce que je croi. Il est parti
d'ici pour Fremantle ou il devait pa
sser les jours de Noël avec l'Evêque de
Perth, pour s'embarquer pour l'Europe
au commencement de Janvier après
m'avoir demandé mon pauvre avis à son
égard. Nous attendrons patiemment le
résultat de ce voyage dont il ne nous
parait pas facile d'en prévoir, ^{rien} lais

14 January 1900

Father Nicholas M Emo wrote to the Abbot of Sept Fons, about a letter sent 3 November for Father Alphonse. He thinks Alphonse has gone to Europe. He sends photos of the Broome mission and asks for prayers:

Mission of Our Lady of Peace, Broome,
My Very Reverend Father Abbot in Our Lord,

I have just received the letter of the 3rd of November that your Reverence has deigned to send me, as well as that for Father Alphonse which I am keeping with me until further notice, for I believe he is in Europe en route to Rome. He left here for Fremantle where he had to stay for a few days until Christmas with the Bishop of Perth and embarked for Europe at the beginning of January after having asked my poor advice. We will patiently await the outcome of this trip, which doesn't seem easy for him;

14 January 1900

Father Nicholas wrote from Broome
to Jean Baptist Chautard, Abbot of Sept Fons.

He is under the impression that Father Alphonse has followed his advice and gone to Europe

tout entre les mains du bon Dieu.

Pour ce qui me regarde, je dois dire en l'honneur de la vérité que je suis indigne d'être placé ici dans ce poste trop important d'ailleurs pour mon incapacité, et d'avoir votre confiance pour quoi que ce soit; néanmoins, je suis toujours disposé à obéir à mes supérieurs, et ainsi je suis heureux d'entendre la voix d'un supérieur qui commande, et j'attendrai toujours vos ordres pour les accomplir.

Il ne me reste dans ce monde d'autre plus grande consolation que de faire la Volonté du Seigneur.

Je suis heureux de pouvoir vous en voyer ci-incluse, quelques photographies de cette pauvre mission, avec la liste fi-

everything is in the hands of the good God.

As for me, I must say in honour of the truth, that I am unworthy to be placed here in such an important post because of my incapacity, and having your confidence nevertheless, I am always willing to obey my superiors, and so I am happy to hear the voice of a superior who commands, and I will await your orders always, so that I can accomplish them.

There is no greater consolation in this world than to do the will of the Lord.

gure du grand pecheur qui ose parler
encore de son Dieu!

De v. Réverence le plus indigne servi-
teur en Jesus et Marie qui demande votre
speciale benediction

F. Nicholas M. Emo
missionary

P.S. Je ne puis pas oublier mon cher
Sept-Fons avec tout son personel et le
bon Pere Nivar, et je me recomense aux
prieres de tous.

I am happy to be able to include some photos of this poor mission
with the sad picture of the big fisher who can still speak of his God.

Your most unworthy servant in Jesus and Mary asks your special
blessing.

Father Nicholas M Emo missionary

PS I cannot forget my dear Sept Fons with all its members and the good
Father Nevar, and I ask the prayers of all

Father Ermenfroy had returned to Europe in 1899 and it was to him that Dom Chautard gave the letters.

Because the Australian Bishops were keen that the Trappists remain, Dom Chautard wished that the definitive suppression be communicated to them only when the majority of the religious had left.

In an undated report to the Abbot General (which is probably from the year 1900, Dom Chautard tells of the dispatch of the two official documents regarding the suppression one, ordering all save a few to leave and at the same time naming Father Nicholas superior of the few remaining; the other decreeing definitive suppression); Father Nicholas accepted his nomination but Father Alphonse seems to have remained overlong with the Bishop of Geraldton. Father Alphonse had been the superior pro tem when the letters arrived and the fact of his non-return to the monastery made it more difficult for Father Nicholas to take over.

Ermenfroy's Return to Broome

(Author's Note: Who knows what took place when Ermenfroy returned? There are few sources that I can find in the archives. I read between the lines. The following conversations could have taken place.)

Father Ermenfroy found Nicholas at the Point in Broome, bandaging a badly infected foot for one of the lepers. Nicholas looked up, surprised. It had been only a few months since he had farewelled Ermenfroy and Bernard when they took the boat for Singapore from Broome on their way to Sept Fons.

There was no doubt that Ermenfroy was pleased with himself. He had been drinking and was a bit unsteady on his feet. "What are you doing back in Broome?" asked Nicholas.

Ermenfroy threw a package towards Emo, saying,

"There you are, authority from Sept Fons to take over leadership of Beagle Bay Mission from Father Alphonse!"

Nicholas questioned, "But his election was ratified with letters from France. He is in Perth making an appeal and getting support for the mission."

Ermenfroy replied, "Well, serves him right for being so vacillating. In France, Abbot Chautard was elected to replace Abbot Wyart at the end of last year. (Dom Jean-Baptiste Chautard 1858-1935, would remain Abbot of the Cistercian monastery of Sept-Fons from 1899 to his death 29 September 1935).

Nicholas knew that Alphonse's letters lacked confidence, but this was a hasty turn of events, hardly credible.

Ermenfroy continued, "After Bernard and I gave the Abbot a few facts about the state of the community, they decided that steps be taken. Some time ago you must have received a letter in which you were given directions. You now have the directive to suppress the mission and send the community to El Altroun (now known as the Monastery of Latroun) a new foundation in Palestine. Money from the sale of assets will support that new foundation, to become a boys' orphanage."

Nicholas could not believe his ears. He gave Ermenfroy a shrewd look asking, "How much did you have to do with this? What qualifies you to be a reformer?"

A smug smile was the answer.

Nicholas in Charge of Beagle Bay Mission

When Ermenfroy and Bernard had left the previous July, Nicholas was not entirely unfavorable to their case against disorder in the monastery but he knew that Father Alphonse had believed for a long time that this double elimination of Ermenfroy and Bernard needed to be made for the sake of his community. How could he have known that a few days after the closing of the Chapter they would present themselves to the Father General and the new Abbot and be given a hearing about closure of the mission?

When the two priests left the mission, they were angry and humiliated. Ermenfroy was certain he had a mission to fulfill. The two priests had formerly been rivals and mutually critical of each other. One day, by insulting the superior, they had been brought together and since that time they were friends. Together they held their discontent, hatred, resentment, hopes and aspirations in common and were able to plan a means of attack during the hours of the long crossing to Europe.

What a mess! Nicholas thought. Who was to look after his Broome mission while he was in Beagle Bay? True, the new church was finished and Filipinos had set up their social club. They were knit into a tight group but he was their leader. Would they manage?

Nicholas sat down by himself to read the letters again. There were two personal letters from Sept Fons Monastery. One of these was dated 12 December 1899. The directive given in this was for Father Nicholas Emo to take charge of Notre Dame du Sacre Coeur and replace Father Alphonse Tachon.

How would he get to Beagle Bay? It would take hours overland, but by boat it may take longer. He made the decision, he and Sebastian could ride over, camping overnight on the way.

(Author's note: Since Sebastian Damaso keeps turning up in the story, I include something about him here. Abbot Tomlins wrote the following note about him in *Tjurunga*:

Sebastian was another Manilaman who aspired to become a Trappist. Nicholas Emo wrote of him 6 January 1901: "Brother Sebastian is very busy and entirely attached to us, in spite of the fact that he has not received the habit yet. He has been at Broome with me for years and when the Superiors at Beagle Bay wanted to call him in order to clothe him with it, the departure of our religious occurred. He would have liked very much to receive it."

Sebastian was cook at Beagle Bay when Bishop Gibney and Daisy Bates were there in 1900. Daisy was affectionately amused at his memory: "Poor Brother Sebastian may have been a paragon of piety, but he was no cook. In my keeping today is a fragment of petrified bread roll he made for me in 1900! It

has been mistaken for a geological specimen, and I always carried it with me in loving memory, without losing a crumb, thousands of miles of rough transport.")

Nicholas began to plan - step by step. He would get some Filipino families to come on the mission lugger to replace the monks. The government was subsidizing the mission for its staff. They had asked for at least ten members. He would keep Daly and Sebastian, he would also have Thomas Puertollano and his wife Agnes, perhaps also Catalino and Lorenza?

It was a shock for Nicholas to be told to reduce Notre Dame du Sacre Coeur Abbey to the status of a Grange. He would have to try to change that decision. He would have to write to the Abbot before he left for Beagle Bay. To be appointed to undo the work of the last ten years! It would not take long to arrange for the monks to pack up and leave - they would not be sorry as most of them had not been happy, their dreams of a monastic life not being fulfilled at Beagle Bay Mission. There was a boat due out from Broome via Singapore for the Suez Canal.

But first he must send a telegram to Father Alphonse with perhaps a letter to follow. How could he word it? Alphonse would stay in Perth with Bishop Gibney who did not know about the situation. He began to compose a telegram bearing the news and sent it off immediately.

Sitting in his bough shed he began a hurried letter to catch the boat to Perth. In his confusion Nicholas started in French, slipped into Latin, wrote in a few sentences in English and finished in French. Quickly he went to the jetty and handed in the letter to the Captain of the boat. Returning to the bough shed he began another letter to the Abbot in Sept Fons in France.

Monsieur le Révérend Père Abbé de Septfons
Mission de Broome 12 Fev. 1900
Mon V. R. Père:

Il est écrit, paraît-il, dans le livre
de la Divine Providence, que la mission
d'Australie doit toujours mettre à
l'épreuve la patience des Supérieurs: car
à l'heure présente et malgré l'urgence
du cas, ~~aucun~~ de vos ordres n'a pas été
exécuté, j'ai dû garder jusqu'hier toutes
les lettres, et ~~ceux~~ à Beagle-Bay igno-
rent la sentence: j'ai peur sur notre mis-
sion ainsi que le sort que nous allons
tous subir.

L'absence du R. P. Alphonse d'un côté,
et l'attente des deux chèques du Père O'Ry-
an, qui ne me parviennent pas, en sont
la cause.

En attendant, l'Exécuteur que Votre
Révérence a bien voulu choisir pour con-

12 February 1900

Emotionally upset, Nicholas wrote to his Abbot trying to explain how Father Alphonse complicated matters by retaining his position as Superior to negotiate with Streeter's business, selling cattle to pay for his journey to Europe before he left Broome, then stopping off in Perth to continue negotiations with Bishops Gibney and Kelly and not continuing his journey. Nicholas had not yet disclosed publicly that all personnel must leave. He felt compromised by Alphonse and found himself a victim of circumstance. Alphonse was upset with arrangements from France, blamed Nicholas and complicated Nicholas's administration. Nicholas believed that events indicated that it was not God's will that the suppression should go ahead. His emotions were wrenched as he wrote; "On the one side I had news of the death of my dear father at the same time as the second letter from Your Reverence, two blows that have brought several weeks of sickness."

One of these events was that though asked to pick up Bishop Gibney from a boat traveling to Singapore, they had missed the boat through no fault of their own:

Very Reverend Father,

It is written, it would appear, in the book of Divine Providence that the Australian Mission puts the patience of Superiors to the test: for at the present time, despite the urgency of the case your orders have not been executed. Until yesterday, I kept all the letters, and those at Beagle Bay are ignorant of the sentence put upon our mission, that we must all go.

The absence of Father Alphonse on one side, and having to wait for Father O'Ryan's two cheques that have not reached us yet are cause for delay.

In expecting the person appointed by you

12 February 1900

Emotionally upset, Nicholas wrote from Broome to Jean Baptiste Chautard, Abbot of Sept Fons, it is too much to bear, "On one side, the death of my dear father, then the second letter from Your Reverence."

ssomer cette œuvre, c'est convertit
en victime, soupçonnée d'intrigante
aux yeux de l'Evêché et probablement
aussi du P. O'Ryan et de la maison de
Stretter et C^o. qui doivent dans ce moment-ci
me croire ambitieux du poste de Super-
rieur. Voici, mon E. N. Père comme il
est arrivé.

Le P. P. Alphonse, après nous avoir fort
surpris par ses hésitations et manque
d'énergie, au moment où nous croyons
qu'il en fallait beaucoup, ... après m'avoir
prié d'écrire en son nom aux deux Evêques
pour leur dire "qu'il avait envoyé au Su-
perieur Général sa démission indéclinable
du poste de Supérieur de Beagle Bay
et qu'elle serait probablement acceptée",
après encore de ce décider de retourner
en Europe par Singapour, ... à Broome
il changea son idée et partit pour Fre-
mantle pour de visiter les Evêques de
Geraldton et Perth, non sans m'avoir

to finish this work, he is made a Victim, suspected of intrigue in the eyes
of the Bishop and probably also of Father O'Ryan and of the house of Stretter
and Company who at this moment must believe me to be ambitious for the
Superior's position.

Here is what happened

Father Alphonse, after we were very surprised by his hesitations and lack
of energy, at the time when we believed that it was necessary, - - - after having
me write in his name to the two Bishops to tell them "that he had sent to the
Superior General his resignation from the position of Superior of Beagle Bay and
that it would probably be accepted," after again deciding to return to Europe via
Singapore, - - - in Broome he changed his mind and left for Fremantle to visit
the Bishops of Geraldton and Perth, without having

consulté d'abord à ce sujet, c'est vraie
mais en se montrant très penché de
ce côté. Je lui répondis de consulter
sa conscience et de se montrer après
notre supérieur en agissant comme ^{diablot} ~~diablot~~ ^{inspiré} ~~inspiré~~
Voilà depuis le commencement de Decem-
bre qu'il est à Perth et il ne revient pas
encore!

Il me télégraphia d'ouvrir votre pre-
mière lettre pour lui et de lui indiquer
le contenu, ce que je fis très-brieve-
ment par crainte de donner l'éveil à
l'Evêché ou il se trouve parait-il
logé dans ce moment; et comme je
connais qu'il fait de démarches en
faveur de notre stabilité en Australie
achetée de terrain etc (quoique lui-mê-
me parait ~~se~~ indiquer n'avoir encore
presque rien obtenu), je lui fis sa-
voir confidentiellement par télégramme
que sa démission avait été acceptée, un
autre nommé supérieur, et que de

consulted me first on the subject, it is true but I was showing a leaning to his side. I told him to consult his conscience and show himself as our superior in the name of God.

Since the early days of December, he has remained in Perth and has not returned!

He telegraphed me to open your first letter to him and to let him know the contents, which I did very briefly for fear of arousing the suspicions of the Bishop with whom he appeared to be living at the time; and as I knew that he had made approaches in favour of our stability in Australia to buy some land etc (although he seemed to me to indicate that he had obtained hardly anything), I let him know confidentially by telegram that his resignation had been accepted, another named as Superior and that because of

lettres importantes l'attendaient à Broome on il ferait bien de s'y rendre par le premier Steamer, car il était urgent d'obeir aux ordres qui nous arrivaient d'Europe.

Après une série de tettegrammes inutiles et conteux, après lui avoir indiqué que nos Superieurs nous exigeaient grande réserve et discrétion vis à vis de l'Evêché et du peuple pour éviter du tapage, et de l'avoir prié de voir le R. P. O'Ryan pour l'affaire des deux chèques, ... après lui avoir demandé d'autoriser le Père Anselme ^{+ par tettegramme} pour le représenter dans la lecture des documents venus d'Europe, etc, dans le cas ou il ne pourrait pas venir lui même, il me répond toujours évasivement, se trouble et dans une lettre qu'il m'a écrite, il se montre défiant, soupçonneux, et que ce je moi!.....

Est ce ma faute si le N. Seigneur n'accepte pas maintenant son activité, qui aurait pu nous être très-utile im

important letters waiting for him in Broome, it seemed best for him to return by the first Steamer for it was urgent to obey the orders, which had come from Europe for us.

After a series of useless and hurtful telegrams, after him being indignant that our Superiors were directing us to exercise great reserve and discretion with respect to the Bishop and the people to avoid an outcry, and having asked to see Father O'Ryan about the affair of the two cheques (which Father O'Ryan had not forwarded.) - - - after himself having demanded that Father Anselm be authorized, by telegram, to represent him in the reading of the documents sent from Europe, etc, in case he would not be able to come himself, he always replies to me evasively, unclear himself, and in a letter which he has written me he shows himself defiant, suspicious, and what of me! - - -

Is it my fault if Our Lord does not accept his activity now, which could have been very useful for us

= médiatement après son élection ?....

Et pourquoi a-t'il demandé sa démission?

- Il faudrait du moins s'entendre ~~sur~~ ^{sur} les conséquences.

Voici, mon très-Reverend Père le télégramme

qu'il envoie à Mr. Streeter et Co. : ^{crois} ~~crois~~ ^{dit le Père maintenant que j'étais parti de 13000}

Il prie ces Messieurs d'envoyer immédia-

tement à Beagle-Bay, coûte que coûte,

(car ils seront payés après) le télégram-

me suivante qui est en Français: « à tout

prix délivrez à la Jettée de Broome

autour vingt quatre Février cinquante

boeufs vendus Mr. A. Singapore sept

libres tête. Télégrammes Broome

obscur, astucieux, contradictoires, cru-

cifians, malgré défense, les ai mon-

trés et d'après conseil je demeure

Supérieur, tant que verrai pas ordre

catégorique contraire. Cher petit

jean à cheval vite tous.»

Le télégramme ayant intri-
gué les Messieurs à qui était adressé
ont cherché un interprète, mon ami,

immediately after his election? ---

And why had he asked to resign?

At least it would be necessary to take the consequences.

Here is, my very Reverend Father, the telegram he sent to Mr Streeter and Company asking them to believe that he had left Broome. He asked these gentlemen to send immediately to Beagle Bay (at all costs) all bills - (for they would be paid later).

The following telegram is in French

"At full price, deliver to the Broome Jetty about the 24th of February, 50 cattle, sold to Mr A., Singapore, £7 per head. The Broome telegrams, obscure, clever, contradictory, crucifying in spite of defence,

After advice I remain superior as long as I do not see categorical orders to the contrary - - - Cher petit Jean à cheval vite tous."

(Author's Note: I don't understand this, literally it is "Dear little John on horseback quickly all")

This telegram intrigued the gentlemen to whom it was addressed, they looked for an interpreter, my friend,

pour se le faire traduire, et à sa négative, ils demandaient un dictionnaire français... à quoi penseront'ils maintenant? Au commencement de ~~de~~ ^{Fevrier} j'avais bien reçu son telégramme demandant les bœufs à Broome pour le 22, et il fallait ^{encore} trouver qui voulait aller à pied à Beagle-Bay (ce qui n'est pas bien facile): je lui répondis qu'il n'était pas possible pour Fevrier, mais très-bien pour le mois de Mars, car il n'y avait pas le temps matériel nécessaire surtout dans ce temps-ci ou nous essuyons de si fortes tempêtes.

Dans un autre telégramme il dit que les bœufs doivent être à Broome vers la moitié de Mars.

La lettre que Mrs. Streeter et Co. voulaient envoyer à Beagle-Bay, n'ayant été apportée, j'ai envoyé à la Mission un de mes chrétiens, courageux, avec quelques mots pour le P. Anselme le priant d'envoyer immédiatement

to translate, and on his refusal, they asked for a French dictionary - - - and what are they thinking now?

At the beginning of February I received his telegram asking the cattle to be in Broome for the 22nd, and it was again necessary to find (someone) who might wish to walk to Beagle Bay (that is not easy). I told him that it was not possible in February but all right for the month of March, because we did not have the necessary equipment, especially in this weather where we are tried by such strong storms.

In another telegram he said the cattle must be in Broome by the middle of March.

One of my Christians, a courageous person, brought the letter from Streeter and Company, with some message for Father Anselm asking him to send the cattle immediately.

Il me faudra aussi attendre le mois
d'Avril, qui commence à cesser les tem-
pêtes pour pouvoir me servir de notre
vieux carcasse "Jessie" pour le transport
total du matériel de Disaster-Bay
car il serait impossible à présent.

L'autre jour même nous avons subit
une forte tempête en mer ou ^{je} fallut
perir... un manilé a été jeté à la
mer et disparut pour toujours dans
l'obscurité de la nuit, comme aussi
plusieurs bateaux de pêche du naïre qui
ne se retrouvent pas... il serait dangereux,
d'exposer notre vieux "Jessie" aux flots
de cet Ocean Indien en furie très-souvent
dans ces mois-ci ou les vents sont si forts.

Il ne manqueront pas de se lever bien des
difficultés mon Révé. Père, mais la grâce
peut tout aplanir!

Les bâtiments tombent en ruine (à D. Bay)
le bateau est très-vieux (plus de 24 ans de
service); les bœufs à présent pas gras, pas
d'argent à Singapore (quelques dollars); très
petit peu à Perth à ce que je crois... et
tous les esprits peut-être ne pas dociles...
à quitter cette terre d'Australie que nous som-
mes indignes probablement de garder par nos
péchés!...! Voilà la perspective qui se

We have to wait for April when storms begin to abate, to take our old boat
'Jessie' to transport material from Disaster Bay because it is impossible now.

The other day we had a very severe storm at sea in which I almost
drowned -- a Manilaman fell overboard, just disappearing into the night, also
several fishing boats were not found -- it would be dangerous to expose our old
'Jessie' to the waves of the Indian Ocean, so dangerous in the cyclone season.

I am raising many difficulties Rev Father, but grace is able to smooth out
everything!

The buildings are falling into ruin (at Beagle Bay);

the boat is very old (more than 24 years of service);

the cattle are now not fat;

no money for Singapore (some dollars);

very little at Perth I believe ---

and all the spirits perhaps are not docile --- about leaving this land of
Australia that my poor natives we keep probably suffer for our sins ---!

That is the view

si c'est possible ces bœufs, mais sans lui dire un seul mot des résolutions de Rome.

Par le "Sultan" qui est parti hier pour Fremantle j'ai pu ^{enfin} écrire une lettre plus détaillée au Père Alphonse, mais confidentielle et dans le sens de que le Poste reste mais réduit "ad movem^{us} antiquarum Cistercii Frangiarum" etc. Je lui ai envoyé toutes ces lettres, exception faite des deux documents officiels qui doivent être lus au Chapitre le priant encore une fois de venir à fin de m'aider à exécuter les ordres de nos Supérieurs qui sont très urgentes, après avoir arrangé l'affaire de ces deux chèques avec le Père O'Ryan.

Je lui ai envoyé ces lettres à sa demande car il dans son dernier télégramme il me dit "Envoyez moi toutes mes lettres Evêque me retient. Bona Crux"

Ce qui veut dire qu'il ne peut pas venir... Je croi Mon R. Père, ne pas

which if it is possible these (- - -) but without him saying a single word about the directives from Rome.

At last by the 'Sultan', which left for Fremantle yesterday, I was able to send a more detailed but confidential letter, to Father Alphonse - - - about my feelings about reducing the monastery to the status of a Grange ?? etc.

I have sent him all these letters, with the exception of the two official documents that contained the orders from the Chapter, begging him one more time to come at last to help me carry out the orders of our Superiors which are very urgent, after having arranged the affair of those two cheques with Father O'Ryan.

I sent him these letters at his request for in his last telegram he said to me "Send me all my letters, the Bishop is keeping me. Bona Crux"

What he wants to say is that he cannot come - - - I believe Reverend Father, it is

trop me tromper en vous disant qu'il
s'est entendu avec l'Evêque de Perth, et
qu'ils ont traité la question de qu'il
reste en Australie; car je lui ai dit
ce qu'il fallait pour lui faire connaî-
tre la volonté de l'Ordre, et il a eu
bien le temps d'y obéir. Il n'a en
réalité d'autre reproche à me faire
que d'avoir été un peu réservé avec
lui, et de lui avoir caché aussi le nom
du nouvel élu qu'il demandait savoir.

Je craignai franchement quelque
indiscrétion le voyant trop attaché pour
l'Australie, et voilà que maintenant
c'est ainsi arrivé!

D'autre côté, affligé par la mort de
mon cher Père, qui m'a été annoncée
au même temps que la 2^{me} lettre de
V. Révérence, deux choses ou mieux
deux coups qui m'ont coûté une maladie
de plusieurs semaines, je n'ai pas main-
tenant l'humeur de plaisanter ni de m'amuser
à désirer un poste qui est un fardeau, et qu'
en l'acceptant pour obéir sans réplique, je
sacrifie dans mon cœur mes plus tendres affections
qui sont mes noirs!!!

not too much to mislead me by telling you that he had talked with the Bishop of Perth, and that they had agreed about the question of who would remain in Australia; for I had told him it was necessary to know the will of the Order, and he had plenty of time to obey. He has not in reality reproached me, with having been a little reserved with him about the newly elected person, and of also having hidden the name of the newly elect from him.

Frankly, I feared some indiscretion in seeing him too attached to Australia and, behold now, all this has happened! - - -

On the one side I have news of the death of my dear father at the same time as the second letter from Your Reverence, two things that brought several weeks of sickness, I no longer have the will to be here or to want the burden of a post that I have to accept in blind obedience, in my heart I sacrifice my most tender affection for my blacks!!! - - -

En effet: moi qui aime tant les noirs
me vois je choisis leur bourreaux!... C'est
moi qui doit bientôt congédier les enfants
priver du pain spirituel et ^{materiel} ~~temporel~~ ces
savage^s pour qui j'ai offert à Dieu mon
sang et ma vie! - - - -

Je le ferai néanmoins impitoyablement
aussitôt après ma prise de possession
à moins que V. Rev. ne daigne me pri-
ver de cet honneur en revocant ses
ordres.

Il c'est passé quelque chose singulière
qui mérite d'être signalée que je ne
pouvais pas comprendre et ^{dans laquelle} ~~que~~ je vois -
à présent la main de Dieu.

Monsieur Gibney, Evêque de Perth,
accompagné du Père Martelli partant
pour Singapour m'ayant fait une vis-
te, il fut convenu entre nous, que nos
bateaux attendrai, hors la baie, leur retour
pour les ~~amener~~ conduire à Beagle-Bay, ou ils
avaient l'intention de passer quelques
semaines; or, nous avons attendu ^{en effet} 5 jours

Indeed, I who love the Blacks so much must choose the cattle and deprive
the children of their material and spiritual bread! - - -

It is I who must deprive these children of both the spiritual and material
bread, these to whom I have offered my blood and my life.

Nevertheless I will do it according to my profession, at least if he does not
deign to take this from me by revoking his orders.

It has been something that I cannot understand, but I see therein the
hand of God.

Monsignor Gibney, Bishop of Perth, accompanied by Father Martelli, on
a boat leaving for Singapore had visited me and arranged between us, that our
boat would wait outside the bay, for them to come, to take them to Beagle-Bay,
where they had the intention of spending several weeks; now, we waited indeed
five days

K.
inutilement en pleine mer, sans rien
voir ni entendre, tandis ~~qu'~~^{qu'} le Stea-
mer passa et nous chercha dit-on, ^{de bon matin} sans
nous trouver et continua sa route avec
Monsieur désappointé qui ne pouvait
pas croire que nous l'attendions là, nous
succédant jour et nuit pour qu'il y eut
toujours quelqu'un de nous en éveil.

Le plus curieux maintenant, c'est qu'il
jeta deux ou trois coups de canon qui fu-
rent entendus de la baie, ^{et} de l'Eglise même
de Beagle Bay qui est si éloignée, tandis
que nous trouvant à son passage même
et anxieux de son arrivée, nous ne vîmes
et n'entendîmes ni les lumières du bateau
ni rien absolument!... Je ne pouvais pas
me convaincre moi-même de cela, car le
Frère Xavier était là, et j'avais recommandé
à tous beaucoup de vigilance

Je vois clairement maintenant la main
cachée du Seigneur qui avait déjà résolu
la suppression de la Mission de Beagle Bay ^{et}
et ne voulait plus de nouveaux engagements

needlessly in the ocean, without having seen or heard anything, and we were looking for it all morning while the steamer passed without finding us and continued its way with Mgr disappointed, not able to believe that we were waiting there, day and night there was always one of us on watch.

It is very curious now, that the two or three cannon shots, which can be heard in Beagle Bay, were not heard from the bay, and from the Beagle Bay Church itself, so far away, were not heard while we were finding the way, anxious for its arrival, we did not see the lights or hear the boat! - - - I am unable to convince myself of that, for Brother Xavier was there, and I have always congratulated him for his watchfulness.

I see clearly now that the hidden hand of God was in the suppression of Beagle Bay and no longer wanted new engagements

avec l'Evêque.

Je termine en vous disant, mon R. P. que comme le P. Alphonse paraît ne pouvoir venir, je vais partir pour Beagle Bay aussitôt que les bœufs seront arrivés, à fin de procéder à l'évacuation de Disaster Bay (qui n'a pas été encore ordonnée) la vente des moutons, etc, aussi discrètement que je le pourrai faire.

Aussitôt qu'une autre lettre de V. Révérence ^{+ avec de nouvelles instructions} me sera parvenue on me l'enverra à Beagle Bay pour agir en conséquence. C'est ce que je crois mieux faire, après réflexion ^{faite}, pour seconder vos intentions et gagner du temps.

Demain arrivera probablement le marchand acheteur des bœufs pour Singapour et je tâcherai de savoir à qui a-t-il payé les 350 livres des 50 têtes, qu'il demande, car cet argent pourrai nous servir pour le passage des partants. Aussi, j'en profiterai pour lui vendre tout le bétail possible car ~~à~~ à présent il n'est pas bien gras et nous ne trouverons pas de meilleurs acheteurs.

with the Bishop.

I close now in saying to you that as Father Alphonse was not able to come, I am going to leave for Beagle Bay as soon as possible for the sale of the cattle from Disaster Bay (which has still not been ordered,) the sale of the sheep will be as discreet as I can manage.

As soon as another letter comes to me from your Reverence with new instructions, I will go to Beagle Bay to act. It is what I believe is the better way after reflection, to assist your intentions and to gain some time.

Tomorrow the orders to sell the cattle will probably arrive and I will try to find out about them paying £350 for the 50 head he is asking, which will pay the passage for those who are departing. Also I will have some profit from selling them all, for at present the cattle are not in good condition and we will not find better buyers.

présente devant moi!

Je tâcherai néanmoins de ne pas me
décourager et d'attendre l'effet de vos
prières et de ^{cette} notre chère Sept-Fons.

De V. Rev.^e le très-humble ser-
viteur en N. Seigneur

F. Nicholas M.^a Emo
missionary

P.S.

L'Australind est ici, je n'ai pas
le temps de corriger cette lettre écri-
te la nuit dernière. Pardonnez
moi mon Rev. Père.

J'attendrais toujours vos ordres

than those now before me!

I will try nevertheless not to be discouraged and await the effect of your
prayers and those of our dear people at Sept-Fons.

From Your Reverence's very humble servant in Our Lord
Father Nicholas M d'Emo
Missionary

PS.

The 'Australind' is here, I have not had the time to correct this letter, written last
night. Pardon me, my Reverend Father, I await your orders always.

Father Alphonse Hears Some News

22 February 1900

In France, the suppression of La Trappe at Beagle Bay (Notre Dame de Sacre Coeur) had been decreed but Nicholas had been told not to make it public until the community left Australia.

In Beagle Bay, that suppression was known, trunks were packed, and bookings made for the voyage. Sheep were sold. Cattle, machinery and furniture were up for sale.

Meanwhile, ignorant of the real situation, the recently elected Superior of Beagle Bay was moving heaven and earth in Perth in order to get title to land for his Order, and to raise money for a work already abandoned by Sept Fons.

Then, Father Alphonse received fragments of information in telegrams and letters from Nicholas, half in French, half in Latin and partly unintelligible, informing him that while waiting for better times the monastery had been reduced to the state of 'Grange'.

Father Alphonse was not told the full truth and the news only stimulated him to try all the harder to conclude his business in Perth.

Alphonse wired Nicholas for permission to break the news to Bishop Gibney.

24 February 1900

Only after a painful scene, Father Alphonse succeeded in getting the Bishop to call on John Forrest, the First Minister, about title to land.

Father Alphonse left Perth to return to Beagle Bay with the words of Bishop Gibney ringing in his ears,

"Tell your Community that I am going to hasten the conclusion of your business."

+ Regne le 13 Avril

Broome 27 Fev. 1900

Mon R. N. Père Abbe

Je recoive thellegramme
du P. Alphonse m'annoncant
qu'il viendra à Broome dans un
semaine. Deo gratias!

Questions boeufs arranchée
Je les expedierai demain par
Saladin et alors je puis partir
toute suite à Beagle-Bay à
cheval avec mes freres.

Je cherche acheteur pour les
moutons de.

De votre Reverence

F. Nicholas M. Emo

Je recomende aux prieres de la
Communauté l'ame de mon pauvre
vieux Père, mort le 13 decembre

Other Letters from Nicholas

27 February 1900 (letter 1)

At last Father Alphonse sends the welcome news that he is coming back to Broome. Father Nicholas is being kept busy with Beagle Bay Administration. There is a note on top of the letter that it was received 19 April:

Broome

My Very Reverend Father Abbot,

I have received Father Alphonse's telegram telling me that he will come to Broome in a week. Deo gratias!

I have to arrange for some cattle arriving for agistment tomorrow with 'Saladin' - - - and then I can leave immediately for Beagle Bay on horseback with my brothers. I am looking for a buyer for the sheep, etc.

Respectfully yours,

Father Nicholas M Emo.

I recommend to the prayers of the community the soul of my poor old father, who died 1 December.

27 February 1900 (Letter 1)

From Nicholas in Broome to Jean Baptiste Chautard, Abbot of Sept Fons

M. E. P. Abbe de Septfons

Broome 27 Fev. 1900.

Mon V. P. Père

Je viens de recevoir votre troisième lettre ainsi qu'une du bon Père Anselme me disant que de formidables tempêtes avaient fait tomber deux grands bâtiments (Refectoire et Chapitre) à Beagle Bay.

Les Frères Xavier et Jean avec quelques noirs à cheval sont arrivés hier conduisant 50 bœufs vendus par P. Alphonse, mais qui ne pourront pas être embarqués que dans six semaines parce qu'ils sont arrivés après le départ du Steamer qui devait les prendre... Que faire?

Ils sont à peu près (d'après Frère Jean) les seuls vendables et aujourd'hui je pense d'arranger cette affaire

27 February 1900 (letter 2)

Father Nicholas writes to the Abbot of Sept Fons that he is raising money for the monks to travel. Father Alphonse is still in Perth where the Bishop is arranging to buy three boats for the mission. Nicholas has received the Abbot's third letter as well as one from Father Anselm telling of a terrible cyclone damaging two big buildings (Refectory and Chapter Room) at Beagle Bay Mission.

My Very Reverend Father,

I have just received your third letter as well as one from Father Anselm telling me that terrible cyclones have done considerable damage to two big buildings (Refectory and Chapter Room) at Beagle Bay Mission.

Brothers Xavier and John had just returned on horseback with several blacks, bringing the 50 head of cattle sold by Father Alphonse but which could not be loaded because they arrived after the departure of the steamer that was to take them - - - What is to be done?

They are almost (according to Brother John), the only saleable items and today I hope to finalize this business

27 February 1900 (letter 2)

From Nicholas in Broome to Jean Baptiste Chautard, Abbot of Sept Fons

et partir au plus-tôt à cheval
avec les Frères, après avoir cherché ^{aussi}
son acheteur pour les moutons.

Arrivé à Beagle-Bay, je ferai exe-
cuter les ordres ~~que vous m'avez donnés~~
au P. Alphonse par rapport à Disaster-Bay
etc... et si je puis réunir assez d'argent
pour ^{le} départ de la Caravane à Palestine
je le ferai sans délai, vous télégrapherai
d'avance. Je crois inutile la ~~de~~ dépense du
voyage du P. Ermenfroy car il ne pourrait
pas nous faire avancer beaucoup, ~~je pense~~
néanmoins, V. Rev. ^{se} fera ce que bon
lui semblera.

Les deux chèques ne me sont pas par-
venus et le R. P. O'Ryan ne bouche pas
ne répond pas.

Le P. Alphonse qui a déjà reçu vos pé-
tites lettres et une explication discrette
de ce qui a eu lieu, me répond que

and leave here as soon as possible on horseback with the Brothers, after having looked for a buyer for the sheep.

When I arrive at Beagle Bay I will carry out the orders you gave Father Alphonse regarding Disaster Bay, etc - - - and if I can get enough money together for the departure of the group for Palestine I will do it without delay, telegraphing you in advance. I think it is not worth the expense of the journey to send Father Ermenfroy as he would not be able to do much, however Your Reverence will do what seems the best for him.

The two cheques have not come to me and Father O'Ryan has made no reply.

Father Alphonse who has already received your letters and a discreet explanation of what took place has informed me that

l'Évêque le retient à Perth et qu'il y restera jusqu'à ce que toutes négociations et arrangements avec le Gouvernement par rapport à notre limitation du terrain soient terminés. Je lui ai dit de ne pas s'engager en rien sans vous en parler car l'Évêque voulait, paraît-il acheter trois bateaux que nous devrions faire conduire par des manillés etc.... et je crois et je crains que le bon Dieu ne nous bénisse plus dans toutes ces négociations (très-bonnes dans d'autres circonstances) mes entièrement contraires à vos ordres et au desir du Definitoire. Plusieurs bateaux ont péri ces jours-ci ou ont été cassés par des fortes tempêtes.

Celles-ci avec la multiplicité de télégrammes du P. Alphonse (qui ne

the bishop kept him in Perth and that he will remain there until all negotiations and arrangements with the government regarding our selection of the land have been finalized. I told him not to commit himself to anything without speaking to you for it seems that the bishop wanted to buy three boats that we would have to get the Manillamen to manage etc - - - and I think and I fear that God would not bless our negotiations (very good in other circumstances) but entirely contrary to your orders and the wishes of the Definitoire.

Several boats have been wrecked lately or have been broken up by cyclones.

These, with the multiplicity of telegrams from Father Alphonse (who

désire pas venir à Broome) et la
question des bœufs qui nous a tracassé
à tous à cause de l'engagement de ce
~~P. Alphonse~~^{Père} qui ne pouvait pas s'accom-
plir, ont été le motif de ma déten-
tion à Broome et du retard à execu-
ter vos ordres.

Avec votre deuxième lettre je
pourrai mieux agir.

De votre Reverence le très dévoué
et indigne serviteur en H. S.

Fr. Nicholas M. Emo

mis.

P.S.

Il y a union trop étroite entre
l'Evêché et P. Alphonse qui se
laisse conduire entièrement
par lui. Il me dit qu'il croit
en confiance devoir tout dire à l'Evê-
que avant de commencer à obéir
Heureusement tout le monde ignore ce que
doivent ignorer: même le P. Alphonse.

does not want to come to Broome) and the question of the cattle which has upset
us because of the engagement of this Father who was not able to arrange it, have
been the reason for my delay in Broome and the delay in executing your orders.

With your second letter I will be better able to act.

Your devoted

And humble servant in Our Lord,

Father Nicholas M Emo

mis

PS There is too much of a close a relationship between the Bishop and Father
Alphonse who lets himself be led entirely by him. He told me that he believes he
must tell the Bishop everything in confidence before beginning to obey.

Fortunately everyone ignores what has to be ignored, even Father
Alphonse.

Reçu le 18 Avril

M. E. Rever. Pere Abbe de Sept-fons
Broome W.A. 2 Mars 1900.

Mon R. Pere

Un courrier de B.-Bay nous annonce que le grand batiment des noirs ou etait loge P. Alphonse l'ecole, etc, a ete en 4 heures consommé par le feu. L'accident est arrive par la legere imprudence d'une femme qui fumait sa pipe trop pres, parait-il, de l'écorce seche.

C'était à prévoir

Deja en janvier etaient tombés par la tempete deux autres grands batiments, le Refectoire et Chapitre avec ses dependances: donc, nous restent seulement l'Eglise le Dortoir et la Cuisine qui risquent de souffrir le même sort, car si bien le toit est en fer, c'est toujours le système de l'écorce seche, un vrai nid de serpents et un danger.

Nous tacherons de pratiquer trois divisions au dortoir pour y supléer aux edifices detruits.

Aujourd'hui nous arrive le "Saladin" tres en retard par le mauvais temps. (nous sommes à la saison des tempetes) Je pense qu'il va prendre nos 50 beufs vendus par P. Alphonse, autrement je tacherai de les vendre pour le mieux. Ce bon Pere m'a telegraphié que si les noirs sont contents de son retour à B.-Bay, il y retournera. Il quittera Perth aujourd'hui pour nous rejoindre. (il quittera Perth dimanche 4)
Le N. P. O'Ryan n'est pas à Fremantle, mais j'ai prie

2 March 1900

Received 19 April

Nicholas writes from Broome to the Abbot telling him that a messenger from Beagle Bay brought news that the big building where Father Alphonse lived, the school, etc. has been burnt down.

He feels his hands are tied, because he has no money and is frustrated by contradictions and humiliations that seem to come every day but he writes,

"I will go forward, with the grace of God, cost what it may. I do not ever want to be discouraged."

My Very Reverend Father,

A messenger from Beagle Bay has just told us that the big building of the Blacks where Father Alphonse lived, the school, etc., has been demolished by fire in four hours. The accident happened through the slight imprudence of a woman who was smoking a pipe too close to the dry bark

It was to be expected.

Already in January we lost two other buildings, the refectory and the chapter, with their outbuildings; now we have only the church, the dormitory and the kitchen, which are in danger of suffering the same fate, as the bark roof is a real serpents' nest and a real danger.

We will try to make do by dividing the dormitory into three.

Today the 'Saladin' arrives, much delayed by the bad weather (we are in the cyclone season). I think that it is going to take our 50 head of cattle sold by Father Alphonse, otherwise I will try to sell them as best I can. This good Father telegraphed me that if the Blacks are happy about his return to Beagle Bay he will come.

He leaves Perth today to rejoin us. (He leaves Perth, Sunday 4)

Father O'Ryan is not in Fremantle but I have told

2 March 1900

Nicholas writes to the Abbot of Sept Fons, Jean Baptiste Chautard

P. Alphonse de lui demander les deux cheques qui ont été jusqu'ici la ^{principale} cause de tant de retard.

Je viens d'apprendre que "Saladin" ne prend pas notre bétail par ce qu'il lui manque la nourriture nécessaire. Mercredi prochain devant venir de Singapour le marchand de nos bœufs, je le recevrai avec deux tons d'herbe pour que lui-même les ramène avec lui.

Une réponse du capitaine du "Saladin" qui sera ici de retour de Fremantle après près de trois semaines, m'annonce qu'il s'engage à venir avec son Steamer à Beagle Bay même pour prendre nos partants sans passer par Broome.

Cette manière de partir serait moins bruyante, mais il exige pour le passage de chacun, 12 livres payées en or. ce que j'accepterai volontiers si les deux Cheques m'arrivent just à temps.

Par quelles épreuves passe la pauvre Mission d'Australie!... et malgré le désir d'obéir, que de contradictions et de peines d'esprit m'environnent de toutes parts! Hélas, mon R. Père: il me faut, je le vois, beaucoup de courage et de patience... mais j'irai en avant, coûte que coûte, avec la grâce de Dieu... Je ne veux pas me décourager jamais.

De V. Rever. le très-humble serviteur en
N. Seigneur Jésus Christ.

F. Nicholas M. Emo

Emo

Father Alphonse to ask him to remit the two cheques, which have been the principal cause of so much delay.

I have just learnt that the 'Saladin' cannot take our cattle because they do not have enough stock feed. Next Wednesday, before the 'Saladin' returns to Singapore I will give the cattle buyer two tons of grass so that he can take them himself.

The captain of the 'Saladin' which will return here on its way back from Fremantle after almost three weeks tells me that he agrees to come with his steamer to Beagle Bay to take our cattle without passing Broome. This would be less annoying, but he demands \$12 paid in gold for the passage of each animal, I would accept willingly if the two cheques arrive in time.

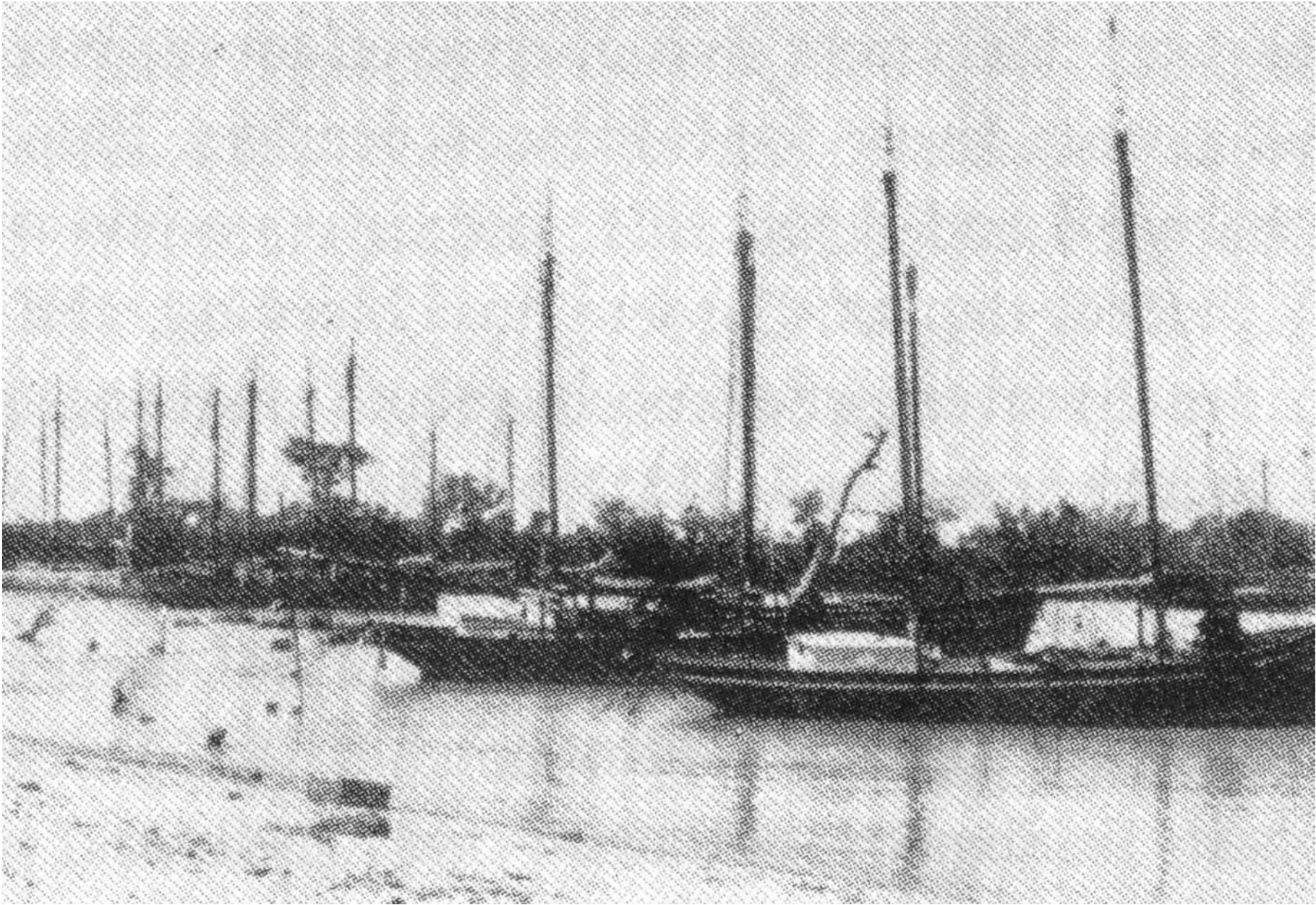
Such trials come to the poor Australian mission! - - - and in spite of the desire to obey, the contradictions and pains of spirit surround me in every way! Alas, dear Father, I need a lot of courage and patience - - - but I will go forward, cost what it may, with the grace of God - - - I never want to be ever discouraged.

For Your Reverence, the very humble servant of Our Lord Jesus Christ.

Father Nicholas M Emo.

PS I have done everything possible to leave for Beagle Bay at last to evacuate Disaster-Bay - etc, etc, but the difficulties and the bad weather hold us tied hand and foot.

P. J. "Il est fait tout possible pour partir
pour Beagle Bay à fin de faire évacuer
les difficultés et la mauvaise
temp. mais l'émigration
des bœufs et des
vaches est
très difficile et
très coûteuse."



Pearling luggers in Broome
George Walter, Australia Land People Mission p 105

1000
Trappist Mission
OF THE
Sacred Heart
via Broome
West Australia.

Confidentielle

Beagle Bay

A bord du "Jessie" ce 28 Mars 1900

V. N. Père Abbe de

Sept-Jour.

Mon Réver. Père:

Le 12 Mars, de bon matin, me voyant enfin libre des embarras occasionés par la vente prématurée et précipitée des bœufs, je partis à cheval en toute hâte, accompagné de frères Xavi et Jean vers Beagle-Bay, où nous arrivâmes avant la nuit du 15, trempés d'eau jusqu'au os, après avoir laissé en route un cheval qui crevât en quelques heures dans le désert par excès de chaleur et de fatigue.

Tous les diables à quatre nous semblaient conjurés contre nous!... tellement ont été jusqu'ici, multiples et variées les difficultés présentées de tous côtés pour nous empêcher d'exécuter vos ordres, malgré notre désir et ferme résolution de tout faire accomplir impitoyablement à la lettre.

Arrivé à Beagle-Bay, à défaut du P. Alphonse,

Back to Beagle Bay

(Confidential)

28 March 1900

Nicholas writes from the Trappist Mission of the Sacred Heart, Beagle Bay, via Broome, Western Australia, from aboard the 'Jessie'. He tells the Abbot that at last he has managed to sell the cattle, despite the fact that "All the devils four times over seemed to work against us."

He praises the virtue of Anselm whom he describes as 'a priest and religious dedicated to the truth'.

After the meeting, he and Sebastian walk to Disaster Bay, meeting Jean-Marie and Narcise on the way. They are most upset on hearing the news of the closure of the mission. Nicholas returned with the two priests while Sebastian continued to Disaster Bay.

Father Ermenfroy arrived unexpectedly, added information to that contained in the two letters. It seems that there were too many chiefs and not enough Indians in the Beagle Bay community. With irony, Nicholas wrote, "Experience has shown that they could die of thirst at the foot of a fountain." He now has the money to pay for the return fares.

In a postscript 1st April, Palm Sunday Eve, Broome Nicholas writes:

"The 'Saladin' having sent two urgent cablegrams that it was departing, we must now wait for the 'Australind'.

Rev Father Abbot,

The 12th March, seeing me finally free from the embarrassing inconvenience brought about by the sale of the cattle I left hastily, accompanied by Brother Xavier and John, for Beagle Bay where we arrived towards night on the 15th drenched to the bone, after leaving in the desert our horses that had collapsed in a few hours, from heat and exhaustion on the way.

All the devils four times over seemed to work against us! - - - such have been the difficulties, many and varied presented on all sides which prevented us from carrying out your orders in spite of our firm desire and resolution to do everything according to your letter.

When we arrived at Beagle Bay, instead of to Father Alphonse,

jei présenté les deux documents officiels au bon
Père. Anselme qui, après en avoir pris connaissance,
l'emeura comme anéanti, laissant seulement
échapper ces mots : "C'est très-grave!"... quelques
secondes après, il se jetait entièrement entre les
bras de la Providence, et me donnait tellement
l'exemple d'humble soumission à la volonté des
supérieurs, que j'en fus édifié.

Croyez-moi, mon cher Révérend Père, que c'est
une belle âme digne de considération, non obs-
tant tout ce qu'on vous aura raconté sur son
compte. Il n'est pas, certainement, un adminis-
trateur ^(il s'en faut); mais c'est un second Don Bosco, patient
charitable et simple dont tout le monde à abuse
et plusieurs même condamné, en lui attribuant
exclusivement des actes et des mesures, dues à
l'initiative des autres, moins simples et peut-
être plus rusés que lui. Ce sont des mots très-
vrais, mon Rev. Père; et en condamnant les autres
je m'y place parmi eux; mais comme prêtre et
religieux me devant à la vérité, j'ajoute encore
que l'expérience fera voir un jour à votre Réver^{ce}
à justesse de mon appréciation.

Le lendemain matin on fit la lecture au
chapitre des documents officiels, longuement.

I presented the two official documents to Father Anselm, who having read them, was devastated, repeating only the words, "It is very serious!" - - - some seconds later he threw himself entirely into the arms of Providence, giving me such an example of humble submission to the will of his superiors that I was very edified by it.

Believe me, dear Reverend Father this is a beautiful soul worthy of consideration - not an administrator - he lacks that gift but he is a second Don Bosco, patient, charitable and simple whom everyone has abused and several even condemned, blaming him for things caused by more complex characters. These are hard words Reverend Father; and in condemning the others I place myself among them; but as a priest and religious dedicated to the truth, I add that experience will one day show the justice of my appreciation.

The next morning we had the reading of the official documents at length

et par trop commentées, et interprétées par chacun dans la cour et par tout, et le soir même, après réflexion faite, pour éviter des retards, je partis vite moi-même avec frère Sébastien (et deux me) pour Disaster-Bay, marchant toute la nuit, on nous arrivâmes à vers 11 heures du matin. Nous trouvâmes en route père Jean-Marie et Narcise qui se rendaient à Beagle-Bay à mon appel: assis sur l'herbe, ils prirent connaissance de la lettre adressée à la Communauté et en furent vraiment troublés, quoiqu'ils ne tardèrent pas se remettre et paraître résignés. Le premier eut, à quelques reprises, des emportements de colère, et criait qu'on lui rendit ses 15,000 francs qu'il avait donné à l'ordre! Le second parut ^{me} avoir une résignation étrange qui laissait entrevoir qu'il avait essuyé quelques épreuves ou quelques déceptions parmi ses noirs; quoiqu'il en soit, ils me suivirent pour Beagle-Bay dans la soirée du 18, et nous arrivâmes ^(le matin) le jour même de St-Joseph. J'avais laissé frère Sébastien (qui est de toute confiance) à Disaster-Bay pour garder la maison et les troupeaux jusqu'à mon retour, après

at Chapter, commented on and interpreted by each one present, and that very evening all reflections made, in order to avoid delays I left quickly with Brother Sebastian of Broome for Disaster Bay, walking all night and arriving towards 11 am. On the way we met Fathers Jean-Marie and Narcise who were returning to Beagle Bay at my call. Seated on the grass they perused the letter addressed to the community and were truly troubled by it though they did not delay to pull themselves together and appeared resigned. The former however, later became angry and shouted that he would take back the 15000 francs that he had given to the order.

The second seemed to me to have a strange resignation, which hinted that he had had some trials or deceptions among his blacks; nevertheless, they followed me to Beagle Bay on the evening of the 18th, and we arrived there on the morning of the very day of St Joseph.

I had left Brother Sebastian (who is quite confident) at Disaster Bay to guard the house and the animals until my return, after

inventaire fait des existences de la maison;
et depuis lors, on a intenté à plusieurs reprises, de petits soulèvements contra moi, soit en m'accusant entre eux d'avoir travaillé pour la fameuse supériorité, soit en faisant croire aux autres que j'avais télégraphié à Votre Rev.^{ue} pour lui indiquer le nom des religieux qui devaient partir et de ceux qui devaient rester, soit enfin pour me déclarer qu'ils n'iraient pas en 3.^{me} et qu'ils resteraient plus-tôt ici.

Dans le Père Jean Marie, j'ai pu entrevoir quelque peu la faiblesse humaine: il s'était habitué à être libre et indépendant dans son nid, et la pensée de retourner à Sept-fons (ou il mourrait bientôt, disait-il) lui faisait verser de larmes, que j'ai tâché d'essuyer par des encouragements.

Enfin tout s'est assez bien passé grâce à Dieu; et quoique on a murmuré et critiqué beaucoup les supérieurs et moi, à la fin on a pu se convaincre que je n'étais pour rien dans cette affaire et on a perdu peut-être la défiance que je leur avait inspiré. La lecture d'une lettre du Révérendissime en a été la cause.

making an inventory of the furniture in the house, since then, people have been intent on making reprisals, of asking questions against me, may be even of accusing me of having worked to be made superior, making others believe that I had telegraphed Your Reverence to indicate the names of the religious who ought to leave and those who ought to remain, at least for me to declare that they will not go and that they will remain here longer.

In Father Jean-Marie, I have been able to be aware of some human weakness: he was accustomed to be free and independent in his nest, and the thought of returning to Sept Fons (he would rather die he says) close to tears, that I was trying to bribe him with encouragement.

At last all is quiet thanks to the grace of God; and although some are murmuring and criticizing the superiors and me, in the end people have convinced themselves that I had nothing to do with this affair and they have lost the defiance that I had inspired in them.

The sermon in the General's letter has been the cause (of much unrest).

2me
j'ai récemment reçu une lettre du R. Père Symphorien (accompagnée d'une autre de notre Révérendissime Père Général) me priant de la lire à la communauté, dans laquelle dévoilait tout d'un coup le mystère que j'avais si joiigneusement caché jusqu'alors, et exhortait toute la communauté à vous obéir entièrement. C'est alors qu'on pût se convaincre que je ne'étais qu'un instrument de l'obéissance et que ce n'était pas à moi à qu'il fallait s'en prendre.

Cette ~~le~~ lettre calma les esprits, surexcités, par l'arrivée si inattendue du Père Ermenfroid; car on disait ceci: puisque d'autres viennent, nous pouvons aussi rester.

J'ai beaucoup hésité à lire à tous la lettre de notre Révérendissime car elle dévoilait tout d'un seul coup; mais le Père Ermenfroid consulté, il me déclara que je ne pouvais pas m'en empêcher, ^{quois} qu'il en arrivât; ce que je fis en effet, mais en y ajoutant les suspensions ou interdits que vous aviez daigné commander.

I had recently received a letter from Rev Father Symphorien (accompanied with another from our Reverend Father General) asking me to read it to the community, in which is revealed suddenly the mystery that I had hidden until then, exhorting the community to obey you entirely. It is now that I can convince myself that that I was only an instrument of obedience and that it was not due to my own ability that I have been appointed and that it was not for me to fail.

This letter calmed spirits, overexcited by the unexpected arrival of Father Ermenfroy; for they were saying here: if others have come, we will also be able to remain.

I had hesitated to read Your Reverence's letter to all as it revealed everything in a single blow; but after consulting Father Ermenfroy, and he declared that there was nothing to prevent it since he had arrived, I did read it, but he then added the suspensions or interdicts that you had deigned to command.

Pour empêcher qu'on ne tuât pas des bœufs, à chaque instant comme on avait l'habitude de le faire, j'avais écrit auparavant à Beagle Bay au nom du Père Alphonse, qu'il ne fallait pas tuer des bœufs, et qu'on mançât des brebis mais sans plus indiquer un mot de rien. Aussi je fus obligé de me déclarer supérieur devant Frères Xavier et Jean, à Broome, pour empêcher une commende de 8 tons de riz et d'autres de différentes choses qu'allait faire le premier, et l'achète des nouveaux chevaux du second: toutefois, je leur ai exigé sérieusement le plus absolu secret.

Comme je suis aujourd'hui assez au courant du temporel de Beagle Bay, après avoir énergiquement coupé tous les abus, donné l'ordre de congédier les enfants, et de défendre l'entrée des femmes dans les chambres, fermé à clef le vin et provisions qui étaient éparpillées par ci par là, à disposition de tout le monde!!... et indiquer des mesures pour éviter le gaspillage, j'ai l'intention d'ici une huitaine de jours d'écrire à votre Révérence une lettre explicative et détaillée de toutes les existences actuelles, et de ma manière de penser par

In order to stop the cattle from being killed as had been the custom; I had written before to Beagle Bay in the name of Father Alphonse, that no cattle were to be killed, only the goats, but I was forced to declare myself the superior before Brothers Xavier and John in Broome firstly to prevent a sale of 8 tons of rice and of different things and secondly, of buying new horses: each time, I made them promise the most absolute secrecy.

As I am today acting in charge of Beagle Bay, after having energetically stopped all the abuse, given the order to dismiss the children, and stopped the entry of women into the rooms, locked the wine and provisions that were being scattered here and there as it pleased anyone!! - - - and pointing out rules to avoid stealing, I have intended for eight days to write to Your Reverence a letter of explanation giving the actual situation and the manner of thinking so that Your Reverence may be informed in relation to the liquidation, the Bishop, the Government, etc, etc, so that

rapport à la liquidation, Evêché, Gouvernement
etc, etc, à fin que V. Révérence en soit bien
informée d'avance

Je dis dans 8 jours, car j'écris cette lettre
balancé par les vagues de la mer à plusieurs
milles de Beagle-Bay, ou nous attendons tous
le Steamer "Saladin" qui va à venir prendre
nos partants pour Singapore de cette nuit
(28) au 31 Mars. Après, moi et le Frère
Xavier fillerons vers Broome pour envo-
yer la dépêche au P. Couvreur, ramener
P. Joachim qui à tout prix veut partir pour
Fremantle... quelle malheureuse circon-
stance!... il va tout raconter tout ce qu'il
a vu et entendu! (je l'ai fait entretenir
hors la maison par P. Ermenfroid pendant
lecture de la lettre ou tout se dévoilait);
chercher en ville des acheteurs pour nos mou-
tons et bœufs, car à Beagle-Bay nous ne
pourrons rien faire; faire moi trois maria-
ges, ^{longtemps déjà proclamés,} et le baptême d'une dame anglaise avec
son enfant et deux chinois qui attendent, et
quelques jours après Pâque, nous reviendrons
à Beagle-Bay pour attendre la fin des
grandes pluies et tempêtes, ou nous irons
Dieu aidant vers Disaster-Bay ^{faire son} ~~pour~~ évacuation.

Your Reverence may be informed in advance in relation to the liquidation, the Bishop, the Government, etc, etc, in the end that Your Reverence might be informed in advance..

I say in 8 days because I write this letter balanced on the waves at sea, several miles from Beagle Bay where we await the steamer 'Saladin' which is going to take our passengers for Singapore arriving on this night 28th and leaving 31st March. Afterwards Brother Xavier and I will make our way towards Broome to send the cheque to Father Couvreur and bring back Father Joachim, who wanted to leave for Fremantle - - - what bad luck! - - - he is going to relate all that he has seen and heard! (I spoke with him nevertheless about repeating outside the house what happened about Father Ermenfroy after the reading of the letter or developments); we will look for buyers for our sheep and cattle, for at Beagle Bay we would not be able to do anything; I will also conduct three marriages, already proclaimed, and baptize an English lady with her child and two Chinese who are waiting, and some days after Easter, we will come back to Beagle Bay to wait until the end of the big storms and cyclones, then we will go, with God's help, towards Disaster Bay to arrange its evacuation.

J'ai laissé à Beagle-Bay, à ma place Père Ermenfroid, après lui avoir donné des instructions..... Il faudra vous dire, mon très Rév. Père, qu'il fit à la mission une entrée peu édifiante dont je fus bien pénal. Il entra comme la foudre, précipité, colérique disant de paroles grossières au P. Joachim qui voulait le caresser, tout parce qu'il voulait boire tout de suite une bouteille de vin et qui était fatigué.

On le voyait en air triomphant et comme s'il avait perdu sa tête. La nuit il exigea une seconde bouteille et fut tellement enivré, qui tomba de son lit, fit toute la nuit du tapage, disait de paroles grossières et resta au lit tout le lendemain, malade. Il est très excusable à cause de la fatigue, certainement, mais le mot: cochon! qu'il paraît avoir adressé au P. Joachim, avec tout le reste, ^(des coups de poing pour se débarrasser) n'est pas de nature à nous flater vis à vis de l'Evêché!.....

Voilà ma peine!

Je sens beaucoup de répugnance à vous raconter ces choses, mais dans l'état où votre

Révérence a daigné me placer, je me crois

obligé à ne plus avoir de secret ^{Beagle Bay} vis-à-vis de votre Révérence, de tout dire, coûte que coûte!

I have left Beagle Bay, leaving in my place, Father Ermenfroy, after having given him instructions - - - I have to say to you, my dear Father, that in making a very unedifying entrance to the mission, of which I was very ashamed! He entered like thunder, rushing, choleric, using vulgar language at Father Joachim who wanted to embrace him, all because he wanted to drink a bottle of wine immediately, and he was tired.

He had a triumphant look as though he had lost his head. That night he demanded another bottle of wine and was so drunk that he fell onto his bed, making an uproar all night, swearing, and he stayed in bed all the next day ill. He could be excused because of his exhaustion, certainly, but the name 'cochon' ('pig') that he had called Father Joachim with all the rest, (des coups de poing pour se débarrasser nous Vis à Vis de l'Evêché), blows to embarrass us with the Bishop.

That is my shame!

I feel much repugnance in telling you these things, but in the position that you have given me, I believe that I am obliged to keep no secrets from Your Reverence, to tell all, cost what it may!

3.^{me} Le cher Père Ermenfroid, est certainement un bon Religieux, intelligent, très actif, qui peut être au besoin très utile; mais il est très nerveux il s'emporte facilement, et a laissé ici sa petite réputation de mal élevé parmi les blancs et les naturels même. On l'a vu ^(autrefois) au Chapitre donner comme P. Bernard de bien tristes spectacles qu'on ne pourra pas facilement oublier!... et l'insolence de ces deux Pères vis à vis des Supérieurs légitimes, a été certainement le principe de nos malheurs et de la suppression de notre maison.

Dieu ne pouvait pas bénir nullement une conduite si irrespectueuse envers l'autorité!!!
Nous en touchons le fruit, hélas!

Dieu soit béni et glorifié.....

On a trop parlé, trop parlé, trop discuté, trop interprété... trop jugé!... nous étions tous des savants... nous voulions tous diriger, tous commander, tous imposer sur les autres notre manière de voir!... nous avons voulu tous être des têtes... le corps de la maison a resté sans pieds pour se soutenir, et il est tombé.....

C'était tout naturel!
Ces deux Pères avaient bien raison en bien des circonstances;... mais je ne peux pas croire qu'un religieux agisse ^{si peu} bien en manquant de respect envers ses Supérieurs et contournant ses ordres, ==

Dear Father Ermenfroid is certainly a good religious, intelligent, very active, (with a good relationship with me), and who can be useful when need be, but he is very nervous, he loses his temper easily and he has left here a poor reputation among whites and natives equally. He had been seen formerly at Chapter to give, like Father Bernard, very sad spectacles, which will not be easily forgotten! And the insolence of these two Fathers re their legitimate superiors has been the chief cause of our misfortunes and the suppression of our house.

God was not able to bless such disrespectful conduct towards authority!

We reap the fruit, alas!

May God be blessed and glorified - - -

They have spoken too much - - - discussed too much, interpreted too much - - - judged too much! - - - we were all wise men - - - we wanted to direct everything - - - to impose on the others our way of seeing! - - - we all wanted to be heads - - - the body of the house remained without feet to support it and it has fallen - - -

- - - This was quite natural!

These two Fathers were right in many of the circumstances; - - - but I cannot believe that a religious would ever act without respect towards his superiors and contrary to his orders, ==

en excitant les autres à la revolte, en donnant de tristes spectacles aux naturels, comme on a pu le voir trop fréquemment à Beagle-Bay (ou s'étaient formés des Partis et par là même des partisans)! (M. Rev. Père)

Vous trouverez facilement parmi nous des religieux intelligents qui écriront facilement peut être une Memoire, un rapport de 60 pages aussi correct dans le fond que dans sa rédaction, aussi juste dans ses prémisses que dans les conséquences; . . . et néanmoins, en pratique ils deviennent à peu près une nullité complète car ils se cherchent soi-mêmes, et vous voyez avec leur bras effacer ce qui a écrit sa main ^{avaient toujours l'esprit de contradiction, que c'était par une manie qu'ils} montrant dans leur conduite privée qu'ils ne cherchaient pas la gloire de notre Seigneur!

Nous en sommes certainement-là... l'expérience l'a démontré; et je m'en plains d'autant plus amèrement, qu'on est venu mourir de soif, au pied de la fontaine! Si au lieu de tant d'interminables discussions et conversations on avait songé quelque peu à profiter de cette abondance d'eau et de bonne terre qu'il y a ici dans cette portion privilégiée du Kimberley, pour semer beaucoup de riz, de tabac de maïs, etc, . . . nous aurions pu certainement nous soufrire ^{nous} ~~nous~~ mêmes, et aider nos indigènes.

in exciting the others to revolt, presenting sad spectacles to the natives, which they have been able to see too frequently at Beagle Bay (where they formed themselves into 'parties' and even became 'partisans')! - - -

You could easily find among us, Rev Father intelligent religious who would write a memoir, a report of sixty pages as correct in the base as in the revision, as just in its premises as in the consequences . . . yet nevertheless the writers become almost a nothing because they are seeking themselves, and you see their arms erase what their hands have easily written, - - - nevertheless, in practice they become a little closer to complete nothingness for they look for themselves, and they have always the spirit of contradiction, showing in their private conduct a mania for dispute, not seeking the glory of Our Lord!

We are certain of that! - - - experience has shown it; and I could go so far as to go further, that they have come to die of thirst at the foot of the fountain! - - - If instead of so many discussions and conversations they had thought a little of profiting from the abundance of good water and soil that this part of the Kimberley is privileged to have, to have sown some rice, tobacco, maize, etc, - - - we would certainly have had enough and been able to help our natives.

La maison ne serait ^{concernés} fermée, nos pauvres
ne resteraient pas abandonnés, les protestants
de Broome et de toute l'West-Australie
après avoir été batus à différentes reprises, ne
pourraient pas un si éclatant triomphe!!!
Dieu soit mil fois béni!

J'obéirai toujours, et ce sera ma seule
consolation dans ma peine, qui est grande, bien
sensible; car j'étais venu ici pour mourir en Aus-
tralie, et c'était le secret attrait de ces infortun-
nés sauvages qui m'avait poussé à accepter la pro-
position de notre cher Révérendissime de venir
~~ici~~ dans ce nouveau continent, où il promettait
qui s'ouvrait un vaste champ à mon zèle,
(selon ses propres paroles) - - -

Excusez moi, mon G. cher Rév. Père: je vous
ai ouvert mon cœur, de missionnaire jusqu'ici,
de sujet obéissant désormais! Commendez, et
pour l'amour de notre Seigneur Jésus-Christ,
je vous obéirai aveuglement.

De votre Révérence le plus humble servit
dans le Cœur de Jésus et de Marie

J. Nicholas M. Emo

P.S. J'ai pu me procurer 200 livres ster-
lings (tout or) pour le passage des Pères, à qui j'ai
donné de plus 340 francs (Ermenfroy 290)
(Ermenfroy m'avait apporté 290 francs) - - -

The house would not be closed, our poor would not be abandoned, the Protestants of Broome, and the whole of Western Australia, would not have carried off such a remarkable triumph!!!

That God may be blessed a thousand times!

I will obey always, and this will be the only consolation in my pain, which is great, for I came here to die in Australia, and it was the secret attraction to these unfortunate natives which had urged me to accept the proposition of our dear Reverend to come to this new continent where he promised that a vast field would be open to my zeal, (according to his own words) - - -

Excuse me, my dear Reverend Father: I have opened my heart to you as missioner until now, as an obedient subject from now on! Command, and for the love of Our Lord Jesus Christ, I will obey you blindly.

Your Reverence's most humble servant
in the hearts of Jesus and Mary,
Father Nicholas M Emo,
Mis

PS I have been able to obtain £200 sterling for the Fathers' passage, to which I have given more than 340 francs

(Father Ermenfroy had brought me 290 francs).

P. S. 1^{er} Avril

M. R. Père: Il paraît que le Steamer est en retard, car il n'est pas arrivé. Nous allons vers Broome le trouver.

On assure au besoin, l''Australind' qui arrivera quel-
que jour après. Toujours des obstacles pour le départ!

En general, tout le monde paraît bien résigné, mais on ne fait pas de faire des commentaires et des jugements.

Je crois, M. R. Père, sans exagérer, que la plus grande de toutes les penitences que vous allez ^{vous} imposer, ce sera la rentrée dans une maison cloîtrée, ou l'on garde le silence!... nous le méritons bien, certainement.

Broome
Veille du jour de Rameaux.

Bon très-Rever. Père: Le Saladin ayant deux cablegrammes urgents de partir immédiatement pour une autre Yle, n'est pas venu nous chercher et il a fallu venir à Broome pour attendre le bateau 'Australind' qui doit arriver demain soir. J'ai pris aujourd'hui les passages comme aussi ^{pour} Père Alphonse qui paraît très-affligé et ne mange presque pas. Il était très-indecis, et ne paraît pas content à Broome malgré qu'il me disait être indifférent pour tout. J'ai écrit pour cela, comme aussi pour vous dire verbalement beaucoup de choses, qu'il serait mieux de vous l'envoyer, d'autant plus que je voyais en lui le désir de le faire.

Dans quelques jours, j'écrirai longuement à V. Révérence, sur le matériel de la mission quoiqu'elle sera assez au courant par les partants, car je vois & présent qu'on sait beaucoup de choses. Père Ermenfroy a beaucoup parlé et trop forte au milieu de la cour avec Père et Frères (qui ne sont pas des imbeciles et comprennent assez).

PS 1st April

Reverend Father,

It appears that the steamer is late, for it has not arrived. We are going towards Broome to find it or the 'Australind', which will arrive some days after it. Always obstacles for the departure! In general everyone seems resigned enough, but can't avoid making comments and judgements. I think, Father, without exaggerating, that the greatest penance that you will impose on us will be the entry into a cloistered house where the silence is kept - - - but we merit it, certainly.

Palm Sunday Eve, Broome

Dear Rev Father,

The 'Saladin' having sent two urgent cablegrams about leaving immediately for another island, it has not come to find us and we had to come to Broome to wait for the 'Australind', which ought to arrive tomorrow evening. I have booked a passage for Father Alphonse who seems very troubled and is eating almost nothing. He was very indecisive and did not appear to be happy in Broome although he told me he was indifferent to everything. I thought that it would be better to send him to you so that you could speak to him directly, and I see that he wants this too.

In some days time, I will write at length to your Reverence about the material goods of the mission, although those departing will be able to give up-to-date news, for I see now that they know a lot. Father Ermenfroy spoke at length and with a good deal of force to the Fathers and Brothers (who are not stupid and understand enough).

+
Mon H. N. Père: j'envoierai à V. Réver.^{ce} dans le pro-
chain courrier la 2^{ème} partie de cette lettre qui
n'est pas encore finie par mes occupations.
Il conviendrait d'envoyer ici ^(au plus-tôt) quelques Pères
pour me remplacer et pour me confesser car
je vois que c'est trop excessive le travail. Le petit
Père Anselme (n'étant pas chargé d'aucune administra-
tion) serait très à propos par sa patience et son
doux caractère et soutiendrait les Freres par ses con-
ferences ou exhortations. Son arrivée me ferait bien
plaisir. Aussi pourrait venir P. ^{Alphonse et P. Jean M.} Jean Marie, dont
votre Réverence m'avait parlé. ^{Frere Jean dit qu'il est trop vieux pour} Il n'y a pas à changer main-

tenant d'être rincassés, car il n'y a pas plus de têtes fortes
à Beagle Bay.

Ne croyez pas mon N. P. que Frere Jean s'ennuie,
il se porte très bien, à excellent appétit et est très content
en Australie, selon sa propre déclaration.

J'avais pour le moment l'intention de vous envoyer une
cheque du Cardinal de Sydney de 128 livres sterling que doit
signer P. Alphonse, car celui-la ignorait qu'il n'était plus
ici et l'avait adressé à son ^{me} nom, mais puisque peut-être
étant ~~à~~ Père en Palestine il y aurait des difficultés, je crois plus
prudent d'arranger avec le Banquier d'ici pour vous l'envoyer
à la Banque de Paris ou ~~à~~ Lyon... J'en parlerai aujourd'hui
Je tombe de sommeil mon N. Père.

De V. Rév. indigne serviteur en
Fr. Nicholas M. Emo
mis.

Reverend Father, I will send to Your Reverence by the next courier the 2nd part of this letter, which is not yet finished because I have been busy.

It would be a good idea to send here as soon as possible a few fathers to replace me as I see that the work is too much for me. Little Father Anselm (not being in charge of any administration) would be suitable because of his patience and his gentle character and he would support the Brothers by his conferences and exhortations. His arrival would give me great pleasure. Also Father Alphonse and Jean-Marie of whom you have spoken. Brother John said that he was too old. There is no cause

now to be worried, as there are no longer strong heads (pig-headed people) at Beagle Bay.

Do not believe Reverend Father that Brother John is bored; he gets on well, has an excellent attitude and is very happy in Australia according to his own declaration.

At present I mean to send you a cheque from the Cardinal in Sydney for \$128 which Father Alphonse must sign, as the former did not know that he was no longer here and he had made it out in his name, but since the Father is now in Palestine there would be difficulties; I think it would be better to arrange with the bank in Paris or Lyon. I will speak of it today.

I am falling asleep Reverend Father.

From Your Reverence's humble servant,

Fr Nicholas M Emo

Mis.

(End of Letter begun 28 March)

Perhaps sleep helped blot out for Nicholas the trauma of the past six months. Alphonse had arrived back in Broome about the 19th of March, and it took time for him to recover from his first emotional outburst.

He then began to explain his point of view to Father Nicholas.

Most of the content of these following paragraphs is taken from a letter 'In Defence of Beagle Bay' which Alphonse wrote to the Abbot as he traveled to Palestine. Here it is placed in the context of a conversation with Father Nicholas.

Father Alphonse Tachon's Point of View

Father Alphonse was clear about what happened.

Father Bernard was implicated from the beginning. At Beagle Bay where the Abbot's staff, or even perhaps the Episcopal mitre appeared on an horizon not too distant, it appears that Father Bernard changed his mind about making the 'Final Profession of his vows'. Without being invited by the Abbot, or rather, against his expectation, he determined to make solemn profession, and from that time continued his attack vigorously. Formerly he had not been on bad terms with Father Anselm, but now he openly undermined his authority.

Father Ermenfroy, silent, withdrawn, industrious, faithful to his 'lectio' (the practice of slow, meditative, prayerful reading, of the Scriptures in particular), sometimes fiercely defending authority against those who were holding it in contempt, for a long time had been quite devoted to the superiors whose adversaries he condemned and stigmatized with caustic remarks.

What a hypocrite he was!

There came a day when the Superiors offended him. First, Father Abbot made some rather sharp remarks to him about bottles of Altar wine on which Ermenfroy had laid his hand without permission.

Then Father Anselm refused to give Father Ermenfroy charge of the boat and monastery business in Broome. These were Brother Xavier's responsibilities because of his knowledge of English and his experience. Ermenfroy took offence. Xavier was a brother. He should not have precedence. From that time all changed.

The superiors now found in Ermenfroy a dashing adversary, an enemy without mercy who with unbridled violence, set himself to acting at the service of Father Bernard, until the day came when both of them splashed together in

the same mud. They left together.

Without doubt, Ermenfroy's departure hadn't the same reasons but it was necessary.

How else could self-love support his conduct?"

Father Alphonse reflected, God was showing Ermenfroy how senseless he was to leave his tranquil and edifying life, in order to throw himself into troubles and agitation, in the train of a man who sooner or later would be overturned as proud men always are? Why didn't he understand the lesson and profit from it in silence? To the contrary, he made his departure appear to be a great act of charity, of devotion and of heroic disinterestedness that must have given weight to his arguments. Probably Father Ermenfroy was only Father Bernard's spokesman."

Nicholas let Alphonse talk on and on.

Alphonse told Nicholas that the suppression of our work in this Protestant country is a frightful scandal. Only on the 2nd of April, in Broome, did I learn of it.

Earlier in Perth, on the 22nd of February, fragments of your letter, half French, half Latin, and hardly intelligible had informed me that eight members of the community were leaving for Palestine, and that La Trappe was reduced to the state of 'Grange' while awaiting better times. Far from discouraging me, this sad news had only stimulated me to follow with greater energy the conclusion of the business that was delaying me in Perth. I was trying to obtain from the Government the titles granting to us the property of more than 5000 hectares of land and the allocation of annual help with Bishop Gibney was hoping would come to 8 – 10,000 francs. The next day, I believed that Bishop Gibney ought to be informed about the situation, so on the 24th of February after I received your wire giving me permission to tell him, there was a painful scene in which I suffered miserably.

Then, Bishop Gibney gave in to my prayers and my solicitations and called on First Minister Forrest who said,

"You fulfilled your conditions. The government will fulfil theirs."

Besides, I had asked several persons privately, and even communities for money to get £500 - £1000 to buy one or two fishing boats – promises had been made. Money had been offered under certain conditions. But I had refused. What I wanted was cash without conditions."

Alphonse tried to make Nicholas understand his distress,

Imagine my situation! In France, the suppression had been decreed. In Beagle Bay, it was known, trunks were packed, bookings made for sea travel, sheep sold, cattle, machinery and furniture up for sale. Here I am, in Perth, the recognized superior, moving heaven and earth in order to get land and money for a work already abandoned.

Aren't we giving the appearance of flagrant swindling?

Won't the most benevolent think that we wanted to fill our pockets before leaving?

What a scandal!

People will say,

"It wasn't sufficient for them to abandon a work, painful no doubt, but already crowned with success! Slackers, hypocrites, lazy perjurers of contracts, they have wanted to speculate with public money, to palm the money of the poor and of the workers! And they shelter their dark intrigues behind a venerable Bishop."

What will the Protestant, Freemason and atheist newspapers say, not only in Perth but also all over Australia?

Will people believe that I was not conniving with Rome and Beagle Bay? Therefore everywhere the scandal, everywhere shame and dishonor!

What will Bishop Gibney and Bishop Kelly of Geraldton do?" Bishop Gibney was crying out at the first explosion of his indignation.

"I will write to Propaganda!"

Alphonse wished he had done it. He knew that Father Ermenfroy called the Australian Bishops 'Pirates'! But they were not. Many of the Australian Bishops knew Mount Melleray, the senior Cistercian house in Ireland. They knew its seminary where many of their priests were trained. They had had a high regard for the Order."

Alphonse believed that the arguments advanced by the Order were lies.

It was not true that Beagle Bay was not able to be self-sufficient. With its innumerable permanent springs it is one of the best in the Kimberley. It had cattle, sheep, pearling, and agriculture. It had peat and alluvial land. It was never hurt by drought. Their natives are not lazy people who didn't want to do anything. Before the arrival of Fathers Bernard and Ermenfroy there were more workers than were wanted. Since then they withdrew, little by little. Why? Perhaps the women should not have been working in the same paddock, familiarity alternating with bad treatment. Father Bernard liked to joke and play but suddenly would be hitting. Sometimes also Father Ermenfroy frightened them. Sometimes the nature of the work was too dull and stupid.

Brother James Montague, the Irishman, had made it more interesting for them by showing them how to plant things themselves. Alphonse regretted that the workers did not have their meals at the monastery rather than carrying their share to the camp for lazy people. They could have been more generous paying the workers. The pearlers were more generous. A careful and far-sighted administration would turn these assets to advantage for it was 'these little streams that together become little rivers'. There was no debt. He had brought money from Perth and there was already have some in hand. Money was owing for the wool and the pearl shell from the previous year. The money for the voyage was paid and Father Anselm said there was no shortage of pocket money."

Alphonse was distraught, ready to break down in tears!

Nicholas Emo was so different. He saw the volatile passionate Spaniard was thinking deeply. Then Nicholas counseled in French.

"I think your only option is to go to France and present your defense against the calumnies. You will have time on the boat to set it out logically. Only you know the situation in Perth and the attitude of the bishop to our withdrawal. It is not too late. The others leave tomorrow on the 'Jessie'. You go with them. Daly, Sebastian and I can hold the mission with the Manilamen and their families until you come back. If we can prove to the Government Inspector that we have spent \$5000 on improvements, we will receive the 10,000 acres and that will bring stability for us. We will no longer be subject to lease regulations. We can select the best land at Disaster Bay, the springs across the peninsula and land around the mission.

Take my letter, you will see that they will change their minds in France. I shall write my reasons against closure in Australia. Between us we will save the missions in Broome, Beagle Bay and Disaster Bay."

Alphonse, his face streaming with tears, began to pack his few belongings.

Father Anselm and Nicholas helped him.

Alphonse would leave with the others at first light. It would be a sad farewell. This was his place for 10 years. He loved his natives. There was little time to say goodbye. Perhaps some would come to the beach to wave goodbye. He would be back! But would he? Was this the end? What if they would not listen to him in France?"

2 April 1900

Father Alphonse later claimed that it was only when he landed in Broome, that he learnt fully of the total suppression of 'Notre Dame du Sacre Coeur'.

The irony of it all! Father Alphonse began to believe that God had seen his personal ambition and chastised him for it. He could only pray,

"Throw the unfaithful Jonas into the sea. But may the ship be saved!"

Trappist Mission
OF THE
Sacred Heart
in Broome
West Australia.

~~Broome Bay Broome~~

8 avril 1900

M. B. Reverend Père
Dom Jean Baptiste Chautard

Abbe de
Sept-fons.

M. B. Rev. Père

Puisque V. Rev. malgré mon in-
dignité et mon incapacité a désigné ma
place pour le moment à la tête de cette
malheureuse Mission d'Australie,
elle voudra bien aussi, je l'espère, me per-
mettre de lui adresser encore ces quelques
lignes, eco du cœur d'un prêtre contristé
et opprimé par l'espectacle de remords et
de peines à venir, qui sent le besoin
de s'épanouir devant l'autorité pater-
nelle, qui pousse un dernier cri (cri
d'angoisse, certainement) en présence du
danger de la perte de tant d'âmes!

Je me crois, mon Rev. Père, d'autant

8 April 1900

Father Nicholas wrote from Broome to Dom Jean Baptiste Chautard of Sept Fons that Father Alphonse was returning with the others to explain the situation in person. Though Nicholas had written to Father Alphonse 10 February, Alphonse blamed him for the course of events. Alphonse, Narcise, Jean-Marie, the Dutchmen, and Anselm were upset about the withdrawal from Australia:

Reverend Father
Dom Jean Baptiste Chautard
Abbot of Sept -Fons

Reverend Father,

Since your Reverence in spite of my unworthiness and incapacity has deigned to place me for the time being at the head of this unfortunate Mission of Australia, he will I hope, allow me to address a few lines to him, coming from the heart of a priest, saddened and oppressed by the spectacle of remorse and pain in the future, who feels the need to open up before your paternal authority, uttering a final cry (a cry of anguish, certainly) in the presence of the danger of the loss of so many souls!

I believe Reverend Father, more

plus obligé à parler dans ce moment suprême, que ma conscience de missionnaire m'en fait un sacré devoir.

Je me sens pressé en effet de faire connaître à mes Supérieurs légitimes le véritable ^{état} d'une Mission si éprouvée, jadis si difficile, aujourd'hui de fruits si consolants: car il serait à craindre que le manque de cette connaissance intime en obscurcissant les faits réels, évidents, qui s'y rapportent, ne vint à atteindre le but proposé par l'esprit des ténèbres, tout en portant un rude coup contre la Justice, la Vérité et la Charité.

Ce n'est pas certainement par une lettre que l'on peut remplir cette tâche, éclairer les Supérieurs majeurs et mettre sa conscience à l'abri de toute responsabilité; et c'est par cette raison que je me permets d'envoyer Père Alphonse, fidèle -

than ever, that my conscience as a missionary makes it a sacred duty that obliges me to speak at this moment.

I feel myself urged to make known to my legitimate superiors the true state of a mission with so many trials, formerly so difficult, today with such consoling fruits, fearing that lack of this intimate knowledge obscures the real, evident facts reported, only succeeding in achieving the spirit of darkness's aim by rendering a cruel blow to Justice, Truth and Charity.

This task is not possible by a letter, certainly, to enlighten the Major Superiors and absolve one's conscience of all responsibility, so I am sending Father Alphonse, faithful -

interprète de ma pensée et de mes sentiments
qui pourra mieux que moi les faire con-
naître, manifester aux Supérieurs mes
craintes et mes desirs.

Je prie donc, humblement Votre Rever^{ce}
et le Definitoire de daigner l'écouter...
ce sera le seul moyen de calmer mon es-
prit, d'adoucir l'amertume de mon cœur;
car je crains, non sans fondement, que
d'inexactes Rapports, bien intentionnés d'ai-
lleurs et meilleur redactés, mes manquant
en réalité de fondement solide, n'aient
contribué pour beaucoup à former la cons-
cience des Supérieurs de l'Ordre, et obligés
à dicter des mesures si sévères, eux, qui dans
leur esprit de haute sagesse, charité et
discretion qui leur distingue, n'eussent
jamais intenté si en eussent été bien in-
formés. C'est une question très-grave

interpreter of my thoughts and feelings, who will be better able than I to make known my fears and desires to the Superiors.

I pray then, humbly, Your Reverence and the Definitoire (council) to deign to listen to him - - - it will be the only means of calming my spirit, softening the bitterness of my heart, for I fear, not without reason that inexact reports, well intentioned moreover, and better edited, but lacking at base any solid foundation, may have contributed to the formation of many consciences among the superiors of the Order, and have dictated such severe measures, that the latter in the great wisdom, charity and discretion which distinguish them, might never have intended if they had been better informed. It is a very grave question

qu'il aurait été convenable d'éclaircir.

Le Père Alphonse pourra le faire pour moi. Excusez moi donc, mon R. Père la liberté de l'envoyer auprès de vous pour des éclaircissements et croyez fermement qu'après cela, après me voir soulagé du fardeau de cette grande responsabilité, se fera un devoir d'obéir aveuglement et de se repentir à jamais,

De Votre Réverence

le plus humble serviteur en N. S.

F. Nicholas W. Emo
mis.

that needs to be clarified.

Father Alphonse will be able to do it for me. Excuse me therefore Reverend Father of taking the liberty of sending him to you to clarify everything, and believe firmly that, after seeing me relieved of the burden of this responsibility (he) will do his duty of blind obedience,

Your Reverence's
most humble servant in Our Lord,
Father Nicholas Emo
mis

P. J.

Broome 8 avril

M. M. Pere

Le bateau "Australind" vient d'arriver
et la caravane va partir de suite.

J'ai payé leur passage jusqu'à Singapour
et je donne encore au Père Anselme deux
cent (200) livres sterling, tout or pour le secon
de passage de Palestine, plus 340 francs, dont
290 monnaie française qui m'avait apporté P.
Ermenfroy. Le père Narcise paraît très resigné
comme aussi les hollandais (qui désirent re
tourner dans leur pays) Père Jean Marie est
triste en vue de l'avenir comme aussi Pères An
selme et Alphonse. Si ce dernier vous parle de
mes télégrammes pour se justifier, V. Révérence
pourrai lui exiger de les présenter comme aussi
ma lettre du 10 Février. Il a changé dans
son imagination le sens des paroles et arran
gé les choses tellement que pourrait jeter sur
moi la faute. Votre Révérence peut bien l'exa
miner et s'en convaincre, du reste, je prie V.
Réver.^{te} de daigner l'écouter dans les questions
qu'il va traiter en mon nom avec V. Révérence

C'est d'ailleurs une question de conscience

Vous écrira encore dans quelques jours

Votre indigne Fr. Nicholas Emo

PS

Broome 8 April

Rev Father,

The boat 'Australind' has just arrived and the group is going to leave immediately.

I have paid their passages as far as Singapore and have given Father Anselm another £200 for the second passage to Palestine, plus 340 francs, 290 of which was given to me in French coins by Father Ermenfroy. Father Narcise seems very resigned, as also are the Dutchmen who want to return to their country. Father Jean-Marie is sad in view of the future, as also are Fathers Anselm and Alphonse. If the latter speaks to you about my telegrams in order to justify himself, Your Reverence will be able to demand that he present them as well as a letter of 10 February. In his imagination he has changed the sense of the words and has arranged things so that he would be able to throw the blame on to me. Your Reverence can easily examine him and convince him of it; for the rest I pray that Your Reverence will deign to listen to him regarding the questions that he is going to treat in my name with your Reverence.

It is besides a question of conscience; I will write to you again in several days.

Your unworthy

Father Nicholas Emo.

Année 1900.
Avoir ou Existences actuelles de la Mission d'Australie

Moutons (tout compris) têtes	760.
Détail (tout compris) têtes	617
Chevaux (id. id.) têtes	7
Chèvres (id. id.) têtes	50
	<hr/> 1,434. têtes.
Divisées comme il suit:	
Moutons bons, mais de race moyenne	80
belliers vieux	25
agneaux (cent femelles)	200
brebis de race un peu petite	455
	<hr/> 760.
Boeufs de travail	22
boeufs, d'environ 2 ans ou 2 et demi	67
boeufs, d'environ 1 an et demi à 2	50
vaches, de race ordinaire	172
Genisses de 2 et 3 ans	85
Genisses d'un an et demi à 2	50
Veaux mâles de l'année 99	87
Genisses, de l'année 99	84
	<hr/> 617.

N. B. — Vers la fin de l'année 1900, on aura à peu près 180 veaux de plus.

J'ai vendu 500 moutons pour la fin de Juin à 4 shillings 9 pennys et il en resteront par conséquent 260 pour manger au besoin.

Il est probable qu'on prendra à la même époque 30 boeufs, et il en resteront 587. — Tout sera pris à la Mission et payé à Broome aussitôt.

Une machine à scier du bois, plusieurs charrues de boeufs, instruments de travail, &c... 3 longs édifices à Deagle-Bay, plus la Scierie et cuisine, et plusieurs maisonnettes dont le toit est en fer.

La maison de Disaster-Bay — La Résidence de Broome avec un lot de terre et un autre petit lot avec une maisonnette à la même ville — Plusieurs autres maisonnettes éparpillées dans

En Argent:

J'ai reçu les sommes suivantes:

Du Père O'Ryan (Fremantle)	L ^s 398, 0, 0
De l'acheteur des 50 boeufs du P. Alphonse	" 308,
Du Père Jean Marie (Disaster-Bay)	" 7, 17, 1
Du P. Alphonse à son retour de Fremantle	" 60, 2, 4
Du Père Ementroid (290 francs)	" 11, 12, 0
D'une canoe que j'ai vendue à Broome	" 4,
De 29 poules vendues à Broome	" 6, 10
D'un Prêtre d'Australie pour des Messes	" 4
D'une queue de chien vendue à Broome	" 0, 5, 0
	<hr/> 800, 6, 5

Dépenses faites:

Des habits ou vêtements des Freres (complet)	5, 9, 0
Des soutanes et chapeaux pour les trois Pères	5, 17, 0
Payé à Mr. Piccott pour embarquement des boeufs	4, 3
Payé à Street & C ^o pour une ancienne facture	55, 6, 3
À la Banque p ^r changement de 200 livres en or	5, 10, 0
Pour un Cablegramme à Singapour	12, 9
Au Père Joachim pour son passage à Perth	18, 0, 0
Au Ducher et Doulanger pour le bateau	3, 15, 0
À Thomas, Capitaine du "Service"	1, 0, 0
Pour le passage des Pères et Freres à Singapour	91, 4, 0
Pour id. à Port-Saïd, donné en or au P. Amelme	200, 0, 0
Donné au même Père (monnaie française) et 2 livres sterling	13, 12, 0
Pour déposer à la Banque de Broome l'argent qui reste et l'acheter d'un petit livre de chèques	2, 6
	<hr/> 404, 11, 6

800, 6, 5 reçues.
— 404, 11, 6 payées.
= 395, 4, 9 restant.

Il reste donc à la Banque de Broome la somme de L^s 395, 4, 9, dont je suis responsable devant l'Ordre du Cister Reformé. En Juin, il y aura de plus l'argent de 500 moutons et 30 boeufs

L. L. D. Il ne restera rien à Fremantle. Il y a 6 livres à Perth — Je ne sais pas encore si il reste quelque chose à Singapour. J'espère trouver aussi une centaine de livres de sucre et de la laine qui n'ont pas encore été payés.

Ambiguity between Missionary and Monastic Expectation

An ambiguity had existed from the beginning between missionary and monastic expectations. Bishop Gibney wanted protection of the Aboriginal population against the selfishness and violence of the frontier society.

Early members of the Beagle Bay community were able to combine a commitment to the Aborigines as well as to their monastic life.

Abbot Ambrose Janny had resigned at the General Chapter because of failing health. Father Alphonse was elected in his place.

Two, at least of the 1895 arrivals were strongly, even bitterly, opposed to the mission. Their departure for Sept-Fons in September 1899 triggered the suppression of Beagle Bay.

Jean-Baptiste Chautard accepted his election as Abbot of Sept Fons in late 1899. One of his first decisions was to act on the opinions of the dissidents of Beagle Bay, Fathers Ermenfroy Nachin and Bernard Le Louarn, and order the suppression of the daughter-house in the Kimberley.

With a deep feeling of fear and confusion, Alphonse Tachon left Broome in April with the other religious who were being withdrawn at that stage. He had been absent from Sept Fons for 23 years in New Caledonia and Australia and had a pretty good idea that his next destination would be Latroun Monastery in the Holy Land and he may not get back to France to see those members of his family who were still alive. One brother had died while he had been at Beagle Bay.

Dom Sébastien Wyart had missioned Tachon in 1890:

"God wants it. Go Depart ... You will be there, I count on you."

Alphonse imagined a scene in which the Pope told Wyart:

"Children of obedience, I bless you. However, I had not sent you with your return in mind. Go again therefore. I send you back, in order that you may go, and that you bear fruit, and your fruit will live."

But it was Dom Jean Baptiste Chautard who ordered the suppression of the mission. Alphonse would write to the new Abbot on the boat as Nicholas had suggested and to personally represent a case for the Mission to the Major Superiors.

Alphonse wrote a long document on the voyage 'Defence of the Beagle Bay Mission'.

The first of the five reasons against the suppression of the mission invoked by Alphonse was 'the salvation of our newly baptized'. It gives an insight into the pastoral heart of Father Alphonse,

These big children need to have a Father who is tender as a mother, constantly able to support, direct and help them to stand up again.

Alphonse was this Father who was as tender as a mother.

19 April 1900

The ten religious to leave were at Singapore 19 April.

Dom Chautard had been obliged to hurry to Palestine because of the death of Père Benoit Joseph (superior of El Athroun). He had hoped to meet the returning religious at Suez or at Latroun . They were due at Port Said 12 May.

His words sum up his attitude:

"Je verrai devant Dieu en consultant les forces physiques et morales de ces pauvres enfants, leur habitude de climat chaud et les besoins de leurs âmes, où il faut les diriger. Tout indique que le climat d'Australie a affecté profondément la plupart de nos religieux. Dans l'ensemble, Pères et Frères ne peuvent plus rendre aucun service de longtems. Déséquilibre intellectuel et physique accentué."

CHAPTER 7
AFTER DEPARTURE OF TEN MISSIONARIES
APRIL 1900 — AUGUST 1900

The monks had gone at last, with Father Alphonse on board. He was still complaining, "Only on 2 April in Broome did I learn of the suppression of La Trappe."

An undated document of 10 pages in French, found both in the Perth and French Archives indicates that the boat was met at Port Said, 12 May by Dom Chautard.

Nicholas could now turn his attention to pleading with the Abbot to save the mission.

21 April 1900

Father Nicholas wrote from Broome to Dom Jean Baptiste Chautard, Abbot of Sept Fons, pleading to keep the Australian mission. He is unable to rationalize the situation of leaving the Aborigines who look on him as their father, or leaving the 450 Manilamen in Broome without his influence. He now has a scruple, because he has not presented their case successfully:

My Very Reverend Father,

There are probably a good many days that Your Reverence awaits this promised letter on the departure of the group for Singapore and that I have been forced to delay to be able to detail events. Only today I feel a little closer as to know what to keep. I am hurrying to send a complete account of the position hoping that I shall receive a reply that indicates to me a new line of conduct to follow.

The situation is delicate my Reverend Father, it is not necessary to hide it: for on the one hand the Bishop of Perth has been cold because of the promise made from Rome: and on the other,

Trappist Mission
 OF THE
 Sacred Heart
 -ooo-
 via Broome
 West Australia.

Boagle Bay Broome

21 avril 1900.

V. Rever. Père Dom Jean Baptiste

Chautard, Abbe de

Sept-Fons

Mons. V. Rever. Père

Il y a probablement bien des jours que V. Rever. attend cette lettre promise au départ de la Caravane pour Singapour et que j'ai été forcé de retarder pour pouvoir concrétiser les faits et assurer les détails. Aujourd'hui que je suis à peu près ~~con-~~ juste à quoi m'en tenir, je m'empresse d'envoyer le compte-rendu ci joint pour qu'elle en prenne connaissance, dans l'espoir de recevoir une réponse qui m'indique de nouveau la ligne de conduite qu'il faudra suivre.

La situation est délicate mon V. R. P. il ne faut pas se le dissimuler: car d'un côté, l'évêque de Perth a été froissé par ce qu'on ne pas tenu compte de la promesse qu'on lui avait fait à Rome: et d'autre

21 April 1900

Nicholas pleads with the Abbot of Sept Fons to keep the Australian mission

part, en laissant nos Chrétiennes sans
Pasteur au milieu des multiples dangers
de ce pays, Dieu seul sait ce qu'il en arri-
vera.

Quoi qu'il en soit, je crois que le mei-
leur et plus sûr parti à prendre c'est
d'obéir les ordres des Supérieurs sans raiso-
nements ni investigations et je me sens dis-
posé à agir ainsi quand le moment sera venu
de nous appeler, et si j'ai pris la liberté
d'écrire à V. R. la lettre du P. Alphonse,
~~est~~ j'ai obéi à un sentiment de peine
bien profonde pour cette malheureuse race
de pauvres sauvages, qui me regardait comme
leur Père, qui commençaient à m'obéir et
me croire, qui avaient déposé en moi
toute leur confiance, ainsi qu'un bon nombre
de ces 450 manilais employés ici dans les
pecheries du nacre, pour lesquels j'étais
parvenu après de grandes difficultés à orga-
niser une Société de secours mutuels. ~~Il n'y avait~~
~~plus~~ qu'une crainte secrète c'était emparée
de moi en songeant que probablement les Su-
périeurs n'avaient pas été bien informés de

leaving our Christians without a Pastor in the a situation of many dangers to
peace, God alone knows what will happen.

Whatever it is, I believe that the better way is to obey the Superiors' orders
without rational arguments or investigations and I do not feel disposed to act
thus when the moment comes to call me, and if I have taken the liberty to write
Your Reverence the letter for Father Alphonse, I have obeyed a feeling, profoundly
painful, for this unhappy race of poor natives who look on me as their father, who
believe in me, who had given me their total confidence, as well as 450
Manilamen employed in the pearl fishing, for whom I was, after many
difficulties, to organize into a mutually helpful society.

A secret fear came to me thinking that probably the superiors had not
been informed of

véritable état de la mission d'Australie
au double point de vue du spirituel et du
temporel, car tout commençait à s'amé-
liorer depuis quelque temps et l'on comm-
ençait aussi à goûter quelque paix et
quelque consolation.

J'ai du reste la conviction qu'avec
un supérieur actif et énergique qui
ne perdrait pas le temps dans des hésita-
tions, cette mission pourrait bientôt
non seulement se suffire, mais même venir
en aide à la maison mère ~~pour~~
~~temps~~ La voir, donc, cassée au meilleur
moment, par suite, à ce qu'il paraît, de
certains rappports très bien écrits, certainement,
mais par des membres dont la conduite
à tant laisse à désirer sous le point de vue
de la soumission et du respect à l'autorité
légitime, c'est un sujet capable de donner
un véritable scrupule.

S'il n'en avait pas été ainsi, je n'aurais
pas même ouvert ma bouche, je me serais
contenté d'obéir sans avoir pris le parti
d'envoyer le Père Alphonse auprès de Vo-
tre Révérence. Après que ses ~~et~~ expli-

the true state of the Australian mission about both points of view, of the spiritual and temporal, for everything was beginning to come together for some time and people were beginning to taste some peace and consolation.

I believe that with an active and energetic superior who was not wasting time hesitating, this mission would soon be able not only to be self sufficient, but also able to come to the help of the mother house.

The view therefore, put at the present time, following representations from certain reports, very well written certainly, by members whose conduct leaves much to be desired from the point of view of submission and respect of legitimate authority, is a subject capable of giving me a true scruple.

If it had not been so, I would not have opened my mouth, I would be satisfied to obey by taking the decision to send Father Alphonse to Your Reverence. After his

cations seront entendues, nous n'en parlerons plus avec la grâce de Dieu.

Ma conscience, n'aura plus rien à me reprocher sur cette affaire, et je repose-
rai sur la sagesse, la discretion et la charité
de nos Supérieurs qui ont conscience de
Leurs actes, qui ont dû recevoir plus de
lumière de Dieu pour nous conduire, qui
par leur charge même, doivent ^{vraiment} désirer
notre bonheur et notre sanctification.

Dans cet esprit, je ^{me} reppete —

De Votre Réverence

Le plus indigne serviteur
en J. Seigneur

Fr. Nicholas M. Emo

mis.

explanations were heard, we would not speak further of it with the grace of God. My conscience, would no longer reproach me with this affair and I would rest on the wisdom, the discretion and the charity of our Superiors who have insights from their resources, who ought receive more light from God to lead us, who by their same charge, must truly want our happiness and our sanctification.

In this spirit,

I am,

for Your Reverence,

the most unworthy servant in Our Lord,

Father Nicholas Emo

mis.

West Australia. 5 Mai 1900.

(Quelques Considerations
comme Post-Scriptum)

Monsieur le P. Père :

La présence ici du P. Joachim que je ne voulais pas perdre de vue jusqu'à son embarquement pour Geraldton, trois ou quatre mourants que j'ai dû entermer successivement, plusieurs mariages et baptêmes, et un grand nombre de Sacraments administrés pendant ce temps Paschale, comme aussi l'attente de la réponse à des lettres adressées au sujet de la vente des animaux n'ayant retenu à Broome jusqu'à ce moment, je veux prendre encore la plume pour faire connaître à V. Réver. ce quel est mon sentiment au sujet de notre situation actuel.

Après-demain lundi, Dieu aidant, nous partirons pour Beagle-Bay pour faire faire la Pâque à tous les Chrétiens, encourager les Frères, et après quelques semaines ^{aller à} Disaster-Bay, où nous finirons son évacuation.

J'ai déjà fait ramener à Beagle-Bay tout le bétail, mais il y reste de caisses pleines de livres, provisions, couvertures, utiles de travail, une ^{grue} ~~grue~~ ^{à terre} peut-être de tôle en fer, une charrette à bœufs les utiles de cuisine, etc, etc. & Guegan

Isolated by his ministry in Broome, Nicholas is weighed down by the series of painful events and humiliations as he tries to carry out the duties imposed on him by Abbot Chautard.

He intends to leave for Beagle Bay on the morrow for his religious duties and to continue the clearance of monastic possessions. His business instincts are obvious as he makes suggestions about continuing missionary work.

Father Joachim Dwyer has become a busy body and presents another problem. (*The Freemason's Journal*, Sydney, September 1898 published the news that Father O'Dwyer had left Coolgardie to become a Trappist).

Nicholas asks for prayers.

5 May 1900

(some considerations as a post - script)

My Very Reverend Father,

The presence here of Father Joachim (whom I wanted to keep in sight until he departed for Geraldton), three or four funerals one after the other, several marriages, baptisms and many Sacraments to be administered during this Easter season, as well as answering letters about the sale of the herd, have kept me in Broome until now. I want to take up my pen to inform Your Reverence of my feelings about the real situation here.

Tomorrow, God willing, we will leave for Beagle Bay to celebrate Easter* for all the Christians, encourage the Brothers and after a few weeks go to Disaster Bay where we will finish its evacuation.

I have already had all the animals brought to Beagle Bay but boxes of books, provisions, blankets, covers useful for work, perhaps forty sheets of iron, an ox cart, kitchen utensils, etc, etc, and other things

* Note: Nicholas is referring to the opportunity to fulfil their 'Easter Duties' (cf. p129). Easter could not be celebrated after 5 May.

5 May 1900

Nicholas from Broome to Jean Baptiste Chautard, Abbot of Sept Fons

Il faut il faire de la maison, comme aussi
de plusieurs autres maisonnettes éparpillées
à Beagle-Bay si nous précipitons notre
départ d'Australie? - à qui voudra acheter
nos bâtiments de la mission et la machine
à scier, qui ne pourrait pas servir à Broo-
me ou les petits arbres et la calité du bois
n'est propre que pour brûler au four ou
à la cuisine? - Je n'ai pas ^{encore} trouvé qui veu-
lle acheter nos grands charrettes à bœufs par-
ce que personne ici ne s'occupe de culture:
l'unique qui pourrait les prendre c'est Streeter
qui en a déjà, mais alors il faudrait lui
dévoiler notre départ, qui serait connu
immédiatement de tout le monde et nous
perdions beaucoup ^{d'argent} dans notre liquidation.
Il achèterait immédiatement le terrain de
la mission (qui est encore du Gouvernement)
et voilà nos chrétiens entre les mains des
juifs! Déjà leur représentant de ces der-
niers à Derby, nous a télégraphié qu'il nous
achèterait les vaches si nous lui indiquons le
prix. La visite à la mission de B-Bay
du Pasteur protestant qui habite actuellement
une île à l'entrée du King-Sound (près de
Disaster-Bay) effectuée immédiatement après
le départ de notre caravane de la mission

that would be necessary for the house, and huts scattered around Beagle Bay are still there. If we hasten our departure from Australia who will be able to buy our mission boats and the threshing machine that we could not use at Broome, or the little trees and the wood, only suitable to burn in a furnace or in the kitchen? I have not yet found anyone who wants to buy our big ox carts because no one here is engaged in agriculture; the only who would be able to take them is Streeter, who already has one; then it would be necessary for him to be told of our departure, which would be known immediately by everyone and we would lose a lot of money in our liquidation.

He would immediately buy the land of the missions (which is still government owned) and behold our Christians in the hands of the Jews! Already the representative of the latter at Derby has telegraphed us that he would buy the cows if we would tell him the price. The visit to the Beagle Bay Mission by Mr Pasteur, a protestant who actually lives on an island at the entrance to King Sound (near Disaster Bay) was brought about immediately after the departure of our group from the mission -

n'est pas très-significative? - - -

Malgré tout de son emplacement, actuel, et enchanté des beaux jardins, abondance d'eau et fraîcheur attrayante de notre mission, n'aura pas écrit aussitôt à son Evêque de Perth pour veiller sur les événements et faire au besoin des arrangements avec le gouvernement?

Et, quelle sorte pour nos malheureux chrétiens?

Ne serait pas mieux, mon G. R. Père, que nous fussions nous-même (l'Ordre) des arrangements avec la Propagande ou avec les Evêques d'Australie qui pourraient peut-être nous envoyer une autre communauté religieuse qui nous achèterait tout ensemble pour son installation, ou à défaut de cela, proposer à l'Evêque de Perth, qui a été le Fondateur de cette mission et celui qui s'est toujours le plus intéressé pour elle, d'acheter lui-même tout avec le terrain de notre culture (lui quel l'on dit très-riche), ^{un bon Prêtre ou quelque bon} il pourrait placer ^{quelque} chrétien de sa confiance pour son avantage personnel et pour garder le poste ^{à ce qu'il} jusqu'il y puisse ^{envoyer} quelque communauté d'Irlande?

Il n'y a pas de danger, de mon avis, parce que nous lui avons déjà payé largement

isn't it significant? - - -

Unhappy with his actual site and enchanted by the fine gardens, abundant water and fresh attractiveness of our mission, will he not have written to his Bishop in Perth in order to watch events and make the needed arrangements with the government?

And what a fate for our Christians?

Would it not be better, my Very Reverend Father, that we ourselves (the Order) make the arrangements with Propaganda or with the Australian Bishops who would perhaps send another community of Religious who would buy everything from us all together (as a running concern) or if not that, propose to the Bishop of Perth, who has been the founder of this mission and who has always been interested in it, to buy it all himself with the land grant which they say is very rich. He could put some good priest there and good Christians in whom he had confidence to care for the place until he can get some community from Ireland.

In my opinion, because we have already repaid him most

tout l'argent qu'il avait avancé pour
l'installation de notre mission, l'achete
du bateau, etc. C'est-à-dire, la somme de
Fr. 38,647,50!! - - - Que pourrait-il nous
réclamer encore, lui sur tout qui n'est plus
notre Evêque? L'Evêque de Geraldton
est ^{parti} pour Rome et pour l'Irlande
ou il pense ramasser des Prêtres et de l'argent
car il est très pauvre; on ne peut pas, donc,
rien conclure avec lui à moins d'attendre
son retour. L'Evêque de Perth pourrait
nous acheter la mission comme un bien
particulier à lui et s'entendre après avec
~~notre~~ celui de Geraldton et y placer un
prêtre ^{pour} qui pourrait visiter et entretenir
spirituellement nos trois chrétiennes comme
je tâche de la faire moi seul maintenant
car P. Ermenfroy ne connaissant ni l'espagnol
ni l'anglais, ni la langue des natives, ne peut
pas m'aider à autre chose qu'à confesser les
Frères. Un prêtre zélé, pourrait faire
tout cela sans grand effort ce me semble.

J'ignore si Monseigneur Gibney voudrait
faire cette acquisition; je seulement, je le croi
probable ~~attendre~~ qu'il a juger par ses dé-
monstrations et ses paroles.

Le Frère Xavier (qui n'a plus d'argent à
lui) loin de vouloir se débarrasser de ses

of the money he advanced us for the setting up of our mission, buying the boat, etc, that is to say 38,647.50 francs! - - - would still be able to be reclaimed, as he is no longer our bishop. The Bishop of Geraldton has left for Rome and Ireland where he hopes to gather up some priests and money, as he is very poor; we cannot settle anything with him until his return. The bishop of Perth could buy the mission from us as a particular good work and agree afterwards with the Geraldton bishop and place there a priest to visit and support our Christian communities spiritually as I try to do now myself, as Father Ermenfroy knowing neither Spanish nor English nor the native language cannot help me in anything except to confess the Brothers. It seems to me a zealous priest would be able to do all that without much effort.

I do not know if Monsignor Gibney would like to make this acquisition; I alone, I believe it probable judging by his demonstrations and his words.

Brother Xavier (who has no money with him) far from wanting to do away with

vœux, se montre docile et soumis à la
volonté des Supérieurs, prêt à aller en Pa-
lestine ou ^{là ou} V. Révérence voudra bien l'en-
voyer. C'est un excellent Frère, très-ac-
tive, très pieux, bien obéissant et très fidèle
Il pêche seulement par excès de piété, car
il croit toujours convertir tout le monde ^(à Broome) et
en réalité est arrivé à que tous se moquent
de lui; ainsi, je ne puis plus lui confier
la recherche des acheteurs, je ne puis pas me
confier à lui pour rien d'important et il faut
que moi-même je me ^{le} fasse tout.

Ainsi, je me vois obligé pour ne pas tout perdre
de cacher notre départ et de vendre une après l'autre
les choses, à moins que V. R. ~~me~~ daigne me tracer
une nouvelle ligne de conduite.

En attendant, si absolument nous devons partir
V. Révérence pourrait disposer encore de trois autres
de nos Frères de Beagle Bay, pour l'utilité d'une
autre maison, #

Je salue ceux qui ne s'accordent beaucoup -
avec P. Ermenfroi sont: Frères Etienne et Bonaventure
quoiqu'ils sont très utiles, actifs et intelligents.

Frère Joseph pourrait aussi partir.

Une lettre que je viens de recevoir de Singapour
m'apprend que nous avons eu à notre disposition

the will of the Superiors is ready to go to Palestine or wherever Your Reverence will send him. He is an excellent Brother, very active very pious, obedient and faithful. He sins only in his excessive piety, for he only thinks of converting the whole of Broome, and has only succeeded in having everyone mocking him. Thus I can no longer trust him to find buyers, I can no longer entrust anything important to him and I have to do everything myself.

Thus I am obliged, in order not to lose everything, to hide our departure and to sell things one after the other, unless your Reverence gives me a new line of conduct.

In the meantime, if we have to leave, Your Reverence would be able to arrange for three other Brothers of Beagle Bay to use another house. Brothers Etienne (Stephen) and Bonaventure, although they are very useful, active and intelligent, do not agree much with Father Ermenfroy. Brother Joseph would also be able to leave.

A letter I have just received from Singapore informs me that we have at our disposal

la somme de L^{rs}. 100, que Père Anselme y a
laisse à son départ: elle pourrait servir pour
leur passage jusqu'à Port-Saïd ou Jaffa, et je
n'aurais qu'à leur payer celui jusqu'à Singapore.

Dans ce cas, un simple télégramme avec le
mot "Expédiez" sans rien plus, me ferai compren-
dre qu'il faut vous les envoyer (les trois) par le
premier steamer.

Votre Révérence jugera ce qui convient le
mieux.

Je serai obligé d'aller à Broome très-souvent
car en restant à Beagle-Bay toujours on ne pou-
vrait rien vendre; dans ce cas, P. Ermenfroid me remplace
pendant mon absence et, sans négliger Beagle-Bay,
je fais marcher les affaires.

Je voudrais bien, franchement, rester en Australie
pour soigner nos trois chrétiens et y mourir:
mais, comme tous les desirs ne sont pas bons, je suis
résolu à partir — au premier ordre de mes Supérieurs
que la sainte Volonté de Dieu soit faite!

Maintenant, quelle conduite à suivre envers l'Evêché
de Perth, avec qui j'ai été toujours en très bonnes rela-
tions? Je me suis contenté jusqu'ici de lui ~~adresser~~ ^{promettre}
une lettre explicative que j'ai l'intention d'envoyer
au Monsignore Bourke mon ami et son Vicaire frat.,
dans laquelle je pensais de justifier la conduite des supe-
rieurs, en lui faisant comprendre qu'il était bien loin

£100.00 that Father Anselm left there on his departure. It could be used for their passage as far as Port Said or Jaffa, and I would only have to pay for them to Singapore. In this case a simple telegram with the word 'Send' and nothing more, will let me know that you want them sent (the three) by the first steamer. Your Reverence will judge what is the best.

I will be obliged to go to Broome frequently, because while staying in Beagle Bay one cannot sell anything; in this case, Father Ermenfroy replaces me during my absence, and without neglecting Beagle Bay I can get on with our business.

Frankly, I would like to stay in Australia to care for our Christian communities and to die here; but, as all wishes are not good, I have resolved to depart on the first order of my Superiors.

May the holy will of God be done!

Now, what am I to do about the Bishop of Perth, with whom I have always had the best of relations? I had contented myself until now by promising him an explanatory letter that I mean to send through Monsignor Bourke, my friend and his fraternal Vicar, in this I would be able to justify the conduct of the Superiors and make him understand that it was very far

de leur pensée de vouloir l'offenser en quoi que ce soit
et qu'il fallait plus tôt attribuer à une série de
mal entendus ce qui c'est passé avec P. Alphonse.

Le mal est que Père El Dwyer (P. Joachim) sait trop,
Il est actuellement à l'Evêché de Geraldton. Père
Ermenfroy paraît lui avoir beaucoup fait comprendre
et il me disait que Votre Réver. avait envoyé à
Beagle Bay ce Père pour qu'il me surveille et me
dénonce aux Supérieurs au premier manquement,
qu'il porte cette mission secrète, etc, etc.

Je n'ai rien fait sentir à ce Père et nous continuons
en bonne harmonie, grâce à Dieu.

En attendant une réponse de V. Réverence à
cette lettre et à celle de P. Alphonse, je me recommande
à ses bonnes prières et à celles de tous les Pères et Frères
et lui supplie de daigner m'en-
voyer sa bénédiction qui m'est plus que jamais
indispensable.

Dieu seul sait bien la série de peines et d'hu-
miliations qui serrent mon cœur depuis quelque
temps! Qu'il soit à jamais béni!

De Votre Réverence le très-humble
serviteur en H. S.

F. Nicholas M. Emo

from their thoughts to want to offend him, and it would be a rather badly-
understood course of events which happened with Father Alphonse.

The worst is that Father El Dwyer (Father Joachim) knows too much.

He is at present at the Geraldton Bishop's residence. Father Ermenfroy
appears to have made him understand – and he told me – that Your Reverence had
sent this Father to Beagle Bay to spy on me and denounce me to the Superiors for
the least fault, that he bears this secret mission, etc.

I have not done anything to make this Father feel this and we continue in
harmony, thanks be to God.

While waiting for a reply from Your Reverence to this letter and that of
Father Alphonse, I recommend myself to your good prayers and those of all the
Fathers and Brothers and ask you to send me your blessing, which is more than
ever indispensable.

God alone knows well the series of pains and humiliations that have
pressed on my heart for a long time.

May He be ever blessed!

Your Reverence's very humble
servant in Our Lord,
Father Nicholas M Emo
mis.

Beagle Bay Broome

8th May 1890

Very Rever. Father Bourke

Vicar General

Perth.

My dear Rever. Father

Después de todo lo ocurrido con Padre Alfonso con relacion a la Mis-
sion de Beagle Bay cuya direccion me ha sido confiada ^{obstante} no ~~me~~
repugnancia, ya tiempo que debi haber escrito a Su Illma. y a V. R.
para darles una satisfaccion. Seruase decir de mi parte al Sr. Obispo
que he sentido en el alma lo ocurrido, mas no trato de justificarme
y asi, nada dire en mi disculpa: pero debo hacer constar en honor
de la verdad que nunca ambicione el cargo de Superior ni he dado el
mas minimo paso para adquirirlo, antes quedé muy contrariado por
mi nombramiento: mas, aceptandolo, no hice ^{que} obedecer a ordenes
terminantes, incondicionadas, ante las cuales un Religioso no pue-
de sino inclinarse la cabeza. P. Alfonso creyo encontrar en mis telegramas
mas contradicciones que solo existian en su imaginacion, y que
al leerlos de nuevo en mi presencia le dieron lugar de arrepenti-
se. Y es que como partia de un principio falso apoyandose en
suposiciones que no existian, ... a tales premisas tales consecuen-
cias: el pobre Padre se torturo a si mismo, víctima de su imagi-
nacion.

Pero dejemos esto de poca importancia y vámos al punto ca-
pital

8 May 1900

Father Nicholas wrote in Spanish to Father Bourke the Vicar General in Perth, telling him that he had sent Father Alphonse to Europe in his name, bearing a letter pleading for the continuation of the mission. This is the first official notification of the suppression of the monastery to be sent to Bishop Gibney:

My Dear Reverend Father,

After what has happened with Father Alphonse in relation to the Beagle Bay Mission whose management has been entrusted to me in spite of my aversion, it is now time that I wrote to His Lordship and Your Reverence to give you some satisfaction.

Please tell the Bishop for me that I deeply regret what has occurred, I am not trying to justify myself and so say nothing to excuse myself: but I wish to put on record that truthfully I never aspired to the position of Superior nor have I done the least thing to acquire it. I was previously very much opposed to my appointment but I accepted it only to obey the strict, implicit orders before which a Religious cannot but bow his head. Father Alphonse thought to find in my telegrams, contradictions that only exist in his imagination, and he read them again in my presence instead of repenting. And it is as though he was starting from a false principle based on assumptions that do not exist, - - - by such suspicions, such conduct: the poor Father tortured himself, the victim of his imagination.

But we must leave this thing of little importance and go to the main point

8 May 1900

Nicholas wrote to Father Bourke, the Vicar General in Perth, in Spanish

La Resolución tomada por el Consejo Superior de la Orden con respecto a nuestra Misión de Australia.

No es de mi atribución ciertamente juzgar los actos de los Superiores, ni entrar en discusión acerca del móvil que ha podido impulsarlos a dictar tan extraña como inesperada resolución. Ignoro completamente los poderosos motivos que han debido tener para ello: lo que solo sé y puedo asegurar es, que han estado muy lejos de querer ofender en lo más mínimo a S. Yllma. por quien profesan particular estima, y a quien quedan reconocidos por los favores y protección que nos ha dispensado. Solo una serie de circunstancias intempestivas que se han reunido, han dado esa mala apariencia al procedimiento empleado en lo relativo a la Misión, lo que estoy obligado a declarar para justificarlos a los ojos de Su Yllma. y de V. Reverencia que me hallo en posesión de todas las cartas y documentos.

Ahora bien amado Padre, cuál ha podido ser la causa para dictar esta orden la ignoro; mas confieso que me ha contristado tanto mas profundamente, cuanto que profeso grande amor a los negros y que por ellos me he sacrificado siempre

Yo vine a Australia por el secreto atractivo que sentía por esta desgraciada raza en cuyo favor habia hecho a Dios el sacrificio de mi vida. Nuestro Superior General me habia hecho concebir la esperanza de vivir y morir en este país, y así bendije a Dios de todo corazón cuando llegó a mi conocimiento la visita de

Reverendísimo en Roma, y el saludable

The Decision taken by the Higher Council of the Order with respect to our Australian Mission.

It is certainly not my place to judge the actions of the Superiors, nor to enter into discussion about the reason that has prompted them to make such a strange unexpected decision. I am completely ignorant of their powerful motives for such an action.

One thing do I know and of this I am certain, they did not have the least intention of wishing to offend His Lordship, for whom they profess great esteem, and to whom they are indebted for the many favours and protection granted to us. A series of unexpected circumstances have been the cause of misunderstanding the manner of acting in regard to this Mission. I have in my possession all letters and documents and this evidence enables me to be in a position to defend them before His Lordship and Your Reverence.

Now then dear Father I don't know the compelling reason for taking such an action: but I must confess that it has saddened me deeply because I have a great love for the Aborigines on whose behalf I have always sacrificed myself.

I came to Australia impelled by an irresistible attraction for this unfortunate race for which and for whom I have made the sacrifice of my life to God. Our Superior General gave me the hope and assurance of dying in this country. When I received the news that His Lordship had an interview with our Abbot General in Rome and of the happy

efecto que de ella se había seguido. Recibir, pues ahora la orden
de ponerme a la cabeza de todo, no para edificar y consolidar, ¹⁸⁹ sin
para destruir, es decir: para desmembrar la Comunidad, ha sido
un rudo golpe para mí que no podré olvidar fácilmente. - -

Y ¿quién podrá creer que el cargo de Superior en tales circun-
stancias sea de algún modo envidiable?

Sospechando que ^{el informe} la ~~confutación~~ presentación presentada a los Superiores por
dos de nuestros Religiosos enfermos y descontentos que regresaron
a Europa, en el que parece se declaraba que la Misión no podía
sustentarse por sí misma y que nuestros esfuerzos en pro de los bla-
fellows quedarían estériles, ha sido la causa de este contratiempo,
he creído sin deber de enviar a Europa al Padre Alphonse en mi
nombre y con carta mía, para defender la causa de los pobres bla-
fellows y explicar verbalmente a los Superiores el verdadero estado
de la Misión y las gestiones que en Yllóna estaba haciendo con
el Gobierno para consolidarla. Los Padres Anselmo y Juan María
abogarán por la misma causa: esperemos la 1.^a voluntad de Dios.

Lo único que temo es de recibir nueva orden de proceder inmedi-
tamente a la liquidación. En tal caso, ¿no sería mejor que su
Yllóna se entendiera conmigo, que comprara para ella al Gobier-
no el terreno de la Misión con sus fuentes y jardines, y ami la
vacas y demás existencias, para evitar a nuestros Cristianos de
caer en manos de los judíos o de los protestantes? Si Yllóna, es
inteligencia con Monsiñor Kelly podría dejar allí algún celoso sa-
cerdote como Padre Martelli, que atendiera simultaneamente a
Broome y a Beagle Bay, o algún fiel católico que cuidase de

result that followed from it, I blessed the Lord with all my heart. To put me in
charge of everything, not to build and consolidate but to destroy, namely to
dismember the community, has inflicted on me a heavy blow which I will not
easily forget. Who would believe that the office of a Superior in such
circumstances would be something to be desired?

On the strength of the report presented to the Superiors by two of the
members of our community on their return to Europe, sick and dissatisfied, and
in which it was stated that the Mission could not support itself without aid and
that our effort in favour of the Aborigines would be in vain ... this seems to have
been the cause of all the trouble. I thought it was my duty to send Father
Alphonse to Europe in my name and with a letter of mine pleading in defence the
cause of the blackfellows and to explain orally to our Superiors of the true state
of the Mission and of the efforts your Reverence is making with the Government
to save the Mission. Fathers Alphonse and Jean-Marie are of the same opinion.
May the Holy Will of God be done.

The only thing I am afraid of is to receive orders to proceed immediately
to its suppression. In such a case, would it not be better for your Reverence to
come to an understanding with me and to buy from the Government the land on
which the Mission is located with all its springs and gardens and from me, the
cows and other items to prevent our Christians from falling into the hands of the
Jews and Protestants? Your Reverence in agreement with Monsignor Kelly could
place there a zealous priest such as Father Martelli who could look after Broome
and Beagle Bay simultaneously or else some trustworthy Catholic who would
take care of

aguel lugar hasta hallar ocasion de otra Comunidad Religiosa.
Yo mismo quedaria tambien de muy buen grado si fuera
la voluntad de Dios y consintieran gustosos mis Superiores
á lo menos hasta que reenvuente comunidad que nos reem-
place; porque la visita que hizo á Beagle-Bay inmediata-
mente despues de la salida de nuestros Religiosos el Pastor
protestante establecido á la entrada del King-Sound, me ha ceta-
mer trabajo con el Gobierno para ampararse de nuestra propia
mission. Judios y protestantes quieren comprar las vacas cre-
yendo que partimos, pero á todos he dicho que no heay tal inten-
cion. Dignese pues V. Rev.^a comunicar la presente al Sr. Obispo
y contestarme lo mas pronto posible, á lo menos para aconsejar-
me hoy que tanto le necesito. Interim, crea que siempre he pro-
fesado ^{con profunda gratitud} gran estima por S. J. J. y V. Rev.^a y que ahora mas que
nunca deseo vengam á Beagle-Bay y me pongo incondicional-
mente á sus órdenes. Parto para Beagle-Bay y Disaster-Bay
regresando á esta dentro de pocas semanas.

De V. Rev.^a

indigno servidor en N. Señor

Fr. Nicholas M. Emo

mis.

the place until you find another religious community. I will willingly remain there if such were the Will of God and my Superiors would be agreeable to let me stay there at least until you find a community willing to replace us; because of the visit that I made to Beagle Bay immediately after the departure of my brother religious, the Protestant minister stationed at the entrance of King Sound is working, I am afraid, with the Government to compare his own mission with ours. Jews and Protestants are willing to buy the cows as they believe that we are pulling out but I have told them that such is not the case.

Please Your Reverence, show this letter to the Bishop. I would appreciate a prompt reply, at least to advise me for I stand in need of such advice. In the meantime, believe me, I have always professed for His Lordship and Your Reverence a great esteem and profound gratitude. My great desire is that you both may come to Beagle Bay and I will be at your unconditional disposal. I am leaving for Beagle Bay and Disaster Bay returning within a few weeks.

From Your Reverence's
unworthy servant in Our Lord,
Fr Nicholas M Emo
mis..

Mei R. Padre:

P. S.

¿Cuántos desprecios y humillaciones me han venido de algun tiempo á esta parte!

Hasta el P. O'Dwyer no ha querido quedar ⁿⁱ un momento mas en Beagle-Bay cuando ha sabido que yo era el superior y me ha humillado mucho en Broome, queriendo justificar á un blanco católico que no ha ido ni siquiera una sola vez á misa!... Estos blancos rehusan de venir á la Iglesia porque dicen que esta llena de gente de color y de black-fellows á quienes desprecian mucho.

¿Es que puedo impedir que nuestros cristianos vayan á ella siendo precisas una vision de Manilas y de black-fellows?

En cambio estos dan el ejemplo que no dan los blancos.

Recomiendame á Dios y su ^{h. madre} Fr. Nicholas
porque hace tiempo que sufro mucho.

P.S. My Rev Father, from some time back I have received nothing but contempt and humiliations.

Even Father O'Dwyer refused to stay any longer in Beagle Bay, when he knew that I was the superior. I was humiliated very much by him in Broome when he pretended to defend a white man who does not even go to Mass! - - - These white fellows refuse to come to church because they say that the Church is full of coloured people and blackfellows whom they utterly detest. How can I prevent our Christians from going to Church when the Mission was established for Manilamen and black fellows? The latter give good example while the (the man mentioned) give none.

Father Nicholas.

I commend myself to God and to His Holy Mother because I have had much suffering lately.

+

Broome 13 juin 1900.

Monsieur B. R. Pere

Considerant que sur moi seul pese ici aujour
d'hui la responsabilite des âmes qui m'ont
ete confiees et que c'est pour moi un devoir
d'ecarter d'elles tout danger, comme j'ai pu
constater qu'il existe et imminent pour Freres
Joseph et Bonaventure (qui risquent fort de
perdre leur vocation si on ne les eloigne au
plus tot d'Australie), craignant d'autre part
que quelque scandale ne vienne compromettre
l'honneur de notre S.^t Ordre, je me permets
de les expedier à El Athroum par le premier
bateau, dans l'espoir que cette demarche
sera agreee par V. Réver.^{ce} qui, je le crois, à ma
place, aurait agit de même.

C'est aussi, l'avis

11 June 1900

Father Nicholas sent a telegram from Broome to Bishop M Gibney:

"Just arrived from Beagle Bay and Disaster Bay where Christians fulfilled
Easter Duties."

Father Nicholas did not know that his responsibility for the
Christians of Beagle Bay and Disaster Bay was passing from his hands.

The Superior General of the Pious Society of Missions (Pallottines)
had communicated with Father George Walter PSM, that Bishop W Kelly
of Geraldton had offered their Society the mission at Beagle Bay.

13 June 1900

Very Reverend Father,

Considering that today on me alone weighs the responsibility for the souls
here confided to me and that this is for me a duty to keep them from all danger;
as I have already stated, there exists an imminent danger for Brothers Joseph and
Bonaventure who decidedly risk losing heir vocation of they are not removed
straight away from Australia, fearing on the other hand some scandal may
compromise the honour of our holy Order, I permit myself to send them speedily
to El Athroum by the first boat in the hope that this action will be agreeable to
Your Reverence, who, I believe, in my place would have acted in the same way.

It is also, the advice

13 June 1900

Nicholas writes from Broome to the Abbot of Sept Fons

de mon Père Ermenfroy, qui allait vous
écrire pour manifester qu'il prenait
sur soi la moitié de la responsabilité.

Il serait indiscret ce me semble
de confier à la plume les motifs qui ont
confirmé ma conviction.

Je les enverrai donc, avec Frère
Étienne qui n'est plus indispensable
à Beagle Bay, par le steamer "Karaccatta"
qui quittera Broome le 24 ou 25 de
ce mois, et le R. P. Couvreur daignera
telegraphier à V. Rev.^e et au Supérieur
de Palestine seulement le nom du bateau
et la date de la sortie de Singapour.

Par ce courrier je prévient de tout le
R. P. Benoit Joseph de "El Athroum" et
mon Père Ermenfroy instruira les partants
sur ce qui regarde le Passport &c. jusqu'à
destination.

Comme Frère Bonaventure est un

of Father Ermenfroy, who was going to write to you to manifest that he was taking on himself half the responsibility.

It would be indiscret; it seems to me, to put to paper the motives, which have confirmed my conviction.

I will send them then with Brother Étienne, who is no longer indispensable at Beagle Bay by the steamer 'Karaccatta', which will leave Broome on 24 or 25 of this month, and Rev Father Couvreur will deign to telegraph to your Reverence and to the superior in Palestine only the name of the boat and the date it leaves Singapore.

By this messenger I am forewarning Father Benoit Joseph of "El Athroum" (This priest had died before 19 April) about everything and Father Ermenfroy will instruct those departing about their passports and destination.

As Brother Bonaventure is a

bon tailleur et par sa fiévreuse activité capable de remplir à la fois trois ou quatre emplois, et que mon Frère Étienne est pieux et grave et préfère rester comme charpentier ou autre chose à "El Athroum", je pense qu'ils pourront être utiles là bas ou ailleurs selon la destination que V. Rev^{ce} daignera leur donner.

Il me faut dire cependant qu'ils sont très attachés à l'Australie, et qu'il m'a fallu les laisser croire que j'ai reçu de V. Rev^{ce} l'ordre de les envoyer immédiatement en Palestine. Encore je ne réponds pas qu'ils persévèrent, car, malgré l'estime qu'ils m'ont toujours professé, ils m'ont déjà demandé maintes fois de leur montrer la lettre et ce sont révoltés contre mon Père Ermenfroi, jettant sur lui la responsabilité de la ^{suppression de la} mission.

La vérité c'est que mon petit Père a trop

good tailor and by his feverish activity is capable of carrying out at the same time the work of three or four employees, and Brother Étienne is pious and serious and prefers to remain a carpenter or something else at "El Athroum", I think that they will be able to be useful there or at another destination that Your Reverence will give them.

I have to say that they are too attached to Australia, and that it is necessary to let them believe that I have received from Your Reverence this order to send them immediately to Palestine. However I do not guarantee they will persevere, for, in spite of the esteem that they have always professed to me they have already asked me many times to show them the letter and they have revolted against Father Ermenfroi, throwing on him responsibility for the suppression of the mission.

The truth is that my little Father has

parlé aux uns et aux autres: il a tout dit
expliqué soit aux partants comme à ceux
qui ont resté, même que lui même avait
conseillé de me nommer supérieur: et en
affaiblissant ainsi mon autorité aux yeux
de tous, comme aussi en révélant publi-
quement une foule de petits détails con-
cernant la suppression (qui ont été entendus
et commentés par Pere Joachim qui est allé
les transmettre à l'Evêché) il a fort com-
promis le résultat du Plan que s'était
proposé V. Révérence.

Qu'est il arrivé? . . . Au moment
ou j'étais en train de tout vendre, et que
les 500 moutons arrivèrent sains et saufs
à Broome, il m'a été adressé un telle-
gramme de l'Evêché, courtois, mais me
dépendant au nom du Cardinal Prefet de
la Propagande rien faire contre les inté-
résés de la Mission, sans son expresse
direction!

spoken too often to one or the other; he has said everything to those departing as though they were remaining, even that he himself had advised naming me as superior: thus weakening my authority in everyone's eyes, while revealing publicly a crowd of little details concerning the suppression (which has been heard and commented on by Father Joachim who had gone to transmit them to the bishop): he has strongly compromised the result of the plan which Your Reverence had proposed.

What has happened? - - - Right at the moment when I was selling everything, and that the 500 sheep arrived safe and sound at Broome, a telegram arrived from the bishop, courteous, but forbidding me in the name of the Cardinal Prefect of Propaganda to do anything against the interest of the mission without his express direction!

cependant ce qui est fait est fait, et
je toucherai l'argent de ces moutons
et l'enverrai à Singapour avec celui
de la Banque. Pour le bétail et le
reste, V. Rever.^{ce} daignera m'indiquer
ce qu'il faut faire, car je ne pense pas
que nous puissions le perdre. La Pro-
pagande pourrait seulement avoir droit
aux constructions.

Ainsi, donc, tout le plan a échoué
et ce qui me chagrina depuis le commen-
cement, c'est de comprendre la nécessité d'ac-
tiver le plus possible le départ des reli-
gieux et la liquidation, et voir la série
de contradictions et difficultés soulevées
pour en empêcher l'accomplissement: car
il ne faut pas confondre M. R. Père ce
chagrin avec celui de laisser abandonnées
tant d'âmes. Je voulais obéir les ordres des
supérieurs comme un reflet de la volonté

However what has happened is finished and I will cash the money from these sheep and send it to Singapore with that from the Bank. For the cattle and the rest, Reverend Father, tell me what to do, as I don't think that we can lose it. Only Propaganda would have right to the buildings.

So then, all the plans have failed and what annoyed me from the beginning was to understand the necessity of getting the departure of the religious and the liquidation of the property, and to see the series of contradictions and difficulties raised to prevent the accomplishment of it: because it is not necessary Reverend Father to confuse this trouble with that of leaving abandoned so many souls. I wanted to obey the orders of the superiors as a reflection of

de Dieu à notre égard et j'étais disposé à faire disparaître le bétail et le reste sans trop de préoccupation du ^{côté} matériel; mais je desirais aussi par compassion pour tant d'âmes, qu'on permit à un ou deux d'entre nous de garder ces troupeaux jusqu'à ce qu'on trouvât de meilleurs remplaçants. Dans ce sens, je m'étais offert de bon cœur pour cela, caressant dans mon intérieur la pensée que j'allais vivre et peut être mourir pauvre et pénitent au milieu de mes noirs après la disparition du bétail et des principaux moyens de subsistance.

J'attends quelque lettre de plus de l'Evêché et de V. Révérence, de qui je me repette toujours.

Le plus humble serviteur
en N. S. Seigneur

Fr. Nicholas M. Emo
mis.

j'ai profité du delay qui m'ont donné les circonstances, pour confesser et donner la Communion Paschale à tous les Chrétiens de Broome, Beagle-Bay et Disaster-Bay

the will of God in our regard and I was disposed to get rid of the cattle and the rest without too much preoccupation about the material side, but I also wanted to have compassion on so many souls hoping that one or two among us might keep this flock until the best replacements were found. In this sense I offered myself in good faith for that, nursing in my interior the thought that I was going to live and perhaps die poor and penitent among my blacks after the disappearance of the cattle and the principal means of subsistence.

I am waiting for some more letters from the bishop and from Your Reverence, for whom I repeat always

a humble servant in our Lord.

Fr Nicholas Emo,

mis.

PS I have profited from the delay, which gave me the circumstances to hear the Confessions and give Easter Communion to all the Christians of Broome, Beagle Bay Disaster Bay.

I am waiting for the 'Jessie' with the Brothers who are leaving as I am sending this letter soon after my arrival believing that there may be a letter from Your Reverence in the post.

22 June 1900

Abbot Chautard must have been brought to acknowledge some responsibility for the deserted mission.

In June, after reading Alphonse's letter 'In Defence of Beagle Bay' he offered the Mission to Father M Rua, the General of the Salesian Order.

The Abbot signed the letter, but stated that the author was 'one of the religious whom I have recalled from Australia'

To sum up

Tension between two visions of religious life, life as missionaries or life as contemplatives in a monastery polarized after the arrival of the 1895 group.

Abbot Ambrose had been absent for a long time before the election of Alphonse in June 1899.

Alphonse's own dithering in acceptance continued the power vacuum that fuelled the ambitions of Fathers Joseph, Bernard and Ermenfroy and increased a growing split in the vision of monastery or mission.

Abbot Tomlins, in his article in *Tjurunga* put his finger on some of the difficulties:

Local mission leadership was not invested with sufficient authority to create a vision and policy that could withstand being undermined and paralyzed by appeals to distant, higher authorities. The superiors, both Ambrose and Alphonse, succumbed to a depression that compounded the problem by creating the power vacuum, which in turn, created a power struggle with a deepening division over the community's goal as monastery or mission.

The Order was not at a stage in its history when it could make adaptations to local circumstances. The human and spiritual defects in some of the membership ignited a series of incidents that were not handled adequately. There was a great deal of individual goodness in the community. But the structural and personal defects needed urgent attention. To blame the weather and the frontier conditions, both no doubt contributory, is to avoid the deeper issues.

On the local scene Nicholas is sensitive enough to suffer from carrying all blame.. Only the local Bishops, Gibney and Kelly, can support Nicholas Emo's personal ministry. He is fully aware of local need and now finds himself in charge of the abandoned missionary venture.

Aboriginal Need

Surrounding pastoral stations were distanced from the law and the problem of communication with Government agencies.

For example, it did not seem fair to Clifton, the manager of Yeeda Station, that they should be called on to provide for its aged natives. There was correspondence about this matter, 19 February 1900, 2 July 1900, and 10 August 1900. Eventually a telegram from the Department to the Derby police asked them to investigate if there were cases of starvation among the natives on this particular pastoral station. When they did so, they were told that the need had passed; the natives in question were dead.

(Copies of these telegrams may be found in the Batty Library, Acc 255. They tell the tragic story from the perspectives of the manager of Yeeda, the Chief Protector of Aborigines and the Derby Police Station, and reveal the urgent need for food, of Aborigines at Yeeda Station.)

The public began to clamour for a Royal Commission on the Aborigines, and in time, Dr Roth would be appointed as Royal Commissioner.

J'attends le "Jesie" avec les freres qui partent car je le renvoye aussitot apres mon arrivee ici pour mieux faire croire que j'ai trouve une lettre a la poste

1890

Reponse a cette lettre
20 Aout 1900.

Comme je le prevoyais les 3 Freres ont eu de l'impossibilite d'arriver en Palestine. Il leur a fallu chercher un gite a Port Said et a Marseille chercher l'argent pour venir ici, Us ne leur avoy pas assez remis. Us sont a 7 Fons depuis 4 jours. Je n'ai rien pu découvrir de ce qu'a motivé leur si longue absence, et d'autant par sa brusquerie. Il a fallu des raisons bien graves, mon cher Nicolas! en effet la décision de laisser subsister bien atténuer la maison pour un nouvel ordre de ne rien proposer je pensais que vous deviez avoir besoin au moins de 9 ou 10 couronnes. Ce que vous me dites de l'indication de l'Abbaye me fait évidemment penser à ce que vous disiez vos parents de leur mariage à Bruxelles. En l'état voyez si mon retard ne serait pas nuisible à un bon, alors dites lui de me parler de revenir à El Abboud.

Je pensais vous envoyer au moins P. Jean Marie à la fin

Mais quels frais

Le village de Kesson vers Port Said ne dépense énormément. La Mission redoublée de 1000 francs de plus et d'autre en pour Sept Fons. Indubitablement vous leur comptez de rendre le total un sept de ce que vous deviez. Peut-être en Galton. Mais en l'absence ce quel fait pour le voyage retourné pour faire une fois par 20 semaines la Mission - ni plus, ni moins. Dites moi quand vous aurez liquidé le vite. Il y a à liquider de combien vous avez reçu et l'argent qui vous reste, etc.

L'argent de Galton devait venir à 7 Fons il a du se renouer. Faut savoir si quelque de l'argent que le 10 de J. B. de Pals de Don Dono de Paris (Paris) sont disposés à prêter la Mission si l'argent à leur demande.

Si vous deviez que J. Marie faire de rendre l'argent (le village) blanc sans toute ni retarder.

Chautard Dompre - s. Pals (1. mot au tant) D. Pals

Si je reçois cette dépêche blanche je comprendrai que vous deviez le départ immédiat de J. Marie qui fut le départ et même la brusquerie vous rendant fier de vous avoir.

Je crois que Jean trop isolé dans les Freres ne se développe. Si vous n'y voyez pas. Et il est si pauvre et vous êtes si peu, maintenant.

Les quatre frères de Palestine seront joints en parole, dit-on.

30 August 1900

A rough copy of the reply to Nicholas's 13 June letter is in the Sept Fons Archives. Nicholas probably received it early 1901. It appears to be a reprimand about the three brothers.

An attempt at a translation follows:

... As I foresaw the three Brothers ... to stop in Palestine. They had to beg accommodation at Port Said and at Marseille and find the money to come here. You had not sent them enough. They have been at Sept Fons for four days. I have not been able to discover what motivated their sudden departure, such astonishing brusqueness. There must have been very serious reasons, my dear...! For after the decision to leave ...

30 August 1900

Letter from Abbot Jean Baptiste Chautard to Nicholas

Notes

Since most of the information in this chapter comes from autobiographical data in his correspondence, I insert a list of Nicholas Emo's Correspondence mostly in French, to give the reader some insights into Emo's thinking and links with events in his story:

29 May 1899

from the Mission of Broome to Sebastien Wyart, Reverend Abbot General of the Reformed Cistercians of Our Lady of La Trappe:

4 July 1899

from the Broome Mission to Rev Father Symphorian Secretary General of the Order:

14 January 1900

from the Mission of Our Lady of Peace, Broome, to Jean Baptiste Chautard, Abbot of Sept Fons,

27 February 1900 (letter 1)

from Broome, Nicholas, emotionally upset, wrote to *Jean Baptiste Chautard*, Abbot of Sept Fons,

"On one side, the death of my dear father, then the second letter from your Reverence."

27 February 1900 (letter 2)

from Broome to *Jean Baptiste Chautard*, Abbot of Sept Fons, just received the Abbot's third letter as well as one from Father Anselm telling of terrible cyclones damaging two big buildings (Refectory and Chapter Room) at Beagle Bay Mission

2 March 1900

from Broome to *Jean Baptiste Chautard*, Abbot of Sept Fons, a messenger from Beagle Bay has just brought news that the big building of the Blacks where Father Alphonse lived, the school, etc., is demolished by fire.

28 March 1900

from aboard the 'Jessie' Trappist Mission of the Sacred Heart, Beagle Bay, to *Jean Baptiste Chautard*, Abbot of Sept Fons, PS 1st April, Palm Sunday Eve, Broome, Dear Rev Father, The 'Saladin' having sent two urgent cablegrams, is now departing. (End of Letter begun 28 March).

8 April 1900

from Broome to Dom Jean Baptiste Chautard, Abbot of Sept Fons, the monks now wait for the 'Australind' to depart:

21 April 1900

from Broome to Dom Jean Baptiste Chautard, Abbot of Sept Fons, pleading to

keep the Australian mission.

5 May 1900

from Broome to Dom Jean Baptiste Chautard, Abbot of Sept Fons, still pleading.

8 May 1900

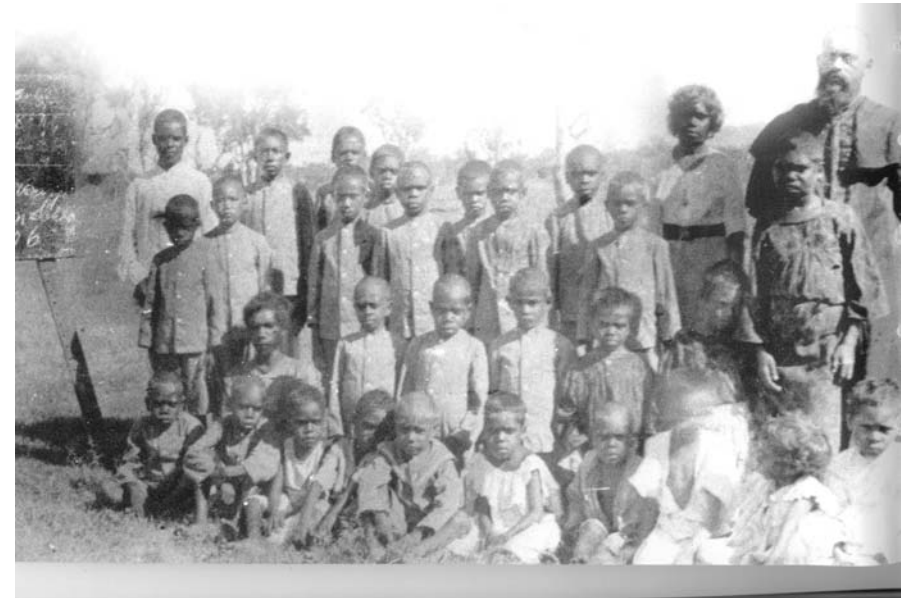
from Broome in Spanish, to Father Bourke, Vicar General in Perth, with the news that Nicholas had sent Father Alphonse to Europe in his name and as the bearer of a letter asking for continuation of the mission.

13 June 1900

from Broome to Dom Jean Baptiste Chautard, Abbot of Sept Fons, (a reply to this letter was dated 30 August 1900)

30 August 1900

From rough notes made in Sept Fons of a reply to the 13 June letter. It appears not to have arrived in Broome until late 1900 or early 1901. It reproaches Emo for his actions.



Open Air School

This is Your Place New Edition 2001, p6.

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BOOK ONE

Part 2 1900 - 1904 Church Leadership at the Turn of the Century

Chapters 8 - 13 Diocesan Bishops and Pallottines

CHAPTER 8 SAVING THE BEAGLE BAY MISSION

From August 1900 – November 1900, Bishop Gibney, Father Martelli and Daisy Bates assist Father Nicholas and his team.

Bishop Gibney's Party to Broome

August 1900

Bishop Gibney left Fremantle in the S S 'Karrakatta', for Broome and Beagle Bay, with Father Luigi (Aloysius) Martelli and Mrs Daisy Bates. Father Martelli, born in India of European parents, served in the army before becoming a priest and on the boat on his way to Australia, in 1881, he had met Daisy, who later became a journalist for the *Times*.

The unusual party of two elderly clerics with a fashionable woman, might have raised a few eyebrows in Broome, where Bishop Gibney was well known.

He showed his pleasure with the new church, a neat but substantial galvanized iron building surrounded by a wide veranda with wooden lining and ceiling and there he met the little Catholic community. For the trip to Beagle Bay, the bishop chose the 'Sri Pasir' from the steamships and luggers that were the mode for travel around the coast.

'Sri Pasir'

HV Howe told Mary Durack:

"Francis Rodriguez would have travelled with the party at Father Nicholas's invitation. Use of the 'Sri Pasir' to convey the Bishop's party to Beagle Bay would almost certainly have been a courtesy extended by Streeter's Company, doubtless actuated by the fact of Daisy Bates' membership of the Bishop's party. In Malay, a literal translation does not give the real meaning. 'Sri Pasir' could be translated as 'The Lure (or charm) of the sand'. This would definitely not convey the Malay meaning of the words. Although the Malay word for beach (bantei) does not appear in the name, the best translations possible are 'The lure (or charm) of the beach'. 'Belle of the Beach' best expresses the meaning of the words as applied to a schooner. Streeters always owned it. Chippendall and Haynes worked for Streeters on something of a share basis. So did other pearlers.

When Francis Rodriguez married his Matilda, with his £3000 he bought the

126-ton schooner 'Penri' and four luggers and took his new wife and his brother-in-law Bert Miller, to live aboard her, where two or three of his children were born. He flourished, although I think he lost some of his boats in the 1887 blow. I think he sold the 'Penri' and all his luggers when he built the old 'Weld Club' Hotel in Broome. He later built a new fleet of boats to his own design. The 'Aurora' and 'Volodora' were large 18-ton luggers. It was on one of these that Tom Pritchard found the £4000 pearl. During my early years on the coast, he was obsessed by his efforts to grow shell in the lagoon in the Monte Bello Islands; apparently he had plenty of money.

Here I again interrupt the chronicle of the Rodriguez clan to clear old Agnes Puertollano from all suspicion of scandal. A French Trappist novice could not have fathered Philomena, neither could Father Nicholas nor any white man. She was unmistakably Filipino in origin as shown by her appearance and she had many of old Thomas's characteristics, notably his very strong common sense and capacity to dominate his contemporaries.

Old Bryan (Agnes Puertollano's's father) was one of the most colorful of the early characters of the Norwest, there were endless stories about him, but I can't remember any of them now. I doubt if he would be considered a desirable citizen nowadays."

A short undated note warned Father Ermenfroy Nachin to keep out of the bishop's way:

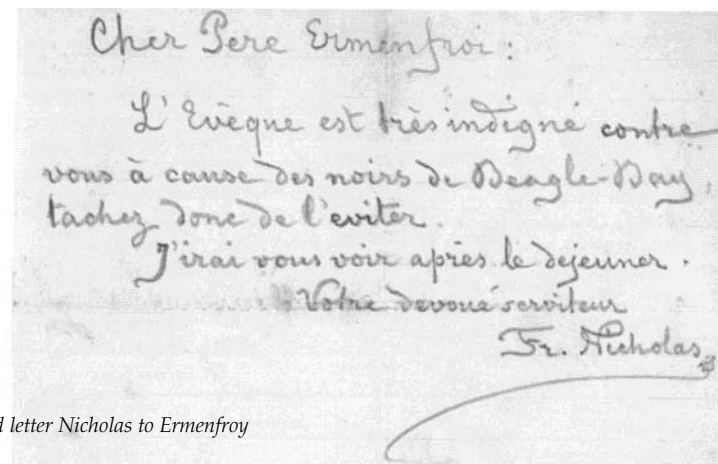
Dear Father Ermenfroy,

The Bishop is very indignant with you because of the Blacks at Beagle Bay, so try to avoid him.

I will see you after lunch.

Your devoted servant,

Father Nicholas



Undated letter Nicholas to Ermenfroy

Extracts from *The Passing of the Aborigines*

Daisy Bate's book, *The Passing of the Aborigines* was published in 1944, four decades after the events, so some allowance should be made for her embellishments of historical fact in the script:

At Broome the one time yacht of Rajah Brooke was placed at our disposal. It had been stripped of every comfort. Cleanliness there was none, as it was the "feeding-lugger" of the Manilaman's pearling-boats and brought back shell from the other luggers. After an interesting voyage round the fleets in the 'Sri Pasir', we returned to Broome, and with three of the Trappists waiting there, loaded up the yacht.

I learned that not only was there no accommodation for a woman at the monastery, with all its rigid poverty and simplicity, but, according to Trappist principles, no woman except a queen could be allowed within its walls. However, there I was, and the dear little acting abbot (Father Nicholas) took it upon himself to grant a dispensation, and went out to see what furniture he could buy for me, making wild guesses at what a female might need. His bewildered and exaggerated idea of hospitality filled me with astonishment.

We all worked hard at loading and packing the lugger, and in the beginning of August we set out northward. There were eight of us on board – the bishop, the dean, the acting abbot, two brothers, Xavier and Sebastian, the owner and helmsman, his Malay uncle and a small Malay child.

We reached Beagle Bay on the high tide that rises thirty feet in a few hours, and the whaleboats took us and eventually the stores, to land. Mounting from the ship's deck on horseback, we set out, the Bishop and I, across the nine miles of bleak flat that lay between the beach and the Mission, Dean Martelli and the brothers following with the bullock-team which had been sent in for the stores.

I rode sidesaddle on a stride-saddle – a painful ordeal. A few half-clad natives straggled along behind us. As we jogged on through the heat and flies and blackness, the bishop intoned the rosary and the natives joined in when they knew the words. The horses were Trappists, too, skin and bone in their poverty. They stopped so often for their meditations and devotions that the bullock-team arrived before us. At last in the early moonlight we pulled in to a few tin buildings in a clearing. About 150 natives, men, women and children, shouted a welcome to us from the shadows. None of us had eaten anything to speak of for three days on the 'Sri Pasir' and the lay brother had set about unloading the stores and preparing a meal.

Beagle Bay had been founded by Bishop Gibney ten years before, when, with two French priests he had taken a long pilgrimage through the bush from Derby, at last finding suitable country with ten precious acres of wonderful springs, natural wells and extensive swamps, the best water in the North-West. He had secured a lease, under certain conditions, of 100,000 acres, and the native reserve that extended for 600,000 acres about it. The Trappists there established the first Mission in the Far North-West. ...

When I arrived, the Mission was but a collection of tumbledown, paper-bark monastery cells, a little bark chapel and a community room of corrugated iron that had been repeatedly destroyed in bush fires and hurricanes.

There were four monks left on the station. They were Abbot Nicholas, a Spaniard, father confessor, doctor, teacher and overseer; Brother Sebastian, a Manilaman who was the cook; Brother Xavier, a Broome constable who had laid down his baton for the rosary-beads on the Bishop's first visit and was gardener, store-keeper and handyman, and Frère Jean, stockman.

Frère Jean had been dedicated to the service of God at Sept Fons in his early childhood. As I came into the community room, which had been set aside for our living-place, eager for my supper, Frère Jean fled from the world, the flesh and the devil that I represented, but before I left Beagle Bay he had so far overcome his religious horror of me that he made and fitted me with a neat little pair of kangaroo-skin shoes, and even slept trustfully in my company when we all camped out on our survey expedition.

The Trappists led a life of rigorous poverty, intensified in this barren remote land to the point of starvation. There were cattle on the station, but meat was excluded for religious reasons and the monks existed on one meal a day of pumpkin and rice, and a little beer they had made from sorghum grown in the garden. Rising at 2 am they kept vigil in the dark chapel till dawn, then worked till daylight's end, speaking no word save in necessity, and closing the day with some hours on their knees on the bare earth.

I was the first white woman to appear among them at the Mission, and the first that the natives of the region had seen.

From the newly arrived stores, Brother Sebastian had provided a strange and varied meal for us according to his lights, extraordinary stews and pudding served in any order and all strongly flavored with garlic; milkless tea in a huge jug that was both teapot and cups for us all. Poor Brother Sebastian may have been a paragon of piety, but he was no cook. In my keeping today is a fragment of petrified bread roll he made for me in 1900! It has been mistaken for a geological specimen, and, always carried with me in loving memory; it has survived, without losing a crumb, thousands of miles of rough transport.

Perhaps the first woman in history to sleep in a Trappist bed, I was allotted the abbot's bag bed and seaweed pillow, and the sawn-off log for my chair or table. I woke to hear the natives singing a Gregorian chant in the little chapel nearby. Half clothed and for all the untiring work of the missionaries, still but half-civilized, they comprised the Nyul Nyul tribe. Most of the women and men had their two front teeth knocked out, and some still wore bones through their noses.

I was awakened by the sound of the conch shell which did duty for a monastery bell in that primitive spot, and when I went out into the open I was surrounded by all the women and children, a bright, pleasant little crowd, but oh!

How dirty!

Although the monks for some years had issued the dictum "No bath, no breakfast," the natives preferred the lesser of two evils, and went hungry until the ban was lifted. Shack dormitories had been erected for the unmarried girls and men, but most of the natives came in from camps in the bush where they slept under the trees. Their beds were hollows scooped in the sand where a fire had been burning, the sand and the stones were sometimes so hot that they left raw wounds in the flesh.

Immediately after our monastic breakfast of coffee and Brother Sebastian's rolls, we started off to inspect the Mission property and set it shipshape for the valuator's visit. A survey of the whole lease was to follow. Although I had come up, merely as a "child taking notes," I started on the very practical manual labor necessary to improve the appearance of the place, sharing the toil with the brothers and blacks, and the bishop in his shirtsleeves.

The four months that I spent there were nothing but the sheerest hard work under the most trying conditions.

At Beagle Bay the monks had performed almost incredible labors in their ten years' isolation, but there was little to show for it. Willie-willies and fires and tropic conditions had taken constant toll. When houses and crops and gardens were burnt, they had to start all over again. When their horses were lost, or died from eating poisonous weed they harnessed themselves to the carts and logs, yet the conditions of the Mission seemed hopeless. The bark huts were dilapidated, the gardens smothered in growth of saplings and suckers, and some of the wells had fallen in.

I was sent in charge of some native women to do some "scrubbing" – that is, hoeing up the small shoots, or saplings, of uprooted trees, and to open up the fallen wells, of which the flooring was a shaky as an Irish bog. I worked like a Trojan, but the force of my example failed dismally. Day after day those women played with the babies, and laughed both with and at me, full of merriment and good feeling. Now and again, a few of them took up the spade or the hoe in a stirring of conscience, but not for long, and all my efforts to make it an interesting game failed to produce results.

I tried to gather the babies and children and play with them, and let their mothers do a little manual labor, and I started "Ring-a-ring-a-roses." No sooner had we got into the swing of the game than every woman and girl "downed tools to join in. I compromised. We adults must work, and when the rest time came at hot midday or evening, we would have games. The little plan worked, and so we worked and played merrily throughout. As I worked they talked to me and told me a little of their laws.

There had been a community of sixteen, but Father Nicholas, Brothers Jean, Daly and Sebastian were the only ones left ... Gardens, paddocks, sorghum, sugar cane, every plantation and paddock was smothered in growths of sapling, sucker and native herbage.

Felix took them round the cultivated land surrounding the monastery. There was need for haste in what was to be accomplished, as the Government was sending a surveyor and valuer to the mission to see whether the improvements justified the title to the 10,000 acres promised if there had been improvements to the value of £5000.

On the first day they took hoes and things to clear paddocks and garden of the rank growths that had reduced them to 'wild bush' again.

The Bishop and several men had one paddock, Dean Martelli, Mrs Bates, Domcilla, Philomena, Agnes and Mathilde and some other women were set to work at sorghum and sugarcane paddocks. Everyone worked.

I compiled all the survey notes at night. Those survey notes were later a source of great amusement to the Bishop and his staff.



Beagle Bay September 12th

M. G. P. Père Jean Baptiste, Abbe de

Sept-fons - France

Mon G. P. Père

Je suis définitivement à Beagle Bay pour ne plus le quitter, sauf de petites sorties en ministère, et souvent à Gibney, évêque de Perth et avec moi dans de excellentes dispositions d'arrangement. Nous attendons ce jour-ci, 10 blancs envoyés par le gouvernement pour mesurer la Réserve et je vois déjà presque certain que nous obtiendrons en propriété 100 000 acres; mais comme j'ai beaucoup à parler la-dessus, et je veux répondre longuement aux deux dernières lettres de M. Pev. Je le ferai (Dieu aidant) dans cette quinzaine car jusqu'à présent avec tout de sonastions, de visites et de travail il m'a été impossible.

Je veux répondre à ces deux lettres en conscience, et l'Evêque, qui est très incliné vers nous, espère que l'œuvre commencée, ou en moins que je reste ici toujours; mais j'ai fait tout mon possible pour le départ de tout le monde, attendant seulement la conclusion ou la fin de nos négociations pour faire à mon tour, mon vœu et l'australie, par esprit d'obéissance. Je suis, une toujours prêt à partir à la première indication de mes Supérieurs malgré l'attachement naturel et l'affection que je porte aux pauvres black-fellows.

Mon pauvre Père Ermenfroy est déjà parti à "El Athroun"

September 1900

From Beagle Bay Father Nicholas wrote to the Abbot:

Very Rev Father Jean Baptiste, Abbot of Sept Fons France

My Very Reverend Father,

I am definitely at Beagle Bay, no longer leaving, except for small excursions for ministry, and Mgr Gibney, Bishop of Perth sailed from Perth and is with me, happy about arrangements. We await the 10 whites coming for the Government to measure the Reserve and I already see it is nearly certain that we will receive title to 100,000 acres; but as I have much to tell you, and I want to reply at length to your last two letters, which I will do (God willing) during this fortnight, until now with all the upsets, with visits and work, it has been impossible.

I want to reply conscientiously, to these two letters.

The Bishop, who is very much on our side, wants the work already begun, to continue, or at least that I stay here always: but I have done as much as possible to leave everything, waiting only for the conclusion of our plans to make my trip, my farewell to Australia, in the spirit of obedience. I am, always, ready to leave at the first indication of my Superiors in spite of the natural affection I have for the poor black fellows.

My poor Father Ermenfroy has already left for "El Athroun".

September 1900, pp 126 - 127

Nicholas from Beagle Bay to Jean Baptiste, Sept Fons Monastery

The Survey as described by Daisy Bates
25 September 1900

For three months, and more, we worked on the reclamation of the place, and the valuator arrived just as we had cleared the last corner. He was surprised to see a thriving property where he had expected ruin and decay. Every screw and post, every fruit and vegetable, buildings, wells, trenches and implements were meticulously valued, and with the livestock on the run, the supplies in the store, the sorghum and sugar-cane fields, the tomato and cucumber patches, and the orange, banana and coco-nut and pomegranate groves, the sum reached over £6000, even one Cape Gooseberry Bush and one grape-vine had to be valued. The Mission was saved for the natives. All together and in much jubilation we made the first bricks of sand and loam and clay for the new convent and monastery, of which I laid the foundation brick.

Although I am an Anglican, I attended all religious ceremonies, morning and evening, during my stay, and loved to listen to the natives, with their sweet voices, intoning the Latin chants and responses as much as I loved to listen to their own weird music. There were innumerable baptisms and weddings.

There was yet another ordeal before us, a never-ending ordeal it seemed. In a few days' time, we set out again, with the natives and the bullock-dray, to survey the whole leasehold for 10,000 acres. Our only surveying instruments were the compass of an old lugger and a chain. The bishop and I were the chainmen, and we walked in a steamy heat, of 106° at times, sometimes twelve miles in the day.

Over marsh and through the pindan, now lame from the stones and prickles, now up to our thighs in a bog, we plodded on, the Bishop in the lead, throwing down a small peg to mark the chain limit, the brothers and the blacks and I behind him. I was always in difficulties owing to my small stride and high-heeled footwear, and many a time, seeing me perched perilously on the edge of a bog, the Bishop would give a mischievous twitch to his end of the chain, and land me deep in it. We were all always hungry. Brother Xavier, in charge of the commissariat, was very good so far as he went, but he never seemed to come as far as we did, and we were always faint from lack of food.

In the simplest meal – and they were all simple meals, of bread and beef – he would forget the salt, or the bread or the meat, or the place where he had arranged to meet us, or that we existed at all, but in hunger and hardship we managed to keep our good humor throughout our whole long stay, strange companions in the solitude of the bush.

On the night-walkings, rosaries were chanted all the way home, the natives and brothers responding. I often stumbled and fell in the dark, but that rosary never stopped.

Sometimes we washed our faces in water from a bottle tree. Felix, the native

Certainement ce climat n'était pas bon pour sa tête, car il était devenu très-
nervoux et ~~chassait les enfants~~ ^{il éloignait les enfants} à coups de fusil chargé de poudre seulement
mais qui compromettait beaucoup l'honneur de la mission; et il a été
sur le point d'être traîné aux tribunaux par mauvais traitements.
Il faut dire qu'ici personne ne l'aimait pas, tous se plaignant de lui.
Je crois mon Rev. Père qu'il est un peu malade, car il n'est pas
méchant.

Je donnerai bientôt de longues explications

De votre Révérence le très humble serviteur en C.S.

Fr. Nicholas M. Emo
mis.

P.S. Je demande ^{toujours} la bénédiction de V. Révérence pour la bonne
réussite de nos affaires et me recommande aux fervents
prières de tous les chers Pères et Frères de la
Communauté surtout des Australiens

Certainly this climate was not good for his head, for he became very nervous and he chased away the children with gunshots charged only with powder but which compromised the good name of the mission, he had been on the point of being dragged to the court for his bad actions.

We can say nobody liked him and all complained of him.

I believe my Rev Father that he is a little sick, for he is not wicked.

I will soon send a longer explanation.

Your Reverence's humble servant in Our Lord,

Fr Nicholas M Emo

mis.

PS I ask again for a blessing from Your Reverence for the good outcome of our affairs and recommend myself to the fervent prayers of the community, above all for the Australians.

guide, chose his tree, chopped at a spot with his tomahawk, left the axe sticking in the cut, and the water came out clean and sparkling like a miniature waterfall.

One morning, just before dawn, we came to Argomand Water – a glorious pool of still silver, where there was a sudden whirr of myriad wings to greet us, and thousands of birds of brilliant plumage rose in a cloud, screaming. That was the happiest circumstance of the long and arduous circuit!

The bishop received the title deeds of his ten thousand acres, so the mud-stains and blots on the survey notes scarcely mattered.

Later, in Perth, he presented me with an inscribed gold watch, in memory of our survey work, and the saving of the mission for the natives. We went round all the cleared gardens and paddocks with the surveyor, who valued every fruit tree, vegetable patch, sorghum, sugarcane and couch grass paddock and every industry in operation. I noted down every valuation made. Each night these were read over to the surveyor and audited by him. The practical Bishop left nothing to chance; all was done on strict business lines.

26 October 1900

Surveyor Dreyer left. He had found that the sum of his valuation of fixed improvements amounted to more than £6000, while the livestock added £4000 to the valuation.

The Bishop was greatly heartened and said, "Thanks be to God, the mission is saved for the Blacks."

Then began the survey of the 10,000 acres for which the Bishop now knew he would receive the title deeds. The only surveying instruments available were the chain and the compass from the 'Jessie'.

Felix did the pegging. Over marsh and through pindan we went, the Bishop throwing down a small branch, which marked the chain limit. Brother Jean and Felix doing the rest. We ran our lines to and beyond Buanguadok five miles from the mission.

After the valuation had been completed we departed for Disaster Bay travelling with the bullock-dray twenty-five miles north, to bring the consolations of religion. The Bishop and I rode ahead, with two native women, the bullock team, Father Nicholas and the boys bringing up the rear.

It was a two-day's journey, and on the first day we out-distanced the bullock-dray, camped in a good spot and hobbled out the horses. Hour after hour we waited in the moonlight, but no dray appeared.

At length we made back on foot to meet it. We found it three miles behind, all its party settled for the night and fast asleep. The bullocks refused to move on after that day of blazing heat. Coffee and damper improved our spirits, and then we too

settled down.

In the morning, Father Nicholas made some coffee of the last little supply of water left on the wagon, and we were on our way before the sun was up. It rose hot and fiery. There was no more water and no water hole until we reached Disaster Bay.

We had been unable to find drum, keg, or water bag at the Mission. We tried to hurry, but our horses were bad-tempered and thirsty. Now and again we dismounted to let the black women ride.

Lake Flora we found to be a hard, dry clay-pan, which would not yield to spade or shovel. We went on as quickly as we could, the black women leading, the bishop keeping them in sight, and I valiantly trying to keep the Bishop in sight.

That night again found us far from our haven, as we had been zigzagging to try and find water. The bishop suffered greatly from thirst, but he was a good bushman, and plucking a gum-leaf held it between his teeth to stimulate the saliva.

Disaster Bay

At length one of the women cried "Ngooroo!" – fire or camp – and in a few minutes we were beside the water. Everybody rushed to the open well. It was sweet magnesium water, but they drank and drank. Insatiable.

I wisely waited for the boiling of the billy and the making of tea. During the night, or what was left of it, the whole party was convulsed with sickness and pain, and I produced my flask of brandy, that I have always carried throughout my travels, to accord each of them, bishop and monks, a little relief.

I camped in the hut that the previous missionaries had erected at Disaster Bay, and the others camped outside it in the moonlight. I had scarcely snatched an hour of sleep in one of the four dust-bag bunks that hung to the walls when I was wakened by the presence of women giggling at me. They were as much amused by my appearance as I at theirs.

I have always preserved a scrupulous neatness, and all the little trappings and accoutrements of my own very particular mode of dress, sometimes under difficulties, but I think I never made a more laughable toilet than that one. Every motion of mine, as I laced my corsets and eased my shoes on with a shoehorn, brushed my hair and adjusted my high collar and waist-belt, was greeted with long-drawn squeals of laughter and mirrored in action, though the slim black daughters of Eve about me had not even a strand of hair string between them. We could not spend more than a few days at this outpost and next morning my Lord the Bishop baptized and confirmed every man, woman and child that could be gathered in, including babies in arms.

Bishop Gibney wrote to Rome of his admiration for the spiritual achievements of the missionaries. At Beagle Bay mission he had found 147 Christians. At Disaster Bay there were 55. In Broome there were 63. He had confirmed a total of 153 people

at the three places. Food was given to the natives from the bullock-dray, also the rest of the clothing I had brought for them from Perth, but they had in mind the tail of a 'gator they had seen in a nearby creek, so, eager for my first sight of a crocodile, while the priests were attending to their plans and duties, I rambled away with them.

Wading barefooted in the shallow waters of the mangrove flats, now deeply embedded in the grey mud, now scratched by the shells and suckers, my feet immediately swelled with some swift poison, until I could fit them into nothing smaller than two sugar-bags. There was little pain but much inconvenience as, with my poor nether limbs like hills in front of me, I endured the carriage in the dray back to the Mission at Beagle Bay.

Back to Broome

The valuator, with Dean Martelli, an aged man worn out with his exertions, had made overland with the only horse vehicle to Broome, but the ship was again waiting for us. So the Bishop and I, and the four natives carrying our luggage, set out to walk the nine miles to the Bay, anxious to catch the tide as the ship's captain, Rodriguez, was eager to be off.

After a last meal of grimly abstemious Trappist fare, we bade farewell to the heroic little brothers, and began our journey at 2 pm on a day of century heat in November. We talked as we walked, of the work done and the joy of its successful accomplishment. But presently the Bishop, who had never lagged before, showed signs of collapse. He laid his hand, and then his increasing weight, upon my shoulder, and so we crept on.

The journey would ordinarily have taken three hours, but we had only reached the five-mile well when darkness came. The Bishop showed signs of slight delirium, calling me "Margaret," the name of a beloved sister in Ireland. It must have been ten o'clock when the natives whispered to me that we were at the beach, where he sank down unconscious. We straightened his weary body, the natives and I, with part of my rug-strap under his head.

There we camped, unable to see the ship offshore, and I quite ignorant of my surroundings. The only sound I heard was the tide sucking at the mangroves. To make matters worse, the natives came, in frightened whispers, to tell me that "big pindana (inland) mob blackfellows come up" close by, strangers from the inland bush. I said, "Don't be afraid. Eebala (father) and I will take care of you." Then I placed two of them lying one at each side of the Bishop and I lay down with my head on the rug-strap and my feet in the opposite direction, the other two natives on either side of me. The Bishop slept in utter exhaustion, and I not a wink.

Stamping of feet and wild cries came to us clearly. Now and again a black form between the stars, told me that our natives were listening, and in terror they would whisper to me of these bad pindana-womba who sometimes hung about the

outskirts of the Mission to steal their women and to fight.

I changed the subject to the stars and the sky, and they told me of the dark place in the Milky Way which was once a native road to the sky country, until one day some woman on the way lighted a fire and burned the road, which was really a sacred wooden emblem. Our heads were together as we whispered, the Bishop's white unconscious face beside us. Then a fiercer chant and the loud beating of the pindana men would send us all noiselessly on our backs again.

Through the false dawn we were particularly watchful but nothing happened.

Broad daylight brought a boat from the 'Sri Pasir', four months dirtier than when we boarded it at Broome in August. Only Manilamen were on board, and I sat near the Bishop through the hundred-mile journey. An uncle of the Manila owner was there, a naked cheerful old man, who sang one tune the whole way down. That lilting little tune always brings the scene vividly to my mind – the filthy boat that was once a miniature floating palace, the sleeping bishop lying on a sail-cloth, and the Manila helmsman looking up at a sort of calico cornucopia which, when filled with the winds, was his steering compass.

Just before we entered Broome waters the Bishop opened his eyes and looking round wearily; saw the old Manilaman lying naked and unashamed nearby. "Go and put your clothes on" he called to the poor old fellow, who had neither clothes nor need of them in his rough life on the sea. A typically Irish ending to a difficult work accomplished!

"Private"

Broome W.A.
Nov. 23rd 1900

The Right Rev. Dr. Gibney
Bishop of Perth.

My Lord

I tell you before God
that I am ready to do and to sign
everything that's not against my
conscience in favour of the Beagle
Bay Mission, according to your
desire, but the conduct of the
Rev. Father O'Dwyer in this case
is so discouraging for me that
I'm obliged to ask of you as a
special favour to have a private
interview with you, without
witness and I hope we'll fix all
to-day -

John Nicholas M. J. J.

23 November 1900
Nicholas to Bishop Gibney
R C Archives St Mary's Perth

Nov. 23 1900

My dear Mr. Nicholas
I am prepared to meet
you as you wish & if
there is no need for mystery
about a matter that
been in every other matter
for months the Secretary is
in Perth in fact can't
be called on within over
agreement.

23 November 1900
Bishop Gibney to Nicholas
R C Archives St Mary's Perth

I hereby declare on behalf of the
Trappist Community established at
Beagle Bay N. A. that I shall not
dispose of any Cattle on that Station
except what may be required for
the working & upkeep of the Mission,
I am of opinion that the present herd
of Cattle numbering about eight hundred
mixed is required to carry on the business
of the Mission Station. Furthermore I
agree to transfer to any religious order
introduced to carry on the Mission under
the Authority of the Bishop of Perth
the whole herd of Cattle over twelve months
old, for the sum of Three pounds per head
delivery to be taken at Mission Station
Beagle Bay, And I further agree to
transfer all right and title to the lands
buildings, working plant, Horses & other
Stock on the said Station.

20

Father Nicholas Maria Emo
Superior of the Mission

Witness to Signature, P. Hubert P. M.,
Bromie W. A.

23rd November 1900

23 November 1900

Statement made by Nicholas about transferring cattle,
and mission plant, to succeeding missionaries

R C Archives St Mary's Perth

General State of the Mission of Trappists
since 1890 until Nov. 1900.

Baptisms:

Beagle-Bay	(males 74 females 43)	_____	117
Disaster-Bay	(" 29 " 26)	_____	55 55
Broome	(" 28 " 33)	_____	61 63
	<u>190</u>	<u>100</u>	<u>290</u>

Births:

Beagle-Bay	(males 11 females 12)	_____	23
Disaster-Bay	(" 5 " 2)	_____	7
Broome	(" 3 " 4)	_____	7
	<u>19</u>	<u>18</u>	<u>37</u>

Confirmations:

Beagle-Bay	(males 36 females 40)	_____	76
Disaster-Bay	(" 25 " 12)	_____	37
Broome	(" 17 " 23)	_____	40

Marriages:

Beagle-Bay	_____	23
Disaster-Bay	_____	12
Broome	_____	13
		<u>48</u>

Deaths:

Beagle-Bay (males 4 females 3)	_____	7
Disaster-Bay (males 1 " 1)	_____	2
Broome	_____	14

R.C. ARCHIVES
APR 1900
PERTH

The sums received in the Mission

from Card. Moran	£ 1496.13.2
" Monr. Gibney	97.13.10
" Propagat. of the Faith	1631. 2. 6
" Government or Board	2185. 7. 11
" Different Persons	928. 10. 1 x 97.13.10
" Our Order	3247. 14. 1
	<u>£ 9587. 6. 7</u>

Expenditure of the Mission £ 11,058.9.4

£ 11058.9.4
<u>9587.6.7</u>
1471.2.9

Beagle-Bay 8th Nov. 1900
Fr. Nicholas Maria Lemo
Superior

Mission of Broome 25th Nov. 1900
Mon^r. Rev^r. Pere Abbe' D. Jean Baptiste

Septfons
Mon^r. R. Pere:

Depuis long-temps que V. Rev.^{ce}
attendue impatiemment cette lettre pro-
mise dans la quinzaine, comme une ré-
ponse consciencieuse aux divers questions
qui m'ont été posées. Elle devait être un
simple récit de la vérité au point de vue
du spirituel et temporel de cette Mission
lointaine, c'est à dire: de son état actuel
et de ces esperances ou craintes pour l'avenir
et je voulais l'écrire posément, devant Dieu
par crainte d'avoir à répondre des conséquences,
quant une serie de contradictions inattendues,
que je renonce à décrire, de fatigues et voya-

Nicholas's Account of the Bishop's Visit and the State of Affairs at Beagle Bay

25 November 1900

Father Nicholas wrote from Broome 25 November 1900 a thirty-three page letter to Dom Jean Baptiste Chautard, relating events of the last few months:

My Very Rev Father,

For a long time Your Reverence, you've waited impatiently for this letter promised in a fortnight, as a conscientious response to the different questions that have been posed to me.

This must be a simple recital of the truth about the spiritual and temporal life of this distant mission, that is to say of its actual state, and of these hopes or fears for the future, and I wanted to write carefully, before God, through fear of having unexpected contradictions, that I give up describing, from weariness and

13 December 1900

Nicholas to Jean Baptiste, Sept Fons

ges occasions par la visite de l'Evêque et des envoyés du Gouvernement chargés d'inspecter, faire un Rapport et mesurer la Réserve, ont absorbé toute mon attention et m'en ont réellement empêché. Aujourd'hui que je me vois, grâce à Dieu, débarrassé de tout le monde, avant de quitter moi-même Broome ou je suis venu pour le départ de l'Evêque et la Confirmation de mes Chrétiens d'ici, je m'empresse de remplir cette lacune, commençant par le simple exposé des faits avant que de rentrer dans de plus sérieuses considérations.

Aussitôt après le renvoi de Perth du fameux télégramme interdisant la liquidation de notre temporel, un nouveau télégramme de Monseigneur Bourke le Vicairé Général m'annonçait la prochaine arrivée du dit Evêque à Broome et Beagle-Bay pour y arranger amicalement toute chose.

events like visits from the Bishop and Government officials, to report on and measure the Reserve, have absorbed all my attention and have really prevented me from writing. Today, I see myself, thanks be to God, rid of everybody, before leaving Broome myself where I came for the departure of the Bishop and the Confirmation of my Christians from here, I hurry to fill this gap, begun by simply telling the facts before entering into more serious considerations.

Immediately after the message from Perth with the famous telegram about the liquidation of our temporal affairs, Mgr Bourke, the Vicar General, sent a new telegram announcing the imminent arrival of Bishop Gibney to Broome and Beagle Bay to arrange everything amicably.

Il vint en effet le 25 Août accompagné du
Rever. Père. Martelli et d'une jeune
+ protestante
dame journaliste très connue, chargée
par l'Evêque lui-même de faire un
Rapport favorable sur notre Mission
dans les journaux de Londres et de New
York. Nous arrivâmes à Beagle-Bay le
jour de la Nativité (8 Septembre) et depuis
ce jour-là on se mit à travailler sans
relâche afin qu'à la prochaine arrivée
des employés du Gouvernement, ils y
trouvassent tout en règle, et jardins et
maisons en bon état de conservation.
A cet effet il fallut employer grand nombre
de black-fellows des deux sexes et quelques
autres manilles venus à Beagle-Bay avec
nous pour y remplir le nombre de dix
dans le personnel de la Communauté exigé par
la loi pour la concession gratuite des 10,000
acres de terre à notre faveur.

He came indeed, 25th August, accompanied by Father Martelli and a young female journalist, a protestant, very competent, commissioned by the Bishop himself to make a favorable report on our Mission in the London papers and in New York.

We arrived at Beagle Bay on the feast of the Nativity, (8th September) and set to work already that day without relaxation, to finish only at the next arrival, that of Government employees, who found everything in order with gardens and houses in good order. To achieve this we had to employ many black fellows of both sexes and some Manilamen who had come to Beagle Bay to make up the requirement of the number in the Community, exacted by law for the free concession of 10,000 acres of land in our favour.

Il faut dire ici à la louange de nos
frères Jean Xavier et Sébastien, qui ils
ont rivalisés de zèle et de courage et ce
sont multipliés à cette occasion (avec
nos manilles) pour faire disparaître
autant que possible aux yeux étrangers,
les traces et l'état d'esprit de l'ancien
personnel de la Communauté pendant
les dernières années de son séjour à Bea-
gle-Bay, qui connaissent au Tableau ma-
teriel de la Mission un aspect peu
flatteur.

Ont été nettoyés et appropriés à l'arrivée
des emissaires du Gouvernement qui se
mirent à mesurer nos barrières, terrains
bâtimens, etc. pour préparer leur rapport;
mais Monseigneur Gibney quelque peu
désiant et non satisfait, voulut lui-même
(lui prêtant notre concours) mesurer en
tous sens les 10,000 acres destinées à

It is appropriate to commend here our Brothers, Jean, Xavier, and Sebastian, for they competed with each other zealously and courageously, helping on this occasion with our Manilamen, to hide as much as possible from strangers' eyes, signs of the spiritual state of the old individuals of the Community during its last years at Beagle Bay. This aspect would not have flattered the Mission.

All was neat and tidy for the arrival of the Government officials who put themselves to work measuring our fences, lands, buildings, etc. to present their report, but Bishop Gibney, a little distrustful and dissatisfied, wanted to do it himself, with our help, having the 10,000 acres destined

2.
la Mission, a fin d'y écarter comme
inutiles certaines plaines salées, et d'y
enfermer les sources d'eau et terrains
appropriés à la culture et au bétail.

Ce pénible travail a été à moitié accom-
pli: car on a mesuré en tous sens du cou-
vent jusqu'à Bangadok, et nous devons
nous même le continuer tout de suite
dans la direction de Beagle-Bay, pour
tracer ce travail sur la Carte qui devra
être présentée au Gouvernement.

On retire de tout ceci un avantage:
dans les 4 points cardinaux de la Reserve
nous connaissons aujourd'hui les terrains
et fontaines ainsi que les distances; le
chemin de la Mission à Beagle-Bay
a été bien tracé et marqué par une série
de poteaux numérotés; et celui de la
Mission à Broome d'une longueur de
80 milles, reconnu indispensable par
le Gouvernement, lui-même, sera défi-

for the Mission, in different places, so that he could set aside certain salt plains as
useless, and enclose the best sources of water appropriate for farming and cattle.

This difficult work has been half finished. Measurement has been made on all
sides as far as Bangadok, and we devoted ourselves even to continue immediately in
the direction of Beagle Bay, being able to trace this work on the map to be presented
to the Government.

We will take advantage of this from the four points of the compass, North,
South, East, and West of the Reserve. Today, we know the land and springs as well as
the distances; the mission road to Beagle Bay has been drawn, and marked by a series
of numbered posts. The road from the Mission to Broome, 80 miles long, is recognized
as indispensable by the Government

nitivement trace et marquée par ses employés après la saison des pluies, en y creusant des puits à chaque 10 milles, aux dépenses de l'Evêque; ce qui facilitera beaucoup la traversée des 60 milles de désert, où l'on meurt de soif et de chaleur.

Monsieur se réserve la propriété de ces puits avec un morceau de terrain à chaque, afin d'empêcher tout autre de s'y établir.

On a aussi préparé le terrain pour une grande plantation de bananiers, car l'ancienne (de quelques milliers de plantes) ~~ou~~ avait été entièrement détruite par les chevaux et bœufs qui y entraient chaque jour par l'ordre du P. Ermenfroy en son absence.

Le côté spirituel de nos trois points de Mission n'a pas été négligé, car l'Evêque et moi nous les avons parcourus pour

and will be traced and marked by Government employees after the rainy season. They will dig dams every 10 miles at the Bishop's expense. This will greatly facilitate crossing 60 miles of arid land, where people can die of thirst and heat.

The Bishop reserves to himself the ownership of these dams with a piece of land for each in order to prevent any other from establishing himself there. The land has also been prepared for a big banana plantation, for the old one (of some thousands of plants) has been entirely destroyed by horses and cattle brought there each day because of Father Ermenfroy's orders in my absence.

The spiritual side of our three Mission posts has not been neglected, for the Bishop and I have visited them

y administrer les Sacraments, surtout celui de la Confirmation et nous y avons fait plusieurs Baptêmes, Mariages, enterrements, etc. qui ne sont pas contés dans le nombre ou Rapport ~~par~~ fait par l'Evêque.

En attendant, Père Martelli, ancien ami de la Communauté, me remplaçait à Beagle Bay, qu'il fut obligé de quitter vite ne pouvant plus supporter les chaleurs du Climat Tropical.

Il est aisé de comprendre par ce simple exposé, combien nous avons dû être dérangés et tracassés, et je renonce à décrire la série de difficultés soulevées soit par la présence de la Dame protestante nous suivant par tout, et des blancs du Gouvernement (tous jeunes-gens) habitant jour et nuit près du Camp ou couchent nos jeunes filles, soit par les indiscretions du passeur.

to administer the Sacraments, especially that of Confirmation, and we have celebrated several Baptisms, marriages, burials, etc., which were not counted in the Bishop's report.

While waiting, Father Martelli, an old friend of the replacement Community at Beagle Bay, had to leave quickly, no longer able to stand the tropical heat.

This is easy to understand, for those exposed to disturbance and worries as we have been. I will not try to describe the series of upsets caused by the presence of the protestant lady following us, and the presence of the Whites from the Government, all young men living day and night in the camp where our young girls sleep. There were the indiscretions of poor

Frère Xavier (et des autres) vis à vis de
l'Evêque et des employés du gou-
vernement que j'essaiai de réparer
toujours comme je pouvais au pro-
fit de notre Ordre.

Il me fallait ouvrir de grands
yeux et veiller beaucoup, et j'en
ai payé les conséquences. Je viens
de sortir d'une maladie de deux se-
maines, d'influenza avec fluxion à
la bouche et aux dents et grands
vomissements qui obligèrent l'Evêque
d'appeler lui-même le Docteur.

Aujourd'hui tout est passé grâce
à Dieu; je suis entièrement remis
et l'appétit est revenu.

Quelques remarques maintenant
sur l'Evêque et ses dispositions; car
il importe bien de les connaître afin
de mieux juger son attitude vis à vis
de notre Mission et de l'Ordre.

Brother Xavier and the others when confronted by the Bishop and Government employees. I always tried to fix these as well as I could for the good name of our order.

I have paid with the consequences of keeping my eyes open and being watchful. I have just recovered from two weeks of influenza, with my mouth and teeth inflamed and with big vomiting. The Bishop was forced to call the Doctor himself. Today, thanks be to God, I am entirely recovered and my appetite has come back - -

I shall give you some information now about the Bishop's disposition because it is important for you to know it so that you are able to judge his attitude to our mission and the Order.

Je ne sais pas certainement ce^{3.}
qui c'est passé dans l'Ordre ni dans
le Définatoire présidé par notre Ré-
verendissime pour obliger celui-ci à
casser subitement ses récents engage-
ments avec l'évêque de Perth de main-
tenir la mission en Australie, et
même de lui envoyer pour cette ville
notre Communauté d'Irlande

Il a fallu, certainement, de bien graves
et puissantes raisons pour cela, de
même que pour l'étonnant procédé
employé à cette occasion vis à vis
du dit Evêque et de la Mission de
Beagle-Bay. Je ne doute pas un
instant qu'elles ont dû exister et j'ai
la pleine conviction que l'Ordre a
agit droitement, s'inspirant de la
crainte de Dieu et du désir de sa gloire
mais il faut convenir, mon R. Père,

I certainly do not know what passed in the Order, or with the Council, presided over by our Reverend General, to oblige the latter to suddenly break his recent arrangements with the Bishop of Perth to maintain the mission in Australia, and even to send him some missionaries from our Irish community..

He has certainly failed because of serious reasons resulting in the astonishing proceedings of this confrontation with the Bishop, and the Beagle Bay Mission.

I do not doubt for an instant that they exist and I believe the Order acted justly, inspired by the fear of God and desire for his wisdom, but it is necessary to compromise, Reverend Father

que tout c'est bien mal rencontré
celte fois-ci (je n'en sais pas la cause)
+ en froissant beaucoup ^{Monsieur} ^{neveu}
et que tel procédé ⁺ été simplement de
nature à donner une grave atteinte à l'hon-
neur de notre Ordre ainsi qu'à porter
de bien fâcheuses conséquences!

Il n'a pas mal fallu de patience et
de diplomatie (à nous tous) pour sou-
pporter les attaques, calmer les es-
prits, apaiser la tempête et sauver
les intérêts de l'Ordre!

On s'adressait ^{surtout} ~~toujours~~ à moi (comme
unique représentant de l'Ordre), et
on m'acriminait fortement comme si
j'avais été le facteur de cette religieu-
se tragédie... Dieu soit béni!

J'ai bien peur que quelque chose cette
fois-ci, mon Rev. Père; et j'admire
la sagesse de Dieu en ^{me} choisissant
pour ces moments critiques comme

for all is very badly managed - this time (I don't know why), and such proceedings upset the Bishop very much, and inflicted serious injury on the reputation of our Order, as well as having serious consequences! - - -

He has not failed in patience and diplomacy, to support all of us in the attacks, to calm the spirits, appease the tempest, and save the Orders' interests! - - -

Above all, he addresses me (as the only representative of the Order), and heaps acrimony upon me as if I had been the guilty party of this religious tragedy - - - May God be blessed! - - -

I have been able to rectify some things this time; my Rev Father and I admire the wisdom of God in choosing me for these critical times as

Superieur de Beagle-Bay, car il
devait ^{lui} être réservées bien de tra-
casseries, peu convenables pour des
hommes innocents.

La visite de l'Evêque et des Emissaires
du Gouvernement en devait être la prin-
cipale source ; car. Monseigneur Gib-
ney, qui est un homme de grande taille
à formes athlétiques, rouge et puissant,
malgré la douceur et gaieté de sa con-
versation familière et ordinaire, est
d'un caractère peu reflexive. il s'em-
porte facilement, et dans ses soudains
emportements, accompagnés toujours
de brusquerie, il tonne, gronde, se
redresse, parle en Maître, et foule
tout aux pieds, laissant pâles et trem-
blantes ceux qui l'entourent.

Une demi-heure après, il aura tout
oublié et sera transformé en doux
agneau.

Superior of Beagle Bay, for he knows well to which innocent men unpleasant problems are reserved.

The principal source of these is the Bishop's visit and that of Government Officials. Bishop Gibney is a big athletic man, who, in spite of the sweetness and gaiety of his familiar and ordinary conversation and his spontaneity when he is at ease, can be consumed with worry. In his sudden brusque tempers, he thunders, growls, straightens himself up, speaks as the master, and standing on everyone's toes, leaves all those around him pale.

A half hour later he will have forgotten and be transformed into a gentle lamb.

En general, c'est un homme franc et droit, entrepreneur et résolu que rien n'intimide; de caractère sympathique et ami des Protestants, mais laissant échapper de temps à autre quelque manque de politesse dans sa conversation.

Cette fois-ci il était blessé au cœur! Je le savais très-faché contre l'Ordre qui n'avait pas tenu aucune compte à ses engagements (disait-il) et qui l'avait laissé dans un impasse: car en pressant le Gouvernement à la Concession des 10,000 acres de terrain pour la Mission, il venait de prendre avec lui l'engagement de maintenir un certain nombre de membres dans notre communauté, qui ne serait jamais moindre de dix, mais qui dépasserait probablement de vingt!

Usually he is a frank and direct achiever whom nothing will intimidate. Though sympathetic and friendly with Protestants, from time to time he changes his attitude and fails to engage in polite conversation.

This time he was wounded to the heart.

I knew that he felt very angry against the Order, for they had not kept any agreements (so he said), and he had been left in a blind alley: for in pressuring the Government for the concession of 10,000 acres of land for the Mission, he had contracted to maintain a certain number of workers in our community, which would never be fewer than ten, but probably 20 or more! - - -

Quand il apprit par Pere. Alphonse qu'on
la demembre^e, il en était furieux! - - -

Il se plaint surtout du manque de
politesse envers lui, qui n'a pas même
été averti ni consulté pour
rien: et sans son emportement, il
paraissait vouloir s'arranger avec le
Cardinal de Sydney et l'Evêque de Ge-
raldton, pour s'emparer du bétail et
du reste, sous prétexte que tout avait
été acheté avec argent donné exclusi-
vement pour la Mission, car l'argent
de l'Ordre avait été dépense dans des
voyages inutiles, etc. - - -

Voilà ce que je crois avoir bien compris
par ses fréquentes indirectes et ses expli-
cations.

Depuis son arrivée à Beagle-Bay il me
demandait instantanément les raisons
que l'Ordre avait eu pour abandonner

When he learnt through Father Alphonse Tachon of the dissolution of the
community he was furious! - - -

He complains above all of the lack of politeness towards him, when he was
neither warned nor consulted about anything: and in his anger, he seemed to want to
arrange with the Cardinal in Sydney and the Bishop of Geraldton to seize the cattle
and the rest himself, under the pretext that all had been bought with money given
exclusively for the mission, because the Order's money had been spent on travel, tools,
etc - - -

This is what I have understood by his frequent, indirect and explicit
explanations.

Since his arrival in Beagle Bay, he immediately asked for the reasons the
Order had for abandoning

Beagle Bay, et il les exigeait par écrit
mais quoique je ne les connaissai suffisient-
ment, je lui presentai celles-ci :

Raisons que l'Ordre a eu pour la
supression de la Mission d'Australie

1^{ere} Cette maison ne peut pas se sou-
ffire par elle même, par défaut de perso-
nel et par défaut de moyens.

— Le Board a été supprimé et le Gouver-
nement ne donne pas aucun appointement à
la Mission; or l'Ordre étant surchargé de
maisons et de dépenses, ne peut pas, pour
le moment venir en aide à Beagle-Bay,
ou il n'y a pas non plus l'espoir de recruter
des sujets et de former jamais un bon Novi-
tiate.

2^{me} Impossibilité d'obtenir ici une
maison vraiment régulière selon l'es-
prit de notre Ordre.

— L'Ordre ne peut pas en realité avoir

Beagle Bay, and he made me put it in writing. Although I did not know exactly, I presented him with what follows:

Reasons why the Order has had to suppress the Australian Mission

1st. This house is not able to survive by itself, insufficient men and money.

--The Board has been suppressed and the Government is not giving any allocation to the mission; now the Order, being surcharged with houses and expenses is not able, for the moment, to come to the help of Beagle Bay, where there is no longer hope of recruiting subjects and of even forming a good Novitiate.

2nd The impossibility of us having a truly regular house here according to the spirit of our Order.

--The Order is in reality unable to have

de Mission que dans un pays à population dense et rural, on elle pourrait fonder différents Postes de Mission non éloignés les uns des autres, permettant ainsi aux Religieux qui y habiteraient, de venir de temps à autre à la maison Centrale pour se rétrancher dans l'esprit religieux.

3^{eme} On a considéré le peu de fruit qu'on en tire, par rapport au spirituel parmi ces black-fellows qui ont des vices contre nature.

— L'expérience a démontré que les peuples qui ont cette sorte de vices, se convertissent difficilement, et celle de la communauté de Beagle-Bay, elle même, confirme assez cette assertion.

4^{eme} Il y a vraiment peu d'espoir de travailler dans une race qui disparaît et qui semble comme maudite de Dieu.

a Mission where there is not a dense rural population, where other different Stations could be established not far from one another, thus permitting Religious who live there to come for a time to the central house in order to renew themselves in the religious spirit.

3rd We have considered the meagre results we have had in relation to the Spiritual Life among these black fellows who have unnatural insights.

-- Experience has shown that the people who have these kinds of vices convert with difficulty and what with the community of Beagle Bay itself, this assertion is confirmed.

4th There is truly little to work on with a race that is disappearing and seems ignored by God.

— Leur contact avec les blancs et malais de la côte, leur Polygamie, leurs fréquentes et sanglantes batailles, leur habitude d'infanticide, et de boire du sang ^{humain} _{sovent possible} et leur malpropreté naturelle, en affaiblissant leur nature, et les empêchant d'avoir d'enfants, détruit leur race.

Depuis toute la correspondance de Beagle Bay pendant 10 ans, ainsi que l'exemple des Pères jésuites du Nord, après une si longue expérience avec les natives, ont été ainsi grand motif de découragement pour les Supérieurs.

5.eme Le fait d'indépendance absolue de la juridiction épiscopale pour une mission de Religieux exempts.

— Toute mission de Religieux exempts a besoin d'indépendance absolue pour son développement et pour éviter tôt ou tard tout conflit ou difficulté entre les deux pouvoirs, c'est-à-dire : entre l'Ordre et l'Evêché.

--- Their contact with Whites and Malays of the Coast, their polygamy, their frequent and bloody battles, their infant killing, the drinking of human blood, often rotten, and their natural crudity in weakening their nature and hindering having children, destroys their race.

All the correspondence of Beagle Bay during the last 10 years, as well as the example of the Jesuit Priests of the North, after so long an experience with the natives, has also been a big reason for discouraging Superiors.

5th There is a need for absolute independence from Episcopal jurisdiction for a community of Religious having need of absolute independence for their development and to avoid sooner or later total conflict or difficulties between the two powers, that is to say, between the Order and the Bishop.

5.
Voilà les raisons que j'ai pu donner
à Monseigneur pour justifier son pent
la conduite de l'Ordre à cette occasion.
Il répondit tranquillement qu'il désirait
lui-même notre indépendance et qu'on
lui avait assuré que le Cardinal Préfet
de la Propagande offrirait au N. P. Broome
le titre de Vicair Apostolique du
Kimberley, qu'il ne voulait accepter.
En reste, la décision du Concile de Sydney
était de laisser la direction du Kimberley
Il ajouta, qu'il ne croyait pas à l'impos-
sibilité de conversion des nègres puis-
que l'exemple si frappant qu'il avait
sur ses yeux lui prouvait le contraire
et il me déclara qu'il avait été agréa-
blement surpris de la piété des blaks
surtout à Broome (ou il se permit de
prouver à l'Eglise qu'ils étaient de beau-
coup plus édifiants, que les blancs).
Pour lui, au contraire, il fondait grand-

These are the reasons that I have given the Bishop to justify the conduct of the Order on this occasion. He replied peacefully, that he himself wished our independence and had made sure that the Cardinal Prefect of Propaganda would offer Father Ambrose the title of Vicar Apostolic of the Kimberley that he would not accept.

For the rest, the decision of the Council of Sydney was to leave the direction of the Kimberley to us. He added, that he did not believe in the impossibility of the conversion of the Blacks, for the striking example that he had before his eyes proved the contrary to him, and he told me that he had been agreeably surprised by the piety of the Blacks around Broome, where they were more edifying than the Whites when he preached in the church.

For himself, to the contrary, he had deep

espoir pour l'avenir de cette mission,
soit pour l'espirituel, soit pour le temporel.
Il faut vous dire, mon Rév. Père, qu'au
le commencement il exigeait et demandait
instantanément voir nos livres de comptes et
de dépenses, voulant se rendre un compte
exact de tout, car c'était nécessaire dit-il
pour prouver aux yeux du Gouvernement
que la mission avait dépensé plus que
la somme voulue pour la concession gra-
tuite de 10,000 acres de terre à notre faveur.
 quoiqu'il n'y avait pas manière d'échapper
à ses instances, car il aurait vu par
de la Propagande l'ordre de nous surveiller,
c'est à dire de veiller pour les intérêts et
continuation de cette mission; et aussi,
par lettre de Monseigneur Kelly datée à
Rome, ^{tout} pouvoir pour arranger nos
affaires (autrement, il ne se serait pas
permis d'administer le sacrement de
Confirmation dans une diocèse qui n'est
pas la sienne), -- comme je craignais

hopes for the future of this mission, both spiritual and temporal.

It is necessary to tell you, my Reverend Father, that from the start, he immediately required and asked to see our receipts and expenditure books, wishing to give himself an account of all, for it was necessary, he said, to prove in the eyes of the Government that the mission had spent more than the value of the sum for the free concession of 10,000 acres of land in our favour, although there was no way of escaping these events, for he was assured of receiving from Propaganda, the order for us to supervise, that is to say to watch over the interests and the continuation of this Mission, and also, by letter from Bishop Kelly dated in Rome, all power to arrange our business, otherwise, he would not be permitted to administer the Sacrament of Confirmation in a Diocese which was not his: - - - as I was afraid

que dans cette revision il eut le double but de trouver les sources de l'argent dépense pour l'achat du bétail, et qu'ainsi, il pourrait après nous chanter que tout appartenait à la Mission, non à l'Ordre, je prolongeais toujours de le satisfaire jusqu'à ce que je fus contraint de lui présenter, ^{en anglais} l'Etat Général de la Mission ci jointe, ou j'ai tâché de grossir le plus possible la somme versée par notre Ordre, en additionnant toutes les petites contributions reçues par les RR. PP. Abbés de nos maisons.

Etat Général de la Mission des Trappistes en Australie, depuis 1890 jusqu'à Novembre de 1900.

Baptêmes :

Beagle-Bay Hommes 74 femmes 43 = 117
 Disaster-Bay " 28 " 24 = 52
 Broome " 28 " 33 = 61
 Total: 130 " 100 = 230

that in this overhauling he had the double goal of finding the sources of money spent for the purchase of the cattle, and as well as that, he would be able to challenge us that all was belonging to the mission, not to the Order, I was trying to delay satisfying him, until I was forced to give him, in English, the state of the Mission, here totalled, where I have tactfully made the largest possible sum towards our Order, in addition to all the little gifts received from our Houses.

General State of the Trappist Mission in Australia, 1890 until November 1900.

Baptisms	Men	Women	Total
Beagle Bay	74	43	117
Disaster Bay	28	24	52
Broome	130	100	230

Naissances:

Beagle Bay - hommes 11 femmes 12 = 23
 Disaster Bay " 5 " 2 = 7
 Broome " 3 " 3 = 6
 Totale: 19 " 17 = 36

Confirmations:

Beagle Bay - hommes 36 femmes 40 = 76
 Disaster Bay " 25 " 12 = 37
 Broome " 17 " 23 = 40
 Totale: 78 " 75 = 153

Mariages:

Beagle Bay 23
 Disaster Bay 12
 Broome 13
 Totale: 48

Décès:

Beagle Bay - hommes 4 femmes 3 = 7
 Disaster Bay " 1 " 1 = 2
 Broome " 3 " 9 = 12
 Totale: 8 " 13 = 21

Births	Men	Women	Total	
Beagle Bay	11	12	23	
Disaster Bay	5	2	7	
Broome	3	3	6	
Total	19	17	36	
Confirmations	Men	Women	Total	Marriages
Beagle Bay	36	40	76	23
Disaster Bay	25	12	37	12
Broome	17	23	40	13
Total	78	75	153	48
Deceased	Men	Women	Total	
Beagle Bay	4	3	7	
Disaster Bay	1	1	2	
Broome	3	9	12	
Total	8	13	21	

Sommes recues dans la mission:

Du Cardinal Moran £: 1496, 18, 2
De M^{on}seigneur Gibney " 97, 13, 10
De la Propagation de la Foi " 1631, 2, 6
Du Board en Gouvernement " 2185, 7, 11
De différentes sources " 928, 10, 1
De notre S. Ordre " 3247, 14, 1

Totale: £ 9587, 6, 7.

Expences de la Mission:

£: 11058, 9, 4.

Expences £: 11058, 9, 4

Sommes recues " 9587, 6, 7

Deficit £: 1471, 2, 9

Cela-ci a été couvert par les produits

(beufs vendus, laine et foin) de la Mission

Beagle Bay 8. novembre. 1900.

— Fr. Nicholas Maria Emo
Superieur.

Il faut noter ici que la somme
de la Propagation de la Foi était calculée

Sums received by the Mission

From Cardinal Moran	£1496.18 .2
From Bishop Gibney	£97.13.10
From the Propagation of the Faith	£1631. 2. 6
From the Government Board	£2185. 7.11
From different Sources	£928.10. 1
From our Holy Order	£3247.14.1
Total	£9587.6.7

Expenses of the Mission	£11058 .9 .4
Sums Received	£9587. 6. 7
Deficit	£1471 .2 .9

The products of the Mission, bullocks, milk and fruit sold have covered the latter.

Beagle Bay 8th November 1900

Father Nicholas Maria Emo

Superior

It is necessary to warn here that the sum of the Propagation of the Faith was a little closer, for there does not exist

+ pour ces dernières années dans les livres
à peu près, car il n'existe pas aucune
source à cet égard et j'étais dans le doute.
en écrivant. Les livres eux-mêmes sont
pas présentables, car ils ont été retouchés
par quelque main peu expérimentée et sont
pleins de Brouillons et de contradictions,
ainsi l'Evêque n'y comprit rien en les
feuilleter.

C'est de cet Etat général de la Mission
que Mgr a tiré les données pour le Rapport
qu'il a envoyé à notre Reverendissime
et qu'il a fait venir de publier dans les
journaux à Australie, quoique un peu
différent de celui là. Je remarque qu'il
parle à notre faveur et condamne publique-
ment le Gouvernement de ne nous avoir pas
assez secourus; et à son retour de Beagle-Bay
à tellement crié au Gouvernement, à tellement
plaidé la cause de la Mission par des lettres
et de furieux télégrammes, que la haute
Magistrature s'en est fait un cas de conscience
et j'ai reçu un télégramme du Chef supe-

for the last years in the books any gift of this kind and I was in doubt.

The books themselves were not presentable for they have been touched up by some inexperienced hand and are full of mistakes and contradictions, thus the Bishop will understand nothing in perusing them.

It is from this general state of the mission that the Bishop has drawn the gifts for the Report that he has sent to Your Reverence and that he has just published in the Australian papers, although a little different from that. I notice that he speaks favorably of us and publicly condemns the Government for not having given us enough help; and on his return from Beagle Bay has made such pressing complaints to the Government, such pleading for the Mission Cause by his letters and furious telegrams, that for the High Magistrate it becomes a matter of conscience and I have received a telegram from the Chief

rieur Protecteur des Aborigines, m'annoncent
que le Gouvernement venait de m'accorder
pour la Mission un subside de £ 250 ster-
ling par an, payés ~~par~~ trimestralement
à la Banque de Broome.

J'espère que ma réclamation la-dessus
appuyée par l'énergie de l'Evêque, dou-
blera probablement la somme, ^{et que la Mis-}
^{+ tôt ou tard du Gouvernement}
sion pourra recevoir, en appointement annuel
de £ 500 livres, comme j'espère aussi
l'augmenter à la Propagation de la Foi de
Paris, après que l'Evêque aura envoyé son
Rapport plaidant notre cause, et que j'au-
rai écrit de mon côté en faisant connaître un
peu plus les difficultés de cette mission de
sauvages. Revenons sur l'Evêque.

Monsieur a été donc fort intéressé ~~en~~
^{pour} ~~favor~~ de la Mission; il l'avait dans
son cœur et il tenait fortement à sa conti-
nuation par les Trappistes comme il le
déclarait publiquement, en disant "les tra-
pistes ont bien réussi. - je ne veux pas

Protector of Aborigines telling me that the Government had just given me, for the Mission, a subsidy of £250 sterling each year, paid quarterly from the Bank of Broome.

I hope that my complaint there is supported by the Bishop's energy, probably doubling the sum, and that the Mission will be able to receive, sooner or later from the Government, a subsidy of £500, as I hope also to augment that of the Propagation of the Faith from Paris, after which the Bishop will have sent his report pleading our cause, and what I have written from my side in making known a little more of the difficulties of this Mission to the natives.

Let us return to the Bishop. The Bishop has been greatly interested in the Mission. He has it in his heart and he is holding strongly to its continuation by the Trappists as he declares publicly, saying " - - - the Trappists have been very successful - - - I do not want

d'autres Congrégations que les Trappistes.
ainsi il était très-contrarié et très-fâché
quand il apprit notre démembrement,
et très-embarrassé par les engagements qu'il
avait pris avec le Gouvernement, mais
comme il ignorait la vérité (que nous qui-
tions entièrement) il soutenait toujours
avec le gouvernement lui-même et avec
tout le monde, que c'était un menson-
ge, que nous ne quittions pas et que si
par raison de santé plusieurs partai-
ent pour l'Europe, d'autres allaient
bientôt les remplacer.

Il fluctuait dans cet état, quand
je crus devoir lui adresser une lettre
explicative (sans dévoiler toute la vérité)
défendant la conduite des Supérieurs
et l'invitant amicalement à s'arranger
avec nous dans le cas ou réellement

L'Ordre ne pourrait pas continuer la
mission d'Australie. L'expérience m'a
démontré qu'~~de~~ cette lettre a produit son

any other Congregation than the Trappists." Thus he was very much against, and very angry when he learnt of our being disbandoned, and very embarrassed by the contracts that he had made with the Government, but as he was ignoring the truth that we were leaving entirely, he was holding with the Government himself and with everyone that we were not leaving. Only for health reasons were we going to Europe, and others would soon replace us.

He was fluctuating in this state of mind, when I felt I had to address an explanatory letter to him (without unveiling all the truth) defending the Superior's conduct and inviting him amicably to organize himself with us in the case of the Order really not being able to continue the Mission in Australia. Experience has shown that this letter had a

bon effet quoique m'a occasionné bien
de tracasseries car l'Evêque s'est plus cal-
mé et il est entré en négociations avec moi
avec promesse que l'Ordre ne perdrait pas
jamais son argent, quand même il y a eu de mo-
ments où je croyais presque tout perdu.
Il se presenta ici en ami, mais il voulait
nous exiger de continuer la mission,
prétendant qu'on ne forme pas des
chrétientés de centaines d'ames pour
les laisser ensuite abandonnées!.....
Après, il assurait qu'il allait s'adresser
au Cardinal Prefet de la Propagande pour nous
obliger à rester dans notre poste etc. etc. - -
Et quand j'eus présenté par écrit
les raisons que l'Ordre avait eu pour
refaire la Communauté, il me répondit
aussi ceci: "vous dites que c'est impossi-
ble pour vous d'avoir ici une commu-
nauté vraiment régulière.... votre
général et l'Ordre savaient déjà cela

good effect although to me it has caused much bother for the Bishop himself, he has entered into negotiations with promises that the Order will never lose its money. There are even moments when I almost believe all the promises.

He presented himself here as a friend, but he required us to continue the mission, protesting that they had not built Christianity for hundreds of souls to later leave them abandoned! - - -

Afterwards, he assured me that he himself was going to ask the Cardinal Prefect of Propaganda to make us remain at our post, etc, etc.

And when I had presented in writing the reasons that the Order had for withdrawing the Community, he replied to me as follows:

"You may say that it is impossible for us to have here a truly regular community - - -

your General and the Order already knew this

au commencement et ils ont cependant
accepté de venir en missionnaires et sur la
conduite de l'Evêque de Perth... j pour quoi
aujourd'hui ce changement?... Pourquoi l'année
dernière on m'a promis de vous garder toujours
en Australie?... pourquoi votre Supérieur
Général m'a ^{même} promis qu'il allait partir pour
l'Irlande et qu'il ferait son possible
pour faire venir à Perth une commu-
nauté de ce pays-là?... avouez, cher
Père que tout ceci est bien étrange."

J'avais déjà remarqué que toutes nos ten-
tatives de vente du bétail échouaient...
c'était que ne trouvent ici personne pour
l'acheter, il fallait nous adresser à
des Stations plus ou moins éloignées, ~~qui~~
dont les maîtres ou propriétaires sont à
Perth, et qui allaient consulter l'Evêque
qu'ils savaient intéressé à cette mission
avant de s'engager avec moi, par crainte
de le fâcher; et lui en les retournant de
leur pensée, se mettait ainsi au courant

from the beginning and they have, however, accepted to come as missionaries and under the management of the Bishop of Perth - - - so why change this today? - - - Why did they promise last year to always stay in Australia? - - - Why did your Superior General even promise me that he was going to leave for Ireland and that he would do all possible to get a community for Perth from there? - - - Confess, my dear Father, that all this is very strange."

I had already noticed that all our efforts to sell the cattle ran aground - - - we could find nobody here to buy, it was necessary to ask neighbouring stations, whose managers or owners are in Perth, and who were going to consult the Bishop who they knew was interested in this mission before entering into a contract with me, for fear of angering him, and he, in twisting their intention

de toutes nos manœuvres!

Lui-même m'en a fait l'aveu.
Il n'y a qu'un monsieur de Derby qui m'en
me dit maintenant qu'il l'aurait achetée
même, mais qui avait mis
alors trop de conditions; et le nouveau
magistrat de Broome, (catholique) avec qui
j'avais ^{enfin} conclu ou fermé le contrat, se ré-
tracta après par crainte de Monseigneur
et fut contraint de se joindre à lui pour
une sorte de persécution qui m'a beaucoup
tracassé et fait beaucoup souffrir. . . .

Comme Monseigneur tenait tant
à la conservation de la mission et ju-
geait le bétail nécessaire pour son
soutien et son développement, craig-
nant qu'une nouvelle ordonnance de mes
supérieurs ne m'obligea le vendre
aussitôt après son départ, il voulait
m'obliger à signer un document m'en-
gageant à ne rien vendre à personne, à
ne pas toucher aux intérêts de cette mission.

put all our plans to flight!

He told me himself. There was only one gentleman from Derby who tells me now that he would have bought them, but had too many conditions imposed, and the new Magistrate in Broome, a Catholic, with whom I had finally concluded the contract withdrew later for fear of the Bishop and was constrained by this liaison with him by a kind of persecution which worried him, and upset him - - -

As the Bishop held on to the preserving the mission and bought the cattle necessary for its support and its development, he was afraid that a new order from my Superiors would oblige me to sell as soon as he departed, he wanted me to sign a paper saying that I would sell nothing to anybody, and not touch the interests of this Mission,

ete, etc, que je ne voulais jamais signer
en détournant diplomatiquement l'Evêque
de cette pensée. Je lui proposait alors de
nous acheter lui-même tout chose et il
consentait enfin; alors il m'appela devant
le magistrat ou celui-ci écrivit un document
en deux copies ou l'on faisait constater que
j'avais vendu ~~à~~ Monseigneur Gibney tout
le bétail de plus de 12 mois par la somme
de trois livres par tête, et que je lui cédais
gratuitement toutes les génisses et veaux
inférieurs à un an, ainsi que toutes les
existences de la mission, Le Magistrat
très grave me presenta la plume et me
dit de signer ces documents (qui étaient du
reste, munis de timbres Porte et le reste)
Je lui répondis poliment que il n'était pas
convenable de signer un document sans
le ~~lire~~ ^{lire}; l'Evêque répondit "qu'il le lise".
mais comme je ne voyais pas aucune garan
tie pour l'ordre, comme il n'y était pas
question d'argent ou de forme de paiement,

etc, etc, that I would never sign to diplomatically divert the Bishop's train of thought, I then proposed that he buy everything from us himself, and at last he consented; then he called me before the Magistrate where the latter wrote a document with 2 copies stating that I had sold Bishop Gibney all the cattle over 12 months of age, for £3 per head, and that I freely gave him all the heifers and calves under a year, as well as those existing on the Mission. The Magistrate very seriously presented me with a pen and told me to sign these documents, which were with the rest, provided with stamps.

I replied politely that it was not convenient to sign a document without reading: the Bishop replied, "Then read it!" but as I had not seen any guarantee for the Order, as there was no question of money in form of payment,

je répondis résolument que je ne
le signerai jamais! Monseigneur alors
s'exalta, tonna, bruscula... mais j'
ajoutais simplement, avec fermeté que
les supérieurs ayant déposé sa confiance
ce en moi, et qu'étant moi ^{pour le moment} le seul repre-
sentant de l'Ordre en Australie, je
ne pouvais pas compromettre leurs in-
térêts et que c'était pour moi un devoir
de conscience d'agir ainsi.

V. Réverence ne pourra pas imagi-
ner de qu'elle persécution j'ai été
l'objet pendant les dernières ~~semaines~~
semaines!... j'étais cherché, demandé
poursuivi... il fallait assurer la
Mission, car il criait hautement
devant le Magistrat, qu'il n'était
venu que pour sauver la Mission
et qu'il ne quitterait pas Broome
sans avoir tout arrange. De là, une
sorte de pression ou coaction sur moi.

I replied firmly that I would never sign it! Monseigneur then got excited, growled - - - but I simply added firmly, that the Superiors had placed their confidence in me, and that my being for the moment, the sole representative of the Order in Australia, I was not able to compromise their interests and that it was for me a matter of conscience to act thus.

Your Reverence would not be able to imagine what an object of persecution I have been during these last weeks! - - - I was searched for, questioned, followed - - - it was necessary to make the mission assured, for he was loudly shouting before the Magistrate that he had only come to save the mission and he would not leave Broome without having arranged everything. From there, this kind of pressure and coercion on me

qui me faisait bien désagréable l'exis-
tence car je n'aimais ^{+pm} beaucoup ces
grandes tracasseries et responsabilités.
Enfin, je consentis à signer un docu-
ment (convaincu qu'il convenait ainsi,
et je dirai tout à l'heure les raisons)
non d'avoir vendu à Monseigneur
le bétail, etc, mais que je consentais
et agréais de vendre à l'Ordre ou
Congrégation Religieuse qui nous suc-
céderait, dans le cas où nos Supérieurs
voudraient quitter cette Fondation,
le gros bétail âgé de plus d'un an
à 3 livres sterling, cedant le reste au
profit de la mission, que l'Ordre n'avait
jamais eu l'intention d'abandonner
entièrement.

Je crois que ce document n'est en-
llement compromettant, et montre
que ce n'est pas le soif de l'or qui nous
faisait sacrifier tant d'âmes, comme

was making my existence very unhappy for I never liked these big worries and responsibilities. At last, I consented to sign a document (convinced that it was suitable, and I would give all the reasons in time) not of having sold the cattle to the Bishop etc., but that I consented and agreed to sell to the Order or Religious Congregation which followed us, in the case of our Superiors wishing to leave this foundation, the cattle aged more than a year for £3 a head leaving the rest for mission profit, for the Order never intended to abandon it entirely.

I believe that this document is not compromising, and shows that it is not the thirst for gold, but that so many sacrifices are made for souls, as

quelqu'un avait osé dire en ma
présence. Au même temps nous assu-
rons ainsi en quelque sorte notre argent
car nous pouvons compter à présent 800
têtes de bétail y 1,000 ou plus, l'année
prochaine, qui seraient 3,000 livres.

Nous avons été au point de ne rien
toucher de cette somme; et il faudrait
avoir été ici présente, avoir vu l'état
de nos livres et avoir vu ce qui c'est passé
pour s'en convaincre. ^{Monsieur} Père Ermenfroy
disait au paravant que si on examinait
les choses en détail -- peut être nous ne
tirerions rien; et que si je pouvais obtenir
mil livres ^{de la liquidation} -- je pouvais me croire satisfait.
Il y a quelque chose de plus mon D.P.
J'ai aujourd'hui la plaine conviction que
Dieu ne voulait pas abandonner ces chré-
tientes, car il n'a pas permis la liquida-
tion et je le dis en sûreté. Toutes les
démarches faites dans ce sens échouèrent
et quand je voulut partir à Broome

some had dared to suggest the other in my presence. At the same time we insure thus in some way for our money, for we are able to count at present 800 head of cattle. There will be 1000 or more the next year, which will be £3000.

We have been at the point of touching nothing of this money; and it is necessary to have been present here, to have seen the state of our books and to have seen what is here in order to be satisfied with it. Father Ermenfroy said before, that if things were examined in detail - - - perhaps we would get nothing: with the liquidation I was satisfied I would be able to make £1000

There are some more things my father. Today I have the full conviction that God does not want to abandon these Christians, and I am sure of it. All steps made in this direction run aground, and when I wanted to carry to Broome,

une statue de la S^{te} Vierge et une cloche
convaincu qu'elles seraient achetées par
une dame japonaise très pieuse et riche, qui
avait toujours été le soutien des prêtres,
je l'ai trouvée morte, à mon grand désa-
pointement. Personne ne veut acheter la
machine à scier, etc. Seulement à Derby
quelqu'un voulait m'acheter pas 10 livres
plusieurs autres machines qu'il ne conve-
nait pas maintenant de s'en débarrasser

Evidemment, il y a en une force supérieure
qui elle qu'elle soit, qui empêche la liqui-
dation et qui, jointe à la piété de nos black
fellows, m'ont fait convaincre que Dieu
veillait sur leur sort. Ce ne veut pas dire
précisément que devaient être les Trappis-
tes les continuateurs du travail de la mission
mais que Dieu ne voulait pas qu'elle
fut abandonnée quoique peut-être Il choi-
sissait ^{pour cela dans ces desseins} une autre Congrégation !.....

Je veux répondre maintenant à toutes
les questions posées, éclaircir tous les points,
répondre à toutes les demandes, faire voir
les raisons de l'envoi des trois frères en
Europe, etc. etc. et entrer dans de graves
et sérieuses considérations promises ou
annoncées au commencement de cette lettre ==

a statue of the Blessed Virgin, and a bell, convinced that they would be bought by a very pious and rich Japanese lady, who had always been the support of the priests, I found her dead, to my great disappointment. Nobody wanted to buy the saw, etc. Only in Derby was there someone who would buy it from me for £10. I have got rid of several other machines that were of no use.

Evidently, there is a superior force that, come what may, prevents the liquidation and which, joined to the piety of our Blacks, has convinced me that God is watching over their lot. That is not to say precisely that it must be the Trappists who continue the work of the Mission but that God does not wish it abandoned, although perhaps he was choosing in His plans, another Congregation for that!

I want to reply now to all the questions posed, to clarify all the points, to reply to all the requests, to make clear the reasons for not sending away the three Brothers to Europe, etc. and to enter into the grave and serious considerations promised, or announced at the beginning of this letter ==

(Author's Note: I have lost the original of this page.)

My Very Reverend Father,

I will send to your Reverence in the next mail the second part of this letter that is still not finished because I am busy.

It would be suitable to send here immediately some father in order to relocate me and in order to be my confessor for I see that there is too much work.

The person, Father Anselm would be most appropriate for his patience, his gentle character and he would support the Brothers with his sermons and exhortations (though not in administration). His arrival would give me much pleasure.

Also would Father Alphonse and Father Jean-Marie of whom your Reverence has spoken to me be able to come? Brother John says that he (Fr Jean-Marie) is too old.

There is no danger of my continuing to be worried, for there are no longer strong heads at Beagle Bay.

Do not believe my Rev Father that Brother John is bored, he carries himself very well, has an excellent appetite, and is very happy in Australia according to his own statement.

I have the intention of sending you a cheque from Cardinal Moran of Sydney, for £128 which must be signed by Father Alphonse, for the latter was ignorant that he was no longer here, and had it addressed it to him, but then perhaps since this Father might be in Palestine, there would be difficulties. I believe it to be prudent to arrange with the Banker here to send it to you at the Paris Bank, or that of Lyon. I will speak of it today, I am falling asleep, my Rev Father,

From Your Reverence's unworthy servant,

Father Nicholas M Emo

mis.

Broome 13 Decbre 1900.

M. E. N. Père

La visite de l'Evêque avec nos voya-
ges de Confirmation etc. et celle des emissai-
res du Gouvernement pour mesurer nos
terrains, etc, etc. avec de grandes tra-
sées occasionées par les rapports de l'Evê-
que et du Gouvern't m'ont absorbé toute
l'attention et mon temps. Je croyais pou-
voir enfin vous envoyer par ce bateau
la longue lettre explicative de tout, quand
j'entends le bruit du Steamer qui entre au
port et ne s'arrêtera que deux heures.

Elle ne peut pas donc partir aujourd'hui
quoiqu'elle est presque finie
mais je suis certain de la cheter à la porte
demain après le dîner Dieu aidant.

Je vous donne des détails de tout et une

13 December 1900

Broome,

My very Reverend Father,

The Bishop's visit with our journey for Confirmation etc and the visit of the Government people to measure our land, etc, with occasional long journeys for the Bishop's and Government reports has taken all my time. I believed I was at last going to be able to send you the long letter of explanation about everything by this boat, when I heard the Steamer coming into port to only stay two hours. The letter is not ready to go today although it is almost finished, but I am sure of sending it by post tomorrow after supper.

I will send you all the details

réponses consciencieuses à toutes les questions qui m'ont été posées sur l'esprituel et temporel, avec l'état actuel de la Mission et les notes que j'ai présentées à l'Evêque.

Tous avons fallu tout perdre (car on prétendait que tout avait été acheté avec l'argent du Cardinal etc etc et non de l'Ordre car il s'emporta et se fâcha quand il croit avoir raison sur quelque chose, mais grace à Dieu! il est disposé et engagé par écrit à acheter tout notre bétail pour assurer la mission si les Supérieurs ne veulent pas continuer.

Tout est aujourd'hui assuré, mais qui de tracasseries, d'ennuis, de voyages et de contradictions! - - Dieu soit béni!

Je mettrai demain à la poste ma lettre non achevée. De V. Nev^{te} indigne servit^r
Fr. Nicholas M. Emo

with a conscientious repetition of answers to all the questions that have been put about the spiritual and temporal state of the Mission as well as the notes I gave to the Bishop.

We have not quite lost everything (for it was said that all had been bought with the Cardinal's money etc etc and not the Order's money) and the Bishop calmed down when he believed there were reasons - but thanks be to God! he is disposed and committed in writing to buy all our cattle to make the Mission viable if the Superiors do not wish to continue.

Today all is assured, but only some worry about problems, journeys and contradictions! - - - God be praised!

Tomorrow I will post my unfinished letter,

Your Reverence's humble servant,

Father Nicholas M Emo

P.S. Il désire beaucoup que nous continuons
et veut écrire au Reverendissime qui le lui
avait promis l'an dernier; --- mais il finira
pas ce conformer en cas contraire car je
l'ai beaucoup calmé et apaisé.

Je viens de passer une maladie de 15
jours avec fluxion aux dents et vomisse-
ments, mais je suis entièrement remis
grâce à Dieu.

Je ^{donnerai} ~~donnerai~~ des raisons à V. Rev^{er}
pour l'envoi des Frères qui l'a tant
contrariée. Tout le monde m'a quitté
et je retourne à Beagle Bay après
vous envoyer la lettre promise.

Je suis venu ici pour la Confirmation
de mes chrétiens et la Pâque des ^{mes} Manilles.
J'ai besoin d'un autre Père avec moi mais
avec ma lettre j'enverrai à V. Rever^{er}.

PS He is keen for us to continue and wants to write to the General that he had
promised last year, - - - but he will finish by conforming to the contrary for he is calm
and reassured.

I have spent a fortnight with fever and toothache, as well as vomiting but I am
now better, thanks be to God.

I will give Your Reverence reasons for sending the Brothers that seems against
your wishes. Everyone has gone and left me and I will return to Beagle Bay after
sending the promised letter.

I have come here for Confirmation of my Christians and Easter ceremonies for
my Manilamen.

I need another Father with me, but with my letter, I will send to Your Reverence

deux cents livres sterling pour Sept-Fons
pour le dédomager de tout.

Je crois que cette maison d'Australie
pourrait en réalité donner tous les ans quelque
argent à sa mère - il ne faut qu'un peu
de bonne volonté.

Ma lettre vous dira tout. - il me faut
courir à la chaise pour apporter cette lettre.

Votre bénédiction M. M. Père.

Valete

£200 sterling for Sept-Fons to make compensation.

I believe that this Australian Mission will be able to give money every year to
its mother—it only needs a little good will.

My letter to you tells all—I must hurry to the jetty with this letter.

Your benediction, my Reverend Father,

Valete

CHAPTER 9
THE WILL OF GOD FOR NICHOLAS 1900 - 1901

Missionary Work for Cistercians?

Nicholas continues his long letter to the Abbot.

Begun 25 November 1900, Nicholas adds 55 more pages, pleading to stay in Australia but agreeing to accept an alternative decision.

He tries to rationalize his attitude to the suppression of the Mission. At the same time he discerns God's will for him personally.

Continuation

After Your Reverence has this knowledge I am at peace and put our mission into the Hands of God!

6 January 1901

Beagle Bay,

My Very Reverend Father,

I arrived from Broome after four days on horseback through the desert.

For the first time in my life the tropical heat made me a bit sore in the left side of my chest. This keeps me from sleeping and from feeling like writing so I will be briefer than I would like.

I am sure, Rev Father, that God wanted this Mission to continue because all efforts to sell or liquidate it failed. That

6 January 1901, Nicholas continues his long letter, which he had begun 25 November 1900, to his Abbot, John Baptiste Chautard.

Continuation
= Après que V. Rever^e en aura prit connaissance
ce je resterai satisfait et me remettrait
ainsi que notre mission entre les mains
de Dieu!

Beagle Bay Janvier 6 1901
Mon V. Rev. Père:

J'arrive de Broome après une
traversée de quatre jours ^{(à cheval}) dans le désert
ou les chaleurs tropicales m'ont fait attri-
per par la première fois dans ma
vie une grosse plaie dans le côté
gauche de la poitrine qui m'empêche
quelque peu le sommeil et m'ôte le désir
de prendre la plume à la main

Je ne serai pas donc si long que je le
desirai. (P.S. Elle a été guérie en
3 semaines)

Je me suis convaincu mon V. Père que
le Seigneur voulait la continuation
de cette mission car tous les efforts pour
vendre ou liquider échouaient. Cela

ne veut pas dire pourtant que nous dé-
vions être nous mêmes les continuateurs
Peut-être le bon Dieu en réserve d'autres plus
capables et plus dignes que nous de ce travail
et à ce propos, permettez moi mon R. Rev.^d
Père que j'exprime ma pensée.

Il y a une importante question qu'il
faudrait peut-être éclaircir. "Peut-il notre
Ordre en conscience, accepter des Missions
ou non" Il y a dans l'Eglise de Dieu,
par une tendresse spéciale de sa Providence
et sa Miséricorde, qui veut s'accomoder à
toutes les dispositions, à tous les tempéraments,
trois sortes de Vies: Active, Contemplative
et Mixte . . . ; A quelle des trois appartient
notre S.^t Ordre Cistercien, après la Réu-
nion des trois branches et que le Saint
Père ^(nous) a effacé le nom de Trappista?
La Contemplation c'est l'antithèse de
l'Action: ceux qui sont appelés à ~~ça~~
cela,

doesn't mean that we must do it. Perhaps God has others more competent and
worthier than us for this work. Permit me, my very reverend Father, to express my
thoughts.

There is an important question that needs to be cleared up. "Can our Order in
conscience, accept missions or not?" - - - There is in the Church of God, by its special
kind of tenderness and mercy, which wishes to accommodate all dispositions and
temperaments, three types of Lives: Contemplative, Active and Mixed - - - To which
of these three belongs our Cistercian Order, after the reunion of the three branches and
the Holy Father effacing the name of 'Trappist'? - - -

Contemplation is the opposite of the active life: those who are called to that,

reçoivent des grâces particulières pour
élever son esprit à Dieu, même par la
simple considération des créatures, et tout
lui serve d'estimule pour s'enflammer
d'avantage dans l'amour de son Créateur
et dans le désir de s'unir étroitement
à Lui. Ceux au contraire qui sont appe-
lés à l'Active, brûlent du zèle des âmes
et sentent réellement dans leur cœur
l'ardente désir de faire connaître et
aimer Jésus Christ, d'étendre par tout son
Royaume, et de réunir et sauver dans l'ar-
che de la S^{te} Eglise Romaine tant
d'âmes égares qui se perdent chaque jour
et qui sont assises dans les ombres de la mort
Mais si nous faisons attention, nous ob-
serverons qu'en Règle générale les premi-
ers auront un tempérament peut-être
lymphatique, doux, paisible, tandis que
les seconds, seront plus au moins nerveux

receive particular graces to raise their spirit to God, even a simple consideration of his creatures stimulates and inflames them with love for the Creator and the desire to be united closely with Him. Those to the contrary, who are called to the active life, burn with zeal and really feel in their hearts an ardent desire to make Jesus Christ known and loved, to extend his kingdom everywhere, to unite and save in the ark of the Holy Roman Church, so many souls lost in the shadow of death.

But if we are attentive, we may observe that generally the first will probably have a sweet and peaceable temperament, whereas the second, would be more sanguine,

sanguineux, actives et vifs dans leurs mouvements, leurs actions, etc...

Généralement les ^(et les dispositions) tendances des hommes sont en rapport avec leur tempérament;

de même que nous observons que le Character, tempérament et tendances d'un peuple sont en rapport ^{direct} avec la topographie et le climat du lieu où il habite dans le globe.

Il y a plus que cela: les âmes contemplatives n'ont besoin de beaucoup d'instruction; elles ont surtout besoin de deux choses: Foi et amour. L'instruction par fois peut être un empêchement pour l'élevation de son esprit tandis que pour les actives il leur en faut beaucoup: une gondole placée par agrément dans l'étangue d'un Parc, n'a besoin de la solidité d'une golette, qui doit se faire chemin dans

active and lively in their activity, etc - - - and so on.

Generally inclinations and dispositions are related to temperament: the same that we observe that the character, temperament and inclinations of a people are directly related to the topography and climate of the place where they live on the globe.

There is more than that: contemplative souls are not in need of much instruction: they need above all, two things, faith and love. Instruction can sometimes impede the elevation of their minds, whereas for the active it is necessary to have much knowledge: a 'gondola' placed in a pool in a park, has no need of the strength of the 'golette' or fishing boat that has to make its way in

L'Océan furieux en brisant de vagues¹⁰
écumeuses qui lui résistent.

Savoir prier et aimer, c'est la science
du contemplative; il faut au contraire,
tout savoir pour l'active: et si cela
doit s'entendre d'un simple prêtre
placé dans une paroisse, ou l'on est pour
ou de tout et l'on trouve tout à son aise,
à que devrions-nous penser des Missio-
naires, surtout des missionnaires d'Austr,
lie? Pour ceux-ci il leur faut tout
savoir!... placés au milieu d'un peu-
ple rude, et ignorant... habitant des
contrées sauvages parmi des hommes
sans doute du dernier degré de l'échelle
de l'humanité, et ayant ^{souvent} surtout à trai-
ter avec des voisins protestants, ou pour
mieux dire: se voyant obligés à avoir
de fréquents rapports avec des villes, con-
mopolites habitées par des ^{aventuriers, sort d'} Epicureens

the furious ocean, breaking foaming waves that impede it.

To know how to pray and love is the art of the contemplative: to the contrary, to know everything for the active: and if that is true for the simple priest placed in a parish, in which he is seen by all, and where he can find everything easily, then how much more the need of the missionaries, especially those for Australia? For them it is necessary that they be well informed! - - - placed in the midst of a people, primitive and ignorant, living in the wilderness amongst those, surely on the lowest rung of humanity's ladder of civilization, often having to talk with Protestant neighbors, or rather to say: seeing themselves as being obliged to have frequent contacts with cosmopolitan towns inhabited by adventurers, kinds of Epicureans

sans autre dieu ni religion que le soif
des perles et de l'or et qui se plaisent
à faire une guerre systématique aux
missionnaires Romains, ceux-ci sont obli-
gés à tout savoir... ils doivent avoir reçue
une éducation soignée, une préparation
spéciale qui réponde aux nécessités de
leur état; sans instruction en rapport
avec la délicatesse de leur ~~état~~ situation
Ainsi, ils doivent connaître la Medicine
les lois du pays, ^{(les langues,} et être au même temps
que diplomates, cultivateurs, charpentiers
architectes etc... ils doivent être de forts
theologiens; car ils sont certains, au milieu
des ~~Musulmans~~, Boudhistes, protestants
etc qui les entourent, au milieu même
des sauvages de ces immenses forêts, de
trouver des difficultés imprévues, des
obstacles à vaincre, des doutes sérieux
à résoudre et des cas rares ou diaboliques

with no religion but only a thirst for pearls and gold, and who wage a systematic war against Roman Missionaries.

Missionaries have to know everything. They need a careful education, a special preparation to cope with the pressures of their situation and knowledge about its complexities. They need to know about Medicine, the Laws of the Country, Languages, and at the same time they need to be diplomats, farmers, carpenters, and architects, etc - - they need to be strong Theologians: to be certain, in the thick of the Moslems, Buddhists, protestants, who surround them, even in the midst of the wild natives of these immense forests, they will meet unforeseen difficulties and obstacles to conquer, serious doubts to resolve; and unusual cases of evil

devant les grecs les missionnaires peuvent
se troubler.... Ils doivent avoir surtout
une grande expérience du cœur humain et
ne ~~peut~~ ^{jamais} s'effrayer des grandes choses qu'ils
seront forcés de voir ou d'entendre.

En un mot: le Missionnaire Australien
doit se suffire lui-même, car souvent, isolé,
ne trouvera personne avec qui consulter.

Revenons donc à ma question.

Peut-il notre Ordre entreprendre des Missi-
ons?... Reçoivent-ils ^(Les futurs missionnaires) dans nos maisons la
préparation requise?... c'est une question
capitale car s'ils ne la recevaient pas, ils ne
pourraient jamais être des missionnaires et
Dieu ne leur donnerait pas les grâces d'état
pour la bonne direction et prospérité de
leur mission. Depuis, comment combiner
le silence perpétuel du cloître et notre
vie régulière avec l'activité du missionnaire
Australien qui doit parler, enseigner, con-

before the aims of the missionaries are able to become flustered - - - It is necessary
above all to have a great understanding of the human heart, and never to be afraid
of the enormity of things they will be forced to see and hear.

In a word: the Australian Missionary needs to be sufficient in himself, for
often, isolated, there will be no one for him to consult.

Therefore, let us come back to my question.

Is it right for our Order to undertake Missions? - - - Do the future missionaries
of our houses receive the required formation? - - - this is an important question, for
it they do not receive it, they will never be able to be missionaries, and God will not
give them the grace for the good direction and prosperity of their Mission. Since, how
to combine perpetual silence of the cloister and our regular life with the activity of the
Australian missionary who has to preach, teach, counsel,

seiller, reprendre, fréquemment dérangé
dans son sommeil, souvent dans la brousse
toujours en but à des contradictions des hom-
mes ou des éléments par mer ou terre... et
tout cela dans les ardeurs tropicales d'un climat
que tous ne peuvent pas résister!

On me citera par exemple nos Pères de Natal
qui se renouvellent pour se retramper dans
l'esprit religieux et je le trouve admirable:
mais en Australie mon R. Père, il faut ad-
mettre une exception à la Règle, car dans
un pays où il y a tant de manque de Prê-
tres, on trouverons nous de personnel capa-
ble pour cet renouvellement? . . . il faudrait
au moins deux Prêtres instruits et experi-
mentés pour chaque poste . . . pourrait-il l'Ordre
les fournir? Ce pays donc, est une excep-
tion à la Règle et l'Ordre devra je le crois dis-
penser à ses missionnaires des observances du
Cloître, s'il accepte la Mission de Beagle Bay,

and reprove and at the same time, cope with disturbed sleep, journeys into the bush, attacks from dangerous men, dangers on sea or land - - - and all that in the uncomfortable tropical climate that no one can resist? - - -

As an example, our Priests from Natal who renewed themselves to work again with religious fervor are cited to me and I found it admirable: but in Australia, Reverend Father, it is necessary to make an exception to the rule, for in a country where there are so few Priests, where could we find people capable of this commitment? - - - it is necessary to have at least two experienced and well prepared priests for each mission station - - - can the order supply them? This country therefore, is an exception to the Rule - and the Order ought, I believe, dispense these missionaries from the observances of the Cloister, if they accept the Beagle Bay Mission,

tout en prenant des mesures à fin que
ceux-là se retrempe dans les eaux salu-
taires de la grâce des sacrements par une
bonne Retraite annuelle de quelques semaines
passées dans la maison mère, à l'époque
ou les travaux apostoliques ne seront pas
pressants. ^{si il y avait ici une communauté nombreux} alors elle pourrait être parfaitement obser-
vante de la Règle et ne seraient dérangés
que ceux destinés à la mission.

Malheureusement, je ne me souviens pas
assez de l'histoire de Cîteaux quoique ~~je~~
je l'ai vue autre fois avec la prospérité et décadence
de Cluny; et à ce propos, il bien à mon es-
prit que notre Père S. Bernard lui-même
fut souvent dérangé de sa solitude de
Clairveau et mena une vie bien active
soit en prêchant la croisade, soit en travaillant
contre le Schisme il pratiquait alors
la vie mixte qui est selon les auteurs et
Pères de l'Eglise la plus parfaite.
Suivons nous, peut-être, cet esprit?
Aurons les Cisterciens Réformés, comme

some measures to that end – those to renew themselves in the waters of salvation and the grace of the sacraments by a good annual retreat of some weeks spent in the mother house, withdrawn from apostolic works that are not pressing.

If the community were numerous enough, it would be possible to have a community perfectly observant of the rule with only those destined for the mission being disturbed.

Unhappily, I do not remember enough of the history of Cîteaux, although I have read it, one time with the prosperity and the decline of Cluny: on this subject, I remember that our Father Saint Bernard himself was often disturbed from his solitude at Clairveaux and led an active life, maybe in preaching the Crusade, maybe in fighting against the Schism - - - he practised therefore the mixed life, which is, according to the authors and Fathers of the Church, the most perfect.

Do we perhaps follow this spirit? - - -

Have the Reformed Cistercians, like

la Reforme de St. Thérèse, des Carmes
Contemplatives ou Ermites dans le désert
et des Carmes dans les Villes exerçant le
ministère des âmes? Si notre Reforme
accepte une branche de missionnaires, elle
devrait avoir à Rome une maison espe-
cial pour leur préparation et alors, sans
doute ces emissaires de la paix, pourraient
aller joyeux porter partout la Bonne Nou-
velle car ils ne manqueraient pas de
grâces d'état, mais si l'on envoie dans
nos missions les premiers venus, ... ceux
qui s'offrent volontiers - - - peut être de
têtes faibles, d'esprits inquiets, d'esprits
de contradiction ou des prêtres ^{sans études suffisantes} sans portable
ou sans connaissance du cœur humain et
des misères de la vie, serait-il étonnant
que les missions fracassent?

Pour l'Australie surtout, où les chaleurs
sont souvent excessives il ne faut pas de
têtes faibles. Dans ce pays-ci il y a tous les

St. Therese's reform, the Contemplative Friars or Hermits in the Desert, and on the other hand, the Carmelites in the towns working for the ministry of souls? If our Reform accepts a branch of missionaries, it ought to have in Rome a special house for their preparation and then without doubt these messengers of peace would be able to go joyously to carry the good news everywhere for the grace of their vocation will not allow them to fail; but if one sends to our missions the first come, those who offer themselves voluntarily - - - perhaps with feeble heads, anxious spirits, spirits of contradiction, or priests without sufficient studies, without practical experience, without awareness of the human heart and of the miseries of life, is it not surprising that the mission breaks up?

For Australia above all, where the heat is often excessive, it is necessary not to have unstable minds. In this country, there are,

ans plusieurs qui perdent la tête parmi
les Irlandais et les Manilais; et il est bien
certain qu'envoyer ici de tel personnel ne
convient pas, car ils ont assez les Supérieurs,
avec les inconvénients du Climat, etc, qui les
rend très-nerveux, pour qu'ils aient en surplus
la bataille continue de ces confrères passant
le temps dans d'interminables discussions et
s'opposant toujours par esprit de contradiction
à tous leurs plans... C'est le climat qui agit
beaucoup dans l'organisme et ^{rende} ~~qui~~ aigres
les humeurs, mais les têtes faibles risquent
ici beaucoup de se détraquer.

Ajoutons à ceci la série de contradictions -
qu'on éprouve tous les jours dans ce pays, où
les choses ne se passent certainement comme
en Europe, et nous comprendrons plus aisément
le secret du casement de notre mission!.....
On a parlé beaucoup... on a discuté..... on s'est cha

every year, many who go mad among the Irish and the Manilamen, every year and it is quite certain that to send such men here is not good, for the Superiors have enough to worry about, inconveniences of the climate, etc. that cause nervous disorders, without also having to struggle with their confreres by time-consuming interminable discussions, with those always opposing all their plans - - - with the spirit of contradiction - - - It is the climate that works much on the organism and renders moods sour, but feeble heads run a greater risk here of being upset.

Add to this the series of contradictions that are suffered every day here in this country where surely things do not follow as in Europe, and we understand more easily the secret of our mission problems! - - - too much talk - - - too much discussion - - - people are

griné... on c'est découragé... on a ne-
gligé ^(par conséquent) le travail... ~~on a~~ perdu un temps
précieux, et faute de longanimité et de
patience on a fait tomber l'édifice élevé
on bâti avec tant de sueurs, de sacrifices et
de larmes.

De mon avis, nous n'avions pas la pra-
tique des Missions, nous n'étions pas
assez formés, nous manquions de cou-
rage et de résolution. - - - - -

Le pays est admirable, le sol fertile
et approprié à la culture: tous les visi-
teurs déclarent que c'est la meilleure con-
tre l'Ouest du Continent Australien et
sont charmés de la bonté de nos cocotiers
et bananiers, des plaines immenses et
verdoyantes qui nous entourent, et des
centaines de fontaines d'eau claire et
limpide semées tout près de nous.

C'est un des meilleurs pays ~~du monde~~
pour les pâturages et l'élevation

angry - - - people are discouraged - - - people are worried - - - consequently they
neglect the work - - - lose precious time, and for want of kindness and self control
they have caused the collapse of the raised edifice that was built with so much sweat,
sacrifices and tears.

In my opinion, we didn't have experience with Missions, our formation was
insufficient, we were lacking in courage and resolution. - - - - -

The district is admirable, the soil fertile and appropriate to the culture: all the
visitors declare that it is the best western country on the Australian continent and are
charmed with the quality of our coconuts and bananas, the immense green plains that
surround us, and the hundreds of clear and limpid springs scattered quite near us.

It is one of the best countries for pasture and the raising

du bétail et à lui seul, il pourrait ^{12.} faire
vraiment la richesse de la mission ;
ainsi, il n'est pas surprenant que les pro-
testants convoitissent ce terrain et que
le cerveyer envoyé par le Gouvernement
pour le mesurer, ait dit à son retour
au Magistrat de Broome " Si vous et
moi nous avions ce terrain, notre for-
tune serait faite en cinq ans."

« Pourquoi nous ne l'avons pas faite ?...
pourquoi n'avons nous profité des resour-
ces du pays pour le soutien de notre missi-
on et la gloire de notre Ordre et de l'Eglise,
je l'ai déjà dit à V. Révérence : nous
étions des hommes sans courage et sans
résolution... nous n'avons pas été des
hommes pratiques ».

Qui vous dirai je maintenant mon R. Père
par rapport aux naturels, jadis si barbares
si sauvages, si souples, si dociles aujour

of cattle and by itself, it would be able indeed to make the mission rich: so it is not surprising that the Protestants covet this land and the official sent by the Government to measure it, said to the Broome Magistrate on his return, "If I had been given this land my fortune would have been made in five years."

Why have we not made it? - - - Why have we not made profit for ourselves from the resources of the country for the maintenance of our house and the glory of our Order and of the Church, I have already told Your Reverence we were without courage and without resolution - - - we have not been practical men.

What will I now tell you Reverend Father, with regard to the natives, formerly so barbarous, so wild, now so docile,

Ah! grâce aux quelques semences de Religion qu'ils ont reçu dans leur cœur?

Pretendre qu'ils ne seront jamais de bons chrétiens c'est inexact; et de que^(nous) n'en tirons pas de fruit, contraire à la vérité.

Toute perfection dans ce monde, mon R. Père est relative: cela entendu, nous étonneront nous des imperfections ou petites misères des naturels quand nous voyons chaque jour de si grands vices et défauts dans les Européens, après avoir reçu presque le comble de la lumière et de la civilisation? Certainement nous n'en ferons pas pour le moment (des Saints à canoniser; mais n'est pas déjà une merveille que de contempler aujourd'hui ces pauvres noirs, la médaille ou cou, chapelet en main s'adresser silencieusement à l'Eglise, prendre dévotement l'eau bénite, se mettre à genoux pour entendre pieusement la S. Messe ou pour réciter en commun matin et soir le chapelet à la S. Vierge M^e et y chanter de cantiques sacrés en l'honneur et

today, thanks to the few seeds of religion that have been planted in their heart? If we say that they will never be good Christians, it is untrue; and if we say that there will be no fruit, this is untrue.

All perfection in this world, Reverend Father is relative: that understood, how can we wonder at the native's little faults, yet each day we see such big vices and faults in the Europeans, who have received the heaped measure of light and civilization? Certainly we might not make saints of them for canonization at the moment; but is it not already a miracle to contemplate today these poor blacks, a medal around their necks, a rosary in hand, silently moving towards the Church, devoutly taking holy water, kneeling to piously hear Holy Mass, or to recite in common, morning and evening the rosary of the Holy Virgin Mary and to sing sacred hymns in honour

à la gloire de Jéshu-christ son Pasteur et son Dieu? --- N'est pas ravissant l'espectacle de les voir faire à genoux de si humbles confessions et approcher souvent à la table sainte avec tant de modestie et de dévotion? ---

Que pouvons nous prétendre de plus d'hommes jadis si sauvages, boubant le sang humain, se tuant les uns aux autres on se fendant cruellement la tête presque tous les jours, et de femmes qui écrasaient ~~leurs~~ leurs enfants sur les pieds ou les manchoirs comme j'en ai un exemple à Broome?

J'en connais plus de trente dans cette ville qui l'ont fait, et dont la plus part s'approche joyeuse aujourd'hui de la Sainte Table!

Pouvons, donc, en conscience nous plaindre de la conduite des blak-fellows?

C'est beaucoup que de voir le lion ou le tigre assis près du maître recevant ^(tranquilement) de sa main ou le morceau de viande pour sa nourriture ou le chatiment pour son éducation. Ces hommes

and to the glory of Jesus Christ, his shepherd and his God? - - - Is it not a wonderful spectacle to see them kneeling for such humble confessions and so often approaching the Holy Table with such modesty and devotion? - - -

What more can we expect from men formerly so wild, drinking human blood, killing one another, and cruelly splitting heads nearly every day, and from women crushing their children underfoot or eating them as I have an example in Broome? - -

I know more than thirty in this town, and of them the majority come happily today to the Holy Table! - - -

Can we in conscience complain about the black-fellows' conduct!

It is good to see the lion or the tiger seated near the master receiving tranquilly from his hand a piece of meat for nourishment, or chastisement for his education. These men

qui nous entourent, à figures par fois —
dégoutantes, ont été jusqu'ici les hommes
plus libres du monde! ... Vivant dans
la forêt tout nus et indépendants les uns
des autres, sans autres soucis que leur nourri-
ture et leur vengeance ils ne pensaient qu'aux
Kangourous, aux serpents, et au sang humain
qu'ils versaient abondamment en se détrui-
sant mutuellement sans d'interminables querelles;
et ce sont précisément cela, que nous voyons
vétus, aller ^(résignés) au travail du jardin ou vous disant
en français "bon jour mon Père" chapeau en main
quand vous approchez d'eux!

Nos Evêques, et tous ceux qui nous visitent
en sont charmés: le Magistrat de Broome
en présence de M^{rs}. Gibney m'adressa ces
paroles "Certainement mon R.^d Père, vos
black-fellows vous font honneur et ils donnent
par leur silence et bonne tenue à l'Eglise
un exemple aux Européens" etc, etc...
Il me repugne de rapporter ici tout ce qu'il dit à cette
occasion.

who surround us, with their figures sometimes repelling, have been until now the
freest men in the world, living in the forest naked and independent from one another,
without any other care than their food and their vengeance, they thought only of
kangaroos, of serpents and of human blood, that they mutually shed abundantly in
their wars; and they were precisely that, that see them dressed, resignedly going to
work in the garden, hat in hand, saying to you in French, "Bonjour Mon Père" when
you approach them.

Our Bishops and all those who visit us are charmed: in the presence of Bishop
Gibney the Broome Magistrate told me, "Certainly Rev Father your black-fellows do
honour to you and give an example to the Europeans by their silence and good
behavior in Church.." etc. etc. - - -

I feel embarrassed to tell you all that he said on this occasion.

À Beagle Bay comme à Broome et à ¹³
Disaster Bay, vous trouvez la même chose
de caractères sympathiques, de figures douces, d'
enfants obéissants, de gens tranquilles, jo-
yeux et promettant beaucoup d'amélioration
si on les instruit d'avantage et on les soigne
avec patience et constance.

Ils ont certainement des défauts, mais qui
est celui qui en est exempt? ainsi j'estime
d'une grande responsabilité que de les aban-
donner et j'ai pu constater avec joie que Dieu
ne le permet pas.

Si V. Réverence avait une exacte connais-
sance de toutes les difficultés soulevées, de toutes les
contradictions éprouvées, soit pour le départ des
uns soit pour le voyage des autres, soit pour
la liquidation impossible d'effectuer, assu-
rément aurait dit "Digitus Dei est hic";
car malgré de braver les répugnances de
la nature, attaché naturel ou tout autre

At Beagle Bay as in Broome and at Disaster Bay, you find the same thing, sympathetic characters, sweet faces, obedient children, peaceful people, tranquil adults, happy and promising much improvement if we teach them and care for them with patience and constancy.

They certainly have many faults but who doesn't? so I believe it is a great responsibility to abandon them and I ascertain with joy that God does not permit it.

If your Reverence had an exact knowledge of all the difficulties that I have endured with the departure of some and the voyage of the others, or the liquidation unable to be carried out, assuredly you would have said: "The finger of God is here"; for in spite of fighting, natural repugnance, natural attachments, and all

23.
At Beagle Bay comme à Proome et à
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ne le permet pas.

Si N. Péverome avait une exacte connais-
sance de toutes les difficultés soulevées, de toutes les
contradictions éprouvées, soit pour le départ des
uns soit pour le voyage des autres, soit pour
la liquidation impossible d'effectuer, assu-
rément aurait dit "Digitus Dei est hic";
car malgré de braver les répugnances de
la nature, attaché naturel ou tout autre

other impediments to obedience, there were always obstacles and I have to confess before God that I was resolute to accomplish all the orders received and haven't been able to do it, because, from the beginning, Your Reverence encouraged me to go to Beagle Bay with the money announced as coming from Fremantle which did not arrive.

It was a big headache to think of all that has happened and certainly I understood the Superiors' thought and I realized that I had to be very quick.

*Insertion see next page

(Continuation) So to reply now to the questions I have been asked, I say:

"Your Reverence entrusted me with the secret of the problem of the mission and manifested the desire to see us all returning to Europe as soon as possible. My Father Ermenfroy had assured me (and assumed full responsibility) that Your Reverence would be very happy with the departure of all of us and with the departure of the three brothers because there was a great need

* J'avais écrit à V. Révérence dans
une de mes premières lettres, que je
comprenais maintenant pourquoi nous
avions attendu inutilement 5 jours en
pleine mer sans voir le Steamer qui
conduisait M^{rs}. Gibney à D-Day; je
croyais franchement que Dieu l'avait
permis parce qu'il ne nous voulait plus
en Australie: mais les choses ayant
changé autrement, et la suite des
événements arrivés, ^{ayant} ~~été~~ changé aussi
mon opinion, — Je croi aujourd'hui
franchement, que Dieu voulait chan-
ger ^{(le personnel de} la communauté et encore, non
pas tout, mais certains membres, —
pour qui le climat d'Australie
ne convenait pas.

Je ne suis pas cependant certain
car tant de contradictions font
perdre réellement la boussole!

(*Insertion from previous page)

I had written to Your Reverence in one of my first letters that I now understood why we waited for no reason for five days at sea without seeing the steamer that was bringing Bishop Gibney to Beagle Bay; frankly, I thought that God permitted it because he didn't want us in Australia, but now I think otherwise, for subsequent events happened that changed my opinion - today I frankly believe that God wanted to change the personnel of the community and again, not all, but certain members for whom the Australian climate was unsuitable.

I am not certain for so many contradictions make one really lose the connection!

manque de personnel à El Athroun et dans d'au-
 tres maisons de l'Ordre: et dans plusieurs
 des lettres de V. Révérence je lisais: "Si un tel
 ou un tel vous dérange ou trouble l'har-
 monie, etc, envoyez-le à El Athroun"
 Après cela, mon R. Père, permettez moi que m'
 explique. J'étais bien convaincu que V. Révé-
 rence ~~vous~~ ^(nous voir) voulez vous partir d'Australie et que
 seulement par nécessité ^{ou} on avait laissé le perso-
 nel indispensable; d'un autre côté on déman-
 dait de nous tenir au strict nécessaire, de
faire des économies etc, etc... Or, comme je
 croyais prochain le jour de notre départ, et
 d'un autre côté il me fallait nourrir ces Ma-
 nillais mariés à la maison, qui connaî-
 ssent très bien l'office de charpentier et
 de talleur, ^(et qu'on allait s'en défendre des montons) j'aurais pu me passer des trois
 Frères et les envoyer plus-tôt à El Athroun
 et je ne le fit pas, résolu de les garder avec
 moi jusqu'à la fin que je croyais pro-

for reinforcements at El Athroun and in other houses of the Order; and in many of
 the letters from Your Reverence, I read, "If one or another disturb you or upset the
 harmony, etc, send him to El Athroun" - - - - -

After that, my Reverend Father, permit me to explain. I was convinced that
 Your Reverence wanted to see us all leave Australia and it was only through necessity
 that we left those who were indispensable: on the other hand we were asked to limit
 ourselves to strict necessities, to economize, etc. etc. - - - Now, because I thought it
 was very near the day of our departure, on the other hand, at home, I had to feed the
 married Manilamen at the house, they are competent in both carpentering and
 tailoring, and who was going to shear the sheep: I would have been able to leave the
 three Brothers and send them immediately to El Athroun and I did not do it,
 determined to keep them with me until the end that I thought

chain comme je l'ai déjà dit

Le temps me fit changer de résolution

D'abord, ils étaient tous trois entièrement oppo-
sés à la liquidation et contre V. Rever. qu'ils ---

(je préfère ne pas m'expliquer d'avantage)

Pendant mon absence, ils ne purent pas se sou-
mettre au Père Ermenfroy que j'avais laissé à ma
place. Malgré la sympathie qu'ils m'avaient
toujours manifestée, car nous étions comme on
dit "de vrais amis" et jamais entr'eux et moi il y
avait eu la moindre querelle ou plainte, deux
me firent bien de la peine dans sa mauvaise
humeur car ils s'opposaient pas la suppression
de cette mission et le manifestaient en termes
trop forts pour de Religieux et quant il s'agit
d'amener à Broome une des deux cloches et
une sainte Vierge que je voulais vendre pour
l'Eglise, on s'y opposa de tel façon qu'un d'eux
y donna un ^{vrai} scandale en présence des
blak fellows et des frères leur donnant

was near as I have already said.

Events made me change my mind.

First, they were entirely opposed to the liquidation and against Your
Reverence, that they - - - (I prefer to say no more).

During my absence they could not bring themselves to submit to Father
Ermenfroy whom I had left in my place. In spite of the sympathy that they have
always shown me, because we were, as we say 'true friends' and never between us was
there the least quarrel or complaint, two of them caused me much pain by their bad
moods because they didn't agree with the suppression of this mission and showed it
in terms too strong for Religious: and when it was necessary to bring one of the two
bells to Broome and a statue of the Virgin Mary that I wanted to be sold for the
Church, they opposed it, one of them causing scandal in the presence of the blacks and
the brothers, giving them

l'exemple de son insubordination; je
fus énergique à cette occasion, et je fit
charger ces objets dans le char malgré
la tracasserie de ce Frère qui continua
après plus soumis et respectueux.

Tout cela n'eut rien été pour moi
résolu d'aller jusqu'à la fin, car j'avais
toujours éprouvé beaucoup de sympathie
pour ces trois Frères; mais un jour, -
Père Ermenfroy vint me trouver (à mon
retour de Broome) et me confia un
secret très grave d'un des trois, me
disant qu'il lui avait conseillé de
se découvrir à moi et de me dire tout
et me priait au même temps de l'en
voyer au plus tôt à El Athroum: j'ai
écouté après ce frère qui m'avoua ^{(tout, et} de se
trouver malade dans..... (un partie
secrète du corp) et demandait de le
conduire au medecin de Broome, ce

an example of insubordination: I was firm on this occasion and made them load these objects into the cart in spite of the criticisms of this brother who after that was more submissive and respectful.

All this would have had no effect on me because I was resolute to carry on till the end, and I always felt sympathetic towards the three brothers: but one day - Father Ermenfroy came to see me (on my return from Broome) and confided a grave secret about one of the three, telling me that he had counselled him to confess everything to me, and at the same time begged me to send him immediately to El Athroum: I listened afterwards to this brother who confessed all about finding himself quite sick I - - - (a secret part of the body), and asked me to take him to the Broome doctor,

qui absolument ne convenait pas, car il aurait été aussitôt connu de tous les protestants et ils auraient fait du tapage; cette considération me fit songer de l'envoyer en cachet à l'hôpital de Singapore avant que de le faire rentrer à El Athroun. Un jour que j'eus connaissance de choses sérieuses de ce Frère, je fus obligé de lui dire ceci "mon Frère: je ne veux pas que vous sortez dans la brouse car il n'est pas convenable pour vous; je vous prie de rester dans la maison jusqu'à votre départ)..... il entra dans une telle colère, qu'il se précipitait dans ma chambre pâle comme un cadavre, criant si fort et si décomposé que j'en fus tout surpris. Malheureusement nous avions ce jour-là un visiteur (blanc) qui se trouvait ^{dans ce moment} à 50 pas à peu près devant notre

which was inconvenient for it would have been immediately known by all the Protestants and they would have made the most of it: this consideration made me think of sending him in secret to the Singapore hospital before making him return to El Athroun. One day, when I became aware of the gravity of this Brother's case, I was obliged to tell him: "Brother, I don't want you going into the bush because it's not good for you; please stay in the house until your departure" - - - he flew into such a tantrum, that he flung himself into my room pale as a corpse, shouting so loudly and so upset that I was quite surprised.

Unhappily we had a visitor (white) that day who at that moment was only 50 steps from the front of our

porte et qui pouvait tout entendre
Il se défesait en insultes contre
V. Révérence (pas un seul mot con-
tre moi, qui me parut étrange) et
criait que V. Révérence les avait
trompés en appelant Pères et Frères
en Europe avec beaucoup de douceur
et de promesses, et secrètement écri-
vait au Père Couvreur de Singapour
contre eux en disant que si quelqu'un
venait donner quelque difficulté à leur
arrivée, de le traiter avec rigueur, etc
que le Père Ermenfroy lui avait tout dit
en confidence. Il criait très fort,
qu'il n'était plus à El Athroun,
qu'il voulait rester à Broome
avec le pollicement (son compatriote)
et qu'il ferait connaître aux Juges
tout ce qui s'était passé à la mission
etc, etc... et le public jugerait après

door and who was able to hear everything, insults sworn against Your Reverence (not a single word against me, which seemed strange to me), and shouting that Your Reverence had deceived them, calling Fathers and Brothers in Europe with much sweetness and promises and secretly writing to Father Couvreur in Singapore against them saying that if it happens that some made difficulty on their arrival, to treat them rigorously, etc that Father Ermenfroy had told him everything in confidence. He was shouting very loudly that he was not going to El Athroun, that he wanted to stay in Broome with the policeman (his compatriot) and that he was going to let the Brothers know everything that had happened at the mission etc, etc - - - and the public would judge afterwards

sur l'argent, etc, qu'on avait donné
pour les noirs, et qu'on l'avait de-
pensé come-ci comme ça !.....

Il fut, mon R.^d Père, si décomposé
contre V. Révérence et les autres supe-
rieurs, que je fus obligé de me mettre
à genoux à ses pieds pour le supplier ^(long temps)
de se calmer et de s'asseoir un instant
je que je pus obtenir enfin en lui embra-
ssant et lui serrant ses pieds.

Je craignais beaucoup de là le renouvelle-
ment de cet excès de colère et un grand
trouble pour l'Ordre et je songeai à l'en-
voyer au plus vite à V. Révérence pour
empêcher ce mal et la perte de cette âme
Mais je ne pouvais l'envoyer seul.

Alors je résolus de les envoyer tous
trois car je craignais la responsabilité
de ces âmes qui étaient dans un état
d'esprit inquietant à cause de l'attache

on the money, that people have given for the blacks, and that had been spent so freely!

He was, Rev Father, so broken up against your Reverence and the other Superiors, that I was obliged to kneel at his feet for a long time to beg him to calm himself, and to sit down an instant. That I could obtain at last, embracing and clasping his feet.

From there I held in check the renewing of this excess of anger and very big trouble for the Order and I considered sending him quickly to Your Reverence to prevent this evil and the loss of this soul.

But I couldn't send him alone.

Then I resolved to send the three of them for I feared responsibility for these souls which are in a state of anxiety because of the attachment

qu'ils avaient pour l'Australie et
de la façon dont ils avaient reçu les
ordres des Supérieurs majeurs.

Pour Frère Bonaventure, il était tous
jours environné des filles et fillettes
qui entraient dans sa chambre et
qu'il donnait toujours du tabac (qui
est très cher ici) parce qu'elles lui
apportaient de petits lézards pour ses
oiseaux, et il allait toujours avec elles
d'une manière inquiétante pour moi
(Parfois je le voyais venir tout seul du jardin dans
l'obscurité)
qui craignais qu'il ne fut assailli
aussi par quelque grande tentation
Il donnait tout aux noirs... impo-
ssible de l'en empêcher car il avait eu
toujours trop de liberté; et avant son
départ, sans permission de personne, il
donna presque toutes les pièces de
linge et draps, pantalons et chemi-
ses du Vestiaire avec tout le coton
et aiguilles aux black fellows, que

that they had for Australia and because of the way they had received the orders from
the Major Superiors.

As for Brother Bonaventure, he was always surrounded by young girls and
little girls who used to go into his room for tobacco (which is very dear here) because
they brought him little lizards for his birds, and he was always going with them in a
way that made me anxious (Sometimes I would see him coming alone in the dark
from the garden) I was afraid in case he was assailed also by some great temptation.

He gave everything to the blacks - - - it was impossible to prevent him for he
always had too much liberty; and before he left, without permission from anyone, he
gave almost every piece of linen and material, trousers and shirts from the Dressing
Room with all the cotton and needles, to the black fellows,

j'ai été obligé d'acheter de nouveaux
pour l'arrivée de l'Evêque, car la ves-
taire avait resté presque à nu!
D'ailleurs, il était très respectueux en-
vers moi mais il avait les manges lar-
ges pour les black fellows et de ce côté-là
il ne tenait pas compte d'aucune économie
c'était un vrai gaspillage ce qui se passait
et de plaines baguets de riz étaient portés
chaque jour
au camp pour les chiens, comme le même
Père Ermenfroy l'a constaté.

L'un devait rester à l'hôpital de Singapour
recommandé au R. Père Couvreur jusqu'à
sa guérison⁽¹⁾, donc, il ne convenait pas
d'envoyer l'autre tout seul qui pourrait
par tentation changer de route et s'en
aller ailleurs... ; qui pourrait l'accompa-
gner? ... Père Ermenfroy m'étant utile pour
mes confessions et pour me remplacer
pendant mon absence, je crus mieux
de sacrifier mon Frère Etienne pour

(1) Il visita le docteur de Singapour qui lui donna un remède et comme il n'y avait pas de temps et il permit de continuer son chemin par terre.

so that I have been obliged to buy again for the arrival of the Bishop, for the clothing room was almost empty!

Otherwise, he was very respectful towards me, but he used to be very generous with the blackfellows on the side it was fun to give without stint and take no account of any economy for wooden containers full of rice were carried each day to the camp for the dogs, as Father Ermenfroy stated,

"That one ought remain at the hospital in Singapore recommended to Father Couvreur until his recovery"

Insert: He visited the Singapore doctor who ordered him something and as he was going for a long time and was taking medicine from Beagle Bay and from Broome, he was able to continue his way to Sept Fons.

Therefore, it was not convenient to send the other quite alone who would be tempted to change the route and to go off elsewhere - - - Who would be able to accompany him? - - - Father Ermenfroy being useful for my confessions and able to replace me during my absence, I believed it better to sacrifice Brother Etienne to

les accompagner, convaincu que V.
Révérence en serait bien content parce
qu'il lui pouvait être utile, car quoiqu'
il est d'un caractère un peu entêté,
c'est un excellent Frère très pieux et
que j'ai aimé beaucoup.

Assurément, si j'avais eu connais-
sance du changement de disposition des
Supérieurs et qu'on nous accordait de
rester ici plus long-temps, j'aurais pré-
féré d'accompagner moi-même l'autre
frère à l'hôpital; mais j'ignorais
tout encore car les lettres de V. Révé-
rence sont arrivées à mes mains long
temps après, surtout parce qu'elles res-
tent souvent long-temps à Broome
par faute de facilité à les envoyer
à Peaghe-Bay.

J'aurais aussi garde ^(avec moi toujours) Père Ermenfroi
si lui-même n'avait pas précipité son
départ. Outre qu'il se brouillait

accompany them, convinced that Your Reverence would be happy with it because he
can be useful, for although a rather headstrong character, he is an excellent pious
Brother whom I have liked very much.

Surely, if I had known of the change of disposition of the Superiors that it was
possible for us to remain a longer time, I would have preferred to accompany that
brother to hospital myself; but I was still ignorant, for your Reverence's letters came
into my hands a long time afterwards; above all because they were held in Broome a
long time.

I would have also kept Father Ermenfroy with me always if he himself had not
so precipitated his departure. In addition to quarrelling

avec frères et manillais qui ne le regardaient plus de bon oeil, il eut la mal adresse de vouloir chasser par fois les noirs, baton en main, et dernièrement les enfants avec le fusil chargé seulement de poudre et même de farine; ce qui se repandit aussitôt et emmena beaucoup de trouble et il fut obligé de se cacher à l'arrivée de l'Evêque qui lui aurait donné une bonne liaison, car si les journaux avaient fait tant de tapage parce que dans une Station un protestant avait frappé avec son baton un black fellow, i qu'auraient ils fait et crié en connaissant cela contre les missions Romaines-Catholiques? ... Les Prêtres qui en eurent connaissance et l'Evêque lui-même approuverent hautement son départ car il aurait été un discredit pour nous. Voilà pourquoi, mon E. Rever. Père je

with brothers and manilamen who did not regard him in a good light, he had the bad habit of sometimes wanting to chase the blacks, grabbing a stick, chasing the children with a loaded gun charged only with powder, and even with flour; which spurts out immediately and led to much trouble and he had to hide it with the arrival of the Bishop who would have given him a good lesson, for if the papers caused such an uproar because on one station, a protestant had hit a blackfellow with his stick, what would they have done and shouted knowing that against the Roman Catholic Mission - - -

The Priests who knew of it and the Bishop himself approved strongly of his departure, for it would have been a disgrace for us. That is why, Reverend Father I

me suis privé de ces auxiliaires, du reste
en bonne harmonie avec moi et que je
pousser assurément qu'ils m'étaient sympathi-
ques. Du reste, j'ai vu par expérience
que nous avons la paix!... et que si
notre séjour ici devait être court, -
nous n'avons plus besoin de perso-
nne si ce n'est d'un autre prêtre pour
me confesser et me substituer au besoin
quoique jusqu'à présent je n'ai jamais
manqué de prêtre à Broome ou ici :
tantôt l'Evêque, tantôt le R.^d Père
Martelli, ou le Père Joachim. J'ai à pré-
sent ici à Beagle-Bay un prêtre irlan-
dais de Cossack et j'attends d'un mo-
ment à autre l'arrivée de l'Evêque
Kelly (via Singapore) avec un Père de Rome qui vient
peut être pour se charger de cette
mission de Beagle-Bay. Si nous
devions rester ici un temps indé-

am deprived of these helpers who hold bonds of friendship with me and with whom I was sympathetic. For the rest, I have seen from experience that we have peace! - - - and that if our stay here might be short - we would no longer have need of anyone except for another priest to be my confessor and if need be my substitute although until the present I have never failed with priests at Broome or here: sometimes the Bishop, sometimes Father Martelli, or Father Joachim: I have now at Beagle Bay an Irish Priest from Cossack and I await from one moment to the next the arrival of Bishop Kelly (via Singapore) with a Father from Rome who comes perhaps to take charge of this mission of Beagle Bay. If we might remain here an indefinite time

terminé, il nous faudrait avoir certainement
deux prêtres, au moins de plus, pour
qu'il y en eût un toujours ici et
pouvoir visiter les autres Postes, et
plusieurs Freres de plus pour en-
treprendre la plantation du tabac
et d'autres qui donneraient bon
résultat. Et cela, ^{au} plus-tôt possible;
mais une lettre récente du Vicaire
Gral de Perth, Monseigneur Bourke
m'apprend que Mgr. Kelly lui écrit
de Dublin pour me faire savoir qu'il
vient par Singapour avec son Prêtre
de Rome (des Pères Pallottinos) supérieur
d'une communauté, qui travail déjà
pour l'Evêque Kelly et veut visiter
Beagle-Bay pour s'y placer s'il lui
convient, et prendre charge de cette
mission: ^{Et dit qu'il m'enverra le telegramme de Singapour} autrement l'Evêque peut
les placer au Nord, où étaient les PP.

it would certainly be necessary for us to have two priests, at least; that one might be there all the time to visit the other stations, and several Brothers to plant tobacco and other things to give good results. And that, as soon as possible; but a recent letter from the Vicar General of Perth, Mgr Bourke, informs me that Bishop Kelly wrote to him from Dublin to let me know that he is coming through Singapore with a Priest from Rome (of the Pallottine Fathers) Superior of a community which is working already for Bishop Kelly and wishes to visit Beagle Bay to settle himself there if it suits him, and to take charge of this mission. He said that he would send me the telegram from Singapore, otherwise the Bishop may perhaps place them in the North, or where the

Jesuites, ou bien les emmener à son
diocèse de Geraldton ^(qui est très-vaste) ou il y a grand dé-
faut de Prêtres. Une autre lettre que
je viens de recevoir de l'Evêque de Perth
lui-même, m'apprendre la même chose
mais personne ne sait rien de certain.
Mgr. Gibney est pour nous et désire-
rait qu'on envoie ici plus de personnel
de l'Ordre, tandis que l'Evêque Kelly
plus jeune et plus fier, je ne sais pas
ce qu'il fera. Dans tout cas, je suis
disposé à lutter pour défendre les
intérêts de l'Ordre et faire les arran-
gements en règle. Cet Evêque Kelly
(avant d'être nommé Evêque) avait
resté à Broome avec moi deux mois
et il était mon ami, ^(il m'envoyait) après son départ
plusieurs livres utiles et des Chartes
géographiques très-grandes, après qu'il
m'avait déjà fait cadeau d'un mi-

Jesuits were, or will bring them to the Geraldton Diocese, which is very vast, where there is a great need for Priests. Another letter that I just received from the Bishop of Perth himself, tells me the same thing but nobody knows anything for certain.

Mgr Gibney is for us and would like us to send more people from the Order here, while Bishop Kelly, younger and prouder, I do not know what he will do. In any case I am inclined to struggle to defend the interests of the Order and to make arrangements about the enterprise. This Bishop Kelly (before being named bishop) had been two months in Broome with me and he was my friend, after his departure he sent me several useful books and good big geographic charts, after he had already given presents of a

microscope et d'une belle machine photo-
graphique, je ne sais pas maintenant
comment je le trouverai, mais je crois
qu'^(il viendra) en ami, nous verrons.

Il faut vous dire, du reste que les deux
Frères sont loin de se décourager car
Frère Jean ne fait pas autre chose que
s'occuper du bétail et il m'a fait ^{bien} compren-
dre qu'il serait très content de rester en
Australie, quoiqu'il n'ose pas bien dem-
ander pour faire la volonté de Dieu.
Je suis convaincu qu'il est content ici
et que notre départ le contrarierait, mais
il partirait résigné. Frère Xavier tra-
vail avec goût et serait très content de
rester toujours ici (sa patrie) j'en suis
certain absolument certain. Ils ne sont
pas tracassés car tout le poids du travail
le font les manilés et le Frère Sebas-
tien (manillais aussi) qui est à la caeni-

microscope and a fine camera, I do not know how I would find him but I believe he will become a friend, we will see.

I need to tell you, that the two brothers are far from being discouraged for Brother John doesn't do anything but look after the cattle and he has led me to believe that he will be happy to stay in Australia although he does not volunteer.

I am convinced that he is happy here and that our departure frustrates him, but he is resigned to go. Brother Xavier is a skilful worker and would be very happy to stay here (his country) I am absolutely certain of it. They are not worried for the bulk of the work is done by the manilamen and Brother Sebastian (also a manilaman), who is a

et bien d'autres choses: et les femmes
de ces manillans avec les fillettes, je
les fais travailler beaucoup la terre
(elles travaillent plus que les hommes)
ainsi; je n'ai jamais vu les frères plus
gras et en meilleur état, je le dis
en conscience. Ceci se comprend
car, habitués à respirer l'air libre
et pour de cette contrée, et Frère Jean
d'aller toujours à cheval, ils doivent
regarder à contre cœur de se voir ren-
fermés dans un cloître... c'est ma
pensée. Pour Frère Xavier il a été
quelque fois tenté contre moi (il me
l'a dit) parce qu'il croyait que j'
allais le faire comme Celerier, char-
gé de tout le temporel et je ne l'ai
pas fait. Il est est toujours à crain-
dre par son indiscretion; on ne peut
pas rien lui confier car il raconte tout

relation and is good with many other things: and the wives of the manilamen with their daughters, I find them digging the garden (they were working longer than the men) so, I can truly say I have never seen the brothers looking healthier and in a better state. This they understand for, accustomed to breathe the free air and used to this country, and Brother John always on horseback, they must not feel like seeing themselves shut up in a cloister - - - that is what I think. For Brother Xavier, he has been angry with me sometimes (he has told me), because he believed that I was going to make him bursar, in charge of all the property and I have not done it. He is afraid of indiscretion: one is unable to confide in him for he tells

à tout le monde et il n'a pas de tête pour savoir où il a mit la clef du magasin qu'il me laissait toujours ouverte. En fin je fus obligé de ramasser toutes les clés, et je puis vous dire qu'il faut que tout passe par mes mains, autrement les choses ne se feraient pas.

Il faut dire que par son indiscretion, car il a été long temps fatigant les perleux par ses longs sermons, ils n'ont plus de sympathie pour lui et se moquent de lui chaque visite qu'il leur fait.

Aprésent il est tranquille ici et travaille avec goût pour le soutient de la mission qu'il ne voudrait jamais voir finir. Frère Sebastien il se multiplie beaucoup et s'est attaché entièrement à nous malgré qu'il

everyone and he hasn't the head to remember where he put the key of the storeroom that he always leaves open for me. Finally I was obliged to collect all the keys, and I can tell you that all passes through my hands, otherwise, nothing would get done.

Because of his imprudence, boring the pearlrs by his long sermons, they are no longer sympathetic to him and make fun of him each time he visits.

At present he is quiet here and works for the good of the Mission that he does not want to see closed. Brother Sebastian is very busy and entirely attached to us in spite of the fact that he

n'a pas encore reçu le S.^t habit.

Il été des années à Broome avec moi et quand les supérieurs de Beagle Bay voulurent l'appeler pour l'~~mandater~~, arrivant le départ de nos Religieux. ^(il aimerait beaucoup le recevoir.)

Tous les dimanches nous faisons le Chapitre ou je lise aux Frères un Chapitre des Uo que je leur commente paragraphe par paragraphe après ; & je les fais venir à ma chambre l'un après l'autre pour leur direction spirituelle à fin de me rendre compte de l'état de leur âme, les tentations, etc, etc.

Je puis vous assurer qu'ils s'ont contents ici... mais resignés à la volonté de Dieu ; et que nos manillais sont d'une moralité intachable et très dévoués pour nous, sans leur payer ~~aucune~~ rien plus que leur soutien.

has not yet received the habit .He has been at Broome with me for some years and when the Superiors of Beagle Bay wanted to call him in to clothe him with it, the departure of our religious occurred (he would have liked very much to receive it).

Every Sunday we have Chapter among us, and I read to the brothers a chapter, then I make a commentary on it, paragraph by paragraph, after, I get them to come to my room one after the other for their spiritual direction to get them to give me an account of the state of their soul, their temptations, etc, etc.

I am able to assure you that they are happy here --- but resigned to the will of God; and that our manillans are of an irreproachable morality and all are devoted to us, without paying them anything more than their keep

et leur habillement.

Malheureusement je serai obligé à
sortir d'ici pour visiter Broome et
Disaster Bay, à cause de la proximité
du Carême, quoiqu'^{je pense} ~~l'importance~~ de la
faire vite; c'est à dire: de retourner
à Beagle Bay aussitôt, car Frère
Xavier ne peut pas se menager tout
seul... il n'a pas de tête, quoiqu'il est
un excellent Frère très-pieux: et, si
j'avais dit à V. Révérence qu'un seul
prêtre pourrait souffrir au besoin,
c'est parce que je voyais que V. Réver.
était décidé à nous faire tous partir
au plus tôt, et je laissai qu'au moins
il resta ici un de nous, afin que nos
trois missions ne fussent pas abando-
nées et sans sacrements!... alors,
je me suis offert à me dévouer et me
sacrifier pour nos chrétiens, dans l'es-
poir que Dieu arrangerait les choses et

and their clothes.

Unhappily I shall be obliged to leave here in order to visit Broome and Disaster Bay because of the proximity of the Lenten season, although I think of doing it quickly; that is to say; of returning to Beagle Bay immediately, because Brother Xavier is not able to work by himself, he has no mind for this, although he is an excellent Brother, very pious: and, if I have said to Your Reverence that a single priest would be able to suffice for the need, it is because I saw that Your Reverence had decided to make us all leave as soon as possible, and I would like that at least one stays here, so that our three missions are not abandoned and without sacraments! - - then I offered to devote and sacrifice myself for our christians, in the hope that God will arrange things

ne permettrait pas qu'ils fussent aban¹³
donnés!

Je ne me suis ^{jamais} opposé à que nos chers
Pères et Frères prirent tous leurs objets
à leur départ, tant, que je n'ai pas même
vu ce qu'ils prirent à cette occasion et
s'ils n'ont pas plus apporté c'est qu'ils ne
l'ont pas voulu. Seulement deux m'ont
montré ce qu'ils prenaient: j'ai même
encouragé quelques uns à prendre avec
eux même des utiles dont nous avions
besoin et qu'il ^{me} fallût acheter après.

Je n'ai pas manqué Mon R.^d Père,
de faire savoir à Monseigneur Gibney
que les Salesiens de Turin acceptaient
notre mission pourvu qu'il leur écri-
vat pour s'entendre l'Evêque n'en
voulut pas . . . il avait des raisons que
j'ai respecté . . . J'étais disposé à leur
écrire en les encourageant, et j'ai ré-
noncé à cause de ce refus, car je croi, mon

and not permit that they be abandoned!

I am not opposed to our dear Fathers and Brothers taking all their belongings at their departure, so much so that I did not see what they took on this occasion and if they did not bring more it was what they wanted. Only two showed me what they were taking: I even encouraged some to take with them even the useful tools which we needed and which I had to buy afterwards.

I have not failed my Reverend Father to make known to Mgr Gibney that the Salesians of Turin were accepting our mission provided that he wrote to them to agree. The Bishop did not wish it - - - he had reasons - - - which I respected - - - I was disposed to write to them encouragement and I did not do it because of this refusal, for I believe,

Rever^d Pere, qui nous n'avons ^{pas} le droit
d'imposer à un Evêque dans son diocèse
une Congrégation religieuse qui ne lui
plait.

Par rapport au Père Jean Maria j'ai déjà
repondu à V. Réverence lui disant ma pensée;
il ne connaît ni l'anglais, ni la langue des blacks
ainsi il ne peut pas faire autre chose que dire
la Messe et confesser les Frères pendant mon
absence. "C'est un un pauvre ^{vieux} tout cassé
qui ne peut pas monter à cheval et nous
servira pour bien peu de chose" ce furent
les mots que Frère Jean prononça quand
je lui en ai parlé. C'est un bon Père, pieux
et tranquille mais pas trop apte pour une
mission et qui s'attache facilement, néanmoins
V. Rever^d fera ce qu'il voudra et j'accepte-
rai tout de bon.

Je crois avoir répondu à toutes les
questions posées, si ce n'est à celle de

Reverend Father, that we do not have the right to impose on a Bishop, in his Diocese,
a Religious Congregation that he does not want..

Through conversation with Father Jean Marie, I have already replied to Your
Reverence telling him what I think; he knows neither the English language nor the
tongue of the blacks and can only say Mass and confess the Brothers during my
absence. "He is a poor old man, quite broken who is unable to ride a horse and will
serve us for very little," commented Brother Jean when I spoke to him about it. He is
a good Father, pious and calm but not too able for a mission and who attaches himself
easily, nevertheless Your Reverence, do whatever you like and I will accept all
willingly.

garder l'indispensable pour nous et nos
successeurs que je veux faire maintenant
et du terrain et bâtiments à vendre.

La question de concession à nous de 10,000
acres de terrain s'agite maintenant entre
le Gouvernement et l'Evêque et je ne
doute pas que nous finirons par vaincre.
Mgr. Gibney me demande à présent un
Rapport signé de ma main à fin de faire
voir qu'il y a un parfait accord entre
les chiffres du sien et du mien et que tout
ce qu'il a publié sur notre mission est
vrai; je veux le faire en conscience et l'on
pourra voir clairement que c'est la vérité.

Nous avons pour notre bétail 700,000 acres
de terrain de la Reserve des black-fellows, plus
50,000 à Bolle-Bollemant Creek dont nous pa-
yons £10,10,0 chaque année au Gouvernement
mais je compte sur les 10,000 acres de
Concession, que probablement on nous -

U A

I believe I have replied to all the questions posed, if this is not so then I wish to keep the essentials for us and our successors who I believe will maintain them and keep the land and buildings to sell.

The question of concession to us of 10.000 acres of land moves now between the Government and the Bishop and I do not doubt that we will finish by obtaining satisfaction.

Mgr Gibney asks me to present a signed report in my writing at the end, to be able to show that there is perfect accord between his figures and mine and that all he has published on our mission is true. I would like to do it in conscience and be able to see clearly that it is the Truth.

We have 700,000 acres of land of blackfellows' Reserve for our cattle and 50,000 at Bolle-Bollemant Creek for which we give a cheque for £10.10.0 each year to the Government but I count on the 10,000 acres of Concession, that probably will be accorded to us

accordera parce que le gouvernement s'était
engagé et que nous avons rempli toutes
les conditions, car c'est le noyau ou centre
de la mission, le meilleur terrain, et
nous y avons compris toutes les fontaines
principales. Là, on pourra essayer
des ^{diverses} plantations, s'aider de machines à
vapeur, si l'on a du monde et de l'argent
et exercer dans la mesure du possible l'acti-
vité humaine pour la prospérité de la
mission, le bonheur des pauvres sauvages
et l'honneur de N. S. J. J. J.

Mais il faut remarquer que jamais
nous pourrions vendre ce terrain, car il
sera accordé pour la mission non pour
nous. Nous en aurons la jouissance toute
notre vie... il sera entièrement à nous si
l'Ordre ne quitte pas la place, mais ja-
mais nous pourrions le vendre à des succe-
sieurs qui le recevront comme nous l'avons
reçu.

because the Government engaged itself and we have fulfilled all the conditions, for it is the nucleus or centre of the mission, the best land and we have enclosed there all the principal springs where diverse plantations can be tried, helped by steam engines, with people, money and human labor used for the prosperity of the mission, the happiness of the poor savages and the honour of our Saviour Jesus Christ.

But it is necessary to note that we can never sell this land, for it will be to the mission not to us. We will have tenure, as long as the Order does not leave the place, but could never sell it to some successors who would receive it as we have received it.

Il faut ^(remarquer) ~~remarquer~~ que les terrains et bati-
ments des missions appartiennent à la
Propagande et ils ne peuvent pas être
vendus. Ainsi, j'ai appris de la bouche
du N. P. Couvreur de Singapore, que quand
ils abandonnaient quelque Poste de Mission
ils étaient obligés de laisser les terres
et bâtiments qui passaient au pouvoir
de la Propagande. Donc, ni les deux terrains
que j'avai achetés ^{nouvelle} à Broome, ni ma Resi-
dence ~~et~~ ancienne dont j'ai l'hospital des Ma-
nillais et une autre vieille maison à côté,
vous ne pouvez les vendre, ^(aussi) nous les perdrons ^(aussi) en partant, malgré que
j'aurai aussitôt d'acheteurs pour tout cela
qui est très bien placé dans la ville.
Pour la question du bétail, nous avons ^(entrepris) à pré-
sent le travail de le ramasser, marquer, comp-
ter, etc pour être certain de ce que nous avons.
Nous en avons compté déjà 600 têtes, mais nous
sommes à l'époque des grandes pluies et il
nous faut patienter pour continuer car les

The land and buildings of the missions belong to Propaganda and they can't be sold. This I have learnt from the mouth of our Father Couvreur of Singapore, that when they were abandoning some mission post they were obliged to abandon the land and buildings to Propaganda. Therefore neither the new lands that I have bought in Broome, nor my place and the old residence which became the hospital for the manilamen, or another old house nearby, will be able to be sold and we will lose them in leaving, in spite of the fact I would have soon have buyers for all which are well placed in the town.

As for the question of the cattle, we have undertaken to the present the work of mustering, branding and counting, etc in order to be certain what we have.

We have already counted 600 head, but it is the time of heavy rain and we need patience to continue for

chevaux enfonçant, cependant, j'estime
qu'il est tout nécessaire pour la continua-
tion de la Mission par n'importe qu'elle
Congrégation qui nous succède, car c'est
le principal soutien de la mission et l'
Evêque et nos Frères sont de cet avis.

Un ou deux années de plus, que ~~ces~~ ces
bêtes auroient le poids requis, on pourra
toucher beaucoup d'argent des boeufs.

Persone a voulu nous acheter les petites
et la grande machine; mais il faut
confesser qu'on les avait laiss^{és} rouiller
et mise à l'impossible; nous avons com-
mencé à les nettoyer et approprier

On dit que quelqu'un de Derby vou-
llait on acheter quelques unes pour 10 livres
mais comment les lui ammenner? ...

Après les voir même il les aurait rebuté.

Le mieux que l'on peut faire, c'est de
les laisser pour nos successeurs car elles
(excepté la grande) sont dérangées, ou impar-

the horses are sinking in the mud, however, I estimate that cattle are quite necessary for the continuation of the mission no matter what Congregation succeeds us, for it is the main income of the mission and the Bishop and our Brothers are of this mind.

One or two years more, these cattle will have the required weight, and they will be able to bring much money from beef.

Nobody has wished to buy from us the little machines and the big one; but I have to confess also that they have been left to rust and to use them is impossible: we have begun to clean them and take them back.

They say someone from Derby wanted to buy some for £10 but how to bring them to him? - - - After seeing them, he might have rejected them.

It could be better to leave them for our successors (except the biggest) for they are out of order

faites. incomplètes d'après l'examen
que j'en ai fait. L'unique personne qui
pourrait nous acheter ici les chars à bœufs
et d'autres choses, qui est Streeter, n'en veut
pas, car il en a de plus neufs; donc, seule-
ment nos Successeurs peuvent s'en servir et
pourra leur être utiles. Ainsi, donc, si
nous ne continuons pas, je crois qu'on peut
laisser à quelqu'un, pour favoriser ^{et} notre
pauvres missions australiennes, toutes nos
existences excepté le bétail, car tout ensem-
ble je vois bien à présent qui ne vaut pas
la peine de s'en inquiéter.

Permettez-moi, mon Réver^d Père que
je vous dise mon dernier mot en terminant:
Je crois que l'Ordre aurait bien fait de conti-
nuer la mission d'Australie ^{+ en renouvelant un peu le personnel} et de ne pas aban-
donner l'œuvre commencée, après que nos
Chrétiens commencent à porter des fruits:
et dans ce cas, il faudrait au plus vite
envoyer plus de personnel (avec quelqu'un

or incomplete according to the examination that I have made of them. Streeter is the only person who would be able to buy the bullock carts and other things. But he doesn't want them for he has newer ones, therefore, only our Successors could use them here. Therefore, if we do not continue, I believe that we can leave all our goods, except the cattle, to favor this poor Australian Mission, for altogether, at present, I am sure that they're not worth the trouble.

Permit me my Reverend Father, to say my last word as I finish: I believe that the order would have done well to continue the Australian Mission by renewing the personnel a little and not giving up the work commenced, now that our Christian communities are beginning to bear fruit: and in this case, it would be necessary, to send more personnel quickly (with someone

qui s'entend bien de jardinage) car on en a
besoin ici. J'aimerais bien revoir Père An-
selme (malgré tout ce qu'on a pu vous dire
en contre) car je le connais bien, parle
l'Anglais quelque peu, et peut nous être utile
pour diriger les Frères; néanmoins, je res-
pecte les décisions du Definitoire et ~~si~~ il
ne consent pas, ^{c'est} ~~ce~~ qui il aura des raisons
secrètes et sérieuses pour ne pas permettre
que nous continuions cette mission que nous
avons commencée malgré notre insuffisance et
notre peu de pratique. Mais je crois ferme-
ment Mon Réver. Père, que si l'on décrète
la suppression de cette mission de Beagle Bay
on ^{ne} devra plus songer à placer une autre maison
de notre Ordre dans quelq' autre point d'
Australia, car l'Ordre ^(entièrement) se sera décrédité ~~par~~
aux yeux du Cardinal Moran, de l'Epis-
copat entier du continent ^(du gouvernement) et du peuple pro-
testant, et l'on ne pourra plus rien faire
de bon!... C'est ma conviction et je vous
le dis parce que j'ai entendu parler qu'on
allait à fonder une nouvelle maison plus loin
de Perth.

acquainted with gardening) for people need it here. I would like very much to see Father Anselm again (in spite of all that people have said to you to the contrary) for I knew him well, he speaks English a little and would be useful to direct the Brothers; nevertheless, I respect the decisions of the Definitoire and if it does not consent, it is that it has some secret and serious reasons not to permit us to continue this mission, begun in spite of our inadequacy of means and of our lack of practice. But I believe firmly Reverend Father, that if they decree the suppression of this Mission of Beagle Bay people ought no longer to place another house of our Order elsewhere in Australia, for the Order will be entirely discredited in the eyes of Cardinal Moran, of the Episcopate throughout the continent, of the Government and Protestants, and nothing else could succeed! - - - It is my conviction and I say it to you because I had heard about founding a new house further from Perth.

Mon V. Rever. Père: J'ai écrit cette lettre à tant
 de reprises que je doute qu'elle ait aucune connexion.
 Je le repette: je crois que cette mission pourra
 se suffire elle-même, quand o temporel, et que
 n'importe le supérieur que vous y placerez, ~~et~~,
 avec un peu de bonne volonté, il pourra ci-
 der quelque peu la maison de Sept-Fons; mais
 il nous faudrait ^(en plus) au moins deux Pères et qua-
 tre Frères pour remplir le nombre de 10 personnes
 exigé par le Gouvernement pour la concession
 du terrain.

J'oubliai de vous faire savoir que Père
 Joachim (le novice qu'on ~~avait~~ avait ici au
 moment de la suppression de la Communau-
 te) après nous avoir quitté deux fois il
 revint à Broome ou je ne le reconnus plus
 comme novice de l'Ordre, car il partit sans
 permission ni rien, et seulement me dem-
 manda 16 £: sterlings promettant de me
 les rendre dans un mois (ce qu'il n'a pas
 fait du tout) Or, ce Père, après avoir

Very Reverend Father: I have written this letter over and over, so many times I doubt it will have any connection.

I repeat it: "I believe that this mission would be able to support itself, as for means, and no matter the Superior you appoint, with good will, he will be able to help our house of Sept Fons a little; but it would need no less than two Fathers and four Brothers to fill the number of 10 persons exacted by the Government for the concession of the land.

I forgot to let you know that Father Joachim (the novice here when the Community was suppressed) after leaving twice he came again to Broome where I did not recognize him as novice of the Order, for he left without permission or anything, and asked me for £16 promising to give it back in a month (which he has not done at all). Now this, Father, after having

parlé beaucoup à différentes reprises contre
V. Révérence, même en ma présence quand
il condamnait l'attitude prise par elle
dans l'affaire de la suppression de cette
mission, ... après avoir discrédité beaucoup
la communauté de Beagle-Bay partout
où il a passé, selon le témoignage du R. Père
Martelli et d'un autre Prêtre Irlandais qui
me l'on fait savoir, il parlait contre moi
à Broome au point que des dames catholiques,
des manillais et même le magistrat m'en
avertirent. Père Martelli me fit savoir "qu'il
fallait me défier de lui par rapport à ques-
tion d'argent, car il se faisait passer par-
tout comme un père de notre Ordre et faisait
des collectes et des loteries," tantôt sous pre-
texte de bâtir une Eglise à Derby, tantôt
pour son passage pour Jerusalem où il
disait que vous lui avez ordonné d'aller.
Le cas est qu'en quittant Beagle-Bay par
la seconde fois, il avait déclaré qu'il

spoken several times against Your Reverence, even in my presence when he was condemning the attitude taken by you in the business of the suppression of this mission, - - - after having discredited the Beagle Bay community very much, everywhere he had been, according to the witness of Reverend Father Martelli, and of another Irish Father who let me know, he was speaking against me in Broome up to the point that Catholic ladies, manilamen and even the Magistrate warned me. Father Martelli informed me "that I had to distrust him in matters of money, because he passed himself off as a Father of our Order and was making collections and running raffles", now under the pretext of building a Church in Derby, now for his fare to Jerusalem where he was saying that you had ordered him to go.

In quitting Beagle Bay for the second time, he declared

s'en allait à Perth ou il attendrait dans
une Paroisse et que peut-être, si quelque
communauté de l'Ordre se fixait par là
il y resterait; mais arrivé à Geraldton,
il écrivit à Monseigneur Gibney qu'il
désirait aller près de lui. Celui-ci lui
répondit aussitôt lui défendant d'y
approcher (car il connaît assez son charac-
ter inconstant.) A Geraldton le V. Général
ne voulut ^{non} plus le garder et après avoir
couru à droit et à gauche, il revint à
Broome ou il passa long-temps pour
ma plus grande mortification, car
il se flanca sans gêne chez nous et
voulut être nourri à ma table et bou-
vait l'une après l'autre des bouteilles de
vin de messe que l'Evêque m'avait en-
voyé ^{(qu'ici est cher,} sous prétexte qu'il devait le mé-
langer à des remèdes qu'il prend
plusieurs fois par jour Je fus

he was going to Perth where he was awaiting a Parish and perhaps, if some community of the Order settled there he would join it, but arrived at Geraldton, he wrote to Bishop Gibney that he wanted to be close to him. The latter replied immediately forbidding him to come (for he knew enough of his inconstant character). At Geraldton, the Vicar General did not want to keep him any more and after running to right and left, he came again to Broome where he spent a long time for my greater humiliation, for he made himself at home, wanting to be fed at my table, drinking one after the other bottles of Mass wine the Bishop had sent me (it is expensive here), under the pretext that he had to mix it with remedies he takes several times a day. -
- - I was

obligé de bien faire des excursions, car il
est oisive comme d'un côté et l'autre
dans des visites et lisant d'interminables
journaux, l'engageant à s'en aller à
Derby (ou il n'y a pas de prêtre) et faire
du bien aux âmes. Il s'y lassait bientôt
et vint à Broome qui lui plaisait
d'avantage pour passer le temps dans
interminables conversations, surtout sur la
mission de Beagle Bay avec quelques
blancs de la Port et des botaniers, dont
deux ou trois catholiques mais ^{(opiniâtres et} dans aucun
ou religion ou vérité qui n'ont jamais
touché l'Eglise romaine, que c'est une
église des gens de couleur (de manillans) et
des blackfellows. Là, il s'y rencontra à
l'arrivée de l'Evêque de Perth et à cette
occasion plus que jamais, frère Janet
et moi nous nous sommes convaincus qu'il
est un haganeur de premier ordre. Au lieu
de défendre les Supérieurs et la communauté

obliged to make some observations, for he was idle, running from one side to the other
visiting and reading never ending newspapers, I advised him to go to Derby (where
there is no priest) and to do good for souls. He soon grew tired and came to Broome
where he was pleasing himself by passing the time taking advantage of the endless
gossip, above all on the Beagle Bay Mission with some whites from the Port or on
their boats, two or three of these being Catholics, proud and without any religion in
truth, who never come to Church, under pretext that it was a Church for coloured
people (the manilamen) and for blackfellows. There, he happened to be when the
Bishop of Perth arrived, and on this occasion more than ever, Brother John and I
became convinced he a joker of the first order. Instead of defending Superiors of the
community,

il riait et se moquait chaque fois que
 l'Evêque nous attaquait, car il ne voulait
 pas jamais quitter l'Evêque et avait la
 curiosité d'entendre toutes nos conversa-
 tions ~~car~~ il voulait se mettre ^(ainsi) au courant
 de tout pour le chanter partout comme
 je l'ai expérimenté moi-même.

Je fus ^{alors} obligé de dire à l'Evêque :
 Monseigneur, je n'entrerai ^{plus} en aucune
 arrangement avec V. Grandeur, si ce
 prêtre est présent" L'Evêque sou-
 rit et comprit et depuis lors, il ne
 cherchait tout seul.

Monseigneur dit au Magistrat en
 parlant du P. Joachim "Je lui donne-
 rait bien une Paroisse car il est inte-
 lligent, mais nous connaissons bien
 son caractère et son inconstance"
 et pour s'en débarrasser il lui dit de
 s'en aller au monastère au plus vite
 et même lui paya une partie du passa-
 ge.

he was laughing and mocking each time the Bishop attacked us, for he never wanted to leave the Bishop and was curious, to hear all our conversation. He wanted to get all the information for himself to sing it out everywhere as I have experienced myself.

I was then obliged to say to the Bishop, "Monsignor, I will no longer enter into any arrangement with your Lordship, if this priest is present". The Bishop smiled and understood and since then, he looks for me when I am alone.

Monsignor told the Magistrate in speaking of Father Joachim, "I would give him a Parish for he is intelligent, but we know his character and his fickleness well" and to make him leave he told him to go away to the monastery quickly, and even paid a part of the passage.

par ses importunités, car il lui disait qu'il n'avait pas d'argent; malgré qu'à Broome il en avait ramassé en l'exigeant de tout le monde ce qui commença à lui apporter mauvaise réputation même parmi ses amis. Quand j'appris qu'il faisait tout cela je fus obligé de dire à mes chrétiens qu'il n'était pas de l'ordre, alors, je l'ai cherché et réprimé par sa conduite, en lui disant qu'à El Athroun n'y ayant pas de noviciat il ne serait pas reçu... qu'il pouvait aller s'il voulait ou à Sept-Fons ou à Rome, mais qu'il fut bien convaincu qu'on ne lui ferait pas de dispense de noviciat comme il prétendait, mais qu'il serait obligé à le recommencer. Il devint tout ^{(+) condamnant mes braves pour la mission de Broome, mais je vous envoie en réponse la lettre que j'ai reçue du R. P. Martelli rouge et me insulta à son plaisir,} mais je lui ai tout pardonné dans mon cœur. Il n'est point du tout scrupuleux et je l'ai pris dans des ^{soins} vrais men. C'est un prêtre intelligent, pieux, mais très causeur et riant toujours. S'il n'était pas déjà son vieux cassé, prenant

He used to say to him that he had no money, in spite of the fact that at Broome, he had collected by demanding from everybody and that began to bring him a worse reputation even among this friends. When I learnt that he was doing all that, I was obliged to say to my Christians that he did not belong to the order, then, I found him and reprimanded him for his conduct, saying that El Athroun had no novitiate and he would not be received - - - that he could go to Sept Fons or to Rome if he wished, but he would not get a dispensation from his novitiate as he was pretending, but would be obliged to recommence it. He blushed, and insulted me as he pleased, (condemning my works for the Broome Mission, but I sent you in reply the letter that I had received from the Rev Dean Martelli), but in my heart I have forgiven him for everything. He is not at all scrupulous and I surprised him in real lies.

He is an intelligent priest, pious, but very chatty and laughing all the time. If he was not already an old broken man taking

toujours des remèdes par une certaine manie et n'était pas si inconstant et enfant dans son caractère, il pourrait être utile à l'Ordre, mais l'expérience vous fera voir qu'on ne fera jamais rien de lui, car ici même au noviciat, il travaillait tout seul à l'écart, il ne faisait qu'arracher des petits arbres (débrancher) et je me souviens que quand on le priait d'aller à la laissive, il disait chaque fois "qu'il avait la fièvre".

Ces amis les prêtres m'ont dit, tout en parlant bien de lui "Nous croyons qu'il commence à tourner un peu la tête" Je le crois aussi, car il a par fois des manies et jamais ne fait autre chose que courir d'un endroit à autre.

Une fois prevenu, V. Rever.^{te} fera ce que bon lui semblera... On pourrait ^{peut-être} essayer une fois encore ^(de l'admettre), car il n'est pas bien dans le monde et serait mieux dans un monastère caché.

remedies all the time for a certain obsession, and if he were not so fickle and childish in his character, he could be useful to the Order, but experience will make you see that he is fit for nothing, for even here in the novitiate he was working quite alone in the background, he was only clearing the bush and planting little trees (shrubs) I remember that when he was asked to go to the laundry he used to say each time "that he had the fever".

These friends, the priests, in speaking well of him to me have told me, "We believe that he is beginning to go off his head a little."

I also believe it, for he is sometimes crazy and never does anything except run from one place to the other.

Once warned, Your Reverence will do whatever he thinks right. One might be able, perhaps, to try him once more, to admit him, for he is not good in the world and would be better in a hidden monastery.

V. R. Père: On est ici maintenant si accablé
de Statistiques, de bétail, agricole, Poste, Civi-
les et Religieuses pour D-Bay-Broome et
Disaster-Bay, qu'il faut toujours répondre,
qu'il n'y a souvent de temps pour se grater.
Je suis obligé d'aller au Camp chaque
4 heures jour et nuit pour soigner mes
malades de fièvre, d'écrire la correspondance
administrer les sacrements, entendre les con-
fessions des uns et des autres et courir à
droite et à gauche pour les travaux, etc,
p. Bonne V. R. s'étonner de mon silence?
On tombe par fois dans une certaine la-
ssitude ou paresse... qu'on laisse tout
et l'on se gâte à dormir comme l'on dit.

Pardonnez moi donc mon R. Père d'avoir
trop tardé à vous satisfaire; mais n'en
doutez pas que les choses ne se passent ^{ici} comme
on Europe ou tout différent par ses pas contés.

Il faudrait être dans ce pays pour com-
prendre "que l'on ne peut pas faire tout ce que
l'on veut, malgré qu'on voudrait faire tout
ce que l'on peut." - - - - -

Rev Father: here people are now so overwhelmed with Statistics, of cattle, of agriculture, communications, civilians and religious for Beagle Bay, Broome and Disaster Bay always to reply, that there is no time to scratch oneself.

I have to go to the camp every four hours, day and night, to care for my sick with fever, to answer correspondence, to administer the Sacraments, to hear confessions from one and the other, and to run right and left for work, etc,

Would Your Reverence wonder at my silence?

One falls into a certain listlessness or laziness - - - so that everything is left, as one says, to fall asleep.

Excuse me therefore Very Rev Father for having been too slow to answer you; but do not doubt that the jobs here are not so apparent as in Europe, where all have their steps counted.

One must be in the country to understand that "one cannot do everything wanted in spite of one wanting to do all that is possible." - - - - -

J'ai beaucoup d'attrait pour
les pauvres sauvages et pour
la brousse du désert, ne me tro-
vant j'amaï si heureux que
que quand je suis avec eux dans
leurs Camps leur parlant de
Jesus et de Marie. Volontiers
je resterais avec eux toute ma
vie, car c'est une bien malheu-
reuse race que tout le monde
abandonne! ... Avant hier -
même, ici à Broome, un blak
à toué sa femme et on ne lui a
rien fait. Le crime et l'infanti-
cide est parmi eux à l'orde du
jour. J'ai sauvé déjà la vie de
plusieurs creatures que devenues
un petit peu grandes, me recon-
naissent et viennent souriantes à
mes bras. Elles sont placées entre
nos familles chrétiennes.
Quelle sera la volonté de Dieu sur
moi?.....

I have an attraction to the poor natives and to the deserted bush, I never find myself so happy as when I am with them in their camps speaking to them of Jesus and Mary. Willingly I will remain with them all my life, for it is a very unhappy race that everybody abandons! - - - The day before yesterday, even here in Broome, a black man killed his wife, and nothing has been done to him. This crime and the infanticide among them is the order of the day. I have already saved the life of several of these beings who later recognize me and come smiling to my arms. They are entrusted to our christian families.

What will be the will of God for me? - - -

Cette volonté ~~me~~ Dieu ne ~~peut~~^{veut}
pas me la faire connaître que
par l'entremise de mes Su-
perieurs legitimes.

J'attendrai donc votre ordre
ou de partir ou de rester en
Australie

Je crois que je ferai l'une ou
l'autre sans hesitation avec
la grace de Dieu.

Je vous serai tres recon-
naissant si vous daignez faire
faire à la Communauté une
prière pour votre humble servite
ur en Jesus et Marie

Fr. Nicholas M. Emo

P.S.

Cist. mis. ap.

Daignez me pardonner
toutes les peines que
je vous ai donnees
pour l'amour
de Jesus

This will - God only wants to make it known to me through my legitimate
superiors. Therefore I will wait for your order to leave or to remain in Australia.

I believe I will do either one or the other with the grace of God.

I will be very thankful to you if you deign to have the community pray for
your humble servant

in Jesus and Mary

Fr Nicholas Marie Emo

Cist. mis. ap.

PS For the love of Jesus, deign to forgive all the pain that I have given you.

CHAPTER 10

NEW MISSIONARIES APPOINTED

Nicholas received a letter from Bishop Kelly dated 24 January telling him that a new group of missionaries was on the way.

Coming of the Pallottine Missionary Order

Through decree, Propaganda Fide in Rome transferred the Beagle Bay Mission to the Pious Society of Missions 12 January 1901.

Today this order is popularly known as the Pallottines. When St Vincent Pallotti founded the Society, he wanted to call it the Society of the Catholic Apostolate, because of his ideas about the laity taking an active part in the work of the Church, but Rome frowned upon the name and suggested rather, 'The Pious Society of Missions'.

After World War II, the name of the society was changed to 'Societas Apostolatus Catholici' and is abbreviated to SAC.

This 'Pallottine Family' of secular priests and laity is open to the action of Christ on society at all levels.

Father Schuetzeichel, a Pallottine historian wrote in their journal, *Familienbrief*, that their General, Father Whitmee, had intended to entrust the Beagle Bay Mission to the Irish Province, but this did not happen. It remained attached to the German Province of Limburg.

Four Pallottine missionaries sail from Naples

15 January 1901

Father George Walter had been sent from the Cameroons in Africa to take over the administration of the Beagle Bay Mission, 1901-1908. Later he became superior in London, later in Ehrenbreitstein and Olpe in Europe. Then he retired to his family's vineyard in Germany. He published his book *Australien* in 1928 and in the 1930's it became the main source of information

available to the many German missionaries who followed him to work in Australia. Fathers F Huegel and E Worms visited him before they came to Australia in 1930.

Father Patrick White was born in Limerick, Ireland. He lived in Australia for 11 years. By 1905 he was living in Perth where he established a parish.

Brother Karl (Matthias) Kasparek worked for 29 years on the Australian mission. He died in 1930 at the age of 59 and was buried in the Beagle Bay cemetery.

Brother Augustine Sixt served on the Mission as cook until 1908. After a confrontation with Father Walter he was given a dispensation from his promises.

Close to the mission, Augustine established a garden to supply pearlers with vegetables and fruit. He donated the money anonymously to build the Native Sisters' convent chapel in the 1940's. He continued to come to Mass regularly until his death in 1954. When he was dying Brother William Schrieber brought him in to the mission hospital where Father Jobst held his hand as life ebbed away. He was 87 years of age. In his will, he left his garden and house to the Sisters.

31 January 1901

Bishop Gibney wrote to Sir John Forrest before he left Western Australia for his post in the newly formed Federal Government. Gibney expressed concern for the welfare of Aborigines in a personal letter. He asked that Forrest work to:

- “(i) Fix an equal capitation grant for all children under 14 years of age born of Aboriginal women whether black or half caste, who are kept at any mission institution,
- (ii) Declare Dampier Land a Native Reserve when the present leases expired,
- (iii) Provide that all Native offenders of the North West of the State might be transported and kept by Missionaries instead of being sent to any prison, with the Government allowing for their keep.”

By the Land Acts of the colony, the Government was empowered to grant individual Aborigines up to 200 acres, but because of public feeling, this was never done.

Bishop Gibney claimed that the land issue had been orchestrated because of the prospect of a few thousand acres being set aside for the welfare of the natives at the mission. There was fear that it could set a precedent. The Bishop was prepared to accept the title in his own name in trust for Aborigines and their descendants, thus guaranteeing the land against future manipulation of the concession.

Media coverage strongly supported the ‘White Australia Policy’ and when headlines about temporary indentured colored workers in Beagle Bay such as:

‘Monks marry Manilamen to Aboriginal women!’

‘Plot to lease land to Manilamen!’

‘Mixed settlement of Manilamen and native women!’

were flashed across the pages of the *West Australian* in Perth Bishop Gibney did his best to explain the true state of affairs, saying that he made the presumption that both Europeans and Asians from Catholic backgrounds would conduct themselves morally and marry the Aboriginal women with whom they cohabited. He argued the Catholic Church policy was to protect Aboriginal women by marriage, as it would protect white women under similar circumstances, and support marriage between the races.

11 February

The new missionaries were welcomed by Bishop Gibney in Perth.



First Pallottines

*Front: Father Patrick White, Father George Walter,
Back: Brother Karl Kasperek, Brother Augustine Sixt,
George Walter Australia Land People Mission p 137*

Beagle Bay Fevrier 18/91

Mon V. A. Père d. Jean Baptiste

Nous n'avons pas encore reçu la visite de l'Evêque Kelly qui est l'Administrateur du Kimberley mais j'enferai connaître aussitôt à V. Rever.^e le résultat. Une fois finit, j'engage le R.^e Père à nommer un autre supérieur à ma place dans la conviction que je n'en serai pas fâché de me voir déposséder d'un honneur qui n'est pas enviable.

V. Reverence à bien pu en experimenter et voir que j'ai je n'ai pas les conditions requises ni la vertu et patience nécessaire pour continuer à la tête d'une mission comme celle-ci. Elle était par beaucoup trop grande et trop délicate pour moi. Je ne l'ai pas demandé... j'ai seulement obéi aux Supérieurs et me suis dévoué par crainte que nos pauvres chrétiens ne fussent abandonnés et de manquer de respect envers les représentants de Dieu à

18 February 1901

From Beagle Bay Father Nicholas wrote to France again. He was waiting for Bishop Kelly to come but was hoping that he would not have to leave his work.

My Very Rev Father Jean Baptiste,

We have not yet had the visit from Bishop Kelly who is the Administrator of the Kimberley but I will know about it soon and let Your Reverence know the result if we have to remain here. Once it is over, I shall get the Rev Father to name another Superior in my place, in the conviction that I will not be upset at being removed from an unenviable honour.

Your Reverence has been well able to experiment and to see that I have not the necessary patience or the virtue to continue at the head of a mission like this.

It is too big and too delicate for me.

I did not ask for it - - I have only obeyed the Superiors and have sacrificed myself for fear that our poor Christians might be abandoned and lose their respect towards God's representatives in

18 February 1901

Nicholas from Beagle Bay Mission
to Jean Baptiste Chautard at Sept Fons

mon regard, cependant, je n'ai pas recueilli
des roses mais d'épines... ; Des gratias!
j'ai été critiqué, soupçonné, condamné
même par des personnes que pourraient
m'avoir procuré quelque consolation; mais
il faut reconnaître qu'il y a des états diffi-
ciles et délicats & impossibles à décrire, car
tandis qu'il se trouve qui vous humilie
jusqu'à l'abîme, un autre au même temps
vous exaltera jusqu'aux nuées!... voilà ce
que c'est que cette vie humaine et temporel...
son flux et reflux d'honneurs et de humiliations,
de roses et d'épines, d'amertumes et
de joies... Cependant, la Vérité n'est qu'une.
C'est une divine lumière qui se manifeste
par elle-même et qui n'a pas besoin de démon-
strations; et quand cette lumière éclaire
les ténèbres disparaissent... ; Pourquoi ces chan-
gements qui serrent votre cœur, qui fatiguent
votre esprit et coupent les ailes aux desirs de
notre âme!.....

Je vois bien, M. R. Père, que la douleur, comme

my regard, however, I have not welcomed roses but thorns - - - Thanks be to
God!

I have been criticized, suspected, condemned even by people who would
be able to give me some consolation; but it is necessary to recognize that there
are certain difficult and sensitive events about which it is impossible to write,
for while one finds oneself humiliated to the depths, at another time one is
exalted to the heights! - - -

That's life, human and passing - - -flux and reflux, honours and
humiliations, roses and thorns, bitterness and joys - - - However, the Truth is
only one.

It is a divine light, which is manifest in itself and has no need of
demonstration and when this bright light shines, the darkness disappears.

Why these changes, which squeeze our heart, fatigue our spirit, and
extend our wings to the desires of our soul! - - -

I see well Most Rev Father, that sorrow, like

l'immensité, est un cercle dont le centre est partout!... et que c'est avec raison que nous chantons dans la Salve Regina les mots "in hac lacrymarum Valle". - - - -

Mais revenant à ce que je disais, je crois en conscience qu'un autre ferait plus que moi car je crains que mes péchés passés et mes infidélités présentes ne soient plus-tôt un obstacle au progrès de la mission; d'autre côté j'ai été toujours plus libre et plus contente d'être simple missionnaire conforme à ma vocation, car dans un pèlerinage à Rome la Révérendissime me proposa de m'envoyer comme missionnaire en Australie pour y vivre et mourir et j'avais tout quitté à jamais pour cela.

Ainsi, donc, mon R. Père, soyez bien convaincu que si V. Révé^{re}nd^e comprend qu'il convienne par quelque raison qu'on fasse ce changement, (de Superior)

infinity is a circle of which the center is everywhere! - - - and it is with reason that we sing in the Salve Regina the words 'this valley of tears!' - - - -

But coming back to what I was saying, I believe that another would be better than I, for I fear that my sins, faults and infidelities may be an obstacle to the progress of the mission: on the other hand, I have always been freer and happier to be a simple missionary in accordance with my vocation, for on a pilgrimage to Rome, Rev Father General proposed to send me as missionary to Australia there to live and die and I have left everything for that.

Therefore Reverend Father, having been convinced that Your Reverence understands that it is convenient for some reason that this change be made, (of Superior)

je ne serai pas contrarié et l'accepterai
comme plus conforme à la Justice et
à la Vérité.

En attendant, et jusqu'au der-
nier moment si l'on devait tout quitter,
je tâcherai toujours de faire sauvegarder
les intérêts de l'Ordre en Australie.

De V. Révérence le plus humble servi-
teur en N. S. Seigneur

F. Nicholas Maria Emo,
missionnaire

P.S. j'allais vous envoyer le chèque
de £128 du Cardinal Moran adressé au
P. Alphonse (car il ignorait alors le change-
ment des choses) mais l'approche de l'arrivée
de l'Evêque Kelly me fait changer d'opinion
et j'ai préféré mieux de la négocier ici en dé-
mandant au Cardinal même le changement de
nom avant qu'il ait connaissance de notre départ
si nous devions le faire.

I will not be against it and will accept it as conforming to Justice and Truth.

While waiting, and until the last moment, if everyone has to leave,

I will always protect unblemished, the reputation of the Order in
Australia.

Your Reverence's most humble servant in our Lord,
Father Nicholas Maria Emo. Missionary.

PS I was going to send you the cheque for £128 that Cardinal Moran addressed to Father Alphonse (for he was ignorant then of the change) but the closeness of the arrival of Bishop Kelly made me change my mind and I believe it will be better to negotiate here asking the Cardinal to change the name before he has knowledge of our departure, if we must do it.

Arrival of Pallottines in Broome

1 March 1901

The new missionaries arrived in Broome. Because of the cyclone season, they had to wait eight days to get a boat, then a large schooner carrying pearlers' supplies took them to Beagle Bay.

12 March 1901

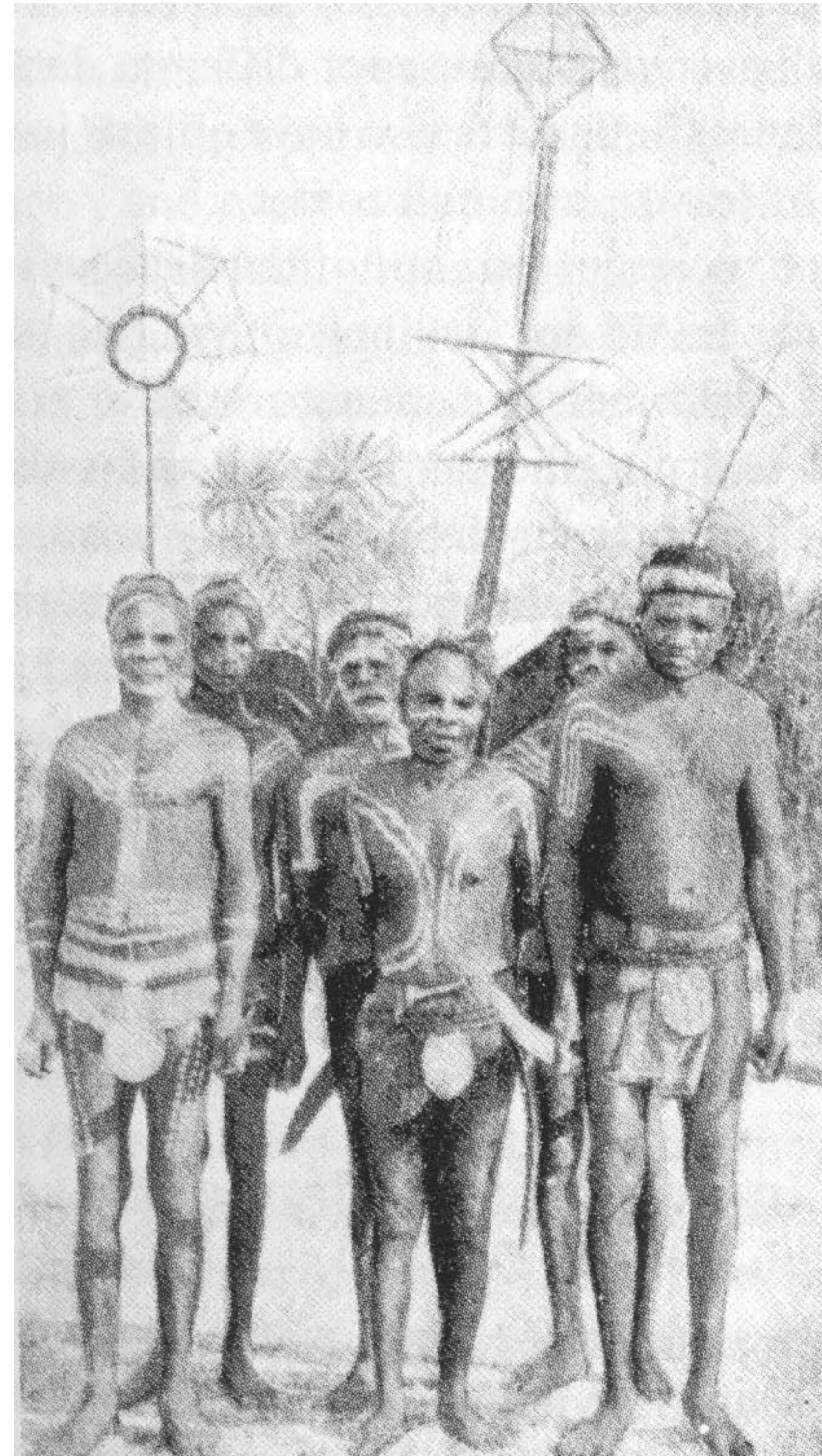
Bishop Kelly sent Father Walter, from Geraldton, a copy of the contract made between Father Nicholas Emo and Bishop Gibney.

Father Nicholas had considered the buildings, fences and improvements at Beagle Bay as part and parcel of the trust because they had been built with native labor and erected for their use and benefit.

Although Nicholas did not feel justified in selling these, he was prepared to sell the cattle for the benefit of the Sept Fons Monastery.

13 March 1901

Meantime Bishop Gibney contacted the Commissioner of Crown Lands about the land promised as 'fee simple'. The church had fulfilled its side of the bargain with improvements to the value of £5000 and therefore earned titles for 8000 acres near the mission site and 2000 acres at Disaster Bay. However, this was not finalized until some years later.



Aborigines Dressed for Dance
George Walter Australia Land People Mission p 49

Beagle-Bay Mission - 20 Mars 1901

Hon. M. Père

L'Evêque Kelly m'a écrit de Perth le
24 janvier me racontant ce qui s'est
passé à Rome avec notre ^{Re. me} Gral. et
^{aussi} avec le Cardinal de la Propagande.

Celui-ci a prouvé que les Pères Pa-
lottinos de la "Pieuse Société des Mi-
ssions" nous remplacent à B-Bay,
et celui-là les a amenés avec lui.

Ils ne sont pas venus par Singapour.
L'Evêque dit que lui et les Pères ~~me~~
desireraient que nous restions ^{ensemble}
long-temps et que notre situation
ici pourrait être facilement arran-
gée. Que l'arrivée de ces Pères (sont
deux Pères et deux Frères tous allemands
excepté le supérieur ^{Irish})

20 March 1901

Father Nicholas wrote from Beagle Bay Mission, to inform his Abbot of the present state of affairs and the fact that he had been asked to remain both by Bishop Kelly and the new Superior:

My very Reverend Father,

Bishop Kelly has written to me from Perth, 24 January telling me what happened in Rome with our Rev General and also with the Cardinal from Propaganda.

He approves of the Pallottine Fathers of the 'Pious Society of Missions' replacing us in Beagle Bay and he has brought them with him.

They have not come through Singapore.

The Bishop said that he and the Fathers would like us to remain together for a long time and that our position here would be easily arranged. The arrival of these Fathers (there are two Priests and two brothers, all German except the Irish Superior)

(Author's note: Father Emo was under the impression that Father Patrick White was to be in charge.)

7

à D-Day n'affecte en rien ma position
à Broome ou ils voudraient que je con-
tinue "la bonne et importante mission
que vous avez commencée" (sont les paroles
de l'Evêque) que lui-même serait très
content que je n'abandonne pas ma
mission de manilles et de noirs à
Broome ou je me suis fait si populaire
que dans les entrevues qu'il a eu avec
le Rever.^{me} ou son Secrétaire ils lui
ont exprimé qu'il n'y aurait pas aucune
difficulté à nous seculariser (pour moi
et les autres) si notre présence convenait
aux intérêts de ces Missions d'Australie etc, etc
Il me remercie beaucoup du soin que
j'ai pris de la mission pendant ce
temps et remercie les Frères pour ses
efforts en faveur de la mission; mais
il ne me dit pas un mot du bétail et
le reste, quoiqu'il connaît déjà l'arrangement

at Beagle Bay will not affect my position in Broome. They want me to continue "the good and important Mission that you have begun" (the words of the Bishop) and would be very happy if I did not abandon my mission for the manilamen and for the blacks at Broome, where I have become so popular that in the interviews which he (?Father Walter) had with the Bishop or his Secretary, they have told him that they would have no difficulty in secularizing us (me and the others) if our presence suited the interests of the Australian Missions, etc etc.

He thanked me very much for the care that I have taken of the mission during this time and thanked the Fathers for their efforts in favor of the mission; but he never mentioned the cattle and the rest, although he knew of the arrangement

que j'avois fait avec l'Evêque de Perth
puis qu'il m'écrit ^{même} du Palais.

Ils s'en tiendront à cela, si Votre
Rever.^{ce} ou le Rever.^{me} n'ont pas fait
d'autres arrangements la dessous.

Le nouveau Supérieur m'a écrit de
Broome une lettre très aimable,
disant qu'il est anxieux de me voir
et qu'il désirait être aidé de mes avis
ils attendent long temps l'arrivée du
"Sultan" de Singapore qui doit amener
le Pere Janny de notre Ordre, car
ils ont connaissance de ce telegramme
à mon adresse "Preparez Schooner, Janny
Sultan" Nous ignorons si c'est Pere
Jean Marie envoyé par vous, ou notre
ancien Abbé envoyé par le Général.

Nous attendons chaque jour leur
arrivée dans un bateaux de la Fabri-
que du bouillon de tortues.

that I had made with the Bishop of Perth when he wrote to me from the same Palace.

They will keep to that, if Your Reverence or our Abbot does not make other arrangements.

The new Superior has written me a very pleasant letter from Broome saying that he is anxious to see me, and that he would like my help.

They waited a long time for the arrival of the 'Sultan' from Singapore which ought to have brought Father Janny of our Order, for they knew of the telegram addressed to me, "Prepare Schooner, Janny Sultan." We do not know if it is Father Jean-Marie sent by you, or our old Abbot sent by the Generalate. We are waiting each day for them to arrive in a boat fishing for turtles.

Dans tout cas, le temporel ^{appartenant} étant à
l'Ordre du Cister Reformé, j'en serai le
maître jusqu'à ^{ce} qu'ils auront tout payé
et pris possession en règle. Ils pourront
commencer à prêcher et enseigner tout
ce qu'ils voudront et même nous les aide-
rons en tout possible; mais pour la forme
du paiement, je voudrai qu'il soit en ar-
gent content et s'ils me demandaient
autre chose, ou forme de paiement, je
vous consulterai avant de m'engager.

Votre Réver.^{ce} a dû recevoir ^{déjà} deux ou
trois longues lettres à moi avec des expli-
cations; et dans quelques jours de plus
qu'ils seront arrivés ici je vous écrirai
encore au sujet de ce que j'aurais appris
de leur bouche et de leurs intentions -
ainsi que de la conduite des^{ts} Evêques.

De V. Réver.^{ce} humble serviteur
en N. S. J. C.

F. Nicholas M. Emo

Il n'y a rien de nouveau pour nous encore. Je vous parlerai prochainement à propos.

In any case as to the material goods belonging to the Order of the Reformed Cistercians, I would be in charge until the newcomers would have paid for everything and taken possession as arranged - - - They would be able to preach and teach all that they wanted and even let us help them as much as possible; but for the form of payment, I would hope if they ask me, that they will be content with the amount, and if they ask for other things, in the form of payment, I will consult you before entering into a contract.

Your Reverence has already sent two or three long letters to me with explanations and in a few more days they will arrive here. I will write to you again of their intentions, about which I shall have learnt from them - as well as what the Bishops are doing.

Your Reverence's humble servant in Our Lord,
Father Nicholas M Emo.

P.S. Recently we counted the cattle and found 750 head to sell and we have still not finished. I will speak to you soon of the matter.

Arrival of Pallottines at Beagle Bay Mission

After 20 March 1901

The group of Pallottines, Father George Walter, Father Patrick White, Brother Karl (Matthias) Kasperek and Brother Augustine Sixt, arrived at Beagle Bay Mission where the missionary team had consisted of Father Nicholas, Brothers John, Xavier, and Sebastian, with Aboriginal workers and members of Filipino families working as lay helpers for board, food and clothing. Filipino women-folk assisted Aboriginal women with gardening and chores, so that the number of church workers demanded as one of the conditions for a land grant was maintained. There were three groups, the missionaries, a camp for Aborigines and a camp for Manilamen. Now, Father George Walter took charge of the mission enterprise. He soon made contracts with the Manilamen in Beagle Bay, hired a shipbuilder to work on two more luggers and generally brought in new rules and regulations.

The mission became a different place to the less authoritarian model which had been the order of the day with an absent abbot, a gentle prior and the unconfident ways of Alphonse, brilliant linguist and sensitive missionary though he was, but who had been beaten by the recalcitrants, Bernard and Ermenfroy. In the school, in the beginning, Father Alphonse Tachon had laid a good foundation with the Nyul Nyul language and compiled a fine dictionary, of which Daisy Bates had been keen to get a copy from the Chief Protector of Aborigines in Perth. She had now dedicated herself to native well being, intrigued with the culture, but the dictionary would be of little use elsewhere. Even on the peninsula Djabber Djabber, Bard, Nimambor and Dwal languages were localized, although natives understood the dialects.

Now, Father White took charge of the school where English would become the language of instruction, instead of French.

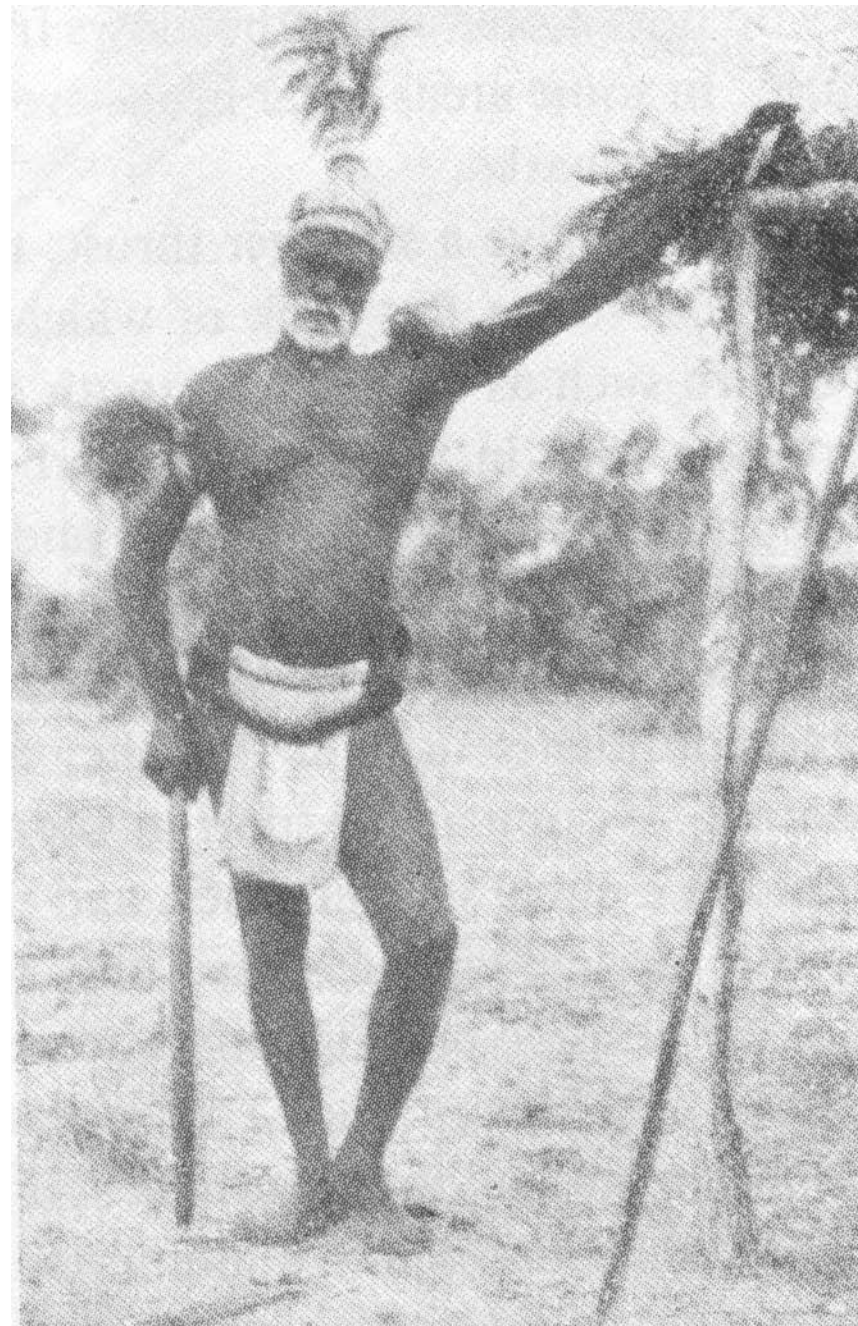
The German Brothers were both strong and competent as tradesmen and with the cattle.

Father Walter reported to his head house in Limburg:

It is surely a good sign of the natives' 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.

From Beagle Bay Mission, Father Walter wrote to Abbot Wyart:

"I was able to observe with great pleasure and joy, what great good Father Nicholas had done in this mission ... allow the good Father to stay here in this place as a missionary."



Aboriginal in Ceremonial Gear

George Walter Australia Land People Mission p 59

Father Jean-Marie Janny had also arrived, commissioned by his order to sign over the mission property to the Pious Society of Missions, thus replacing Father Nicholas Emo in charge of Sept Fons business.

The French Superiors of the outgoing missionaries expected reimbursement for money invested by them in the mission. The three priests, Father Nicholas Emo, Father George Walter, Father Jean-Marie Janny and the two Bishops, Bishop Gibney and Bishop Kelly were all embroiled in this tug of war for payment of the material goods attached to Beagle Bay.

29 March 1901

According to another contract between Fathers Jean-Marie Janny and George Walter, payments were due in 1901, 1903 and 1905. Father Walter promised to pay £3,740 for cattle and chattels at Beagle Bay and Disaster Bay and for two lots of land in Broome.

28 April 1901

Bishop Kelly, unhappy about both contracts wrote again to Father Walter pointing out that all 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 labor 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, as guardian of Aboriginal interests.

In his anxiety, Father Walter turned to Bishop Gibney for financial help. He could see the resources of the mission but he felt 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, although he complied with their wishes, he became depressed and impatient when he had difficulty in meeting these commitments.

To sum up

On the boat on the way home, Father Alphonse Tachon, wrote the 'Defence of Beagle Bay'. This foretelling of a rosy future for the mission did not help the innocent new Superior of the Mission. Father Janny was given strict instructions to put an embargo on the sale of the cattle. None were to be sold to pay the debt. New contracts would be drawn up.

Brother Xavier Daly was the last Brother to be sent off, and he wrote to

his mother from SS 'Sultan' at Derby when he departed for Latroun, Palestine, 16 August 1901.

He had served on the mission for eleven years as a Cistercian monk. Now he was called to the contemplative life in a monastery leading the monastic rule.

During the First World War he was evacuated from Latroun Monastery to Sept Fons Monastery in France. The Beagle Bay Mission was now under the administration of the Pallottines.



A Medicine Man

George Walter Australia Land People Mission Frontispiece

CHAPTER 11

TAKING THE CHILDREN 1902

Defining Australia's Population

In 1901, the Federal Constitution of Australia defined national identity. Under Section 51, and Section 127, Aborigines were not to be counted in reckoning the population of the Commonwealth, or of any state of Australia.

When Sir John Forrest resigned the Premiership of West Australia to take his place in the newly formed Federal Parliament in Canberra, the resultant political instability in Western Australia had four different ministries in quick succession that year. Ministers responsible for the Aboriginal Department were in office for such short terms that the Chief Protector, H C Prinsep assumed a dominant position in administration. He exercised his power through local 'Protectors of Aborigines', Magistrates and Police, and never visited the North West.

Children taken to Beagle Bay Mission

In 1902, H C Prinsep sent a circular to Protectors of Aborigines in Western Australia :

Sir, I would feel obliged if you would, through the police and other available sources, ascertain and inform me of any half-caste children in your district who could be induced to enter one of the institutions now existing in the State for their care and education.

Father Nicholas, as a 'Protector of Aborigines', received the directive and took steps to place children from Broome in Beagle Bay Mission.



Boys with Boomerangs

George Walter Australia Land People Mission p 71

Placement in Missions

Oral sources demonstrate the itinerant nature of Aboriginal life caused partly by taking the children. There was one law for where whites could live, and another for where Aborigines could live.

A mission sub-culture evolved from relationships formed between the Nyul Nyul and those persons who were brought to the Beagle Bay Mission as children.

German lay brothers taught their trades and trained young men to work with windmills and cattle. The Sisters who came in 1907 educated the girls and the women. As adults, some stayed as permanent residents, and others moved into the wider community for work to support their families.

In this way, missions enabled survival. Some welcomed the support of mission structures and felt secure enough to have large families, among them the Cox family in Beagle Bay, and the Sampey, Sibosado, Albert and Dugal families in Lombadina.

Some Nyul Nyul people like Fidelis lived their entire life on their own land in security because the missionaries had secured the land

(Author's Note: Fidelis told me, "We loved our missionaries!").

The missions helped not only Aboriginal children, but also white children and Asian children like Martin Sibosado, some of whom were orphans.

Martin Sibosado

Martin told Father Francis Huegel SAC that his training was an asset in later life:

"I was born in Marble Bar.

My father was a Manilaman who worked in Roebourne and Cossack. My mother was Japanese.

I was 5 years old when I was taken from my mother and was brought up by Captain Owens on his boat. I went to school with his son in Broome for one year. I lived with Father Nicholas in Broome.

When I went to Beagle Bay with Father Nicholas, Brother Kasperek was Captain of the mission boat 'Diamond'.

Father White was still there and Father Walter was in charge.

The first buildings, a centre tract with the church, had a store on the right and

a sacristy on the left. There was also a brewery room where they made beer.

The Brothers and Fathers slept on either side of the church and there were dormitories for boys and girls. The camp was west and some of the Manilamen had a camp there too. Old Catalino and Laurencio were Captains of the boats 'Leo' and 'Pius'.

My first teacher was an Englishman, a good teacher. Then Father Russell, then a man called Joseph, who had his mind on becoming a priest. Brother Augustine was looking after the boys and he was very strict."

Martha Hughes

Martha told the author:

"I was a junior girl when Fidelis was a senior.

Sister Matthew Greene was in charge of the dormitory girls.

There were little girls, middle girls, big girls, happiest days for the girls, good life.

We would do it again.

Our mothers were brought here. They lived in the colony in the married quarters."

Martha Hughes' mother had been one of the girls brought to the mission from East Kimberley. She told how they used to cook shells to make lime and white wash houses. Martha made the significant comment that while children lived in dormitories, some of their mothers lived nearby in the camp.

There was opportunity for intermarriage between people from different parts of the Kimberley with security for their children whose births, baptisms and marriages were carefully recorded.

Sebastian Patrick

Sebastian Patrick, from Middleagon, 1 February 1967, told Father Huegel, at Beagle Bay Mission:

"Police sent me to Mission for schooling.

My Bush Name is Djuburaburrai, my Father is Paddy Gulla Gulla Mamma pick me up at Middleagong, but proper Nyul Nyul. When a boy I went fishing - get any kind of fish, get turtle. Fish with line and spear and iron boomerang. Went hunting with Dad, with dog, never with Mamma.

When I came to the mission I was about 13 years old. Old Jumbo was at Middleagong, with his wife. Three families, they come time to time.

Not already made a Wumba.

There were Father Walter, Father White, Brother Sixt and Brother Kaspareck. Mr Joe was teaching in school, short man like me, no missionary. Teacher taught writing, reading, counting. I went to school every day, morning and afternoon, my brother Anton was there.

There were 8 or 9 boys in dormitory, Anton, Louis Dolby, Malcolm, and Patrick.

I learn for two years before I get baptised. Father Bischofs baptised me. Bishop Kelly confirmed me.

When I grow up I go out to work, sailing in McDaniel's boat in Broome. I married Felicitas in Beagle Bay. We had four boys and two girls.

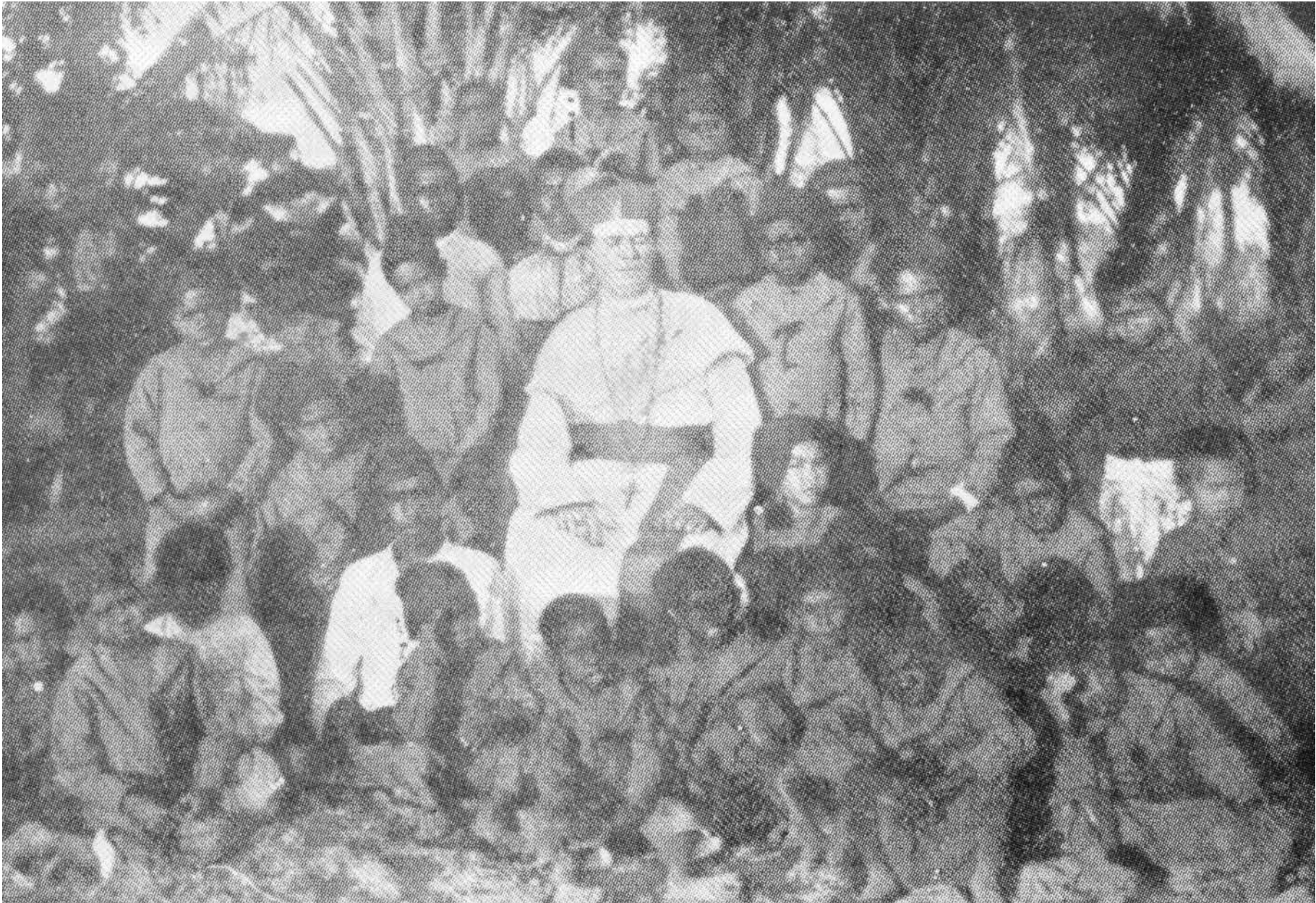
I worked on the new Church (built in 1918 during the war when the priests and brothers were confined to the mission), then went away to Broome, Onslow, Port Hedland, after working at the bricklaying. Brother Anthony taught me.

At Onslow I worked for McDaniel again for 12 years, my family stayed here at Beagle Bay. We had a Japanese diver, three or four Malay, only one native, me.

I get on all right with them. I understand them.

When I came back I helped build houses in colony, brickwork for Church, and dormitory. During the first war I was in Beagle Bay and went to Beagle Bay with bullock team to bring shell for lime and to carve. The police had been there since before the war. When the soldiers come up we gave them watermelon.

Felicitas had to go to hospital. (Editor's Note: Mother and children had contracted Leprosy). It was the old Police Station. Mary was born there. The Doctors were husband and wife, Doctors Betz."



*Bishop W Kelly with boys in Beagle Bay,
George Walter Australia Land People Mission p 154*

Mission of Broome Fevrier 1902

Monsieur H. P. Pere Abbe' S. Jean Baptiste

Pour obeir à vos Ordres et ne plus vous contris-
ter, je m'empresse de vous envoyer le Compte-rendu
demandé, aussi exact et f'idele que ma memoire
et mes notes, m'ont pu le permettre. Je vous l'en-
voie donc en ajoutant qu'il a été fait en cons-
cience et vous pouvez certainement croire qu'a
avec bonne foi.

Votre Reverence trouvera peut être trop grosse
la somme des depenses effectuées; mais ~~tout~~
personne qui aurait examiné de près les cir-
constances critiques et difficiles par ou j'ai passé
et comment ont arrive' les choses, n'en serait pas sur-
prise

En tout cas, je vous declare devant Dieu, que
malgré ma ferme resolution de m'en tenir au strict
ecessaire, je me suis vu oblige à les faire n'empouvant
pas autrement. De reste, les Freres en avaient connais-
sance, et la minutieuse revision de chaque des Freres

Father Nicholas wrote to his French Abbot in February 1902.

Most Rev Father Jean-Baptiste,

I am in haste to send you the summary of events as requested in order that I may obey your directions and not go against them. It is as exact and as faithful as my memory and my notes permit me so I send it to you conscientiously, adding what has been done. I want you to believe it has been done in good faith.

Your Reverence may perhaps find the account too much but anybody who would have closely examined the extreme and difficult circumstances I endured would realize how things happened and not be surprised.

In any case, I declare before God, that in spite of my firm resolution to keep strictly to what is essential, I felt obliged to act in this way, not knowing any other. As for the rest, the Brothers, having knowledge, and the minutest revision from each

February 1902

Nicholas from Broome to the Abbot of Sept Fons

travaux faits par le Père Jean Marie lui-même qui les avait en main, ont pu le convaincre qu'il n'y avait pas là de la fourberie ainsi, je lui ai entendu prononcer ces mots "Je savais bien par les Frères comment l'argent avait été dépensé et que tout y était apen près, exacte" qu'il ne devait y avoir ^{plus d'argent."}

Votre Réver. remarquera facilement que les passages et frais de voyage ainsi que les 200 livres envoyées à Singapour et les 68 qui restent à la Banque de Broome à votre disposition, absorbent une bonne partie de la somme des dépenses. De même: l'achat du lot de chevaux d'un manillais qu'on avait désiré longtemps à l'avance, et celles des morceaux de terrains joignant les nôtres, et on pouvait se plaindre plutôt, peut-être de femmes japonaises de mauvaise vie ou des mahométans chinois, etc;... s'imposent d'aller mêmes à tout homme qui a un peu de bon sens et comprend qu'il ne faut pas perdre ces occasions on l'occ peut favoriser ou nuire beaucoup aux intérêts d'une mission quelque elle soit.

of them by Father Jean- Marie himself, the Brothers had been able to convince him there had been no cheating. I heard one of them say, " I know from the Fathers, how the money had been spent, and it was quite exact, he ought have no more money."

Your Reverence can easily note the cost of travelling, thus the £200 sent to Singapore and a good part of the £68 left in the Broome Bank in your account was absorbed into the total expenses. At the same time, buying the horses was necessary and had to go ahead, also the sale of the pieces of land adjacent to our land, with people to make up their minds later, perhaps the Japanese women of bad repute or some others, etc, - - - presented themselves to those who had little common sense to understand that it is necessary not to miss these opportunities or are able to favour greatly harming mission interests in some way.

Si tout cela ne servait pas pour nous, nos
successeurs seraient bien aises d'en profiter les
avantages et nous payeraient volontiers sa valeur.
Voilà la réflexion que je m'ai faite, car tout
cela ne devait ^{pas} entrer dans le Contract et je vou-
lais que le P. Jean Marie fut croire que je l'avais
acheté avec mon argent, à fin d'obliger nos
successeurs à tout payer à part. Je
vous aurais envoyé aussitôt cette ^{valeur} ~~part~~.
J'avais aussi décidé très fermement de vous en-
voyer le chèque du Cardinal tout entier, mais l'argent
ayant parvenu à mes mains très récemment, le
Père Jean Marie en a disposé autrement. Je n'ai
fait qu'obéir.

Quand nous avons été ensemble, il m'a
consulté beaucoup de choses et j'ai fait mon
possible pour l'engager à assurer le résultat.
J'ai écrit au Supérieur de Beagle Bay
pour lui parler de la garantie de l'Evêque
de Perth et pour qu'il ne vende pas de
cattails avant cette formalité. Il m'a

If all that is not useful for us, our successors would easily take advantage and we would voluntarily lose its value. Here is the reflection that I have made, for all that, not being able to enter into the contract and I wanted Father Jean-Marie to put in the contract that I had paid for it with my money to oblige our successors to pay all or part and I would have been able to send the money as soon as possible.

I decided very firmly to see that Cardinal Moran's cheque was whole and entire; but the money having come into my hands quite recently, Father Jean-Marie has arranged otherwise - - - I can only obey.

When we have been together he has not consulted me very much and I have not been able to explain what I have done.

I have written to the Superior of Beagle Bay to tell him of the Bishop of Perth's (Gibney's) guarantee, so that none of the cattle are sold before this formality. He has

répondre qu'il avait écrit incontinent à
cette Evêque pour cela, et moi-même en
ai fait autant.

Ne croyez pas que je favorise les Pa-
lloTTines de préférence à l'Ordre car ce serait
un travers. V. Rev. peut être convaincu
que je ne quitterai Broome avant cette
assurance; seulement, le P. Jean Marie
et les Pères ce sont arrangés ensemble
et je n'aurais pas en définitive leur
dernier mot, quoiqu'ils m'ont envoyé
un cheque de 58 livres pour différents
objets, me disant, qu'avec la reste, vena-
ient à être payés nos terrains de Broome

Je n'ai rien compris à tout cela et
je supposai qu'ils vous donnent directe-
ment de plus amples explications.

J'insisterai sur la garantie de l'Evêque

Je suis tout R. Père disposé d'aller
avec Frère Sébastien, n'importe dans
quelle maison ou partie du monde ou
Notre Révérence voudra nous envoyer

told me that he had written immediately to the Bishop about that and one had better keep to that.

Do not believe that I favor the Pallottines in preference to the Order for that would be an error. Your Reverence must be convinced that I will not leave Broome before this assurance; only Father Jean-Marie and the Fathers there were organized together and I do not know for sure their last word although I had sent a cheque for £58 for different things, I am saying that with the remainder we were able to pay our fares from Broome.

I do not understand all that and I suppose that they personally gave you fuller explanations.

I insist on the bishop's guarantee. I am ready, my Rev Father, to go with Brother Sebastian to any house in the world where your Reverence wishes to send us,

et si Elle veut que je reste en
Australie pour le bien des pauvres
blackfellows, je ne le ferai jamais
sans un Ordre formel de vous ou
de notre Reverendissime.

Priere de me dire ou nous de-
vous aller? ... pour me preparer
Attendez cette reponse con-
solante

Votre tres indigne servite
Fr. Nicholas
M. Emo
Cist. mis. ap.

P. S.

Vous avez à la Banque de
Broome mille livres pour le
premier payement du Contract
et 68 livres du cheque du Car-
dinal; mais le change des mille
livres ^{sans monnaie française} vous fait perdre quelques
22 livres! ... me parait trop.
; Que faut-il faire de cet argent?
J'attends votre reponse.

and if the authorities want me to stay in Australia for the good of the poor
blackfellows, I will never go without a formal order from you or our Bishop.

Pray tell me or us where to go? - - - so that I can get ready.

Your very humble servant,

Father Nicholas M Emo,

Cist. mis-ap.

PS You have £1000 in the Broome bank for the first payment in contract and
£68 with the Cardinal's cheque but in changing the £1000, you will lose about
£22! - - - It seems too much. What is to be done with this money? I await
your reply.

Mission de Droome
 par le P. J. Marie
 & sous-traité

Entrées:

De la Banque de Droome, d'après le dernier Compte rendu, £: 395. 4. 9.	
Du rest. de la Banque de Perth	6.
De 500 moutons vendus	118. 15.
De la laine vendue par Frère Xavier	51. 10. 2.
Du sucre vendu	114. 11. 9
Du Cerveau envoyé par le Gouvernement	18. 11. 11
Du 1 ^{er} paiement du Gouvernement	62. 10.
Produit d'une vente de vases en verre	12. 3.
Id. de id. de vieux ornements pour l'église de Conak	5.
Id. de id. de cotonnades de Beagle Bay	10.
D'un chèque reçu du Policing	10. 6.
Produit de vente de différents moutons à D. Day	2. 5.
Reçu de son Prêtre à Australie pour des messes	5.
Du même Prêtre pour une neuvaine de messes	5.
Vente de viande, poules, canne à sucre et légumes	34. 1.
Du chèque du Cardinal Moran de Sydney	128.
Totale £: 960. 0. 5.	

Sorties:

Pour l'embarquement des sacs du P. Alphonse	4. 3.
Provision de médicaments et petits outils chirurgicaux	17.
Passage de 3 Frères à Singapour et frais d'habillement	52. 3.
Envoyés au R. P. Couvreur à sa demande	200.
Paiement des factures de différentes choses communes et la par mes prédécesseurs, double approvisionnement du Vétinaire avant et après le départ de Frère Donaventure, complet habillement des black-fellows pour l'arrivée des employés du Gouvernement et dépenses occasionnelles pour la réception de M ^{rs} les Evêques et sa compagnie	476. 18. 7.
Pour un cash et caisse de vin de messe	14.
Achete de livres de compte pour la Mission	9. 6.
Id. d'un lot de chevaux indispensables au travail	100.
£. 1077. 11. 11	

Del' autre page — £: 873. 10. 7.

Pour un char et un cheval à l'occasion	34.
Pour un lot de terre à Droome à côté de notre Peridien	22.
Pour un demi lot de terre (et une maison) à côté de notre demi lot.	17. 10.
Deux selles pour chevaux pour Frère Jean	11. 6.
Pour des Cablesgrammes à Europe et Singapour	3.
Centaines de télégrammes à différents endroits	5. 7. 5.
Deux fois provision de timbre poste pour la mission	3. 11. 6.
Passage de son Père Ermenfroï	
Au même Père Ermenfroï en partant (en argent)	11. 12.
Au Frère Jean en partant	3.
Déposées à la Banque de Droome pour le manillais Catalans à titre de récompense des services rendus	15.
Déposées à la même Banque pour Thomas, au même titre, par ordre du P. J. Marie	50.
Envoyés au R. P. Couvreur par ordre du même Père	10.
Pour une dernière facture à Hecster et Co ^e	15.
Pour le passage de Frère Xavier et Jean à Singapour et frais d'habillement.	28.
Déposées à la Banque de Droome pour être envoyées en France au R. Père Chautard selon l'arrangement fait entre P. J. Marie et P. Richols	68.
Totale £: 1170. 17. 6.	

£: 1170. 17. 6. Sorties.
960. 0. 5. Entrées.

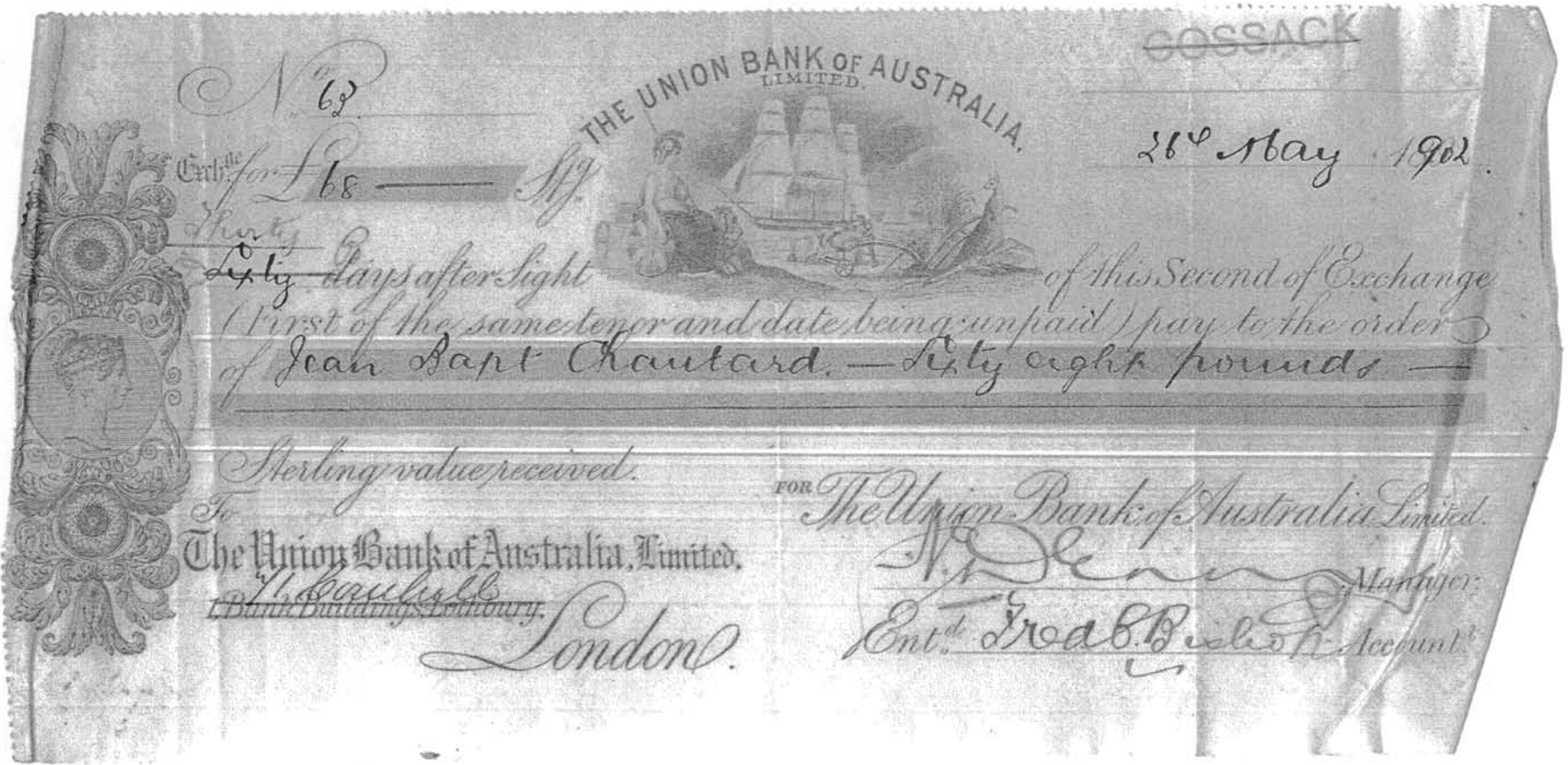
£: 210. 17. 1. Déficit.

(Il y a de plus le passage du P. Ermenfroï à y ajouter)

Ce déficit a été couvert quand même par des petites choses dont je ne me souviens plus, et par l'argent que je recevais à Droome de mes manillais: ainsi que l'Ordre ne doit pas un penny en Australie.

Mission de Droome 28 Février 1902.

— Fr. Nicholas Maria Lemo
Emp. m. v. p.



No 68

COSSACK

THE UNION BANK OF AUSTRALIA
LIMITED

26th May 1902

Payable for £68 —

Sixty Days after Sight

of this Second of Exchange
(First of the same tenor and date being unpaid) pay to the order
of Jean Bapt Chautard. — Sixty eight pounds —

Sterling value received.

To
The Union Bank of Australia Limited,
11, Abchurch Lane,
London.

FOR
The Union Bank of Australia Limited.
W. Deane, Manager.
Ent. Treas. Disch. Account.

21 May 1902

Cheque for £68 to Sept Fons, France

Mission of Broome 14 June 1902

Mon V. Révérend Père Abbé

Je vous ai fait envoyer par le R. P. Walter
 le chèque de 1000 livres que vous deviez avoir
 déjà reçu; maintenant, je vous envoie la seconde
 copie du même chèque avec le celui de 68 livres
 dont la copie vous sera envoyée au prochain Curier.
 Je vous serais reconnaissant si vous daigniez
 m'en accusé réception pour ma tranquillité.

Votre Rev. me demande sur le chèque du Cardi-
 nal (128 livres) Le R. P. J. Marie le prit et en
 disposa comme il lui plut. Il donna une gra-
 tification de £15 à Catalino, et une de £50
 à Thomas (qui est avec lui à Disaster Bay). Il me
 fit envoyer au R. P. Couvreur de Singapore un
 + payé à Hacker une ancienne facture oubliée de £15 je vous
 envoie chèque de £10, et me dit de vous en-
 voyer les 68 restantes, car lui, et le R. P. Walter
 m'écrivirent en m'envoyant un chèque de £58
 pour différentes commissions, en me disant qu'
 avec ces 58 livres, les Pallottines finissaient de payer

14 June 1902

Father Nicholas Emo from the Mission of Broome to Abbot Chautard:

My Very Reverend Father Abbot,

I have sent through Father Walter a cheque for £1000, which you should have received already. Now I am sending you a copy of the second cheque in the next mail. Will you let me know if you get it for my peace of mind?

Your Reverence has asked me about the cheque from the Cardinal for £128.

Reverend Father Jean-Marie took it and disposed of it as he pleased.

He gave a gift of £15 to Catalino and £50 to Thomas who is with him in Disaster Bay. Another cheque was sent to the Rev Father Couvreur in Singapore of £10. He paid too for an old account £15 I believe, and told me to send you £68 remaining.

Father Walter wrote he is sending me a cheque for £58 for different things, telling me that with this £58 the Pallottines have finished paying off the

14 June 1902

Nicholas from Broome to the Abbot of Sept Fons

les lots de Broome! - - Je n'ai pas ^{rien} compris
J'avais fixé pour les chevaux £150
et pour les lots de terre — 150
Total £: 300

et l'on me dit que tout est déjà payé
Bientôt, j'espère visiter le N.P.J. Marie
et me ferai expliquer ou a passé cet argent
quoique je suppose qu'il a dû vous écrire la dessous.
Les deux Pères se sont arrangés la dessous sans moi.
Au sujet de la garantie, je me suis une nuit brüillé
avec le N.P. Walter pour défendre les intérêts de l'Ordre
mais ce bon Père (qui paraît bien disposé) regretta après
s'en avoir fait de la peine et nous continuons en très-bonnes
relations. Je crois que le bétail lui-même est la
meilleure garantie que nous pouvons avoir, et je ne
crois pas que ce bon Père nous trompera.

Je l'attends bientôt avec l'Shoshon et vous écrirai
plus au détail; en attendant, je veille sur vos intérêts.

De votre Réver. le plus humble serviteur

J. Nicholas M. Emo

blocks of land in Broome! - - I know nothing of it - - -

I have set aside for the horses	£150
for the blocks of ground.	£150
Total	£300

I was told that all is already paid.

Now I have to visit Father Jean-Marie to explain what has happened to this money about which he has already written to you.

The two fathers have already arranged between themselves the distribution of the money without me. I am totally ignorant about the subject of the guarantee with Father Walter, the different interests of the order. This good Father (who appears to be well disposed) later regretted having given me so much trouble and we continue to have a good relationship. I believe that the cattle are the best guarantee that we can have and I believe that the good Father (Walter) will not trick us.

While waiting I shall watch over your interests, and will write to you in detail.

Your Reverence's most humble servant,
Father Nicholas M Emo

Mission of Broome 30 June 1902
 Au R. P. Abbe de Septfontaines
 Mon R. Pere Abbe

Le R. P. Walter est parti pour l'Europe
 on doit assister au Chapitre General.

Je crois qu'il est tres bien dispose et m'a
 promis de tout payer l'annee prochaine s'il
 recoit maintenant de l'argent, ou du moins
 il vous donnera d'autres 1000 livres

C'est tout ce qu'on peut obtenir de lui
 a cause de sa situation difficile et des con-
 tradictions de tout genre qui l'entourent.

Je vous envoie ci inclus la Reponse
 du Cheque des 68 que vous avez du
 recevoir. Daignez prier pour moi et me
 croire toujours votre tres devoue serviteur
 Fr. Nicholas Maria Long

P. S. Je n'ai pas de vosse Reponse. Les sceaux ou cartons de l'Abbaye de
 Septfontaines que j'ai envoie de vous envoyer par le R. P. Walter.

30 June 1902

Father Nicholas Emo, from the Mission of Broome to Abbot Chautard:

My Very Reverend Father Abbot,

Father Walter has gone to Europe to assist at a general chapter.

I believe he is well disposed and is ready to pay me all next year if he receives some money, or at least he will give you the other £1000, that is, all that one can obtain because of this difficult situation and the contradictions on all sides. I have sent with this the cheque of £68.

Please pray for me...

PS I have, at your disposal the Abbey seals or tablets that I forgot to send with Father Walter.

30 June 1902

Nicholas from Broome to the Abbot of Sept Fons

Father Walter's Dilemma about Ministry

January 1902

Depressed and impatient, Father Walter did not listen to Bishop Kelly's advice. "You are not obliged to pay anything." The Frenchman argued that he could not legally sell any of the 800 cattle until he paid for them in full. Father Jean-Marie watched him like a hawk.

Father Walter turned to Bishop Gibney for help and he made enquiries about taking out a mortgage on the cattle at the station at 6% interest. This enabled £1200 to be placed in the mission account.

Father Walter forwarded £1000 of the money as the first of three instalments, to the Abbot of Sept Fons, but this meant that he still had no money, only another debt on the property and a liability for Bishop Gibney, the guarantor.

Meanwhile, the German Lay Brothers looked after the cattle with the Aborigines. These Brothers were the pivot on which the whole missionary effort swung. Another party of four left Limburg for Beagle Bay in 1902.

As Superior of the Mission, Father Walter kept himself informed about all aspects of finance, especially with regard to Father Emo in Broome. For example, he knew that from the moment that Father Jean-Marie's authority was known, Father Nicholas had put the horses and the land in Broome to the Order's benefit and he had lived in the little sacristy behind the Church. He kept his goats, pigs and fowls to pay his fare and that of Brother Sebastian to the Trappist house to which they would be sent when they were withdrawn from the Mission.

However, a Government official had offered Nicholas 50 acres of land 3¹/₂ miles from Broome, and Father Walter heard that Father Nicholas had given the house to a Manilaman and his Aboriginal wife.

CHAPTER 12

ALTERNATIVE COMMUNITIES

By 1903 - 1904 the emerging mission culture became an opportunity for Aborigines to lead an alternative way of life.

Kimberley Mission Culture

Kimberley mission culture evolved from relationships made through Aborigines of mixed descent and those Aborigines of full descent who availed themselves of the option of an alternative way of life on the missions. In this way, some were able to express individual agency by choice.

The new Beagle Bay mission superior, Father George Walter, found himself in charge of a group of mission Aborigines formed in Christian principles by Alphonse Tachon and Nicholas Emo. Both female and male Aborigines shared in the community building experience over the first ten years. The voice and agency of Felix and his relations were especially prominent.

As an Aboriginal elder, it was appropriate for Felix to seek to increase his participation in, and his ownership of new rituals. Felix chose to encourage the Nyul Nyul and the Djabber Djabber tribes to come with him to share Church presence. Though retaining the old way for a time, he urged his family into the new way. He made a decision in 1897 to accept the new way of life and to finish with the old ways through Baptism

The relationship between Felix and Alphonse Tachon had not prevented conflict.

Remi Balagai, Felix's nephew, born in 1883 and baptized in 1896 was told:

"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."

Alphonse preached in the church

"Stop that Malulu!"

(Aboriginal Initiation)

The Elders demonstrated angrily, but made a big concession

"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."

The permanent religious change that occurred at Beagle Bay can be traced to this cultural exchange between Felix, the elders of the Aboriginal community and Alphonse, the first representative of Catholic presence. Aboriginal religious practice allowed for exchange of ideas and ceremonies, but over the years, many cultural practices were lost in the exchange. When religious conversion did occur, Alphonse Tachon did not see that it was possible for the Aboriginal community to retain its identity, by adding to, rather than replacing traditional practices such as polygamy.

Some of Felix's female relations followed his advice to "Come and See!" They found their own way of coping with both old and new by keeping alive tribal songs and traditions close to their hearts. Two nieces, Leonie Widjie and Fidelis Victor (Elizabeth), as well as his granddaughter, Magdalen Williams, agreed that Felix made a decision to accept a new way of life and to finish with old ways. As members of Felix's family they made positive comments about their mission upbringing.

Leonie and Magdalene's stories show how they kept the tribal songs and traditions close to their hearts, vibrant and living.

Leonie Widjie

Leonie Widjie's godmother was Agnes Guilwil (Agnes Puertollano).

Leonie was baptized before the turn of the century and told her story to Father Francis Huegel in the 1960's.

"My parents take me to Father Alphonse "Take these two, my little ones, to stop here in school."

Paperbark Church, little one, belong us. Garden: hoeing, cleaning up the onions and the rock melons; morning we take flowers and we pollinate the pumpkins all round the way we go, we girls, and women too, big mob women. Before plenty men and women. Not plough, men and women, big garden and coconuts, and lemon trees. Morning we go to school. Evening, we go there.

Then I went working with Mary and Brother, and Agnes Puertollano in the kitchen. We cooked sweet potato, onions, pumpkin, we cooking cabbage, talk about cabbage! Beetroot, carrots, we cook 'em. We take 'em put 'em on plate."

The emphasis in Leonie's story was on cooperation in the building of a new community. Other sources record that Leonie was an assistant teacher for many years. Her influence in supporting the mission was fourfold. She worked in the garden, and cooked in the kitchen, keeping alive the songs of her uncle Felix and teaching in the school.

Father McKelson used a simile at Bidyadanga, to explain that the new Law was like a second horse in a buggy, the remembering of their Law, and their faith in Jesus, go hand in hand.

"Like 2 horses pulling a single buggy."

Magdalene Williams

Felix's granddaughter, Magdalene Williams, cherished and passed on her family traditions.

Magdalene told her story to Sister Brigida Nailon in the 1980's speaking of her personal attitudes to tribal law and practices of the past, and of her experiences with her peer group at the mission.

We, Vera Dan, Teresa and myself were colony girls. I was born 1921 and went into the dormitory when 6 or 7 years old. 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.

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 (inland), one was from the coastal people, for example, Fidelis was from the bush people, Remi was from the coastal people.

Carnot Bay was a 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, Grandfather would lay his rules for them, then they would come. His corroborees always had a meaning the people would understand.

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 'Ibal Galbogjar' 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 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.

In re-telling her story, Magdalen helped mediate between tradition and the new law, making sure that one did not destroy the other Her memories demonstrate an oral tradition from Felix:

Magdalene went to help the Pallottine missionaries found the Balgo Mission. Her husband and children came also for six months, to work with the Pallottine missionaries.

Later on she was at the foundation of La Grange Mission (now known as 'Bidyadanga') and she worked with the Pallottines as a member of the missionary team, cooking and cleaning.

Remi Balagai and Emmanuel

In 1896, Remi Balagai and Emmanuel had been among the first twelve men baptized. Both became involved in Church Life with permission and support of the tribal elders. During 1897 the second big baptism took place in Beagle Bay when 28 people were baptized. Those involved at this stage were probably all of full descent.

Thomas Puertollano

Thomas Puertollano, captain of 'Jessie', the mission boat, was Godfather to many of the new Christians. The Kimberley Catholic Church strengthened the bonds that bound his family together. The Puertollano family would eventually become the backbone of the fragile Catholic presence in the area. The Filipino families worked as lay helpers for board, food and clothing. Their women folk assisted Aboriginal women in keeping the garden going and doing chores. These Filipino families became part of the new social fabric of the Kimberley.

H V Howe who spent the summer months at Cygnet Bay, Boolgin, and Sunday Island, wrote of the Puertollano couple in the context of their care of Father Nicholas, the itinerant missionary, saying:

"His domestic affairs were usually taken care of by Thomas Puertollano, or

'binghis' trained by Agnes Puertollano to 'cookem tucker, washem clothes, diggem garden and milkem nanny goat.' This Filipino element was a support to the three missions, Beagle Bay, Disaster Bay, Lombadina, and eventually Broome.

During the early years the Cistercian Fathers prepared a cradle for Catholic presence in the Kimberley with special signs of devotion to the Blessed Virgin Mary.

'Notre Dame du Sacre Coeur' in Beagle Bay', 'Nuestra Señora de Paz' in Broome and 'Mission of the Annunciation' in Disaster Bay.

The Broome Mission

Remnants of some pages written in French by Nicholas (undated) To Abbot Jean Baptiste Chautard:

Now, my Reverend Father, it is silly for people to get you to believe that I am attached to Broome. They are mistaken. I would rather be in a smaller town than that which I was formerly calling, 'the antechamber of hell'. I declare in all truth that I live there against my will. I will not regret leaving it as I even have an aversion for it.

It is true that I have been a little attached to my Christians, but not to the place nor to the people living around me. The diversity of race and religions and the adventurers who live there, and the continual contact with Protestants, in name only, for they adore the devil rather than God the Creator, makes the life of a Roman Catholic Missionary very heavy, his works difficult, and one never finds any encouragement or consolation. Moreover, people live there in continual alarm and excitement for to left and right, fighting is all I hear and the colour of blood is all I see.

I do not understand why Your Reverence does not send us anything, except perhaps occasionally Mass Offerings.

Concerning this matter, I have heard it said, that it is believed at Sept Fons that I intend to create a little place in Broome with the Order's money and that is why I buy horses, a boat, land, etc, etc - - -

There is no truth in that. The moment that Father Jean-Marie's contract arrived I put the horses and the land in Broome to the Order's benefit, and I no longer own a house, living only in the little sacristy, which is behind the Church, and I am happy to possess nothing!

It is true that I now have goats, pigs, fowls, but at the moment of my departure will be able to use them to pay for my passage and cabin and that of Brother Sebastian who is with me (in case of need). We can bring its value with us to the house where we would be sent. This is my only thought. I would like to lease 50 acres of land some 3¹/₄ miles from Broome in the country of the Bay or where people come into this town.

A head of Government himself offered me this land; we have already a magnificent well of fresh water, which I actually cleaned and installed with a pump and a long metal watering trough for the animals and all the horses in the vicinity to come to drink.

In this place there is a big enough house for one of my friends, but it needs maintenance or rebuilding for the white ants have damaged it greatly. There I have put a Manilaman married to one of my black daughters and her family, and they care for the goats, pigs and fowls and cultivate a vegetable garden. Under my direction they will plant some hectares of sorghum for the fowls, potatoes and vegetables for the town and the pigs.

The Superior of Beagle Bay has sent me two horses and a little cart that I send to Broome three times a week to bring the rest of the food. The cooks from the hotels and the big houses will give potatoes, bread, rice, etc, to feed our pigs, so they cost nothing.

I am able to sell (average price) each pig of fair size and weight for £6 or £7 each, a little one for 10/-, a dozen hen's eggs 3/6 to 4/-, a hen 6/- or 7/-, a little pullet 4/- or 5/-, a water melon or pasteque of a fair size 6/-.

The Beagle Bay superior will send 6 cows and 2 bullocks for working. It is all I have asked for my upkeep and the sustenance of the Broome Mission.

Father Jean-Marie receives all he needs from Beagle Bay. I have lately sent him goats and pigs for the profit of the Mission for he wants to have the same.

The Government just offered me a fenced paddock of 200 acres of land, with a big well of fresh water and a house, a 21-year lease, or more, and to pay only a peppercorn rental each year. It is only 1¹/₂ miles from Broome whereas at present our goats are three miles from the town. There it will be easier for my horses and I will be able to visit twice a week.

I want to see if the Superior of Beagle Bay wishes to lease it on his own calculation, for he would thus be closer to Broome, an excellent place for the sale of cattle from the Beagle Bay farm for after his arrival in town he must wait some time for the arrival of the steamer.

15 March 1903

The growth in numbers of mixed blood children became an increasing expense for the institutions. Henry Prinsep, Chief Protector, wrote to James C Boyd of Brooking Creek, Fitzroy River Crossing, that white fathers, whose children were at the mission were expected to pay towards the upkeep and education of their children.

There is evidence that some took the expectation seriously and paid for their children to be educated at Beagle Bay Mission.

The Right Reverend Dr Gibney
Bishop of Perth

My dear Lord,

You will kindly excuse me for my negligences in not having written to you before, Charity Compels me in the present instance to address you. To recommend to your care the case of Severo Roco Manilla man, who has been condemned to the Capital sentence for the murder of two malays at Kings Sound let me state to your Lordship that this man had no Lawyer to defend him at his trial & did not speak at all in his own defence.

I will now ask your Lordship is it just to condemn a man to the Capital sentence without a Lawyer to defend his case.


Finally, Severo Roca wishes to appeal to the Supreme Court with a Lawyer to defend him and I pray your Lordship to do your utmost for this poor man.

I am asking your Lordship to do this for me & it will make one of the many obligations I owe to your kindness.

I remain

My dear Lord

Always your Obedient servant in Christ

 Father Nicholas M. de Emo

26 May 1903

Father Nicholas continued his ministry in Broome with the Filipinos. A copy of the following letter to Bishop Gibney is found in the Perth Archives.

Only the signature is in his writing:

The Right Reverend Dr Gibney, Bishop of Perth

My dear Lord,

You will kindly excuse me for my negligences in not having written to you before; Charity compels me in the present instance to address you. To recommend to your care the case of Severo Roco Manilla man, who has been condemned to the Capital sentence for the murder of two malays at Kings Sound let me state to your Lordship that the man had no Lawyer to defend him at his trial and did not speak at all in his own defence.

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I am asking your Lordship to do this for me and it will make one of the many obligations I owe to your kindness.

I remain

My dear lord

Always your Obedient servant in Christ

Father Nicholas M de Emo

(Incorrect spelling has been left)

Difficulties at Beagle Bay Mission

There is no doubt that Father Walter had his problems in keeping the Beagle Bay Mission going. When the mission boat had been wrecked on a reef at the mouth of the bay, it was a problem to get supplies to the mission, situated nine miles inland, on the tidal creek.

Harry Hunter

10 October 1903

A letter Father Walter received from Harry Hunter, Leveque Station, Cape Leveque, demonstrates the difficulties:

Reverend Sir,

When I was in Broome last, the man in charge of the freight asked me if I would be kind enough to take a package of saws and a package of mail to Beagle Bay. I told him I was not calling at Beagle Bay. He pleaded that you were stuck up for them and that the other boats had left them behind. Knowing what it was to be stuck for tools I said I would take them on to my place and send them from there in my little cutter if that would do. He accepted the offer and I had them put on board.

*Then Mr Marrum came to me and asked me to take two or three small cases and a cask. I told him that I could not do it, as I was too full of my own cargo. However, after a lot of talk I told him that if I took them they would have to be carried on deck at the risk of getting 'damaged'. He said that it would be all right. So I told the mate he could take them on board. The vessel was then aground alongside of the jetty so they were not taken on board until midnight. There was no boat note nor any marks on the cases but all that came on board was sent to you by the little cutter as note per margin**

** 2 cases kerosene, 1 case hardware, 1 case jam, 1 case sundries, 1 case pickles, 1 case nails, 1 case tea, 1 box plants, 1 cask, a quantity chaff and bran.*

I found that a lot of chaff and rats had been put on board, this I did not agree to take and I am afraid I used a little bad language, but all the same I sent along all that the boat could carry. The rest of the chaff had to be landed through heavy surf and got wet, but I sent it on about three weeks ago. The enclosed letter from the manager of Pender Bay Station will explain why it did not reach you.

I did the best I could to oblige you but I am afraid the effort will result in loss to you, for which I am sorry as I suffer a good deal myself from loss through neglect of the agents in Broome.

Trusting this explanation will dispel any misplaced impression that may have entered your mind and leave us on a friendship footing.

*I remain,
yours faithfully,
H Hunter.*

The Abbot of Sept Fons, through letters and through his agent, Father 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 that the Pallottines should not pay. The German Province was in no position to take on any more debts; and Father Whitmee, the Pallottine General, told Father Walter that they had financial problems of their own in Germany.

28 November 1903

Fr Walter received a letter from Father Kugelmann, the new Provincial Superior of Limburg. The Pallottines had debts everywhere. Funds allocated from Lyons had been used to liquidate Father Walter's debts and the Limburg Council would not send him more money. If Fr Walter would forward the money for fares they would send brothers, help move supplies from Broome to the mission and support in other ways.

There were some successes. With the aid of skilled and native labor Father Walter built two new boats. Native timber that had strength and durability was used. The chapel destroyed by fire was rebuilt. The mission superior was harassed by day to day problems.

30 December 1903

Bishop Kelly asked Father Walter to send a priest to Port Darwin but he could not oblige. His youngest priest, Father Rensmann had drowned in Beagle Bay Creek and he was trying to find a replacement.

The Beagle Bay buildings described by Martin Sibosado all needed attention:

"That was the old timber, the paperbark, the Trappist church, no sheet iron. They built up a new church, a long building and a sacristy.

Another division was Brother Sixt's room. In the same building was the boys' dormitory and at the end was the brother. The other side the girls' dormitory."

Some of the boys who came to the Beagle Bay Mission in the early years of the Pallottines remained in close contact with the missionaries for the rest of

their lives, for example, Lawrence Clarke, Bernard Bundok, Charlie Norman, Paddy Merandjin and Martin Sibosado. Many years later they told their stories to Father Francis Huegel, SAC.

Lawrence Clarke

"I was born in Broome.

My father was Willie Clarke and Tom Clark was my uncle.

I left Broome with Father Nicholas on the schooner 'Pio' 3.00 p.m., 10 August 1904. I was baptised on the 'Pio'.

We had a dormitory. The boys were Paddy Djiagween, the eldest, Vincent was next eldest, John, he was with us, there were five of us came on the same trip.

There were no Sisters here at that time. There were a few girls; they were all in the camp. For buildings, there were just the gunyahs they had in the olden times. We lived in a paper-bark roofed place for a while. They were just building the Church, a T shape. There were two dormitories with the Church in the middle. It was sheet iron.

I liked the mission. We had really come up here on the pleasure of being here, to be in the matter of trade, see we loved the trade. We went to school. My teacher was Randle. He was an Englishman, a fine teacher. We rose early, about 5 o' clock. All go to work to the butcher's shop and so forth. There were six tradesmen once the Brothers, who were all tradesmen, arrived. In the morning some students went to the church first and served mass, some went to get bullocks, cart, horses, and some of the boys would go to the kitchen to help those there. There always were six boys in the kitchen. I think they were all apprentices, including myself.

The cooks were Bro Antony, and Bro Sixt, who was the chief cook. Then we had a baker's shop too, all trades. Each one had a trade. Most of us, about nine, turned into tradesmen.

My trade was cook, butcher and shoemaker. Bro Labonte was teaching me. He was in charge of the butcher's shop. We had tinsmiths, sheet metal. All the machineries came from Europe for them.

Professor Klaatch introduced what we called a 'Native Herb Collection', which he turned into medicines. Years afterwards they got the prescriptions from Germany to turn those herbs into medicines. I used sometimes help Bro Albert Labonte help make these medicines."

Lawrence Clarke appreciated mission life and years later he told Father Francis Huegel that it was a good education for an outback station.

Charlie Norman

"There were 6 boys, old Paddy, two native boys and Richard, Dick Smith, Daisy Fitzgerald (Tony Ozie's mother) and three girls, Berti Esau, and myself. Old Martin Sibosado was here. He was baker. Rudolph did not come till 1910.

Rudolph became baker when he left school and kept the job for more than 30 years. My trade was butcher's shop. Lawrence Clarke was in charge. We had a Brother there. Bro Albert was a butcher. We killed twice a week. After I worked on stock mustering, Bone's well. Some boys came from Broome with Father Droste.

Willy Wright was in charge of the road making. We worked with mule team. The first road was more along the coast but we couldn't make it across the creek, so we were working further inland. Sometimes we came in for tucker, but otherwise we used to have Sundays out.

We had old people, old Jimmy, a tracker, for direction, but Bro John from the garden with the mule team was first. It took us a good few months.

The old Jumbo Lee mob worked from Broome, Solon boys too."

When Charlie went back with Bishop Raible to the East Kimberley, he was the father of five children, but on his return, he was met by the sad news that his wife had died in childbirth. His extract depicts Beagle Bay mission as an educational establishment with a mixed race Catholic community, learning skills and trades.

Paddy Merandjin

Paddy Merandjin came with Charlie Norman in 1908. His memories of life before mission days were not pleasant. He told Father Francis Huegel that his father was a stockman west of Halls Creek. His mother died soon after he was born. A teamster brought him to an uncle at Halls Creek:

"No tucker. No feed much at Shepherd Yard. When my father worked with the stock he got meat and flour, but the stock boys got meat in a special place. They were not allowed take things into camp. So we went into town to see if we could get tucker..."

The police would come in our camp when someone gets troublesome, spearing cattle, put them in lock up.

A good lot of boys. Prisoners from there!

We saw a good lot from Wyndham. Take 'em to Cossack. Some days they used to get those boys, might be from station, right ones, or might be

wrong ones. They get 'em, put them in the prison, and take them away. Might be anyones (sic) get taken away too, might be other boys who never do anything, they get taken away too."

For Paddy, the mission was a place where he could satisfy the pangs of hunger. It was a refuge from brutality of cattle stations and police. A boy of mixed descent had little security in the wider community and no opportunity for education. Paddy became a firm supporter of mission life and later went with his wife and family into the desert to help staff the new mission at Balgo in the 1940's.

Charlie Norman and Paddy Merandjin were grateful for the security and education offered by the mission. They came to the mission from the East Kimberley about 1908. They remained to work for the missions for many years making the mission their home. They were still there decades later. Charlie Norman was born in Flora Valley about the turn of the century on a cattle station. The police sent them to the mission with a mailman named Bill Boyce.

Charlie Norman did not know his father, who had died at the station, and he could not remember his mother's name. He had stayed with his mother and stepfather in Halls Creek because his mother had to get rations from the 'Government Feeding Station at Halls Creek'.

(Author's Note: I met Charlie visiting Beagle Bay Mission in the eighties. At that time he was a revered patriarch for his family).

Bernard Bundok:

"We were sorry to be here, too far to walk back, we settled down.

We ploughed here, west farm too, that was Brother Henry Krallmann's farm. I picked Senanus to marry. After marriage I worked in the stock with Brother Henry."

I was born in Broome. My father was a South Sea Islander from New Guinea. My mother was Lisa. I grew up in Broome and did not know what to do when I went to Church. Mrs Podibun picked me up, brought me up. She was to take me South but I see my mother call. I run over from there and go bush. We went walkabout to La Grange and back again to Broome.

Father Nicholas picked us up and took us to Sisters' Point. He picked up all the boys in town. He had big mob, my father, my sister, my brother, and hunting, fishing, southeast time. (dry season).

My cousin Lawrence was there at Sisters' Point. All them boys, "C'mon boys, Mission! Boys, we go sugar cane."

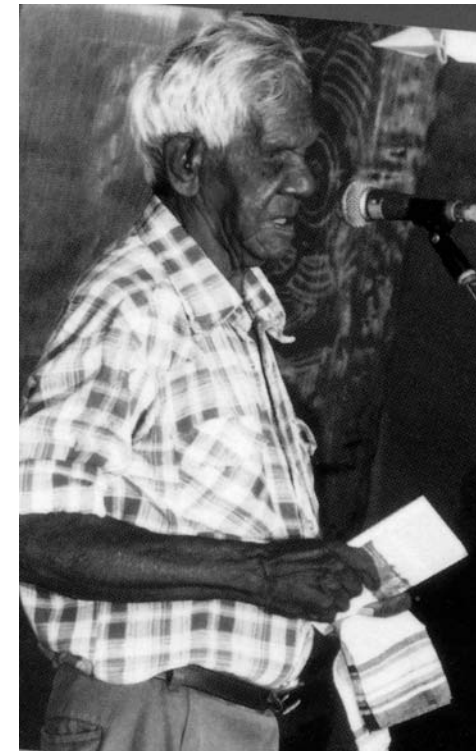
Gabriel, Remi's brother, was Captain of mission boat. Brother Rudolph

came with bullock team and brought us to mission. Father Walter was here and Irish Father, not Father White, Father Russell. I worked bullock team. Plenty boys here, no girls.

Mr Randle was teaching. Two lessons each morning. No lessons afternoon. After school, we work in garden with Brother John. When I left school I rode. No fence, only trees, bullock paddock. Worked bullock team with Brother Rudolph. Picked up all the cargo to bring to Beagle Bay. We sleep at Beagle Bay

I was baptised by Father Nicholas in Broome. Andrew, a Manilaman, was my Godfather. We get Holy Communion here."

Bernard Bundok did not want to stay at the mission, but it was too far to walk to Broome, but his other options were not too good and after he married, he chose to stay at the mission for some time.



Elder, Charlie Norman launching the first edition of *This is Your Place* at the Beagle Bay Centenary celebrations, 1990

Peter Niledon

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. My father got Christian name John, he was baptised by Father Nicholas. I was that big, little baby. My mother and father, Father Nicholas baptised them.

After long time they got married. My father was in the sea. At sea they had a big boat at four miles, or six miles, not a small lugger. Then he come back and they get married, that big boat, they were the dry divers, naked divers, down and get the shell, show the boss, down again, look for the shell. Before my father was working on the boat, he was a stock boy on Thangoo station and the boss was Mr Roe. When he left the boat, he and Mummie get married and we came to Buckley Plains, a sheep station belonging to Streeter and Male and my father working. When we finish that we take the sheep back to camp.

Last time I went to school, my Mummy and Daddy take me up to school. It was supposed to be here (Beagle Bay) but they take me in the bush then, on the station, Wamba making. I was fixed up Roebuck Plains. Two boys, Walter from George Place, me and him 'Wallawallunga'.

After I was made Wamba I go back to station Roebuck Plain. When I finish we work there. My father, I lose him in Roebuck Plain. No Father there to bury him.

I stop there two or three months, after that I go away to Thangoo Station, south in bush. I go fishing till I come back to town, work for 2/6 a week at Russian Camp for Willie Dodson. When I finished that I worked for chemist. He make medicines there.

Peter's experience mirrors that of the majority of Aborigines, making his way as an Aborigine, forced to live as an itinerant but remaining part of the Aboriginal community, through his culture.

Nancy Leo

Nancy was among the girls who were brought from the East Kimberley from 1908 to 1911. When Father Droste baptised Nancy's group, no details about parentage were written into the baptismal register, but Nancy still had a photograph taken in 1911 and she described each girl and her subsequent role in Kimberley social life. She was conscious of the influence of her peer group in the wider community. As a grandmother in 1984 she could still name

each girl and her personal history.

Eventually, in the following years, about 1910, Aboriginal settlements like Moola Bulla became destinations for displaced families where food was provided. As a Government Station, it was the first station to introduce payment for work. A O Neville who began his role as Chief Protector of Aborigines in 1915 did not continue to send children to the Beagle Bay Mission, but sent them far to the south.

By 1928 many of the original girls from Beagle Bay had married and a new generation had been born, like Martha and Petronnella Gregory. Some of the original girls who had not married were still living at the mission and were helping with the children. Others were working in the wider community as domestic servants.

Consequences of Taking the Children

The policy of taking children of mixed descent from their Aboriginal mothers had far reaching consequences. In the 1930's, Ernest Charles Mitchell, an Inspector of Aborigines, stated at a Royal Commission:

"Civil servants, who are without any practical experience of 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.

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."

CHAPTER 13

RELATIONSHIPS TURN SOUR

In October 1904, Doctor W Roth, Royal Commissioner, interviewed Father Nicholas about his ministry. Father George believed Nicholas had betrayed him to Dr Roth and their relationship turned sour.

Condition of the Natives

Police Reports

Police painted a stark picture of Beagle Bay environment. About 3000 Asians on the Dampier Peninsula worked over 400 boats. Constables Cunningham and Jenkins recorded events during the wet when most of the boats would have been laid up for three months because of the weather.

Police File 1364.

25 January 1904

Baldwin Creek 2 luggers in creek for 2 days and colored men visited natives' camp – quantities of flour, rice and tobacco in camp – supplies provided by crews in return for gins – natives ordered back to own country, Chatman's Station and Willis Creek near Broome. They left in direction of Carnot Bay

26 January 1904

Report from Anderson that on 17th two native women from mission were on board lugger.

27 January 1904

No complaints from Father Walter or Father Rensmann. Women admitted being on lugger 'Flora'.

30 January 1904

Leveque Bay, H Hunter's Station. During Christmas and New Year the colored crews of the luggers had been supplying natives with large quantities of liquor.

16 February 1904

Left camp with witnesses Pedro, Frying Pan, Billie, Conchin, Minnie and Gladys for Cygnet Bay in lugger, 'Flora'.

18 February 1904

Natives gone bush or further down coast.

22 February 1904

Arrived Tyrie Island ... saw 17 natives, secured 4 who had been supplied with liquor.

24 February 1904

Proceeded to Boolgin secured 2 witnesses, visited pearler's camp and arrested Francis Sivair, Malay Capiro, and Awong bin Masousumen (Manilaman). All charged with supplying liquor.

28 February 1904

Met four Malays who left dinghy and headed to native camp each carrying small parcel of rice, flour, and tobacco. They said they were going to 'Bingi' camp to fish.

29 February 1904

Made natives shift camp 4 miles up Cadnow Creek. Cygnet Bay – Arrest of Asiatics by Constable Jenkins for supplying liquor to Aborigines.

1 March 1904

Left Cygnet Bay at 9 am in lugger. Black boy (S Hadley) in charge, returned 11 am, left 3 pm went to lugger 'Rajah' and arrested Francis Lomane and charged him for supplying liquor.

2 March 1904

Left Cygnet Bay with prisoners and witnesses, Frying Pan, Minnie, Frog, Agnes, Billy and Paddy.

3 March 1904

Arrived Derby Police Station. 3 pleaded guilty and were each fined £20 and costs or 3 months imprisonment. The 4th was discharged.

Royal Commission on Aboriginal Situation

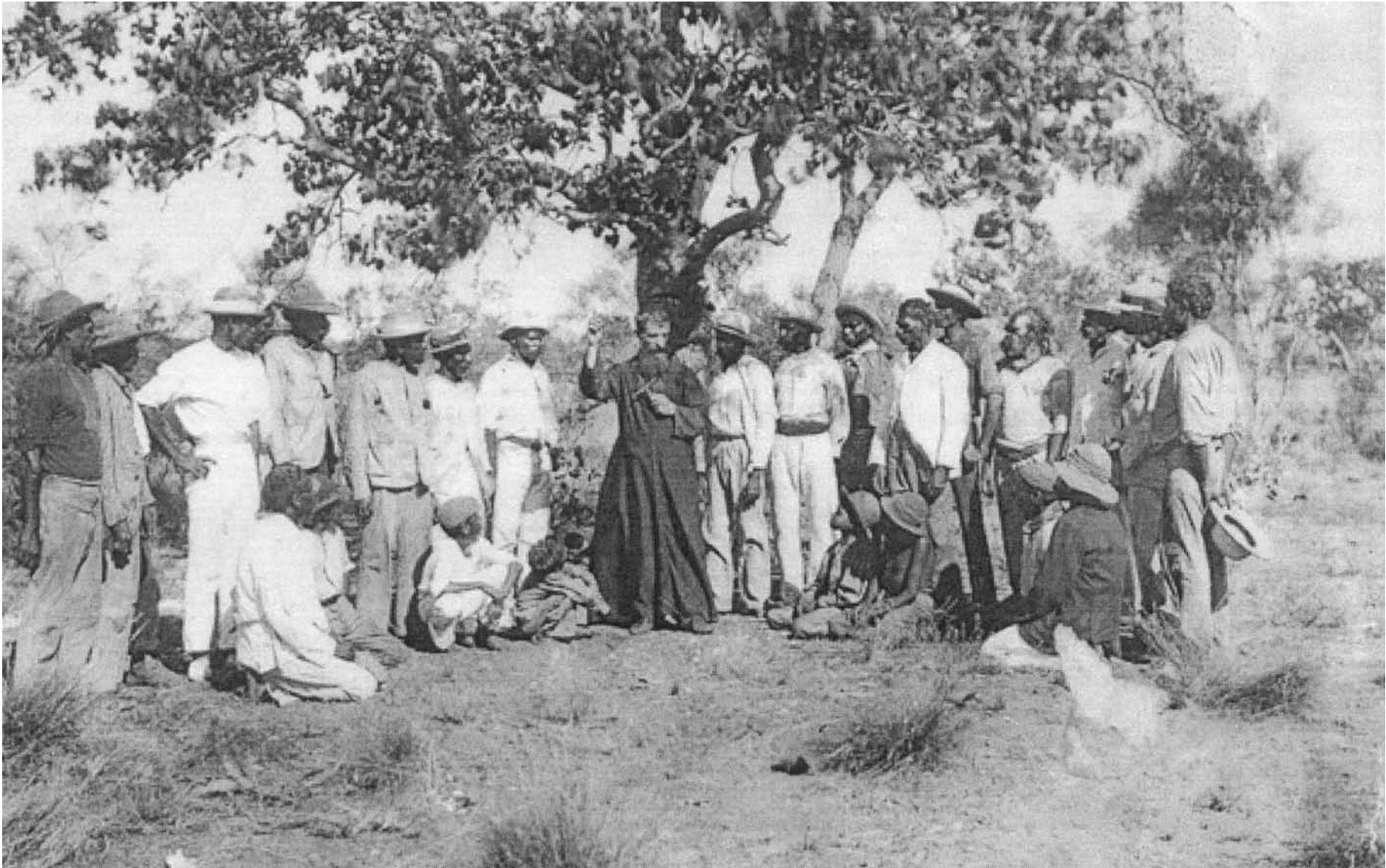
By 1904, the new Commonwealth was shown as tarnished by colonialism. Aborigines had been placed in an inhuman situation. They were arrested with the instructions, authority, and information received from pastoralists.

In 1904, throughout the State of Western Australia approximately 300 Aborigines were imprisoned, and the death toll at Rottneest Island Prison near Perth was particularly high.

Doctor W E Roth was appointed Royal Commissioner to investigate conditions north of the 30th parallel.

He found huge areas of the interior occupied by white squatters without any provision made for Aboriginal peoples.

Once pastoral properties were established, Aborigines were driven off



*Unknown Priest with Roebuck Bay natives,
Beagle Bay Mission
Peet collection of photographs; BA 1344/96
Courtesy of Battye Library 011550D*

traditional hunting grounds and doomed to death by starvation or from introduced diseases.

Doctor Roth claimed that relations between Western Australian Police and Aborigines represented a "most brutal and outrageous state of affairs". Aboriginal movement was restricted; water holes were commandeered and natural game shot or poisoned as vermin. There were few options for Aboriginal food.

Roth condemned Northwest pearlers also, for although their widespread exploitation of the Aborigines during the skin diving era was over, their presence on the coast from La Grange Bay to King Sound during the 'wet' caused many problems. Where lugger crews camped, or called in to load wood and water at isolated creeks, Doctor Roth found Aboriginal "drunkenness and prostitution" rife.

Roth reported that 90% of Kimberley Aborigines had been arrested for cattle stealing.

The police were given an allowance for all Aborigines apprehended on sheep or cattle spearing charges. Confessions were often obtained while facing "the muzzle of a rifle." Attached by the neck to long chains, both the alleged offenders and witnesses were regularly brought into North-West towns for their trials and the verdict was almost always 'Guilty'!

The greater the number of prisoners and witnesses brought in, the better financially for the police, who received up to 2/5 per head. By their own assertions, every native caught meant more money in their pockets. One witness who had brought about 100 Aborigines into Court did not remember any who were found 'not guilty'. Not knowing beforehand how many blacks he was going to arrest, the policeman only took chains sufficient for about fifteen natives.

Aboriginal children from 14 to 16 years of age were neck chained.

Chains were usually used for female natives only at night, but also sometimes during the day. These women were unwilling witnesses arrested illegally for the Crown. The actual arrest usually took place in the morning with the Aboriginal camp surrounded. No precautions were taken at night to prevent assisting stockmen and trackers having sexual intercourse with chained-up female witnesses who were usually young.

Except in times of sickness the prisoners were neck-chained from the day they were imprisoned until the day they left imprisonment, sometimes two to three years, or more, according to sentences.

Roth recorded specific examples of harsh sentences at Halls Creek. For example, a child of ten years of age was sentenced to six months hard labour for

"that he did, on or about 10 September 1904, near Cartridge Springs unlawfully kill and carry away one head of cattle, the property of S Muggleton".

The same magistrate had sentenced a youth of fifteen years to 9 months for killing a goat, and to at least eight other youths between 14 and 16 years of age he had given sentences of two years' hard labour for alleged cattle killing (cf Paddy Merandjin's story in Chapter 12).

At Wyndham, a chain from the ankle to a ringbolt in the floor was attached to one out of every group of three who were neck chained together. Still neck-chained, the native prisoners worked outside on the roads, etc., about 8 hours daily at Broome, sometimes longer at Wyndham. The weight of the neck-chain, cuff, and connecting chain was as much as 5¹/₂ pounds, and the man in the middle carried double the weight

Doctor Roth interviews Dr Blick in Broome.

While Roth was compiling evidence his activities had an impact on all aspects of Government assistance. Within the small Aboriginal Department in Perth a record was kept of help given to the area.

The Broome Registered Medical Officer, Doctor Blick, supported Father Nicholas, agreeing with him, that drink and prostitution were the chief evils. Apart from those suffering from syphilis and allied diseases Blick believed that there was not a happier people living than the Aborigines.

With regard to the work and compensation for Nicholas, Doctor Blick recognised him as an energetic and disinterested worker among the Aborigines. After Roth interviewed Doctor Blick he had recommended that Nicholas's work should be subsidized.

Doctor Roth and Beagle Bay

In March £137.19 had been paid to Father Walter for relief of sick Natives at Broome and other monies had been given, the last being dated 31 May 1904. No application made by him had been refused.

The minutes of Father Walter's interview as reported in the *Roth Report* give quite a comprehensive summary of the state of the Beagle Bay Mission.

Doctor Roth noted that the population of Beagle Bay Mission had been reduced to half and that Aborigines complained about the quality and quantity of food.

To Father Walter's incredulity not only did Doctor Roth fail to recommend an increase in the annual Government grant but suggested that the existing grant be cancelled. This shock was compounded by the fact that the WA State grant to the mission at Sunday Island was increased, and Sydney Hadley was described as a 'fine example' of self-sacrifice.

Father Walter was very upset by Roth's visit and his remarks in consequent letters became bitter. He blamed Father Nicholas Emo, and his attitude changed to one of distrust.

The deepest cut of all in Father Walter's view was the generous portrayal of Father Nicholas Emo, for Dr Roth unabashedly wrote:

"A more unselfish man it would be rare to meet and the Department would do well to afford him an opportunity of increasing his sphere of influence,

He certainly should not be allowed to pay rent for a reserve out of his private purse (for) he is responsible for the distribution of a few shillings daily for indigent relief. An amount far from commensurate with what is absolutely required."

Official files have correspondence in which Doctor Roth strongly appealed for necessary relief for Father Nicholas, who was denying himself to give food and medicine to ten sick Aborigines.

Perseverance of Father Walter

6 October 1904

Father Walter must have been catching up on his correspondence in October, for he sent letters to the following recipients: Inspector General of Schools, Perth; Sergeant Byrnes, Broome; The Registrar, Perth; H C Prinsep, Chief

Protector of Aborigines, Perth; and the Superintendent, North-West Coast Water Supply, Broome.

The Beagle Bay School at this time had local Nyul Nyul people, and it was Father Walter who wrote:

To the Inspector General of Schools, Perth:

Sir,

I have to thank you for your letter 3 August last, courteously acceding to my request for diagrams for our school here. I am sorry to say, however, that the goods have not yet come to hand nor have Messrs F Cadd and Coy advised us of their despatch. I shall be much obliged, therefore, if you will kindly cause enquiries to be made as to what has become of the goods.

Enclosed please find cheque for £1.7.2, for which an acknowledgement in due course will oblige...

6 October 1904

To Sergeant Byrnes, Broome:

I have been told that application is to be made at the next session of the Licensing Bench for a gallon licence for a store at Beagle Bay. I should be very glad if you could tell me if you have heard anything about it, and if so, when the application would be heard, as I intend to oppose it tooth and nail. It would be simply iniquitous for such a licence to be granted.

Beagle Bay is quite bad enough during the lay-up season as it is, and if there were increased facilities for obtaining liquor, the place would become, to speak plainly, almost like hell. I feel quite convinced that you and your Department will be just as strongly opposed to the licence being granted as we are. It shall be good if you will write to me in confidence on the matter.

6 October 1904

To the Registrar, Perth:

... I am in receipt of the skeleton vocabulary for native dialect, and shall do my best to send you one. Please return as soon as possible. I shall however, be glad if you will send me two or three more copies, so that two or more may work simultaneously, and so that we may retain a copy of our work here.

I may perhaps here mention that I have received a telegram from Mrs Bates asking for some roots of the Waterlily, which grows so plentifully.

I believe that these plants are best propagated from seed, and I will send you

a supply as soon as it is ripe. Of course you understand that the seed must be sown in water or quite swampy ground.

6 October 1904

To H C Prinsep, C.P.A., Perth:

You will ere this have received my wires about the policeman at Beagle Bay and about the proposed application for a gallon licence at the same place:

I cannot say how strongly I feel about these matters.... There is as yet no policeman stationed at the Bay...

6 October 1904

To the Superintendent, North-West Coast Water Supply, Broome. He asked what steps were proposed with regard to the provision of water for stock at Wanganut and other places on the stock route to Beagle Bay Station.

Early in October Father George Walter wrote to Doctor Roth to object to the terms of the Beagle Bay Title Deeds. He was distressed at the terms of the deed. The Cistercian Missionaries had gained it as 'Fee Simple' for improvements they had made.

Walter wrote to Bishop Gibney about the situation because he felt strongly that the Government was using the Pallottines as unpaid civil servants who could be dismissed without redress.

Roth's Interview with Nicholas Emo

6 October 1904

Were you not at one time superior of the Beagle Bay Mission?

Yes. I was nominated to that position in 1898, and remained there until 1901. I was thus removed to other spheres of duty, and through being obliged to absent myself from Broome, although I frequently visited it from time to time, I occupied myself in the interests of other aborigines. For instance, while at Beagle Bay I made a point of visiting, travelling with, and living amongst, the tribes of natives at King Sound and Disaster Bay, and got into touch with practically all the tribes occupying the tract of country bounded by the peninsula terminating at Swan Point.

About how many camp-blacks were there at the mission when you were in charge?

In general, there are never fewer than 150, sometimes more than 200.

About how many children attended school when you were there?

There were about 50 boys and girls.

Why did you leave the Beagle Bay mission?

I received instructions from the head of my Order that the Mission would in future be carried on by the Pallottines, and when all the brothers of my Order (the Trappists) left Western Australia, I alone received permission and orders to remain, and ever since I have continued carrying on mission work at Broome.

Were you empowered to carry on the negotiations for the transfer of the Beagle Bay Mission from the Trappists to the Pallottines?

Yes.

Was there any money consideration?

Yes, we were to receive £2,640 for the cattle.

Has your Order received the whole of this purchase money?

Not yet.

You only sold the cattle then?

Yes. There were over 800 head. The Trappists had brought a little money out with them when they first arrived in the State, and with this money they purchased about 150 head of cattle originally. As to the buildings, fences, improvements, etc., I did not feel justified in selling them.

Why not?

Because I considered them to be part and parcel of the trust, that they had been built with the labour and assistance of the blacks, and that they had been erected for the use and benefit of the natives.

Since the time you finally severed your connection with the Beagle Bay Mission you have devoted all your time and energies to working amongst the Broome natives?

Yes.

At the present time, how many have you under your especial care?

Nine old and infirm women, two old men (one of whom is beginning to be mentally incapable), five little girls (one of whom is blind), two small boys, two sick women, one man whose leg the doctor has lately amputated, two others very sick with incurable disease, one young man sick with consumption, one with pleurisy, one with disease of the leg. This total of 26 people I feed three times daily, and supply with medicine. The food consists of rice, meat, bread and tea, with vegetables such as pumpkins, tomatoes, and watermelons very frequently. Often some goat's milk is given to those who require it.

Who pays for all this?

I do. I have given all I have. I have no more. And now, for the first time after

10 years' work amongst these people, I am in debt to the amount of about £100.

Do you mean to tell me that the Government has given you no pecuniary assistance?

Not a penny, so far. But the time has now arrived at last when, unless the Government come soon to my assistance, I can no longer continue this expenditure, which, though I have to admit it with a wounded heart (*le coeur navré*), will mean that I shall have to abandon all such sick natives to their fate. When Mr Olivey travelled round here on behalf of the Aborigines Department, the resident Magistrate spoke to him very forcibly on the necessity for giving some assistance to these blacks. Mr Olivey promised to make the necessary recommendation to the proper quarters: I received only one box of medicines.

Does any religious body give you pecuniary assistance in this good and noble work?

No.

You are then dependent only upon the charity of the Broome public?

Yes.

Where do you keep all these sick people that you have just mentioned?

With the exception of three of the worst cases (the amputated leg, the pleurisy, and the syphilitic), which I have here at the back of my premises in a tent and a hut, they are all at the Point.

Where is this Point?

This point is a headland, within the town boundary, where I have ten acres, a very healthy locality and exposed to the sea breeze.

Is there anything paid for this?

Yes. It is rented at £3 per year.

Who pays this £3?

I do. It is my black's camp.

Are there many old and infirm blacks in the neighbourhood of Broome?

Yes. I have often found them dying of hunger, in the absence of a little care and kindness. Considering the many instances I have come across in Broome, how many must there be in other centres occupied by aborigines! I would suggest that all such cases, instead of being abandoned to their fate like dogs, should be collected into certain areas and looked after by some one friendly to the natives. But, for this, the assistance of the government is essential.

Have you any suggestions to make with regard to the young and healthy adults?

Let them work for their food, or hunt for it: there is plenty of game and fish about. If they were not lazy, the Government could grant them a piece of land, which they might cultivate.

And what about the children?

These ought to be sent to mission schools (where there are Sisters or matrons), while the half-castes should be sent to reformatories. The half-caste girls, in my opinion, are in general of a very vicious temperament.

How many half-caste children are there at present in Broome?

There are about 30, of both sexes.

What influence has your work had on these natives?

They have become comparatively speaking, law-abiding and good Christians. One of my great difficulties is the temptation offered to them in the way of drink; both by Europeans and Asians drink is offered them with a view to inducing them to prostitute their women. I have baptised altogether 131 natives (45 men, 16 boys, 45 women, and 25 girls). Of the 33 Christians who have died, all the expenses in connection with the sickness, death, and interment have been borne by me.

My work has borne good fruit in that the non-Christian natives in the bush invariably come to me for help and assistance in the way of medical and other comforts, and I frequently visit their camps for this purpose. I regret to state that I know of 44 non-Christian infants who have been killed by their mothers at birth, and one child even of four years of age who was killed and eaten by its mother: now the latter is a Christian. I always let the blacks know when I visit their camps that I am fond of their children, and offer them so much rice and flour for any infant they do not want.

Do the police give you help?

Yes, the police have always placed themselves at my disposal to give me any and every assistance.

The Battye Library has Memos re Relief Money for Father Nicholas Emo from the Aboriginal Department, 6 October 1904.

Prinsep to Pechele:

Please reply to Doctor Roth. Relief native's care Father Nicholas approved - but must deal with contractor's current year.

Park, one of them receiving eight, possibly same as those you allude to - please arrange with Resident 6d per day, special invalids' requirements extra, ask Doctor for drugs if required till I send parcel from here.

Can send same as supplied to Father Nicholas last year if suitable.

7 October 1904

E.W.P. to the Chief Protector:

You are quite right. We should now, I think, wire Father Nicholas Broome to submit accounts from the date of W Roth's telegram, say 6d per day each native, same as Mr Park is getting for relief some natives at Broome, also some medicines.

Relationships Sour

Because Father Walter had given his word to pay the French Abbot for the mission cattle, he now found himself 'hoist with his own petard'.

Although an experienced missionary from the Cameroons in Africa his administration had got off to a bad start in Australia.

Walter found himself blaming Father Nicholas and watching his successes enviously.

Unaware of the personality clashes, Doctor Roth probably did not care about the impact his report would have on Father Walter's angry state of mind.

Through bitter letters to the Pallottine offices at Limburg and to Bishop Kelly, Father Walter portrayed Father Emo as an enemy of his mission who should be forced to leave the country. Yet, when this idea was aired at Broome, it caused a groundswell of support for Father Emo.

This unexpected display of solidarity only served to inflame Father Walter, who accused the Spanish priest of maliciously gaining the sympathy of Broome residents in a deceitful way.

To this wild accusation, Father Emo wrote humbly:

"If you believe, dear Father, that I should go elsewhere for the good of the church and the mission, I will readily do so."

"It would please me well to escape and to hide in the rocks beside the sea and live in solitude with God.

Father Emo wrote in French. He concluded:

"This is the truth."

At this stage, such conciliatory words were lost.

Father Walter found his Bishop against him. The Bishop wrote:

"In the first place, there has been no investigation into Father Nicholas furnishing Doctor Roth with evidence against the mission, and it is unnecessary to suppose he did.

Secondly, it could be disastrous both to the cause of the natives and the Manilamen to remove Father Nicholas as it would be impossible to fill his place in the esteem of the public.

I will not therefore, consent to having Father Nicholas supplanted."

Father Whitmee, the Pallottine General in Rome also held a strong view of Father Walter's campaign. He advised:

"If only you can keep quiet, all will come right again, for if you used him things would be different.

Now he is a hero and a martyr and you should make him a friend."

None of this advice was able to soften Father Walter's attitude and finally, in desperation, he demanded a secret ballot in Broome, to show conclusively that Broome residents were really on his side.

When the vote was counted, the result was 128 out of 132 fully in support of Father Emo. But even that was not enough to placate Father Walter, who insisted that Father Emo leave the Broome presbytery and turn the Government subsidy for the aged and indigent over to him.

About this time, Father Nicholas wrote a very long undated letter to Father Walter, and marked it confidential. An abridged version from the Broome archives follows (Mistakes in spelling and grammar have been left):

My Very Reverend and Dear Father,

Excuse me for sending this letter in pencil for there is no ink here at this time. I am sad and disgusted with events and often with the temptation to escape and hide myself in the rocks at the edge of the sea to live the life of a hermit. Before God, it is the truth.

I am ashamed of what has happened and never have I understood the sympathy that I have among the whites who absolutely do not want Father Russell to come to Broome, and who tell me that they are entirely satisfied with me and that it suffices that you come each two or three months as you have done for Confession if anyone has need of it.

- - - I accepted advice to call all the whites for a meeting at the Presbytery where I left them alone to feel free to discuss - - - I was called in, so that I could tell you that they did not want Father Russell to come here, in spite of the fact that I myself had told them that his presence did not upset me, and that he was ministering to the whites and I was busy with the blacks and the coloured people - - -

They have exaggerated this demonstration in my favour so much that they - - -

The visit of Doctor Roth, so unexpected surprised me very much...

Brother Sebastian frightens me sometimes with his headstrong attitude. All the Manilamen coming from Beagle Bay are telling me that they do not believe they will be able to stay a long time with the Pallottines, and that they are waiting for my arrival to side with me - - -

I repeat that all this state of affairs far from making me rejoice, saddens and leaves me without taste for anything, moreover, here there are only the sick, the dead, and things to constrict the spirit.

Until you arrive in Broome, believe me always my dear Father ,

Your very humble servant in Christ,

Father Nicholas.

mis ap

24 October 1904

Walter wrote to Bishop Kelly that he had his suspicions about Nicholas.

He told the Bishop that the General, Father Whitmee was due to arrive in Broome about 11 November and he enclosed the letter from Father Nicholas about Father Russell.

Walter told the Bishop that he had already written to Sept Fons asking that Father Nicholas be recalled to France as soon as possible.

30 October 1904

Father Walter wrote to Father Nicholas Emo, expressing his surprise that Brother Sebastian had remained in Broome. Unless he returned immediately, he was 'ipso facto' dismissed from the society.

He suggested that Father Nicholas accept the help of Father Russell who wanted the collection of the white congregation so that he could work independently.

Father Walter asked if Father Nicholas could live on the collection from the coloured people and the other income he had.

30 October 1904

Father Janny wrote in French from Disaster Bay to Father Walter, expressing his regret that the cattle were being withdrawn from Disaster Bay.

He did not approve of Thomas establishing himself at Willie Bay, but since Thomas could not stay at Pender Bay, it would be better for the Mission and for Thomas Puertollano himself, that he stay at Disaster Bay to care for the sick and the Mission cattle, otherwise, the Disaster Bay Mission was finished.

12 November 1904

Father Walter wrote to Mr Higham, the boat builder, claiming to have acted towards him with generosity, and if he could not recognise it as such then he must do as he would. It was quite a long letter with reference to details brought up by Mr Higham.

16 November 1904

Cardinal Moran sent a Bank Order to Father Walter for £180, part of the Annual Collections made in various Dioceses.

10,000 acres of freehold land

It was Bishop Gibney's wish that the 10,000 acres of fee simple property remain in the Pallottine's possession so long as they carried on the mission successfully. Copies of the title deeds had been sent to Fr William Whitmee, Superior General of the PSM.

8 December 1904

Bishop Gibney had sent Father Whitmee copies of the Title Deeds of the 10,000 acres, saying:

... It already belongs to your Community for the purpose for which I secured it and so long as you carry on the work efficiently, subject of course to Propaganda Fidei, it is my disposition that the property remains always in your possession.

16 December 1904

Father Bernard, Secretary of Abbot J Baptiste Chautard, Sept Fons, wrote to Father Walter in French, asking for the payment of £640 as the last amount of the £2,640. He also claimed the money given by Lyons for 1901, and interest on the time over the due date for the other payments.

5 May 1910 - 18 June 1910

Letters about the title to the 10,000 acres of land at Beagle Bay show the value of this acquisition.

Mr H Mead, Manager of the Union Bank of Australia, Perth had written to Bishop Gibney about the Beagle Bay Mission title deeds:

... Locations 5, 6, 7, and 8, consist of 10,000 acres of freehold land belonging to the Catholic Church.

The freehold carries the headquarters of the Mission, with Chapels, Mission Buildings, Farms, Gardens and 6 wells.

The Mission also holds the pastoral lease, 878/98, Area 80,000 acres. Improvements on which are artesian bores, tanks, windmills, 3 large and 3 small paddocks, 4 small houses and dividing fences 15 miles long.

The cattle graze on 10,000 acres freehold and the 80,000 acres leasehold. There is also a Native Reserve of 600,000 acres on 100,000 acres on which the Mission has the right to pasture stock.

The Catholic Communities

When Governor Bedford visited Broome in 1904, he had shown

particular interest in the arch erected by Father Nicholas Emo and Father White. Along its horizontal top were half a dozen Aborigines, garbed mainly in war paint and fully armed. Stretching from its base stood lines of similar warriors.

The Filipinos, the majority of whom were devout Catholics from Spanish Luzon, had built a small timber church near Streeter's Store in Dampier Terrace. Here they celebrated the religious feasts of the year with great solemnity and fervour, followed by greetings of friendship when they went in gaily dressed troupes serenading friends and business associates to the accompaniment of palm leaf instruments. A few years later the church was burnt down. It was rumoured that some of the Muslims were delighted to see it disappear for they had come from the Filipino island of Mindanao and a minority of them still practised their religion in the small mosque to the south of the settlement. Other critics maintained the Aborigines had set the building on fire.

With the aid of Pat Percy and his friends Father Nicholas Emo built another Church in the white quarter, opposite the New Institute.

The Filipinos then bought land nearby where they erected a fine hall and established their own Club, where they built up a large stringed orchestra.

Father White had moved to Broome for the white Catholics, and when the move was not a success, he went to Perth, and found five Sisters for the Mission, but Father Walter said the mission could not support them. Father White had not come back to Broome.

The two Trappists were still around, Father Jean-Marie at Disaster Bay and Father Nicholas in Broome, but Father Walter now said they were unreliable and working against his administration.

Father Walter kept asking for an English-speaking Priest of his Order for Broome where there were 50-60 English-speaking Catholics as well as 120 Aborigines and 300 Manilamen. Father White had not kept any books and had incurred debts. All money taken from the bank had been used for repaying the Cistercian Abbey of Sept Fons in France and it was hard to manage on the cattle income because he had built two boats and had to pay for buildings in Broome.

Father Walter wrote to his order in Rome expressing his hopes that the two promised Pallottine Fathers would soon come, because since Father White left, he was the only priest of his order in the vicinity. He let it be known in no uncertain way that he was in charge of both missions, Broome and Beagle Bay. Nicholas was still referred to on all sides so Father Walter waited anxiously for the letter from Abbot Wyart withdrawing Nicholas but leaving Father Jean-Marie Janny.

Given the environmental moral hazards on the Dampier Peninsula and his own difficulties, Father Walter's depression was evident in his perception of future mission prospects. In his book of 1928, Walter wrote, "*The sword of Damocles hung over the mission.*"

Because of mounting friction, and perhaps because of his itinerant nature, Father Nicholas Emo began planning his withdrawal from Broome to work with Aboriginal peoples and Manilamen around the coasts.

In 1905, the Royal Commission published its findings under the title

W E Roth, 'Report of the Royal Commission on the Condition of the Natives', Perth, Western Australia.

End of Book 1

EARLY MISSIONARIES

Father Nicholas Emo was a missionary in the Kimberley from 1895-1915, dispensed from his vows as a Cistercian in 1906, he worked under Bishops Gibney and Kelly, then under Abbot Torres, and lastly, under the Pallottine mandate from 1911 to 1915.

Cistercians

Name	Place of Birth	Arr.K.	Left K
1. Abbot Ambrose Janny	France	1890	1898
2. Rev Alphonse Tachon	France	1890	1900
3. Br Xavier Daly	Aust.	1890	1901
4. Br J.Montague	Aust.	1891 -	
5. Br Etienne Pidat	France	1892	1900
6. Br Bonaventure Holthurin	Holl.	1892	1900
7. Rev Felicien Chuzeville	France	1892	1900
8. Br Francis of Assissi Jorcin	France	1892	1893
9. Rev Jean-Marie Janny	France	1892	1906
10. Rev Nicholas Emo	Spain	1895	1915
11. Rev Ermenfroy Nachin	France	1895	1899
12. Rev Bernard Le Louarn	France	1895	1899
13. Rev Marie-Joseph Delamasure	France	1895	1896
14. Rev Narcisse Janne	France	1895	1900
15. Br Antoine Boetens	Holl.	1895	1900
16. Br Francis Bootsveld	Holl.	1895	1900
17. Br Bernard Joosten	Holl.	1895	1900
18. Br Jean Chaleron	France	1895 -	
19. Br Placide Leobal	France	1895	1900
20. Rev Anselm Lenegre	France	1896	1900
21. Br Sebastian Damaso	Phillipines		

Diocesan Clergy

Name	Place of Birth	Arr.K.	Left K.
Rev DMcNab	Scotland	1884	1887
Rev Treacy	Ireland	1886	1886
Rev Russell ...		1904	1905?
Rev Nicholas de Emo	Spain	1895	

Pallottines

Name	Place of Birth	Arr-Left K.	Died
1. Rev George Walter	Germany	1901-1908	+1939 G.
2. Rev Patrick White	Ireland,	1901-1911	+1948 K
3. Br Matthias Kasperek,	Germany	1901-1930	+1930 K
4. Br Augustine Sixt,	Germany	1901-1906	+1954 K
5. Rev H.Rensmann,	Germany	1902-1004	+1904 K.
6. Br John Graf	Germany,	1902	+1951 P.
7. Br Bernard Hoffman	Germany	1902-1906	
8. Br Albert Labonte	Germany	1903-1912	+1939
9. Br Matthias Wollseifer	Germany,	1903-1952	+1952 K.
10. Br Raimond Wesely,	Germany	1903-1906	
11. Br Alfonse Hermann,	Germany	1904-1907	
12. Br Franz Stuetting,	Germany	1904-1909	+1962 G.
13. Br Anton Helmprecht,	Germany	1904-1909	+1939 K.
14. Br Henri Krallman,	Germany.	1904-1951	+1951 K.
15. Rev Joseph Bischofs,	Germany	1905-1916	
16. Rev Thomas Bachmair,	Germany,	1906-1918	+1918 K.
17. Rev Wilhelm Droste,	Germany	1909-1928	+1929 G.
18. Rev Theodor Traub,	Germany,	1909-1912	+1947
19. Br Matthias Brinkmann,	Germany,	1909-1925	+1934 G.

Benedictines

The Most Rev Fulgentius Torres Founder (July)1908

Rev Nicholas de Emo (not Benedictine-but co-founder)

Rev E Planas	from Spain	1908	1910
Rev Inigo Alcalde	from Spain	1908-1914	
Br Vincent Quindos	from Spain	1908-1922	
Rev Henry Altimira	from Spain	1911-1920	

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