

Based on a true story

# Emo and San Salvador



BRIGIDA NAILON CSB

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*Front Cover:*

Father Nicholas Emo with East Kimberley Children at the grave of Big Charlie, Drysdale River Mission (Kalumburu box 8s WNN)

*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 Aboriginal people who have died. Since this could cause distress, care should be taken when distributing the book.





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## To those who work towards Reconciliation

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**BOOK TWO**

**CYGNET BAY, DRYSDALE RIVER AND LOMBADINA**

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**Part 1**

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**San Salvador for Coastal Access 1905 - 1915**

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**Chapters 1 – 6 DIOCESAN BISHOPS - SPANISH  
BENEDICTINES**

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**Part 2**

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**San Salvador's New Role 1911 - 1915**

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**Chapters 7 – 10 SPANISH BENEDICTINES - GERMAN  
PALLOTTINES - IRISH AND AUSTRALIAN SISTERS**

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**Part 1 San Salvador for Coastal Access 1905 – 1910**

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## FOREWARD

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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, was 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

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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 its 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 pearlers, 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 Batty 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 a 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*.

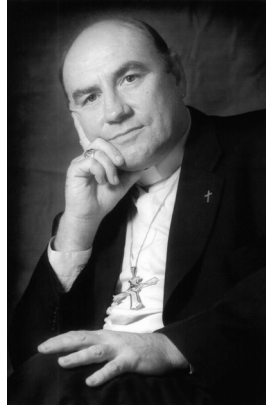
A special debt of gratitude is owed to the Brigidine Sisters for allowing me to write and publish this book. To Carolyn Nunan and Sister Ethna Mullock my optimistic collaborators and readers, and to Joseph Vendargon, my enthusiastic typesetter and graphic artist, I send heartfelt thanks. Jenny Restarick has kindly completed the index. RC Archives in Perth, Batty Library in Perth, New Norcia Archives, Pallottine Archives in Perth, Mitchell Library, NSW, and Latrobe Library in Victoria have helped with archival sources.

### **Brigida Nailon CSB**

Easter 2005

## LETTER FROM CHRISTOPHER SAUNDERS

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When I was appointed to Lombadina as parish priest in late 1978 I soon discovered the grave of Father Nicolas Emo in the historic cemetery. Looking at the impressive monument with its large crucifix but learning little from the scant notes that identified the remains, I became curious as to who he was, where did he come from and how did he come to be laid to rest in this remote settlement on the Dampier Peninsula, north west of Broome. The locals were able to tell me that he was Spanish, that he was popular among the aboriginal people of their grandparents generation and that originally he was buried in the drifting sandhills among the bones of those whom he had chosen to serve.

Brief encounters in other books revealed something of his time in Broome among the poor and dispossessed. There I found notes mentioning his diligent attention to pastoral work in the unique northern pearling port. Against the odds he established a school for non-white girls in the backstreets of Chinatown and weathered the opposition of self-serving sectarian interests. He was known for his connection with the Benedictines of New Norcia, for his abilities as a priest and a teacher, a raconteur and a musician. However, all of this still amounted to very little and there was obviously room for a detailed account of this extraordinary man's life.

Sr Brigida Nailon csb has left no stone unturned in seeking all available information about this wonderful committed missionary. In her book *Emo and San Salvador* she opens the second chapter of his life with particular attention to detail. The answers to the questions I had asked are almost all there to be found in her valuable historical work about this fascinating man. I am indebted to her for the effort she has expended to ensure some memory of this great Kimberley Church character remains.

I hope that everyone who has some passion for history, and particularly the history of the raw Kimberley, will have the opportunity to read Sister Brigida's account of Father Emo's life. For those who wish to understand the Kimberley of today this excellent tome is essential reading.

A handwritten signature in black ink that reads "+ Christopher Saunders". The signature is written in a cursive, flowing style.

+Christopher Saunders  
Bishop of Broome



## BOOK TWO

### Part 1 1905 - 1910 San Salvador for Coastal Access

#### Chapter 1 - 6 Diocesan Bishops - Spanish Benedictines

### CHAPTER 1 1905 TIME TO MOVE ON

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*Nicholas knew it was time to move on. He began taking steps, keeping in mind his call to work with Aboriginal Peoples. He visited the bishops, Bishop Kelly, Bishop Gibney and Abbot Torres. He met the Governor, became naturalized, and began negotiations to buy a pearling lugger, so that he could move around the coastal peoples.*

Nicholas made the following entry in Spanish in his diary.

*I left Broome to go to Geraldton where Bishop W Kelly was waiting for me and from there to Leederville to the consecration of that Church.*

*I arrived in New Norcia on the way back from the consecration, at 10 pm, 15 February 1905. I stayed there for four days. The Reverend Father Abbot and I talked about the founding of a new Aboriginal Mission in Western Australia.*

#### Abbot Fulgentius Torres

Anthony Torres was descended from Spanish Jews who settled in the island of Ibisco in the 16th Century. Bishop Salvado interviewed him in Spain in 1885 before he entered the Benedictine Monastery of Montserrat and was given the religious name of Fulgentius. He was one of 14 monks chosen to prepare for a new foundation in Mindanao in the Philippine Islands.

Torres wrote:

*"August 1895 I left for the Philippines, September 1897 I returned to Europe."*



View of New Norcia about 1905 WNN

In 1899 Bishop Salvado arranged that Father Torres and Father E Planas would accompany him on his return to New Norcia in Australia.

When Bishop Salvado died, Father Torres was nominated Administrator of New Norcia.

#### 10 April 1901

Father Torres arrived back in New Norcia and was unanimously elected Abbot. Then he went overseas again, returning back to Australia in 1903.



Map of Spain



### Request for a New Mission for the North West

At the 1905 Plenary Council, the Catholic Bishops of Australia asked Abbot Torres to open another mission for Aborigines in North Western Australia.

### Father Nicholas visits New Norcia and the Diocese of Perth

The news from the Synod may have filtered through to Broome and was most likely the reason for Father Nicholas's visit to the Abbot.

### New Norcia and the Diocese of Perth

#### Nicholas wrote in his diary (in Spanish):

*I left New Norcia for Perth to visit Bishop Gibney.*

*In Perth I brought together the main ladies in the 'Hibernian Hall' and formed the 'Permanent Committee of Ladies for the Aborigines of the Northwest'. Its committee members were:*

*President: Mrs O'Connor; Vice President: Mrs Rodoreda; Secretary: Mrs Hayes; Director: Father Smyth.*

*After visiting the Governor attending an important meeting on Aborigines in the Town hall, here Bishop W Kelly was waiting for me where I was presented to the Premier and to the Colonial Secretary by Bishop Gibney and the Minister of Lands. I was sworn to become an English subject*



View of New Norcia about 1905 WNN

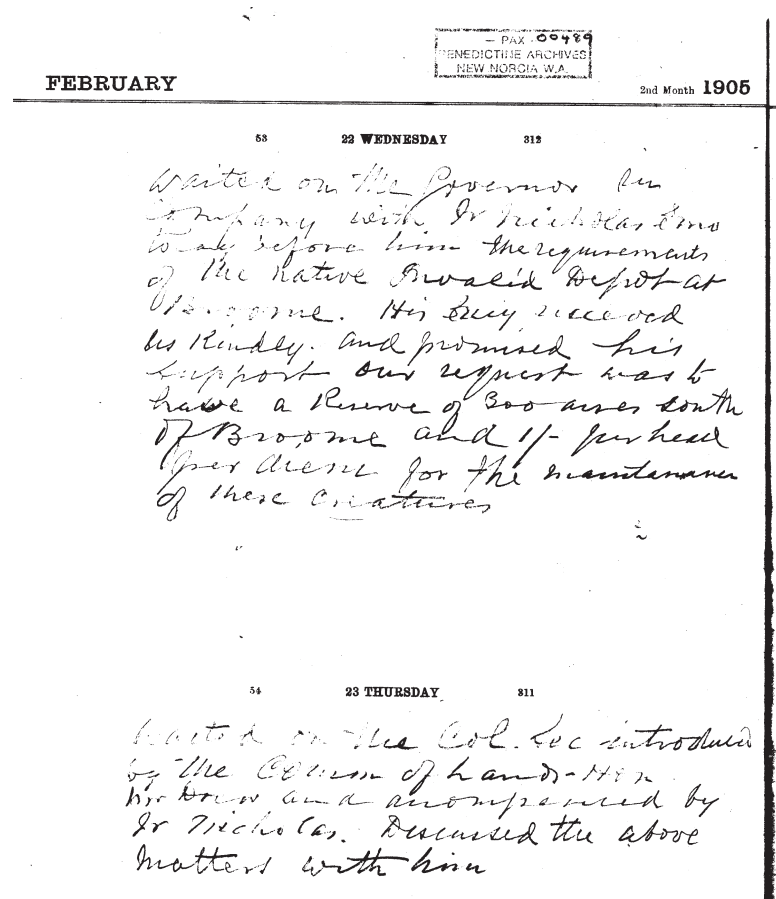
### 22 February 1905

Bishop Gibney's Diary corroborated Emo's Diary, writing as follows:

*Waited on the Governor in company with Father Nicholas Emo, laid before him the requirements of the native invalid depot at Broome. His Excellency received him kindly and promised his support for our request, to have a Reserve of 300 acres south of Broome and 1/- per head per diem for the maintenance of these creatures.*

The following day the Bishop wrote:

*Waited on the Colonial Secretary introduced by the Commissioner of Lands - Hon Mr Drew and accompanied by Father Nicholas. Discussed the above matters with him.*



Nicholas continued in his diary:

*Bishop Gibney had introduced me to the Premier, the Colonial Secretary and the Minister.*



WESTERN AUSTRALIA.

STATUTORY DECLARATION.

Referred to in Paragraph 6 of annexed application.

1. Name in full. I, Nicholas Maria D'Emo do solemnly and sincerely declare that—

1. My name is Nicholas Maria D'Emo

2. My age is 52 years, and I was born on the seventh day

of July in the year 1853, at a small country place

3. County, state, department, province, or as the case may be. in the Kingdom of Valencia in the Country of Spain

3. My occupation is that of a Missionary Priest amongst the Aborigines of St K. Marist

4. Full address. 4. My place of residence is Bromie

in the State of Western Australia

in the Commonwealth of Australia.

5. I have been resident in Australia for ten years.

6. I intend to settle in the Commonwealth.

I make this solemn declaration conscientiously believing the same to be true, and by virtue of the provisions of an Ordinance made and passed in the 18th year of the reign of Her late Majesty Queen Victoria, No. 12, intituled An Ordinance for the Abolition of Unnecessary Oaths, and to substitute Declarations in lieu thereof.

Made and declared before me

at Perth

this first

day of March

1905.

[Signature]

[Signature]

It is particularly requested that the writing, especially of the names of persons and places, be plain and legible.

Emo - An Australian Citizen

During March and April, Father Nicholas arranged to become an Australian citizen.

He had discerned the will of God for him, and now had sponsorship for his ministry to the Aboriginal Peoples of the North West.

CERTIFICATE

Referred to in paragraph 10 of annexed Application.

1. Full name. I, Timothy Francis Quinlan

2. State whether a Justice of the Peace, residing at Adelaide Terrace, Perth in the State of Western Australia in the Commonwealth

3. Name of Applicant. of Australia, do certify that Nicholas Maria D'Emo an applicant for a Certificate of Naturalization under the Naturalization Act 1903, is known to me, and is a person of good repute.

4. Signature. [Signature]



Certificate Issued this day. Date 3/4/15

COMMONWEALTH OF AUSTRALIA.

Naturalization Act 1903.

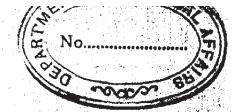
APPLICATION FOR CERTIFICATE OF NATURALIZATION.

TO HIS EXCELLENCY THE GOVERNOR-GENERAL.

- 1. Name in full. 2. Address and occupation. 3. State "German subject" or "French citizen," &c., as case requires. 4. Country of previous residence. 5. Name of ship. 6. State places, and periods in each. 7. State whether married or unmarried, and residence of wife. 8. State number. 9. State number of each sex, and where resident. 10. State the name of the person, and whether he is a Justice of the Peace, Postmaster, Teacher of State School, or Officer of Police.

I, Nicholas Maria D'Emo of Broome Western Australia Roman Catholic Missionary Priest working amongst the Aborigines of North Western Australia hereby apply for a Certificate of Naturalization under the Naturalization Act 1903. I am by birth a Spanish subject. I arrived in Australia from France on board the Roma on the day of March in the year 1895 per the Australind from Singapore and disembarked at the port of Broome aforesaid. Since my arrival in Australia I have resided at Beagle Bay Mission Station and at Broome Mission Station chiefly at the latter as a missionary amongst the Aborigines. I have resided in Australia continuously for a period of two years immediately preceding the date of this Application. I forward herewith a Statutory Declaration setting forth the particulars required by section 6, sub-section 1, paragraph (a) of the said Act. I am not married. I have no children. I am not a naturalized subject or citizen of any other country. I forward also a certificate signed by Timothy Daminian Justice of the Peace to the effect that I am known to him, and am a person of good repute.

Signature of applicant: Nicholas Maria D'Emo. Dated at Perth the March 1905. PAPERS IN ORDER



J. & R. MAXWELL, Solicitors, Perth, Eagle Chambers, Perth. Received from the Secretary to the Department of External Affairs Certificate of Naturalization No. 2380. Signature: Nicholas Maria D'Emo. Date: 45th April 1905. J. R. Maxwell.

We have the honour to acknowledge receipt of the Certificate of Naturalization issued to the Reverend Nicholas Maria D'Emo dated 1st April 1905 No. 2380 for which we beg to forward you formal receipt. Our client is resident at Broome, and as it would take a very considerable time to communicate with him, we have, in order to save delay, signed the enclosed Receipt on his behalf.

We have the honour to be, Sir, Your obedient Servants, J. R. Maxwell

Emo and San Salvador

## **The Pallottines**

### **Father Walter on Precarious Ground**

**25 February 1905**

Father Walter received a reply to his request to remove Nicholas from Australia but to leave Father Jean-Marie Janny.

It was brief and to the point:

*“Either both priests go, or both priests stay.”*

Father Patrick White had gone to Perth and had not returned.

Father George Walter wanted another priest, but could not cope with Nicholas. Nicholas who seemed to be a law unto himself. No one else had empathy with Walter’s situation.

**13 April 1905**

Father Walter received a letter from Bishop Kelly in Geraldton who was amazed to find that the removal of Nicholas Emo from Broome was almost a ‘fait accompli’ before he had heard about it.

The Bishop wrote to Father Walter that he regarded it as a crime to which he could not consent.

### **‘The Aborigines Question - Half Caste Children’**

**15 April 1905**

Father George Walter published a paper in April, asserting that under his care, a policy of self-reliance and education operated at the Beagle Bay Mission. Aborigines were not useless. With proper education and care they would become a valuable asset to the community. Missionary attempts that failed were due to local conditions. Permanent results would be achieved with opportunities for education, and their birth rate would increase in a favourable environment.

Walter worked hard to make his mission self-sufficient. He had found the tropical climate unsuitable for rice and other varieties of grain. The 10,000 seedlings for the Sisal-Agave (hemp) Project failed because of poor soil. Bugs and beetles attacked cotton buds. Green parrots descended upon the large-scale millet plantation to leave only stalks. The heat of summer and frosts of winter affected European crops. Vegetables grew well but were commercially unviable because of distance from Broome market.

In face of failure, Father Walter persevered. The thrust of his missionary endeavour was enabling Aborigines to survive as a race living with dignity. He

believed that anthropology must eventually play an important role.

Herrmann Klaatsch, an anthropologist, visited the Mission several times, writing most of his reports in German. He praised the efforts of the missionaries to raise the standard of education without destroying the ancient customs. He had been present at a corroboree arranged by Felix, the Aboriginal Elder, where the large number of healthy men and women proved that everything was being done for their welfare and hygiene. He found that drawings done by the school children were similar to those found in the caves near Port Hedland. He commented on the outstanding men living at the Mission - Victor, Emmanuel, Joachim, Thomas, Émile, Remy, John Louis Albrecht, Amabile, George, and Sebastian. Klaatsch advocated that there be more places like Beagle Bay. He believed that if nothing were done to integrate the people, then, in spite of missionary efforts, they would die out.

Father Walter claimed that, given proper surroundings, half-caste children were as good as any others. In school, they displayed an intelligence and aptitude for learning equal to that of white children, and would make excellent settlers. He was convinced that the eventual union of the children of mixed descent with those of full descent would result in settled, happy and self-supporting families. His ideals would be implemented through education.

At Beagle Bay, Father Walter was in charge of about 80 Aborigines residing at the mission, and children who rarely missed a day from school. By 1904, he had 11 lay brothers helping with education. Three were farmers and the others were tradesman all teaching trades. The students acquired carpentry, blacksmith, bricklayer, and shoemaker skills. The teacher, Mr Randle, had been there since Father Rensmann’s tragic accident, when the priest had drowned in one of the springs in 1902.

Outside school hours the children helped in the garden and in the different trade shops, to give them technical experience. Meals were at 7 am, noon, and 6 pm and consisted of rice, vegetables, fish or turtle meat, and beef. All children except the very small ones were always clothed.

Mr Olivey, Surveyor Wells, and Mr Kingsmill (late Colonial Secretary) had inspected the school, at which 21 boys and 10 girls were taught. It was not a Government school so the Education Department had not inspected. Reading, writing, arithmetic, music, object-lessons, religion and bible history were taught for three and a half hours daily, 8-10 am, and 2.30-4 pm

But Father Walter was tired of inspections and of the continuous reports required for government funding.

He was also upset about having Father Nicholas upstaging him in Broome.





### Broome Mission

Nicholas's trip to Perth had borne fruit, and he recorded (in Spanish) in his diary:

*The Father Abbot and I corresponded by letter, and one day I received a telegram announcing his arrival in Broome.*

### 27 April 1905

*Father Abbot had left New Norcia 27 April 1905 and it happened that Bishop Kelly, the Apostolic Vicar of the Kimberley, was in Broome.*

*The Most Reverend Abbot and I (Nicholas), after much discussion about the subject, decided to make an exploratory voyage of the entire coast from King Sound to Wyndham, in order to find an appropriate site for Reverend Father Torres to establish a Mission.*

*The Abbot would provide staff from New Norcia.  
We began to make all necessary preparations.*

*Bishop F Torres, OSB  
Second Abbot of New Norcia,  
The Diary of Bishop Torres, by Eugene Peres OSB, p 18*



## **Father Joseph Bischofs SAC Arrives in Broome**

At last, Father Walter had a replacement priest in Father Joseph Bischofs. It was like a breath of fresh air. Father Bischofs had been novice master in Germany and volunteered to help staff Beagle Bay Mission. He jotted down first impressions in German in his diary (translated by Bishop J Jobst) :

### **21 April 1905 - 12 June 1905**

*Arrived in Broome. Farewell from the 'Minilya'. Welcomed by Father Russell and a few blacks from our mission.*

*At the Mission Station (Broome) were Father Nicholas and Brother Augustine.*

### **23 April 1905**

*Numerous blacks and whites at Holy Mass. The blacks presented a beautiful sight; they were all dressed in different attire.*

### **24 April 1905**

*A walk through Broome. A mixture of English people. A string of black convicts chained by the necks to each other led through the streets, a warning example.*

*Drunkenness: Drinking of spirits is prohibited to Blacks. Whites give a truly disgraceful example.*

### **25 April 1905**

*A few acquaintances. There was a fete in support of the Protestant Church. Young and old enjoyed themselves with races, jumping, shooting, etc. Concluded by a Children's Fancy Dress Masked Ball. 11.30 pm. We went back to the lugger to sail to Beagle Bay on the incoming tide.*

### **26 April 1905**

*On awaking, the anchors were pulled up; we sailed along the coast for some time. Good weather and favourable wind. There is life on the ship. The beginning of Mission life. The black cooks. Passed several pearling luggers.*

### **27 April 1905**

*We caught a tuna fish with a lure trailed behind the lugger. On the whole, a leisurely life. The little boat seesaws a great deal not sea sick, but I was unable to read my office and other literature. So I had leisure to meditate and talk with the blacks. They all understand a little English. Unfavourable wind. After sailing past long miles of coastline we were able to enter the bay. A long walk through the bush in the late evening with Father Walter. Reception at Mosquito Well. Brothers Bernard, Labonte, and several blacks. Reception at the mission by the school children. At the Monastery, Father Jean Marie, Brothers Graf, Kasperek, Rudolph, Franz, Henry, and Alphonse, as well as Brother Wollseifer and Brother Anton.*

### **28 April 1905**

*Astounding impression of the Mission buildings. Residence, Church, school and Sisters' Convent.*

### **29 April 1905**

*Reception in the school by the children. Satisfactory achievement in Reading, Writing, Arithmetic and Singing. 3.40 pm. First walk in the bush - -*

### **1 May 1905**

*Dangerous walk through the bush one can easily be lost like the Manilaman, and the Trappist Brother who was missing for three days.*

### **2 May 1905**

*In front of the cross at the creek. A dear friend. (Father Rensmann) So young and yet God called him according to his design.*

### **3 May 1905**

*The new farm.*

### **4 May 1905**

*Our garden coconut palms and bananas, six bullock ploughs with six drivers and Brothers directing.*

### **5 May 1905**

*Walk through the bush. Poor old people in small huts made of paper bark, two metres long, many dogs.*

### **6 May 1905**

*The children at table. Good appetite.*

### **7 May 1905**

*Into Church good attention beautiful singing of the blacks.*

*My first catechesis saying and repeating. Good memory of the children.*

### **9 May 1905**

*Explained the Mass, the ordination of a priest, why Mr Randall is no priest and why he is schoolmaster.*

### **10 May 1905**

*Walk through the bush close to Bangadok. Romantic Pairs.*

### **11 May 1905**

*Begin to learn the Nyul Nyul language, difficult start, then easier.*

### **12 May 1905**

*First football with the Blacks.*

**13 May 1905**

*Trip to Bulleman in the sulky.*

**14 May 1905**

*Mass in honor of the patron St Joseph in Bulleman. Small hut altar decorated, lucky hunt.*

Father Bischofs found the mission school was doing well. Among the schoolchildren were some of Father Nicholas's students from Broome, Patrick Djiagween, Bernard Bandog, Martin Sibosado and others.

In later years Martin Sibosado recalled:

*When Father Joseph Bischofs was there we went on picnics, on foot, no donkeys at that time, but bullock teams and horses left by the Trappists. At big feasts like Christmas everyone received presents. The school inspector, Mr Gale, visited the school. He was a good man. He went around the Kimberley collecting students for Beagle Bay. Father Traub and Father Thomas Bachmair were members of the community.*

**18 May 1905**

Father Walter heard of the Ladies' Association formed by Nicholas, for the benefit of the Aborigines and wrote to Father Smyth, the Spiritual Director, appealing on behalf of the children at Beagle Bay Mission.

**12 June 1905**

Father Whitmee, the Pallottine General wrote to Father Walter from Europe that it would seem he had brought his private quarrel into daily life, and his mission suffered in consequence. Letters from the mission caused anti-feeling in Germany. Whitmee warned that any attempt to harm Father Nicholas would make Walter more unpopular in the area.



## **Bishop Gibney's Reminiscences**

**17 May 1905**

Bishop Gibney sat at his desk in Perth and studied the letter in his hand. He had personally experienced the problems of transport in the Kimberley. In 1890 his exploratory party had used horses to explore the land from Derby to the west coast. But they had to get to Derby by boat. He had travelled with Abbot Ambrose and Alphonse Tachon who had come from France to set up a mission for Aborigines. He looked up at Alexander Forrest's map that he had used when travelling across the Dampier Peninsula. Ten years later Daisy Bates had been in his party when he sailed to Beagle Bay to walk miles through the bush to measure and claim 10,000 acres in fee simple for improvements made to the Reserve. This had saved the mission for the Blacks. That time they had hired a Malay schooner named the 'Sri Pasir' (in English, 'The Lure of the Beach').

But this letter from Nicholas Emo was another matter. The bishop knew him as an experienced priest, a former missionary from Patagonia, South America, before he joined the contemplative order of Cistercians at Sept Fons Abbey.

Emo was a strategist, par excellence.

Earlier in the year he had got them all on side by taking the steamer from Broome to Geraldton to talk to Bishop Kelly, then in the four days from 15 February he had interviews with Abbot Torres, newly arrived from the Philippines to take charge of New Norcia mission. Nicholas had been the guest of Bishop Gibney, himself, with introductions to the Premier, the Colonial Secretary and to the Minister. The visit to the Governor and attendance at a meeting in the Town Hall about Aborigines in the company of the bishop gave him added influence and status. He had formed a permanent committee on behalf of Aborigines of the North West. Emo had become naturalized. He was not a man to let grass grow under his feet and was committed to stay on. A bird in the hand was worth two in the bush. Bishop Gibney did not want to lose Nicholas.

This letter lying on his desk had been written only two months after Emo's trip to Perth. It revealed consciousness of mounting friction over which he claimed to have no control. The volatile little Spanish priest was clashing with a pragmatic disciplined German who had the blessing of authority. Misunderstanding had been consolidated by the roles each played in his

ministry. It was never a good idea to leave two bulls in the one paddock for too long! The Bishop noted the letter was not in Emo's writing, only the signature.

The letter was dated 17 May 1905.



Broome,  
May 17th 1905.

To  
The Rt. Rev. Doctor Gibney,  
Bishop of Perth.

My dear Lord,

It is with very great regret that I have to inform you that my situation in Broome is at present unbearable. As you, my Lord, are aware, there has been and, unfortunately still is, considerable friction between Father Walter and myself.

This, needless to say, has not arisen from any act of mine, but it remains a fact and I consider that it is impossible for me to carry on my work properly in Broome under these conditions. I have therefore decided to leave the Church in Broome entirely in the hands of the

Palatine Brothers, and myself devote my time and work to looking after the coastal tribes and the Mamelamen working on the pearling boats.

I propose to make a small garden somewhere on the coast to be my headquarters, and sail thence to any part of the pearling grounds or coast I may wish to visit. For this it will be necessary to have a boat, and it is in this, my Lord, I beg your assistance. I have now an opportunity of buying an excellent 12 ton lugger 40 feet long, and not yet 12 months old. She is in perfect order & would suit me splendidly. I could obtain her for £300. I am already promised £100, and would ask you to be



greatest possible favour to  
lend me the remaining  
£200. I ask you this, my  
dear Lord, as you have  
always proved yourself  
a great friend & benefactor  
of the blacks, and I think  
that with this boat I should  
be able to look after them  
better than ever before.

I am in sore distress  
at having to leave Broome  
where I have been for so  
long and where I have, I  
trust, the sympathy of all.  
But it is ~~now~~ impossible  
for me to remain as things  
are now, and I appeal to  
you, my Lord, as my only  
hope, to enable me to start  
work with this boat.

I should be very glad if  
you could let me have an  
answer to this as soon as  
possible, my Lord, as I  
do not wish to lose this chance

Will you please, my Lord,  
treat this letter as strictly  
confidential, as I am anxious  
that Father White should  
not send any news to Father  
Walter.

I trust that you are in  
good health and ask you to  
believe, my Lord, that I remain

Your affectionate servant  
in Christ

Father Nicholas

P.S.

mis. sp.

My dear Lord: My intention is to leave on day in Australia for the poor blacks  
and to help the marillamen of the Stations

Yourself are now my Providence and my unique hope.

Kindly let me have this boat, strong, new and very  
good for my purposes. With him, by and by shall  
go more clause to the Cannibals at Collier-bay.

God will provide!

And your lordship will be always ---

The greatest Protector of the Aborigine  
of Australia!

## Disaster Bay Mission

In Disaster Bay, Father Jean-Marie Janny surveyed the scene. He missed Father Narcisse and Thomas and Agnes Puertollano who had moved on to Lombadina, where Thomas was to manage the land. This had been arranged with Father Nicholas in 1900 when he was in charge at Beagle Bay before the arrival of the Pallottines.

(Agnes was still upset over losing her last baby, who was stillborn. The event was recorded in the Disaster Bay Baptismal Register).

(Since Thomas had left, the natives were no longer keen on doing the garden but didn't mind helping themselves to the produce. Occasionally, too, someone turned up from the mission to care for the stock. Brother Sixt spent his time in the kitchen with the mission gardens, and even occasionally was needed in Broome, so it was usually Brother Kasparek who came with his native helpers).

Disaster Bay Mission had worked for a while but just now it was a disaster. Father Jean-Marie thought that it was a pity that the relationship between George Walter and Nicholas had fallen apart. Nicholas had such sway with everyone of importance in Broome, like Doctor Blick, and all government officials, even police. He was successful with Filipinos, he knew many in the pearling fleet. However Father George Walter saw Nicholas as 'a wild card in his pack' and decided that Nicholas would have to go.

Father George Walter was keen for Jean-Marie to stay in Australia but his Abbot was not pleased that he had asked for Father Nicholas to be recalled to France. However, since Jean-Marie's English was not very good, and would not improve at Disaster Bay, where he was usually by himself, he decided to accept Thomas Puertollano's invitation to join him and Agnes at Chilli Creek in Lombadina.

Father Jean-Marie decided that he and the rest of the community would travel overland to Lombadina with a bullock dray for personal possessions. Thomas was a good manager and generous.

## Significance of the 1905 Aboriginal Protection Act for Aboriginal Education

This legislation was written in the context of Dr Roth's Report. Its consequences lasted for generations. It made one law for Aborigines and one for the colonists. Aborigines became trapped under the supervision of the police who enforced the act. Its implications for Aborigines have always been invasive of privacy as the law put Aboriginal Peoples at a disadvantage.

In Western Australia, from 1829, when the Swan River was settled, until 1897, control of the Aborigines was nominally under the Imperial British Government. The 1897 Act gave the responsibility of Aboriginal education to the Chief Protector of Aborigines. There had been little money to spare for education in the Aboriginal Department as most of the money went on rations and Lock Hospitals, which had been established for sufferers from venereal disease. If Aboriginal parents had any educational aspirations for their children, these were thwarted by legislation.

But Aboriginal education was not compulsory and was often not available. It did not become the responsibility of the Western Australian Education State System until 1951.

The 1905 Aboriginal Protection Act: was passed 23 December 1905.

Where the Aborigines Act of 1886 had defined natives as  
*'Those who were Full Blood Aborigines,  
and Half Castes who habitually associated with Full Bloods'*

the Aborigines Act of 1905 used four categories to define an Aborigine:

1. *Aboriginal inhabitants of Australia (Aboriginal parent on both sides).*
2. *Half Caste (person with an Aboriginal parent on either side).*
3. *The children of such persons, who lived with an Aborigine as wife or husband,  
Or otherwise habitually lived with or associated with Aborigines.*
4. *Half Caste children, irrespective of their mode of life, whose age did not exceed 16 years of age*

The Act therefore impinged on every aspect of Aboriginal life and imprisoned natives within a restrictive legal framework from which white people were free.

Mobility for hunting and cultural purposes was no longer an option for many Aborigines.

## Institutionalization of Aborigines

'Protective legislation' removed the majority of Aborigines from mainstream Australian society. Because Western Australian Government policy in 1902 began to institutionalize Aboriginal children of mixed descent, it was easy to implement a more repressive policy when the 1905 legislation made state wards of all the Aborigines in Western Australia. Decisions made ostensibly for the good of Aborigines, legally displaced and institutionalized them at the will of the Chief Protector of Aborigines in Perth.

## Assimilation

The aim of the 1905 Act was to make provision for the better protection and care of the Native inhabitants of Western Australia. But in reality it only provided 'dole and control' for those 'under the Act'. Exemption from being an 'Aborigine under the Act' was difficult to obtain and could be revoked at any time for any reason, whereupon the Act again applied to the formerly exempted person as if no certificate had been issued. Exemption did not give voting rights.

When the Imperial Government passed the reins of Government to Australian legislators in 1897, social attitudes in white dominant society during the next five or six decades were reinforced by legislation passed in 1905. The laws remained prevalent through to the next legislation in 1936, and for at least another decade. Those who drew up the 1905 Aboriginal Act had two precepts for the solution of the part-Aboriginal problem:

1. Tutored assimilation that permeated all provisions of the Act and insofar as they applied to part-aborigines, was meant to uplift them, by force if necessary, to the level of our civilization.
2. Assimilation by the breeding-out of color.

Other names of this policy were, 'Physical or Ethnic Assimilation', 'Absorption', or 'Amalgamation'. It was based on the assumption that there were strictly biological reasons for the non-acceptance in the white community of a people with a dilute strain of Australian Aboriginal blood, and the popular catch-phrase was 'black blood breeds out in three generations'. A O Neville, the Chief Protector of Aborigines, wrote a book entitled *Australia's Colored Minority Its Place in the Community* and in this he wrote:

*"And so it was that we began to breed white natives, because the grandchildren of the full-blood women were often nearly white and, in most cases, separated from their relations, could be taken as European."*

## 1934 Moseley Royal Commission

Experiences revealed to the Moseley Royal Commission in 1934 showed Aboriginal women deprived and victimized in the Broome area.

Some women, like Violet May Landon supported the assimilation of children of mixed descent and asserted that:

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

## Joint Statement from Aboriginal Women of Broome in the 1930's

A group of middle aged, educated Aboriginal women who worked for white people in Broome made a joint statement to the Royal Commission. They gave explicit examples of discrimination against Aboriginal women 'under the Act'.

As Half-castes and Quadroons of Broome the above concerns were incorporated in their long petition to exempt them from the Aborigines Act. Part of the petition is included here:

"We are educated half-castes who have been sent to the Missions. We have been taken from either our fathers or our mothers when we were children by the advice of the Department and by so doing that has been the end of father and mother to us.

Do you not realize the cruelty of this, would you white people like to think when you send your children to school that you would never see them again. That is one more reason why we want our freedom.

Another farce: we are told if we are good we could be granted a Certificate.

Again under the recommendation of the police, and some of us have no hope of ever getting those papers because in past years we have refused favors to some of those police.

Finally many of us own our own houses and land and many more of us could do so. We who do own our homes pay the rates when the rate time comes along. We can read, write, sew, crochet, laundry also make our own clothes and for other people too, also other domestic work.



So that Sir, on that qualification alone we think we should not be classed as natives and kept in bondage by the Act.

Again Sir we the Half-caste-population of Broome ask you to give us our freedom and release us from the stigma of a native and make us happy subjects of this our country."

The rest of the petition is abridged here:

Being classed as natives, their employment was restricted. Their employers were obliged to obtain a 12-month permit from the police to enable them to work. This permit cost employers 5 shillings, but restricted the workers. Because of it they could not char (work) for different people in any one-week.

With regard to marriage status, when white men or educated Asians asked permission to marry them, the Chief Protector in Perth usually refused. The result was fatherless children. Most of those children were 'three quarter caste' and by the Aboriginal Act, such children were classed as octoroons and were not under the Act. But a half-caste mother under the Act was treated as a native and her octoroon children too. This was another reason for asking for freedom.

The women asked for a paid Lady Protector so that they could be in a position to be counselled and guided until the elders had properly gained the knowledge of the 'white man's law', and that protection be taken out of the hands of the police who knew that they were helpless and too frightened to retaliate. They asked for a better shelter at the ration camp for their old and infirm natives.

These women argued from an inner knowledge of what was right, that human rights for all women included their right to have control over matters relating to their sexuality, including sexual and reproductive health, free of coercion, discrimination and violence.

The women knew that beatings were not the only kind of violence that they suffered. As women for whom jobs were scarce to begin with, always lower paying than those held by whites, they were the most vulnerable with regard to tenure, because they knew that at any moment they might be expected to keep their position only if they were prepared to pay sexual favors. Examples of sexual harassment were provided to Mr Moseley.

### **The Moseley Report 1935**

The major concern at the time was the increase in the number of people of mixed descent. In 1905 there had been 900, and by 1934 there were 3,891.

An article in the *West Australian* July 1935 stated that the State needed to plan for a large body of coloured people, many of whom had grown up with little education or training. The first question was whether these people were to be assimilated by the white community or segregated from it forever as had been planned by the legislation of 1905.

Regulations enforced by Circular no. 135, 10 June 1935 had been made under the Aborigines Act, 1905. It was now decided that any attempt to remove the 2000 Aborigines employed on 70 or 80 stations in the Kimberley for more thorough training would be cruel and unproductive.

It would take another three decades for the legislation designed to keep them segregated from the dominant white community to fail.

### **The Native Administration Act of 1936**

An outcome of the Moseley Report was *The Native Administration Act of 1936*, which gave the Commissioner of Native Affairs more right to object to the celebration of marriages involving a 'native', and widened the grounds on which consent could be withheld. A O Neville had been promoted to this office after holding the office of Chief Protector of Aborigines since 1915.

This new assimilation policy was destined to fail.

Some Aborigines exempted from the Act, refused to produce what they called 'dog licences' on demand.

Aborigines were already an economically underprivileged group, eking out a precarious existence on casual work and government rations.

The Act tightened legislation regarding employment permits and increased racial prejudice, particularly in the field of education.

### **1967 Referendum**

The Trade Union Movement came to the fore in helping Aborigines fight for justice in employment in the movements in the 1960's. Although Aborigines were given rights in 1967, the new laws took some years to implement.

### Women's Conference in Beijing in 1995

Indigenous women at the Beijing Women's Conference in 1995 again addressed issues. Joan Chittester, in her book *Beyond Beijing The Next Step for Women*, outlines indigenous problems:

*"The Beijing Document requires governments to provide shelters for battered women,  
punishment for perpetrators, research and therapy to curb that kind of disorder,  
and strict penalties for sexual harassment."*

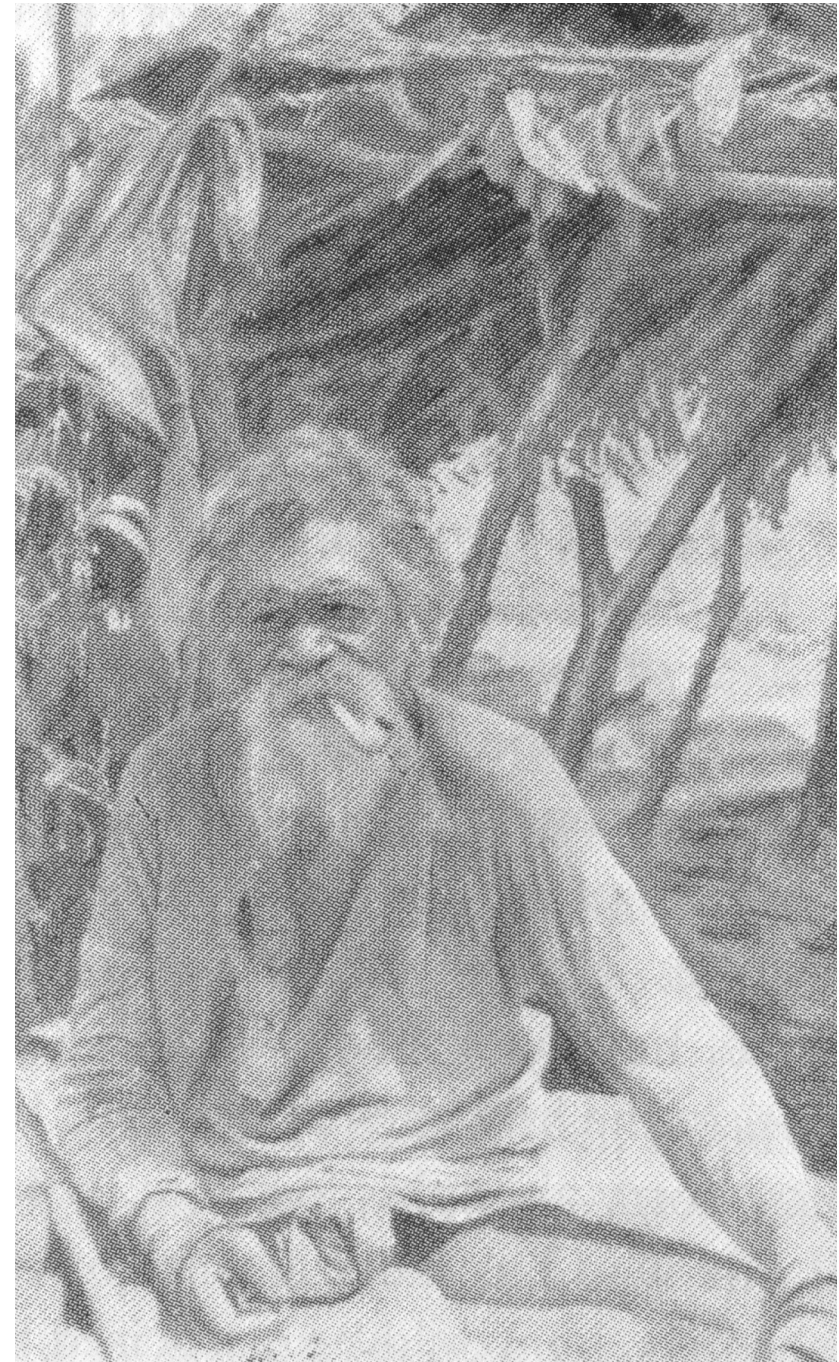
(Author's Note: "I met Aboriginal women from the Kimberley at this Conference.")

Despite the laws, not everyone went along with accepted attitudes.

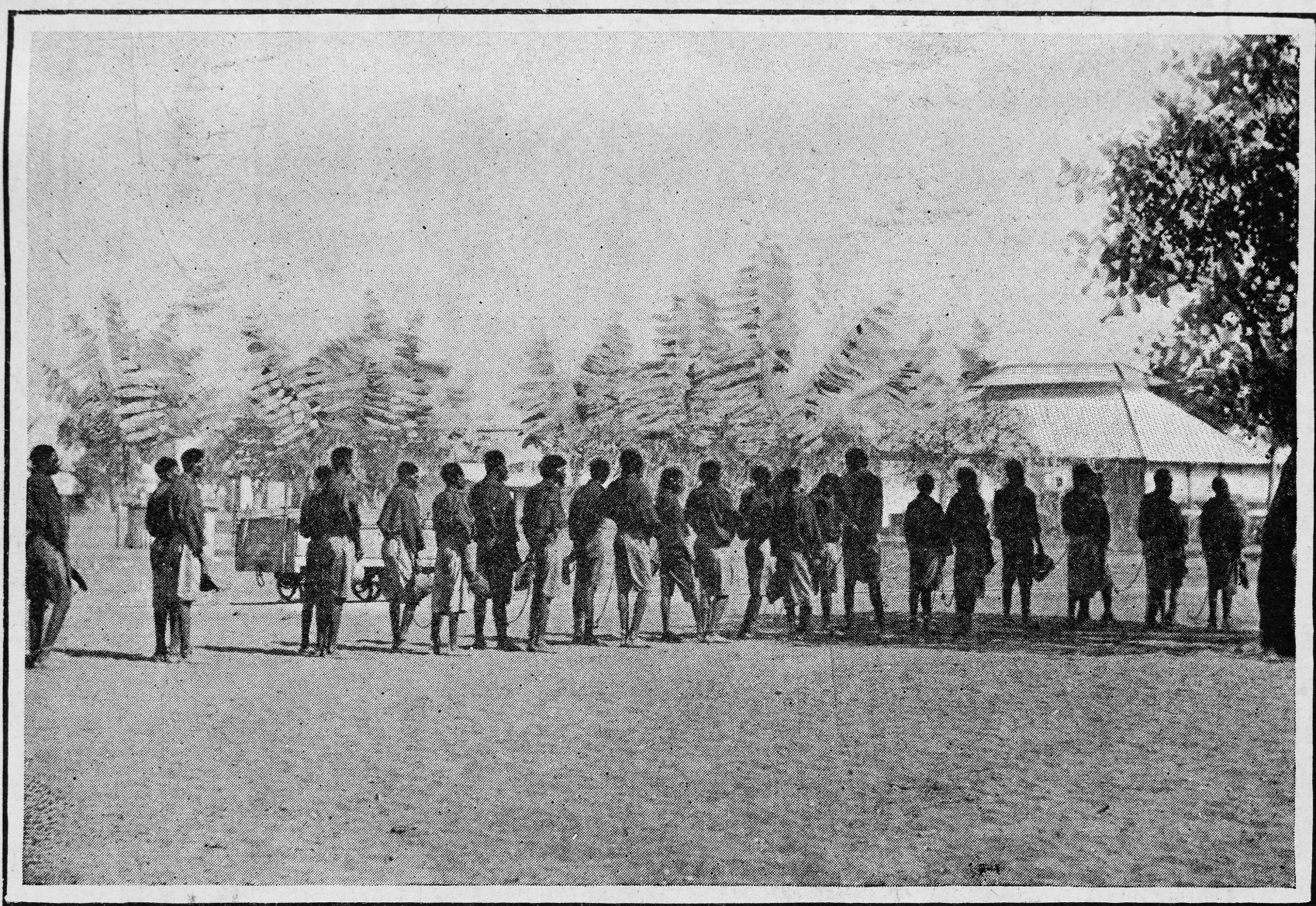
In her book, *Mister Neville*, Pat Jacobs described Nicholas Emo, living an easy co-existence on the Dampier Peninsula, as he:

*"Happily tended his mixed flock, baptizing and marrying without worrying about racial or cultural distinctions".*

*Aborigine in Shelter Beagle Bay Mission 1905  
George Walter Australia Land People Mission p 66  
cf Diary of Father J Bischofs, 5 May 1905 "Walk through the bush.  
Poor old people in small huts made of paper bark 2 metres long."*







CHAIN GANG.

*Broome, Australasian, 29 December 1905, p1537*

*Courtesy State Library Victoria*



## CHAPTER 2 THE DIARIES 1906

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*Both Father Nicholas Emo and Abbot Fulgentius Torres each kept diaries recording their voyage to Wyndham.*

*Eugene Perez translated and published the Abbot's diary.*

*New Norcia Archives have the original diary of Nicholas, about 5" x 3.5". It is carefully wrapped in tissue paper, too fragile to use. Some years ago it was copied onto microfilm.*

*In 1990 the author of this book transcribed a translation made on tape by Mrs Judith Hawes, St Mary's School, Broome.*

*Since the two diaries are primary sources and complement each other, segments from each alternate in this book.*

*Emo, Torres and a Filipino crew left Broome 12 May 1906 to explore the coast between Wyndham and Broome.*

*When Nicholas returned in August, he established a new mission at Cygnet Bay. Abbot Torres negotiated with the Government for land for the new mission.*

### **A Dream – a Pledge for the Lugger's Future**

Filomeno Rodriguez, Nicholas's friend, helped pay for the 'San Salvador'.

Abbot Torres also helped to secure it. Father Walter was later asked by Bishop Kelly to pay some of the costs. Nicholas engaged Captain Johnson and four Manilamen for 10/- a day.

On his first night aboard the 'San Salvador' Father Emo dreamed he saw Our Lady "so shining and beautiful". She said,

*"The ship is blessed and will never be lost at sea."*

### **Voyage from Broome to Wyndham**

#### **April 1906**

More than a year had passed since the visit to New Norcia. Father Emo had continued to correspond with Abbot Torres, planning to sail in his boat from Broome to Wyndham, along the beautiful but dangerous coastline where tides created swirling walls of water that ebbed and flowed through channels of headlands, islands and bays. There tides drop quickly and low, wide waterfalls are formed over the steep-sided reefs, as water cascades to the open sea.

Islands scattered along the coast are sometimes covered with low

mangroves growing in the mud or have rough, rocky surfaces, or bays ringed by coral reefs and beaches. Fresh water is rare.

Abbot Torres had experienced rough seas in the Philippines and knew he was not a good sailor, but he had done his research on the Kimberley coast and its potential for a mission site.

By the end of April, Abbot Torres boarded the 1725-ton S S 'Bullara' in Fremantle, and had met Bishop Kelly, who came on board in Geraldton. The bishop raised serious doubts in the Abbot's mind about the East Kimberley port of Wyndham being suitable for a mission site. Close proximity to the thirty Europeans living there had so far proved detrimental to Aboriginal wellbeing.

### **Diary of Abbot Torres**

#### **7 May 1906**

At daybreak we could see the coast of the Bay of Broome. By using my field glasses, I could detect the masts and funnel of a liner. Could it be the one on the Singapore run? I had hoped to send some letters to Europe on it, but before we had anchored, it had departed.

Father Nicholas M Emo, whom I had contacted by telegram, was waiting for me at the wharf. Bishop Kelly, Father Emo and I got in the carriage and went to the mission house. It is small but cleanly furnished.

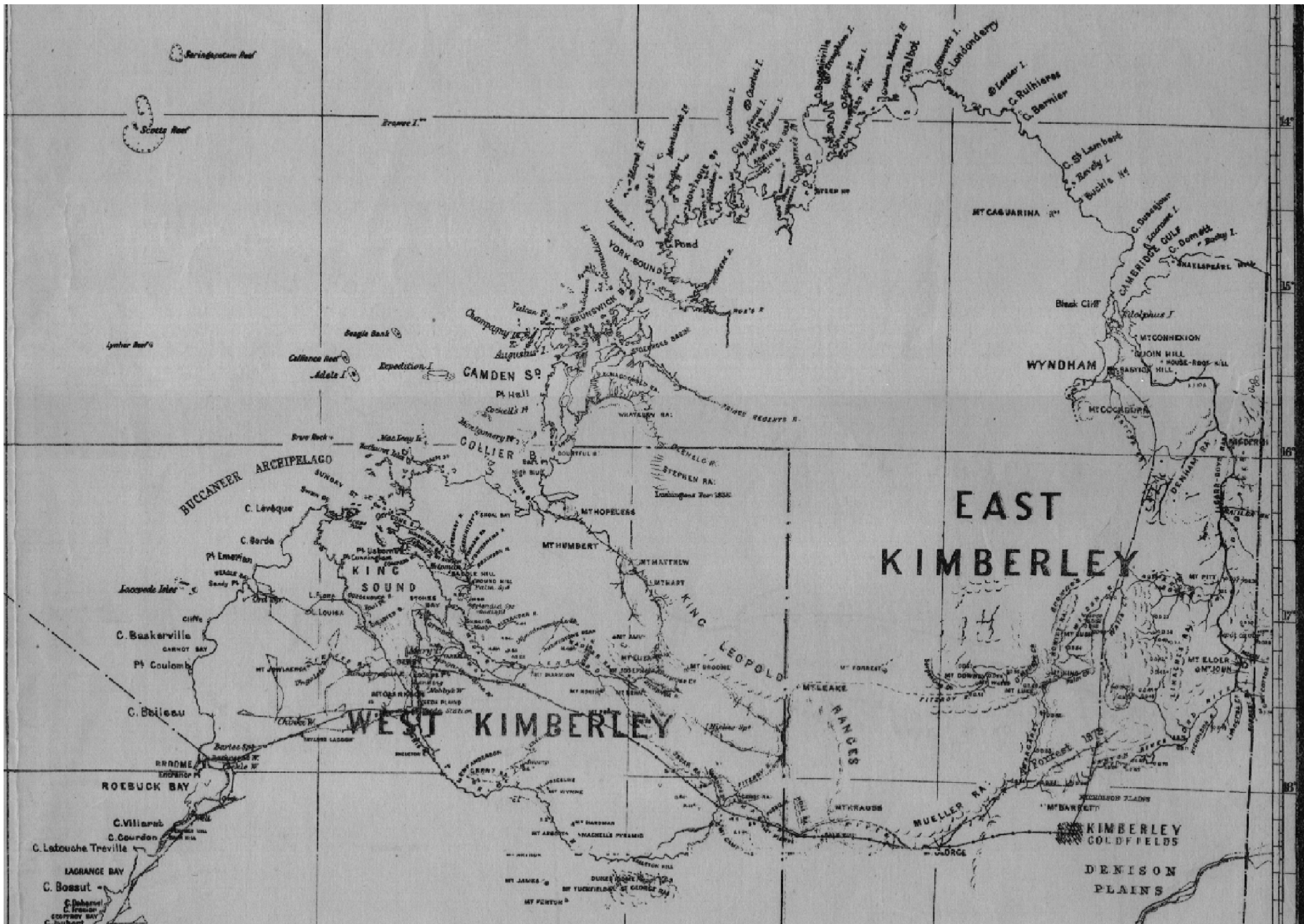
#### **May 8 1906**

Tuesday morning I went to the Point where Father Nicholas has his humble abode. It is about 20 feet square, and unfurnished. There is another little home, half Filipino, half Australian style, which is not surprising as it is inhabited by a man who is a Filipino from Luzon, his wife, an Australian aborigine, and a son. Both are very good and have served Father faithfully for more than 8 years. His name is Leandro, she is Matilde and the boy is called Alexander.

I have gathered a great deal of information about the coast of the North West. I had intended going on to Wyndham tonight on the same ship but in view of reports given by various boat owners - and especially because of Captain Hellyard, who spent 23 years navigating these dangerous coasts - I decided to remain in Broome to prepare my own voyage of exploration.

I can already count on a good 14-ton schooner, 'San Salvador'. Father Nicholas is a very good person and has offered to lend it to me, as well as his own services. The crew of four will be Brother Sebastian, with Clement, Francis and Peter. After a few meetings, we agreed that Captain Johnson would take charge for 10 shillings a day.

The sloop is 43 feet long, 12<sup>1</sup>/<sub>2</sub> feet wide with a depth of 9 feet. I have ordered enough provisions from Streeter's to last for two months, as it may take six or seven weeks to complete the voyage.



The Coast of East and West Kimberley  
Courtesy Batty Library

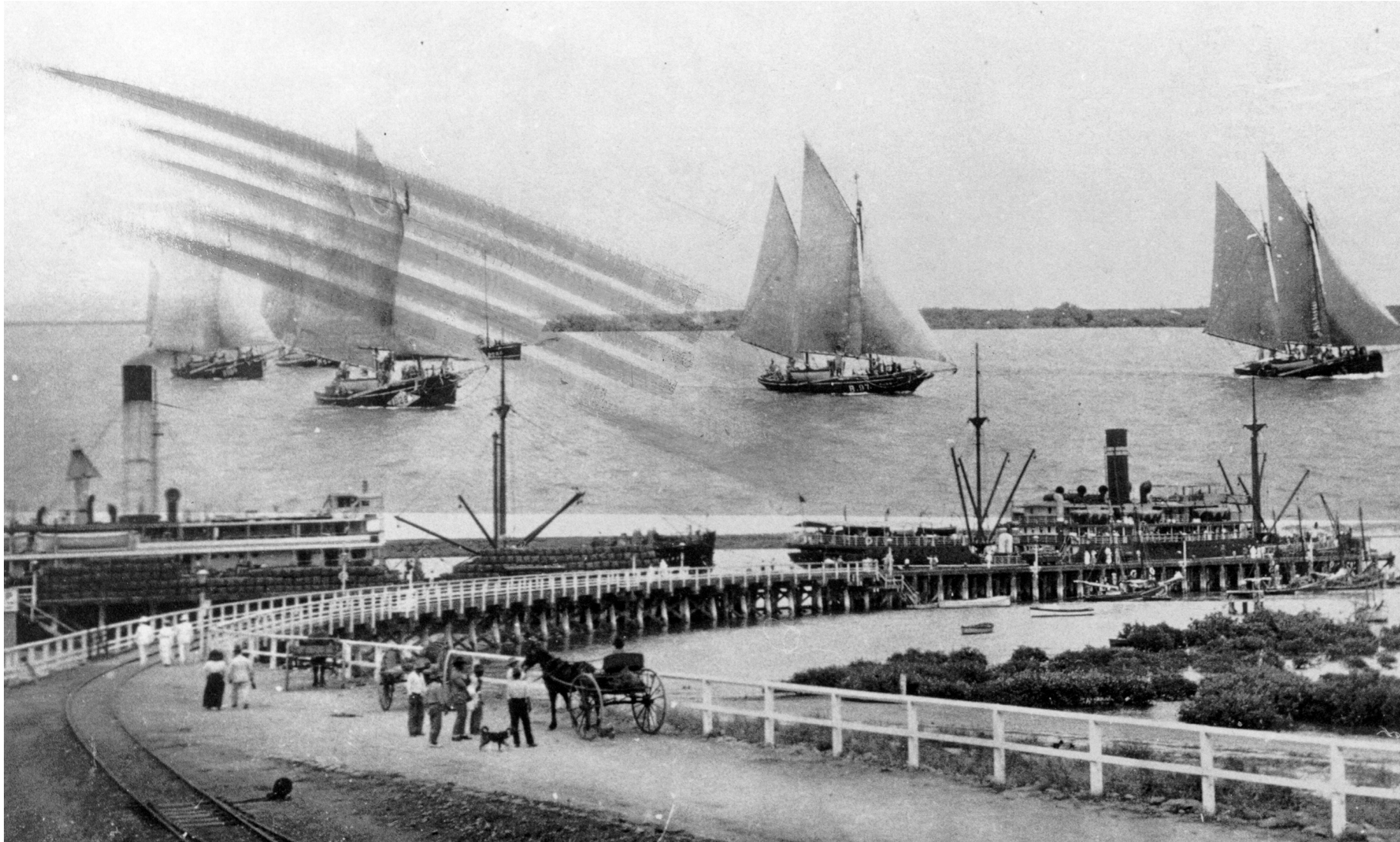


**May 11 1906**

Friday morning I went to Broome again, (30 minutes by carriage) to check on everything.

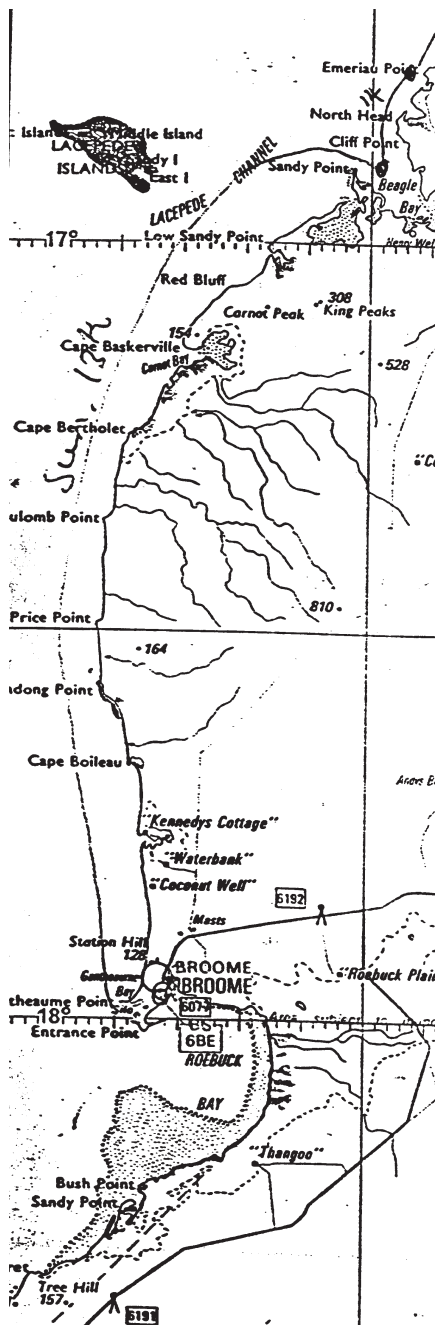
Streeter's handed me the accounts, scarcely £37.

We took the trap to go to the point at 1.15. The schooner had left for the point just after noon and after collecting the wood stacked there and loading our luggage we shall begin our voyage. It is now 4.21 pm and the schooner is ready. At this very moment Bishop Kelly and his priest arrive to wish me a bon voyage.



*Sulky at Broome Jetty 0012940  
Courtesy Battye Library*





From Broome to Beagle Bay

## The Voyage to Wyndham

Nicholas wrote in his diary:

*With the aim of finding a place for a new mission, we made all the necessary preparations, and with crew and sufficient provisions, and after saying goodbye to Bishop Kelly and the Superior of Beagle Bay, we left in my schooner, 'San Salvador', giving ourselves into God's hands, and those of his blessed mother for the dangers of the journey. We would have to navigate indeed through uncharted seas, and visit completely unknown islands and bays and coastlines, only inhabited by many tribes of treacherous cannibals.*

**12 May 1906**

*Saturday at 4.30 am we lifted anchor from the Point in Broome.*

**(Abbot Torres' Diary)**

Yesterday evening after sunset, Brother Sebastian and I went out to the point. We reached the shore in a few minutes. Barefooted, we followed the women and Brother, who carried the luggage to the moored dinghy. The sea receded for nearly a mile, a sandy bottom mixed with clay, so walking on it is heavy going. I got into the dinghy to go to the schooner and slept the night on the open deck.

Today we raised anchor and left in a heavy swell. In a couple of hauls we were able to turn the Point, to head for Beagle Bay. We made good time and by sundown were anchoring in Sandy Point, careful to avoid the many reefs in the locality. I had very little to eat all day, as I was not feeling well.

*(Nicholas continued his diary)*

## Beagle Bay Mission

**13 May 1906 Sunday**

*10 am we arrived in Beagle Bay and visited the Mission.*

**(Abbot Torres' Diary)**

We anchored at Beagle Bay at 10 am. All day yesterday and this morning we have been following the coast from Broome to Beagle Bay, where we are at present. We landed and met about 15 aborigines, not wild ones, but Christians, although the poor fellows are more of the first than the second. They belong to a mission 10 miles inland, founded by French priests, but which has been under the care of German Fathers for the last seven years. This is the only Mission to be found along this 'civilized' coast. On landing, I sent an aborigine with a letter to the superior of the mission asking him to send a carriage for me so I could visit him. In the meantime, accompanied by Father Nicholas and a half-caste I walked to a house nearby, half way to the mission, where a Filipino lives with his aboriginal wife.

After walking across marshes in a tropical sun, on arrival we were served turtle eggs. I sipped the first one, with some repugnance, but I could not finish the second. Fortunately, they then served a substantial meal of meat, rice, sweet potatoes and a few other things. The mission carriage arrived just as we were finishing lunch, the priest returned to sleep the night in the lugger while I went on to the mission in the carriage with a half-caste boy and one aborigine. It became dark on the way, but I was not concerned knowing that Aborigines in these parts are good Christians.

When I arrived at the Mission, all the staff two Priests and seven Brothers met me. Supper was ready, but I had only a cup of tea. Then about thirty children, boys and girls, appeared and sang some songs accompanied by the harmonium.

*(Nicholas continued his diary)*

**14 May 1906**

*Monday, 2.15 pm we left Beagle Bay. 8 pm we anchored at Emeriau Point.*

### **(Abbot Torres' Diary)**

I got up with the Angelus bell and went to the chapel. After breakfast we visited the various dependencies of the mission. It is somewhat smaller than I had been led to imagine by the reports. The soil is all sand, looks poor, and the buildings rather weak against the prevailing gales. The children seem to be well instructed. I left in the trap at 9.35 and was back in the bay by 10.45.

Father Nicholas was on the beach with Catalino and a dozen women. Seated in a shady spot, I watched them preparing damper, bread cooked on the burning coals. I ate a small piece and found it good. Taking some water in canvas bags, and barefooted, I went with Father Nicholas to the dinghy, which took us to the schooner. We sailed out of the bay at 2.30 p m. the wind was favorable, and it took us only two hours to cross the bay and get out to the open sea. At 5.25 we spotted a native camp with a number of men and women, whom we could hear shouting.

We were forced to anchor at 8 pm, the wind failing us. Not far away we could see a pearling boat, which was also at a standstill.

### **(Nicholas continued his diary)**

#### **Lombadina**

**15 May 1906**

Tuesday, we left and arrived in Lombadina at 4 pm and anchored that night. Father Jean-Marie visited us.

### **(Abbot Torres' Diary)**

We lifted anchor at 5 am but the wind was weak. At dawn I could see the pearling boat 'Onix' through the binoculars. Emeriau Point is nearby. It is a beautiful day. Fifteen miles north of Emeriau Point is Lombadina Creek. The shore is all rock.

I have just seen a sea snake, which they say can be 4, 5, even up to 10 feet long. They live in the water and are very poisonous.

We entered Lombadina at 4 pm and dropped anchor, it being impossible to round Cape Leveque. At dusk we saw a fire start in the glow, the silhouette of a man. One of the aborigines went ashore in the dinghy and brought him back. He was given food and then they went ashore again with Sebastian and Francis. It was nearly seven o'clock when they went further off into the bush to the house of a Manilaman about seven miles inland. The missionary, Jean-Marie lives there. He is the last of the Catholic priests in this region. The men returned at 2 am, accompanied by the missionary who stayed on board, talking with Father Nicholas till 4.30.

### **Destiny of Two Cistercians (Jean-Marie and Nicholas)**

On Tuesday the 'San Salvador' arrived in Lombadina at 4 pm. They anchored that night so that Father Jean-Marie Janny could visit them on board the lugger. He was pleased to discuss with them the predicament he was in. After his friend Thomas Puertollano and his family moved from Disaster Bay Mission to Lombadina in October 1905, Father Jean-Marie and the Christians from Disaster Bay went also. Thomas provided for all his needs. Then Father Bischofs had visited from Beagle Bay Mission with a letter from the Abbot in Sept Fons. Jean-Marie had answered the letter saying that he had been thinking that he would stay where he was until he died, but he had no intention of being difficult about taking the road to Sept-Fons.

Abbot Chautard had written from Sept Fons to Jean-Marie:

*"In the month following the receipt of the present letter, you ought to take all the necessary measures in order to get a passage in a boat to return to Sept Fons in the near future."*

Jean-Marie explained to his visitors, "This is absolutely impossible. I am at Lombadina. A boat has to come to get my few belongings for the voyage. Everyone except Abbot Chautard knows that in January and February and even the first days of March, the sea is so rough that nobody who values his life and his boat will be disposed to risk them to come for me."

Jean-Marie knew that Father Nicholas was Chairman of an Association of Manilamen, and he asked, "How can you settle your business affairs in a month or two?" Nicholas explained that for himself, he had written to Abbot Chautard explaining that he could not leave before the beginning of April.

Jean-Marie knew his time in the Kimberley was finished. He missed his fellow religious and community life. Father Bischofs, a Pallottine who had come in 1905 had written to Jean-Marie that their Order would be responsible for any debts, for example those of the lugger 'San Salvador'. (In Broome Archives there is a Latin document sent to Ricardo M Emo, dated 20 March 1906, dispensing him, as monk and priest, from his vows as a Trappist, signed by Jean Baptiste Chautard).

For himself, Jean-Marie had received orders on the last boat from Broome to go to a new foundation in South America, in Maristella, Brazil. Nicholas and Abbot Torres had called in to Chilli Creek on their way to Wyndham with the intention of finding a new place for a mission on the north west coast.

'San Salvador' left Chilli Creek at 5 am Wednesday, sailing past the extensive sand dunes to arrive at the lighthouse in Cape Leveque at 8 am. Close by, Harry Hunter's camp was situated between Cape Leveque and Swan Point, where the coastal coloured earth ends.

Abbot Torres and Nicholas visited him at 11 am. Hunter had lived among the Bard tribe for nearly thirty years and he, Emo and Hadley had been on excellent terms at all times. The boats had to 'lay up' for two or three months at a time and the friendships often became lifelong.

### Harry Hunter's Place at Boolgin

(Nicholas continued his diary)

16 May 1906

5 am we left, and arrived in Cape Leveque at 8 am, between Cape Leveque and Swan Point, just where the coastal coloured earth ends. It is in the charge of Harry Hunter.

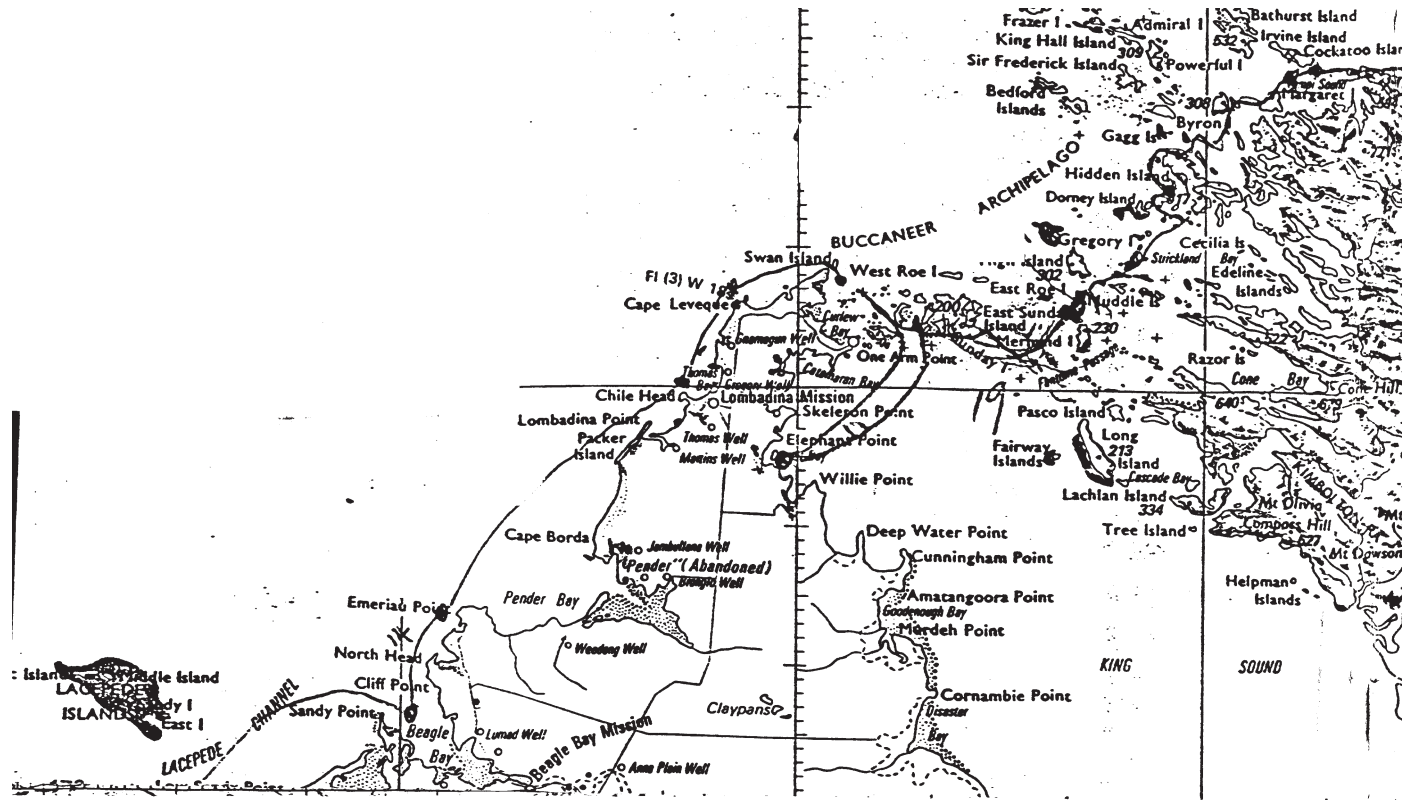
At 11 am we visited the said man's place and anchored on the corner of Swan point at 4 pm, due to lack of wind.

### (Abbot Torres' Diary)

We left Lombadina early, at 5 am, travelling against the tide, the wind being rather strong. We saw Cape Leveque as we passed it at 8.10. At high tide it becomes an island but joins the point at low tide. It is composed mostly of rocks, which the rough weather is gradually demolishing.

At 8.30 we met a pearling boat. We spoke to the men and found that they are Brazilian. We anchored between Cape Leveque and Swan Point before 11 am.

It is 4 pm; the tide is against us and the wind weak, so we cannot go around the point. Tired of plying windward, we are forced to drop anchor near the shore for the night.



Map showing Lombadina



*(Nicholas continued his diary)*

### **Karrakatta Bay**

**17 May 1906**

*We left at 10 am. At 11am we entered the King Sound. About midday we anchored and set out to sea to Karrakatta Bay.*

### **(Abbot Torres' Diary)**

We continued to stand still all morning, it being impossible to get out with the tide against us and very little wind. The Captain says that the tide will begin to turn us about 11 o'clock. The annoying flies make it impossible to write. At seven minutes to ten we lifted anchor. We'll see when we can pass Swan point. It has become, for us, patience point. I spent the morning reading letters, and at this moment am on the fourteenth one. At 10 am we are starting to move ahead. May the good God help us, as He has done so far.

We turned Swan Point at a few minutes to 12 and saw a small boat with Aborigines coming towards us. We are anchoring at Karrakatta Bay, so named because the steamship '*Karrakatta*' sank here on its way from Singapore to Derby, three years ago.

The boat with the four Aborigines has arrived; one is quite old, two others are young, and the boy is about 12. One of them is Catholic, which is not surprising since they come from the peninsula where the Mission of Beagle Bay is situated. The cicatrizations on their shoulders attracted my attention. They had this design. They gave us four or five fish, some of which can be fried. We will keep the others for bait, as we have none.

A steamship passed on its way to Derby, but I could not see its name. In the afternoon I visited the native camp, which is very miserable indeed, four sticks scarcely giving shade for one person. And there are just four or five such dwellings in the camp. We have to spend the night in the Karrakatta Cove.

*(Nicholas continued his diary)*

### **Cygnets Bay**

**18 May 1906**

*At 6am we set sail. We anchored in Cygnets Bay. At 2.35 pm we left for Sunday Island.*

### **(Diary of Abbot Torres)**

We had a very peaceful night. The captain was ashore looking for two aborigines for the crew. The dinghy went in the morning to bring him back. He

found only one who has practical knowledge of these parts. At sunrise we lifted anchor and went out; on seeing a native the knowledgeable aborigine shouted for them to go to the other side of the point, that is Cygnets Bay where they could come on board. Perhaps we can find one willing to accompany us.

Everyone so far seems to have learned from someone on board that our voyage will be long, and all have refused to come with us.

We arrived at Cygnets Bay at 9 am and anchored at 10. We provisioned with water, but all our efforts to find two men willing to be with us in our voyage, proved useless. Only women, children and old people could be contacted, the rest are inland, Disappointed, our only choice was to leave the bay and proceed to Sunday Island to see if they can offer us some hands there. We had fish to eat, but I was not well. Yesterday was the first since we began our voyage seven days ago that I ate some bread-soup. On all the other days I had only one sardine with some bread and sweet potato. May God help us in our small labours. We left Cygnets Bay at 2.35 pm. The wind was fairly fresh, yet the flies continued to torment us. Blessed be God.

Cygnets Bay holds sad memories because of the crimes committed here by Malays and Filipinos, assembled here in the pearling bays. More than 100 ships at a time could be found here with up to 600 crew men. The cemetery is situated on one of the points. We dropped anchor again at 5.15 pm, there being not a breath of wind. If the wind improves we shall leave for Sunday Island in the evening. We spent all night in this blessed bay.

*(Nicholas continued his diary)*

### **Sunday Island**

**19 May 1906**

*Saturday, we set sail early and at 11.25 we anchored in the channel of Sunday Island and set off to visit the Protestant Mission.*

### **(Abbot Torres' Diary)**

We raised anchor before dawn and headed for Sunday Island. By 9 o'clock it was in sight but still far away. The breeze is light and at this rate it will take hours to get there.

At last, after much trying, we were able to enter a channel, which led to another smaller one leading to Sunday Island. We dropped anchor and fired our little cannon to give a call signal; some aborigines appeared on top of the small island, it was 11.25 when we lowered the dinghy into the water and went ashore. The aborigines came down the hills to the beach. The Protestant Mission is on this island.

...We anchored, dropped the dinghy and in ten minutes reached the point where the aborigines were waiting for us. After climbing the bank we (the Captain, Sebastian, Father Nicholas and I) reached the Mission...I was indeed very happy with the kind welcome given and with the good services offered us. There were no problems in getting three aborigines to accompany us during our voyage to the North West. Surely this is the best favour they can bestow on us, as without their help I do not know how we would manage, since the men we have, would not be sufficient to man the lugger successfully. Father Nicholas went out with Mr Glower to see some of the bush....

*(Nicholas continued his diary)*

**20 May 1906**

*Sunday we spent the day on the mission with Mr Hadley.*

**(Abbot Torres' Diary)**

Last night I watched a corroboree performed by 13 aborigines. Painted all over, they executed a difficult dance accompanied by very monotonous singing. I slept rather well, in the only room available. At about 9 am we went on board to find that the three aborigines lent to us were already there, brought in by the Captain.

I had a normal meal. The aborigines went ashore again in the afternoon. Let us hope that they will come back.

It was very monotonous as we were stuck in the channel all day. The flies are intolerable. They will not leave you alone long enough to write, read, or even to take a spoon to one's mouth- an unbearable nuisance.

## **The Graveyard**

The Graveyard natives had clashed with pearl-ers when they first went there and afterwards carefully avoided any contact. It was the opinion of pearl-ers that those living between Leveque and Londonderry were at the time the last of their people uncontaminated by civilisation, they were so vigorous and healthy that they appeared a different race to those around Sunday Island, Leveque and Cygnet Bay, who were very much superior in physique and vigour to those farther south around Broome. At that time it was obvious that the effect of contact with whites had been disastrous for the tribes.

*(Nicholas continued his diary)*

**21 May 1906**

*At 10 am we set off in the direction of the 'Graveyard'. At 3 pm we crossed the terrible bar with dreadful currents between small islands near Mermaid Island and High Island to the left and Long Island a little to the right. At 6.15 pm we anchored to the left of High Island. The anchor got stuck.*

**(Abbot Torres' Diary)**

I woke at sunrise. The aborigines have not appeared again, so the Captain decided to go ashore for them.

At about 9.30 I could see the Captain coming down the hill towards the shore with the aborigines, so I sent the dinghy to meet them. The three aborigines had indeed disappeared altogether and two others came instead with the Captain. As they were married we had to send two small bags of flour and tobacco for their women, to keep them going during their absence. We went through a terrible current between High Island and Mermaid island at 3.10 pm. It felt like an immense river rushing into the sea. Francis, the only Christian native in our company, crossed himself when he saw us surrounded by the current.

*(Nicholas continued his diary)*

**22 May 1906**

*At 8.20 am we managed to lift the anchor. Before sunset we anchored in a labyrinth of islands.*

**(Abbot Torres' Diary)**

At last, at 3.15 we have come to the end of this channel, which runs between the two big islands. Indeed, the currents have been frightful because of the big whirlpools which form where the currents meet. The worst of it is that these regions have not been charted to date by the Government the navigation charts are incomplete and inaccurate. As it was impossible to reach Cockatoo Island, we looked for a sheltered corner between some of the little islands, which would be safe from currents. We went ashore in the dinghy, and I ate some exquisite, large oysters. One of the Aborigines who had helped me out of the boat and on to land went hunting. At dusk we went back on board for a modest supper: some rice, with a little meat, a cup of tea and sweet potato. In case of a surprise attack during the night, the sailors have prepared their rifles; the Captain has loaded his revolver.







1048

# BUCCANEER ARCHIPELAGO TO BEDOUT ISLAND

From Surveys by  
 Commodore King, Masters and Yeomen, R.N.  
 Staff Commanders Sir Johnstone & Captain R. S. F. L. Parker, R.N.  
 Commodore W. Collins, R.N. and Captain R. C. P. P. Parker, R.N.  
 between the years 1838 and 1850.

Light: 7. From St. Elizabeth, Oct. 1843, from the anchorage  
 1 1/2 miles from the coast and 1/2 mile from the anchorage  
 Light: 1. From the anchorage 1/2 mile from the coast and 1/2 mile from the anchorage  
 Light: 1. From the anchorage 1/2 mile from the coast and 1/2 mile from the anchorage

Scale of Distances  
 100 Miles

**CAUTION**  
 The whole of the coast of North-western  
 Australia are as yet very imperfectly  
 explored, and charts and surveys  
 are continual accretions.



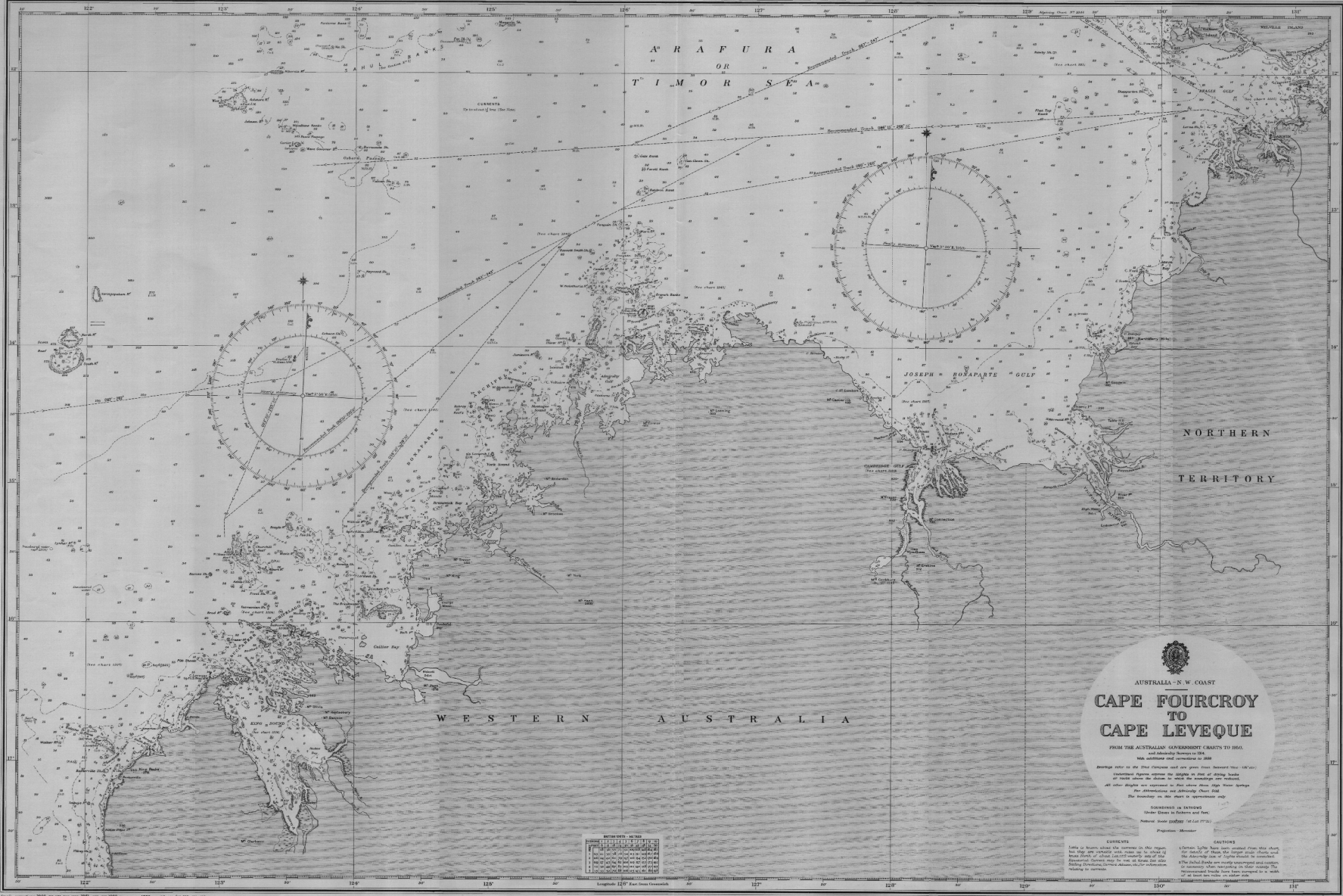
Dino and San Salvador

6


RARE  
34/3/1048

Buccaneer Archipelago  
Courtesy Battye Library





MAGNETIC DATA - 1910	
1. True magnetic declination	11° 15' E
2. True magnetic dip	11° 15' N
3. True magnetic variation	11° 15' E
4. True magnetic inclination	11° 15' N
5. True magnetic force	11° 15' N
6. True magnetic intensity	11° 15' N
7. True magnetic declination	11° 15' E
8. True magnetic dip	11° 15' N
9. True magnetic variation	11° 15' E
10. True magnetic inclination	11° 15' N
11. True magnetic force	11° 15' N
12. True magnetic intensity	11° 15' N

  
 AUSTRALIA - N.W. COAST  
**CAPE FOURCROY  
 TO  
 CAPE LEVEQUE**  
 FROM THE AUSTRALIAN GOVERNMENT CHARTS TO 1910.  
 AND AMENDED ACCORDING TO THE  
 LATEST AVAILABLE INFORMATION TO 1910.  
 Bearings refer to the True Meridian and are given from 000° to 360°.  
 Unsoundings figures represent the depths in fathoms of strong leads  
 or fathoms when the nature of the bottom is not otherwise indicated.  
 All other depths are expressed in feet unless otherwise stated.  
 The abbreviations and symbols used are those of the Hydrographic Office.  
 The boundaries on this chart in approximate only.  
 CONTROLLED BY THE  
 Hydrographic Office, Admiralty, London.  
 Published under authority of the Admiralty.  
 Price 1/6 (1910)

**CONVENTIONS**  
 Lines of soundings which are not shown on this chart  
 but which are indicated on the charts of the Admiralty  
 are shown on this chart in a dotted line.  
 The actual depths are not necessarily correct.  
 The abbreviations and symbols used are those of the  
 Hydrographic Office.  
 The boundaries on this chart in approximate only.  
 CONTROLLED BY THE  
 Hydrographic Office, Admiralty, London.  
 Published under authority of the Admiralty.  
 Price 1/6 (1910)

1040  
1047

London: Published by the Admiralty, 1910. Under the superintendence of the Controller, R.F.P.O. (LONDON).  
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 The Admiralty, London.  
 Price 1/6 (1910)

Cape Fourcroy to Cape Leveque  
 Courtesy Battye Library



(Nicholas continued his diary)

**23 May 1906**

At 6.20 am we lifted anchor. By 12.18 pm we saw Cockatoo and Bathurst Islands.

(Abbot Torres' Diary)

This morning, the second of the two kids given us at Sunday Island was killed, only the hen, also given us there, remains. We have been unable to catch any fish the last few nights. We saw a turtle but could not catch that either. Only tinned meat, which I cannot even bear the sight of, is left.

(Nicholas continued his diary)

**Collier Bay**

**24 May 1906**

At 4.15 am we left the Yampi Sound in a North Easterly direction to enter Collier Bay.

7 am we arrived off the point of the above Bay. 3.15 between Cockatoo Islands and Montgomery Islands. At 8.15 pm we dropped anchor near Hall Point. We had seen natives' big fires near Collier Bay. Smoke completely covered the sky in the bay. Montgomery Island, in the bay, but quite far from the coast, is like a long wall. Cannibals inhabit it. From here, right along the coast to Wyndham, cannibals inhabit these places.

**25 May 1906**

Friday we left Camdem Sound at 6 am. By 5 pm we were at New Island by going over many reefs.

**Augustus Island**

**26 May 1906**

At 6 am we entered the Bay of Augustus Island. It is the most beautiful island along the coast to Wyndham. It is covered with lush vegetation, and an abundance of freshwater. (This island is 11 miles long by 10 miles wide.)

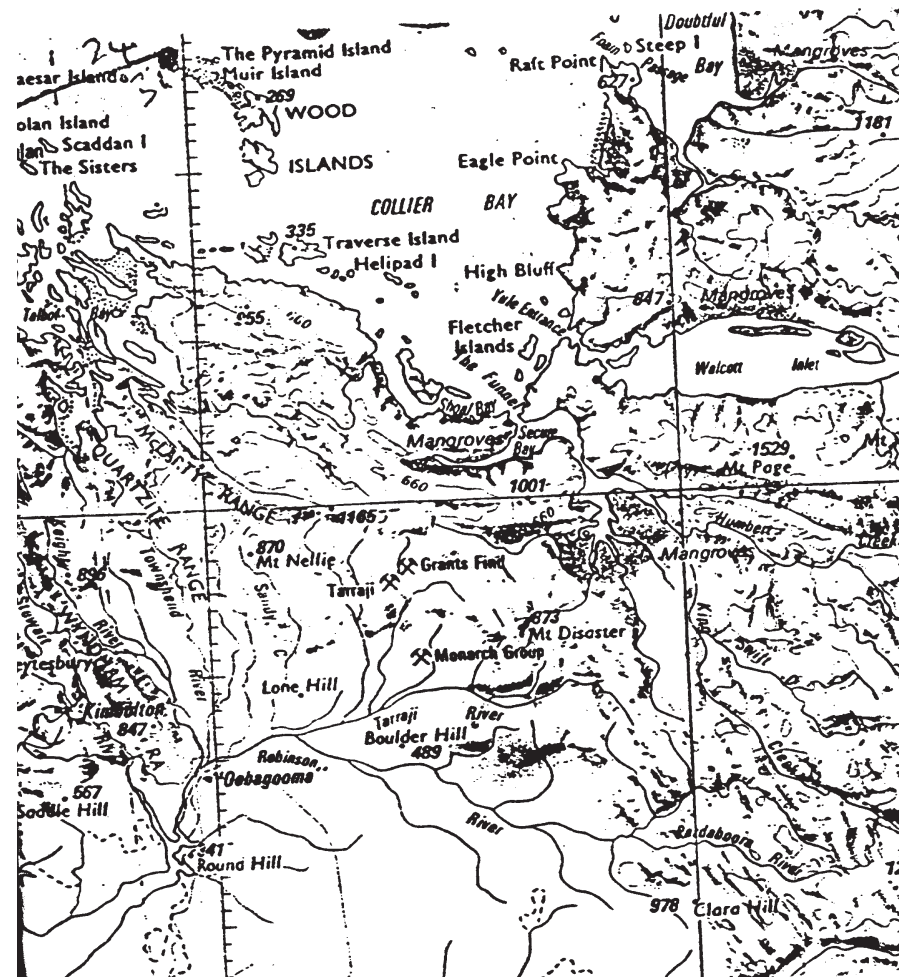
At 12 am we anchored next to it by a beautiful spring or waterfall by some rocks near the seaside. By 4.30 pm we left to go out into the George Sound but strong currents forced us back to the same spot.

**George IV Sound**

**27 May 1906**

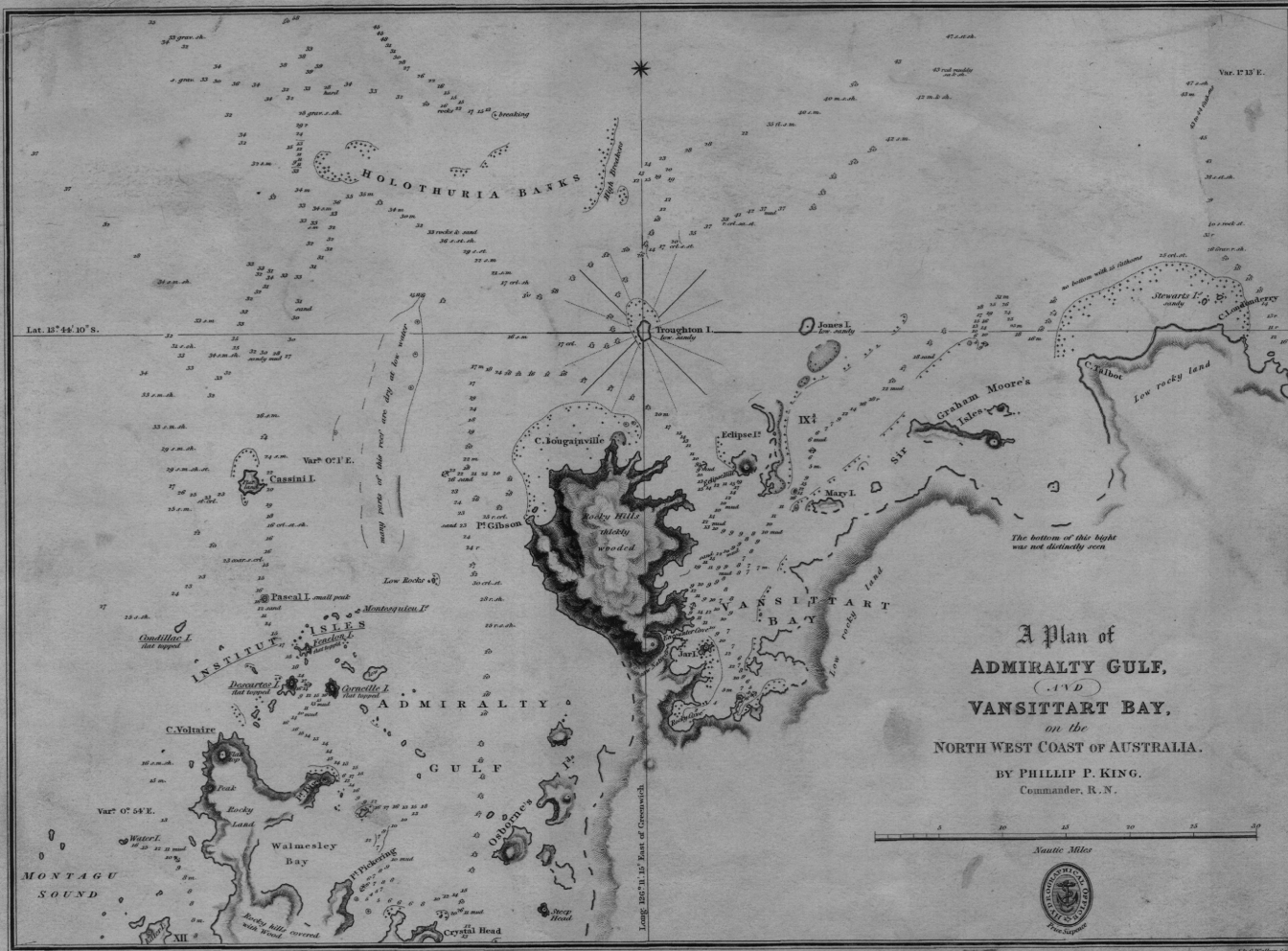
On Sunday 6am we left to go deep into the George IV Sound.

We left at 2.30 pm, at 6.30 pm we anchored between Unwins Island and the famous Prince Regent River, an equal distance from both.



Collier Bay

(32 B)



London, Published according to Act of Parliament at the Hydrographical Office of the Admiralty 3d Sept. 1856.

REGISTERED.

1050



Nautical Miles

BY PHILLIP P. KING,

Commander, R.N.

on the

VANSITTART BAY,

ADMIRALTY GULF,

A Plan of

NORTH WEST COAST OF AUSTRALIA.

The bottom of this light was not distinctly seen

Graham Moore's Lake

Stewart's I. sandy

C. Fisher

Low rocky land

no bottom with at distance

low sandy

low sandy

low sandy

low sandy

low sandy

low sandy

low sandy

low sandy

low sandy

RARE  
34/3/1050 (1926)

A plan of Admiralty Gulf - Vansittart Bay  
Courtesy Battye Library



**(Abbot Torres' Diary)**

Our aborigines found water in the spot marked on the navigation charts. Near the spring the aborigines saw the footprints of Mr Hadley who left Sunday Island a week before us. At lunch time we anchored near the spring and it was beautiful to see just four or five feet above sea level, a jet of permanent fresh water as wide and as thick as my arm, gushing forth. This side of the coast is fairly inaccessible, not only because it is very steep, but also on account of the lush vegetation and the wet slippery soil. There are a lot of palm trees and large ferns.

**(Nicholas continued his diary)****Bigge Island****28 May 1906**

*We left at 6am; at 12 we entered the channel between mainland, and the Coronation Islands. At 2 pm we entered York Sound. At 7.30 pm we have been able to anchor near the coast south of Bigge Island. This island was completely different to the map.*

*Besides, on the right of the Bay, there was a 1 1/2 to two mile reef apart from the shore stretching in a straight line to the tip of the mainland. It doesn't show on the map. It runs parallel to the mainland.*

**(Abbot Torres' Diary)**

The two aborigines we picked up on Sunday Island seem to be trying to convey the idea that had they known our intention of going on such a long voyage they would not have come on board.

At about 10 we sighted the Coronation Islands towards the north. Just at the point of the island and the entrance to the channel I was startled by a noise, which became increasingly louder and I was forced to come out of my cabin, where I was sheltering from the intense heat on deck. The noise was none other than an immense multitude of small parrots hidden in the thick foliage of the trees on the island giving me an impression of a huge bird cage in this most beautiful land and seascape. Further along the passage I heard the unpleasant chirping and chattering of more than 50 black cockatoos, which flew inland in a long formation.

**(Nicholas continued his diary)****Admiralty Gulf****29 May 1906**

*Tuesday, we weighed anchor at 6 am and at 9 am because of lack of wind and strong currents we anchored between Bigge Island and the coast. We saw many fires*

*made by the natives. We went ashore and saw their tracks, tracks of a dingo and hot coals. My blacks found a camp and the natives quickly fled, surprised and petrified. We walked along the beach, praying the Rosary. We lifted the anchor at 2 pm and at 4 pm entered Montague sound. At 7 pm we anchored at Walker Island.*

**30 May 1906**

We left at 6 am heading toward Cape Voltaire. We entered Voltaire Pass at 4 and left it at 5 pm. At 5.30 we entered Admiralty Gulf. Cape Voltaire is a huge black basaltic rock at the end of a long point of low land. On rounding the rock we entered Voltaire Pass that is made of quartz rocks, some of which are ochre colour. There are many islands, two quite large ones with quite a few trees. All round Admiralty Gulf seems low land. There are many reefs and dangerous waters in this gulf. The islands are high except for two small low islands. On entering the gulf, large crystal prisms of rock crystal can be seen. At 6 pm we anchored in Admiralty Gulf near Cornaille Island.

**(Abbot Torres' Diary)****Gibson Point - Parry Harbour Peninsula**

Tomorrow we shall reach the first place of interest for me, namely Gibson Point or Parry Harbour Peninsula. Since we left King Sound I have not spotted a single pearling lugger. These regions are very seldom frequented by civilized people.

**(Nicholas continued his diary)****31 May 1906**

*At 6 am Thursday we lifted anchor. Shortly afterwards we went to one fathom, and then to five fathoms. The Salvador scraped her keel on a rock (between White Island and another small one in Admiralty Gulf). At 4 pm we were opposite Parry Harbour. At 5 we entered Parry Harbour and anchored at 6. Parry Harbour with all its points and bays is a high but flat land without mounts and peaks with magnificent vegetation. It is an isle of the mainland that protrudes into the sea like a branch. There are bays offering good refuge to boats. Here are many large alligators.*

**(Abbot Torres' Diary)**

Today is the 20th day of our voyage since leaving Broome and it is likely that we shall reach our first destination. The entire left arm of Parry Harbour is covered with tall lush vegetation and forms a plateau several miles long. The soil is red on the plateau and thickly covered with trees, which extend down the steep hill towards the sea, but the trees on the slope are not as tall. Tomorrow I shall visit the last inlet in this port, to get a closer look at the soil, then return here to examine in greater detail the left section, especially in

regard to available drinking water. Crocodiles seem to be plentiful in these parts, and aborigines too, but as it is the dry season they seem to have moved inland. There will be a man on watch during the night to prevent unfortunate occurrences.

### **Hat Point**

*(Nicholas continued his diary)*

**1 June 1906**

*Friday, at 6am we lifted anchor to examine the depths and channels of the bay and the coastline. Then we anchored in the same place as last night. We went into a forest and saw a camp and fires of the natives. We visited the beautiful waterfall after having climbed to the top of the mountain known as 'Palm of the Hand'. From here there is a beautiful panorama of the port bay and all the surroundings. It is the best point along the coast for a large town. Entering Parry Harbour, the right hand point is basalt coloured, iron ore land; behind the right hand point, nearly in the bay is quite a lot of grass, Easter Island. At 2 pm we tried to leave, but turned back before reaching the point. A wind blew up. At 4 pm we anchored behind the left point, and a small isolated hill that is quite truncated and looks like a hat, perhaps that is why it is called 'Hat Point'. It is very difficult to climb and quite steep.*

### **(Abbot Torres' Diary)**

A more beautiful site could scarcely be imagined. The port as a whole is excellent. The place can only be compared with some I have seen in Mindanao, for the variety of its plants and twisting palms. Finally we arrived at a spot where there were signs of water and further on we found a precious spring between 10 and 12 feet wide, which yielded an abundance of sweet water.

Before noon we were back on board. By the time we reached Hat Point the wind and swell were so strong that the schooner could make no headway. Navigation being extremely dangerous, we were forced to return to Parry Harbour and anchored as near as possible to Hat Point. Although close to the coast, the water is 21 fathoms.

*(Nicholas continued his diary)*

### **Cape Bougainville**

**2 June 1906**

*At 6 am we lifted anchor and turned Hat Point, and passed Red Point. At 7 we could already make out the peak of Eclipse island; at 10 we arrived at Cape Bougainville and entered Vansittart Bay where there is another smaller Bay, Encounter Bay. We anchored there at 3.15 pm. We saw big fires and alligators.*

**3 June 1906**

*At 7 am, Sunday, after crossing the large point to the right of the Bay and Mary Island, we went towards Eclipse Island, not having found a passage towards Napier Broome Bay. At 4.30 we anchored on the Point of Long Island. Eclipse Island, a long stretch of flat land on the left, was not very high with a few trees on it and in the middle, at the highest point, one taller and bigger tree and then the land continues and ends at Long Island. This side one long stretch land is white sand. It is as miserable as Montgomery Island and Collier Bay and the island to the right. We left Mary Island to the right.*

### **Napier Broome Bay**

**4 June 1906**

*At 6 am, we left. We were at Graham Moore Islands by 1 pm. At 2 pm we were at Napier Broome Bay, and anchored at 4.30, in the centre of the middle bay, not far away, as we did not know where the channel was and we were in only 4 fathoms of water. Here there were many big pink jelly fish, also purple ones as big as pumpkins.*

*The largest of the Graham Islands is very big, with trees, low land and some high hills.*

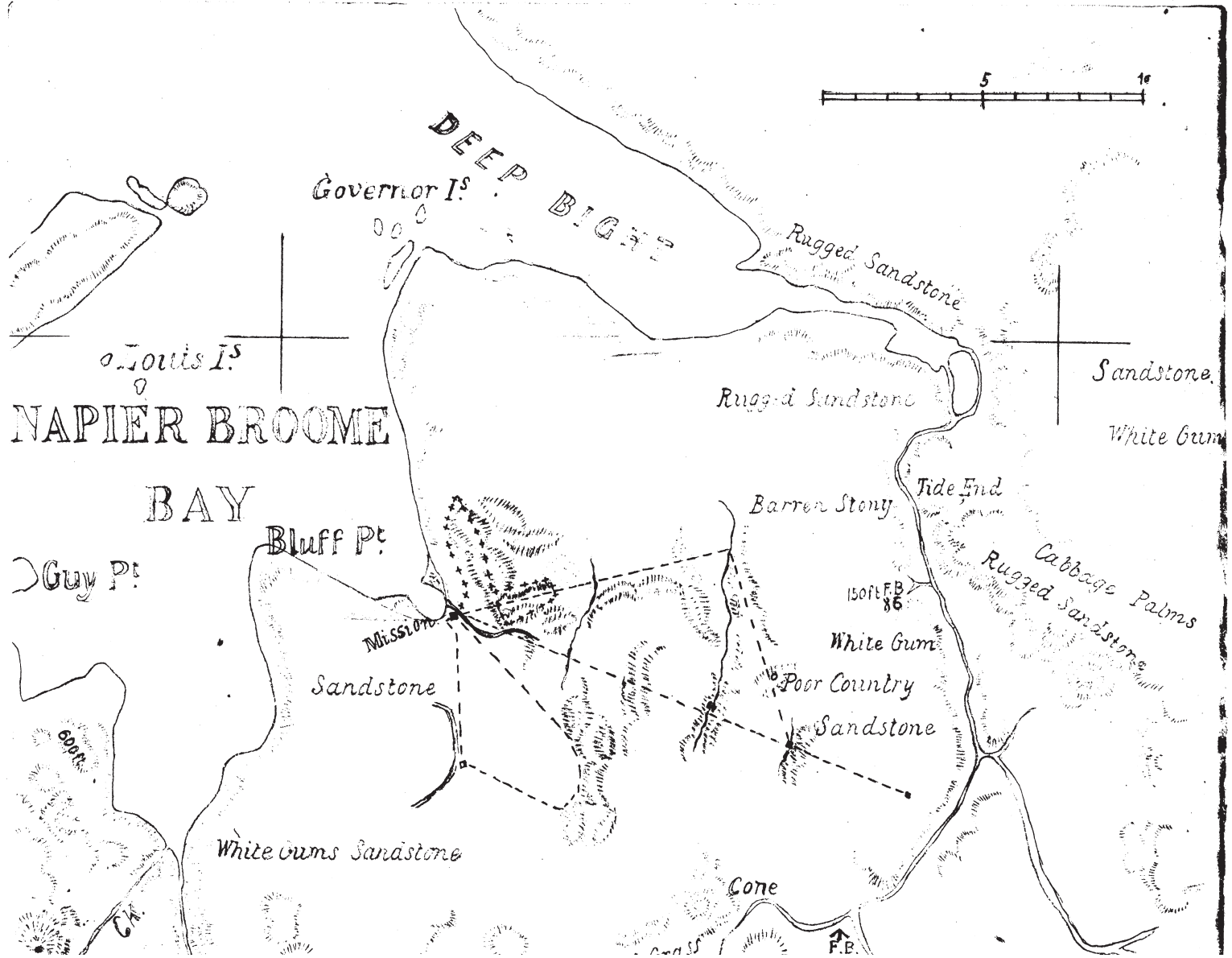
**5 June 1906**

*On Tuesday, we spent all day moving across the bay, with soundings of 3, 2, 1<sup>1</sup>/<sub>2</sub> fathoms in different spots. Where we thought to find the entrance to the King Edward River, we found a large sand bank that remained dry in one part.*

*At 3.45 pm we took advantage of the tide. Napier Broome Bay is 200 square miles with a long hill on the right and a mountain range to the back, to the left and right. The middle bay is a bad bay for anchoring and without any corner to shelter the schooner, having a very open entrance. It is a miserable bay, with no rocks or oysters, but the tide brought big waves and the 'Salvador' rolled around all night. The natives inhabited two-side bay. Not far away we saw six of their fires.*



FAX 41690  
BENEDICTINE ARCHIVES  
NEW NORCIA W.A.



Deep Bight - Napier Broome Bay  
Benedictine Archives New Norcia

## 'The Promised Land'

6 June 1906

Wednesday, at 7 am we lifted anchor and left. Through lack of wind we arrived at Governor Island at 9. Then to Deep Bight Bay where the celebrated Drysdale River flows out which is the place which Rev Father Abbot and I decided on for the founding of the Mission for the wild Aborigines. It will be called the Drysdale River Mission. I call it from here on, 'The Promised Land'!

In Deep Bight Bay there are purple jelly fish like pumpkins, many pelicans and large kangaroos, many birds, turtles, dugongs. We have seen sharks and crocodiles. The boat came aground and it took a lot of effort to get it off. Although we anchored at 4 fathoms, it became one. We spent the night there. Governor Islands are in front of this bay, just off the land point, between Graham Island and Deep Bight. They are very small and without any significance whatsoever.

Entering Deep Bight the channel is to the left.

### (Abbot Torres' Diary)

We shifted anchor about 4.30 and continued up the river but within a mile we bumped into a sand bank and went aground. We have only four feet at the front but when the tide comes in we hope to float off the sand bank.

It is 8 o'clock, the tide has been rising for two hours, but we are still stuck in this muddy place.

I saw with great delight, at one of the bends in the river, a flock of cormorants frolicking on the beach exposed after the tide had receded. After sunset, a couple of big bats, similar to those in the Philippines, flew overhead across the river. While on the beach the blacks saw the tracks of many kangaroos, which seem to be plentiful in this region.

My watch stopped at 2.15 this afternoon, and the alarm clock on board gains more than four hours every day. It will be necessary to take the time now at sunrise, noon, and sunset.

Shortly after 9 pm, the schooner seems to be moving a little, but we are still stuck. We dropped anchor to avoid being dashed against another bank, should the current take us off this one. Probably we'll have to stay here all night; although the moon is almost full there is insufficient light for navigating these unknown parts.

At about 10 pm we made a real effort to get out of our difficulty, but our hopes were in vain. The dinghy was lowered into the water and anchored some distance away and by using a good length of chain and the windlash, we pulled at the schooner. By this arduous manoeuvre we managed to move a little, but were still unable to find the channel.

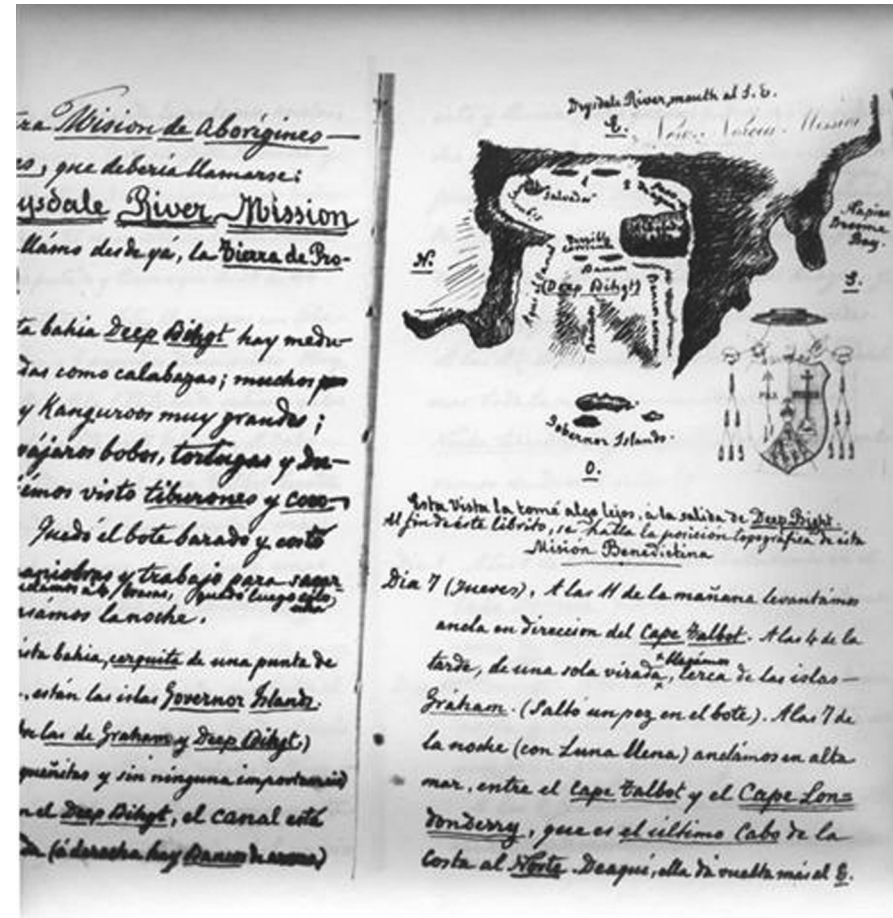


Photo of Emo's Diary for 7 June 1906 WNN

Cambridge Gulf 1891 34/4/1388

Courtesy Battye Library

### Cape Londonderry

(Nicholas continued his diary)

7 June 1906

Thursday 7 June, at 11 am we lifted anchor and went towards Cape Talbot. At 4 pm, on a single tack we arrived near the Graham Islands. A fish jumped aboard. At 7 pm, in the light of the full moon, we anchored out to sea between Cape Talbot and Cape Londonderry, the last cape on the north coast. Then we turned south.



### **(Abbot Torres' Diary)**

Everyone is very tired from the labours of last night.

We all had a bad night. As the tide went down (between 2 and 4) the schooner, lacking water heeled on one side and came to rest on the sand. In such conditions it is very difficult to move either on deck or in the cabin without danger of breaking one's arm or leg. At last at about 6 am, the schooner returned to the horizontal position. At dawn I watched a dozen pelicans, with their slow and lazy flight gliding from one side of the river to the other. The river is mostly about three quarters of a mile wide and in some places up to one mile. We moved around carefully in an effort to find the main channel until it finally became clear that the deep part was on the left hand side.

Now (at 8.30 am) the depth is sufficient, but the current is strong and against us, and the breeze weak. We shall have to remain anchored where we are, until the current subsides, and the wind helps us to make it out of the river in the direction of Cape Talbot and Londonderry.

### **Stewart Islands**

#### ***(Nicholas continued his diary)***

#### **8 June 1906**

*At 3 am we lifted anchor, anchoring again at 9 because of lack of wind, and a 3-mile per hour tug was making us go backwards. The sea is as calm as a polished mirror and is 30 to 40 fathoms. At 12 we caught a three span shark. There are a lot around. At 1 we left.*

*At 2.15 we made out Stewart Islands and Cape Londonderry in the distance. After Cape Talbot to Cape Londonderry, there were patches of dirty water, even up to Cape Londonderry. From the coast, there is a line of very dangerous reef. In violent weather, the sea really crushes down. At 4 pm the sky turned black with very definite signs of rain, and in the distance copious rain, it being the 'Cockeye Bob'. It reached us with wind and rain, but the panic didn't last long. We were opposite the Stewart Islands. No wind so we anchored at 30 fathoms. Terrible seas and we feared for the schooner and our lives.*

*At 11.30 pm we lifted the anchor and spent the entire night on the move, and with no sleep. A terrible night of great danger and fear, we were in the hands of Our Lord!*

#### **9 June 1906**

*At 8 am we were in the Cape Rulhieres and at 8 pm we anchored near Reveley Island.*

#### **10 June 1906**

*Sunday at 6 am we lifted anchor, and went along the coast without making any headway because of the current and the south easterly wind. At 7 pm we anchored on the coast.*

#### **11 June 1906**

*Monday at 4 am we lifted anchor and went along the coast, but at 9 am because of the strong current and the easterly wind, we returned to a corner of the coast and anchored in it at 11 am. At 3 pm we left and saw Mount Casuarina. Island, 25 miles distant! At sunset we anchored in a corner of the coast.*

### **(Abbot Torres' Diary)**

We are still 50 miles from Wyndham. Tomorrow if the currents are favorable, we expect, with God's blessing and Mary's help to come to the end of our voyage from Broome to Wyndham. And this in a schooner!

### **(Nicholas continued his diary)**

#### **12 June 1906**

*At 6 am we lifted anchor, and at 9.15 because of heavy seas we anchored again. Here I went ashore with three of my blacks. I swam on the seashore and went into the woodland and found a circular place with a fire in the middle, with many big flat stones around it. Others smaller and rounder on top of them, and the wild fruit which they ate raw. There were many husks recently split next to the stones. Further in it was narrow and dark because of the big trees. This was between two parallel mountains. We found recently cut bark, leaning against the trees, which the natives had left before hiding themselves. They were big, 10' x 5' rectangular. These places were full of fresh tracks made by the natives and also a small girl. We then returned to the 'Salvador' and spent the night there.*

#### **13 June 1906**

*We left at 6.30 am anchoring along the coast at 11.15 because of the current. At 3.30 pm we started off again, anchoring to sleep at 10.15 pm. I jumped ashore today to stretch my legs and look around.*

### **Cambridge Gulf**

#### **14 June 1906**

*We left at 5 am. At 4 pm we were near Cape Dussejour and passed it at 4.30. We anchored at 9.15 pm at Cambridge Gulf, 2 miles further on than Vancouver point, Lacrosse Island. This is a very large island, not much vegetation, and it looks pretty miserable. I don't know why the Protestants want to establish a Mission there!*

**(Abbot Torres' Diary)**

It is now eight days since we have left Cape Talbot and we have not reached Cape Dussejour yet. Possibly it is not far now, but nothing is certain. Now at 10.30 am the sea is truly terrifying. There is constant danger, but we are convinced that we have not gone astray which has been the persistent doubt during the last few days.

**The Port of Wyndham**

*(Nicholas continued his diary)*

**15 June 1906**

*Friday, at 7 am we lifted anchor and paid no attention to the first right branch. At 12.30 we were between Adolphus Island and the coast. At 3 pm we met with the steamer that was passing and hoisted the flag in greeting. At 4 pm we were opposite the Forrest River, and in the distance we could see the town.*

*At 6.30 pm we anchored opposite Wyndham. A little while later we lifted the anchor and went to the Jetty. At 9 pm 15 June 1906, the 'Salvador' anchored at Wyndham and we greeted the town with the usual gun salute!*

**(Abbot Torres' Diary)**

About 3.10 near the end of the channel a steamship, the S S 'Mildura', appeared on its way from Wyndham to Fremantle, loaded with cattle. We tacked slightly to one side to give it free passage. As we crossed in front of each other we exchanged salutations, waved hats, hoisted the Australian flag and fired three light shots from our little cannon.

Though only a few miles from Wyndham, we are battling against the current and there is no guessing when we will get there. The sea is still muddy and it is impossible to see anything below the surface.

Wyndham is in sight!

It is on a peculiar site, at the foot of a mountain over 1000 feet high, which looks as inaccessible and arid as all the others alongside. The current is very strong in the narrow 1-mile wide section of the channel and this will delay our arrival in Wyndham. The wind has subsided, and it is already dark at 6.45. We have cast anchor near Wyndham.

*(Nicholas continued his diary)*

**16 June 1906**

*Saturday, at 8 am the Rev Father Abbot Dom Fulgentius Torres and his humble servant Father Nicholas went ashore to have a few days rest after such an*

*arduous journey. Father Abbot Fulgentius suffered much and nearly died from his delicate stomach. We stayed in the hotel of Mr Durack and the Magistrate, the police, and the other more notable people of the town visited us.*

**(Abbot Torres' Diary)**

As we were approaching the township last night (8.30) some people noticed the incoming schooner and asked whether I was on it. The Captain answered in the affirmative, whereupon they asked for our dinghy to be sent for them so they could come on board and greet me. The three were employees of the Connor, Durack, and Doherty Company. We talked together for a while and told them that we would be landing in the morning. At 8 am we went to the hotel, which is just behind the jetty. During breakfast the local magistrate, Doctor Molloney, came in and after exchanging the usual greetings, he offered to take us to his house.

**(continuation of Nicholas' Diary)**

*...Two years ago Doctor Roth brought well-grounded accusations against the magistrate then in Wyndham, concerning the bad treatment of aborigines in the local prison. As a consequence, the magistrate was duly removed and the present one appointed.*

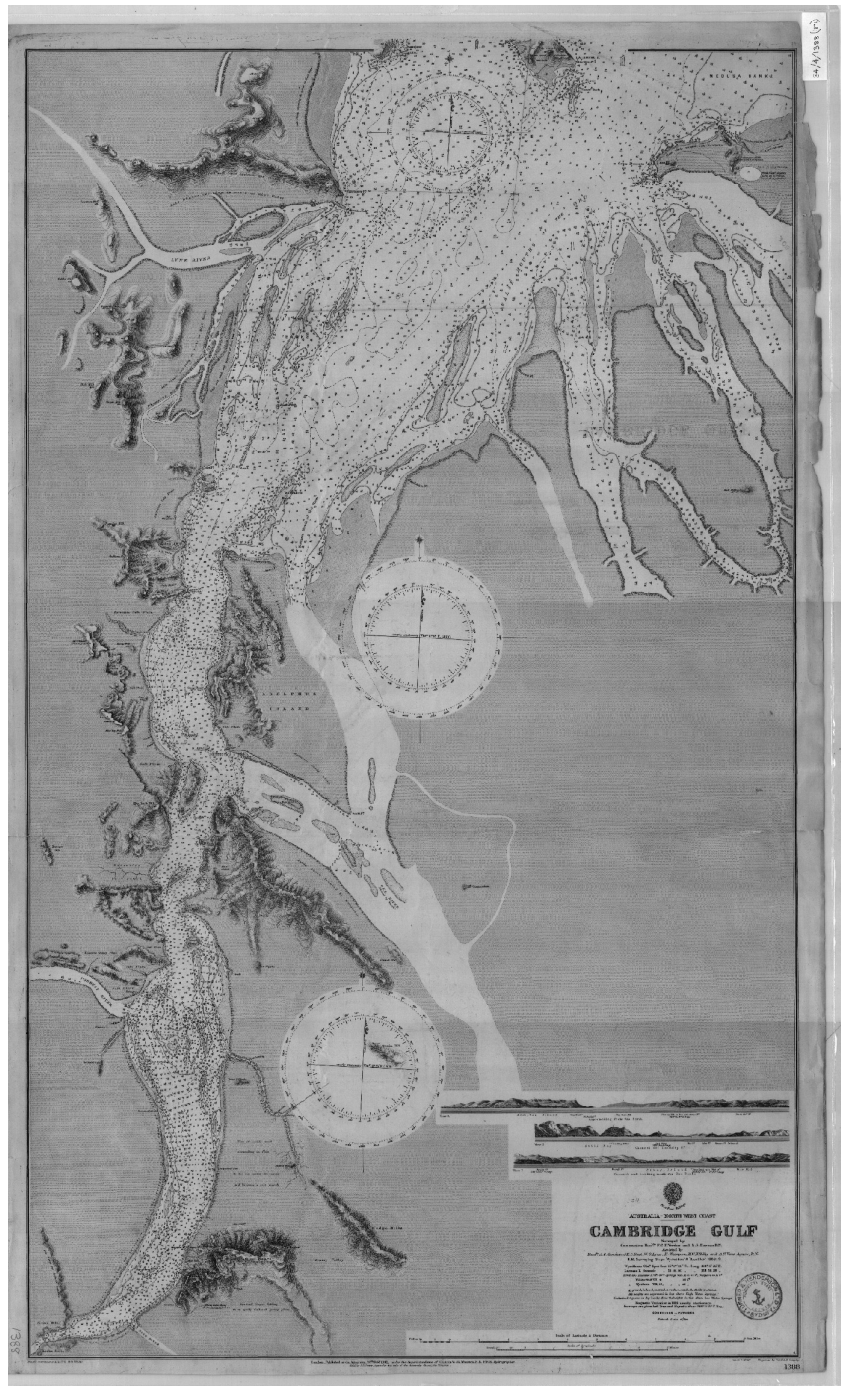
*...During the afternoon with Dr Mollony, we visited the prison. When we arrived the prisoners were resting from the forced labor imposed on them every day. There are 21 prisoners in one section, 63 in another, and 3 in the infirmary. We asked each one individually about their place of origin. Most of them came from Halls Creek; some from around the Ord River, while only one belonged to King Edward River. A few months before one of them had killed a German about six miles from here. Most are young and tall, many of them towering a foot above me. They belong to different tribes and as they have different tongues they use a mixture of dialects to communicate between themselves.*

*They move about in pairs connected with chains that go from ankle to waist. Inside the prison they are completely naked but when going out to work they wear trousers down to the knee.*

*During working hours they are divided into two sections, escorted by a policeman with a rifle in his hand and a pistol in his belt.*

*There is a need for constant vigilance; otherwise they would escape, even though tied together. Much could be said on the subject of their culpability, but I am convinced that, in spite of what Dr Roth said, and his charges against the Wyndham magistrate, many abuses of power still continue.*





Wyndham, Cambridge Gulf

*This place has made a very bad impression on me. I have not seen anything as arid, as sad, as disheartening, anywhere. There is no beauty to be seen anywhere, because the huge mountains are gravelly and stony.*

*From information received from Mr Connor, the manager of the company, some Malays are running a public house at the six Mile camp.*

*There are only three horses available in Wyndham.*

*Wyndham comprises a hotel, store, the Magistrate's house, Police Station, Hospital, Post Office, and two or three small houses. The region could not have a poorer outlook and the town is of little interest.*

**'San Salvador' Entertainment**  
(Nicholas continued his diary)

**17 June 1906**

*Sunday, having asked permission, the magistrate, police, and other notable people who considered Wyndham a wilderness, went out in the 'Salvador' for a day's recreation at sea. They did not return that night.*

**18 June 1906**

*Monday at 2 pm the schooner arrived at the jetty. On the excursion, a young man from Mr Davison's store (Mr Durack's Brother-in-Law) fell overboard but they quickly got him out. They spent, so they said, a happy day with accordion and dancing.*

**(Abbot Torres' Diary)**

Father Nicholas is spending these few days with me in the hotel. Two carts have arrived from Halls Creek, each drawn by twelve horses.

**Chaining of Prisoners**

(Nicholas continued his diary)

**18-20 June 1906**

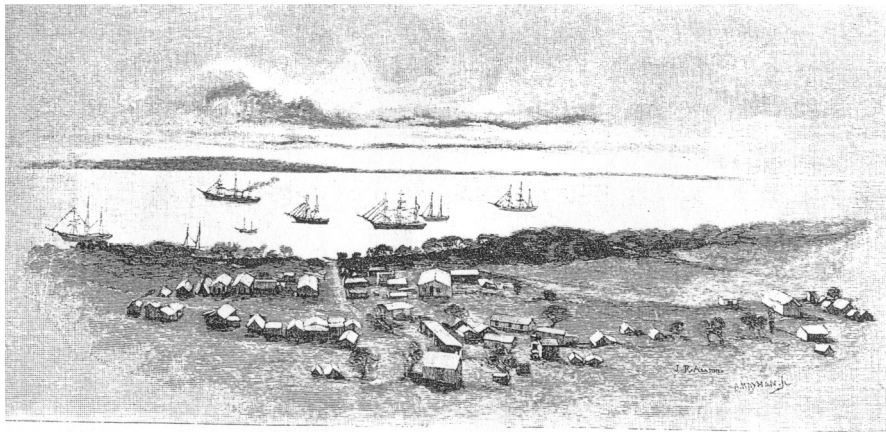
*We went to the prison, where there were 87 Aboriginal prisoners, completely naked, and nearly all of them young and tall, two old ones.*

(Author's Note: Howe wrote that the pearlers believed that chaining binghi prisoners together by the neck was actually the most humane method of keeping them in confinement. Unchained, they would break for the bush at the first opportunity. Chains around the neck left hands free, to brush off flies and feet free, so they would not stumble. Chaining neck and foot was unnecessary and inhumane, ankle chains invariably caught on rock and scrub and seriously inconvenienced prisoners. By

modern standards the treatment of Aboriginal prisoners was appalling. In the early days they were sentenced after a trial in which none of them understood the language in which they were tried and none of the authorities understood binghi.)

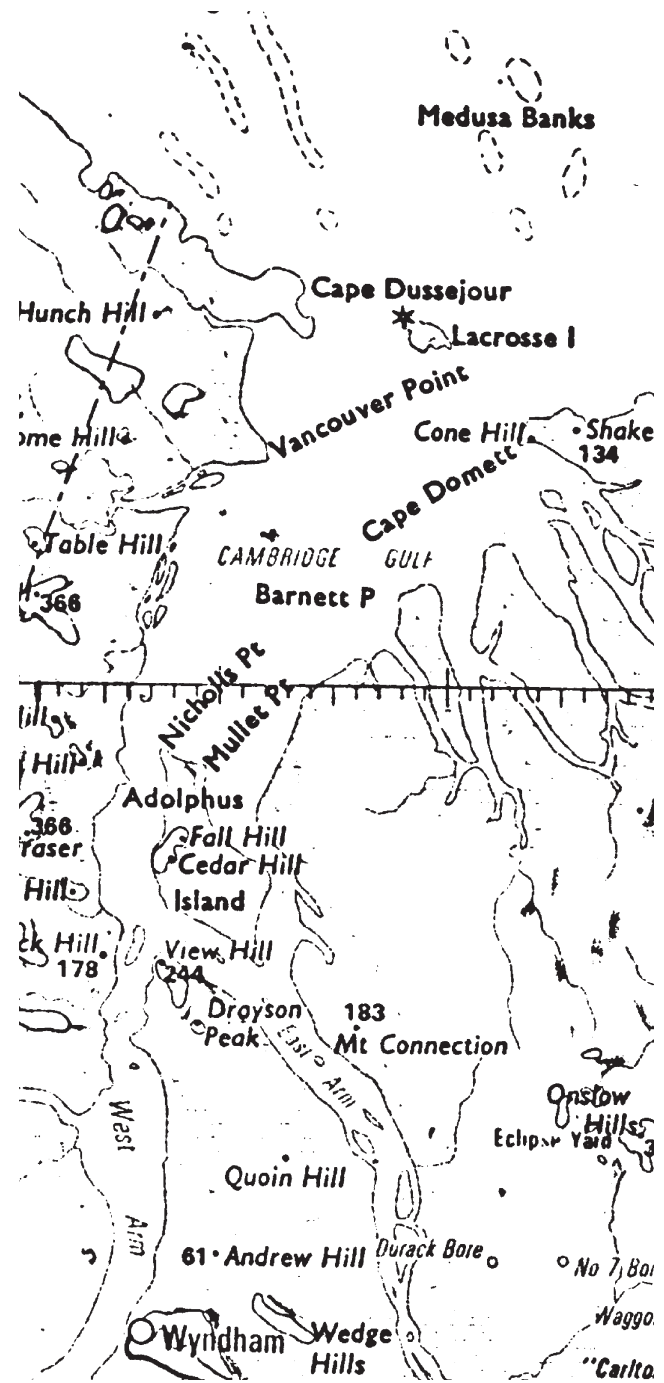
*(Nicholas continued his diary)*

The magistrate Mr Molloney, among other things, gave me his servant, an Aborigine of thirteen or fourteen. I took the wretch to Broome and later on left him at Beagle Bay Mission. The women gave me beautiful little birds. The Rev Father Abbot, at my insistence, played the piano at night in the hotel, and everyone was enthralled by the dexterity and agility with which he played. He was admirable. We talked a great deal these days about the future Mission and we planned out the whole project. The Reverend Father remained determined to see it all through despite sea sickness, with the help of Our Lord. It was decided he would stay in the hotel until the steamer arrived. It would still take a long time reaching Wyndham. He would return to Broome in it. However, considering my private affairs and considering the danger of leaving the 'Salvador' in private hands, I preferred and decided that I would return down the coast in it. This I did and got to know the coast better.



WYNDHAM, CAMBRIDGE GULF.

Wyndham, Cambridge Gulf



Wyndham Map



## Farewell to Wyndham

20 June 1906

At 11.30 am with Father Abbot's blessing, the Magistrate and Mr Davison's young employee, came down to the jetty, where they had to wait for all the young ladies and gentlemen to get off the boat where they had spent the night dancing until midnight. 12.30 I left in the dinghy, then in the 'Salvador'.

### Note:

Wyndham, contrary to all my expectations, is a miserable place, situated at the base of a big mountain which acts as an almost vertical stone wall, preventing the circulation of air, and could only have one street next to the sea, which at this point is nothing more than a river of filthy water, without any movement or view. The town comprises a prison, a police station, a magistrate's court, and two or three small houses. There is only a well for fresh water, to be got, so they say, from over 2000 feet deep.

The eye can see hundreds of miles around and Wyndham's surroundings are completely arid, dry and miserable. It could be said that from Cape Talbot to here, all the land is dry, miserable and mountainous with many rocky outcrops. Adolphus Island is the same. It is bigger than Lacrosse Island. I administered the Sacrament of Confession while in the town, and while people were very amiable, I have no inclination to return.

## Father Nicholas Returns to Broome

21 June 1906

Thursday, we lifted anchor in Wyndham. At 7 am we bade farewell, raising the flag and giving 9 gunshots. We set sail northwards. The temperature was 81 degrees with a south easterly wind. At 8, flat calm, still near the town, the sea is dirty, really muddy. At 10 we saw three fires belonging to wild natives to the left of the bay. At 11.15 we left the bar with a light breeze to set us through the tortuous passage of hills. At 1 pm with a north westerly wind we arrived at the mouth of the Ord River.

At 1.30 pm to the south of Adolphus Island wind northerly. At 3 pm we anchored to the west of Adolphus Island to get wood. I went ashore with my blacks. In a great plain of white earth, we saw numerous tracks of natives. After saying the Rosary while walking up and down, and when they had finished chopping wood, I went to further tracks with them as far as the camp. Seeing it was getting dark, it didn't seem prudent to venture further, we returned to the 'Salvador'. The Barometer fell a little in the afternoon.

Atmospheric Readings

Am Barometer 29.8.4 Temperature 83 degrees

Pm Barometer 29.3 Temperature 89 degrees.

## Vancouver Point

22 June 1906

Friday, at 6 am with a strong south westerly wind (we stopped at 8 am) we lifted the anchor, and when the wind rose so did the barometer. At 12.15 through lack of wind, we anchored opposite, but a long distance away from Lacrosse Island. Between this and Adolphus Island is a 5 mile sandbar. At 12.30 am we set off once more but with no breeze.

At 2.15 we anchored again through lack of wind, and a strong contrary current. There was a large fire belonging to natives on the left, not far from Vancouver Point.

Am Barometer 29.8.5 Temperature 84 degrees

Pm Barometer 29.8.5 Temperature 86degrees.

23 June 1906

At 6.30 am with a contrary current from North to South, we lifted the anchor but the wind was South Easterly by the time we turned Vancouver Point.

At 7.30 we passed it in the direction of Lacrosse Island; at 9.45 we passed Cape Dussejour and Lacrosse Island. Between this and Adolphus Island is a 5 mile sand bar. On the first point following we could see a column of smoke and towards Reveley Island many fires could be seen. This island was small, low and rocky and at some distance inland Mount Casuarina could be seen with native fires around the base. At 6.30, because it was dark, we anchored on the coast across from a fire. During the night we could see a long line of fires of the native camps all on the same beach. That night at 11.30, we had to leave because a strong South Easterly blew up and an equally strong contrary current, so in almost complete dark we spent the night sailing with a very large tide of mountainous waves.

Am Barometer 29.9.1 Temperature 82 degrees

Pm Barometer 29.8.5 Temperature 86 degrees.

## Cape Londonderry

24 June 1906

Sunday morning the tide continued to be large, with huge waves like mountains and we sailed with only one sail that was reefed, and at 8 we arrived in front of Lesner Island

At 11.30 we arrived at Cape Londonderry, which at this time was very dirty with large waves, a lot of danger. We passed Stewart Islands, so we went along like a steamer with great rapidity and the tide took us towards Jones Island. We had seen fires at Cape Londonderry and at various other points on the coast and at Graham Moore Island. Finding the sea a little calmer, we anchored at 5.30 at Jones Island, which was small and sandy. They used to get palms from this island, and we can even see little houses of tin.

la bahía. Saludamos con tres cañonazos y bande-  
ra: pero ellos sin contestar, levantaron ancla y  
marcharon hacia otra de las bahías del Montague  
Sound. Con poco viento, a la 1 de la tarde llegá-  
mos al E. de Big Island donde anclamos por  
haber cesado el viento. (Gran plaga de moscas)

Frente a nosotros, en la costa, se distingue una  
grande extensión de humo.

Estado atmosférico:

Mañana	Bar. 29.9.2.	Tarde	Bar. 29.8.4.
	Ter. 83°		Ter. 88°

Día 23 (jueves) A las 7 de la mañana levantamos —  
ancla pero tardamos mucho en salir por falta  
de viento.

Big Island es muy rocallosa aunque tiene  
arboleda. Se ve grande humo en tierra pero  
algo lejos de la costa. Entre Lamarque Is-  
land y Big Island se ve una roca saliente  
del agua mas cerca de la 1.ª isla; pero luego

he visto que hay, no una sola, sino varias  
rocas aisladas y en hilera que van de la isla  
Lamarque a Big Island. (Es peligroso sitio)  
A las 3 de la tarde, sopla fuerte viento N.W.  
(casi contrario). De Big Island al York Sound  
se ve mucho humo en toda la costa.

A las 5¼ nos hallábamos frente a Lamar-  
que Island.

A las 10 de la noche anclamos dentro de las  
islas Coronation Island que son montañas  
basálticas, con poca vegetación.

En toda la costa frente a estas islas, se  
ven grandes fuegos de los salvajes, distantes  
sonos de otros. (Anclamos como en el centro  
de una grande herradura).

Estado atmosférico:

Mañana	Bar. 29.8.3.	Tarde	Bar. 29.7.10.
	Ter. 89°		Ter. 88°



Am Barometer 29.9 Temperature 82 degrees  
Pm Barometer 29.3.4 Temperature 87 degrees.

## Admiralty Gulf

### 25 June 1906

Monday, at 6.30 we left in a southerly direction, the wind at South Easterly.

At 9 we arrived at Cape Bougainville and at 11 the first point of Admiralty Gulf.

At midday we were opposite the main island of a group of very dry islands known as Osborne Islands. There have been many fires here, all around Admiralty Gulf Bay; big fires from this main island which I have just mentioned.

At 2 in the afternoon, because of lack of wind, we anchored opposite Institut Islands. This is a thread of 10 to 12 islands that are quite rocky and dry, the largest has a little vegetation on top. At 3 in the afternoon we set sail again and went between them.

Descartes Island is a black basalt island, but with a fair amount of vegetation.

At 6 in the afternoon we anchored next to it. Tonight we see many large fires all around Admiralty Gulf.

Am Barometer 29.8.5 Temperature 82 degrees

Pm Barometer 29.8.3 Temperature 86 degrees.

## Cape Voltaire

### 26 June 1906

Tuesday, at 5.30 am we left in a south westerly direction. Opposite Descartes Island, rocks surround a long sandy island, and we saw on it something like a wide oven of black stone with a door that looks as if it has been made by human hands. This rock is about 20 feet high and is known as 20 Dice rock and is next to Descartes Island. These islands are basalt and quartz.

At 7 we were in Voltaire Pass. At 7.30 we were at Cape Voltaire, which, is also a huge black rock of black basalt. The Montalivet Islands are rocky and without any apparent vegetation. Water Island was a rock with a sandy slope on the south east side. From here you can see Bigge Island. It is calm with many flies. There are many porpoises swimming in the water. You can see large fires lit by the natives on the coast before Bigge Island. Because of lack of wind we spent the whole day sailing around one of the bays of Montague Sound. It is all rocky and nasty.

At 6.30 in the evening, we threw the anchor over, more or less on the exit of the bay. We can see a large fire in the background.

Am Barometer 29.9 Temperature 81 degrees

Pm Barometer 29.8.4 Temperature 87 degrees.

## Bigge Island

### 27 June 1906

Wednesday, 27 June, at 6.30 am, we lifted anchor, and at 7.30 sighted the schooner 'Theresa' to the east of one of the islands in the bay. We greeted them with three gunshots and a flag, but they without answering, lifted the anchor and went off towards another bay in Montague Sound. With a little bit of wind at one in the afternoon we arrived at the east of Bigge Island in a great plague of flies. On the coast we could see much smoke.

Am Barometer 29.9.2 Temperature 83 degrees

Pm Barometer 29.8.4 Temperature 88 degrees.

### 28 June 1906

Thursday 28 June, at 7 am we lifted the anchor but it took a long time leaving because of little wind. Bigge Island is very rocky although it has some trees. We could see smoke but fairly far from the coast.

Between Lamarck Island and Bigge Island there were rocks jutting out of the sea nearer to Lamarck Island but then we saw that it was not just one rock but also several rocks. From Lamarck Island to Bigge Island it is a dangerous place.

At 3 pm there was a strong north easterly headwind. From Bigge Island to York Sound we saw much smoke on the coast.

At 5.15 pm we were opposite Lamarck Island, then at night we anchored at 10 pm in the Coronation Islands, which are mountainous and basalt with only little vegetation. On all the coasts opposite these islands we have seen many fires along all the coasts. We anchored just like in a big horseshoe.

Am Barometer 29.8.8 Temperature 89 degrees

Pm Barometer 29.7.10 Temperature 88 degrees

## Cape Wellington

### 29 June 1906

Friday, at 5.45 we lifted the anchor and left the Coronation Islands in a southerly direction. At 11 we were out of the islands and found ourselves in front of Mount Knith. At 12 we were crossing Brunswick Bay. At 2.45 we were opposite Rothsby Water...

By 3, we were at Prince Regent River, and at 3.30 we saw the mountains Trafalgar to Waterloo. Towards the back we could make out fires belonging to wild natives. At 6.30 we found ourselves opposite a point, High Bluff, where we anchored at 6.45. The weather and the sea were magnificent.

Not far from here we could see two small islands, which were in the shape of turtles, and another island, which was in the shape of a huge elephant, which looked

as if it was going toward them to eat them. An amazing sight. Near the point of Cape Wellington, you can see on its own in the water what looks like a huge sepulchre of white marble with a base of huge black rock.

Am Barometer 29.8.5 Temperature 85 degrees

Pm Barometer 29.7.8 Temperature 89 degrees.

### 30 June 1906

Saturday, at 5.30 am we left in a southerly direction. At 6 we reached the point of High Bluff, and at 9 we were in Entrance Island. To the north to north east, this island seems to be made of quartz except for a large piece of basalt in the middle. Between this and Augustus Island, in the middle of the sea is a huge rock shaped like a hat. This is in front of the entrance.

### Port George IV

At 10.15 there was a magnificent easterly wind that helped us through the entrance between Augustus Island and the coast. We arrived there at 12, reaching at 1pm the magnificent waterfall of Augustus Island to take the waters and to get wood. On this great island, near the waterfall, to the left, there was much smoke. Part of this island which is where the waterfall is, is a long very high vertical wall, made out of huge rectangular stones, and here you can see a great abundance of water falling. On the upper part of the wall it is flat, and it has huge trees. The wall is quite rocky with very thick vegetation, with but thinner and taller trees. This space is not very wide and extends from the wall to the seashore and it is so steep it is very difficult to walk on. The waterfall falls nearly in the centre of the wall, in this form more or less.

### Baptism of 'San Salvador'

At 5 pm we celebrated the Baptism of our schooner 'Salvador', although we have been calling it this name. The Godfather was Damaso Maagma, one of the Filipinos that we had employed as boatman on board.

At 6 we tried to leave but we returned to the same spot because of lack of wind, to supper. Two little fires appeared near the waterfall and us. As it was so dark we could not make out anything. I really wanted to make contact with the natives.

They were undoubtedly there, in the silence, spying on us. I went towards the little fires calling them kindly in English and two dialects of the Black fellows, Yaoro and Nyul Nyul. As we went towards them, the fires disappeared. As they didn't answer, we went back a little. The fires appeared again, and we started to call them again. I made my black boys call them in various dialects, but silence like the grave! After various appearances and disappearances of the fires and various intentions on our part, we returned to the 'Salvador'.

Am Barometer 29.8.5 Temperature 83 degrees

Pm Barometer 29.7.6 Temperature 88 degrees.

### Collier Bay

#### 1 July 1906

Sunday, at 2 am we lifted anchor and left. The entrance to Breelmock Harbour was beautiful. At 7 we arrived at Battery Point. Behind this point, near to the sea, the crew could see a native camp with much smoke. At 8 we arrived at three small islands made of quartz, called Slate Islands. At 9 we arrived at Hall Point. By 2 in the afternoon we were at Kokell Islands, flat islands, very low, and very small. Before going into these islands, we saw large native camps.

At 2.30 I saw Mackie Island to the left.

At 4 in the afternoon we could make out already, Montgomery Island to the left.

At 7 in the evening we anchored in Collier Bay.

Am Barometer 29.8.4 Temperature 81 degrees

Pm Barometer 29.7.4 Temperature 84 degrees.

At the bay, Collier Bay, we could see in the sky, a wide sash of smoke, something like a rainbow, or cloud covered smoke, a little yellowish and red, through the light of the smoke, just as we had seen it before, on the 24th May. How strange!

### Baptism of the dinghy 'Maria' 15 miles from Cockatoo Island

I baptised the dinghy 'Maria' in Collier Bay, 15 miles from Cockatoo Island.

#### 2 July 1906

Monday, at 5 am with a strong south easterly wind we advanced towards Cockatoo Island. At 6, we saw on the left, a strand of small islands leading towards the coast, and at 10 we reached Cockatoo Island, passing between this and the largest of the Bathurst Islands where we could see a large amount of smoke just as on the other islands, made by the semi-wild blacks of the Graveyard. At 3 pm many islands, Biderit Island, High Island and Sunday Island, surrounded us but in the distance the wind had ceased. In 'Whirlpool Pass' there was a strand of islands like tombstones, and all the surrounding islands were the same. In that direction there were a large number of white rocks all looking like monuments and were known as Dampier's Monument.

Roe Island was a very long Island. From the schooner, two large fires one on the coast, and one on Sunday Island. Cockatoo Island seemed to be made all of mineral, and this shows itself in the south west. All around the coast on one side of undulating yellow and white were rocks the colour of red brick, which makes me think there were deposits of iron.

You can see equally in the south westerly part great black strips like rock carving. It is covered in vegetation, but the trees are small.

There is fresh water. It must have been part of the main part of Bathurst Island



because of the shape of it, and you can see in some parts chips of chalk. It is also covered in the same vegetation as the other one. There is also fresh water on the other nearby islands, so my black fellows assure me. There is another island near Cockatoo Island that is near it on the coast. It seems to have the same conditions and vegetation as the others. It seems to be totally white, like chalk or lime, probably the second. All this day, the sky has been full of clouds. In the afternoon at 5.30pm a lovely breeze came up tonight, and cirrus clouds almost covered the moon. It is wonderful as usual. At 9 in the evening, we anchored in Sunday Island, and found there Mr Hunter's coral boat with his blacks, looking for flour. We gave him a three gun salute.

Am Barometer 29.8.5 Temperature 79 degrees

Pm Barometer 28.8.1 Temperature 84 degrees.

## Sunday Island

### 1906

Tuesday, we visited the Protestant Mission and thanked the people, who in Mr Hadley's absence had treated us with such friendliness. After cleaning half the 'Salvador' along the hull and the side, we lifted the anchor at 10, leaving with a strong south easterly wind, where the sky was completely covered.

The King Sound looked really threatening, terrible circular currents. The water seemed to be boiling.

After having gone around the group of islands known as Sunday Islands, at 12 we anchored in a corner of Swan Point, rather Karrakatta Bay, opposite we encountered semi-wild blacks whom I already knew.

Finding the 'Yellow Boy' boat anchored there, which was in fact black, and belongs to Mr Hunter, we finished cleaning 'Salvador' of the dirt acquired from such a long and difficult journey. We collected wood as usual from the mangroves. After supper they gave us a *Capa-Capa*, or dance, by the light of the fire. When it finished I gave out flour and tobacco in sticks as usual. I counted 18 women and 31 men to make 49. With all the children, small and large, it makes a total of about 60. On the same day, Mr Hunter's coral boat arrived there on its return from Sunday Island.

Am Barometer 29.9 Temperature 77 degrees

Pm Barometer 29.8.5 Temperature 79 degrees.

## Hunter's Camp at Boolgin

(Author's Note: Father Francis Huegel and I drove up to this point where the scrub was similar to any other point fairly close to the beach.)

### 4 July 1906

In the morning, a group of boys with Mr Hunter's half-castes visited me.

I enjoyed their company very much. At 9.30 we left with strong south-easterly winds. At 11 we returned to Swan Point, and by 11.30 we were opposite Mr Harry Hunter's house. His house is on the left, on a piece of red earth, between Swan Point and Cape Leveque.

At 12 we arrived opposite Cape Leveque. We had seen various fires to the right of Mr Hunter's and further on.

At 11.15 we caught a 6-foot fish to the stern of the 'Salvador'.

At 1 in the afternoon, we arrived at Silly Creek, from where we could see lots of smoke inland.

At 1.15 we passed Mr Thomas Puertollano's place. He has a station with cows and goats.

At 1.30 we passed Lombadina Creek, behind its wide point of rocks.

A group of porpoises swam tranquilly by the 'Salvador' like sea pigs.

At 6 we arrived at Cape Borda and went into Pender Bay, where the younger partner of the house (Streeter and Company), Mr Male, had his station.

At 6.30 we were on the other point of Pender Bay.

Am Barometer 29.9.2 Temperature 78 degrees

Pm Barometer 29.8.6 Temperature 82 degrees.

## Beagle Bay

### 5 July 1906

Thursday, we left at 6 in the morning. By 6.30 we were at Emeriau Point.

At 8 we passed in front of a small creek. It is called by the natives 'Nellermer Creek'.

At 8.15 we arrived at another, 'Corologon Creek'.

At 8.45 we had arrived at the west point of Beagle Bay. Further inland is the Catholic Mission of the Pallottines, which was in fact founded by the Trappists from Sept Fons in France.

At 9.45 we arrived on the other side towards Sandy Point, which is formed by a small number of white sandy hills.

At 10 we were opposite Alligator Creek and at 11.45 in Bollen Creek.

At 1.30 the schooner arrived at Cape Baskerville and entered into Carnot Bay.

At 3 in the afternoon it arrived at Cape Bertholet, and at 4 at Colomb Point.

At 5, we saw an anchored boat, and at 6, as it had been dead calm all afternoon, anchored not far off the coast.

Am Barometer 29.8.8 Temperature 83 degrees

Pm Barometer 29.8.4 Temperature 83 degrees.

## **Willie Point**

**6 July 1906**

*At 6 am we left with very little wind, and saw a black lugger on its way out of Broome, anchored, but more inland. At 12, we saw two whales, and then there was no wind whatsoever.*

*At 6 we reached Willie Creek, and after this there wasn't a wisp of wind so that we went a little bit, or not at all, and anchored at 6.30 pm.*

*Am Barometer 29.8.8 Temperature 77 degrees*

*Pm Barometer 29.8.4 Temperature 83 degrees.*

## **Emo's Aboriginal Reserve at the Point in Broome**

**7 July 1906**

*Saturday, at 5.30 am we lifted the anchor and left with a light breeze, and at 9 we saw the steamer 'Bullara' arrive at the point. We had already seen two luggers working in the morning. Through lack of wind, although we found ourselves very near home it was 10.30 when we were opposite Gantheaume Point, a long point of land that stretches into the sea. It is where the lighthouse is.*

*There was no wind to turn the Point, and when we passed it, it was 2.30 at the point that is called Entrance Point.*

*In my Aboriginal Reserve I visited my camp and started off once again for Roebuck Bay.*

*At 4.30 we anchored opposite the jetty in Broome! Thanks be to God!*

*Am Barometer 29.8.8 Temperature 75 degrees*

*Pm Barometer 29.8 Temperature 83 degrees.*

## **Abbot Torres arrives in Broome 19 July 1906**

**(Nicholas continued his diary)**

**Note:**

*Rev Father Abbot telegraphed me on his return to Broome on the steamer from Wyndham, that was on the 19 July 1906. I left and visited him on board ship. Father was going straight to Perth. I told him of our journey along the coast. It seemed to interest him. Then we spoke about the future of the Mission, which seemed to me to be totally decided upon. He approved of my decision to remove to King Sound in order to await his return from Europe, and after having embraced each other cordially, and he, having given me his blessing, we said goodbye to each other, and I returned to my Reserve.*

*Father Abbot left Wyndham 13 July and arrived in Derby on 16 July, he was in Broome 19 July, and lastly in Geraldton the 25 July.*

## **Meeting with Captain Owen**

**16 August 1906**

*Thursday, at 12.30 pm I left Broome for the King Sound with a southerly wind, and at 2pm I met the 14 luggers and Mr Percy's schooner. Mr Taylor's boat passed nearby.*

*At 4 we arrived at Willie Creek.*

*At 5, we arrived at Boileau Creek, where Captain Owen was repairing boats.*

*(Martin Sibosado had told of Emo's former connection with Captain Owen:*

*My father was a Manilaman working with Captain Owen in Roebourne and Cossack. He took me from my Japanese mother when I was 5 years old and gave me to Captain Owen, who had a son about my age. Captain Owen took us to Nicholas's school in Broome. Father Nicholas kept us for a year, and then took us with other Broome boys to Beagle Bay on the schooner 'Pio' in 1904. He left us with Bro Kasperek who was captain of the mission boat 'Diamond', Father White was teacher, and Father Walter was in charge.)*

**(Nicholas continued his diary)**

*At 7.30 we anchored in Cable Head.*

## **Pender Bay**

**17 August 1906**

*At 4.30, we left with a south easterly wind.*

*At 6.15 we were at Minare. At 8, we were in Carnot Bay (there were 2 boats there). At 10, opposite Bollen Creek we saw two whales. At 3 pm we were opposite Alligator Creek and at 5 in Beagle Bay. At 8 we were in Pender Bay and at 9.30 pm we anchored opposite Cape Borda.*

## **Lombadina**

**18 August 1906**

*At sunrise we left with a little bit of wind. We saw a whale. At 8 am we were in Lombadina and at 9.15 at Cape Leveque. At 10.30 we were at Harry Hunter's with a strong south easterly. At 11 we were at Swan Point and at 12, in the corner, where we saw two more beautiful whales. At 1.30 we anchored near the entrance as the tide was coming out. In the water we saw a tortoise and four white birds.*



## **Land for Aborigines at Cygnet Bay**

### **19 August 1906**

Sunday, at 8 am we left with no wind. The keel of the boat scraped on some coral. At 10, we crossed the water, and at 11.30 in the morning we anchored in Cygnet Bay where we went ashore to measure the land that I had leased from the Government. I found 60 polos (measurement of land) to the west of the well where all the boats take up water.

I measured 30 tapes, each one 33 feet, or two polos (33 feet x 30 tapes = 990 feet). Then I had 10 feet more measuring 1000 feet from the well.

The land, my land, is west of the well. (60 polos, or 30 metric tapes, or 15 chains).

### **20 August 1906**

Monday all day I have been working on cleaning and setting up the well that was full of sand and dirty. We put in corrugated iron and left it perfect.

### **21-23 August 1906**

We cut and prepared poles for the goat yard. After making the goat yard, we put ashore all the big boxes and cargo, and then in the afternoon at 5.30 on the 23rd, with a bit of a westerly wind, we left Cygnet Bay. Crossing the Sound, it was nearly dark. The 'Salvador' was battered furiously and violently by terrible currents, which made it turn around rapidly. I took another route, rapidly passing through unknown waters next to huge black rocks and a very strong current. It was dark, and we were almost all convinced that this was our last night of life. We prayed, begging Our Lord and his mother to save us.

It became necessary to do a great turn around in order to go back to Swan Point in Karakatta Bay! Finally, with much heart stopping, it was 9 in the evening when we anchored safe and sound, giving thanks to Our Lord in a corner of Karakatta Bay!

### **24 August 1906**

At 6 am we left and returned to Swan Point, and from there we went to Cape Leveque. The sea was boiling, as it had been in King Sound, so the crew used the long oars to get to Mr Hunter's place.

A Westerly made us turn towards Swan Point. The 'Salvador' was being dragged towards Sunday Island. At 12 we managed to anchor, just off the mainland, towards Swan Point. At 3 pm, we left to turn Swan Point, saw a big black whale with its white belly near us. At 6 we arrived at Cape Leveque, and at 8.30 pm anchored off Thomas's place.

### **25 August 1906**

At 5.30 several porpoises passed, and at 8.30, two huge whales, further on from Lombadina. The corriente (current) took us up to this creek where we anchored

all day. Thomas came and slept on board.

### **26 August 1906**

Sunday, Thomas went ashore, and at 7.30 am, we left with a good wind.

At 8.30 we were in Pender Bay and at 11 in Beagle Bay.

At 12 the wind stopped and at 6.30 pm we anchored opposite Carnot Bay.

### **27 August 1906**

At 5.30 am we left and by 7.30 we were in Carnot Bay. At 9.30 in Minare, and at 7 pm, because of the huge sea we anchored in Captain Owen Creek.

### **28 August 1906**

All the previous night and the morning of the 28th, there has been a big sea. Nevertheless, we left at 10. We arrived at Lighthouse Point at 5.30 pm.

At 9 pm we turned the Point and at 11.15 pm we anchored between the lighthouse and the opening to Broome. There was a huge tide and a south easterly.

### **29 August 1906**

Wednesday, at 12.30 pm we left and at 2 pm we entered the Broome entrance.

At 3 pm, with a huge tide and a big south easterly wind, we anchored, thanks to God, on the Reserve.

## **Move from Reserve at the Point to Cygnet Bay**

### **1 September 1906**

The 'Salvador' collected the big cargo of boxes for King Sound in the afternoon, returning between 13th-23rd.

## **Continuation of The Broome Saga**

### **26 September 1906**

Bishop Kelly wrote to Father Walter:

...Mr Partridge called on me today to tell me that one of Father Nicholas' bills given in payment for the lugger sold him by the Jorgensen Company has been dishonoured. This means I take it that Father Nicholas has not the money to meet it. There is in all nine bills of £10 each falling due each successive month yet to be paid, making £90 in all. It would be a pity to lose the boat, which is a bargain at the price.

The amount already paid would also be forfeit if the company pleased. I have suggested to them that perhaps you meet the bills and then take the boat to be held on security until you make arrangements either to take the boat altogether from Father Nicholas refunding him what he has paid, or until he refunds you the £90.

All documents in connection with the boat, bill of sale, etc. are being posted today to the Union Bank Broome. Please explain to Father Nicholas that I have no time to write to him personally. I am actually on my way to Mount Morgan, and am writing in great haste...

### **29 September 1906**

Father Walter wrote from Broome to Bishop Kelly:

... With regard to the Point, I do not know anything definite, for Father Nicholas will not tell me anything definite, and gives me nothing but ambiguous answers. I am really afraid he has used his influence with the Magistrate here to prevent our taking over the point. I have written to the Aborigines Department, asking to be made Superintendent of the Point Reserve, and will go to the Magistrate here shortly to ask what has been done.

The Protector of Aborigines seems to follow his former course of endeavouring to damage the Mission. He now wishes to cut down the allowance. I wrote to his Lordship, Dr Gibney, enclosing reports and financial statements; and have since been informed he has taken action to secure the continuance of the grant. The money trouble is still with us...

### **Moving the Blacks from the Broome Reserve**

*(Nicholas continued his diary)*

#### **5 October 1906**

*Friday at 6pm I am back with all the blacks from the Reserve in the Schooner 'Salvador' in order to move them to the King Sound.*

#### **6 October 1906**

*Saturday, despite big seas, the crew lifted the anchor and left for the Point, anchoring in the evening, not far from the Lighthouse.*

#### **7 October 1906**

*Sunday, we left early, and at 1.30 pm we anchored at Bollebolleman Creek, inside Beagle Bay. I went to visit the Mission, Mathilda and Catalino, and left there on the 8th.*

#### **9 October 1906**

*At 8 am we continued sailing, the same on the next day, the 10th.*

### **Nicholas in Residence at Cygnet Bay**

#### **11 October 1906**

*Thursday at 3 pm, we arrived at Cygnet Bay!*

#### **12 October 1906**

*At 11 am, Leandro arrived overland with the goats.*

### **13 October 1906**

*Saturday, at 10 am we all went ashore to build something for the old people.*

*Thank God, we built several buildings, and a beautiful chapel to Our Lady Mary, on the top of the hill with a Portico and 12 columns that you could make out from far away.*

### **17 October 1906**

Father Walter wrote to Bishop Kelly about Father Emo and two marital problems:

1. Father Nicholas had married a couple whom Father Walter held should not have been married because of impediments. Now the woman was being refused the sacraments and all the blame was being laid at Nicholas's door.
2. A Manilaman named Seriochino wished to marry Dorothy, one of two half caste girls Father Walter had rescued from the Broome streets a few months previously, and he had been told it was illegal. (Sec.42, 5 Edw.V11, no.14).

He was writing to the Bishop for his decision, as it was said that the Bishop had once said such a thing was possible.

Father Walter recommended to the Bishop that he should do nothing to facilitate this object. The Bishop should make it plain that Manilamen cannot marry natives.

### **26 October 1906**

Nicholas wrote in his diary: *I sent Leandro to Broome in order to bring the rest of our cargo from the Reserve.*

It was about this time that Father Walter received another surprise. He wrote to the Bishop:

*It is stated in the Record of the 6th that Father Verling has been appointed parish priest at Broome. If the information is accurate, it surprises me. I have not received advice of the intended change from your Lordship direct. However I shall be glad if you have made the appointment, as it will afford me an opportunity to go away. My health is indifferent, and it is evident that I cannot endure the climate much longer...*

*When Father Nicholas left the Point, I wrote to the Chief Protector, notifying that I had taken charge as Father Nicholas's successor. He has not yet replied. It was my intention to bring a brother to the Point from Beagle Bay, and to reside there myself driving into town to attend to parochial duties; but of course, the new arrangement upsets the whole plan.*

*It is out of the question to bring a priest from Beagle Bay for the Point alone, as he would have little or nothing to do, since all blacks have left there; and I do not think it advisable to place a brother there by himself..*





Photograph of the Roebuck Hotel, Broome, W A  
 Small Picture File Collection, Mitchell Library,  
 State Library of New South Wales  
 (copy neg at ONCY 56:234)

*I hope that Father Verling's appointment is not permanent, as I prefer to have one of our priests in Broome to attend to Mission business... With reference to your letter 26 September, Father Nicholas had taken the lugger away with him, and there had been no opportunity to speak to him about it so I cannot say what his intentions are about the matter.*

**Nicholas wrote in his diary**

**31 October 1906**

*The widowed Jenny Yolk signed with Thomas's wife for employment*

**4 November 1906**

*Sunday, in the morning I received a visit from Mr Cunningham, Police Corporal from Derby, accompanied by Mr Harry Hunter.*

**7 November 1906**

*At sunset, Leandro's child died, he was 12 months old.*

**8 November 1906**

*Wednesday, at sunset, Leandro's child was buried, 'Alexander Maria Loredó'.*

**9 November 1906**

*The 'Salvador' arrived from Broome, after midday Leandro bringing his house and the rest of the cargo left over from the Reserve.*

**11 November 1906**

*It was my first visit to Derby arriving in the 'Salvador' at the jetty at 6 pm.*

**12 November 1906**

*I sent a telegram to the Father Abbot of New Norcia and visited the authorities, who were very obliging. Father Verling visited me. He was there in passing.*

**14 November 1906**

*I left Derby 11.15 am with a very good impression.*

**15 November 1906**

*At 6 pm we anchored in Cygnet Bay. Thank God!*

**20 November 1906**

*I received a visit from a Government employee (a Catholic), with Mr Sydney Hadley of Sunday Island. They left the following morning, the 21st.*

**22 November 1906**

*The policeman, Mr J J Ryan arrived from Derby on horse back (He is a Catholic) and is going to be with me, next to the well at Cygnet Bay.*

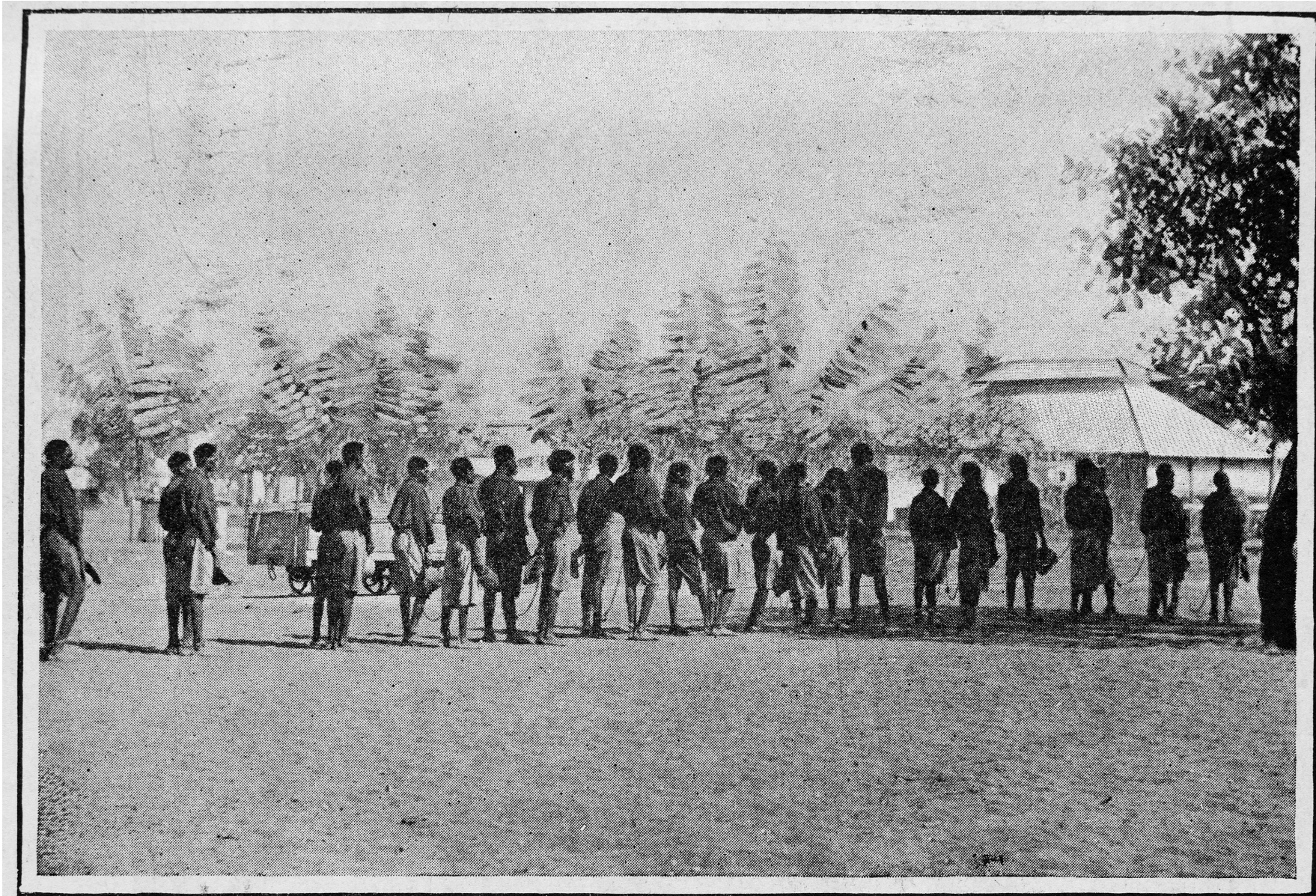
**23 November 1906**

*A second visit from the servant of the Government. Thomas came.*

**11 December 1906**

*Mr Adcock's cutter from Derby arrived from the Grave Yard, in search of Mad Jack's boat. He had killed the natives in Collier Bay, as well as my black Christian from Disaster Bay, whose wife, the widow Jenny, had signed with Agnes, Thomas's wife. The Derby Magistrate arrived.*





CHAIN GANG.

*Chain Gang, Australasian, 29/12/1906, p 1537*

*Courtesy Battye Library*







## CHAPTER 3 LIFE AROUND THE COAST

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Father Nicholas continued his ministry around the coasts of the Dampier Peninsula. He set up his new mission at Cygnet Bay.

### A most remarkable Pioneer

HV Howe wrote to Mary Durack:

*“Father Nicholas was undoubtedly one of the most remarkable pioneer characters in Australian history. He came straight from Chaucer’s Canterbury tales to Broome. He was one of the most unusual men I have ever met. His asceticism was, I am sure, practised from choice and not from necessity. He was always a welcome guest, well known both to old George Francis, owner of the fleet and his nephew Hughie who skippered the schooner”.*

### Howe’s First Meeting with Father Nicholas

*“On the eve of the blow in April 1908, with our five boats and the schooner, we had gone into Beagle Bay for shelter from the blow that was obviously approaching. We were all anchored in the bay waiting for high tide for the luggers to enter the creek; the schooner drew too much water to do so.*

*Late in the afternoon Father Nicholas sailed alongside in his ‘Salvador’, it was already blowing fairly hard, he had only one small anchor and one shackle of chain aboard (our luggers all had three anchors and eight shackles of chain). He came aboard the schooner and asked for the loan of some anchors and chain to enable him to ride out the rapidly increasing gale until he was able to enter the creek at high tide. The crew put six shackles (90 fathoms) of chain and three anchors into their whaleboat and sent it over to the ‘Salvador’.*

*That night with the other boats, Father Nicholas ran into the creek. After the blow he came out and stayed aboard the schooner for a few days, an entirely new experience for me, I was not a Catholic. Father Nicholas was the first of his type I had met, a man of wide and varied experience and a splendid raconteur. He seemed to have a closer knowledge of binghi (term for natives used by pearlmen) than any of the other missionaries, and he was moreover the type of man to appeal to them.*

### Reputation of Nicholas

*While he lived the very hard life of a missionary at Cygnet Bay he was not an*

*ascetic. He could enjoy a change of good food and entertainment. Aboard the schooner were a few bottles of beer and a case or so each of whisky, gin, and port wine, which they always carried for the divers. Father Nicholas enjoyed a drink and a well-cooked meal of good food and good white company, old George Francis was like himself a man of wide experience with plenty of tales to tell. Hughie Francis was an accomplished violinist and banjo player. Father Nicholas was no mean hand on the banjo himself. There was no doubt he thoroughly enjoyed his few days aboard the schooner, he was a man who could enjoy both the good things of life and endure its hardships, and of a jovial disposition which appealed to the binghis and enhanced his influence among them. His influence was in fact greater than that of any of the other missionaries.*

*The graveyard binghis had clashed with the pearlmen when they first went there and afterwards carefully avoided any contact. Earlier in the year although the schooner had one of Syd Hadley’s boys with them it was six weeks before they were able to make their first contact with the graveyard binghis.”*

### The Graveyard

It took at least three days sailing north from Broome, past Lacedpede Islands, Beagle Bay, Lombadina and Sunday Island to arrive in Cygnet Bay, within King Sound. Much shell could be found there but many deaths occurred. Tides become caught in a swirling pattern out from the steep red cliffs, as they pass through the islands at the entrance to the Sound. This causes great whirlpools. One of the bays just within the entrance of the Sound is called the Graveyard because of the divers who perished in its depths).

(Howe continued his narrative)

*“Of one thing I am certain. Until I was last at Sunday Island in 1922, the island was entirely occupied by the Djaoi people. I did not know them by that name but identified them by belonging to the tribe from the eastern side of King Sound. They were an entirely different people from the binghis on the West side of King Sound. I knew this from my own observation and from what was told by Hunter and Hadley.*

*Sunday Island was the dividing line between two separate and very different Binghi cultures. The Sunday Islander did not know the use of the Boomerang. They saw them used by the Cygnet Bay and Karrakatta Bay boys, but never attempted to use them themselves.*

*The Sunday Islanders built themselves rafts from cork mangrove trunks, which they had to obtain from Cygnet Bay as no trees of sufficient size grew on Sunday Island. They also made dugout canoes around Whirlpool Pass and the ‘Graveyard’.*

Although the Cygnet Bay binghis used the cork-mangrove rafts, they did not build them themselves. The Sunday Islanders gave them rafts in return for being permitted to cut the cork mangrove trees on the mainland of Cygnet Bay.

The Sunday Islanders were in fact the outpost of the tribe from the East of King Sound, the Cygnet Bay and Boolgin binghis were afraid of them because their

fighting weapons were the barbed spears of the Dampier Land binghis. Weapons were not so elaborately made.

Syd Hadley did not speak the Bard language; he spoke the Sunday Island language (Djaii). He had no opportunity to learn Bard as he lived among the Sunday Islanders. Similarly Harry Hunter spoke Bard and did not speak Djaii.



Roebuck Bay

© LISWA 2001

Courtesy Battye Library 007748d



So far as I remember Harry Hunter could converse easily with any binghis along the coast as far south as La Grange Bay. None of these binghis understood the Sunday Island language which however was spoken by binghis at the Graveyard, Yampi Sound and as far north as Camden Harbour. We got interpreters from Hadley when we went up there."

### **Dreams of Another Mission**

"Nicholas told us of his plans to found a mission at the Drysdale River with Spanish monks from New Norcia monastery, natives from Lombadina and Manilamen from Beagle Bay.

George Francis did not like his chances of survival among the Drysdale River binghis, who were altogether too handy with their spears when approached by strangers. The conversation on the schooner became specific and turned around the projected expedition.

Contact between the people of the dream and the people of the clock was virtually confined to the area south of Cape Leveque, between Leveque and Londonderry it was minimal and brief."

### **Between Leveque and Londonderry**

"The binghis living between the Leveque and Londonderry were at the time the last of their people uncontaminated by civilization. They were so vigorous and healthy that they appeared a different race to those around Sunday Island, Leveque and Cygnet Bay, who were very much superior in physique and vigour to those from the South around Broome. Even at that date it was obvious the effect of contact with white men had been disastrous for binghi. So much so that even at that early date, Father Nicholas said that Hadley and Harry Hunter agreed they should be debarred from areas frequented by whites and Asiatics. George Francis and many other Pearlars agreed with them.

It is doubtful if there were more than 1000 binghis in the Dampier Peninsula north of the line between Broome and Derby at the time.

It was Hadley and Father Nicholas with police and probably mission support, who urged that binghis should be debarred from Broome, Barred Creek and Tappers Inlet and that pearling luggers should be barred from all other areas along the coast except for shelter in bad weather.

Most Pearlars supported the idea simply because it would keep the binghi women away from the luggers and eliminate VD from the pearling crews (except such as was contracted in Singapore). The idea was turned down because it would deprive

the residents of Broome of domestic help. The whites in Broome were then and ever after too lazy to chop their own wood and do their own household chores. To get them done they would accept any disease camped in their backyard.

Up to that date not more than half a dozen whites all told had lived along the coast between King Sound and Cape Londonderry and they lived there only for short periods. Binghis in mobs of 50 - 100 were common all along the coast, and there were about 200 in a semi permanent camp on the Graham Moore Islands. I would estimate that there were around 5000 binghis, the best fed and most active in Australia. It was common to encounter them in mobs of 40 or 50 and at Napier Broome Bay, 200 or 300 lived close around the shoreline. At this time, it is doubtful if more than a couple of hundred of these binghis had ever seen a white man.

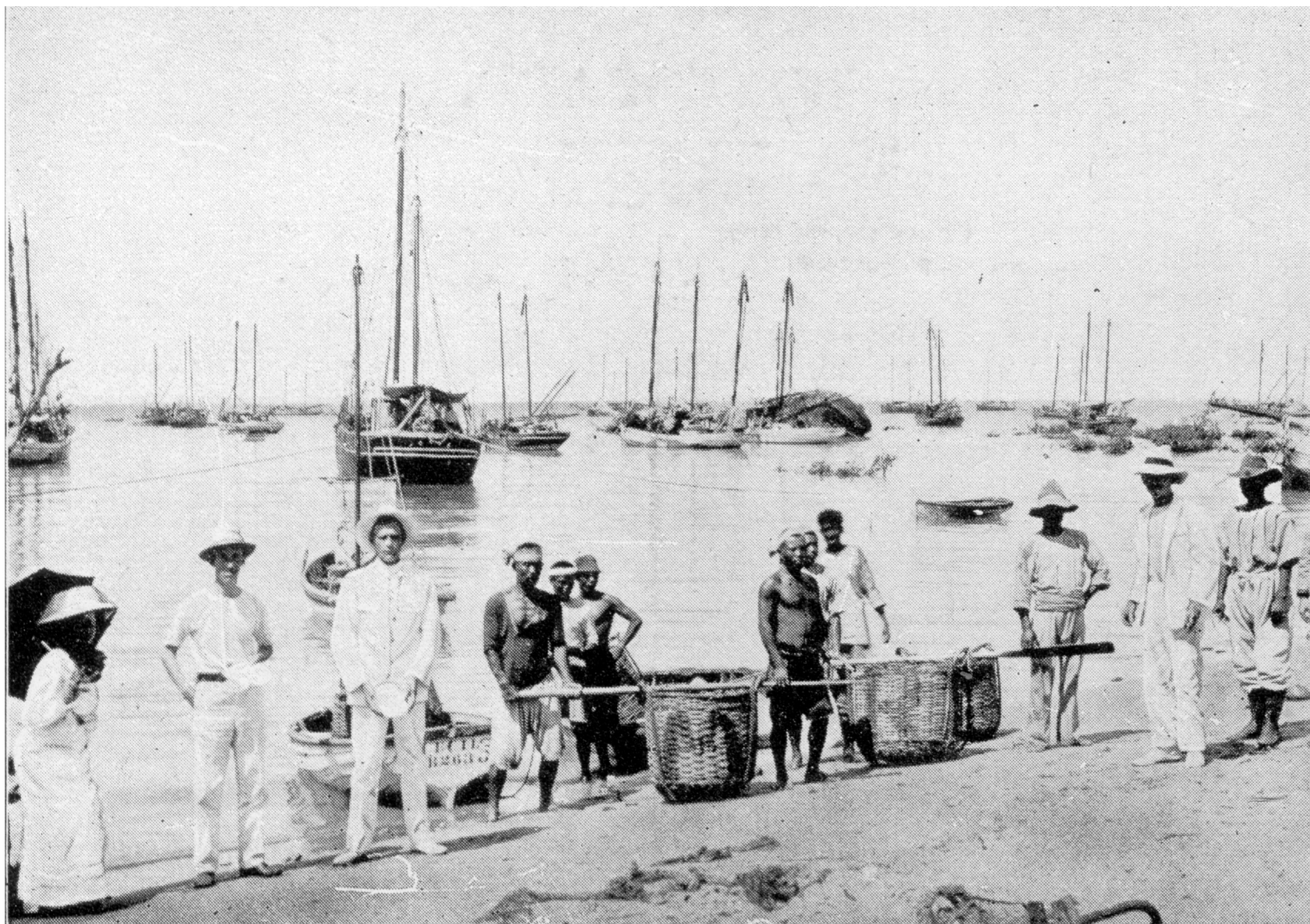
The binghis living between the Leveque and Londonderry had their own automatic health system. Shifting camp every couple of days they lived on perfectly clean ground. They did not eat out any type of food, animal, insect or vegetable around any campsite and thus always lived on the wide variety of bush food that is essential to maintenance of binghi health. (Binghis kept aboard a schooner for a month invariably sickened of various complaints even though given abundance of the foods on which white men and Asiatics maintained perfect health. Put ashore with free access to bush foods the sick binghis quickly recovered from their various ills. Those who employed them on schooners believed that the insects, roots, seeds and leaves they got in the bush served as condiments and had a medicinal effect essential to keep binghis in good health).

By contrast binghis in contact with white men tended to camp for long periods on the same ground, fouling it badly (I believe all were infected with hookworm by 1908) and denuding the area immediately adjacent to the camp of many of the foods they required, even though in small quantity. The binghi was happy and healthy until he came into contact with the white. After contact his environment and way of life changed and unable to adjust to the change he rapidly deteriorated. Insurmountable difficulties would confront any missions in the attempt to mitigate the effect of white contact, made all the more difficult by the fact that neither the missions nor anyone else had any idea that the binghis possessed such a thing as a culture of their own which was fundamental to their existence."



*Luggers 1910 Courtesy Battye Library 003986 d  
Crew from the pearling luggers on the beach  
The coloured workforce of indentured labourers for the Pearling Industry  
offended those who were enforcing the 'White Australia Policy'*





*Pearl Shell being landed on the beach at Broome. Ca. 1919*

*Courtesy of Battye Library 000873*

*The whites had their own system of social and legal controls.*

*The crew carry large baskets on Poles. George Moss stands in front of the boat 'Cecil' which was owned by the pearling firm of Moss and Richardson.*

*Courtesy of Royal Western Australian Historical Society (Inc)*



(Howe continued his narrative)

### Stories about Father Nicholas

*"I wonder what has happened to the stone cross set up by Father Nicholas. I hope it has been preserved and has been marked as one of Broome's earliest monuments.*

*The Filipinos accepted him without question. I would say with a fair degree of certainty that from his first appearance in town, 'complete with habit, cowl and cross' Father Nicholas was regarded with respect that grew to esteem by the White Protestant population and by the coloured population other than the Filipinos who accorded him the respect given to a priest of any denomination. His dignity and simplicity were at all times impressive. I cannot understand the mixed feelings with which the white Catholic population regarded him. We always ascribed this to dissension within the Church."*

### Medical Skills

*I have no knowledge whatever of what his professional qualifications were but I saw a very convincing demonstration of his surgical capacity. A Malay at Cygnet Bay suffered very severe abdominal wounds from the bursting barrel of a shotgun, Father Nicholas attended to him, kept him alive until he got to Derby Hospital on a lugger and the man recovered. From similar wounds I saw later in France I would say that only Father Nicholas's skilful surgery saved the man's life.*

*I do not think there can be the slightest doubt that leprosy had developed in the Kimberly before Father Nicholas's arrival there. Many of the pearl-ers were familiar with leprosy in Indian and Chinese ports. They all accepted the fact that leprosy was prevalent among the binghis.*

*Doctor Blick, RMO at Broome when I first arrived there was very interested in all Father Nicholas's activities and had a very high opinion of his professional capacity.*

*Doctor Blick had begun to practice in Broome in 1900. He established himself socially as a sporting man. To further his interest in pearl-shelling, Blick and Co owned a schooner and four luggers.*

*Since the mid 1990's Broome's wealth was derived from pearl-shell. Each year over two and a half thousand indentured workers from Asia were assembled there to work on pearling grounds stretching a thousand miles from Shark Bay to King Sound.*

*The white population was less than 700 but they had their own system of social and legal controls. Doctor Blick was among those of influence in Broome, so his friendly attitude to Nicholas was important. Dark-skinned people did most labouring work although some white labour was available. Employment for natives was menial and poorly paid.*

*A few natives were employed as shell openers; one of these was Paddy Djangween, who had been taught by Nicholas. He was a shell opener.*

*The lay-up from late November to early March had 300 luggers in Broome. Boats were hauled onto mangrove banks. Crews were signed off, mostly young men.*

*"(Recommended for further reading, John Bailey, *The White Divers of Broome The true story of a fatal experiment*, Sydney, Macmillan, 2001, pp 61 - 80)."*

(Howe continued his narrative)

### Cajeput Oil

*"One of the most serious allegations against Father Nicholas was that he operated an illicit still, which supplied bootleg spirits to the Asiatic population. This story was utterly without foundation but every year just before lay-up some unfortunate cop was sent out to search for Father Nicholas's supply of illicit grog.*

*Thomas at Lombadina kept him and his crew supplied with vegetables and maize beer and in return Nicholas kept them supplied with his cajeput oil. He had a still in which he made this. The police believed he was distilling whiskey because he had several 'Perfection Whiskey' bottles linked up but they had never caught him.*

*Apart from Father Nicholas's religious duties (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') his principal interest lay in extraction of medicaments from the native plants. He either put leaves, twigs, bark, wood and roots through his still or boiled them to extract any content other than fibre and then boiled off the liquid until only the sugars or salts from the plant remained. You will remember the little brilliant red and black wattle seeds, they are full of oil, likewise the spinifex seeds and the wild plum seeds.*

*I think Father Nicholas either distilled some essence or obtained some oil or extract from every plant he encountered, a record of his experiments in this direction would I am sure be of considerable interest and possibly some commercial value today. The green powder to which you refer is an indication of his interest in these matters; he probably did not have his 'illicit still' with him at Drysdale River.*

*Many pearl-ers knew all about Father Nicholas's still. I often watched him working at it. It consisted of an ordinary lugger camp-oven about sixteen inches in diameter and eight inches deep. Into it Father Nicholas used to fit nine or ten 'Perfection Whisky' bottles filled with mashed up leaves or chips and water, with the bulbous part of the whisky bottle immersed in water 'Perfection Whisky' bottles were used because their shape permitted simultaneous immersion of nine or ten in the camp oven. Through the corks of the bottles ran <sup>1</sup>/<sub>4</sub> inch copper tube, formed into a coil running through a kerosene tin full of cold water with the end of the tubes sticking through the corks of clear glass bottles standing in another kerosene tin of cold water. The whole arrangement was a crude but most effective still that could have been used for making whisky, rum, gin, or any spirit but was not. It was for Cajeput oil.*

*'Pindan' is a rare example of an aboriginal word adopted for local use and*



'Cajeput' is a similar word. The Malay word for the ti-tree (or paper-bark) is Kayu Putch, white wood. The Koepangers, Macassarmen and Filipinos pronounced kayu as kaju and among them the kayu putch became 'kaju putch' and among the binghis and whites 'cajeput'.

Cajeput Oil (a remedy for tinea and other skin diseases widely used for that purpose in Australia and New Guinea), was a very popular remedy for many ills among the Filipinos, Malays and other Asians. All divers used it as an embrocation. Quite a quantity was consumed by the pearling fleet. Much of it was imported but that produced locally by Father Nicholas was favoured above all other. He was able to sell as much of it as he could produce."

Howe thought that Father Nicholas's 'private source of income', mentioned by Mary Durack, would almost certainly have been the proceeds of sale of his cajeput oil and other products. Howe commented to Mary Durack, "It is most improbable that at that time he would have had any income whatever from sale of native artefacts and geological specimens to museums. They weren't interested in them at that time."

In addition to his cajeput oil Father Nicholas prepared several other medicaments from bush shrubs and fruit, notably a brown, sugary material he made by boiling quantities of the leaves of one particular bush, he kept adding more leaves to the brew until it was in his opinion strong enough, then he boiled it away until only the brown crystal remained He prescribed it as a specific for beri beri, the Asians believed in it and many pearl-ers used it. To me it seemed effective. He also distilled oils from various grasses, leaves and twigs. He produced a strongly perfumed oil, which had a powerful purgative effect from the seeds of a wild plum."

### Self Discipline

"His asceticism was I think in no way exaggerated, it was in fact only noticeable because he was a white man who preferred to live at the barest subsistence level, where the majority of whites lived very well indeed, not that their food was very different from that of Father Nicholas, but they ate more of it, it was served by house boys, but I doubt if it was better cooked. I think it can be said the whites lived well but not luxuriously. Their diet was not very different in type or quality than that available to Father Nicholas, and everybody else. In my opinion he was naturally abstemious and tasted the food he wanted to eat, bread, butter, cheese, eggs etc. His diet differed from that of the average Broomite simply as the diet of the Southern European differs from that of the Englishman or the German.

I do not know what vows any order of priests take, but Father Nicholas certainly practised poverty of his own volition. His diet and clothing were kept to the minimum of his own volition. It was not that he did not appreciate a good meal a drink or music, there is no doubt he thoroughly enjoyed himself when we entertained him aboard the schooner but ashore at his mission he lived the way he wanted to live and I think that

explains the satisfaction he undoubtedly got out of life.

Hadley and Harry Hunter had the highest opinion of Father Nicholas. So did everybody else with whom he came in contact.

### Housing Settlement

"Father Nicholas's 'housing settlement' for the Filipinos, his camp for the sick and the aged and his promotion of settler family life and marriage among the Filipinos and half-castes were extraordinary achievements in that time and environment, the most constructive efforts in any direction seen in Broome up to the beginning of this century

It stretched out the back of the old Central Hotel and was eminently successful, most of the houses there were still owned by Filipinos and half-castes when I left Broome."

### 'Financial Help'

"Financial stringency was an issue, but no appeal to the public was made for support. At the time the Filipinos, white Catholics and the Protestants in Broome would have contributed liberally to Father Nicholas any time they were asked. So far as I remember neither before I went to Broome or while I was in Broome did the Catholic Church make any public appeal for funds.

To what extent Father Nicholas relied on public subscriptions I don't know. I was however surprised that so far as I remember, all the time I was in Broome, I cannot recall a public appeal for funds by the Catholic church. While I was in Broome I ascribed this to the fact that some of the wealthy Catholics in town, Rodriguez, Pat Percy, John Byrne, C M Murphy (original owner of Rubin's fleet) and Gonzales and Fabian, the Filipinos, who were fairly wealthy men around the turn of the century, all contributed liberally and regularly to the funds of the Mission.

I am convinced that at no time did Father Nicholas go short of food from necessity, from choice he was a small eater, but at all times he had as much to eat as he wanted or as was necessary to keep him in good condition. Over the period of years I knew him I have no hesitation in saying he always had sufficient flour and rice, not only for himself, but some to give his binghis. In addition, living as he did either with Filipinos in Broome or with Thomas Puertollano at Cygnet Bay, he always had an abundant supply of fish, fowls, eggs, goats, milk and goat milk cheese and goat meat if he wanted it.

From what I saw of him he preferred fish, eggs, and cheese to either poultry or goat meat, I had many meals with him, always as much bread or rice, fish and cheese as one wanted, the cheese was very good. In addition he always had whatever vegetables were available either in Broome or at the Cygnet Bay Mission from the garden there or from Thomas at Chilli Creek. He occasionally ran short of tea and coffee but only for short periods. He usually was well supplied with the maize beer Thomas made.

## The Hostel

By the time I met Father Nicholas I had of course heard the innumerable stories about Caprio and Madame Anabia and the inmates of their hostel who added materially to the gaiety of Broome. The half-caste girls in Broome never under any circumstances disclosed the paternity of their illegitimate offspring. Under the most stringent cross-examination the most they would say was "Must be I bin dream that feller."

Father Nicholas' 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 Japanese-owned houses 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 Caprio's 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.

## Damaging Stories

Some malicious and very damaging stories about Father Nicholas certainly did not originate among the white non-Catholic population (we blamed a few of Father Walter's cronies for them).

Father Walter's antagonism to Father Nicholas is another example of the dissensions within the Church that were completely incomprehensible to the White Protestant population of Broome. The antagonism of the church authorities to Father Nicholas, universally respected by the Protestant population, was responsible for a great deal of the hostility with which, prior to the advent of Father Bischofs, the majority of the white population regarded the Mission. Father Walter's Prussianism was of course the principal cause of white dislike for the Mission.

It was a fact, that in Broome, both Catholics and Protestants were very sharply divided on the issue between Father Nicholas and Father Walter, whatever it was. George Francis's fleet, together with Hadley, Hunter and Morrissey became supporters of Father Nicholas, probably on personal grounds. The pearlers stereotyped Father Walter as a Prussian type. Father Droste was regarded as aloof, austere and a strict disciplinarian but Father Bischofs was more of the Father Nicholas type, a man of easy disposition, a 'good mixer'. He liked his glass of sherry and liqueur at the Continental in the evenings, was no mean adversary at billiards and was very popular among all

sections of the community in Broome.

## Broome

Broome was not a wealthy town. Eventually the Arbitration Court would proclaim a basic wage of £2.2 per week as sufficient to support a man, wife, and two children. In Broome the Resident Magistrate had the highest income in town. He got £600 per annum, the next highest was the collector of customs who was paid £450, and the Shipping Master was paid £350 per annum. Master mariners were a drag on the market; the best-paid skipper of a pearling schooner only got £20 a month plus bonus on shell and pearls, which, with luck, might equal his pay. A dozen or more other master mariners were working on salaries of £10 or £12 per month. Shell openers on luggers or mates on schooners got £6 to £8 per month and 5% or 10% commission on pearls.

There were about 350 luggers and 20 schooners working from Broome, and pearl shell was about £180 per ton. About 150 white men lived and worked aboard the pearling fleet, about 50 'verandah pearlers' lived ashore and never went to sea in their boats, they were all married men with families. About 400 other whites lived in the town employed in various jobs. Male earnings ranged from £3 to £6 per week. Women waitresses and barmaids got £2 to £3 per week and board. There was no other employment for women.

There was no social contact whatever between the white and coloured communities – racial relationships were amicable but each community kept separate from the others. About half the divers at this time were Malays, about one third Japs, and the remainder Manilamen. The lugger crews comprised about the same proportions of each race. The coloured population living ashore comprised equal proportions of Chinese, Japanese, half-castes, Malays, Filipinos and binghis.

About £300 was considered a good average profit from one lugger; the prospect of finding a good pearl was the factor that gave the industry its principal attraction. After a bad year it was common practice for a hard-up pearler to "Dummy" one or more of his boats, that is, lease them to an Asiatic usually for about £4 per week, enough for the owner to live on while affording the lessee the chance of making good profit if he had the luck to find a good pearl. The practice 'although illegal' was too convenient to be suppressed, £4 a week was a very handy income for a man who, without it would have had to sell his boat to pay his debts, most found it much better to take a job, let the rent for the boat pay off debts, and then start off again. With luck operating as a powerful element in pearling, there were always some pearlers going broke while others did well.

The drinking habits and morals of the Broome population were about on a par with those in Australian cities and suburbs everywhere and at all times."





*Pearling Luggers in Broome 1908  
Courtesy Battye Library 011127d*

(Howe continued his narrative)

### **Stories about the Clarkes.**

*“The first meal I had in Broome was lunch with Tommy and Jack Clarke at Tommy’s home. Old George Francis introduced me saying “Tommy will tell you all about the pearlers” or words to that effect. The first thing I learnt was that very few, if any, of the Dampier land binghis were ever employed as skin divers.*

*Tommy Clarke always used to say, “These northern binghis are useless aboard boats” and my own experience showed that Clarke was right. Howe found that they were very poor boatmen compared with those from the Pilbara coast. I don’t know why. They would seldom stay aboard a boat more than a week, used to jump overboard and swim ashore when close to land or clear out the minute a boat entered a creek.*

*A Barred Creek protégée of mine called ‘Freddie’, used to ask for a job at the end of every lay-up. He invariably cleared out if we anchored close inshore off Baldwin Creek or put in to Beagle Bay. If I asked him if he wanted to go ashore when we got to Baldwin Creek, for reasons of his own Freddie seemed to prefer to swim ashore rather than go in the dinghy.*

*Tommy and Jack Clarke claimed they were the first whites in the Pilbara to speak binghi. Tommy said that at eight years of age he interpreted in court for the Magistrate. The two Clarke boys lived aboard the schooner with their parents and the binghi crew, men, women and children (the earliest pearlers recruited the whole binghi family, men, women and children).*

*All looked for shell. This was the most satisfactory method of the binghis on the boats. They were quite happy so long as the whole family were together and getting tucker and tobacco. Most cases of trouble with binghis on the pearling fleet came after separation of the men from their women and children.*

*For the first twenty years after white settlement the Clarkes were the only whites able to communicate with the binghis in their own language. When I arrived in Broome in 1907. There were not more than a dozen whites between Exmouth Gulf and Derby who could speak any binghi dialect.*

### **Christening of Tommy Clarke.**

*It may have been Bishop Gibney who christened Tommy Clarke but I have a vague impression it was a Spanish priest from New Norcia sent north by the Bishop.*

*A Catholic Priest was at Cossack in 1868 to christen Tommy Clarke who was the first white child born in West Australian tropics. The schooner’s name was ‘The Mavis’ jointly owned by Jim Clarke and Shiner Kelly (who acted as her crew) and skippered by Shiner’s sister Bridget, known as Biddy. Mrs Jim Clarke sailed her as well as any man could have done, and who ran a very tight ship.*

*On the great occasion of Tommy’s birth, Biddy was near her time when the*

*schooner arrived at Cossack. In port at the time were the two whaleboats from the ‘New Perseverance’ with which Jack Taye and Fred Ford were dry shelling and skin diving with binghi crews, among whom were four women. Mrs Clarke borrowed the four gins as nurses screened off the poop of the schooner as a maternity ward, banished Jim and Shiner to the forecandle and with no other help than that of the binghi women produced young Tommy without the slightest trouble.*

*The Christening was the greatest thing that ever happened in Cossack. The Resident Magistrate permitted use of the Residency for the occasion and he and the policeman were Tommy’s godfathers. Tom Suebert (running the wrecked New Perseverance as a pub and store) turned on whisky and port wine for everybody. Jim gave all the binghis on Taye’s and Ford’s boats new clothes and Shiner cooked the dinner, as much roast mutton, potatoes and plum pudding as everybody could eat. Besides the policeman, there were Tom Suebert and a dozen other whites at the dinner aboard the schooner, presided over by Father Gibney, later Bishop. Two years later he christened Jack, but he reckoned he never had another christening like Tommy’s.*

*Sixteen years later young Tommy found the ‘Southern Cross’. When Jim and Shiner showed the pearl to Biddy she insisted it should be given to His Holiness the Pope. Shiner and Jim however took the pearl along to the pub to show the boys there before Biddy took it to the priest in Roebourne. Shiner and Jim accepted the ‘ninety golden sovereigns’ offered by a buyer and sold the stone. Biddy wasn’t unduly perturbed by the deal. She confiscated the golden sovereigns and lived to see her prophecy come true, to write a letter to the English Duchess who presented the pearl to the Vatican and to receive a reply from the Duchess which was in Tommy Clarke’s possession. He kept it at home. Jack Clarke was drowned off the ninety-mile beach about 1912. Tommy and Jack Clarke were the last men on the coast to employ skin divers in 1891 with the ‘Water Lily’ and ‘Jessie’ working skin divers. In Roebuck Bay they got 16 ton of shell.*

### **Asiatic crews (Malays and Japs)**

*By 1891 Asiatic crews (Malays and Japs) were freely available and no pearler in his senses would employ binghis aboard a lugger when Asians were available. Moreover the Dampier land binghis just couldn’t be enticed aboard luggers except by people they knew very well, e.g., by Hunter and Hadley. Even these two had difficulty in getting binghis to work aboard their boats, which by that date they only used to run freight to Boolgin and Sunday Island from Broome and Derby. Aborigines used a raft of mangrove tree trunks. The rafts were made of the trunks of the cork mangrove tree.*

### **The O’Grady’s**

*To the best of my belief none of the O’Grady’s ever went in for pearling. The boys inherited a schooner from their father old Jim O’Grady and employed her*



running cargo along the coast and during the South-East in the very lucrative 'wood and water' trade – running firewood and water out to the luggers working the ninety-mile beach and bringing their shell back to Broome.

The firewood, 'red' mangrove only being used because it was smokeless was abundant in King Sound and the O'Gradys used to employ the binghis there cutting firewood, their schooner the 'Minnie' was I think still running in the trade when I left Broome. In addition to the schooner they had a bush shack, a bit of a garden, a few goats and a few head of cattle (cleanskins they had branded) running around their Cygnet Bay 'Station'.

Actually they weren't bad sorts of fellows, just no-hopers who wouldn't work and drank all they made in the brief spells of work they did. They could have made a fortune with the 'Minnie' from trochus shell and trepang, but they were like the binghis, didn't like being away from home too long. The Dampier land binghis just wouldn't work for any time aboard luggers for the mission or for anybody else.

### Treatment of Binghis

*"Their treatment in the Norwest can only be described as damnable with the exception of a few pastoralists who were fairly humane, the remainder of the white settlers on the stations treated them as badly as any African slaves were treated most of them were too dammed mean to even give them a decent ration of food and tobacco.*

*Treatment of them aboard pearling luggers was better than on the stations for the simple reason that on a pearling lugger the white man was always so close to his binghi crew that nothing could prevent them retaliating if badly treated, and it should be noted that a binghi never meekly submitted to ill treatment if he had a chance to fight back.*

*Most probably all of the whites that ill-treated their binghis aboard the boats were killed off one-way or another. Some, whose deaths were never inquired into merely, 'fell' overboard. The binghis ran the boats ashore and cleared off into the bush. In other cases the binghis speared or tomahawked their bosses and these cases came to the notice of the police.*

*From the earliest times aboriginal policy throughout Australia has been characterized by brutality and hypocrisy. This state of affairs obtained right up to the time the Commonwealth assumed the powers to deal with the aborigines, but personally I don't think Commonwealth control has made any real difference to implementation of policy.*

*Binghis were chained together irrespective of whether they were with tribal enemies or friends. Many of the poor devils were unable to carry on an intelligible conversation with anyone throughout the period of their imprisonment. Inhumanity was the keystone of the system of binghi imprisonment and I doubt if there has been any change. I read in 1968 of a desert binghi, unable to speak any language and with no interpreter available, brought to Hedland as a witness and making a break back to his*

*own country being caught and killed by local natives en route.*

*With the exception of a few people where white women were with their husbands on first settlement of the properties, binghis were almost certainly shot on every station property settled in the Pilbara and in the West Kimberly, they were in fact still being shot (or poisoned) as late as 1912 and so far as I can remember no white man was ever hanged or imprisoned for murdering binghis. Some of the early settlers were notorious; the binghis on every station had stories of how the older generation had been shot out.*

*It is doubtful if any males of the Roebourne tribe survived the Flying Foam Massacre. Maitland Browne and his gang probably shot well over a hundred binghis after finding the bodies of Panter, Goldwyer and Harding.*

### Editorial Note

#### The Flying Foam Massacre

The story began in 1868 at a windswept place in the Pilbara. Two teams of white men slaughtered almost a tribe of Aborigines. The killings at the Burrup Peninsula became known as the Flying Foam Massacre: An act which completely destroyed a language, a culture, a people. In a planned attack, at least 60 men, women and children from the Yaburara tribe were murdered in one day. The skulls of children with bullet holes in them were left behind. The massacre is part of a colonial history in the West that saw thousands of Aborigines killed in a controlled and organised fashion.

(Four Corners, 20 March 2000 explored the aftermath in a program called 'Secret White Men's Business')

*There is little doubt that the majority of the early settlers shot down the binghis as ruthlessly as they shot kangaroos. It can definitely be said that from Exmouth Gulf to Cape Leveque there is not a single station on which the whites did not hold binghis in the early days. The names of the half-castes in the area at the beginning of the century were sufficient evidence of this. Brutality such as flogging was by all accounts less prevalent than shooting.*

*Tobacco was the principal agent in bringing the binghis into subjection – once they acquired the craving for it they became subservient to the white man. The old time pearlers I knew all agreed that those who had been killed by binghis only got what they deserved, the skin diving binghis reasonably treated and given adequate tobacco got on well with their white bosses but if bullied or ill treated they naturally took the first opportunity of evening the score.*

*Dampier land tribes regarded themselves as a linked group distinct from others. Some Broome binghis referred to themselves as 'Saltwater People' and outlined their distinctive designs with white dots representing the spray or foam of the sea. Dampier land people and those from the inland were either saltwater boys or bush boys. Their generally robust health was maintained by the diversity of food they could find in their original tribal lives.*

## The legend of 'Galalang'

The legend of 'Galalang' was 'before that of 'Minau' who brought circumcision and sub-incision. The Galalang story seems to me to link up with the story of the Long people and the Short people, the two different races of the binghis, of which I first heard at Sunday Island and later encountered on De Grey River.

Fish and marine foods, although the most abundant and easily obtained all along the coast, are not the staple foods of any of the Binghi tribes along the whole coast from Londonderry to Exmouth gulf. Fish and other marine foods are naturally a very minor part of Binghi's diet, a fact that always puzzled me.

I may be wrong but I had always believed that Bard, Njul-Njul, Djaber-Djaber, Yaoro, Nimanboor, and others were merely clans of the same tribe. I always believed that the whole of the Dampier land Peninsula down to a line drawn around from the Anna Plains to Yeeda was occupied by one tribe and that the territory of the tribe to the south commenced in the Sandhill country between Anna Plains and Wallal."

Howe continued his narrative

### Agnes Bryan's Father

The history of Agnes Bryan's father would be interesting if it could be dug up. (Agnes was known as Agnes Guilwil before she married Thomas Puertollano.) I heard stories about him but have forgotten them all. Thomas and Agnes were extraordinarily capable settlers; it is quite amazing that the missionaries could not benefit from their example and experience.

### 'Spirit Country' and 'Dreamtime'

'Spirit Country' and 'Dreamtime' are misnomers as applied to binghi's era of 'long time before'.

Everything has its 'spirit' that is actually the life of everything. Vegetation, animals, insects, humans and the earth itself, live while their spirits remain with them.

I never heard a binghi say that somebody had died, they said instead that the deceased had 'gone away', meaning that when a human spirit 'went away' the body died, but the spirit roamed free to 'Come back byemby' (the white man's theory of reincarnation). Similarly binghi believed that all things, animal and vegetable, died when their spirits 'went away'. The leaves of a tree, the bark, and the wood all had their own spirits', any binghi would tell you that flames were the spirit leaving burning wood. Rocks, creeks, sand hills, sun, moon, stars, sky and everything else has its spirit. I am quite sure that the binghis would tell you that the Ord River Dam will drive away the spirits of all the land, trees, rocks, etc. submerged under the water, but nothing of the area will die, the dislodged spirits will merely wander around until it is convenient for them to 'come back again'.

To a binghi this belief in spirits is not merely an idea, it is an actual fact, he sees

the spirits around him and at work, every minute of his life. The spirits are making the trees and the grass grow, and the animals and the insects and the men, women and children too. To binghis' spirits are the fact of life itself, visible at their work at all times the binghi knows the job done by each spirit.

To a binghi 'proper belong me country' might be the spot where he was born.

There is no doubt that to a binghi the spirits are real and I am sure no teaching by the whites ever altered his belief that the spirits are fundamental to his existence, that if his spirit 'goes away' binghi 'goes away' with it.

No binghi has ever suggested to me that any era of their history has had any factor of dreaming in it. I first heard the word 'dreamtime' when I read an article by Bill Harney in the 1940's. I had never heard of it previously.

At our lay-up camp in Barred Creek we could have compiled a Binghi version of stories and songs. Hughie Francis, skipper of the schooner was in fact doing so. What happened to his collection I do not know. He was a quite a talented musician and was also noting the melodies and the words of the Cobba-Cobbas, which he used to perform nearly every night on his banjo or concertina, to the delight of the binghis and our Asiatic crew.

### Tura, our own private superb story teller

We had our own private superb story teller, very old, very cunning and with a highly developed taste for liquor. Tura used to squat on the bank of the creek every night and wait until we asked him aboard to have a tot of whisky and tell us about 'Everything'. He claimed he made 'puri-puri' to insure that we could not resist inviting him aboard.

Never at any time did I hear Tura, or any of the numerous other binghis I have listened to ascribe any human attributes to animals or to the sun, moon, stars. Everything they told me was factual and perfectly credible if one took the trouble to work things out from the way binghi looked at things.

To the binghi it is sheer nonsense to suggest there was a creation and God. To the obvious implication that God created the world from nothing, to binghi, a sheer impossibility.

To the binghi, 'everything' has always existed. A continuous cycle of cause and effect has invariably produced the same results. Universal adaptation to the phenomena of nature is essential to existence and all things, animate and inanimate so adapt themselves. The animate learn from experience to cope with every conceivable contingency arising from natural processes.

You have probably heard a binghi use the word 'everything' to describe binghi's conception of the universe and everything in it, including the customs and habits evolved by binghi to meet all its contingencies.



## Hadley and Hunter

Hadley excluded everything magical and supernatural from binghi's conception. He believed that without exception every binghi belief and custom was a perfectly logical method of meeting contingencies.

I remember very well Hadley's pointing out that the binghi maintained a complete system of social security in which the tribe provided for the weak and feeble as well as for the strong and active.

Hadley was emphatic in his belief that complete isolation from contacts with whites was essential for preservation of binghi; he firmly believed that with Christianity, the binghis would be sustained in a civilized environment by divine support.

Harry Hunter was emphatic in his belief that a binghi could be trained to support himself in his own communities in competition with white civilization.

All however agreed that exposure to the full impact of white contact without any preparatory isolation would involve extinction of the binghi as a race.

The benefit to Aborigines of missionary work and some other aspects of civilization may have to some extent mitigated the hardships of binghi's liquidation, but I doubt if binghi have any better chance of surviving. 'People of the dream and people of the clock' is a perfect analogy illustrating in one phrase the complete incompatibility of the two."

"My impression is that 'the law' was omnipotent because a binghi saw it in constant operation around him in every phase of his existence. To him there was nothing mystical about it; everything was a natural process of cause and effect that in his own opinion he understood perfectly. In it he saw nothing mystical.

I agree with you that the law disciplined the people to the limitations of the land but in so doing it ensured provision of all their requirements (as demonstrated by the perfect physical condition of the binghis).

Prior to contact with the whites there are many evidences of binghi's care for the weak and unfit, e.g., blind led about by their fellows, one-legged men and women surviving in their tribes, one armed people also surviving, all must have had a great deal of care from their fellow tribesmen to survive. Children were always well cared for by tribes who had not been in contact with whites.

In these statements I do not challenge the fact that children and possibly the weak or disabled were sometimes killed in accordance with some ritual or possibly merely for convenience. In general however the tribe cared for the weak and feeble, regarding their support as an obligation imposed upon the fit by the law.

The complicated kinship system as set out and explained to me by my old friend Tura:

Every binghi must have a skin. There were four kinds of skin.

Here I set out the table of 'skinship' and permitted relationships.

SKINS A B C D Males, allowed to take as wives, B C D A, Females.

Boys born of the above unions took skins different from both father and mother, that is, some of an AB couple would take either a C or D skin.

Girls retained the skins of their mothers. Therefore either seven or eight generations must elapse before the offspring of the A B couple above would again possess A B skins.

## Skins

Binghis conferred 'skins' on some white men. Tommy and Jack Clarke were admitted to the Cossack tribe immediately after birth and were given skins. Harry Hunter and his half-caste sons were all given skins. Neither Hunter nor his sons were ever initiated as full tribesmen. The Hunter boys were circumcised according to tribal rites but were not subjected to any other initiation mutilations, although they went through the initiation ritual and were regarded by the Boolgin binghis as full tribesmen. Hadley, of course, became a fully initiated tribesman, even submitting to sub-incision.

Even today very few whites understand the extent to which binghi is bound to the bit of country he refers to as 'b'long me country'. I know of no binghi who will for long remain away from it. This attachment constitutes one very important difficulty in adapting binghi to the impact of the white man.

## 'Black birding' Binghis

"I'm quite sure that nothing of this nature ever happened. Any pearler who recruited a binghi, forcibly or otherwise, wanted him for his own crew. There was definitely never any trade in black-birded binghis on the Norwest coast. Binghis were never held on Lacepede Islands to sell to pearlery down the coast. Very few binghis were ever recruited for skin diving from north of the de Grey River. I never met a single binghi or heard of one, from north of the de Grey River who had been skin diving. Tommy Clarke, the last man on the coast to employ skin divers never had any Broome binghis among his crew. All of his lot came from around Cossack.

For some unknown reason the binghis west of the de Grey seemed to take to life along the beaches much better than the binghis further north. It was extremely difficult to keep the latter aboard a lugger for more than a week or so. They just cleared out at the first opportunity. Binghis from 'down West' would frequently stay with a lugger for two or three months.

No binghis from anywhere on the coast were good boatmen, they were in fact practically useless aboard a boat unless supervised by a white, an Asiatic, or a half-caste.

South of King Sound the binghis had no aptitude whatever for work at sea. Fish was the most abundant and easily obtainable food along the West Australian coast but it was never the principal food of any binghi tribe along the whole West Australian coast. In view of the quantity available and the ease with which it was obtainable, it is extraordinary that binghis consumed so little fish.

It is however my private opinion that binghi never consumed great quantities of any single food, no matter how much was available of any particular food he quickly tired

of it and hunted for something else. I formed the opinion that variety of food was essential to keep him in health.

I think Father McNab's binghi boy 'Knife' lived to a fairly old age at Boolgin. The Binghi's physique, like his customs, fitted his natural environment. Bishop Gibney said, "They were a splendid race of men."

It was strange that Nicholas, Hadley and Hunter, three men of such entirely different character, who all however had such close understanding of binghi mentality, should be gathered together in the small area around Sunday Island, Boolgin, and Cygnet Bay.

To these three should be added a fourth, Charlie Morrissey, who sailed in the 'Alabama' and was the first man to contract diver's paralysis on the West Australian coast. He claimed to have been one of the first six to use the diving dress there.

Of these Father Nicholas was the most remarkable character, his experiences covered a wider field than those of any of the others."

(Conclusion of Howe's narrative)

### Contribution made by Filipinos

Contracts between missionaries and Filipinos would become more frequent with the foundation of Drysdale Mission in 1908. Filipinos contributed much to Catholic church presence in the Kimberley.

Abbot Torres and Father Nicholas would employ workers from the Manila camps and the native camps of Broome, Beagle Bay, Lombadina, Cygnet Bay and Sunday Island as workers for the Drysdale River Mission.

### Beagle Bay Mission

#### 5 May 1907

The Pallottines had employed two white men, named Hyman and Anderson, to build two boats.

Their house had been not far from the Manila camp where Thomas Puertollano and Catalino Torres lived with their families.

A contract of work was drawn up 5 May 1907 for Thomas and Catalino.

"I engage myself to work on the property of the Mission for the term of twelve months on the following conditions:

1. My salary to be £1.10.0 monthly.
2. To be allowed to keep any number of fowls up to forty, but no more, at the expense of the Mission.
3. To receive sufficient clothing for myself and wife and one pair of boots."

This contract was to be renewed at the end of one year from this day, if both parties were satisfied.

When the nuns came, the Pallottines moved into the house vacated by Hyman and Anderson so that the sisters could have their house.



Early Sisters of St John of God

George Walter Australia Land People Mission p 168

### The Sisters Came in June 1907

When Inspector Isdell reached Beagle Bay Mission before Christmas he found many changes had taken place.

In 1907, Father George Walter had gone south to collect money to bring sisters to Beagle Bay Mission. With Father White he had started in Perth and then travelled to Adelaide and across to Sydney raising money. Father Bischofs had sailed down the coast to collect the nuns and bring them to Beagle Bay.

Nine Sisters of St John of God had arrived in Beagle Bay in June. The fathers had cleaned their house and turned it into a convent - all bush timber, built by Brother Bernard who cut it with a saw driven by a steam engine given by the Germans.

A couple of Broome boys living at the mission, Paddy Djangween and Lawrence Clarke, described the coming of the sisters and the landing at the bay:

"We yoked up the bullock team, all the Sisters up there. From there, that archway is covered with nothing but flowers; you can't see leaves, but everlasting flowers. Big corroboree, dancing, for the sisters, cockatoo feathers on head. Twenty to thirty men out dancing. Father Bischofs there too."

With a voice full of wonder, Lawrence reported,

"When the Sisters arrived, we all thought it was something different, of a womanhood which they thought it was hard to explain, but it was true, what they really thought was, it was a woman all closed in close, covered in, it was a very curiosity.



New Norcia 2nd. September 1907

Mr. Moxon, Manager  
Adelaide Steamship Co Ltd.  
Fremantle

Dear Sir,

I beg to recall to your mind that on the 17<sup>th</sup> ult<sup>o</sup> I made an appointment to meet you at noon on Monday 19<sup>th</sup> ult<sup>o</sup>. Unfortunately I was unexpectedly called away from Perth on that day, and so was unable to keep my appointment.

My purpose in setting this interview with you was to ask if your Company could possibly arrange that the U.S. "Bullara" or the Mail Steamers, which call at the North West ports, would stop at "Governor Islands" (or the nearest point, most convenient for them) or in the mouth of "Deep Bight", which adjoins "Cape Talbot" in East Kimberley near "Cape Londonderry".

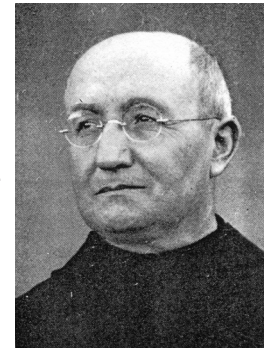
This request is made on behalf of the Lord Abbot of New Norcia, Right Rev. H. Torres, who intends to establish a new Mission for the civilization of the Aborigines in East Kimberley. The Government has already granted for this purpose a Revenue

## Preparation for Drysdale River Mission

2 September 1907

Father E Planas OSB, on behalf of the Abbot, wrote to the Adelaide steamship company to make arrangements about getting stores to the new mission, and being able to communicate with the centres of Derby and Broome through the State Ship 'Bullara' or the mail steamers, which called fairly frequently at the North West ports.

Government Islands and 'Deep Bight' at the mouth of the Drysdale River, were two places he suggested.



Father Planas OSB WNN

on the "Drysdale River," which runs into the aforesaid Deep Bight.

It would be of immense assistance to us in our work, and of considerable benefit to that portion of country, if your Company could kindly arrange for its steamers in the North West trade to call at any of the above mentioned points, or at some other suitable place in the vicinity, most convenient for them. We would thus be enabled to receive and send away our goods and mail.

I do not know whether your Company would expect a special subsidy in order to make this arrangement. If so, would you kindly let us know the lowest possible figure at which you would agree to make the proposed arrangement.

Faithfully Yours  
Fr. E. Planas.

2 September 1907

Father E Planas to Mr Moxon, Manager Adelaide Steamship Co Ltd Fremantle

(01672 WNN)

POSTMASTER-GENERAL'S DEPARTMENT, WESTERN AUSTRALIA.

This message has been received subject to the Post and Telegraph Act and Regulations. All complaints to be addressed in writing to the Deputy Postmaster-General.

93 TELEGRAM from Derby Station

No. of Words 93

Check 7/27

Remarks

By

Addressed to Right Rev Dr Gibney Bishop of Perth Perth

OFFICE DATE STAMP  
WESTERN AUSTRALIA  
9-SEP-07

My	lord	new	Chapel erected
in	the	top	of Bay the
hill	at	Cygnet	King
sound	Consecrated to	"Our lady	
of	the	aborigines"	with inscription
"Nigra sum	set	formosa"	the
beautiful image	of	the	mother
and child	Crowned	as	queen
and	pink	of	the
got	black	face	and
to	ask	your	lordship
wine	for	mass	at
altar	on	sundays	am
now	explaining	letter	which
be	soon	in	your
and	kind	regards	to
			friends

R.C. ARCHIVES ARCHDIOCESE PERTH

(Signature) Father Nicholas

Time Lodged received 10:20

9 September 1907  
Telegram from Derby  
From Father Nicholas to Right Rev Dr Gibney Bishop of Perth  
R C Archives Archdiocese Perth



### Cygnets Bay Mission

Nicholas was quite at home with the pearling community living along the coast and set up his mission at Cygnets Bay.

In 1900-1901, while he was in charge of the Beagle Bay Mission he had used the mission lugger to anchor among the mangroves when visiting the coastal people. Now he had the 'San Salvador'

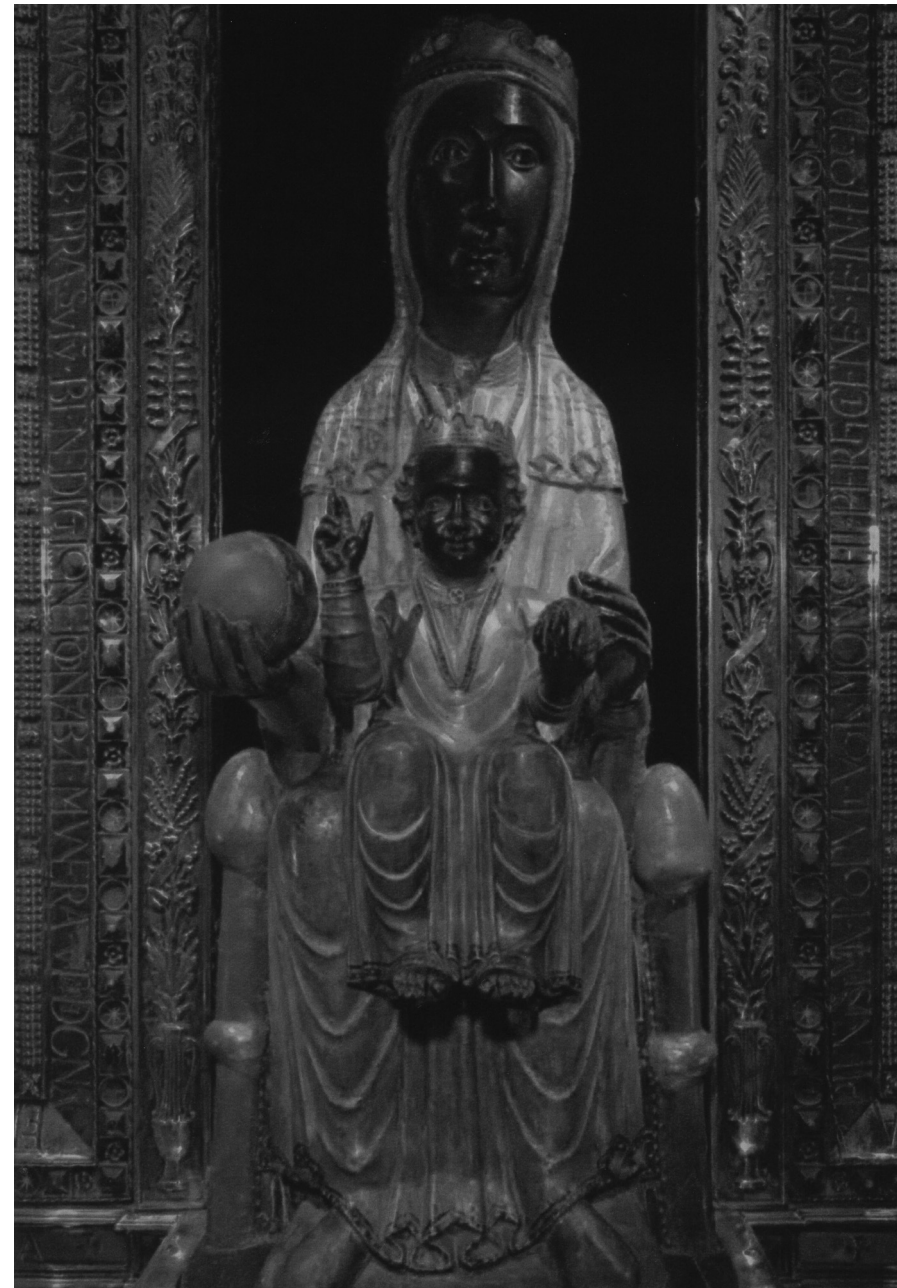
#### 9 September 1907

From Derby Father Nicholas sent a telegram to Bishop Gibney in Perth:

MY LORD NEW CHAPEL ERECTED IN THE TOP OF THE HILL AT CYGNETS BAY KING SOUND CONSECRATED TO 'OUR LADY OF THE ABORIGINES' WITH INSCRIPTION 'NIGRA SUM SET FORMOSA'

THE BEAUTIFUL IMAGE OF THE MOTHER AND CHILD CROWNED AS QUEEN AND KING OF THE BLACKS GOT BLACK FACE AND SEEMS TO ASK YOUR LORDSHIP A LITTLE WINE FOR MASS AT THEIR ALTAR ON SUNDAYS.

AM POSTING NOW EXPLANATIVE LETTER, WHICH WILL SOON BE IN YOUR LORDSHIP'S HANDS KIND REGARDS TO FRIENDS.



*Our Lady of Montserrat  
Gift from Sister Jacinta Rice CSB and the Jesuits*

## 10 September 1907

As locally appointed Local Protector of Aborigines, Nicholas wrote a long letter from Cygnet Bay Mission to the Chief Protector of Aborigines. He asked what protection could he exercise over the natives when, under pretext of a permit, at the convenience of their employers, they were frequently taken away from the coast or their creeks, carried into dangerous seas and landed anywhere on the coast far away from their country. They were often left to find their way home.

What could be done when all sorts of adventurers, young, red-faced white men having permits to employ natives, came in small fishing boats and remained for weeks and months in the creeks, surrounded day and night by natives of both sexes who helped them catch and dry *bêche-de-mer*? Nicholas quoted eight examples showing that the system of granting permits was open to abuse and in his opinion it would be better to abolish it altogether.

Mr Gale Chief Protector of Aborigines forwarded the letter for comment to James Isdell, the Travelling Inspector for Aborigines.

Nicholas might well claim about the natives in his letter of 10 September 1907,

*“they were frequently taken away from the coast or their creeks, carried into dangerous seas.”*

The notes made by the historian show that Nicholas and the Abbot had also taken the help, which they needed, in their journey of 1906.

---

Calls were made between Broome and Sunday Island on any existing outposts of civilization. Here two blacks from a Protestant Mission were also taken on board.

It was not long before the cautious Abbot had to confess: “It is far more dangerous than one would imagine, to navigate these waters in boats such as ours,” and . . . “the worst of it is that these coasts have not been charted . . . It is true, as the English Admiralty points out, that there is need of great caution, for the coast is almost completely unknown.” “Only the natives possess any knowledge of these places,” he wrote in King Sound,” “and we were fortunate in having one on board who knew something about them.” The navigation charts, supplied to him by the Government, he found “incomplete and inaccurate.” His own frequent observations were later most helpful in effecting necessary corrections.

Uncertainty and recurring dangers were beginning to have disturbing effects on the blacks and on the crew by 17th May. He reports on that day: “All these poor blacks suffer nostalgia when taken far from their country. It is not likely that a Christopher Columbus shall ever make his appearance among them. It is a good thing that they have been kept in ignorance of our design, for it is my intention to go right on, by easy stages, to Wyndham. We shall see what attitude they will take up when they come to learn of it.”



*Historical Notes  
R C Archives Perth*

## 15 December 1907

Inspector Isdell told Mr Gale he agreed with complaints made by Nicholas. They were evidence of the lax administration of the Aboriginal Act.

Isdell's telegram to the Aboriginal Department read:

EARLY DECEMBER OVER 200 BOATS SIX HUNDRED COLOURED  
MEN CAMPING ALONG COAST BROOME TO KING SOUND  
I WILL THEN VISIT INCLUDING BEAGLE BAY  
STEPS TAKEN POLICE PROTECTION.



Link between Cygnet Bay Mission, Derby and Perth

15 January 1908

Nicholas wrote to Bishop Gibney asking him to get a good lawyer for his friend, Dr W R Cortis, the Police Magistrate of Derby who is accused of manslaughter by the Acting Sub Inspector of Police. Because the Attorney General is involved, the case will be heard in court.

Cygnet Bay Mission St. King Sound  
Jan 15/08.

Right Rev<sup>d</sup> Dr. Gibney  
Bishop of Perth.

My dear Lord

This letter will introduce to you Dr. W. R. Cortis, the Police Magistrate of Derby. Dr. Cortis is a personal friend of my own who when he has the opportunity, always helps me in every way, and I wish to beg you, my Lord, — (Trusting to your goodness) try and be of service to him if you can now that he needs to have friends in Perth.

A few months ago a man named Gerald As-cione became an inmate of the Hospital at Derby. A mistake was made and a dose of carbolic acid was given to him instead of his medicine; he died. An Inquest was held and the Coroner and jury returned a verdict of Death by misadventure.

Similar cases occur frequently. When a Coroner returns this Verdict, nothing more is usually done.

In this case however, the Acting Sub-Inspector of Police who has been reported by Dr. Cortis over another matter as being unfit for his position, has managed to get the Attorney General to order that Dr. Cortis shall be tried for the manslaughter of Gerald As-cione. Knowing that the magistrates in Derby on the evidence would not commit Dr. Cortis for trial, they have ordered the case to be tried in Perth.

In Derby, Dr. Cortis, so nice man, so gentleman in all his ways, is too popular for any jury to think of convicting him under the circumstances; but it is most unusual to take a case for trial so far away.

Dr. Cortis is a stranger in West Australia. He wishes that Your Lordship would recommend to him a good Lawyer to defend him, and he is very desirous of an introduction to one so well known to him by public report, and who I have told him is a friend of my own.

Hoping that Your Lordship is well now  
I remain, my dear Lord

Your obedient and humble friend in Y<sup>ts</sup>  
Father Nicholas Maria

Abor. post.

Nicholas Emo from Cygnet Bay to Bishop Gibney in Perth,

15 January 1908

R C Archives Archdiocese Perth







30 April 1908

Resumé of the telegram from Derby, Nicholas to Lord Abbot Torres New Norcia:

(This is in Spanish and seems to contradict the telegram of 21 April 1908):

'They' say that the 'Yangapatana' is dangerous. Mr Streeter has a good schooner but it costs £500. Padre Nicholas.

E.T. No. 2. COMMONWEALTH OF AUSTRALIA. No. 51  
 PREFIX.....  
 POSTMASTER-GENERAL'S DEPARTMENT, WESTERN AUSTRALIA

This message has been received subject to the Post and Telegraph Act and Regulations.  
 All complaints to be addressed in writing to the Deputy Postmaster-General.

TELEGRAM from Derby Station  
 Addressed to Lord Abbot Torres  
 Mission New Norcia

No. of Words 22  
 Check P.P.  
 Remarks H.H.  
 By P.A.D.

OFFICE DATE STAMP  
 TELEGRAPH OFFICE  
 30 APR. 1908  
 NEW NORCIA

Dicen	Schooner	Yangapatana	de Norman	
quede	dar	Willetta	al menor	descuido
si es asi es		pelegrose	Streeter	tiempo
tienen	buen	Schooner	pero	fiere
quienientas				
		Padre	Nicholas	

Time Lodged 9.45 (Signed)

30 May 1908

Telegram from Derby, Nicholas to Lord Abbot Torres New Norcia:

After many difficulties we arrived here last night everything ready for starting Captain Johnson with me also. Father Nicholas.

30 May 1908

Telegram from Derby, Nicholas to Lord Abbot Torres New Norcia:

Buy Fremantle one twelve-foot dinghy send by "Ballarra" four ten feet Oars, Father Nicholas

POSTMASTER-GENERAL'S DEPARTMENT, WESTERN AUSTRALIA. No. 18

This message has been received subject to the Post and Telegraph Act and Regulations.  
 All complaints to be addressed in writing to the Deputy Postmaster-General.

TELEGRAM from Derby Station  
 Addressed to Lord Abbot Torres  
 New Norcia

No. of Words 19  
 Check P.P.  
 Remarks H.H.  
 By P.A.D.

OFFICE DATE STAMP  
 TELEGRAPH OFFICE  
 30 MAY. 1908  
 NEW NORCIA

Buy	Fremantle	one	twelve	foot
dinghy	send	by "Ballarra"	four	ten
feet	Oars			
		Father	Nicholas	

Time Lodged 3.10 (Signed)  
 Time Received 7.30 Address



2 June 1908

Telegram from Derby, Nicholas to Lord Abbot Torres New Norcia:

It will be better for Planas to come with us. There is only one hotel and many drunks around. (He asks for a piece of repairing canvas No 3).

E.T. No. 2. COMMONWEALTH OF AUSTRALIA. No. 81  
 PREFIX POSTMASTER-GENERAL'S DEPARTMENT, WESTERN AUSTRALIA.  
 This message has been received subject to the Post and Telegraph Act and Regulations.  
 All complaints to be addressed in writing to the Deputy Postmaster-General.

No. of Words 29 TELEGRAM from Derby Station  
 Check P P Addressed to Lord Abbot  
 Remarks 1/10 New Norcia  
 By B. A. D.

OFFICE DATE STAMP  
 TELEGRAPH OFFICE  
 2 - JUN. 1908  
 NEW NORCIA, W. A.

Soria	major	Planas	Vicente	vengan
con	nosotros	hay	un	solo
hotel	y muchos	barrachos	ahoraram	
reinte	libras	triga	una	pieza
repairing	canva	numero	tres	

Time Lodged (Signed) Father Nicholas  
 Time Received 3, 30 Address

5 June 1908

Nicholas sent a telegram in Spanish to Abbot Torres New Norcia asking the Abbot that the Drysdale River letters be returned to New Norcia without delay.

E.T. No. 2. COMMONWEALTH OF AUSTRALIA. No. 89  
 PREFIX POSTMASTER-GENERAL'S DEPARTMENT, WESTERN AUSTRALIA.  
 This message has been received subject to the Post and Telegraph Act and Regulations.  
 All complaints to be addressed in writing to the Deputy Postmaster-General.

No. of Words 19 TELEGRAM from Derby Station  
 Check P P Addressed to Lord Abbot  
 Remarks 1/10 Torres  
 By B. A. D. New Norcia

OFFICE DATE STAMP  
 TELEGRAPH OFFICE  
 5 - JUN. 1908  
 NEW NORCIA, W. A.

Suplico	ordene	manden	Drysdale River
cartas	mias	dirigidas	a New Norcia
sin	tardaciza		

Time Lodged (Signed) Padre Nicholas  
 Time Received 9-35 Address

Nicholas sent telegrams from Derby to Abbot Torres at New Norcia  
 19 March 1908, 21 April 1908 (2), 30 April 1908, 12 May 1908 (2),  
 30 May 1908 (2), 2 June 1908, 5 June 1908  
 WNN 01055

## Movement of Aborigines from Cygnet Bay to Beagle Bay Mission

**5 May 1908** (Father Nicholas continues his diary 5-6 May):

*The Inspector for Aborigines, Mr James Isdell, arrived in Cygnet Bay on horseback. At the same time, Father Russell arrived on the Schooner from Beagle Bay Mission, to collect the children and the old people.*

**6 May 1908**

*Wednesday, I went with all the old, ill and infirm people, and young children to the Beagle Bay mission on the schooner, having left behind a leper, a blind person and an epileptic in the hospital at Derby. The Inspector and Mr Fletcher, a policeman, left for Derby.*

## Beagle Bay Mission

By 1908, a pattern of behaviour was discerned with the population increase at Beagle Bay mission. Some of the children being brought into the Mission would have little or no opportunity to return to their people until they had completed their schooling, and by then may have lost contact, or if there was an opportunity, may have taken on work elsewhere.

Mission administration was keeping in line with Government policies and cooperating with the wishes of white fathers living on stations. Sometimes Aboriginal mothers accompanied the children to the mission, helping the sisters take care of them.

Father Joseph Bischofs, enclosed a list of names in his report 'Number of children taken at Beagle Bay Mission, July 1906-1908. This showed the Chief Protector of Aborigines the trends of movement of children between 1906 and 1908. He wrote:

*"Thanks to the energetic work of Mr Isdell, Inspector of Aborigines, and the corresponding efforts of Inspector McCarthy, Derby, Corporal Stewart, Broome, 23 children have been sent from the different districts to our institute. Eleven of these children were of mixed descent and twelve were of full descent. Four of them were sent from Broome, nine from stations at South Broome and La Grange Bay, five from Derby, and five from Cygnet Bay, educated for a time on Fr Nicholas' station.*

*Mr Isdell sent six children from Cygnet Bay but some Cygnet Bay people took the smallest away."*

Those sent from stations may have been sent with the permission and approval of the station managers and white parents, and those from Cygnet Bay came with the consent and encouragement of Father Nicholas Emo and possibly some parents.

## Sisters in Beagle Bay

Before the mission lugger dropped him back at Cygnet Bay, Fr Nicholas had time to meet and talk with the Sisters who were planning to make a foundation in Broome to find an independent footing. It was now 12 months since the sisters had arrived in Beagle Bay.

In Broome they could take on nursing or teaching to support themselves. Three more postulants had offered to come, two of them from Ireland. There was no need for so many nuns on the Beagle Bay Mission where they had to depend on the priests for everything, food, clothing, postage, medicine, and transport.

Sister Benedict Courtney needed to consult Doctor Blick about an eye infection and Mother Antonio and Father Thomas Bachmair offered to accompany her.

Nicholas wished them well and returned to Cygnet Bay. He planned to leave early June for the new mission at Drysdale.

It would be some years before Nicholas would read the account of the sisters' expedition, as they left for Broome on the very day that he sailed with the Benedictines to the Drysdale River.

## Sisters in Broome

**5 June 1908**

Sister Margaret Carmody wrote:

*After three days' sailing, they arrived in Broome 5 June 1908. Where the 'Pio' (mission lugger) stopped, the wooden jetty ran out half a mile into the sea. It was almost midnight when the priest and two nuns left to walk to the presbytery a mile away. They carried their suitcases with clothing and prayer books. Father Thomas had the key of the Church and they went in. It was a scene of desolation; dust everywhere, and the Christmas decorations still on the altars.*

*As it was still dark (no electric lights then), the priest went to the Presbytery and the nuns sat and dozed on chairs in the small room at the back of the Church. As soon as day dawned, the Sisters swept the Church and laid the altar for Mass. Luckily they had brought wine, altar breads, and some clean linen.*

*After Mass, the nuns went out on the street. After a while they espied a half-caste boy. Mother Antonia beckoned to him, "Could you take us to the house of a Catholic lady?" she said. The boy considered, "Yes, I'll take you to Mrs Gonzales." They walked up the street for a quarter of a mile and came to a nice house with a lawn in front. A woman in the front verandah looked up*



*in amazement at the appearance of two nuns at 7 am!*

*Mother Antonio wasted no time. "Would you give a cup of tea to two poor nuns?" she asked.*

*"Of course I will," was the answer, and in an unmistakable brogue,*

*"Come on inside and I'll have it ready in two jiffies."*

*"Now, my boy," said Mother, "would you do another act of charity. Bring the Priest here from the Church."*

*The lad rose to the occasion and went off whistling.*

*In due time Father Thomas arrived, escorted by the young Samaritan. Mrs Gonzales laid a table in her parlour and besides the bread and butter there were nearly two dozen eggs.*

*The nuns enjoyed their breakfast and found out that Mrs Gonzales was from Tipperary and was married to a Filipino pearler. The Gonzales were well off, and Mrs Gonzales proved a sterling friend to the Sisters (It was she who donated the organ for the church and the lovely statue of the Sacred Heart. She also helped to furnish the Convent)."*

Sister Benedict added a little more to the story:

*"Meals were ordered for three from a small 'eating house' in Sheba Lane down town (where the 'long' soup was made), and were eaten at the presbytery.*

*Then the Sisters were offered a small hut, free of charge. It was about 14 square feet, with land attached. They scrubbed it inside and out, to make it respectable, before taking possession.*

*Later on they were able to enlarge it by adding on a long high building that was divided into rooms by curtains. A 'house to house' collection had been made and all contributed generously. The donors included people of many races, whites, Japanese, Chinese, Malays and Filipinos.*

*Father Thomas Bachmair advised the Sisters to open a school and gave up one of the rooms at the back of the presbytery. They began teaching 29 June 1908, with one little white boy, James Stewart.*

*Soon, many others came, consisting of white, Japanese, Chinese, Malay and Filipinos but no Aborigines at first."*

The idea of the convent in Broome came from some Broome ladies, the Bishop, and Mother Antonio, who wanted the school and would not wait until Christmas as she had agreed to formerly.

Bishop Kelly visited the Sisters at the end of August, and again at the beginning of November when he was pleased to find Brother Frank Stuetting

working mainly for the Sisters as carpenter. He had permission to stay on for a couple of months into the New Year. The Beagle Bay Mission was supplying the Sisters with fowls, firewood, and fence posts.

Sister Margaret Carmody had joined the others and was teaching in the Broome School. Of all the Sisters she would be the one most remembered by the Aborigines. The Bishop was very pleased with her work.

Sister Margaret was a constant visitor, inspector, ombudsman, and catechist in the camps outside Broome. The breakfasts that followed first Communion were 'free for all'. Mountains of sandwiches, piles of cake, and basins of jelly were necessary to feed the 'multitudes'.

The Irish inhabitants of Broome were a great-back up for the sisters.

Sister Ignatius Murnane, in 'Character Sketches', ASJG, Derby wrote:

*"When Sister Bernardine Greene died, a fortnight after Mother Antonio, friends came forward to arrange her funeral also. There was a small group calling themselves the 'Irish Brigade' who often subscribed money to help her pay the bills, Mr and Mrs Pat Percy, Sergeant Byrne, and Captain Pentony. This group undertook the costs."*

### **Father Nicholas gathers his Party for the New Mission**

**24 May 1908** (Father Nicholas continues his diary 24-28 May):

On the feast of Our Lady Virgin, entitled 'Help of Christians', I embarked on the "Salvador" and left Cygnet Bay, King Sound, and went to Derby to wait for the arrival of Father Planas from New Norcia.

### **28 May 1908**

*Ascension Day, in the afternoon, arrived in Derby and anchored opposite the jetty.*

### **Father E Planas OSB**

Father Planas entered the Monastery of Montserrat at 12 years of age and took his religious vows when he was 17. He offered himself to Bishop Salvado for the Australian Mission and with a party of eleven, under Dr Torres he reached New Norcia in 1901. He began duties there as the Cathedral Organist and the Manager of the Establishment.

Father Planas had come to Australia with the title of Missionary Apostolic, a title conferred on him by the Pope, and, true to his title, in which he prided himself to the end; he desired to spend his life in the Mission field. His wish was soon to be realized.

It was no surprise when in May 1908 he left Fremantle in the 'Bullara' for the Northwest as the first Superior of the new mission. Bishop Torres with Father Alcade and a Brother met him a month later at Broome.

### **Bishop Gibney in Perth**

#### **2 June 1908**

Bishop Gibney wrote a long letter to the Colonial Secretary for financial assistance to the missionaries. The Chief Protector, Charles Frederick Gale, was responsible for the education of all Aboriginal children in Western Australia. The State Education Department had no responsibility for them. Therefore, letters and reports coming from the Kimberley were referred to him. Though he was popular with the Missionaries, they were still circumscribed by their dependence on the Department for finance and policy, and the Government regarded the Mission Authorities as an arm of State Administration.

#### **3 June 1908**

Father Nicholas continues his diary 3 June

*At 10 in the morning of June 3rd, the schooner 'Bullara' arrived from Fremantle with Reverend Planas and Brother Vicente.*

#### **5 June 1908**

Father Nicholas continues his diary

*The First Thursday of the Sacred Heart in June, at 7.30 am we said goodbye to the authorities and the police, we lifted the anchor and left on the journey to the savage Aborigines.*

*We arrived at Sunday Islands, and then sailed to Cockatoo Island, to Augustus Island, to Cape Voltaire, to Admiralty Gulf, and to Bigge Island.*

### **Abbot Torres describes his preparations for the New Mission**

#### **9 June 1908**

Accompanied by Mr Rodoreda I went to Sandovers to check the merchandise bought for the new mission in the North West. I think that this and everything else already with the Agent will fit into the 'Salvador', bearing in mind that the schooner can take only a 14-ton load.

In response to the telegram received on 4 June from Derby, I then went to visit various Sailing Clubs to look for a sailboat suitable for navigating the Drysdale River. After searching the whole morning, we found what we were after. It is about 15 feet long, 6 feet wide in the centre, which is the widest part, and needs only six inches of water.

It is almost as good as if it were made to order. The price is £22 with perhaps another two or three pounds for the little shade or awning we asked to be put in the middle. We then returned to Sandovers to buy two oars of the proper length, and as recommended by Father Nicholas, canvas for mending the sails.

Having already enjoined Father Alcalde to write down whatever happens in the new mission each day, I went in the afternoon to Wigg & Sons to buy a good map of Australia, and a number of writing pads for him.

Nowhere could I find a dinghy such as he recommended.

#### **12 June 1908**

Mr Rodoreda came to tell me that the awning for the small boat was finished and ready to be taken to the ship, but since the *Bullara* will not sail till Tuesday, he said he would not take it on board the ship at Fremantle till Monday.

#### **15 June 1908**

I went to Fremantle to check our goods were on board the 'Bullara' and agreed to pay an extra £10 for stopping the ship at the selected point. I took a single ticket for Father Alcalde and a return for myself...

Back home I found a letter asking when it would be convenient for me to meet Mr Gale, Protector of Aborigines... We talked for a long time about the prospective mission and he explained his plans for big reserves for the natives, to be situated in various districts to avoid the various races having to mix with others... He thinks that as long as they are unable to support themselves the Reserves should be administered by the government... in practice the theory will have to face two insurmountable obstacles; firstly sufficient competent personnel to administer such reserves and secondly, the Government does not have at present the great sums of money needed to implement the scheme.

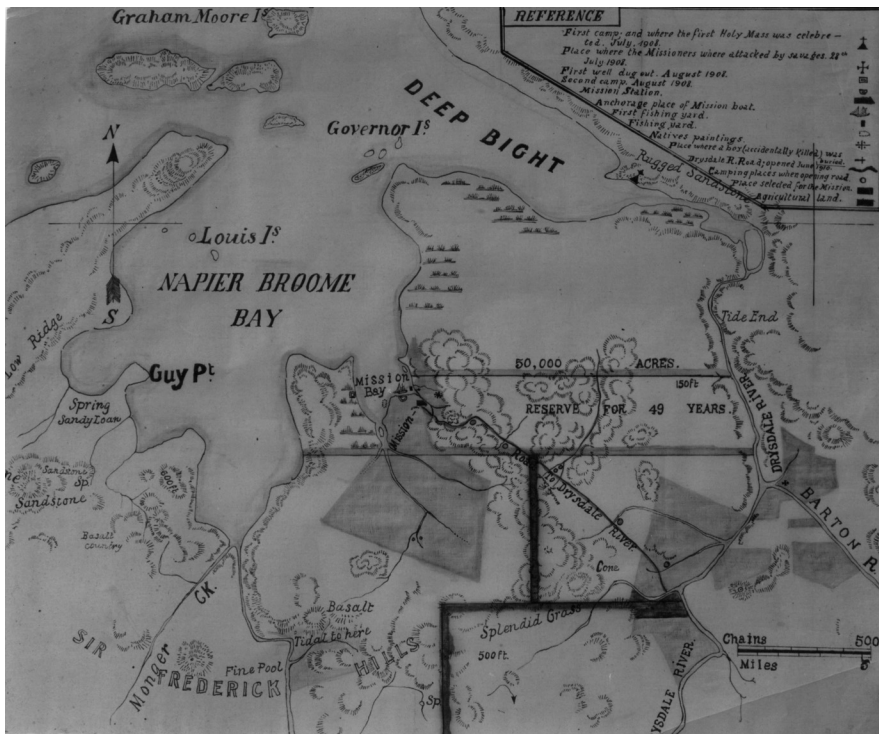
Finally, he offered to help me with everything within his power when I was at the new mission, for which I offered my sincere thanks...

In case anything happens to the cargo of flour to be loaded on the 'Bullara' at Geraldton, I am thinking of going by train to be there a few hours before the ship arrives. Mr Gordon came tonight and presented me with the latest map issued by the State Government. ...The new Districts and Provinces into which it has been divided are marked and given native names especially in the Kimberley area. The eastern section of the Drysdale River has the name of Marn-Dog, and the western part Dungan. Mr Gordon told me also that Mr Smith from London (apparently a different man from the one who has the same name and is owner of the sawmills in the south of the colony) has reached an agreement with the government to lease the lands near the Drysdale. It is land as shown in the chart we have at home which he asked by telephone last August to be reserved for him.

### Nicholas and his party arrive at Parry Harbour

**16 June 1908** Father Nicholas continues his diary

*We arrived in the afternoon at Parry Harbour. We made the first camp on the seashore, after taking all the cargo ashore.*



Detailed map of the Mission's territory.

The Diary of Bishop Torres translated by Father Eugene Perez OSB p 126

Abbot Torres continues his Diary.

### 20 June 1908

We started moving towards Carnarvon and expected to be there by midday but did not arrive till about 2 pm. After unloading the luggage of disembarking passengers, we took our seats in a wagon-carriage with a plank arrangement for passengers, drawn by three horses. Carnarvon is about three miles away from the wooden pier, which is over one mile long and the longest in the State. As we were ready to go we saw four girls coming towards the ship. One was a half-caste and we thought she might be Josepha, who is coming with us but this girl was about 14 years of age, the adopted child of Leandro and Matilde, who, with Father Nicholas will help us found the new Mission at Drysdale River.

### 21 June 1908

Sunday, The weather is not fine, but the navigation is good. We discussed at length with the Captain the time and place where it would be most convenient to disembark with our cargo. He thinks we might be able to enter Parry Harbour, but is afraid that he will only be able to stay for two hours if he is to make the most of the tides to get to Wyndham. As our schooner cannot take more than 14 tons at most, and we have 17, weather permitting, the ship's boats could take the rest to the shore. Alternatively, on the return from Wyndham, he will call at Parry Harbour to deliver the rest of the cargo.

### 26 June 1908

We had a rather good night sighting the coast at about 9 am and ten minutes later we were at the Broome wharf.

### 27 June 1908

We left for Derby at 9.30 in most beautiful weather. In the evening the current became fairly strong and it is unlikely that we will round Swan Point before tomorrow morning.

### 28 June 1908

Shortly before 1 pm we arrived in Derby.

Father Nicholas evidently took the opportunity to write to Bishop Gibney while waiting on the 'San Salvador for the 'Bullara'.



25<sup>th</sup> Jan 1858.  
My Dear Lord B<sub>23</sub> <sup>7</sup>/<sub>5</sub>

Rev. Father Planas and Brothers with me on board my schooner "Salvador". "Billara" will arrive tomorrow or the 30 with Lord Abbot Torres and Father Alcalá.

We will go after to Napier Brook in the mouth of Drysdale River, 42 miles from here.

Oh beautiful to see in the night the five or six tremendous fires of the natives round de Bahie! The desire of my heart to work among the wild tribes is accomplished. We have erected a big Cross in the top of the Flat Point

May her influence convert the numerous tribes all round!

Rev. Father Planas <sup>and</sup> Staff are full of religious enthusiasm

of Jesus Christ, God, will succeed.  
For me, your old confessor, I have one only recommendation to make to your Lordship, to the Rev. Clergy of this Country, to the N<sup>rs</sup>. Sisters of the Convent and all Catholics ~~of the place~~:

In case I were buried in the stomach of one of those ~~evil~~ strong aboriginals, I humbly implore <sup>your</sup> prayers for my poor soul. I shall be very much obliged.

Kindly send me your blessings, and believe me  
My Lord  
Always your humble  
servant in Christ

Father Nicholas  
Abes. Prot.

all from the mountains  
Basaltique basis, got a very fert-  
til ground and splendid vegetation.  
A very beautiful town could be  
founded here!

Valeta

28 June 1908

Father Emo wrote to Bishop Gibney

My Dear Lord,

Father Planas and brothers with me on board my schooner 'Salvador'.  
'Bullara' will arrive tomorrow on the 30 with Lord Abbot Torres and Father  
Alcalde. We will go after to Napier Broome Bay in the mouth of the Drysdale  
River 42 miles from here. Oh beautiful to see, in the night, the five or six  
tremendous fires of the Natives round de Bahie!

The desire of my heart to work among wild tribes is accomplish. We have  
erected a big Cross in the top of the Hat Point. May her influence convert de  
numerous tribes all round! Rev Father Planas and staff are full of religious  
enthusiasm of new--- With the help of God we will succeed! For me, poor old  
sardine, I have one only recommendation to make to your Lordship, to the  
Rev'd clergy of this country, to the sisters of the convents and all Catholics. In  
case I were burried in the stomach of one of those strong Aborigines, I  
humbly implore somma prayers for my poor soul. I shall be very much oblige.  
Kindly send me your blessing and believe me My Lord.

Always your humble servant in Ct

Father Nicholas

Abor Prot

(Some lines missing from copy)

--All --those mountains

Basaltique basis, got a very fertil ground and splendid vegetation

A very beautiful town could be founded here!

Valeta

Nicholas Emo on board 'San Salvador' to Bishop Gibney in Perth,

29 June 1908

R C Archives Archdiocese Perth

**Abbot Torres and Father Alcalde arrive at Parry Harbour with Josephine  
30 June 1908** (Father Nicholas continues his diary):

*The 'Bullara' arrived at Parry Harbour with the Abbot Torres and Father Alcalde from New Norcia. They brought from the convent, a girl called Josephine.*

**Abbot Torres continues his Diary.**

At 10 am we could make out the schooner 'Salvador' on the very edge of Parry Harbour. By 11.45 we were very close to it. Fathers Planas, Nicholas, Leandro, seven natives and three young fellows. Matilde had stayed ashore with brother Vincent. The captain was impatient because the schooner did not come close immediately. We four priests had lunch together while the cargo was being unloaded and the ship was off to Wyndham by 1.30 pm. The Captain agreed to call on the return journey to Derby and unload the rest of our cargo, which is only about two tons.

Loaded with more than the "Salvador" should take on, we went towards the land. Father Planas and his companions had arrived about twelve days earlier, around 16-17 June. During that time, they had built themselves some good shade on land, and had hoisted a big cross on the top of Hat Point (136 feet high). In the evening we had a light supper and went to sleep on board the 'Salvador'.

**1 July 1908**

At sunrise, we got up and went ashore. After a cup of tea we collected a small bag of oysters. Our meal consisted of boiled rice and oysters. For the evening meal we had fish. We unloaded most of our cargo, stacked it in order as best we could near the tent and went back to the schooner for the night.

**3 July 1908**

Shortly after noon, the 'Bullara' returned from Wyndham, and anchored very close to Heckle Island, a fair way inside Cape Hat. While heaving our only anchor, the other three having been caught by the current and lost at Sunday Island, the chain got entangled in the coral reefs at the bottom.

Captain Hurrell, seeing what had happened, sent Mr Johnson to help. After much time and effort they succeeded in saving the anchor. The 'Salvador' was then brought close to the 'Bullara' to collect the rest of our cargo. As it was late in the afternoon, this was left until the morning. It was fortunate that the Captain, being ahead of time, had intended to stay, otherwise we would not have collected our cargo.

The Captain and some of his people who spent the afternoon fishing came to see us and asked us how we had fared during the past few days. One of them said that he would not sleep on shore for anything in the world. Father

Planas spent the night on board the ship, and we presented the Captain with three sacks of the oysters we had collected.

**6 July 1908**

Still busy with the cargo, opening and rearranging boxes to gain space, but with so much material the only solution is to make trips to Drysdale River. This is an inconvenience, which must be faced. The Fathers went to see the spring, the women carrying some soiled linen for washing.

There is enough cargo on board the schooner to start the first trip tomorrow, weather permitting. Fathers Planas and Alcalde slept on board the 'Salvador' and rest of us ashore. We had an ordinary night with the dogs barking frequently.

**7 July 1908** Father Nicholas continues his diary

*At 10 am, we left Parry Harbour with the first cargo, arriving there, Father Vicente and some blacks, also Dom Emile and Abrae, and one of the two children, with some dogs.*

Abbot Torres continues his Diary.

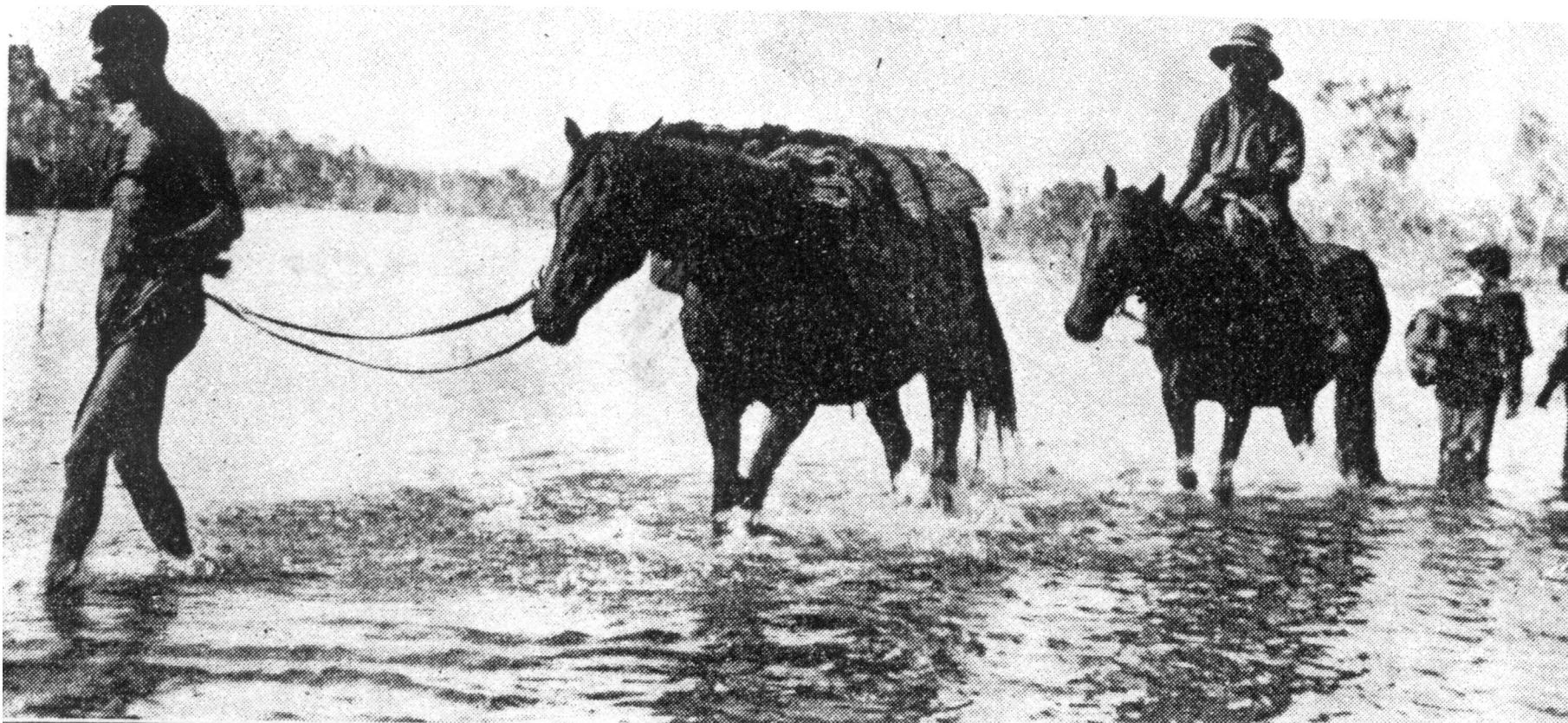
Very early in the morning we completed preparations and sailed at 10 am in the direction of Drysdale River. Brother Vincent, three natives and two dogs remained to guard the cargo in Parry Harbor. We found it difficult to double the cape, as the current was strong and the wind not very helpful. At sunset we anchored in front of Red Island beyond Cape Bougainville. The night was calm, so we slept very well.

We heaved anchor at dawn and although there was not much wind we managed to get as far as Eclipse Island by midday. Some went fishing but caught very little. Leandro shot some wild pigeons and the natives caught a turtle. After lunch we continued our voyage passing between Mary and Long Islands. Going northward we passed through a chain of reefs towards Moore Islands and anchored very near them at dusk,

**9 July 1908**

We raised anchor in the very early morning, hoisted the sails, and continued our voyage. The wind is strong and not very favorable, so that it has taken all day to reach Governor Island where we anchored for the night. We saw smoke from a number of fires around Napier Broome Bay and after considering the situation carefully, we decided not to stop at the island, but to continue to the mouth of the Drysdale River. We shall be safe there, where we anchored the 'Salvador' two years ago. For the evening meal we were served part of the turtle.





*Crossing Drysdale River*

*The temporary Mission was located near the coast in a locality situated within a small bay named 'Mission Cove' 15 miles from the original landing-place by the Drysdale River and about the same distance from the mouth of the King Edward River. A certain amount of fresh water could be found here, more than other potential sites offered.*

*The natives, it was learned later, knew the place as 'Pago'.*

*Eventually, 28 years later, the permanent Mission was established, not by the Drysdale, North-East of Pago, but near a magnificent pool of water 16 miles Southwest, in the King Edward River, called by the Aborigines 'Kalumburu'.*

*At the Mission the monks had help from Aborigines and Manilamen from the Dampier Peninsula. In the beginning these were friends of Father Nicholas Emo who had been members of his Church workers in earlier years. They were known for their efficiency in all their enterprises.*

*Among these were Leandro, his wife Matilde, Catalino Torres with his wife Matilde, an Aborigine of part descent, an adopted daughter, Abrae, Teofilo, Raymond, Toribio, Gregorio and Jacob, Clemente, Carlos and Cabeza.*

*(WNN Publication for Diamond Jubilee of the Mission)*

**10 July 1908** Father Nicholas continues his diary

*At 2.15 pm we arrived at Deep Bight, after having crossed Vansittart Bay and Graham Moore Islands, then the Governor Islands, and after these the famous island, Eclipse Island, and Long Island and Mary Island, inhabited by more treacherous wild natives along the coast.*

Abbot Torres continues his Diary

We left Governor Island at dawn. The wind is light but is better than nothing. Plying all the time we managed to get to the mouth of Drysdale River, which we passed at 2.15 pm. Soon we were ashore and made a little excursion and saw the tracks of a native family. We found a very strong spring of water and another one not so good. We saw the inlet formed by the river and at the mouth of it a number of fires. We then burned off the ground where we intend settling for a while. The fire kept burning through the night giving us hope of being able to start clearing tomorrow.

**11 July, and the following days**

We went ashore after breakfast and started clearing the section of land already burned. We unloaded part of the cargo, pitched the big tent and another one of medium size. The first can serve as a chapel to celebrate mass, as a meeting place and dining room. The second will be reserved for Father Planas and myself.

**12 July 1908**

At noon, the flag was hoisted in the *'Salvador'*, salvos were fired from the little cannon and in this way we celebrated our arrival at Drysdale River. Today's fishing was plentiful as the natives caught about 24 pounds of fish. In the evening, Leandro and three natives went back to Parry Harbor to collect brother Vincent, the three natives with him and the rest of our cargo.

**13 July 1908**

We spent the day unpacking the cargo and building a tent for Father Planas and Father Alcalde and another for the native family, Matilde and her adopted daughter.

**14 July 1908**

We set aside the morning for an excursion through the immense inlet formed by the river, which is over a mile away. As we had contrary winds, and an opposing current it took us over two hours to get there, but only one to come back.

Fathers Nicholas and Alcalde went on a short walk accompanied by two natives.

**15 July 1908**

During the afternoon, while Father Nicholas and Matilde were on the beach behind the camp, they saw two aborigines no more than a mile away, who, on realizing that they had been seen, disappeared into the bush.

**16 July 1908**

After sunset we went again to the nearest point, but saw no sign of the *'Salvador'*.

**17 July 1908**

We returned to the point again and were disappointed not to see the *'Salvador'*.

**18 July 1908**

About 6 am this morning I went to the point and had the good fortune of spotting the sails of *'Salvador'* in the mist that surrounds Moore Island.

During the ten days, which Brother Vincent and the three natives spent in Parry Harbor, no aborigines molested them. The *'Salvador'* spent six days on the voyage to Parry Harbor and back.

After carefully considering going further into the Drysdale River and taking into account the time and labor of loading and unloading, it was decided that we, the four priests, with Leandro and three natives, will do a trip in the small boat. We will try to go from 8 to 12 miles further towards the junction of the Barton and the Drysdale rivers. If there is enough water for the *'Salvador'* to go in loaded as it is, it could then come back for the cargo that we have on land.

**19 July 1908**

During the day we have been preparing for the expedition along the Drysdale River. The four priests, Leandro and three of our blacks will sail in the medium sized boat.

(The missionary party now consisted of Abbot Fulgentius Torres, Father E Planas, Father I Alcalde, Br Vincent, Father N Emo, an Aboriginal couple, five men, the Manilaman Leandro with his Timorese wife and their 12-year-old adopted daughter from Broome.)

Father Nicholas continues his diary

*We worked on the construction and arrangement of the second camp.*



20 July 1908

*At 7.30 am we left in the large whaleboat to explore the Drysdale River, leaving in Brother Vicente's camp ... (Here there is a gap of 3 or 4 lines, as if he were going to write in the names later.)*

Abbot Torres continues his Diary

We have learned that what is shown as land on the map is mostly a maze of channels and small barren islands of mangroves, extending some two miles...

**21 July 1908** Father Nicholas continues his diary

*Tuesday we discovered the river Drysdale after much work, and arriving there just as the salty water of the tide was leaving and the sweet water of the river was flowing out. There we saw that it was impossible to continue as it wasn't navigable, and the current was flowing through enormous rocks. We resolved to return there, and we continued exploring the creeks.*

Abbot Torres continues his Diary

Our disappointment at seeing the passage blocked by huge rocks was overwhelming and it was small consolation to hear fresh water rushing through the rocks. But is this the Drysdale River? I cannot convince myself.

Back in the camp we ate what Leandro and the blacks prepared, rice with tinned sardines, a little tinned meat, a cup of tea and some preserved figs.



*View of King Edward River*  
WNN 81379P



*View of the Drysdale River*  
WNN 81375

**22 July 1908**

I believe this is not the Drysdale River much less the Barton, which runs in a different direction.

**23 July 1908**

The night was unpleasant, due to sandflies and sunflies. Small as they are, their bites are very painful. We rubbed our hands with kerosene to keep them away, and this had some effect.

Tomorrow will be our last chance to inspect what remains of Deep Bight and to make sure that the river we saw on Tuesday is indeed the Drysdale. If that is so, we must find a more practical way to get to the place we have in mind for the new mission.

**24 July 1908** Father Nicholas continues his diary

*Friday we arrived at the second camp at Deep-Bight at 2 pm.*



Abbot Torres continues his Diary

The arm through which we sailed is a channel without exit. Father Planas and I spent the whole evening reading and re-reading Brockman's Report on the last 25 miles of the Drysdale and also the last letter from Mr Quinlan, which we received shortly before we left New Norcia. We have also been going over everything we have seen during the last five days and have concluded that the river must be the Drysdale. If this is so, then it is the beginning of the difficulties we shall have to get to the place where we intend establishing the mission.

(Translator A's Note: Someone, I believe has already translated the next 10 pages. At several points he has missed out paragraphs, so my translation of these paragraphs make the translation of these 10 pages complete. Where he has written quite a lot of translation notes, I will read them as well. I will call this person Translator B.

Translator B noted:

In his usually scrappy diary (possibly written from memory some time later, Father Nicholas Emo deals at some length with the incidents that took place on 26 and 28 July 1908, giving some details not mentioned in the Abbot's diary.)

**26 July 1908** Father Nicholas continues his diary

*Sunday, at 12 noon, my natives, who had been hunting along the beach towards Cape Talbot, had surprised two young Aborigines; one of them, when he saw them, took three stone spears and ran quickly away. The other, in the water at the time or very near it, was afraid to go back to where his spears were on a rock. He jumped into the water to hide beyond some rocks away from the shore.*

*One of our natives came to tell us about it. We went to where the latter was hiding close to Cape Talbot, while Leandro went in the whaleboat by sea around the point.*

*We were all there but our efforts to find him proved fruitless! Did he swim to one of the nearest Graham Moore Islands, or Governor Island, unseen by us because of the reflection of the sun in the water?*

**Translator A**

*Had he swum under the water point to point, had he continued submerged from the point to the coral reef, coming up now and again, just his nose to breathe, or had a shark or crocodile smelt him and taken him?*

*It remained a mystery. We collected his spears and other objects, which he had abandoned, and went back to our camp, but not without my having the gravest reflections.*

**Translator B** has added notes:

It was learned later, that the two Aborigines had gone there to collect oysters. The one who ran away was a young woman named Felicia Morritje (died in 1968, aged about 68). The man was Nyulbern called 'myal mar-mang-ne' (crab hand), who in spite of his hand disability swam away to the island. Nyulben was one of the identities in the early days of the Mission. He died a violent death in 1917).

**Translator A**

**27 July 1908** Father Nicholas continues his diary

*Monday, at 6 am with the whaleboat we left to continue the exploration of the Drysdale, leaving the natives and three brothers.*

*We arrived at the point where the salty and the fresh water meet, and at 12.15 we got out of the boats and walked to the rocks to the fresh water.*

*After lunch, leaving Emile, the boy, to guard the whaleboat, and each one of us with a rucksack on our back, a blanket and some provisions, we left to walk along the river bank.*

*At sunset we stopped to spend the night at some waterfalls near a creek, which was marked by Mr F Brockman, an explorer.*

Abbot Torres continues his Diary

Third Search. As we did not think it prudent to go unarmed, three carried shotguns, and Leandro the rifle. For over an hour we searched for a passageway and finally stopped for a rest by the river. The river had plenty of water and the waterfalls were very beautiful.

Father Nicholas continues his diary

**28 July 1908**

*At 5 am we were walking along the river, the Lord Abbot Fulgentius, Father Planas, Father Alcalde, Leandro, the blacks Jack, Peter, Abrahe, Amat, Punch, and Father Nicholas, with French, the dog, to guard during the night, when after 9 am, we heard at intervals cries coming from the other side, queer shouts like howling, interpreted by our natives as the cries of some young wild native asking his distant parents, who might be at a distance, for help.*

*Happy with this explanation, we sent our blacks to bring the young creature to us.*

*Peter and Jack swam across the river crawling then to the opposite bank. I followed and waited for them on some rocks that were in the ditch of the river.*

Father Planas was next to me, while the other Fathers and natives were coming closer. Then Jack and Peter came down and swam across bringing by the hands, not the boy we expected, but a young woman of about 24 or 25 years of age, tall, with a graceful slender body shaking all over, turning her frightened eyes in all directions, coming to where we were but sobbing all the time.

They had surprised her eating seashells, and held her as she tried to escape from Peter and Jack who brought her to us holding both her hands.

I saddened at the thought of the possible complications. Our charitable Father Abbot had sent before they brought her, and he went to join them, a magnificent coloured shawl, which Peter and Jack had placed in front of her to cover her complete nakedness.

We followed our course without letting her loose, and sat in an appropriate spot for lunch. She now had on her wrist a small chain given to me by the police in Broome

(There is a paragraph here which Translator B missed out).

She had hardly eaten a mouthful but at my continued insistence and the kindness, which we had shown her, she was still suspicious, glancing around her no doubt looking for some salvation from one of her kind.

**Translator B** continues.

She became happy and talkative when Father Abbot after repeated insistence and explanations from me gave orders to let her go. I took the handcuffs off, indicating to her to go.

**Translator A**

She could hardly believe her eyes and we tried to make her understand that we wanted to see her people, and that she should call them.

She disappeared very happily finding she was free, and that no ill treatment had happened to her, and we continued on our journey at 11 with the object of finding the Barton River that was a tributary of the Drysdale.

**Translator B**

The others went ahead, I, older and rather tired, went behind.

When we entered the bush, I found that there was a declivity in front of me, a creek not very deep where the boys filled the water bag, as there was still some fresh water there.

Then I ascended the slope on the other side, going forward again, and sat down with the boys in level, open ground, while the Fathers, Leandro and the other

boys were descending towards the Barton to explore its exit into the Drysdale.

Soon after, one of the natives with me noticed that the wild natives were following our tracks and now appeared on the white rocks under the trees at the end of the bush. He called my attention. I turned my head and so it was I who saw a line of them, with handfuls of stone spears, their bodies painted all over in white, red and ruddy colours!!!

I must confess that after dreaming for years, anxious to see them with my own eyes, on achieving this by the mercy of God, my heart became very upset.

Seeing so many I feared that they could surprise the Fathers at the bottom of the Barton, so, I immediately sent Punch to warn them. By a secret instinct of self-preservation, I earnestly desired the return of Leandro and the Fathers, not to be separated from them. However, I went straight to the natives, calling them with great kindness using Yaoro and Nyul Nyul words, dialects known to me, halting when I was half way to them at the edge of the small creek. When they saw me in front of them, they started dancing like monkeys in a queer way, with contractions of the body, and strange grimaces, coming towards me in a long line through the rocks and trees, and shouting Jiu! Jiu! Kay! Kay!

It was past 2 pm.

As I continued to call them most kindly, they prepared to cross the creek between that separated us, when my native Jack, followed by Peter, who was behind me on my left, shouted forcefully to them to drop their spears to the ground, mimicking the action to make them understand. They obeyed him. Then three or four, forming a group, came towards me, who was waiting for them with opened arms.

Other groups kept forming and coming close. I embraced them, with all my heart, one by one. I counted 13 and 14 cicatrisation or mogodal (long) in the front and in the back, looking at them and touching them at my pleasure.

However, they too, vivacious and lively, encircled me and touched me looking and talking all at the same time, laughing, moving their whole body and all together producing an indescribable hurly-burley!

Taking in my hand the crucifix around my neck, with gestures and words in two native dialects, I preached Jesus to them, and spoke to them about heaven. I counted 22 men and 4 young women, 26 in all! Later they increased to at least 30.

All of them, men and women were completely naked, and unashamed in my presence. At this juncture Leandro and the Fathers, attracted by the noise and the howling, came suddenly out of the Barton towards me, surprised at the spectacle of finding me surrounded by so many natives! The Fathers came close, gave them food, showing them all kindness, so that all of us formed a group of intimate friends, while the Fathers, and I with them, thanked God, thinking that the problem of making friends with the wild natives had been happily solved

## Translator A

*After a long hour of conversation with them, and after having it interpreted, that we were to return there and were going to make a little house to live in, and bring lots of food for them, they seemed to have understood this and it seemed to make them happy. We gave strong handshakes and embraced all of them, repeating to them that we were going to return soon and we left after our farewell, turning our back on them, to continue our exploration. Then I observed that they had all stopped, quiet, all serious, as if they felt deserted that we were all leaving them, which they didn't want that we should leave their place. We had hardly started walking, when I heard one of our boys say that they wanted a battle with us.*

*Immediately we stopped, turned our heads and looked at them. In effect they had collected their spears and returned to the spot, in a semicircle, as if to stop us escaping, and it was true that they formed in such a way that we were backed by the Barton and Drysdale, and we couldn't escape. There was no escape at all and we were in their hands.*

Let us return to some of the things, which I noticed before this part of the narration.

## Translator B.

### Description of the Wild Aborigines.

(Note: It did not seem to occur to Father Emo that he might have been dealing with people of a completely different mentality, hence his judgements and description appear at times naïve).

Father Nicholas continues his diary

*When they first came to converse with me, and later when the Fathers were giving them of their provisions, I observed this in the wild natives.*

- 1. All of them, men and women alike, were young, only two of the men were somewhat advanced in age.*
- 2. There were about 8 youths between 15 and 20 years of age.*
- 3. All the 22 males were circumcised.*
- 4. Almost all the 26 (men and women) had razed, as something superfluous, the hair in the head, beard, even in the genital region, not having scissors, we singe the hair with fire.*
- 5. There were no old people, no children among them. Apparently, only the strongest element ready for fight had come out of their camp.*
- 6. A few of the young faces appeared pleasant enough, revealing perhaps a good heart.*
- 7. Neither the men nor the women wore anything like lap-a-lap, hair*

*belts, girdles of opossum hair in the arms or in the neck, absolutely nothing.*

- 8. The boomerang is unknown to them; they don't use the gnaolo either. Their only weapons, it seems, are the stone head spears.*
- 9. They paint their body all over, head and hair included, with white and red earth pigments.*
- 10. They do not show any sign of bashfulness for their nakedness. Men and women were facing each other, and us, quite naturally, just as we talk to people with bare face. They would seem to be the primitive innocents of Paradise. This is the more strange, because from King Sound to Fremantle, men and women wear a Cakerik or white cloth in front, in the bush, as in the camp, and to talk to others, men and women, They turn their back to each other, youths will also go around a long way, not to meet girls, and vice versa. And be careful for this is a well-established and well-kept law! Any disregard in this respect can only be blotted out with blood!*
- 11. They also gave us proof of their primitive ignorance. They examined the three shotguns of our boys for hunting kangaroos, but seeing that they did not end in a point and were hollowed, they never suspected that death could come out of them, thinking perhaps they were just a kind of parasol, so we ignored them. They must have thought that we were unarmed, so there was nothing to fear from us.*
- 12. There were two or three savage faces, silent, especially the tall man strong and ill humored, who seemed to be the head of them all, who, while the Fathers were giving them rations, went behind the others speaking a few words to each.*
- 13. Before we farewelled them all, one had gone to the place where we had first come leaving the spears there. Then two or three others also went there, which gave me a bad impression! I had some misgivings.*
- 14. One of the women was the one taken by our boys at 10 am, and given complete freedom later. We called her Mary, and by then she no longer wore the beautiful coloured shawl given her by our Abbot. I also noticed her possessed of certain seriousness. I was suspicious, judging by the gear she had when taken by surprise in the morning (now she had none) that she might be the leader's wife, or at least the one most favoured in the camp, or in the tribe.*
- 15. The objects the said Mary wore in the morning were: Around the neck (as ornament) a cord of Possum hair to which a Cakerik was appended with the same animal's hair, which were worn not around the waist, but in the neck, it hung on the back over the shoulder! I think that this*



object was brought to her by one of her own people as a present from far away country, where the blacks are not so wild, which (ignoring its use) she had put around the neck. She had a tomahawk in her hand, well sharpened, strong, made of iron from the edge of a water tank. Where did it come from? We believe that it must have had the same origin as the Cakerik, she wore on her neck!)

Note: Probably **Translator B**

This Mary of the Barton was Blaibule Nantjimara. It seems that Father Nicholas Emo looked at her on this occasion with the eyes of his former missionary experiences in Patagonia, where he had been before coming to Australia. The coloured shawl with which she had already parted was found one year later, 1909, in one of the abandoned native camps. Blaibule Nantjimara was baptized in 1946, and died at Kalumburu in 1947. Local Aborigines used what Father Emo calls the cakerik (from some other dialect) known to them as Nyo-gu. What Blaibule was wearing around the neck in the morning, must have been their Tangalan, an opossum hair cord to which a pussy-cat tail (or similar ornament) was attached. Father Emo's description of the attack, which followed, does not offer any significant variation.

**Translator A** returns to the original diary.

Father Nicholas continues his diary

*I said that when we turned our backs, our boys shouted that the savages wanted war. We stopped, and turned our heads without understanding the significance of it I observed the following. Two women, Mary and another smaller one, came in front of the others, and stopped, making signs telling that we should stop and not be afraid. Then, 8 or 10 of the young natives appeared in a semicircle. The rest of them stopped behind them as if we were spectators, a certain distance away. Our black, Jack, really indignant, threw his blanket and rucksack on the floor. Leandro quickly took off his shirt and threw that on the floor. He stepped to one side and took out his shotgun, ready to defend the lives of the Fathers.*

*Peter and Amat did the same. The two above-mentioned women took the sack and the blankets. Leandro ran and knocked the blankets out of their hands. Sitting on his knees he went through the objects, perhaps getting out some cartridges for his revolver. The tall athletic looking black came forward alone, with several jumps, with a fistful of spears and his legs apart and arms extended he began making provocative signs. Leandro had seen him and ran back with his revolver in his hand. The savage, who knew well that he was coming for him, threw a spear with his left hand. Leandro, seeing it come through the air, stepped aside and hit it in the middle and the spear fell to the ground near us. Another spear came and then a third from the other natives.*

*Leandro shot towards the first savage with his revolver. Jack, Peter, Amat also*

*fired their shotguns into the semicircle of natives. The savage that Leandro shot fell to the ground, leaning on his left hand, but he got up, and escaped with all the rest of them. One second later, they all disappeared. Such was the terror and panic that they must have felt having seen the smoke come out of the mouths of the guns. Our natives followed a little, and French ran barking behind the savages.*



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**Translator B**

*The Fathers and I myself I guess had yellow faces having lost all colour. Nothing strange, we had been on the point of giving our last account! Defenceless, as we were, without arms, at the mercy of whatever happened! Indignant at their ingratitude, I picked up the first spear thrown; its head had fallen off. I broke it to pieces over my knee, and threw the fragments away! The natives could see it all, and meditate on its meaning!*

*Taking advantage, we were on our own; we tried to escape in the opposite direction going into the thickness of the forest when it was already getting dark. We were going along quite happily it seemed to me, when suddenly we saw four savages under the trees behind us. We shot some shots into the air behind them and they went away. Then we crossed the bottom of the Barton with the water at knee high level and a little later we crossed the Drysdale also at knee high level and kept walking along the bank and we found a little crevice in the bank and we spent the night there.*

*It was very dark and at dawn we started again on our escape. With very wet feet, without having taken off our shoes, in a damp place, with such fear, how on earth could we have slept but in fact we were so tired and anxious that we were able to sleep a little while the dog French during the night guarded us. Also, we had stopped next door to the savage's camp, we slept but little because we were so tired and anxious while French, the dog, guarded us during the night. Also, we were in the neighborhood of the native camp, and all night we could hear their screams and shouting. It was as if the party was witnessing the death of one of them, who knows?*

*At first light, in silence, in a line, escaping, just like soldiers. A little later, the entire camp shouting Kai! Kai! Kai! came after us. We shot some shots into the air. We took advantage of it in order to escape. Opposite us, in the direction of the camp, a young tall savage was coming with his woman who without doubt had heard us and our shots. On seeing us, he threatened us, but on hearing a few more shots disappeared rapidly into the rocks. We went off as quickly as possible towards the rocks on the edge of the Drysdale until it comes out into the sea. We dropped quickly into the whaleboat, went quickly down the creek, by the mangroves into the sea arriving at our camp at Deep Bight at 10 in the evening giving infinite gratitude to Our Lord for our salvation.*

Abbot Torres continues his Diary

After such an emotional experience and walking all day through rugged bush, we badly needed some refreshing nourishment. Our supper was the poorest of the poor and consisted of a little bread, some sardines, and water to quench our thirst. Everyone, particularly Leandro, was on the alert all night and I could not close my eyes till 11 pm.

**29 July 1908**

Father Nicholas wrote to Bishop Gibney that his ambition to work among the savage tribes was about to be accomplished at Napier Broome Bay in the mouth of the Drysdale River.

Abbot Torres continues his Diary

So far we have explored the inlet, and the land near the mouth of the Drysdale river, as well as both banks up to the junction of the Barton where we found a beautiful site, Access to the site is almost impossible, as the river is blocked in many places by rocks and waterfalls, and the land is very uneven and rocky.

**30 July 1908**

Taking all this into account, it seems that we will have to try a different approach for a road to reach the mission site. It was decided that Leandro spend the next three days preparing the 'Salvador' to take us to the point of the Reserve opposite Governor Island on Monday. From there we will follow the coast and try to find a passable road from the coast.

**31 July 1908**

During the day, we unloaded some of the cargo in the 'Salvador' to make it lighter for our voyage around Napier Broome Bay.

**1 August 1908**

We spent the day preparing provisions for next Monday's expedition.

**2 August 1908**

Today we managed to clean the dugong heads. We will have two good specimens for New Norcia.

**3 August 1908** Father Nicholas continues his diary

*At 8.30 am, we left in the 'Salvador' for exploration of Napier Broome Bay. Before sunset we discovered this bay that we called Mission Bay. We anchored in it and the four of us made a well.*

Abbot Torres continues his Diary

After lunch I asked Leandro to go ashore with four natives, and follow the rocky western coast of the bay to search for water near the range. They were back before sunset but Leandro said that they had not found any.

### 5 August 1908

*Our Lady of the Snow, we found ... (the rest of the sentence is illegible).*

Abbot Torres continues his Diary

In the afternoon one of the Fathers went with Leandro and the natives and found more abundant water in another place about one mile from the beach.

### 6 August 1908

After breakfast we returned to the eastern side of the bay to sink a small well.

### 7 August 1908

From Broome, Father Bischofs wrote to Prinsep, the Chief Protector in Perth, that the mission owed £3400 to the banks and had a debt of £1000 elsewhere. The missionaries hoped to realise £600 per annum from the sale of cattle.

Father Nicholas continues his diary

*Friday, we left at 2 on the second exploration of the King Edward River, but we didn't find it after having passed through the mangroves of the bay and after having gone through dangerous currents.*

Abbot Torres continues his Diary

We went ashore about 8 am and happily came on a spring with plenty of water. In many places the bottom of the pool is bare rock, so that the water is quite clear, a real find. The lands adjacent are as good as those on the other side of the bay, but the presence of water makes them much more attractive. Besides, the 'Salvador' can anchor close to the beach sheltered from the southern winds, which are the most dangerous ones in these parts. I returned to the 'Salvador' very satisfied.

Another advantage here is that we are closer to the site of the Mission, only 10 or 12 miles away.

I told Leandro to sail around Bluff point towards the end of Napier Broome Bay to check the coast from Bluff point to King Edward River, to see if there were better places. We had to anchor in the middle of the bay because it was already dark.

### 8 August 1908

We ate supper and retired to rest. Later we noticed that the 'Salvador' was touching bottom so hoisted the sails and moved to deeper water.

### 9 August 1908

Father Nicholas continues his diary  
*Sunday, we arrived back at the camp at Deep Bight by 3.15 pm.*

Abbot Torres continues his Diary

Very early in the morning I told Father Nicholas to ask Leandro to hoist the sails since the wind was favorable and at 6 am we headed for Governor Island. I am firmly convinced that the place with the best conditions for establishing our station is at the end of the east bay, and precisely in the small bay we visited, which we shall call Mission Bay.

I, with the other Fathers, have decided to establish the Mission station there. Therefore I am giving orders tomorrow that everything be made ready for loading on the 'Salvador' on Tuesday so that we can sail there on Wednesday. We think that we will be able to take all our cargo in two trips.

### 11 August 1908

Tuesday: This morning, very early, the small boats were loaded to transfer our goods to the 'Salvador', about 200 yards offshore, a rather hard job, but our natives did it most willingly. Fathers Alcalde and Nicholas and Brother Vincent were helping and it was completed by 11.30. I gave clear instructions to Father Alcalde and Leandro, where to unload the goods, so as not to waste any time in taking all the goods to the site destined for the Mission Station.

Distribution of personnel was such that, not counting those who remain here, and those who stay over there, there will always be sufficient to man the 'Salvador' during the outward and returning trips.

Those remaining in the camp are myself, Father Planas and Father Nicholas, two natives, Leandro's wife, and their adopted daughter.

Seven natives went in the schooner with Leandro as well as Father Alcalde and Brother Vincent. Brother Vincent will stay there with four natives



and Father Alcalde, Leandro and three natives will come back in the '*Salvador*'.

In this way we have two groups of five, not counting Leandro's wife and adopted daughter.

Should the weather continue fine, we could perhaps all be united in the place destined for the new mission station, next Saturday.

**Thursday, 13 August** Father Nicholas continues his diary

*At 2 pm we left to establish definitely a camp in Mission Bay, we arrived there at 5.15 pm on the same day, the 13th, we went ashore with the intention of making a port station for the mission and an anchorage for the 'Salvador'.*

Abbot Torres continues his Diary

Last night about 12.30, Father Alcalde, Leandro and the three natives arrived safely in the '*Salvador*'. The delay was caused by lack of wind, and the '*Salvador*' getting caught on a sandbank, which took over two hours to get off. As they had left yesterday morning at 11.30 am, and they came ashore for breakfast at 7.30 the trip took 13 hours.

The Feast of the Assumption is next Saturday, so I have told Leandro to load the rest of the cargo and the others to take the tents apart and prepare all personal belongings so that by sundown everything is on board. By sleeping in the '*Salvador*', we can leave very early and reach Mission Bay in the afternoon, perhaps by midday. Then we could unload everything needed for the celebration of the Mass of the Assumption. We all made an effort, helping Leandro to load this morning so as to sail out in the afternoon.

We waited for the tide to come so as to get as close as possible to land, and leave the schooner beached when it recedes, thus giving us the opportunity for scraping the bottom, something badly needed since it is 2<sup>1</sup>/<sub>2</sub> months from the last clean up. As everything for supper is on board, we decided to stay overnight, and land tomorrow morning.

**14 August 1908**

Father Bischofs wrote to Mr. Isdell that if the stations would agree to pay something like £15 or so a year for a child's education the mission would only be too willing to send such children back to them after having been educated and having been taught useful things for their future lives.

It was an opportunity for white fathers to have their children educated. Some took advantage of this arrangement. Telegrams concerned with Halls Creek children show differences in status of students where Beagle Bay was provider of education. Mr Button paid for his children to be educated at Beagle

Bay. (There is no mention of the mothers who were mainly unmarried Aborgines of full descent).

Father Nicholas continues his diary.

**14 August 1908**

*At 10 am we put up a huge tent on the beach to celebrate mass and to have some shade for some days.*

Abbot Torres continues his Diary

During the morning we unloaded the more important things, and immediately the natives began cleaning the schooner, which is resting on one side. The natives went to get a supply of water. We cut a number of mangroves not only to clear the seashore, but also to avoid the sun flies. After supper, with the aid of a lamp, we went on board to sleep. It was a bad night; one could scarcely stand in the '*Salvador*', due to the slant, even by using both hands for support. Let it all be for God's sake.

**15 August 1908**

*We celebrated our first Mass on land, and also for Brother Vicente who had gone off into the apple orchard for fresh water and been lost for seven hours!*

This was the official opening of the Mission. A big cross was erected in the centre, and the historic bell, brought by Father Nicholas from the old Trappist Mission of Beagle Bay, was hung from a nearby tree.

Abbot Torres continues his Diary

I went with Leandro to see the place he thinks will be safest to leave the '*Salvador*'. It seemed good, but we need to determine the amount of water in the creek at low tide, to see if it is sufficient for the draught of the schooner. If so, it would be sensible to construct a small wharf to save time and labor. The distance from there to where the mission will be established permanently is not far.

This afternoon, we, that is all the priests together with Leandro and one native, went there again, this time by sea. Entrance to the place is easy; the only inconvenience is that the '*Salvador*' can only enter and leave at high tide, though it is well compensated by other advantages.

Today we also transplanted the vine cuttings we brought from New Norcia and which we had planted in Deep Bight. They are doing well and

forming branches already. The Brother brought me two fine samples of the fruit produced by the palm trees from the place we visited yesterday.

Today they also brought me some fruit from the baobab tree, small but enough for a taste.

### 16 August 1908

At 8.30 we set off inland to find where the water comes from. We followed the stream for about 2<sup>1</sup>/<sub>2</sub> miles and found many pools, some of them quite big with clear rocky bottoms. In two of these pools we saw fish 10 to 12 inches, which indicates that the water is permanent. Judging from the natural slope of the land and the big pools, the water would be sufficient for ordinary needs, and also for animals. It is really a blessing that God has led us to find such places.

From the point on the beach where we landed to this place is just over half a mile. Though it is not far, it will take us a few days to transport all our goods. When the small wharf is built, the distance will be less than half. It would not be wise to stay nearer the coast because the equinoctial tides come a fair way in; or to be too close to the creek because of the floods. By clearing the trees and cutting down some of the mangroves, the 'Salvador' and the smaller boats would be in sight of the Mission. Raising the mission-house would give it a pleasant view of the sea, extending from Moore Island to the right arm of Napier Broome Bay.

This afternoon Leandro and the natives marked a direct road from camp to the new site near the water. I told Leandro to have breakfast very early with the natives and to start shifting our goods.

### 17 August 1908

Father Nicholas continues his diary

*Monday, we began transporting everything to the actual site, next to the apple orchard a mile from the beach, and put up a line of tents with one huge one at the end as a chapel and an eating place. Another one at the other end as a store.*

Abbot Torres continues his Diary

About 4.15 we got up and celebrated Mass. By sunrise all the natives were carrying bags of flour to the new place. After a cup of cocoa, I went with Leandro and marked out the position for the sheds and tents. While he was making the holes for the posts, I kept clearing away the trees, shrubs and undergrowth. I managed to clear an area of more than four square chains. A big shed was quickly erected to store our provisions.

About 10.30 I returned to the camp, meeting on the way Father Planas and Father Nicholas carrying loads.

The natives have shifted all the flour, sugar and rice, except only three bags of the last, which is in short supply as it is in great demand, especially with the natives. We have 44 bags of flour, 16 of sugar. According to Leandro we have been using one bag of flour every week.

### 18 August 1908

I helped Leandro to stack the flour while the natives continued bringing more provisions.

Leandro's wife and Josepha generally do all the fishing. Yesterday and the day before, they served fish beautifully cooked, using the stove we brought with us for the first time.

Yesterday I took the exact measurements of the 'Salvador' in case one day, we are able to install a motor. Its dimensions are: length 43 ft by 12<sup>1</sup>/<sub>2</sub> feet wide and 9 ft deep in the hull.

We will endeavor to have a spacious room with a corrugated iron roof erected before the December rains.

### 19 August 1908

Father Nicholas continues his diary  
*Wednesday, we slept on the spot, and we continued work and cleaning up the ground. We chopped down trees all around and made a garden area for vegetables and for tobacco etc. Rev Father Dom Fulgentius Torres gave us a fabulous example of zeal, working energetically. He was the soul of this Mission. Also we cleaned up the mangroves of the creek of this bay to get the whaleboats of the 'Salvador' in to anchor.*

Abbot Torres continues his Diary

We are all staying at the new place except for two natives who will sleep near the beach to guard the 'Salvador', the small boats and the goods at the old camp.

### 20 August 1908

We cannot complete the arrangements for storing our provisions, because we are short of a few sheets of galvanized iron, on which to place them to protect them from white ants.

### 21 August 1908

The natives left very early in the morning to bring the remaining goods from the other camp. If they work in earnest they could bring practically everything today. After breakfasting at sunrise, I went a fair distance from the

camp to help Leandro cut the timber needed for two more tents, one for Fathers Planas and Alcalde, the other for Father Nicholas and Brother Vincent.

The last tent will be for Leandro and Matilde and a big shed will be needed for the natives. Josepha will have a small place to sleep by herself, under the eye of Father Nicholas, who is in charge of her. The women went fishing and caught plenty.

### 22 August 1908

During the morning, Leandro, with the help of Father Alcalde and two natives, finished the third tent. I told him that the fourth, near the kitchen will be his own. The house will be 30' X 16' with an eight foot verandah all around.

Leandro spent the afternoon fixing his own tent, which will be ready tonight. Fathers Planas and Alcalde put the final touches to Leandro's tent. Father Nicholas is also busy organizing his.

### 23 August 1908

For the Mission's material progress I intend sending four or six horses, pigs, fowls and 24 angora goats of the best breed to be found. All this will be useful, especially the horses (with a cart).

This station is only a means, the end must always be the Drysdale River, since the distance is relatively short, between 13 and 16 miles.

I have told Leandro to be ready with two or three natives and axes for tomorrow, to go and cut posts for the house I have in mind.

### 24 August 1908

At 7.30 I set out with Leandro and three natives to look for trees to cut for the Mission House. Sixteen were cut today and the rest will be done tomorrow and the day after.

Today, after weeks without having our clothes washed, Josepha was detailed to attend to it. Her adopted mother went fishing with the two native boys.

Farther Nicholas now has all his gear in the tent destined for his use.

### 25 August 1908

It was agreed that I should leave in the '*Salvador*' for Parry Harbor about 9th or 10 October to board the '*Bullara*' about the 13th or 14th, when it calls to unload the cargo for the mission.

As three of the nine natives with us are married and were promised that

they would be returned to King Sound, the '*Salvador*' could take the married men to Derby and Broome and replace them with three Manila men.

However, after further consideration we found that it would cause serious inconvenience to delay the arrival of the cargo to the mission for another month, depriving those who will remain till mid-November. How could the natives, and the Fathers themselves, manage with the small amount of rice remaining, considering that this is their main diet?

Besides storms usually start along these coasts around mid-November and any accident on the return voyage could have serious consequences to the incipient Mission. For these reasons we decided that instead of leaving from Wyndham in October, then to Derby, Broome and Fremantle, I should go direct to Broome in the '*Salvador*' early in September, taking with me Leandro and the three married men, with one boy for the kitchen service for us all.

In Broome we would try to find three reliable Manilamen, who are known to Leandro. When they are found, the '*Salvador*' will proceed to Beagle Bay with the married men who usually live there, taking the third one to his home on Sunday Island. The '*Salvador*' can then continue back in time to collect all the cargo from the '*Bullara*' and take it to the mission.

So this morning Leandro went with the three married natives to the '*Salvador*' to unload all the iron taken on as ballast. It will take the rest of the week to unload it all and take on another kind of ballast, fill the tanks with water, load the provisions and firewood for the kitchen.

The natives remained on board to remove the iron ballast and Leandro and I returned to the camp marking on the way a track for the road between the mission and the creek.

The natives came back at noon, saying that they now have all the iron on deck ready for unloading this afternoon. Leandro and two natives are clearing the track marked out this morning.

### 26 August 1908

Back in camp, I told Leandro to send some natives in the small boat to the '*Salvador*' to fetch a few boxes of kerosene and oil and by noon they were back saying that everything was now at the creek.

Leandro has been making new bags to carry water for filling the tanks of the '*Salvador*'. Tomorrow we will be able to take advantage of the high tide to take it out.

This afternoon Father Nicholas, Peter and I visited the site proposed for the wharf. On the way over we followed the track intended for wheeled traffic, coming back in ten minutes along the straight track.



Leandro has cleaned up a row of mangroves, so that the banks of the creek are more accessible from land. Now it is low tide and there is still enough water for the 'Salvador' to stay afloat.

### **27 August 1908**

We went to the beach after breakfast to try bringing the 'Salvador' out of the creek but it was impossible because the tide was low. Leandro stayed there with five natives collecting stones for ballast. I told him to bring the tanks and some of the iron bars to the creek and place them next to those brought in recently. We have also brought the vine cuttings from the old camp. They look healthy still. We also brought the passion fruit plants. Last night the camera was loaded to take a few photographs during these next few days for the Mission.

Leandro came back about 2 pm with the natives and they took advantage of the rising tide to take the 'Salvador' further out so we can sail at any time.

### **28 August 1908**

The natives went out early to load the ballast putting everything that belongs to the 'Salvador' in its place in the schooner. Since we have only one anchor, we are taking two good big pieces of iron in case the anchor is lost.

### **29 August 1908**

Brother Vincent is now properly established in Father Nicholas's tent.

We went to the creek where the natives were cutting mangroves. They make excellent wood for the fire but getting rid of the bark entails work, which is being done by the two boys. Then we went to the 'Salvador' and found everything in place. It seems that Jack, one of the three natives to come with us, is determined to return with his wife. He is a good sailor, an excellent fisherman and will be of great service to the mission.

### **30 August 1908** Father Nicholas continues his diary

*Sunday, after supper everyone accompanied Rev. Father Abbot to the "Salvador" as he was sleeping there.*

Abbot Torres continues his Diary

At dinner we had a little altar wine, the only wine we have. I do not think we had it at meals more than three times since we came, tea and water being the usual thing.

After lunch the married men boarded the schooner, where they will probably have their supper.

## **Departure of Abbot Torres from Drysdale**

### **31 August 1908**

Father Nicholas continues his diary

*Monday, early in the morning, the 'Salvador' lifted anchor and left for Broome with Leandro as Captain. On board were the Father Abbot, who was returning to New Norcia, and three married Aborigines, Jack, Emile, and Rob Roy, who had come with me and were now returning to their families as I had promised.*

### **5 September 1908** Father Nicholas continues his diary

*Saturday, Peter killed a native in the woods.*

## **Abbot Torres' Journey from Drysdale River Mission to New Norcia**

### **31 August 1908**

Abbot Torres continues his Diary

On board are Leandro, the three natives, Jack, Emile and Abrahe, with one boy by the name of Andy or Handy. First thing last night, we found on trying to light the lamp, that instead of kerosene, they had brought two tins of oil, so we had to send them back to the creek to get the kerosene.

At noon we are between Brecknock Island and the coast of Augustus, in the place frequented by pearling luggers, which come for the water that springs up in abundance here. A sad place indeed where many a sailor as he comes quietly to get water for his boat tanks has been speared by the aborigines.

### **7 September 1908**

At sunset we were undecided. On the one hand there was no place nearby to anchor safely and on the other, was our fear that the wind would fail at dusk, leaving us at the mercy of the current. I told Leandro to keep on sailing.

At 10 pm we were able to get to the desired place, which, as Jack had said is the best, being sheltered from the rapidly moving currents of the surge.

At the very moment we were lowering anchor, fire appeared in the islet in front of us. We asked the natives what it could be. They said that some of their friends were probably there and asking for assistance.

Once anchored the three natives went in the small boat to see who they were and what they wanted. By 11.30 there was still no sign of their coming back but they returned near midnight to tell us that eight of their friends, who had been fishing for dugong from a small boat had been driven to this islet by

the current, and were asking to be allowed to come on board with us and be taken to Sunday Island.

### 8 September 1908

Jack and Abrahe went on land to see the natives and tell them they could come with us. This they did at about 10 am. The five men and a boy of about 5 or 6 came in their small boat, bringing a good amount of dugong, and a dozen and a half fish.

These natives live on Sunday Island, and there is no water on these islets. I told Leandro to prepare damper for them and to give them some tobacco. They are half-civilized as are the rest of the King Sound aborigines. They said that two others remained on land preparing dinner for them all. Once the flour was kneaded they took it with them to cook it on land.

With the rising tide, a fresh wind, and the eight natives on board we weighed anchor at about 11 am to continue our voyage, with help of the new natives, one of whom took the rudder to direct our course out of the islets, which had been our refuge during the night.

We entered the immense current, passing between the islets and Sunday Island. It was a great gift from God to have on board the assistance of these blacks. I do not know how we would otherwise have come through the violent current especially when we entered the passage.

At about 4.30 we had the fortune of getting out of the fast moving stream and anchoring along the Sunday Island coast, just opposite Roe Island. It was here, in a serious mishap on our way to the north-west that we missionaries lost two anchors and some chains. We were fortunate not to have been dashed against the rocks. It is impossible to imagine the force of these currents.

After we anchored, our natives went ashore with them. Jack, one of our natives, had left his wife on Sunday Island when he joined us on our voyage to the north-west. They promised me that without fail, they would be back tomorrow. Before sunset four other natives known to Abrahe came on board. We gave them supper and tobacco.

### 9 September 1908

The Sunday Island natives, accompanied by another three came back at 8.30. they brought me a letter from Mr Sydney Hadley, Superintendent of the Mission. I replied to it thanking him for his invitation to dine with him, but declining the offer, as we have to set out as soon as the current and wind are favorable.

At 2 pm we passed Swan point. It carries unhappy memories as it is where, five years ago, the steamer Karrakatta, dragged by the current was dashed against the islet near this point and foundered. We passed over the exact spot where it lies at the bottom of the sea. What makes the place so dangerous is the re-uniting of the waters violently divided by the islet itself, thus forming impressive whirlpools. As there is no other pass it must be navigated.

As we could not double Cape Leveque, we were forced to anchor. I told Leandro that, should the wind be favorable during the night, as the atmosphere is clear and the moon nearly full, we should sail on.

Four natives can be seen on land, probably employed by Harry Hunter on his station. Four sailing boats like ours are within sight engaged in pearl fishing.

### 11 September 1908

Our object in entering Beagle Bay is to meet Catalino to inquire whether he is disposed to go to Drysdale River Mission. Leandro went with one native to see Catalino but because of the strong tidal stream it took him a long time to reach the coast.

### 12 September 1908

Last night Leandro, the native Abrae and Catalino returned at 11 and we talked till midnight. We arranged for the 'Salvador' to pass again through Beagle Bay, when Catalino and his wife Matilde will join it to go to Drysdale River Mission.

He is a good acquisition, being a good man, very quiet, who works well and intelligently on land or sea. He is about the same age as Leandro He would like to come with us to Broome, but he wants to be paid for the work he has done before leaving the place.

We weighed anchor at 9.30 in order to go further into the bay to call back the native who took Catalino ashore in the small boat. The boat arrived safely bringing me a bottle of fresh milk, a gift from Catalino.

### 14 September 1908

It is 15 days since I left Mission Bay. It is close on 10 am and we could scarcely advance two miles in five hours of navigation! It became impossible to go ahead on account of the strong surge and contrary wind, so we anchored at 11 o'clock.

The afternoon was one of suffering, as we were navigating in dangerous

conditions trying to pass Coulomb Point and could not make it.

During the early hours of the night the roughness of the sea abated a little but we have only a few feet of water under the keel and reefs very near us.

**15 September 1908** Father Nicholas continues his diary

*The 'Salvador' arrived in Broome with Father Abbot.*

### **The Abbot in Broome**

**15 September 1908**

Abbot Torres continues his Diary.

At midday we could make out Gantheaume Point, the last to be doubled before reaching Broome, which now is 12 miles away.

At 4.30 it became impossible to navigate against such waves as well as a contrary current so we anchored three miles from the coast in the calmest place.

**16 September 1908**

Once at anchor, I went with Leandro to the church to see if there was room for me there.

Before we went to the priest's house, I confirmed what Catalino had told me in Beagle Bay, that six of the eleven Sisters in Beagle Bay had come to Broome and taken up residence in the rooms reserved for the Fathers of Beagle Bay. Knowing that the place was small and to avoid giving any trouble I told Leandro to take me to the house of Teofilo, where Father Nicholas used to stay when he came to Broome.

We went there. Mrs Storres (Japanese) did not think that her house was good enough for me, though it looked excellent. I decided to stay there rather than the continental hotel, which belonged to Mr Rodriguez.

As I feel very weak, the good lady, with all care, prepared a meal for me for which I feel very grateful. Leandro shared the table with me. I can scarcely walk so I stayed home.

Leandro came in the evening to tell me that Clement, one of the Filipinos, is ready to go to the Drysdale River Mission. He accompanied me in the voyage of two years ago. He cannot board the 'Salvador' now, as he needs two weeks to finish a job he has in hand. He can go up in the 'Bullara' early next October. Some Filipinos came to see me in the evening.

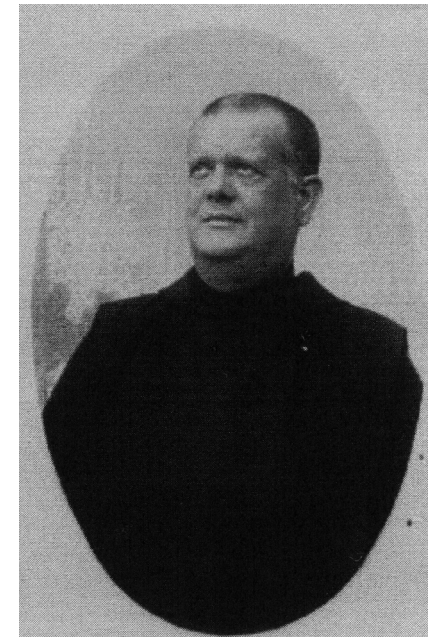
**17 September 1908**

Leandro arrived with the three married men and we went to Messrs Streeter and Co. to order what the 'Salvador' must take to Drysdale River Mission. I then bought for them all the clothes they needed for themselves as well as for their wives. They were very happy and Mr Male, the principal of Streeter's in Broome came to greet me. We went to his office, to fix the account not only for what we had but also for what Father Nicholas still has outstanding. When I am back in the Mission, I will send a cheque in payment to Streeter's house in Fremantle.

I also replied to the telegram from Father Bas, and lodged another for Mr Stewart, Derby, to inform him that by the 'Bullara', which arrived yesterday I am sending a letter from Father Nicholas, asking him to deliver the birds which Mr Cunningham has in his care to the Captain of the 'Bullara' to bring to Broome.

I then visited Father Thomas and the sisters who gave me a cup of tea and asked me to stay in the Bishop's room...

Other Filipinos came to see me tonight. One, Raymond, presented me with a magnificent shark's jaw and some shells. Mrs Storres also offered me more shells.



*Father Bas OSB WNN*



### 18 September 1908

Father Thomas accompanied me to my residence where we talked for the rest of the morning. Mrs Storres invited him to have lunch with me. The three natives arrived with Leandro and I gave them a pound each to buy some linen for their wives.

Toribio and Gregorio who are disposed to go to Drysdale River Mission, also came. As Teofilo is away, being in charge of his fish ponds on the other side of the creek, they will not be able to go in the *'Salvador'*. They are to sail in the *'Bullara'*, like Clement. Thus the question of personnel is solved.

As helpers in the Mission we will have at Drysdale River, the Filipinos, Leandro, Catalino, Gregorio and Toribio, all of them reliable intelligent persons able to serve in the *'Salvador'* wherever it goes, as well as to do important work on land.

Before leaving Broome I shall speak to Mr Male to obtain second class passages to Parry Harbor for the three Filipinos.

I am writing to Mr Sydney Hadley of Sunday Island, asking him to allow the two or three natives, who freely offered themselves to us when we passed by the island, to accompany Leandro on his way back to Drysdale River mission. The natives, if they so desired, could return to Sunday Island, when the *'Bullara'* calls at Parry Harbor. It is very likely that some of the natives now in the mission may wish to stay so that their will always be sufficient people to attend to its needs.

The personnel is as follows:

Fathers Planas, Alcalde and Nicholas, Brother Vincent, Leandro with wife Matilde and adopted daughter, Catalino and wife (another Matilde). Toribio, Gregorio, Clement, two boys, and probably three other natives – fifteen or sixteen in all.

Two of the Sunday Island natives have advised that they had the intention of staying. On the other hand, Jack, the native who desires to return, will not give a definite answer, until he consults his wife. Be it as it may, I am confident that there will be sufficient people to carry out works of some importance.

### 19 September 1908

Today they took all Clement's belongings on board the schooner. As for Gregorio, his affairs are all fixed after an advance of £16.17.0.

Mr Rodriguez greeted me and invited me to dinner with him tomorrow. As he enjoys a good position, his children, six or seven of them are at Claremont, near Fremantle, two of them being boarders at the Christian

Brothers. Only he, his wife and a son of 4 months are here. He owns the best hotel in Broome, the Continental, and also some houses and pearl fishing boats. He is the Filipino who has developed the best position for himself in Broome.

### 21 September 1908

I called on Father Thomas and the sisters, handing £3.0.0 to Father Thomas Bachmair to give to Clement as pocket money the day before he leaves in the *'Bullara'*, for Drysdale River Mission.

### 22 September 1908

At 8.15 am the *'Bullara'* rounded Broome point. The two boats they sent in to the wharf had great difficulty coming in but they managed it at 10 am. In less than an hour we were on board. At a <sup>1</sup>/<sub>4</sub> to 12 we left Broome.

The Captain gave me a letter from Mr Stewart, from which I learned the reason for not having Father Nicholas's birds given to me on my return from the North West. I gather from the letter that Corporal M Cunningham has been transferred to Perth, and he either took them with him or disposed of them. I will find out, as it would be a pity to lose them.

### The Abbot on his voyage to Perth

#### 26 September 1908

We arrived at Onslow before noon.

Before 1 pm we were moving in the direction of Carnarvon.

A policeman came on board, conducting three native women destined probably for Bernier Island, which is not far from Carnarvon.

About four months ago the Government sent a doctor, nurse, policeman and other employees to establish, on Bernier Island, a hospital for aboriginal women who were victims of a secret disease and made use of some buildings already there. When I passed through Carnarvon before, at the end of June, all the personnel who had come from Perth at the beginning of the month, were still there.

The sisters in Carnarvon told me that they had tried to land them on Bernier Island from a sailing boat but did not succeed, so they had to stay in a hotel in Carnarvon at great expense to the Government. I also heard that the government ship *'Penguin'* would soon call to take them to their destination.

In Carnarvon itself it is said that when the natives living around there, heard that the sick women were going to be taken to the island, they all

disappeared in a few days. To add to that, the only woman detained in Carnarvon and destined for Bernier, cleared out during the night. A few days later, the body of a woman was carried by the Gascoyne River, to Carnarvon. It was that of the unhappy native who had escaped so as not to be taken to the island.

The purpose of the Government in establishing a hospital for men and women who are victims of shameful diseases is good, but the method does not seem to be the most appropriate for the purpose. There have been cases, which are better left unmentioned and therefore it is not surprising that natives escape so as not to be taken to a place, which they regard with suspicion.

(Translator: no date here)

Rev Father Dom Fulgentius Torres arrived in New Norcia, on return from his famous expedition to the Drysdale River, which nearly cost him his life.

### 'San Salvador' returns to Drysdale River Mission

7 October 1908

Father Nicholas continues his diary

Wednesday at 2.30 pm the "Salvador" arrived on the return voyage to Broome, bringing with it Catalino, his woman who was pregnant and two young blacks, Mandy, (who was a Christian from Disaster Bay, and the brother of the half caste Leonie), and another, Maggy, (who was tall and athletic) from the Sunday Island blacks.

(Translator's note, no date)

The "Salvador" sailed with Father Planas for Parry Harbor to wait for the steamer.

(Translator's note, no date)

Father Planas went to Wyndham with the 'Bullara' and returned.

+

PAX 01689  
BENEDICTINE ARCHIVES  
NEW NORCIA, W.A.

Drysdale River Mission  
8 Octubre 1908.

Lord Abbot Torres

New Norcia

Mi queridísimo Padre Abad:

Con los ojos literalmente cubiertos de moscas que, siempre  
tinentes sobre manera parecen querer privarme del placer de escri-  
birle, mientras las ahuyento con la mano izquierda, tomo con la derecha  
la pluma para manifestarle que aquí no se le olvida; siempre ocupa su  
lugar en la cabeza y corazón el tan repetidas veces nombrado Padre Abad  
y su recuerdo grato y carísimo, sirve de cierto consuelo a los desterrados  
en las apartadas regiones del Drysdale River!

No dude que lo que digo es a la letra.

Le agradezco infinito su recuerdo, que, en realidad, ha llenado enteramente  
el vacío pues con tal remedio había de cesar la enfermedad.

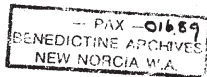
Ahora la que me molesta es el estómago que hay días como estos en que le hallo miore  
ble; pero, "fiat voluntas tua" ... que le vamos a hacer?

Agradecería, caso que como era este dispuesto a poner un apéndice a su generosidad, in-  
vienda que me primun la correspondencia mía de España junto con algunos viejos Ma-  
gazines como medio de distraer el espíritu en ciertos apretamientos del Corazón; e  
instrucciones para el transporte de Poderes al amigo suyo de Barcelona.

No dude que, fiel intérprete de sus deseos, me intereso inmensamente al progreso de  
la Nueva Misión y me hallo siempre dispuesto a ayudar y defender a los Padres.  
aun a costa de serios sacrificios, no obstante el conflicto en que el pasado y las circunstan-

Nicholas Emo from Drysdale River Mission to Abbot Torres 8 October 1908

WNN 01689



cias me han colocado.

todo sea para gloria del Señor y propagación de la Fe católica para salvación de muchas almas!

Interin, con recomendando de corazón a <sup>sus</sup> oraciones <sup>(y las)</sup> de esta tan santa Comunidad de N. Norcia, confiando que me creará siempre

Segro aff. me en Cristo y humilde servidor

El Padre Nicolás

Ab. Prot.

P. S.

Matilde y Josepha, que no le olvidan, le agradecen mucho su recuerdo.

8 October 1908

Father Nicholas wrote in Spanish to Abbot Torres, from the Drysdale River Mission. He wrote surrounded with flies, wanting to express his affection to Abbot Torres and to tell him that he is remembered at Drysdale River. Nicholas is grateful to the Abbot for his sympathy during his illness. At the moment he is sick of his stomach.

As a favour to him, would Don Jose Cervera send his letters from Spain 'quam primum' and some magazines?

As for his friend in Barcelona, he gives instructions for the 'transfer of power'. He reinforces his help and offers his service to the progress of the new mission.

Note: Matilde and Josepha always remember you and are grateful for your wishes.

Noviembre 1908.

65 A

Letrilla a la Virgen Inma. de Montserrat para la Misión del "Drysdale River."

(Compuesta por el R. P. Nicolás M. de Emo.)

Coro - O Maria Madre mia  
O Consuelo del mortal  
Amparadnos y guiadnos  
A la patria celestial.

1.ª Con el Angel de Maria  
Sus grandezas celebrad  
Transportados de alegría  
Su hermosura contemplad.

Coro - O Maria, etc....

2.ª Patrona de Cataluña  
O Virgen de Montserrat  
Se invocan los españoles  
Por donde quiera que van.

Coro - O Maria, etc....

3.ª Inosotros misioneros  
En la Australia Occidental  
A tus pies todo prostrados  
Venimoste a saludar.

Coro - O Maria, etc....

4.ª Un gallego, un castellano,  
Un turiano, un catalán,  
Todos cuatro arrodillados  
Vienen tu amparo a implorar.

Coro - O Maria, etc....

5.ª Los salvajes de esta tierra  
Aunque muy ciegos están  
Si intercedes tú por ellos  
Todos se convertirán.

Coro - O Maria, etc....

6.ª Haz que ahora y en la muerte  
Nos ampare tu piedad  
Reina de los Españoles  
O Virgen de Montserrat.

Coro - O Maria, etc....

Coro - O Maria Madre mia  
O Consuelo del mortal  
Amparadnos y guiadnos  
A la patria celestial. Amen.

Canticle composed by Father Nicholas Emo in Spanish

4 November 1908 WNN



**17 October 1908**

Nicholas M Emo writes in Spanish to Father Abbot, from Drysdale River Mission telling him that he had not written because he was waiting for the course of certain events.

He will write an unbiased report of the Drysdale mission before the end of the year. So far the mission is progressing and gradually opening up new ways of working.

**21 October 1908** Father Nicholas continues his diary

At sunset Father Planas went on to Wyndham with the 'Bullara' and returned 21st October with Fathers Clemente and Gregory, who had embarked on the 'Bullara' to come to the new mission.

**4 November 1908**

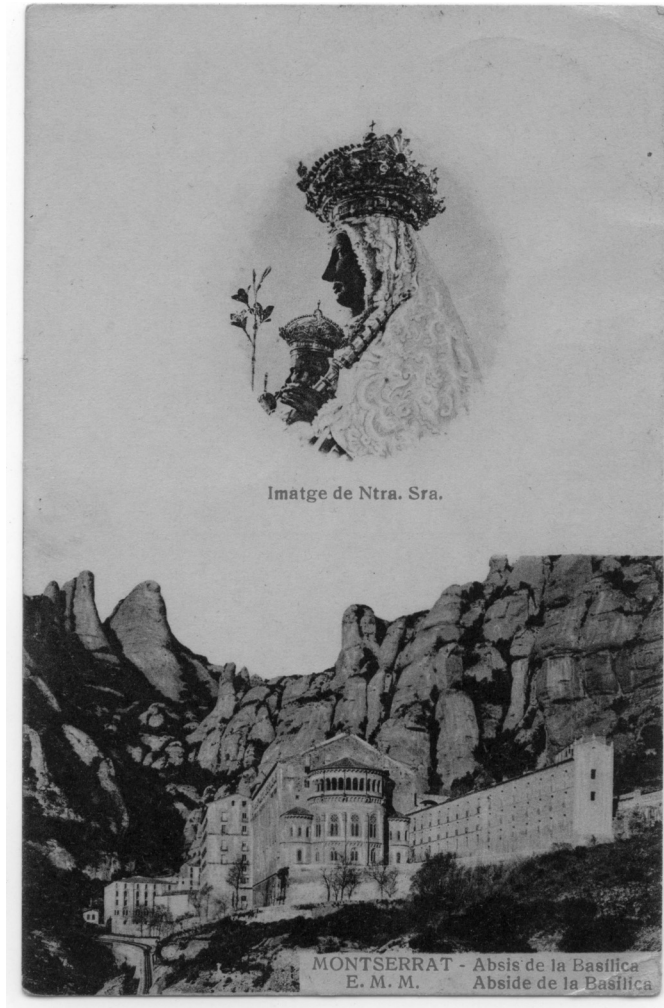
**Canticle to the Most Holy Virgin of Montserrat for the Mission of the Drysdale River.**

(Composed by Rev Fr Nicholas M de Emo -

Translated by Sr Jacinta Rice CSB and Sr Ethna Mullock CSB)

- Chorus: O Mary my mother,  
Oh comfort of all people  
Protect and guide us  
To our heavenly home.
- 1 With the angel of Mary,  
We celebrate your greatness  
Fill us with joy  
Your beauty we contemplate. Chorus
- 2 Patron of Catalonia,  
O Virgin of Montserrat  
Spaniards invoke you  
For whatever they need. Chorus
- 3 And our missionaries  
In Western Australia  
All prostrate at your feet  
We come to greet you. Chorus
- 4 A Galician, a Castilian  
A Turiano, a Catalan,  
All four kneel  
Coming to ask for your protection Chorus

- 5 The aborigines of this country  
All are very blind  
If you intercede for them  
All will be converted Chorus
- 6 May you now and at our death,  
Protect us in your mercy  
Queen of the Spanish  
Virgin of Montserrat. Chorus



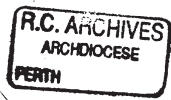
*Our Lady of Montserrat*  
WNN 01688

Drysdale River Mission

7<sup>th</sup> November 1908.

to

Right Rever. Dr. Gibney D.D.  
Bishop of Perth.



My dear Lord

Since last October your welcome telegram did not reach me. I most sincerely beg to thank your Lordship's good wishes, and pray God to spare your precious life, that, all are under your pastoral care, may have the joy to be benefited, and for very many years, with your Lordship's great influence both spiritual and temporal.

I would have answer your kind telegram sooner, but been out of communication with the people of this world, as we are here as in exile, we have only the chance to send letters, when the mail Steamer is due to Wyndham, and then, with not small trouble and expenses.

As your Lordship is aware, I am now with the two other Fathers here in this newly founded Mission of Drysdale River to work and share with them the hard task they have undertaken of civilizing the wildest tribes and most treacherous cannibals of Australia, task which I had at heart for many, many years, as your Lordship well know. We have already experienced their ferocity and treacherousness in the 28 July in one dangerous exploration on foot about 30 miles inland between the Drysdale and the Barthon Rivers! A whole Camp of about 30 cannibals, absolutely naked and painted with white and red colours, speared us with spears of stone. We have had indeed a very narrow scape, but thank God we remain all safe! In this occasion God accorded me the greatest favour

Lots of spelling and grammar mistakes have been left as Emo wrote them.

7 November 1908

Nicholas Emo wrote from Drysdale River Mission to Bishop Gibney of Perth:

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I could scarcely expect. In one moment I remain in the place, between other Fathers where in the Barton, the natives came, I meet them half way colling them; then <sup>they run</sup> ~~come~~ to me by groups of five or six (about 30) dancing comically like monkeys and surrounded me with the grate demonstrations of joy. I could embrace them one by one and count with my fingers their mógodals or marks in the breast and shoulders, I was perhaps the first catholique Missionary who could see them tete a tete and who, with the Crucifix in my hands give them the first notion of Chisus Christ our Lord and our catholique Religion! I use with them the memeqe and the words of Yaoro and Ñiol-ñiol two of the native Dialects. They been with me by about 25 minutes, when other Father came attracted by the noise, and joined me in giving <sup>them</sup> provisions. We talk to them as kindly as cristianity suggests for about one hour, and when we intends to proceed our jorney, and have turned our shoulders, they ran at once for the spears wich they had hidden in the scrub, and started to spear us! I brok <sup>in pieces</sup> the first spear in my foers and beging to prepare for die thanking God.

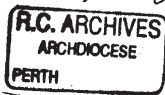
It is ashamed to consider that in the so advanced Australia, exist yet so great number of human beings destituted of all civilization!

God may have pity of these infortunate creatures!

It would be great pleasure for me to extend in this matter, as I know that your Lordship have always paid great interest, but the great number of very important letters I must answer prevent me to satisfy my wishes.

As a native Protector, am sending by this mail a Report to the aborigines Departema in wich your Lordship will found the very interesting details about these cannibals here.

Before to close this letter, I must respectfully beg to ask your Lordship a favour wich considering your goodness and liberality towards the poor and necessitated people I confidently beg to request. With your kind telegram, came to me by last mail the enclosed Bill of 1<sup>st</sup> Rosa wine, leaving me in the most great anxiety in trouble.



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Since that wine was recommended as the safest for the Holy Mass, and knowing that your Lordship was a partner of the above named Company, I determined to be supplied with St. Rosa for the use of the Church, and recommended to everybody.

Been always overwhelmed with financial troubles caused, as your Lordship knows by helping many sick and destituted old natives, I unfortunately overlook to pay this bill. It was under the impression that was settled long time ago.

The worst of it, it is that the matter is now in the hands of the lawyers, and I have not at present a penny to square the account! ... and at a distance of about 2,000 miles distant from Perth! ... Considering your Lordship's great ascendancy in any kind of business, I must humbly take the liberty to ask your Lordship to be kind enough to mediate for me with the lawyers and to settle satisfactorily the matter. If the aborigines Department pay me the some applied by me, I shall be in state to give bak to your Lordship this money. In the meantime, this service of my old friend and Protector Bishop Gibney, will not be forgetting.

Thanking your Lordship in anticipation and begging your paternal blessing

I remain My dear Lord

Very truly your's in Cto.

Father Nicholas Maria Emo  
(missionary)  
abor. Prot.



P.S.

Kind regards to the Fathers

Later on, if my life is preserved, by the misericorde of God, shall be able to send your Lordship interesting details of this strange people here, with their photos and views of the Country.

Owing to the proximity of Christmas, <sup>and New Year</sup> I ask for your Lordship and Fathers, the most special blessing of God and His blessed Mother.

Marry Christmas!

Address: Rev. Father Nicholas Drysdale River Mission (If you put Wyntham, never the letters will come to my hands) Or I shall receive them with great retard

Since that wine was recommended as the safest for the Holy Mass, and knowing that your Lordship was a partner of the above named Company, I determined to be supplied with Sta Rosa for the use of the Church, and recommended to everybody.

Been always overwhelm with financial troubles caused, as your Lordship knows by helping many sick and destituted old natives, I unfortunately overlook to pay this bill. I was under the impresion that was settled long time ago.

The worst of it, it is that the matter is now in the hands of the lawyers, and I have not at present a penny to square the account! ... and at a distant of about 2,000 miles from Perth! ... Considering your Lordship's great ascendancy in many kind of business, I must humbly take the liberty to ask your Lordship to be kind enough to mediate for me with the Lawyers and to settle satisfactorily the matter. If the aborigines Department pay me the some applied by me, I shall be in state to give bak to your Lordship this money. In the meantimes this service of my old friend and Protector Bishop Gibney, will not be forgetting.

Thanking your Lordship in anticipation and begging your paternal blessing

I remain My dear Lord

Very truly your's in Cto.

Father Nicholas Maria Emo  
(missionary)  
abor. Prot

P.S. Kind regards to the Fathers

Later on, if my life is preserved, by the misericorde of God, shall be able to send your Lordship interesting details of this strange people here, with their photos and views of the Country.

Owing to the proximity of Christmas and New Year. I ask for your Lordship and Fathers, the most special blessing of God and His blessed Mother.

Marry Christmas!

Address: Revd. Father Nicholas Drysdale River Mission Derby

If you put Wyntham, never the letters will come to my hands.)

Or I shall receive them with great retard

**17 November 1908** Father Nicholas continues his diary

*After supper I went off in the "Salvador" to Parry Harbor to meet the mail steamer.*

**21 November 1908**

*Father Planas and Father Alcalde accompanied ... (Translator's note: there are three lines missing) looking for a better route. They walked ... miles, over uneven ground.*

**23rd November 1908**

*Monday, mid afternoon we arrived here in the 'Salvador' on our way to Parry Harbor, bringing with me Toribio, who had come in the 'Bullarra'. This steamer had just had a big knock on the rocks in Port Hedland, and was sailing tilted in the water. It couldn't stop to drop off Toribio on its way to Wyndham.*

At the end of 1908, mission personnel consisted of three priests, Fathers Planas, Alcalde and Emo, Brother Vincent Quindos, two married Filipinos with wives and one child as well as eight native and Filipino young men.

### **The Drysdale River Mission Geographic Position**

Father Nicholas wrote in his diary:

*This Benedictine Mission is found on the Western Coast of Australia, 18° north of the city of Perth or Fremantle, and 2000 miles from this city, it is 14°15' between 126°25' and 127° 5' longitude, East or West of the Greenwich Meridian. The distance from the Equator is the same that of Manila, although in the Southern Hemisphere.*

*To the north is Deep Bight. Napier Broome Bay and the King Edward River, lie to the west. The area of this mission is 640 square miles or 13 leagues. It can take advantage of the water of two important rivers, the King Edward, and the Drysdale. There are many creeks and large lagoons with crystal-like water. Hat Point, where we waited for the steamer on its way to Wyndham is 126° longitude from Greenwich and 14° 7' Latitude South.*





## CHAPTER 5 CHASING THE DREAM IN 1909

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**Part 1, The Drysdale River missionaries are forced to live in a state of siege. As the little group live out their elusive dream on the Drysdale River Mission, tensions build up and begin to split the group.**

**Part 2, The Pallottine Missions of Broome and Beagle Bay with the Sisters of St John of God increase the ministry to homeless children.**

**Part 3, Government Action – Police Log Book – Removal of Children.**

### PART 1 THE DRYSDALE RIVER MISSION

#### The Skeleton

Father Nicholas continued his diary in Spanish

#### 1st January 1909

*After Mass I left on a secret expedition accompanied by two of my Blacks, one Peter and another... On returning in the afternoon, we brought the corpse of a very tall native, athletic and ... about ... feet high. Just a skeleton, and we had it wrapped in bark from a tree. We put it on a tall tree so that it could finish off drying and clean itself. The skeleton still had the brains inside the skull and some flesh between the bones and the cartilages. I went several times looking for the bones of the other that were scattered around, but I could not find it entirely. There was a hand missing, a foot missing and some bits of bone, carried off by native dingoes to their dens.*

#### The Story of the Native's Death

Here is an account of the death of this poor unhappy native, told to me by Peter and his companion:

*It happened in the first week of September when 'San Salvador' would have been about half way to Broome with the Father Abbot.*

*The Saturday following the departure of Father Abbot Torres, 5th September 1908, Peter, Amat, and Willy left with their shotguns to hunt in the bush.*

*Then they saw, far away from them at a point in the Bay, a fire with natives. Wishing to catch one and bring him to the Fathers, they went as far as the fire, and there, Peter, taking off his clothes and painting himself with white earth, saw a native, and he made signs to the others that they should duck down. The three of them ducked down. They watched the native go towards a rubber tree, and he took out a tomahawk from it, and went to*

*another tree to cut a hole in its trunk. He began to take out honey from it to eat.*

*Peter called him and the native ran to get his three lances on the ground near tree that was half fallen down. (I was able to see this later.) Peter made signs to him not to throw any spears, and the native became immediately furious and threw one, which had a light wood spear and indeed in a hook which was stuck on with black gum, then at really close range, and without letting go of the tomahawk, which he had in his left hand, he threw a second spear, that Peter lightly avoided as he had the first one. But when he threw the third spear, to ... who was to the left he called out to fire a shot because if not the native was going to kill him, and possibly the other too. Peter then aimed at the heart of the native. The native let fall the spear, the tomahawk and the one with the hook. He was bathed in blood. He tried to escape but he was shot through his left shoulder through his back and he fell putting his hand under his head and he died. The three boys ran up and examined him, and covered his body with branches and burnt his spear. They left him there. They couldn't find anything but the tomahawk. I noticed that each day they took the same direction but they could not tell anyone because they were keeping that terrible secret to themselves.*

#### 19 January 1909

*On the night of the 18th, at midnight, a son, Joseph Maria Fabian Sebastian was born to Catalino Torres and Matilda. His godparents were Leandro Loreda and his wife Matilda. He was baptised on the 20th in Napier Broome Bay by Rev Dom Emilian Planas.*

#### 21 January

*The most faithful and intelligent dog French, disappeared. Had he gone to bathe on the beach? Had an alligator or a shark eaten him? Had he run into the woods, to the dingo bitches? Or had the natives caught him and devoured his body? Had he gone after the bitch of some native family at the camp and then the native blacks had attacked him? Or kept him a prisoner there? It remained a mystery. We could not even find any tracks. There still remains a very slight chance that he might return one day.*

#### Expedition

#### 31 January 1909

*Sunday we left on an expedition of 15 miles, Father Planas some blacks and myself. We went beyond the right hand point of our bay and I showed them the cleared spot where the native's body had lain.*

9 February 1909

Nicholas M Emo from Drysdale River Mission to Father Abbot Fulgentius (Spanish Letter, 7 pages, WNN 01689). The following is a résumé of the seven-page letter of 9 February.

Nicholas is lonely because he has not had a letter from the Abbot. He supposes that the Abbot has not written because he is ill, busy, worried, or working with nuns, children, community members or others. He hopes that Abbot Fulgentius has recovered from his long journeys through the isolated places of Drysdale.

As he writes he hears the melodic sound of water falling from the roof. There are two kinds of water, white and coloured (reddish). The white water is falling similar to the rain at Brother Vincent's town. The coloured water is similar to the rainwater beneficial to the digestion at New Norcia.

There is much rain and the creek has plenty of water and grass with beautiful flowers. Now they have animals, dogs, cats, pigs, hens, birds, two henhouses, a toilet and a pigsty. There is a Filipino's house. Also they have a house-chapel with a balcony and a comfortable iron stove. Dom Clemente has planted an apple orchard. Everyone is well except that Father Planas has toothache and he, Father Nicholas, has indigestion. Brother Vicente looks healthy and is putting on weight.

They are ready to accept things at present. God is the one who judges the spiritual side. They are expecting a letter from Father Abbot Dom Fulgentius Torres and always pray for him. There is charity, mutual support, peace, and punctuality for the Office and prayers, and even the water problems are managed by a community effort.

Some of the lower points are the semi civilized Blacks with their crudities. Cats, dogs and hens jumping on tables and boxes are a nuisance.

Perhaps Father Fulgentius should revalue, with the government and inspectors, the importance of this mission, a second New Norcia.

*Drysdale River Mission  
9 Febrero 1909.*

*Al Reverendísimo Padre Abad de Nueva Norcia .*

*Queridísimo Padre D. Fulgencio :*

*Nos hallamos como los niños del Limbo.*

*Sin carta suya a que contestar, ni noticias de ninguna clase a que referirnos, soñando, por activa y pasiva, en manadas de briosos alazanes que levantando su rizada cabellera y las patas traseras corren saltando por debajo los árboles como prestándose a largas escursiones exploratorias; y en manadas de cabras, que destacando su blanca figura sobre la verde alfombra de tan frondosa yerba parecen ofrecernos abundancia de carne fresca y leche!; y en el famoso Vaporcito que desafiando las olas y corrientes del mar ha de llevarnos (con la velocidad del pensamiento) a Wyndham para comunicarnos con el Abad a nuestro sabor; etc, etc, etc., sólo conjeturamos (por carecer, desgraciadamente, del espíritu de intuición) que V. Rever.ª debe seguir en su statu quo; esto es: débil de salud, atareado por los negocios, abrumado por el peso de tantos quebraderos de cabeza, deseado por las monjas y niñas y personas a quienes gusta su trato y sus maneras, querido y respetado por los miembros de su Comunidad y personas que le rodean en la Misión, ... en fin: levantando de vez en cuando el pensamiento a otras esferas y dejándolo libremente correr cientos*

9 Feb 1909

Father Nicholas Emo from Drysdale River Mission  
to Abbot Torres, WNN 01689

de millas, a distantes regiones (no del todo desconocidas de V. R.) donde aún se halla vivo por la misericordia de Dios, (se puede esto asegurar sin temor, porque veo que aún palpita y respira) un puñadito de gente, que en algo, sea por el concepto que quiera, le pertenece y toca un poquito al Corazón.

Esto es lo que conjeturamos: porque de haberle sucedido alguna novedad, alguna cosa seria, en el exceso (si cabe decirlo) de ternura de nuestro amor filial y exuberancia de afectos de nuestra voluntad, nos hacemos ingenuamente la ilusión, que alguna gran tronada, o algún desquiciamiento o cataclismo inesperado, o cosa extraordinaria por el estilo, nos lo hubiera ya revelado.

Esto supuesto, querido Padre mío, al cadencioso compás de una melodiosa música de gotas de agua cayendo copiosamente sobre la tolda de este comedor; pues está lloviznando, ... (lástima sólo que es lluvia de agua blanca; que si fuese colorada como la que suele caer por las ventanas del Refectorio de New Norcia, de la cual, es comun sentencia entre los doctores que fortifica, corrobora y ayuda la digestion, probablemente, de figo; el Padre Alcalde y yo no la dejaríamos <sup>de regar</sup> tan lastimosamente!... pero es como digo, de agua blanca: (semejante a la que cae cuando llueve en el pueblo del H.º Vicente) y así, parece mas filosófico dejarla caer. Suponiendo igualmente que V. R.ª se halla ya bien repuesta de las largas forzadas marchas militares con la muchila al hombro, por aquellos peñascosos y andurriales del Drysdale; y sobre todo, del famoso Tulepe que les dimos ellos a nosotros, pues gracias a Dios, lo recibimos en comun (como buenos hermanos) en la tarde del 28 Agosto 1908, de feliz recordación, ... y de que siempre es higiénico y conveni-

\* de tiempo a otro  
ente un poco de solaz, de expansion, de aflojamiento de cuerdas a las demasiado tendidas como las de su espíritu, ... tomo ahora la pluma para decirle: que por estos extraviados barrios, todos al parecer, sino intus et foris, porque no tengo como digo, espíritu de intuición, foris al menos, todos nos hallamos (a Dios gracias) sin novedad, con bastante salud, (fuera del algun pasajero mal de <sup>el P. Planas</sup> muñelas o algunas legañas en los ojos <sup>o indigestion</sup> el P.º Nicolás); sano color y cuerpo erguido: especialmente el H.º Vicente; tanto, que a veces al caminar, arruga por atrás, un poco los calzones, que es un encanto!... Con buen ánimo todos para lo <sup>que</sup> hay y lo que venga; ... es decir: para lo presente y lo futuro (porque de lo pasado, se puede hacer poca tela), ... y todos, como los magos de Oriente, con los ojos fijos (como mochuelos) en su estrella; es decir: en la  bendita carita del Padre Abad don Fulgencio Torres, de quien están pendientes, de quien todo lo esperan, quien indudablemente (después de Dios) es su Providencia y el único ser viviente sobre la tierra que puede por ahora ayudarles, consolarles, confortarles, y, por pitos o flautas, por fás o por neñas, contribuir en alguna manera a la realización de esos dorados sueños de cabras y caballos y vapores, etc, etc: - - - -

Esto en buen castellano quiere decir: que sin el Padre Abad, somos hombres al agua, y que de V. R.ª lo esperamos todo!... todo, absolutamente, ... (hasta el platito de aceitunas con que nos regalamos tanto en las comidas)

Una verdad de Pero grullo como ésta, no puede escapar a la perspicacia de V. Rev.ª; así pues, no dude querido Padre mío, que con frecuencia hablamos de V., nos acordamos de rogar por V. y, sinceramente le deseamos, junto con los consuelos puros de la Religi-



on, una de esas bendiciones de la mano derecha de Dios N. Señor. Esta, es una exigencia del corazón, créalo en cada uno de nosotros.

Será igualmente un acto de justicia de mi parte, decir a V. R.ª que esta Misión (con la ayuda de Dios) va marchando plausiblemente. La parte material sobre todo, progresando; si bien la espiritual, como ya sabe, continúa escondida aún en los arcanos insondables de los Juicios del Altísimo!

Materialmente hablando, con las repetidas abundantes lluvias con que hemos sido favorecidos, crea que todo sonríe en nuestro alrededor. El Creek rebosa de aguas cristalinas que corren a perderse en el mar. . . . el suelo, cubierto todo de una verde alfombra de espesísima yerba, salpicada por aquí por allá de blancos lirios y pequeñas flores de variados colores; perros, gatos, cerdos, gallinas, pájaros saltando entre las ramas de árboles, cada uno con su tema o canción, dos gallineros, escusado, corral de cerdos, con la gran Casa de los Filipinos, en segundo término; mientras que en el primero, una casa Capilla con Mirador y una confortable Store de hierro, con las pequeñas tiendas de campaña a la avanguardia presenta todo un aspecto graciosísimo.

D. Clemente, Intendente mayor de <sup>la</sup> Jardinería tropical, con sus nuevas plantaciones y ensanches en ambas márgenes de nuestro Manzanares, ha contribuido a embellecer la cosa, dando al conjunto el aspecto de una Colonia en embrion, si bien con la ventaja de hallarse ésta situada en el más pintoresco y verdeante lugar, que haría sin duda envidia a los más exigentes hijos de Albión.

¿Cé más, podré decirle querido Padre? . . . .

La Caridad, la unión cordial, el espíritu de compañerismo, el soporte noble y generoso de las pequeñas flaquezas humanas, la paz, la puntualidad en las horas y ejercicios establecidos, se mantienen, gracias a Dios, en ésta por ahora reducida Comunidad, contra todo viento y marea, no obstante las influencias del Clima de ésta región y del sol tropical.

En una palabra: créalo que hoy día podría escribirse la página de historia actual de la Misión del Drydale, sin muchos puntos negros. Y aunque realmente aparezca alguno, ¡cuál es el escrito sin sus puntos y comas? . . . sería extraño en los principios de una nueva Fundación! . . .

Uno, por ejemplo, el de los de color, con su pequeña dosis de estupidéz natural, hereditaria, que saldrán alguna vez con una pata de gallo (o gallina! que no hace al caso) y harán por un momento ~~correr~~ la sangre en la cabeza, algo más aprisa de lo que se requiere para la salud.

Otro sería el de los negros semicivilizados, que inherente en su constitución está el hacer de tiempo a otro alguna barbaridad, lo que es nada extraño atendiendo a que parece natural que los barbaros hagan barbaridades.

Otro también, el de algún viejo sesentón con sus rabietas y extrañas vagancias (gracias a Dios no frecuentes) que a veces con su extraña conducta y taciturno carácter, puede haber dado lugar a las sospechas y rompederos de cabeza.

Otro, el de <sup>por fin,</sup> perros y gatos y gallinas, etc. que saltan por las cajas y mesas revolviendo y volteándolo todo, que hacen a veces enojarse y correr a la gente, <sup>a toda prisa,</sup> ni más, ni menos que como sucede en

el pueblo del H.<sup>o</sup> Vicente!

Pero qué extraño esto? . . . .

Si de allende los mares no viniesen á intervalos recuerdos dolorosos, pensamientos algo febriles, que, cual oscuros nubarrones, parecen oprimir algún tanto la mente y corazón, como bagatelas vería yo estas cosas <sup>estos puntitos negros,</sup> y me consideraría aquí, el más feliz de los hombres!

Ah, pues, querido Padre mio, crea que aquí (como en Galicia) todo marcha á medida de su deseo. Puede descansar en la discreción de su locum tenens, que por su sentido común y calidades personales le representa felizmente.

Todos tres excelen en dulzura y amabilidad: todos trabajan unison y animos por la causa común. Y espero, que si la voluntad y disposición de Dios es favorable á la causa de los moradores de estas madrigueras y cuevas, con el tiempo, y lo que W.<sup>o</sup> piensan hacer ó llevar á cabo por aquí, al nombre de la Misión del Drysdale, podrán (católicos y protestantes) quitarse de buena fe el sombrero.

Tal es mi humilde opinión que no dudo en comunicarle para su tranquilidad. ¡Quiera el Cielo que en esta 2.<sup>a</sup> edición de Nueva Porcia se vean forzados Gobiernos é Inspectores á modificar su opinión, y reconocer más tarde todos, á la claridad de la luz de la Verdad, de que es realmente una obra civilizadora! . . .

Interin, suplicamos los exules filii eva del Drysdale, que nos escriba y dé señales de vida!

Seivase igualmente comunicar nuestro saludo fraternal á todos y cada uno de los miembros de esa Venerable Comunidad que no olvidamos y aquí (aunque indignos) representamos, encomendándonos á

sus fervorosas oraciones y mementos, como así mismo á las de las monjitas, niñas y todos los Cristianos.

Y por último, queridísimo Padre Abad, dignese bendecirnos personalmente, rogando á Dios N.<sup>o</sup> Señor que infunda en nuestros corazones aquel espíritu de Caridad, de abnegación y sacrificio, que ha hecho del Campo de la Santa Iglesia Católica, un semillero de Apóstoles y Mártires!

De V. Reverencia humilísimo servidor y  
amigo en Jesucristo

El Padre Nicolás María

missionero.

16 February 1909 (Father Nicholas continued his diary.)

Sunday, Father Planas and I with Leandro, Toribio, Gregory, and some of the boys went on an expedition to Mount Cone to find a favourable route from here, Mission Bay, to the future Benedictine Monastery of Drysdale.

We went to the Mountain Range that was just here in front of us, and went up Mount Cone. We walked 22 miles, most on uneven ground and very rocky. We found quite a few pools or little lakes not far from Mission Bay. And not finding a possible route to make a road, we returned home. As on many other times, we saw empty camps of natives. In the pools we saw floating on the water, not only water lilies, but huge beautiful white flowers.

18 February 1909

Father Nicholas writes to Father Abbot Fulgentius that he has chosen chosen him as his own legal representative. Because of this the Abbot will be able to sell at any price he thinks correct, all and each of the properties and possessions that were left to Nicholas in 1901 in his Father's Will.

This money is to be deposited in the bank and invested for Señora Maria Murillo and her daughter Raquel who live in Barcelona, Spain (Street de Balmes No 52 level 2.2.a.)

They are Father Nicholas's legitimate heirs.

With this Will, Father Nicholas revokes the power given to Don Jose Cervera, presbyter of St John of Valencia, in which city he lives (Street of the Jaboneria Nueva).

Nicholas signs his will in Drysdale River Mission, 18 February 1909. The two witnesses are Fathers Emiliano Planas and Iñigo Alcalde.

(Spanish Letter, Will, 2 pages, WNN, 00517)

# Testamento

Yo, el infrascripto, mayor de edad, Presbitero, Misionero de aborígenes; antes, en Broome, ahora en la Drysdale River Mission al Norte de Western Australia, por si acaso muero antes de arreglar debidamente mis asuntos de España,

Declaro: 1.º Que doy toda clase de Poderes y facultades y nombro Representante mio, al Ilmo. y Reverendísimo Padre Abad de la Abadía de New-Horcía en Western Australia, Don Fulgencio Torres (Español, de la Orden Benedictina), para <sup>que</sup> por si <sup>me</sup> muero ó por algun apoderado suyo me represente en todo, y arregle todos mis asuntos.

2.º Que puede vender por el precio que estime todos y cada uno de los bienes ó Propiedades de mi pertenencia: Tanto lo que me dejó mi Padre en su Testamento del año 1901, como cualquier otra finca ó cosa que me pertenezca de cualquier modo.

3.º Que el producto de todo lo vendido, puede dejarlo depositado en el Banco que quiera elegir y disponer las cosas del mejor modo que crea mas conveniente para los intereses de D.ª Maria Murillo y su hija Raquel, que viven en Barcelona (España) Calle de Balmes n.º 52 piso 2.º 2.ª, á las que nombro mis legítimas herederas de todas mis cosas.

4.º Que anulo con este Testamento los Poderes otor-

Queridísimo Padre Abad  
Por si muriera, hago este Testamento. Guárdalo por si no tengo tiempo de mandar al Consejo Español los Poderes p.ª España.  
Fago aff. en Christo  
El Padre Nicholas.  
(Orémus pro inuisa  
ut salvi simus)

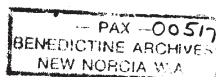
18 Feb 1909

Father Nicholas Emo from Drysdale River Mission

to Abbot Torres,

WNN 00517





gados antes, á mi apoderado Don José Cervera, Presbitero Beneficiado de los S.<sup>tos</sup> Juanes de Valencia, en cuya ciudad vive (Calle de la Jabonería Nueva), quien desea quedar libre de esta responsabilidad

Y para que conste, firmo este Testamento y última disposición mia, aquí en esta Misión del Drysdale, en Australia, ante los otros dos Padres Misioneros, á quienes pongo por testigos.

West-Australia, Drysdale River Mission  
18 de Febrero, de 1909.

Padre Nicholas Maria Emo (misionero)

En el siglo: Ricardo Maria Emo (testador)

Ante mi Monje Benedictino y Misionero de Drysdale River, Padre Fr. Emiliano Planas.

Ante mi Frigo Alcalde, Sacerdote Benedictino y Misionero del Drysdale River.

#### Father Planas Leaves the Drysdale River Mission on Business

19 February 1909

Friday Father Planas left in 'San Salvador' to wait for the 'Bullara', which was to be in Parry Harbour on the 22nd. He embarked on it and left for Wyndham.

25 February 1909

Thursday, The steamer returned from Wyndham with a cargo of provisions and Father Planas continued his journey to Geraldton. He had the idea of continuing to New Norcia, but didn't get there.

#### Cyclonic Storm with Extensive Floods

1 March 1909

A most dreadful storm broke out and within 20 minutes we had eight bolts of lightning which inundated the Creek with water, flooding the whole Mission and taking with it the plantation and the fruit trees, raising up waves of about a metre which came near the boab and filled the creek of the 'Salvador' with fresh water! It was a most dreadful lightning storm.

4 March 1909

Tuesday Leandro and the crew of the 'Salvador' returned after having taken refuge in a little corner in one of the points of Parry Harbour through the dreadful storm-ridden days.

10 March 1909

Father Nicholas Emo from Drysdale River Mission to Abbot Torres:

Nicholas starts the letter with a poem by Campoamor because he thinks that this poem is appropriate to the present situation.

"How many moved per one day!  
Yesterday I was in Paradise,  
My hope shipwrecked suddenly!"

Life is a tragedy rather than a comedy. Nicholas describes his last two letters, as "acts" – first and second act – this letter is the third act. He is seriously worried about the difficult solution to the "unlikely - silly - absurd situation of the 'Metempsychosis'."

Nicholas invites the Abbot to imagine the terrible situation at the Mission on the night of the storm on 1 March, with eight lightning strikes in less than 20 minutes. He describes the resultant flood – as a huge bottomless sea. There was water everywhere – many people were left with nothing – plantations were uprooted – kangaroos disappeared and he felt as though he were turning into a frog because it was so cold and wet! However, he notes that none died during the flood.

He did not know the cause of the bad weather – only that the 'scene' has been repeated many times with terrible consequences at the same time every year when the rains come. He mentions too that they made a mistake in choosing that place for a mission and not moving somewhere else when they knew about the floods. He even suggests building a barrier against flooding, like the Great Wall of China!

He also suggests including in the Mission Files the remark, that those who live in Drysdale "live by a miracle."

A further suggestion for advertising the Mission is "If you want to come to Drysdale, to come to this pleasant paradise, you need a special vocation - - -"

*Drysdale River Mission  
Marzo 10, 1909.*

*The Lord Abbot Torres*

*New Norcia*

*Queridísimo Padre Abad:*

*No puedo resistir la tentación de encabezar la presente con uno de los versos de Campoamor que, en cierto sentido, me parece venir aquí al pelillo:*

*«Cuánta mudanza en un día!*

*«ayer iba al Paraíso,*

*«Y naufrago' de improviso*

*«Toda la esperanza mía!»*

*Étal vez parecerá á V. R.<sup>o</sup> algo dura la citación de frases teatrales en carta religiosa; más, no dicen también (no sé que autores graves) que este mundo es un gran teatro, y la vida humana no otra cosa que una comedia (yo diría tragedia) en la que cada hombre desempeña más ó menos hábilmente su papel?... Pues, así consideradas las cosas, ó si las quiere mirar bajo ese Prisma, no le parecerá tan dura, inoportuna ó contraproducente la citación....*

*El caso es, que desde que partió mi anterior para V. Rev.<sup>o</sup> en la que le bosquejaba un Report del 2.<sup>o</sup> acto de la representación del Drysdale, (pues del 1.<sup>o</sup> ya había tenido V. R.<sup>o</sup> el*

10 March 1909

Father Nicholas Emo from Drysdale River Mission  
to Abbot Torres,  
WNN 01689

privilegio de presenciarlo en carne mortal, no en Karagoza ni en Perth u otra cualquiera parte, sino allí mismito, en el mismo lugar), --- y con aquella, partiera igualmente el único sensor o crítico capaz de dilucidar las cosas y dar a V. R.<sup>a</sup> precisa información sobre la tal representación comica Dry, daleña, .... ha llegado el 3.<sup>er</sup> Acto; y, cambiando de Escena, ha cambiado completamente de decoración! .... y... éte aquí a los habitantes civilizados de la nueva Colonia, no ya como ántes, como los niños del Limbo, sino como después, seriamente preocupados (a su pesar) en la difícil solución del tan inverosímil-récio-ridículo-absurdo-prepóster problema de la Neotempicosis!

¡Cuán lo hubiera creído!!!

Por eso decía yo al principio: «Cuánta mudanza en un día!» ...  
¡Cómo midan los tiempos y los pensamientos! .....

« ¿Qué día, cómo y cuándo me volveré Gana? » ... es la seria pregunta que cada uno de nosotros (que humillación tener que confesar estas cosas)! se hace seriamente también e ingenuamente a sí mismo! .....

Y en efecto: parece preciso, indispensable que sea así; pues sino, como podría entenderse? ... Porque ésto es ahora un mare magnum sin fondo y sin riberas! ... una repercusión tal vez del flujo de las aguas sobrantes del Diluvio, que rompiendo su Dique, salieran del escondite (que se yo dónde) donde habrían quedado! .....

Una real, patente, visible, positiva y verdadera Ynundación de agua (líquida por supuesto); más no blanca, como — impropriamente la clasificaba en mi anterior, sino con todos

sus accidentes y propiedades <sup>+químicas</sup> de incolora, inodora, insabora (o insípida como parezca mejor a V. R.<sup>a</sup>), y mojado agente y dejando a los hijos de Adán y a cada bicho viviente como una rama, empapado hasta la médula de los huesos y tiritando de frío! ... como se <sup>ha</sup> visto en los perros y gatos y cabras y cerdos y gallinas, etc, etc, que no sabiendo ya donde poner los pies, subían los pobres sobre las camas de los amos!

Ahora: si algun curioso lector preguntase la causa de tal inundación, sin hesitación — cualquiera de los testigos oculares (como le habria tocado en la cuerda sensible), contestaría vivamente enseguida « Causa? ... la representación de la Escena más grandiosa, terrible e imponente que he presenciado en el curso de mi vida! » .....

Cierto que sí: ... y pensar que tan famosa Escena, aún sin deseo ni aplauso de los espectadores (aniquilados de espanto) ha sido repetida y repetida una porción de veces ...! y siempre con la misma sal y pimienta que las anteriores; ... es decir: con el mismo colorido y éxito arrebatador! ... Y por las trazas, todo induce a creer (y es lo peor del caso), que cada año, en la misma época, la salsa deberá repetirse y repetirse, tal vez, per saecula saeculorum, amén! ... Dios sea loado!

Ymagine se V. R.<sup>a</sup> qué cuadro presentaría la naciente Nvisión (toda inundada de agua), cuando extinguidas de improviso las luces del Proscénio, al redoblante son de los inmenso-gigantesco tambores de allá arriba, e incesante y aterrador estampido de los cañonazos Crubbs de las regiones aéreas, (literalmente colgados a corta distancia sobre las ca-



bézas humanas), escondido cada actor, ó espectador, (ó lo que quiera llamarle, pues créo que ni lo uno ni lo otro hubiera querido ser por aquel entonces), mojado como un pollito, en el agujero en que había podido meterse; --- uno asomando sólo la nariz por aquel rasguño de la tolda, fuertemente agarrada con ambas manos; --- otro tapado con manta hasta la cabeza por la diarrea y julepe que tenía, etc, etc, ... más cada hijo de varón clamando al Dios ~~de~~ sus mayores, esto es: al Dios vivo y verdadero; ..... y en alta voz: «Perdon, Señor, perdón, piedad, misericordia!» --- palabras que se encargaba de ahogar en la garganta misma de cada desdichado, el estampido atronador de los disparos de arriba, cuyo eco sonoro, retumbante, iba á extenderse y perderse por los Creecks y las playas! . . . . .

Con decirle que en una de tales ocasiones, en menos de 20 minutos cayeron 8 rayos! ... haciendo en derredor de las casas, literalmente astillas grandes árboles! . . . . . (noche del 1.º Marzo) ---

Hubiera v. n.º creído llegado el fin del mundo! ... algún desquiciamiento notable del Eje de la Tierra! ... Los primeros anuncios de la 2.ª Venida de Jesucristo ¡¡¡! ... Y, á intervalos, cuando se alejaba la música y aflojaban un poco los cohetes voladores, y asomaba azorado por su agujero como un adán, cada hijo de vecino, descalzo, desnudo de piernas hasta sobre las rodillas, caminando en el agua, impulsado por un común intento de propia conservación, ... ¡qué animación, qué movimiento de palas y picos y azadones! ... Qué febril actividad en abrir zanjias profundas en todas direcciones, ... sobre todo al rededor de stores y edifi=

cios, para dar curso al agua devastadora ... á ese elemento impetuoso y gladión que en su carrera furibunda pretendiera arrastrar consigo y despojarlos á todos de cuanto lafa, zapato, madera, etc, etc, se le ponía al páso! . . . . .

Imagínese ver salir un río impetuoso por cada puerta de tienda <sup>ó por sobre el alto empinado de la Santa Capilla; --- ¡quién lo hubiera creído!</sup> y Comedor! ... La Laguna Estigia en el piso de la nueva Store de hierro, con el D.º Barquero Agueronte hermanos Vicente, sin barea ni remo, batallando por pasarae así mismo! ... Nuestros pequeños Manzaneros, (salido de madre hasta junto al baobab) transformado en un Riolo, <sup>arrasando todas las plantaciones,</sup> arrastrando consigo en su rápida corriente, grandes troncos y cuantos fenceos, casitas y dirimbolos hubiera levantado el jardínero Clemente en sus dominios! ... Imagínese verlo alzar sobre las piedras olas de una brasa de altura, antes de extenderse por aquellas lanuras! ... imaginé contemplar el Creek del Salvador literalmente lleno de agua dulce; y todas las cercanías de las casas con agua hasta la rodilla ... y oír el sordo, imponente y amenazador ruido de las aguas del río y sus afluentes y del mar etc, etc, ... y habría conseguido formarse una idea solo aproximada, del fantango! ...

¡ Qué tardes y que noches aquellas, Dios elemento!  
De seguro el P.º Planas no fue hallado digno de contemplar tanta magnificencia y por eso lo botaron afuera! . . . . .

Pues ya era bien bonita la gérza, le aseguro.  
Lo que agrava extraordinariamente el caso y confirma mejor la realidad de la tal mencionada inundación, es la similitud de consecuencias, con las de las inundaciones de otros países (que rezan los papeles), de plagas, fámina etc, etc, pues aquí, debe hacerse constar, al desaparecer <sup>comtado otro vez, quien Dios inspirara un soplo</sup> los Languroos (que no puede hallarse ya uno para muestra en muchas millas á la redonda), parecen

haber seguido sin dudar el mismo camino las latas de Baking Powder, Jam, carne, etc, de las Stores, hasta no conseguir ver una ni pintada!... De aquí, la vista desgarradora de esas debilidades, desalientos, acopuinamientos y Esqueletos ambulantes cuyos cuerpos semitransparentes, parecen clarear a los rayos del Sol!

Pues, queridísimo Padre y Señor mío, si éste continúa cada año así, como parece por las trazas que lleva, la cosa promete; y será ésta tal vez por excepción, la única cosa notable, que no pasó, ni pasa, ni pasará jamás en el Pueblo del Hermano Vicente!... Esto se lo aseguro.

Así se explican muy bien esa multitud de Pools de agua, que V. R.º vio (y otros que hemos descubierto después), de Creeks y de hendiduras;... esas enormes grietas ~~y~~ é infinitad de montones de rocas y peñas sueltas, aisladas, por doquier!... Temblores de tierra, ... cataclismos, ... qué se yo qué zarandajas, ... pues podría decirse que ésta es justita y cabalmente la Región de todo ello. Dios nos asista!

Bien tenía razón aquel papéo Valenciano (o catalán, no hace al caso; aunque todo conviene que era Barrigón), hablando con su tono magistral de costumbre: « Amigo; l'asperencia, es madre de la lencia »!...

L'asperencia, nos ha hecho ver, oír, oler, gustar y palpar, mas clarito que la luz del día, (aunque hay que conferar <sup>que los días</sup> no son siempre muy claros por estos andurriales), que, ni más ni menos, ni menos ni más, nos hemos equivocado de cabo a rabo, en la elección del lugar destinado para ante sala o Puerta de la Misión!...; ¡Quién lo hubiera creído!

Pero como "errare humanum est," et erravimus etiam nos metipso, debemos sencillamente reparar el error buscando otro lugar, y se acabó el negocio.... Esto, sino quiere que limpiemos el Drysdale para levantar aquí en nuestro derredor (en forma de herradura) una mural <sup>de piedra</sup> como la de China, que pueda preservarnos de las inundaciones, y que abrámos ~~a~~

cañonazo limpio, un boquete en la montaña vecina para paso del camino!

Esto no obstante, siempre podrá asegurarse en lo futuro, y quedar consignado como memorial (para los siglos venideros, o para los efectos de alguna futura Canonización) en los Archivos de ésta Misión, que los que estamos aquí, vivimos de milagro; y aplicarnos sin hesitar lo que decía San Pablo de sí mismo: « Peligros en el mar, peligros en el río, peligros en los falsos hermanos, etc ».... Peligros en el mar, para entrar o salir de este lugar, por los grandes escollos y corrientes!... Peligros en los Creeks y las playas, por los dientes de tantos tiburones y alligators o Cocodrilos!... Por arriba, por los truenos y rayos, que no escasean por lo que se ve!... y por abajo, en el bosque o en casa, por las lanzas de piedra de los falsos hermanos los salvajes, y las tan celeberrimas inundaciones!

De modo que en conclusión, podráse decir en adelante, y aún sería laudable ponerlo en letras de molde para mas clara inteligencia de los Pretendientes, que....

« Para venir al Drysdale, ... para dirigirse a tan placido y dichoso Paraíso, se necesitará en lo futuro especialísima Vocación:... y que nadie ex motu proprio, o por tentación del diablo (que siempre quiere meter la pata en todas cosas) pretenda asumirse para sí tanto honor y tanta dignidad, nisi qui vocatur a Deo, tanquam Avión; no olvidando además V. R.º (o sus sucesores, si fuera después de haberle ya cantado el « Fori-Fori »), de recomendar eficazmente al afortunado Electo, de despojarse antes de venir, con una buena Sangría, de toda sangre azulada o venosa que no pára por aquí, y traer en su lugar buena provisión <sup>de cosas</sup> de la roja, pura, arterial, para hacer frente a las primeras exigen-

cias de la formidable plaga de moscas (sobre todo las doradas como pildoras, que son las más sabrosas), mosquitos y San-fly que ha de salir a la Puerta a recibirle y envolverle en nube como al pueblo israelítico; y no satisfecha (por el gozo de verle) de entrarle por los ojos, oídos y boca (hasta el garzate) y chuparle el higado y la grasa se ha de incorporar o mezclar luego en su té y su alimento para su nutrición, y asimilarse de tal manera, que, volens, nolens de grado o por fuerza, ha de convertirse al fin en Darwinista, y conferar ciertísima e infalible, la ya mencionada doctrina de la Metempsicosis !!!

Ahora para terminar debo añadir (y esto serviría para tranquilizarlos), que, pasada Revista, ninguna baja he notado; <sup>parece</sup> no haber perecido nadie en el último cataclismo!... gracias a Dios todos se ven andar ahora fuera del nido, pero con grandes ojos y la boca abierta (como espantados, o como gente acabada de despertar de algún sueño profundo), ansiosos de comunicar a algunos sus emociones..... y no hallan a quien!... Pobrecillos!..... yo, a lo menos, me desahogo escribiéndolas!.....

Pero ellos conmigo y yo con ellos, unos y otros, ellos como yo, viendo pasar aún los días semi-oscuros y el tiempo mismo semi-amenazador, mirándonos y remirándonos cada quisque atentamente de cabeza a pies, nos hacemos individualmente en silencio esta pregunta: « Si después de tantas idas - y venidas - tantas vueltas y revueltas, « tantos vaivienes y risos, así me volveré Rana? ».....

« Tal es, querido Padre mio D. Fulgencio, la fragilidad y miseria de la naturaleza humana!

« Sírvase bendecir y encomendar a los mementos y oraciones

de la Comunidad a este puñado de Exules filii Evae, a la que cariñosa y reverentemente saluda, y créame como siempre,  
De V.<sup>a</sup> Reverencia aff.<sup>mo</sup> y humilde servidor  
en Jesús y María

El Padre Nicolás María Emo  
(misionero del Drysdale)

Father Planas Returns

22 April 1909

Father Planas arrived from Wyndham on the 'June' with 35 sheep, 3 horses and a shepherd, John.



7 May 1909

Father Nicholas Maria Emo sent a letter from Parry Harbour to Abbot Torres in New Norcia:

Dear Father Abbot Fulgentius,

I have prepared a long letter to you speaking of this Mission and expressing my humble opinion on its present and future status. I believe you would be interested to have only a simple exposition of the truth, and have touched on the most important topics. I have been presently sad and dejected, I dare say I speak of humiliation, during the course of the year.

I suppose two failures of mine have reached you that more than letters in that way should clarify (for you) since they were concealing perfectly the dejection of my spirit and sadness of heart, both caused by the memory of the past, not however to encourage me to raise the flagging souls of my two companions, feigning in the absence of Father Planas, a liveliness and joyfulness that they were far from feeling.

I believe I ought to add, not to alarm him (?), that neither the present difficulties nor the real state of things in this Mission in some manner are the cause of my discouragement or self-absorption; but only the continual representation in these lonely places of a past and the sharp sting of some pangs of conscience that put the wind up a man making bitter each moment of his own existence.

Without this, singing and dancing to the sound of the tambourine what can one say! - - - The accumulation of difficulties reported, the hunger the same death or its announcement, the leaving behind of the men, etc, etc., far from intimidating me, revived, strengthened and comforted me! - - -

(The translation ends here and a résumé of the rest follows).

It is evident that Nicholas is suffering from deep depression. He pretends to be happy with his two housemates, but memories of the past keep him in low spirits. The present state of the mission and discouragement about his religious life are not the cause, on the contrary, he wants to support the mission, but if Abbot Fulgentius considers that he should move to another place because of his low spirits, Nicholas is ready to go, to live alone in Parry Harbour or another isolated place, but close enough to receive the sacraments. He would be willing to build a small chapel in that place.

Nicholas asks Abbot Fulgentius to send him all bills that he paid for the 'Salvador', from Streeters in Broome, or from those in Barcelona. He will send to Derby all papers necessary to sign Statutory Declarations.

PAX - 01689  
BENEDICTINE ARCHIVES  
NEW NORCIA WA.

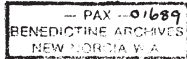
Parry Harbour 7 Mayo 1909.

Queridísimo Padre Abad D. Fulgentio:  
Habiendo preparado una larga carta hablandole de esta Misión y exponiéndole mi humilde parecer sobre nuestro estado actual y su porvenir. Creo le hubiera interesado por contener tan solo una simple exposición de la verdad, y haber en ella tocado los tópicos más importantes. Mi estado actual de tristeza y abatimiento, quizás de boria decir de humillación, me impiden darle curso. Supongo han llegado a sus poderosos abortos misos, que más que epístolas, así deben clasificarse, pues disfracaban perfectamente el abatimiento de mi espíritu y tristeza del corazón ocasionado, ambos por el recuerdo del pasado, no obstante de esforzarme por levantar los ánimos decaídos de mis dos compañeros, aparentando en ausencia del P. Planas una viveza y alegría que estaba lejos, muy lejos de sentir. Creo deber añadir por no alarmarle, que no son las dificultades presentes ni el estado actual de cosas de esta Misión en manera alguna la causa de mi amilanamiento ó ensimismamiento; sino única y exclusivamente la representación continua en estas solitudes de un pasado contristador y el penzante aguijón de unos remordimientos que acorquinan á un hombre amargándole cada momento de su propia existencia. Sin esto, cantaríay bailaríay al son de la pandereta como suele decirse!... El cúmulo de dificultades presentadas ó por presentar., el hambre, la muerte misma ó su prospecto, el olvido de los hombres, etc, etc. lejos de acobardarme, me reaniman, alientan y confortan! Créame Padre (le hablo sinceramente) que pensando que todo sea para honra y gloria de N. Señor y divino Redentor Jesucristo, hasta me regocijan y entusiasman! No crea pues que estoy desanimado, y sí, dispuesto á secundar sus esfuerzos para alcanzar el fin propuesto sobre esta nueva Misión; á no ser que tras de maduro examen hubiera llegado al convencimiento de que convendría que me retirase por ser mi presencia obstáculo <sup>á su</sup> progreso de ~~la Misión~~ En tal caso, me quedaría absolutamente solo en Parry Harbour ó cualquier otra punta ó Isla (donde pudiera recibir los S.<sup>ts</sup> sacramentos cada viaje de W. al Vapor), ~~donde~~ <sup>+ donde al efecto allí</sup> construiré yo mismo una pequeña Capilla con su altar. Esta es mi firmísima resolución querido Padre mío, para terminar mi vida á los sagrados pies de nuestro Salvador, que es el único que puede desentorpear mi alma del laberinto de redes en que parece hallarse prisionera, y por su pasión y gloria darle paz.

Emo and San Salvador

7 May 1909

Father Nicholas Emo from Drysdale River Mission  
to Abbot Torres, WNN 01689



Como me acosan las deudas y los escrupulos y quiero tranquilizar en todo mi conciencia desé me haga al servicio de mandarme una pequeña nota o relación de los pagos que haya hecho por mí, sea en el bote "Salvador", sea a Huetter en Broome, a Barcelona etc. para mi gobierno y saber lo que le quiedo adeudando.

Desde Derby o Broome le mandare los Poderes que deben firmarse ante el Magistrado. He recibido una carta conmovedora de Raquelita (Barcelona) diciendome que hace ya tiempo que no reciben nada, y por esto desé apresurar mi viaje a Broome, desde donde le mandare telegrama por si algo le ocurre (a V.R.).

El P. Alcalde le pide las Gallofas.  
 Espero Dios mediante ponerme en camino, mejor dicho darme a la vela con rumbo Sur en el próximo Junio, que será un año justo que me ausente de allí para venir a cita. Gran de esto, R. I. P.

Si me encamendarme a las oraciones de la Comunidad y las Hermanas y saludar cariñosamente a mis paisanos el P. Bas y el P. Martinez tambien celebraria alcanzar un momento del P. Beltran.

Y U. R. siempre del invariable afecto que le profesa  
 Su humilde servidor en Jesús y María

El Padre Nicolas

misionero

P. D.

Todos en la Abisyon le nombran frecuentemente, ocupandose mucho de la simpática figura del P. Abad, quienes le saludan afectuosamente.

Raquelita had sent him a touching letter from Barcelona, saying that she has not received any news from him. This is why he wants to hurry up his trip to Broome. From there he will send a telegram to the Abbot about Raquelita's situation.

Father Alcalde said to ask the Abbot for the Gallofas. (Roosters?)

Nicholas is ready to travel south in June. It is a year since he left there to come to Parry Harbour. He sends greetings to members of the New Norcia Community, Fathers Bas, Martinez and Beltran. Everyone sends greetings to the Abbot, and they remember him with affection.

5 June 1909

Leandro (Alexandro) wants to sail home to return natives to their homes.

8 June 1909

The 'San Salvador' leaves with thirteen people (eight remain).

26 June 1909

Twenty young lambs have been born.

14 July 1909

Father Nicholas Maria Emo, from Broome to Abbot Torres . The letter has eight pages, - a résumé follows:

Nicholas includes in this letter, the Papers (powers) to send to the Spanish Consul in Sydney. Doing the papers through S Cervera was a better way. This man could deposit the money on the 'Lyones Credit of Barcelona' rather than send the papers through that Se\_or of Barcelona because they would have to pay for the trip and other things and would lose money.

He asks a favour, that is, would Abbot Fulgentius search in 'Cornelius a Lapide (Section about angels) the names of the seven spirits who are closer to God, because he has forgotten two of them.

Nicholas received the Abbot's April letter. A difficult atmosphere was created in Drysdale because Father Planas never shared letters from the Abbot.

The Filipinos and black people have lost their love for Father Planas and many times, with Peter as leader, have been against him. They want to be with Father Abbot.

Father Nicholas thinks Father Planas lacks prudence, and he does not have the tact to work with the Blacks and the Filipinos. Leandro's leaving has been upsetting.

Father Planas went to Wyndham and Geraldton without telling Father Nicholas, who is upset about it, and the absence created more disunion between the two of them.

Nicholas respects the news that Father Planas sends to New Norcia but in this letter Nicholas wants to tell the reality of the mission at this stage, especially when he wrote this letter the night before he left. It is not easy to live there; they are isolated, 800 miles from home, and constrained to leave their country, family, friends and settle in an isolated and dangerous place without communication. Because of this there should be someone around with tact and diplomacy to help make life easier.

Although Father Nicholas did not accept Father Planas's attitude towards Leandro, he did not try to dissuade him from leaving. Leandro was a typical Filipino, courageous, an intelligent captain of 'Salvador', skilful with horses, blacksmithing and carpentry, etc. Father Planas did not appreciate Leandro's skills and the importance of maintaining him at the mission when they needed people with experience.

14 July 1909

Father Nicholas from Broome to Abbot Torres

WNN 01689

+ Broome 14 Julio 1909.

Muy Reverendo y querido Padre D. Fulgencio.

Le incluyo los Poderes para mandar al Consul español de Sydney (o donde sea). Nos hemos convencido que si se hacian a nombre del Sr. aquel de Barcelona, deberia cobrarse viages, etc, y tan pequeño Capital quedaria reducidisimo; asi, los otorgo al mismo Sr. Cervera, encargándole deposite el dinero en el Credito Lyones de Barcelona.

Tengo mucho interes me haga el servicio de hacer buscar en Cornelius a Lapide (articulo Angeles) los nombres de los 7 Espiritus que estan ante el Trono de Dios: Michael, Gabriel, Raphael, Uriel, Bealtiel.... he olvidado los otros dos y su orden en Cornelius. Se lo agradeceré.

He recibido ahora su carta. cres de Abril

P.D. Mañana 16 julio salimos de Broome para volver a lo que casi me parece ahora a mi mismo en destierro. querido Padre... la digo la verdad. No es muy pagada de pagar 50 y semana entera casi sin haber un palmo. de suplicas asombrosas de suplicas al Sr. P. Planas porque no me lo perdiera nunca.



algo extraño por su silencio pues el P. Planas nunca me comunica una jota de las cartas que de H. Dorcia recibe ni de sus cosas. Lo que en realidad he sentido, porque <sup>esto</sup> causa falta de confianza y hace violenta la posición en el Drysdale querido Padre.

Voy a abrirle el corazón y decirle lo que en realidad siento.

Tengo mucha estima por el P. Planas, pero creo que esta vez se ha pisado.

Mancilas y negros han perdido el gusto de estar con él, y aquí en Broome se le han revelado muchas veces y hablado contra él, capitaneados por Peter (que es algo revolucionario). Esto sin duda le ha disgustado y contrariado; pero <sup>es</sup> más sensible la mala atmósfera que ha podido crear aquí.

Quedo convencido que le ha faltado un poco de diplomacia, con la que, ni un elemento tan útil como Leandro nos hubiera faltado, pues bien resuelto se allaba

este, <sup>ya</sup> no abandonar ya nunca la misión y su salida ahora lo ha desconcertado todo! El Padre Planas ha querido llevarlo todo a sangre y fuego como solemos decir; ha exagerado las cosas, midiendo a todos con la misma medida, como si tuvieran todos el deber de servirle como black asalariados; y he aquí porque ha podido picarse el amor propio de los que pretenden tal vez servirle y ayudarle sin interés personal.... Lo cierto es que ellos dicen: «Por el Padre Abad, lo haríamos todo y permaneceríamos con él hasta la muerte!.... con el P. Planas, no queremos estar».... ¿De donde viene esta mala disposición contra un religioso de prendas personales (como le reconozco al P. Planas), sino de falta de táctica por su parte?... Yo le noto que se deja engañar de su propia imaginación, (algunos meses atrás visiblemente exaltada) y que

al criterio natural y maduro de un hombre de experiencia y de estudios, sustituye un apego e inclinación immoderada a su propio juicio y modo de parecer.

Bien pueda suceder que las lecciones recibidas le hagan entrar de nuevo en el círculo de la simplicidad religiosa que tanto cautiva los corazones de todos!... pero es lo cierto, entre tanto, que por mas virtuoso que sea (que creo ingenuamente lo es)... nadie quiere quedar en su compañía, y vamos a estar sin gente para el trabajo. Suplicole deseché toda idea de que está mi espíritu algo preocupado contra el Padre; si fuera así, muchos meses atrás hubiera hecho estas aberturas confidenciales a V.R. sobre todo, cuando sin fundamento aparente, se fue a Wyndham y a Geraldton sin hacerme la menor indicación. Ahora precisa<sup>te</sup> estamos en más unión. Yo le he dejado tiempo para desahogarse a sus anchuras, con largas cartas y telegramas a N. Horcia, no tomando la

pluma para trazar éstas líneas hasta esta última noche de permanencia en D'roome. Y aún lo hago, en honor de la verdad y porque creo en el derecho que asiste a V.R. de conocer el estado de cosas, oyendo su relación de una boca imparcial.

Es indudablemente muy bueno sacrificarse por la gloria de Dios; pero son todos llamados a vocación religiosa?... por ventura están todos obligados a abandonar su país, su familia, amigos y recreos, para irse 800 millas distante a sepultarse en un rincón solitario y salvaje, sin comunicación alguna y con continuo peligro de su vida?... Si por la misericordia de Dios vemos <sup>(cués)</sup> algunos cerca de nosotros, no es más conveniente esta táctica o diplomacia <sup>(con ellos)</sup> para hacerles más llevadera su destierro y que prolonguen su estancia entre nosotros? El Padre P. no ha dado un paso por retener a Leandro en la Misión. Este podrá tener su carácter típico como todo hijo de Manila; pero su atrevimiento, su valor,

su inteligencia del manejo del "Salvador" y su especial habilidad para caballos, herrería, carpintería, etc., no eran suficientes para haberla tomado algún defecto suyo, y en nuestras actuales circunstancias de embriónage de Mission, no hacian su cooperación estimable?.....

Cuando llegaron los caballos al Parry Harbour uno, se escapó mar á fuera, su larga cuerda se enredó entre las manos, con un palmo de lengua afuera se estaba ahogando, convencidísimo nosotros que iba á perecer; lo ve Leandro, dá un tremendo salto en el aire (como un mono) cae en el lomo mismo del animal, ambos desaparecen en el fondo y un minuto después, vuelven á aparecer, libre ó sano el caballo, y nadando ante él Leandro con la punta de la cuerda en su mano!

Esta acción <sup>súbita y espontánea</sup> provocó una ovación de los espectadores del vapor y un «Bravo!» caluroso del P. Alcalde que quedó entusiasmado. El 28 de Julio 1908, quién salvó la situación?... no fue el coraje ó valor de Leandro?

Abandonó su casa, sus animales, sus plantaciones, todo! por servir á la misión del Drysdale; y ahora se hace caso omiso de su persona y se le deja abandonado á sí mismo!

Y es lo peor que no puede quedar en el King Sound <sup>(como desahoran)</sup> por no estar á mi lado; pues en que bote podrá ir de allí á Droome por provisión?... Se ven obligados á volver á la Punta <sup>(de Droome)</sup>, arrancando otra vez la casa del King Sound y trayéndola aquí; como igualmente sus cabras por la costa.... Y ahora que vendió sus tres caballos al Inspector J. Dall tiene que procurarse á lo menos unos con un carrito para llevar á Droome vegetales, leche ó gallinas para vender y poder vivir!.... y hay ya tantos buscavidas en Droome que hacen todo esto!

Enfin, confieso que lo siento en el alma querido Padre; pero hay algo más que decir en conciencia. El P. Alcalde y hermano Vicente desanimadísimo pues no tienen esperanza alguna de que prospere la misión

No se abren y explican <sup>(repetidas veces)</sup> por que son virtuosos pero me instaban meses atrás en la ausencia del P. Planes, que explicase todo bien á él. Lo que más les desalentaba era las largas y frecuentes ausencias de aquel Padre



que está siempre en viaje a Wyndham, Geraldton, Proome, etc, y los deja sin una lata de carne o leche o manteca o algo para mezclar con el arroz, mientras gasta el tanto dinero en viajes y comidas de 1.ª clase. Los mismos manilas se quejaban del trato, pues no siempre se mata Kangaroo o se coge pescado.

Parece que el P. P. se aburre en la Misión y cada vez que va por el Correo, para los días buscando caracoles por las playas, tardando mucho en volver, en vez de quedar siempre en su puesto para consuelo de su comunidad y como buen artillero al pie del cañón!.....

Si a él no le gusta quedar en la misión, es extraño que a los demás les suceda lo mismo!

¿Qué necesidad tenía él de venir ahora a Proome? Todo lo hubiera arreglado yo mismo sin tanto gasto! Repito en conclusión querido Padre mío, que esas ausencias del Padre, desaniman completamente al Padre y Hermanos que allí quedan, que solo venían a buscar consuelo en mí en aquel tiempo.

Es probablemente la última vez que me oirá V. R.ª explicarme así. Tengo cumplidos mis 60 años y necesito humillarme y no quearme de nada ni de nada. Sin embargo, le abro el corazón y confieso que aunque me hallo muy fuerte, todas estas cosas y el aislamiento en que me hallo en el Drysdale, me han quitado casi la gana de quedar allí. Suyo en Jesús y María - Padre Nicolás

Queridísimo Padre D. Fulgentius:

(16 Julio)

Hoy creo que vamos a salir de Broome para el Drysdale.  
Por más que he escrito la adjunta carta, no crea que le dejare plantado!... Mientras me  
necesiten, me tendrán, máxime ahora que me he separado por días de mis amigos  
y he sacrificado los afectos y simpatías naturales del corazón por El.  
Pero siento un vacío en el corazón, y como allá tan lejos no hay compañía ni traba-  
jo con los negros que tenga el espíritu ocupado, y para uno los días y semanas sin ha-  
blar, solo leyendo, escribiendo o laborando (trabajo material), es natural que el espí-  
rita se vaya algo y se contrista; máxime, cuando se ve uno aislado de  
sus amigos y de todo! El Padre Planas y yo estamos ahora en mejor unión  
pero como tiene ese carácter, sufren los que están en derredor.

Celebraré reinterece por Ragnelita de Barcelona (Balma 52, 2.º 2.º)  
cuyas cartas me afligen por no poder ayudarla, y que en N. Norcia me  
encomiendan a la misericordia del Señor

Sempre en Jesús  
P. Nicholas

16 July 1909

Nicholas wrote from Broome to Abbot Torres (in Spanish) telling him that they were leaving Broome that day for Drysdale (Letter 1 page, WNN, 01689):

Dear Father D Fulgentius,

I believe that we are going to leave Broome for Drysdale today.

Although I have written the enclosed letter, I don't think I will send it as it is!  
--- As long as I'm needed I'll be there, especially now that I have separated myself from my friends for God, and have sacrificed the feelings and natural affections of the heart for Him.

But I feel an emptiness in my heart, and since it is so far away there is neither company nor work with the blacks to occupy the spirit and one's days and weeks pass without speaking, only reading, writing or working (physical work).

It's natural that the spirit is somewhat depressed and restive; especially when one finds oneself cut off from one's friends and everything! Father Planas and I are now friendlier but because he has that character, everybody suffers.

I would be glad if you could take an interest in little Rachel from Barcelona (Balma, 52, 2a, 2a) whose letters sadden me because I can't help her and I would like those in New Norcia to commend me to the mercy of the Lord.

Yours in Jesus,  
Father Nicholas

16 July 1909

Father Nicholas from Broome to Abbot Torres

WNN 01689

P.S. - De muy encarecido y humildemente me encomiendo a la Oracion de  
 Comandante y a los de W. Reed, especialmente.  
 En estos dos dias, el Señor me ha dado el punto de la Capa-Capa y  
 Preciosos Wyndham birds, con muchas otras cosas de valor para el Drysdale.

King Sound 28 Julio 1909.  
 Aniversario del Julape Drysdaleño!  
 De feliz recordacion.  
 01689

De Broome y Beagle Bay  
 a muchos de mis hermanos  
 y a los de hoy, siempre  
 en memoria de los que  
 se fueron y se van  
 y otros etc.

Me gustaría a inolvidable Padre Abad.  
 Ya le envíe los Poderes desde Broome y recomiendo al Padre Cervera (D. José Cervera Cuevas Beneficiario de los Santos Juanes de Valencia) Calle de la Jaboneria Nueva, que deposite el dinero en el Crédito Lionés de Barcelona. Pero, debe ese dinero depositarse a mi nombre, o al de las interesadas?... Haga la caridad de aconsejarme al respecto todo lo que debe hacerse y contestar a mis peticiones, etc.

Ellas estaban tristes por que dicen esperaban que el Sr. le mandaria más tiempo lo de antes, y no recibian carta alguna de N. Norcia.

En Beagle Bay nos han hecho un recibimiento espléndido!... Nunca lo olvidare pues me ha impresionado mucho. Nos hallamos ya dos dias aqui y los muchachos no querian volver más al Drysdale! Leandro y Matilde viendo triste al Padre Planas, se han ofrecido a volver a la Misión del Drysdale porque si ellos van, todos se ofrecen a volver a ella.

Yo agradezco su resolución por causa de la falta de marineros para el viaje; pues el Vapor del Gobierno no los ha tomado de aqui y de Sunday Island.

Espero pues partiremos mañana por la mañana por que hoy acabara el Capa-Capa si Dios quiere.

Ya le escribiré más detenidamente a nuestra llegada. Muchos recuerdos al Padre Prior - y a todas las Compañías. Suyo humilde servidor en el Sr. Cor. de Jesús. Nicolás.

28 July 1909

Father Nicholas Maria Emo, King Sound to Abbot Torres  
(Letter 1 page, WNN, 01689).):

Father Nicholas sent the Documents (powers) from Broome and recommended that Father Cervera deposit the money in the 'Lyone's Credit of Barcelona'. (Dom Jose Cervera Cuevas is beneficiary of 'the Saints Johns of Valencia from 'Soapworks Street').

Nicholas asks, "Will that money be deposited in his name or in the names of other interested parties?" He will wait for an answer about it.

The women who were waiting for a letter from the Abbot were sad because he had not replied from New Norcia.

Beagle Bay welcomed them very well and Nicholas was impressed with the reception.

They had been there for two days and the boys did not want to go back to Drysdale.

Leandro and Matilde saw how sad Father Planas was and offered to return to the Drysdale Mission because if they went the others would go too.

Father Nicholas is grateful because they lacked sailors for the trip, since the government steamer from King Sound and Sunday Island had taken them. Father Nicholas hoped to leave the next morning because today they would finish the Capa-Capa (corroborate?) if God willed. He asked to be remembered to the Prior and the Community.

In two days, he had caught 26 Wyndham birds to bring to Drysdale.

He mentions something about Broome, Beagle Bay, and many instruments, lamps, barometer and thermometer, etc.

'San Salvador' Returns  
Drysdale Chronicle, pp 127 - 130 WNN

28 July 1909  
Father Nicholas from Broome to Abbot Torres  
WNN 01689



10 August 1909

Resumé of Drysdale Chronicle

Tuesday – At 10.30 'Salvador' anchored with Father Planas, Nicholas, and the others.

Father Planas had a favourable reception when he visited the Missions of Beagle Bay, Sunday Island, and Broome. He also visited Cygnet Bay – Father Nicholas's last home.

Father Planas helped make a well that would be needed to water plants that he had brought back. We called it "Palms Well", and it measured 6 – 8 square feet.

The Beagle Bay community had given palms, banana and cocoa plants (as well as flowers) to Father Planas. May God bless them!

Father Planas ordered that for three days, the rosary be said in public so that the Lord would guide them in the coming excursion through Drysdale to find the best place to build the Principal house for the Mission.

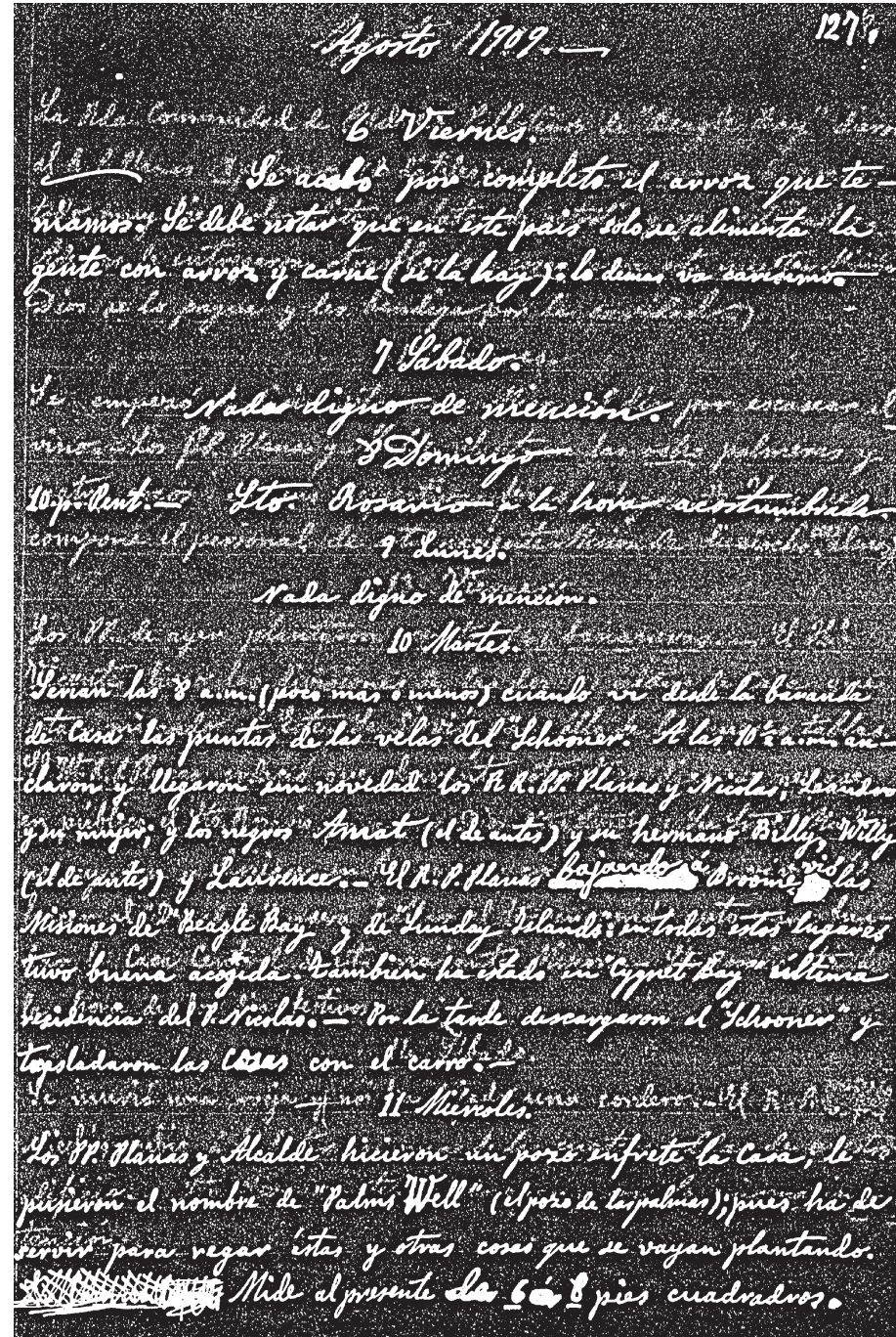
Father Nicholas was to live in one of the four cells of our building

15 August 1909

An expedition set out for the Drysdale River

17 August 1909

Mr Hill from Melbourne arrived; he is recording for the Museum in Perth. (The Diary of Bishop Torres, pp 145-146 – WNN 01082)



Parry Harbour

14.11.09

My Lord Abbot,

No doubt Father Planas has mentioned my arrival at the Drysdale River Mission but I wish to advise you personally of my arrival and more especially to my reception by Father Planas & the other fathers. I cannot say more than that the greatest kindness & assistance has been shown me by Father Planas, Father Nicholas & Father Alcalde and, indeed, nothing has been left undone that could add to my comfort and assist me in the object of my visit. So far I have not collected many specimens as the season is hardly far enough advanced but I have made many

valuable notes & spent a good deal of time in studying the habits of the birds etc; which will greatly assist me later on. The rains, so far, have been only light showers but with the coming of the wet season, I think I will get many valuable & interesting specimens.

So far I have not been very successful in developing my photos but I hope, with practice, to improve very much in this respect. I am sending some of my negatives to Melbourne to be developed by an expert.

At the present time I am accompanying Father Nicholas to meet the steamer & I am looking forward to getting

14 November 1909

Gerald Hill from Parry Harbour to Abbot Torres WNN 01672



Some specimens & photos from  
Hat Point.

I am, my Lord abbot.  
Yours very obediently  
Gerald Hill

#### 14 November 1909

Gerald Hill writes from Parry Harbour to Abbot Torres, (Letter 2 pages, WNN, 01672).

My Lord Abbot,

No doubt Father Planas has mentioned my arrival at the Drysdale River Mission but I wish to advise you personally of my arrival and more especially of my reception by Father Planas and the other Fathers. I cannot say more than that the greatest kindness and assistance has been shown me by Father Planas, Father Nicholas, and Father Alcalde and, indeed, nothing has been left undone that could add to my comfort and assist me in the object of my visit. So far I have not collected many specimens as the season is hardly far enough advanced but I have made many valuable notes and spent a good deal of time in studying the habits of the birds etc; which will greatly assist me later on. The rains, so far have been only light showers but with the coming of the wet season I think I will get many valuable and interesting specimens.

So far I have not been very successful in developing my photos but I hope, with practice, to improve very much in this respect. I am sending some of my negatives to Melbourne to be developed by an expert.

At the present time I am accompanying Father Nicholas to meet the steamer and I am looking forward to getting some specimens and photos at Hat Point.

I am, my Lord Abbot, Yours very obediently, Gerald F Hill.

#### Expedition to King Edward River

16 November 1909

Mission Chronicle, p 154 – WNN 01082)



This photo was taken in Broome 6 June 1910.

Mr Hill, Willie, Father E Planas, Amat and Johnny Paraburra.

The three natives from Lombadina Mission went with the founding group to Drysdale River Mission in 1908.

Eugene Perez The Diary of Bishop Torres p 131



18 December 1909

Father Nicholas from Ecla Island wrote to Abbot Torres (Letter 5 pages, WNN, 01689).

In this letter he explains what is happening with regard to the departure of Leandro and his wife, and the Filipinos complaining about the attitude and work of Father Planas. To them he is authoritarian and without charity.

Had Father Planas been different with Leandro, Toribio and Catalino the situation would have been different. Nicholas says that Clemente and Gregorio look like 'revolutionaries' and it would be good if they left soon.

Nicholas describes his work regarding baptisms, weddings, confirmations, burials, and registrations of anniversaries that he examined and sent to Broome.

He makes other complaints against Father Planas's attitude to him personally and speaks a little bit about new settlements for missions.

He has now been working at this mission for two years and wants to leave in May or June.

Nicholas concludes this letter saying that he was 'sick' from his heart with sadness.

+ "Ecla Island" 18 Dtoe 1909.

1.  
Mi Rever.<sup>do</sup> y muy querido Padre:

Hoy con "Koombana" parten (para no volver) Leandro y su esposa y todos los maniles. R. I. P.

Ya sabe V. que yo no canonizo a los maniles; pero creo, y estoy bien convencido, que si el P.<sup>e</sup> Planas hubiera tenido mas paciencia y mas táctica de misionero, en vez de pisar y trolear las cuñas tronchadas, se hubiera ganado esas almas y las hubiera salvado! No tengo la menor duda.

No veo bien que es un buen Religioso y habil para los negocios materiales, que tiene una regular capacidad, y que puede ser muy util a V. Res.<sup>do</sup> o a su Congregación.

Pero tiene un puntonor exagerado; se inclina como cosa infalible por su opinion propia y piensa que el gobierno de las almas debe ser con la espada en la mano como en un campo de batalla! Donde esta aquella caridad, aquel interés y dulzura de los Superiores, que al notar la enfermedad de algunos o la tristeza de algunos, <sup>o la tentacion de algunos,</sup> va pronto con tanto celo a averiguar la causa, y a proveer, y animar, o aconsejar dulcemente a cada uno, corriendo como el buen Pastor tras de la oveja descarriada, o haciendo como San Pablo en todo con todos, para ganarlos a todos? Desde que volvio

P. D. o seria favorable para el buen nombre de la Misión, la salida repentina de  
esta gente, y del modo que sale? - - - lo dudo mucho Padre mío y lo viento.

... podrían conocerse las palabras que el P. Planas ha dirigido a Leandro y los demás. Sólo a veces les ha dicho lo que tenían que hacer y los ha, después, enteramente dejado que hagan lo que quieran. Ellos mismos algunas veces que me he acercado a ellos porque estaban tristes, me contestaban: «... Esto bien claro, que el P. Planas no quiere a los arribales, ni tiene interés por ellos... ni una sola palabra con nosotros, nada, pero que si fuéramos perros...» «... no hay consuelo ninguno; no nos da ninguna instrucción, ni nada!... etc, etc...»... Estaban tan silenciosos y taciturnos los domingos, que yo bien comprendía que esto no podía andar muy lejos. El Padre dirá que eran unos soberbios, que eran esto y eran lo otro!... yo conozco y me convengo que, con otro carácter, el P. Planas se hubiera ganado (al menos con Leandro, Evibio y Catalino) tres buenos y fieles servidores para siempre! Clemente y Gregorio ya podían haber marchado antes, porque son cabezas algo revolucionarias y no es bueno el contacto con los demás. Indudablemente el clima y la peste de moscas que nos rodea influyen en algo; pero hay mucho del humor propio en este asunto y de debilidad en las cabezas. Ahora va conmigo igualmente... yo, me confieso con el mismo Padre Planas el viernes de cada semana, celebro cada día la Santa Misa y oigo o sirvo diariamente las otras Mises, el Divinario bendito etc. Andoles un ejemplo de puntualidad al primer toque

en todo los ejercicios... el varillero mismo como el Padre Alcalde, conocen y saben perfectamente que voy ahora derechamente a Dios (gracias a su bondad) y que he estado examinando y enviando a Dormer mi libro de bautismos (180 partidas) el de Casam. Confirmaciones, Difuntos et Itas animarum, para quedar tranquilo y ocuparme solamente de mi adelanto espiritual y de la Misión de Salvajes del país. Yo les he suplicado me den los trabajos más viles (que pueda hacer) y que me manden sin rebufo lo que les plazca dispuesto de corazón a obedecerles. Pero como después de la cena amo el recogimiento y no me entretengo en esas interminables conversaciones que absorben todo el espíritu y quitan toda recolección, como me retiro a mi cuartito (junto al de ellos en un piso arriba) y ellos quedan en la veranda... parece que mi presencia les estorba;... y estoy bien convencido que se alegrarían que yo mismo voluntariamente me fuese!.....

... me lo manifiestan con su conducta. Cuando fuimos al Drydale la última vez y encontramos el Creek con tanta agua, más allá del Barton, volvimos atrás a casa con intención de volver unos días después con más provision. Sin exagerar le dire que el Padre Planas caminaba tan aprisa y con todo el sol, que el P. Alcalde mismo no podía seguir y al último, yo mismo estaba lo bofes. A última hora, cerca ya de casa, hizo una queja por que caminaban tan aprisa... Esto fue bastante; unos días después se llevó al hermano y a todo el mundo, me dejó con las mujeres en casa, me prometió que iban a volver al otro día el hermano y varios negros, se quedaría el hermano, y yo me iba con algo más de provision, a juntarme con los Padres al Drydale... y... que sucedió?... Nadie pareció... estuvieron <sup>(ausentes)</sup> una semana completa y luego volvieron diciendo (muchas excusas) y que habían elegido el lugar para la futura misión y habían tomado posesión con grande ceremonia y rezos etc. etc.



Si los Padres hubieran tenido un poco de amor y gra-  
titud a mi, piensa V. padre que hubieran procedido  
así conmigo excluyéndome a mi de una ceremo-  
nia semejante, después que yo por ayudarles había  
quebrado mi propia posición en el King Sound, y acom-  
pañado con gusto y sacrificio de todos mis intereses  
desde el principio? ... no podía haber elegido dicho  
Padre el lugar (in peto) y otro cualquier día hubie-  
rá ido todo (en una expresa expedición) a to-  
mar posesión del lugar con toda ceremonia y alegría?  
Yo he probado a estar semanas enteras en mi cuartito  
trabajando el examen de esos libros. ... cree V. que se han  
acercado una sola vez a averiguar que tengo? ... y eso  
que he hecho demostraciones de no tener nada con ellos (por  
más que sentía el corazón muy apretado), ayudándolos  
la divina o a veces preguntando algo sobre las lecciones o los  
nocturnos etc de la Fiesta en el Prevario.  
Hace meses que no entran para nada en mi  
cuerpo, y pasan semanas enteras sin que yo tenga  
una sola palabra de ellos, teniendo que pasar en  
silencio todas mis tribulaciones, mientras ellos tres se han  
mido mucho y todo se lo hablan ellos tres y solo confiamos  
Han empezado a hacer sonos corales para gamado, ... no  
han dicho una palabra ni a los monjes ni a mí.  
Han ido a una exploración del Edouard River, han aguardado  
cuando nosotros nos hallábamos en el vapor. Yo no he tenido  
siquiera la tentación de irme interesando y alegrando el corazón  
con alguna confianza con miso sobre sus proyectos etc. (4).  
Pues en esas condiciones, no les daré mucho que hacer, y  
por delicadeza me retiro yo mismo. En Mayo o Junio que  
cumplirán los 40 años de ayudarles y acompañarles, he decidido  
dejar esta Misión (en la que he durado tanto tiempo por cara  
de V. Rev.) libros los Padres podrán hacer lo que quieran.  
No vaya V. a creer que es que yo me opongo a sus  
planes, o tengo oposición a sus designios, porque en-  
tonces ¿qué ha resultado? ... que me han dejado sufrir estertoramente

La realidad esto no ocurre jamás, porque ni me communi-  
can ni me hablan; considerándose así mas ni menos  
como uno de esos pobres Padres penitenciados que están en  
los conventos.  
Si no hablo yo, jamás una sola palabra conmigo. (lo tengo bien proba-  
do, que, aunque mas indigno que ellos, estoy en per-  
fecta paz con la S. Iglesia Católica y queda ejercido todas  
mis facultades de Misionero (por la misericordia de Dios)  
no quiero este estado de cosas; y quiero trabajar el resto de mi  
vida en la conversión de tantas almas como considero  
en estas islas y costas, abandonadas de todo soporte huma-  
no y a merced de sus propias pasiones ... y del diablo!  
No voy a juntarme mas con Leandro o con otro; jamás no  
quiero otra compañía que la de los jóvenes negros indolentes  
en la navegación, excepto en viajes peligrosos, que habrá ve-  
nir conmigo a Thomis para la dirección del bote (Leandro no  
conviene dije en Odroome sola y abandonada a su esposa) y yo no  
quiero estar atado con nadie, más que con mi superior eclesiás-  
tico a quien, si, debo obedecer ciegamente. Por otra parte, estoy re-  
cibiendo muy largas cartas de nuestra casa generalicia de Douay en  
las que resuelven todas mis dudas y animan nuestros a trabajar  
por la conversión de los pobres salvajes de este país y de esta Costa.  
No estrane Padre lo que le voy a decir: me parece que  
tengo enfermedad real en el corazón. La menor cosa  
me alarma! ... no es que tenga miedo de nada ni de  
nadie! ... es una sensibilidad en el corazón que me hace  
siempre creer que están jugando (los nuestros) o que  
están tristes y lloran, etc, etc ... siempre cualquier  
ruido extraordinario me alarma; y como tanto tiempo  
me veo tan solitario, que me huyen y yo me quieren  
hablar etc, etc, y que estoy conversando que estoy con gente  
que solo piensa en sus propios intereses y que les impor-  
ta un puto de mi persona, viéndome de 160 años edad y  
tan solo (con los recuerdos del pasado, onceima) aunque en rea-  
lidad me he dado a Dios con toda el alma y no espero (ni  
quiero) en vida consuelo alguno, ... son embargo esta inacción  
y este prolongado silencio de este estado de los Padres, me ha pues-  
to en un estado tal, de tristeza y amargura y que se yo que, que no  
se puede explicar. Ahora me su bendición. In humilde servitio



Nine boys left Derby by boat for Drysdale River Mission 18 December 1909, PRO, Aborigines and Fisheries, AN 1/3, Acc 652 106/09, cf Letter, CPA to Abbot Torres, 6 October 1909, asking if Abbot Torres was willing to take 'half caste' children of both sexes at Drysdale River Mission

**19 December 1909**

The Filipinos leave to travel in the 'S S Koombana'. Nicholas Emo warns about the result of this loss. (pp 160 - 163 – WNN 01082)

**21 December 1909**

Father Nicholas Maria Emo, Parry Harbour wrote to Abbot Fulgentius Torres (Letter 1 page, WNN, 01689):

Dear Reverend Father Abbot,

We are waiting for the 'Koombana' that is going to be here tomorrow to take all the Filipinos to Broome; the Captain has handed over to us nine half-caste children, I don't know what they're going to do without a cook, but the worst thing is that they'll have no Captain to direct the 'Salvador'. The Fathers are very innocent thinking that everything will be all right with the blacks we have.

They wait for the 'Salvador' to open like a pomegranate against a coral reef with these terrible tides and weather! - - - Both priests don't have any idea of the danger and think I'll be satisfied this way! - - - Besides, the blacks declared they want to quit. Yesterday there was an ugly spectacle on board!

Father Alcalde entered the cabin yesterday and had a fight with the Filipinos, who erupted, to be heard! - - - I've also heard Leandro saying: "I don't wish any wrong to Father Abbot. For him I'd work forever without pay and for him I'd go to the end of the world! - - - because he is a gentleman! - - - But W., Vy., and Father Planas are very selfish and ungrateful! - - - In my 25 years in Australia, nobody ever treated me the way they did! When they needed us, we were good friends, - - - when they didn't (need us) they treated us like dogs! - - - Is that the way to treat me after losing all my animals, photos and things for W! - - -"

(The author does not know the identity of the persons indicated by the initials).

Look Father: I already told you I don't canonize the Filipinos and I told you also that there were too many people in the Mission; but everything could be fixed with kindness, diplomacy and charity to find the good end we are looking for. I completely condemn the way things were done because of impartiality. Besides, wouldn't it be better to have waited a few months to take everybody to Broome with the 'Salvador'! The tickets and much gossip would have been avoided. - - - What judgement will the people on the steamer make tomorrow when they see the two young women catch the boat (one of them with a half-caste child of only a few

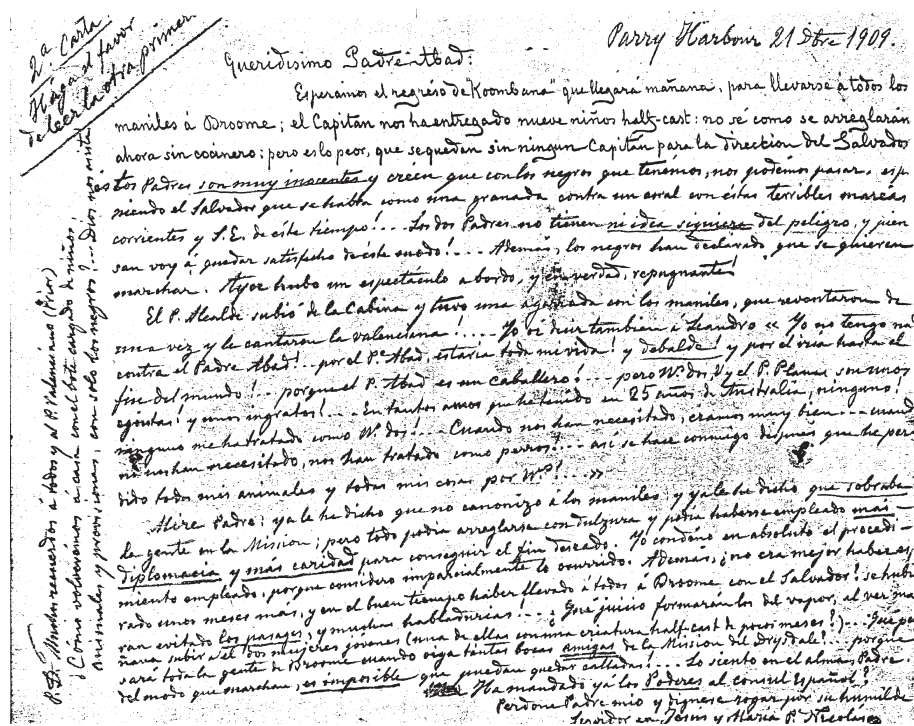
months)? - - - What will the Broome people think when they hear so much gossip about the Drysdale Mission? - - - Because of the way they're behaving it's impossible to be quiet! - - - I'm very sorry Father.

Did you send the Powers to the Spanish Consulate yet? Forgive me my Father and please pray for your humble servant in Jesus and Mary

Father Nicholas

P S I send greetings to everyone and especially to Father Valenciano, (Prior). How can I travel back in the boat crowded with children, animals, provisions and only black people? - - - May God bless us!

'San Salvador' was the lifeline of the Mission at the Drysdale from the beginning, and during the first year, it was 138 days on the move, in and out of Mission Cove on various errands.

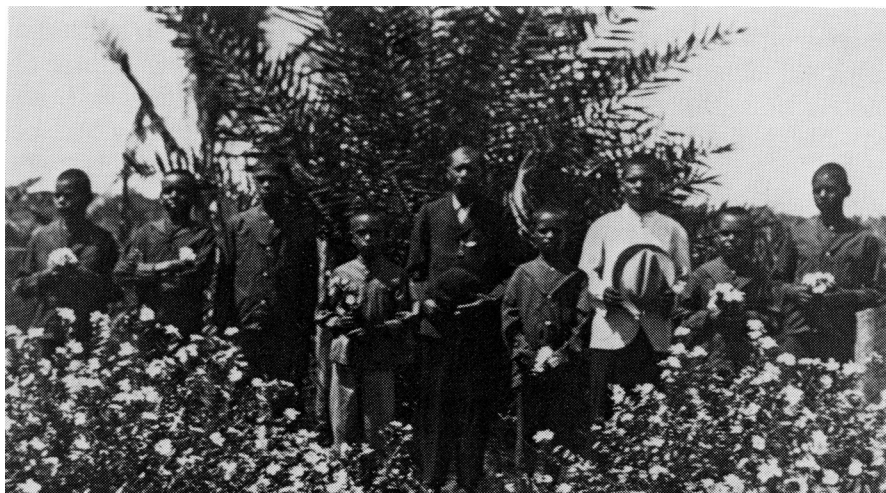


21 December 1909

Father Nicholas from Parry Harbour to Abbot Torres

WNN 01689





*Toribio Lopez with the boys of mixed descent from  
Liveringa Omagoma, Cogo, Quanbung, Oscar Range  
and Jemmy Colin Stations, East Kimberley.  
The Diary of Bishop Torres translated by Father Eugene Perez OSB p 189*



*Toribio Lopez with Henry Jackaringa.  
Toribio kept the Mission well supplied with fish for many years.  
The Diary of Bishop Torres translated by Father Eugene Perez OSB p 189*

## **PART 2 THE PALLOTTINE MISSIONS AT BEAGLE BAY AND BROOME**

A new group of German Missionaries arrived with the Pallottine Provincial, Father V Kopf. They were Father Wilhelm Droste, Father Traub, and Brother Matthias Brinkmann.

Father Droste came from Bochum-Hofstede in the Archdiocese of Paderborn. During and after World War I he was in charge of Beagle Bay. He planned the Tardun foundation, known as 'The Beagle Bay Farm'. He died in 1929 at Wasserfall in Westphalia a few months after returning to his home on a holiday. He was 55, and a member of the Society for 25 years. He had been a miner and the men with whom he had worked in Germany formed a guard of honour at his funeral. The people remember him with love and affection. Some of his writings have been preserved in Father George Walter's book, *Australia Land People Mission* and give insights into his gentle character. He had written, "... the Aboriginal child is a child of the sun and the sand. "

Father Theodore Traub was born in Germany in the Diocese of Speyer and would work in Australia 1909 - 1912 on the Beagle Bay Mission, and in Carnarvon. In 1922 he was one of the Pioneers who went with Bishop Hennemann to South Africa, and in 1929, he went to Argentina. He died at Dronesia in his 64th year, after belonging to the Society for 43 years, 39 of which he spent as a Priest.

Brother Matthias Brinkmann of Froitzheim in the diocese of Aix-la-Chapelle worked on the Australian Mission for just over four years and later in the Generalate in Rome. From 1925 he lived at Limburg, Germany. He died in 1934 after a long illness He was 59 years old, and a member of his order for 26 years.

After this group there would be no more reinforcements for a long time. The break was initially caused by urgent requests from Father Vieter in the Cameroons, Africa, to which the next Provincial, Father M Kolb gave his support in 1911, thinking some other community would be found to continue the Australian mission at Beagle Bay. Not only did this not happen but when the war came, entry of German Missionaries into Australia was prohibited (until 1925).

### **14 May 1909**

Meetings were held by the clergy in Beagle Bay to make policy decisions. There were no representatives of the tribal people or of the women workers at the mission.

The work at Beagle Bay mission was regulated by mission administration, for example: At a Council Meeting it was unanimously

decided that the cook be changed and a new dormitory built for the boys. There was a discussion about whether Lawrence Hunter was to be trained for work at the sawmill under the supervision of a Brother so that Brother Franz could be relieved of some of his work, in order to concentrate on his job as a carpenter. It was decided that Father Traub and Bro Anton would take charge of the new dormitory and all that concerned the boys.

### 5 June 1909

Mr Button wrote to Father Bischofs of Beagle Bay Mission:

*"I will be starting for Wyndham in a couple of days with four of my children and two little half caste girls on behalf of the Government, which I promised Mr Isdell I would take down when I took mine.*

*The father of these two girls is named Thomas J Lynnott. He is the Publican living at Booroolooha on McArthur River, Northern Territory. If you were to write him he may pay you for their keep.*

*I would like you to give my boy George the full time at school so that he would be able to come back to me all the sooner. George and Maggie have been taught a little some two years ago, but I have been too busy and could not attend to them.*

*If I can raise the money I will send £50 at once.*

Telegrams give a little more information about the process:

### 20 June 1909

Robert Button, Halls Creek to Father Bischofs, Broome:

*Sending four of my children 'Koombana' leaving Wyndham 24th letter accompanying Robert Button.*

Before Mr Button died in 1911, he had tried very hard to have his children exempted from under the Aboriginal Act of 1905, but like many of the men who had children of mixed descent he had not married their mother and the Government continued to control the children.

### 24 July 1909

The Father Visitor's suggestion to build a fowl house for the sisters was to be carried out as soon as possible; there was to be a new milk yard in the horse paddock; the present school was to be converted into a Church, and the saddlery was to be enlarged according to the original plan of the new building.

### 23 October 1909

Father Nicholas wrote a letter to the Editor of the Chronicle asking for donations from the public for the missionaries of Broome and Beagle Bay.

In the scanned letter, the spelling of 'changes' for 'changed' and 'Pollotino' for Pallottines' have not been corrected.

LETTER TO THE EDITOR, OCTOBER 23, 1909

Sir, - Though it is not very common as you may know, in the public or social life in a cosmopolitan town like Broome, composed as it is of so heterogenous elements of all nationalities, creeds, and education, to find there prevails such a spirit of charity, unselfishness, and philanthropy; yet, knowing by many years' experience, the sympathetic reception always given to my appeals on behalf of the blacks by the public of Broome, I am going to make one more (perhaps the last in my missionary life, but an important one) in recommending to the charity of all the Beagle Bay Mission, which I have had the pleasure to visit and inspect last July.

It is a great consolation to me, the unique remaining member in Australia of the founders of that aboriginal mission, after a long absence on the coast, to find on my visit there so many buildings erected, besides many fences and workshops, so great a number of native children and half castes of both sexes all around, showing in their animated faces the health, the joy, and the satisfaction of their state - so great a number of men and women, aged and invalid, everywhere; the schools full of children receiving there a selected instruction, and all really advancing; and the zeal and activity of the Fathers, Brothers, and Sisters, working and moving in all directions - everything so changes, so progressive, full of life and color and Christian charity. It is absolutely certain that the direction and charity of the new Superior, and the work of the Pollotino Fathers there, seconded by the kindness and sweetness of the loving and intelligent Sisters of St. John of God, have given a new impulse and character to the mission, worthy indeed of the sympathy and support, not only of the Government and Catholics of Western Australia, but also of the philanthropists of the Commonwealth.

We have to confess - the evidence is apparent - that the two centres of this Mission, Beagle Bay and Broome, have been well

23 October 1909

Father Nicholas Emo,

to the Editor of the Chronicle, WNN 01689



attended to and advanced and never was the general state of things more satisfactory. But when I consider the astonishing number of mouths, well toothed, to be fed - when I remember that so many boys and girls - clean, well dressed, and educated, and think that the numbers are ever increasing, by the zeal of the travelling Inspector, and also by the police, who are sending children there from all parts of the country, with an increase of expenditure, and work and responsibility for the Superior and Fathers, and Sisters - (I myself, before my departure from King's Sound, being obliged to send all the children from there, as well as the blind, aged, and infirm) - I fear for the future of the Mission. I fear the allowance of the Government will be soon very small - too small, indeed, to cover all the necessary expenditure - too small to attend to the clamorous cry of so great a number of stomachs, and placing the zeal and charity of those missionary Fathers and Sisters in conflict.

In this case, Sir, what would become of so many native and half caste boys and girls near Broome and elsewhere? I beg, therefore, of all the ladies and gentlemen of Western Australia to contribute a little towards the support of this beneficent Mission. Never can a person be more confident than when he or she is of generous heart - never so noble or so great as when a sacrifice is made for the benefit and consideration of humanity. In this respect I recommend the Beagle Bay and Broome Mission to all, especially to the people of Broome.

Requesting of your kindness the insertion of this letter in the CHRONICLE, and thanking you in anticipation of the favour, I remain your most obedient servant in Christ.

FATHER NICOLAS  
Missionary of Aborigines.

#### 24 August 1909

Bro Albert Labonte was to take over the medical care at Beagle Bay Mission, label all bottles of medicine and hand an explanation of these to the Superior. He was to sleep in the room where the medicines were kept. A special dormitory was to be built for widows and orphans, they were to be accommodated in the old boys' dormitory until the new house was finished, and Joseph-Mary and Polly were to marry as soon as their home was built. Other duties were allocated.

The practice as outlined above about the allocation of work may have added to the efficiency of the mission but there was no sign of consultation or discussion at that period of time. The model was that of religious obedience, perhaps appropriate for a religious order but not for a developing (largely lay) community like Beagle Bay Mission. It was an example not so much of paternalism as clericalism.

#### 26 October 1909

Father Bischofs sent to Perth "Returns of Admissions from 1895 - 26 October 1909:

*There were 111 children at Beagle Bay Mission, 55 boys (of whom 29 were of full descent), 56 girls, 19 of whom were of full descent). There were 7 - 10 boys aged 15-16 years of age working at the mission and earning their own living. A similar number of girls who were taken to the Mission when they were about 15 years of age were already married.*

#### Correspondence between Mother Antonio SJG, C F Gale, CPA and Father J Bischofs SAC 21 April 1909 - 17 October 1909

##### 21 April 1909 (ADB)

The Chief Protector of Aborigines, C F Gale wrote to Father Bischofs:

Sir,

Enclosed is an extract from a letter I have received from the Rev Sister M Antonio, relative to marrying half-caste girls to Aborigines.

*This question appears to me to be one full of difficulties. There is no law prohibiting the marriage between a half caste girl and a full blood Native man, but at the same time I think such marriages should not take place if they can possibly be avoided.*

*I fear that in many cases the good work done in the early training of the girl would, if a hold was not kept on the full blooded husband, be entirely thrown away, and the half caste wife would in many cases be used for sale for prostitution.*

*Personally speaking I should like to see half castes married to half castes. The whole question is one full of difficulties, but I feel sure that you will exercise your rights relative to this matter in the very best possible direction. If it is advisable to wed the parties named by the Rev Sister, then it can be done without my permission.*

### **21 June 1909 (Battye Library)**

Father Bischofs to C F Gale:

*...The question of marrying half caste girls to full-blood natives is certainly one of our great difficulties especially if such people were going to settle in our North West towns or near the coast. But a far more serious difficulty would arise if we had to marry half caste girls to coloured men. We had a very bad experience with them here in Broome and Beagle Bay. From two evils we have to select the smaller one.*

*Surely where possible both marriages should be avoided.*

*In the Mission we would never marry half-caste girls to full blood if we could provide half-caste husbands for them. But in the two cases stated in Rev M Antonia's letter there is little chance as our half caste boys are not old enough, and it is not advisable to wait for three or four years.*

*With the two parties concerned we are almost certain that they will remain in Beagle Bay for the next 5 - 10 years and perhaps for always.*

*As a rule we wed only full blood with full blood and half castes with half castes. The inter-marrying will always be the exception.*

*I have to thank you Sir, that you leave these matters full of difficulties to my own discretion and I shall make only use of this permission in case of necessity, of which you will always be informed.*

### **17 October 1909:**

Father Bischofs wrote to C F Gale:

*Ten children of very young age had been entered in the children's return. The mothers of these children were either old or did not care much about their children, so the mission was maintaining the mothers as well as the children in a kindergarten.*

## **PART 3 GOVERNMENT ACTION**

### **Police File (Battye Library)**

#### **3 May 1909-20 September 1909**

A few abridged entries from the Beagle Bay policeman's Log Book (Johnston) give another aspect of the unenviable lot of the natives on the Dampier Peninsula in 1909:

Constable Johnston wrote in his Police Journal:

*"Four women report at Police Camp at 12.45 am that an old woman, five little girls, and one boy had run away from the mission and were making their way back to Roe's station. The Rev Mother wished them brought back to the Mission.*

*Left camp at 1 am walking in company with native tracker found the tracks of the woman and children near Ryan's well.*

*Followed them through the pindan between Bullaman and Kallbracken brought them back to police camp. Arrived in camp at 9.15 am.*

*The four women left police camp at 12 noon escorting the women and children back to the Mission. Also native boy Arson whom I had brought down from Mission for stealing."*

#### **18 May 1909**

Inspector James Isdell wrote from the Ord River to the chief protector that Bell and Male on the Dampier Peninsula had applied for assistance and were complaining about indigents. Isdell had suggested that they should request the Police Constable stationed at Beagle Bay to remove them to the Mission.

Mr Hunter agreed to serve out rations if the Department supplied them to him.

From Disaster Bay along the coast there were numbers of old men and women but very few young natives.

Father Nicholas had most of them at his Cygnet Bay Mission and he got relief money for 32 natives.

The Sunday Island community was made up of a majority of young men and women from 20 – 35 years old. Nearly all these belong to the mainland.

#### **22 May 1909** (Constable Johnston continues his journal)

*Left camp at 3 pm escorted to Mission Emma, Louisa, Mary, Bridget, Magdaline, Annie, Lally and Ambrose and handed them over to Father*

Thomas.

Horses: 'Outlaw' and Trident', ten miles each.

Other arrests are made

#### 6 June 1909

*Sent subpoena on to Mr Harry Hunter at Cygnet Bay asking him to serve it if the person was in that vicinity...*

#### 7 June 1909

*"Left police camp at noon escorting 12 native prisoners to Broome - - -"*

#### 12 June 1909

*Arrived Broome station at 4.30 pm. Handed prisoners to Corporal Stewart. All charged with 'Breach of Aborigines Act'. (This act forbade Aborigines to camp within three miles of the creeks. This clause was to prevent fraternisation with the pearlers.)*

#### 22 June 1909

*Memo: Corporal Stewart: Constable Johnston does not state the charge he arrested these natives on. Had he warrants for their arrest? Signed: J McCarthy, Acting Sub Inspector.*

Those arrested for this and taken to Broome by Johnston were all convicted.

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#### Removal of Children (Battye Library)

A child of mixed descent came under the 'Aboriginal Act of 1905'.

This meant that the Chief Protector of Aborigines was the legal protector of the child, and not the father even if he were prepared to pay to have Beagle Bay Mission educate his child/ children.

A letter and a series of telegrams encapsulate some of the story of the Button family.

#### 25 June 1909

Mr O'Brien, R M to CPA Perth:

*Following half castes being sent to B.B.M. by the mail Steamer leaving Wyndham today*

*Jacky Lynnott, Bella Lynnott, Mary Lynnott, Ruby, Kitty, Nita Long, Lily McCarthy, Tom Murphy, Chloe Clarke, 4 of Mr Button's children.*

#### 29 June 1909

Telegram from Broome to CPA:

*13 half castes comprising 11 girls 2 boys arrived Broome 29th for Beagle Bay.*

Beagle Bay Mission had the name of welcoming any Aborigine looking for a refuge. But some individuals brought by police were given little choice as to whether they wanted to stay or not. It was an unenviable lot that fell to many individual Aboriginal children in 1909. Isdell reported from the East Kimberley to the Chief Protector Aborigines in Perth that a refuge was available at Beagle Bay Mission. There is evidence in police reports that some of these people did not stay willingly.

#### 30 September 1909 - 22 October 1909

Telegrams and memos re East Kimberley Aboriginal children continued to be sent between Gale, the Chief Protector of Aborigines in Perth and the Missions in the Kimberley.

These indicate how East Kimberley Children came to be sent to Drysdale Mission and Beagle Bay Mission in 1909.

#### 4 October 1909

In Department Records in Perth, a memo noted disposal of 25 half caste children:



*I understand Drysdale River Mission is prepared to take free of cost any children sent to them.*

### **6 October 1909**

The Chief Protector wrote to Abbot Torres, New Norcia, asking if he were prepared to take half caste children of both sexes at the Drysdale Mission, and that 25 children were now ready in Derby. If the children could be taken, how could they be got to the Mission, and were any Native women at the Mission sufficiently civilized that the Fathers could be confident they would look after the children.

### **9 October 1909**

Abbot Torres wired the Chief Protector in Perth:

*STEAMER 'KOOMBANA' MUST LEAVE DERBY THIS MORNING GOING DRYSDALE RIVER MISSION IF YOU WIRE ORDER IMMEDIATELY TO SEND CHILDREN BY HER THEY WILL BE RECEIVED AT DRYSDALE RIVER THERE ARE 2 CIVILIZED NATIVE FAMILIES THERE TO LOOK AFTER CHILDREN. NO OTHER STEAMER LEAVING FOR DRYSDALE BEFORE 3 OR 4 MONTHS.*

### **12 October 1909**

Police from Derby, wired the Chief Protector:

*ISDELL ARRIVED CHILDREN TO COME TOMORROW*

Inspector James Isdell sent a long wire the same day:

*ARRIVED 19 HALFCASTES TOO LATE FOR DRYSDALE MISSION WILL SEND BEAGLE BAY TOTAL NUMBER 23*

*MORE HALF CASTES TO COME IN COULD BE KEPT IN HAND NEXT TRIP KOOMBANA FOR DRYSDALE ADVISABLE CONSTABLE SENT COLLECT TO BROOME IN TIME NEXT KOOMBANA DECEMBER TRIP TO DRYSDALE*

In October 'San Salvador' collected nine half-caste boys whom the Government sent from Derby (18 December) to be trained and educated at the Drysdale River Mission.

## **The King Sound Area**

HV Howe wrote the following paragraphs to Mary Durack:

*During 1909 Henry James O'Grady, J P, a pastoralist and a pearler, took up 'Madana' Station, Cygnet Bay, King Sound. He acquired the schooner 'Minnie' and then pearled with his own boat, attaining the position of principal trader in the trochus shell industry collecting this shell in the King Sound at low tide. Cured and exported to Singapore, the shellfish obtained from it also went to France and England. John O'Grady managed the station. D'Antoine, skipper of the 'Minnie' and general supervisor of the shelling, came from the Seychelle Islands, born of French parents. He controlled the 100 Aborigines engaged in the shelling enterprise, in addition to some fifty who were employed at the station.*

*They could have kept making money with the 'Minnie' from trochus shell and trepang, but like the Aborigines didn't like being away from home too long. The reefs would soon be fished out and Harry O'Grady (Henry James) began employing the 'Minnie' to run cargo along the coast in a lucrative 'wood and water' trade, running firewood and water out to the luggers working the ninety-mile beach and bringing their shell back to Broome. Only 'red' mangrove firewood was used because it was smokeless. It was abundant in King Sound, and the O'Gradys had permits to employ Aborigines to cut it. In addition to their schooner they had a bush shack, a bit of a garden, a few goats and a few head of cattle (cleanskins they had branded) for running their 'Cygnet Bay Station'.*

The Kimberley Mission History, 'Land of Wait and Wonder' by Brigida Nailon, CSB, records:

About this time, police picked up a little girl called Sarah born at Yeeda Station. When the police took her to the Beagle Bay Mission, she was seven years of age and her sister Gypsy was five. Jimmy Kassim, her father, was an Afghan who had gone to Yeeda to work. Her mother was an Aborigine of full descent.

When he baptised her in 1909, Father Droste changed Sarah's name to Philippina so in a way she lost her identity. She did not remember her father when he was brought to the mission as an old man needing care. She did not believe that he was her father until the other girls said to her, "Look at his feet."

The life she was offered by her situation in life was hard, but at the time it was believed that her other options were worse. Philippina told Father Francis Huegel, how she and Gypsy were locked in the Derby jail:

*"The ship must have come in the night. The tram pulled up in the morning and took us to the water. We went past my mother. She hit herself, bleeding all over. That was the last I saw of her."*

In the urgent need to provide food and clothing for indigent children, it was possible for the missionaries to forget the anguish of the mother who lost her children.

The crisis of identity for children in subsequent years was always there.

A decade later, one of the nine boys brought up in Drysdale Mission, Fulgentius Fraser, came to look for a wife at Beagle Bay Mission. Father Droste married him to Phillipina. In 1924 they sailed back to Drysdale to work there for twelve months. Fulgentius was father of Katie Rodriguese and Agnes Puertollano (Derby), Frances Ward (Broome), Edna McCarthy, Gertrude Ah-mat, Dorothy, James and Lena Fraser who lived in Darwin.

In the 1940's, some of the boys reared at Beagle Bay Mission found wives from among girls brought in from Moola Bulla Government Aboriginal Station for schooling at Beagle Bay.

Those girls and boys were given permission to marry by the Chief Protector in Perth.

Since the government frowned on multi racial relationships, sometimes permission to marry was refused to couples, who had been co-habiting for some years.



Fulgentius Fraser Husband of Phillipina

WNN 65014





**The Dream Fades**

In 1910 Nicholas admits defeat. There appear to be irreconcilable differences between Father Nicholas Emo and Father E Planas. Nicholas arrives back at Drysdale Mission, 11 November 1910 but leaves a few days later.

**25 January 1910**

Big Charlie is accidentally shot and dies.  
Notes from the Diaries, WNN 01082, p 167)

**Opposite Eclipse Island (a storm is threatening)**

Undated letter that Father Nicholas wrote to Abbot Torres.

Résumé of the letter.

This seems to be asking for direction from the Abbot. Things have gone from bad to worse since Leandro and the Filipinos left.

Nicholas and the other Fathers in his community have not been speaking to each other for a very long time. A superior is needed to organize this situation, but there is none.

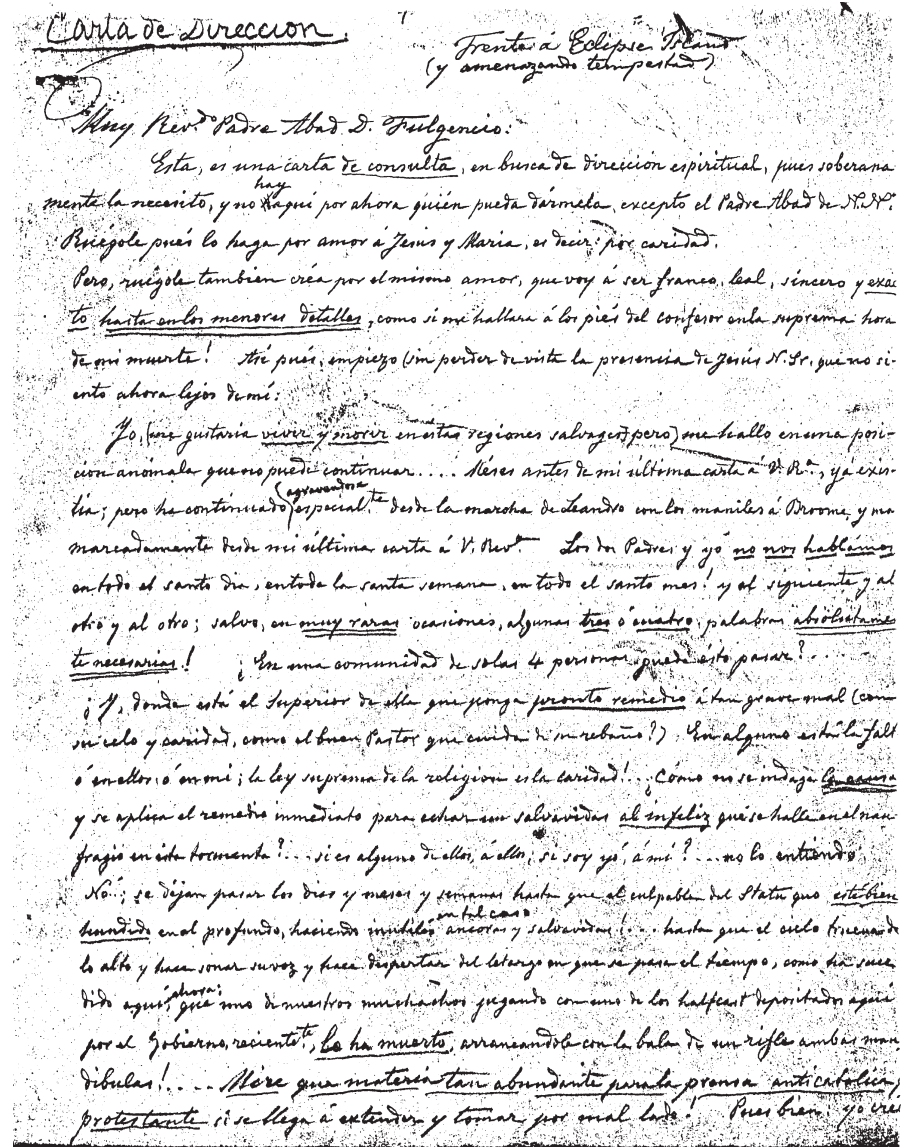
An accident happened at the mission. One young fellow was playing with one of the young half-castes (Big Charlie) that the government had placed there in care, and he had died from a stray rifle shot.

Nicholas blames the 'two Fathers' because they did not collect all the rifles.

On the other hand, the Fathers blame Leandro because he left his two rifles for Catalino and Amat to defend the Fathers in case of an attack from the aborigines.

At the time Nicholas was very sick (his eyes and mouth were swollen) and the community was not speaking to him. He felt very sad and angry about their attitude. He also complained about the visits that Father Planas had made to Gil (the person who was living beside Father Nicholas's room).

Nicholas questioned that the Abbot had not said anything to them about the difficulties and possible solutions of the community situation during the time of his visit. He also thought it was wrong that people outside the community had gossiped about the community.



Undated 1910, Opposite Eclipse Island  
Father Nicholas to Abbot Torres, p 1 WNN 01689

After the Abbot's departure there was some improvement.

Nicholas had been ready to leave everything to depart by himself to the new foundation. Before his departure, he was earning nearly £1 a day (£29.10 per month).

Leandro had wanted to accompany him but Father Nicholas had not approved because Leandro had his family to look after. But finally, Leandro went with Father Nicholas, along with his wife Matilde and daughter Josefa.

Nicholas had wanted to leave Matilde in Beagle Bay or New Norcia, but Father Russell would not allow it.

Nicholas values the presence of women in missions. Because of them men come to work - he thinks they should have more.

Nicholas was the first priest to celebrate Masses at Drysdale.

He felt excluded from his community. He had more experience than they had, having lived in South Africa, Brazil, Argentina, Uruguay, Paraguay, etc. He had founded large and small schools during his time in those countries and had also had contributed to many dictionaries.

Nicholas found Father Planas's personality dominant and arrogant. There were hot arguments between them about different topics.

He felt very uncomfortable in the community and did not communicate with the members. They talked all the time and never observed silence. He quotes many examples of differences between them - prayer, times of silence, communication and work.

Nicholas doesn't want to be there on Eclipse Island and suggests he look after the 'Salvador' until May and then go to King Sound.

He is very angry because the other priests won't let him touch the boat. He claims that he bought the boat for £350 and he has spent a lot of money on it and the other priests don't recognize it (£50 on new things for it; £44 on trips and much money to pay the black people). He names many examples of tools that he has bought for the maintenance of the boat.

Of the £450 of the cost of the boat, Father Abbot paid £90 in Perth. He also paid £25 for the horse. Total: £115.

Father Nicholas orders a sail to repair the boat. Some friends (Mr Rodriguez and Captain Owen) of Broome will send it to him.

He threatens to take the boat and bring it to King Sound and then they will not have any boat at all.

He has debts, more than £115. But if he will write to the people to whom he owes the money, probably they will reduce the amount and then he will owe only £15.

Father Nicholas lists the debts as:

- a. To Leandro, £80. The debt will probably be £50. Buying pigs, milk, land, etc. in deposit.
- b. Angela, £10 deposit in the bank.
- c. Ms Rosa from Perth, £8 for wine.
- d. Durack and Co, for the horse, £14, £6 for food for it in Fremantle.
- e. Mr Ryan from Perth, £1 for a Bible.
- f. Mr Moss (£10), £5 for processing some land documents in Broome.
- g. Derby McKenna £2.10 for stores.
- h. Mrs Stuart and James Derby, £3 for transport to the jetty.
- i. Mr Daly, £1 for the store.
- j. A Dorothea, £3.10 by deposit.
- k. Add £5 in Europe for different expenses.
- l. Total: £95. ( £14 for the horse not included)

Finally, Nicholas concludes saying that his community feels jealous of him about the boat and fears for his relations with Father Abbot. He asks for a quick answer from Father Abbot to his letter.

... que en guerra es dolor a padres, y no de zamarro aguión la puerca imputar; porque este hijo sus dos rifles a Catalino y Tomas (que es el de mas confianza), para que defendieran a los Padres en caso de invasion de salvajes; y aun lo considera sin pasion, un acto de generosidad del (que otro no hubiera hecho quizi atendiendo a que despues de haberlo sacrificado todo por los Padres, hacia ya meses que tampoco le hablaban ni le hacian caso, y lo hacian salir de la Misión contra su intencion! Si los Padres hubieran recogido las armas de todos y colocados en un lugar de depósito (ahora que no hay peligro que se acerquen los salvajes por nada del mundo), y solo usado de ellas en las excursiones, se hubiera evitado el accidente. Pero ahora, a cada momento, de dia, de noche, se oyen tiros, a veces tambien cañonazos, los siento tan cerca que me parecen tirados en la trinchera de la Misión y ya no se hace caso; tanto, que el dia que mataron al niño, ya ignore el accidente hasta que sali casualmente y vi la pobre criatura muerta, bañada en sangre y con la cara horriblemente mutilada! Ellos me habian ocultado todo. Pues mi Padre, oia lo que le digo; aquellos dias antes, yo frontea la presencia de Lucifer cerca de nosotros, en las celditas, y lo conocia sin ninguna sombra de duda por los efectos que en mí producía; y, cuando dias despues vi el tiro y el lloro del niño y mas tarde supo lo ocurrido, exclame en mi corazón: «Digitus Dei est hic». Dios ha permitido al diablo esta lancea para despertarnos de este sopor de muerte en que parece dormimos! «qui habet aures audiendi, audiat»...; ¿quién sera el culpable?

A mí me parecia evidente, sensible, que la caridad no habitaba aquellos dias o semanas antes entre nosotros; y me parecia mas aun porque estubamos ellos muy enfermos de los ojos, con grande inflamacion de ojos y a la vez de la boca y me pasaba noches y noches sin descanso, saliendo a fuera y esperando con ansiedad terminaran aquellas larguissimas noches y amaneciera el dia para el consuelo de asistir a las dos Misas (pues me <sup>veia</sup> privado hasta de la Misa por la inflamacion en las encinas)! ¡Esa dia y noches tan crueles!... ¡Diosito sea el Señor!... y, sin embargo, el principal, solo una vez me dijo de de afuera, y sin acercarse a la puerta (porque yo no iba al almuerzo o cafe) «Que tal! que esta enfermo!... si quiere algo pidelo»... No recuerdo que hablara mas y esto sin dignarse siquiera descubrir la cortina de la puerta por mas que Matan

hablarme con mucha suavidad. El otro Padre <sup>o tres veces</sup> me dijo de de afuera ce ¡que tal como vamos P. Nicolas? »... y una vez <sup>(12)</sup> a riesgo suyo, (por vencerme a mimismo) me puso medicinal en los ojos. Entre tanto, el P.P. iba sin exageracion por 6.<sup>ta</sup> 8.<sup>ta</sup> o 10.<sup>ta</sup> vez al marido; Mr. Fil (separado del nuestro por un tabique) a charlar y charlar sin acabar las cosas mas prontas y sin sustancia!... - rebajando a mi parecer completamente su propia dignidad de Superior con tantas humillaciones, como ha hecho con él. Dijo ahora a V. P. al considerar, qué juicio podria ser blanco para su adentro, viendo un anciano Padre de 60 años enfermo y sin ser visitado, mientras el, un joven buen vida y estro, era tan ridiculo y exageradamente cortajado!... - digo esto porque eran exageradas verdades! La atencion a el hecho, y (yo lo veia) con menos cabo de la seriedad debida a un Superior... Todo lo hacia por darme a mí en la cabeza, pues sabia que sin moverse debia yo ver y oír toda la conversacion con su acompañamiento (es decir con la

Esto, no hay duda, todo esto es una tentacion; y para que la comprenda y se halla mejor dispuesto a aconsejarme, permítame que le explique las causas de ella haciendo una historia breve pero en conciencia es decir exacta, ma de lo ocurrido despues de la marcha de P. Newt aunque sea en mi contra.

Permítame antes estas dos palabras: Por el honor de N. P. Religiosa y del sacerdocio Católico; debía el P.P. haber dejado traslucir a uno de afuera las tentaciones miserias que podrian haber entre nosotros?... ¿Suponian de que fuera yo la causa, yo el culpable, yo el criminal, ¿no debia haberme hablado aparte y decirme «Mi Padre que tenemos un extraño del mundo entre nosotros; es preciso no dejar traslucir a los de afuera lo que entre nosotros pasa; procura vencerse y haga tal o cual cosa para no dar piécula a la difamacion a los de afuera...; ¿que dirá o podrá luego decir ese extraño si ve que entre nosotros no hay union ni caridad en conciencia estabamos obligados a evitar ese mal ejemplo, ese escandalo?»!

¿No debía el P.P. (y aun el otro Padre) haber obrado así?... Ahora voy a mi historia: Cuando quedo resuelta de de la guerra a la nueva fundacion yo pensé en ir solo, con mis negros y un Capitan blanco porque debía contar con todo, separarme de todo, dejarlo todo,









servicio de ellos) son de la misma que a 10 libras, al más, también costado de 10 libras y yo  
 ver el bote intacto y en las mismas condiciones de la entrega (según se acordó) en  
 esta carta en tales condiciones) y asegurar el bote por todo el tiempo, en la compañía de  
 Legros; y solo hubieran alquilado sin marineros; de modo que necesitaban ellos  
 buscarse y pagar a gente. ¿Con gente que les han ellos pagado? -- ¿Copa? y parte de  
 ella yo mismo se la he dado nueva a los Padres. -- Todo los demás gastos del bote me  
 los recuerdo porque han sido hechos por me querere consultar ni decir palabra  
 así, <sup>si pierden catenas, o velas, etc, durante tiempo del alquilar, ellos se los pagaré.</sup> han comprado para el bote tales cosas de carano y de alambre, mas-  
 goidas asís, que las que eran las más grandes vapores de esta costa!!! han dejado  
 a los salvajes cortar las grandes velas del bote, por dejarlo abandonado! -- han  
 dejado rotar el Compas grande y las paralleles y recientemente hasta el denque  
 y me extraño cómo no han prendido fuego al bote! (prov. de Dios). Yo, pedi  
 a mis amigos de Droome, y Mr. Rodriguez, y el Capitan Mr. Owa, me han manda-  
 do una gran vela para la popa; mucha lona, cuerdas, rempujos, agujas e hilo pa-  
 ra que los maniles me hicieran la vela del medio, y un gran rollo más de cuerda  
 gorda para el bote. (Anual, <sup>te llegó</sup> cuando partían los maniles, y así nada pudieron  
 hacer) Ahora, la gran vela de Rodriguez me viene junta para Miscol (para matas,  
 han querido los P.P. fjerne del pobre Catalina que muchísimo años no trabaja en  
 bote y es de peso caletre (aunque un buen israelita) y bajo la dirección del P.P. ha  
 hecho la vela de la proa o de la punta (el Chel) y resulta que le faltan 2 pies en  
 la parte mas ancha por abajo y hay que añadirle por lo tanto una pieza;  
 y la vela del medio o Fusel que los maniles cosieron con las tiras dejadas  
 por los salvajes, la han añadido ahora tanto, que hay enrollado y colgado  
 por abajo, no se cuántos pies sobra. Voy a arreglarlas las (dos velas) a la  
 vuelta de este viaje, y a enidar por mi mismo el bote que se llorava gorden-  
 to como no pueda figurarse. Está el pobre Salvador hecho sin casaca  
 por no regarle la cubierta y remendarlo tanto! Sólo lo hacen de hijos a bich.  
 Pero me hace mala impresión el ver al P.P. tan agarras, y no solo no dej-  
 me abstener ocuparme del bote, ni consultarme o decirme algo al respecto,  
 pero obrar como si quisiera quitarme el bote y el solo fueran <sup>o a la fuerza</sup> clamos eso, sin  
 haber hecho yo lo votos ni siquiera haber tendido el gusto de vestir al P.P. ha-  
 bito de Oblato, que tampoco se le ha ocurrido pedir uno a N. Horcio.

Undated 1910, Opposite Eclipse Island

Father Nicholas to Abbot Torres, p 8 WNN 01689

Yo tengo además (en deudas diferentes) que pagar algo mas de 115 libras,  
 pero que, si escribiera yo a los interesados, me perdonarian algo y quedaria  
 mi deuda reducida a solas 95 libras.

A Leandro 80 que quedaria en 50. (por cerdos, leche, terrenos, etc)	10	(deposito del Banco)
Trigela	8	(por vino que otros me pagaron)
1 <sup>ra</sup> Pora Beatha	6	(Alimentos en Fremantle, etc)
Durack + C <sup>o</sup> por el caballo (oran 14)	1	por Biblia!
Mrs Ryan de Perth	5	(por hacer documentos de terrenos)
Mr. Moss. (oran 10)	2, 10	por Store
Derby Mackenna	3	por transporte de la Jetty.
Mrs. Stuart and James Derby	1	Store
Mr. Dayly	3, 10	(deposito)
A Dorothea	5	(por varios)
75 más en Europa		
Total: 95, 0		

¿Estoy o no obligado a pagar estas deudas? -- Si estoy, quisiera bus-  
 carme los medios de cumplir este acto de justicia; porque hace tiempo, que  
 estoy consultando mis deudas en Roma, tomando medidas y disposiciones,  
 y arreglando todos mis asuntos para oprecer la vida al Señor y habermela en  
 disposición de (sin remordimientos de ninguna clase) procurarme, <sup>tranquilo</sup> cuando  
llegue el momento, y con la tranquilidad de mi padre que por la misericor-  
 dia de Dios está en paz, con el y con su Santa Iglesia y con todo el mundo!  
 (como creo estarlo yo ahora gracias a Dios, aunque continta deuda sobre  
 mi conciencia!) (Es verdad que me ayuda mucho las largas y cari-  
 osas cartas que recibo de la casa generalicia de Roma); pero mi voluntad  
 está firmísima en mi Señor Jesús, y por El, dispuesto a todo renunciar a  
 todo emprender! -- -- cualquiera que sea el juicio que el P. P. pueda haber  
 se formado a mi respecto! Lo que yo quisiera, es ver aquí mas espíritu  
interior, del que por desgracia veo. Un sacerdote a los 60 años cumplidos, no se  
 mantiene solo de muestra charla; quiere mas recogimiento, mas vida interior  
 y mas verdad! Comprendo que son jóvenes y necesitan mas expansión

Undated 1910, Opposite Eclipse Island

Father Nicholas to Abbot Torres, p 9 WNN 01689



pero que sea discreta. « Virtus, sive discretione, verum est » dice San  
Bernardo; y ellos en todo este tiempo me han mostrado muy poca.

Sin embargo de eso mire V. R. como me hallo: Sabiendo que no  
me tienen amor alguno, (esto es convenidísimo que muchas personas); sabien-  
do que sólo me aguantan por miedo al P. Abot y por el bote y que están  
en todo celoso de mí y por eso no me dejan <sup>trabaja</sup> nada; sabiendo la poca conside-  
ración que me tienen y lo humillante de su tratamiento a veces; y que sería  
una vida de esclavo aquí, sin poder seguir los deseos de mi vocacion, ni mis  
atractivos, ni nada, no tendría la menor dificultad en sujetarme a ellos  
mismos y reconocerlos por mis superiores y obedecerlos ciega y no es como  
ninguno de mis escrúpulos interiores, ni obsequiar razón o quicio con ellos, por  
amor a Jesús, si me convenciera que tal es la voluntad del Señor.

Acuerdese Padre que le hablo en comisión y en verdad para recibir luz  
pues del mal estar sentido aquí y a punto de esta carta, nada he consultado a  
Roma ni he hecho nada traslucir. Al contrario ellos creían que eso de prestigio  
aquí y me animan a buscar esos desgraciados salvajes y convertirlos y trabajar con  
ellos para bien de sus almas y gloria de Dios!... (Lo que, en realidad, no me dejan  
hacer aquí). Me han puesto muy triste, hasta perder el gusto de la vida  
y he perdido las ganas de hablar, y no hablo jamás por que sé que poco  
les interesa mi conversacion.

Así, jamás queridísimo Padre le diré, que nada quiero hacer más  
por ellos (hablo de sacrificios) y de botes, etc. Que aprendan por practica a  
ser mejor educados y más humildes y más caritativos; sobre todo: más reli-  
giosos por que si tal fueran en verdad, y tuvieran más reconocimiento, impositi-  
blemente o se portaran así; que el Señor les bendiga perdona y ayúda! esa  
es mi oracion diaria por ellos en la Hostia.

El Vapor llega Adios querido Padre

Comparteme por amor de Dios

Seu  
Suyo El Padre N.

## Drysdale River Mission

10 February 1910

Father Alcalde writes from Drysdale River Mission to Abbot Torres (WNN 01688)

Honoured and Dearest Father Abbot,

Your very welcome letter of the 28th of November last satisfied me very much for the multiplicity of news that it gave us on the great progress that is being made in New Norcia. With all my heart I congratulate them since Your Reverence is the cause and instrument that gives life to all the movement that there is, at present, in the aforementioned place. God preserve the life of Your Reverence for years and years, to the end that all the plans that you have formed and mean to carry out in this Mission, may happily be completed.

Since I have to thank you for having sent these faculties from Rome, I say to Your Reverence that at this time I am unable to send you news concerning this New Mission. The disease of my eyes has tormented me for more than a month, although, thanks be to God Our Lord, I am able to work outside the house wearing black glasses, it was impossible for me to write.

Therefore I hope that you will forgive me; now I will try to have everything ready for the next mail.

The most important news items have been the unexpected arrival of the nine boys (half-caste), the premature death of one of them; and the theft of the small dinghy from the 'Schooner' that the natives took on the night of January 8th.

About all this I suppose now that Reverend Father Planas will give more news so I will not prolong this for now.

May Your Reverence dispose how he pleases, of this your son in St Benedict and S S (Saint Scholastica?), who truly esteem him in Jesus and Mary.

Iñigo (Ignatius) Alcalde OSB

Alcalde

P. M. BENELECTINE ARCHIVES  
NEW HAVEN, C.T.

01688

Parq.

Drysdale River Mission  
10 de Febr. 1910.

Ilmo y Cmo. Sr. Ab. D. Fulgentio Torres, S. I. B.

Unadmisimo Padre Abad su

estimada del 28 de Nov. último me satisfizo muchísimo por la multitud de noticias que nos dió sobre los muchos progresos que hacen en Nueva Suersia. De todo mi corazón le felicito por ello, pues V. B. Oma. es el motor, la causa, y el manubrio que dá vida á todo ese movimiento que al presente hay en dicho lugar. Deseo conserve la vida de V. B. Oma. por años y años, á fin de que tengan feliz cumplimiento todos los planes que tiene formados y piensa llevar á cabo en esa Misión V. B. Oma.

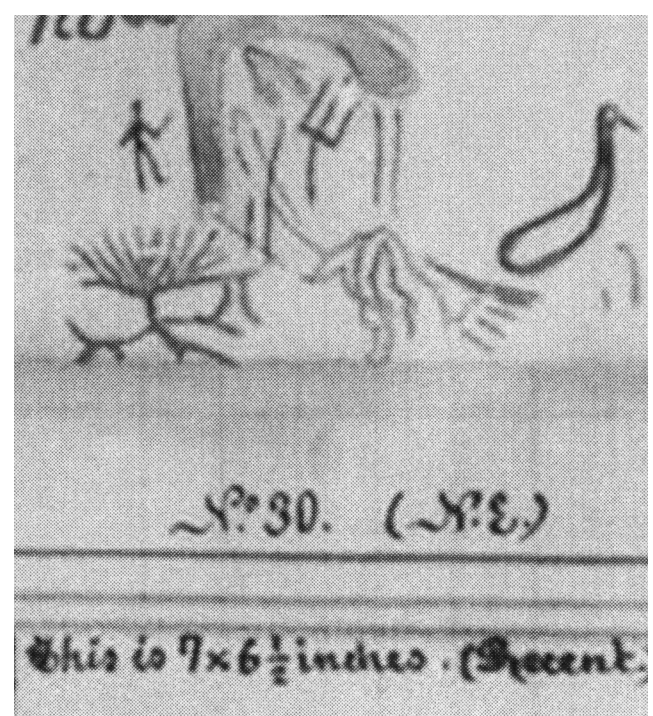
Después de agradecer, como es mi deber, el haberme enviado aquellas facultades de Roma, paso á decirle á V. B. Oma. que esta vez no puedo enviarle el Diario de esta Nueva Misión. La enfermedad de ojos me ha estado atormentado por más de un mes, aunque gracias á Dios N. S. podía trabajar por fuera de Casa vendados los ojos con anteojos negros, pero escribir me era imposible. Por tanto espero que me dispensará V. B. Oma.; ya procuraré que todo

está á punto para el correo siguiente.  
Las noticias más salientes han sido: la llegada inesperada de los nuevos muchachitos (half caste); la muerte prematura de uno de ellos; y el robo del pequeño dinghy del "Lehooner" que los salvajes lo tomaron en la noche del 8 de Enero.

De todo ya supongo que le dará poromenones el R. P. Planasari que no me alargaré más por hoy.

Disponga como plazca V. B. Oma. de sus hijos Sr. Benito y Sr. S. que de veras le estima con Jesús y María.

Francia Alcalde, S. I. B.



Father Emo's Drawing  
No 30 from Cave 121, WNN Album

10 February 1910  
Father Alcalde from Drysdale to Abbot Torres (WNN 01688)





lento y  $\neq$  méritos personales de V. en el número de sus afilia-  
dos, no considerándonos dignos en verdad de tal favor y temiendo  
las funestas consecuencias de un salvaje atentado contra tan pre-  
ciosa existencia (que Dios conserve) etc, etc, ... sobre todo: por  
amor á la paz y concordia entre los Principes Cristianos envi-  
ados por Nos á esas Drysdaleñas Regiones para poner los prime-  
ros fundamentos de la futura civilización Nord-aborigine,  
(qui indudablemente respirarian mejor sin su presencia) con ojos  
de gratitud por sus bondades, etc, etc, y el corazón traspasado de  
dolor, humildemente suplicamos se retire cuanto antes, etc, etc  
En cuyo caso, como un pollo mojado, con la cabeza gacha y  
las alas caídas, volens, nolens, no tendria mas remedio que obe-  
decer el pobre cillo, y marchar inmediatamente á alguna Hla. ó  
rincon de la Costa para hacerse hermitano!

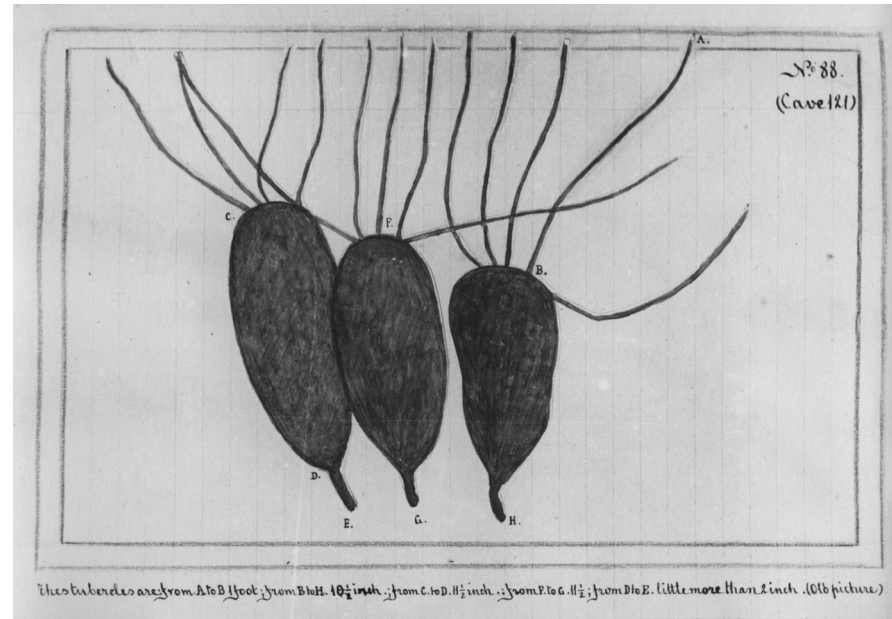
Otra P.D. sobre Cuentas Corrientes:

Entradas:

De agua limpida, derecha del Cielo (de Notre á ult. Marzo)  $37\frac{1}{2}$   
De agua turbida, de rios, Creeks, lagunas, etc, etc (en la fundacion)  
: 8897264, 5728639750400723000242008723940003789857467932957506769907

El Rever.<sup>do</sup> Padre Das, valenciano y buen matemático (á quien afec-  
tuosamente saludo), como pagano mio, y en atencion á la alta  
dignidad personal del que suscribe, que indudablemente sabrá apre-  
ciar, podrá tomarse la molestia de reducirle á inches la tal  
suma, para su mejor inteligencia. Valete.

Ah!... Ultima Pordata: Todos los arrozales en nuestro terrador, han  
crecido hasta tapar un hombre con chistera!... ¡Que bendicion!...  
Nuestros carinosos vecinos por ahora, no podrian dar con nosotros  
hasta topar barriga con barriga!; Dios sea loado!

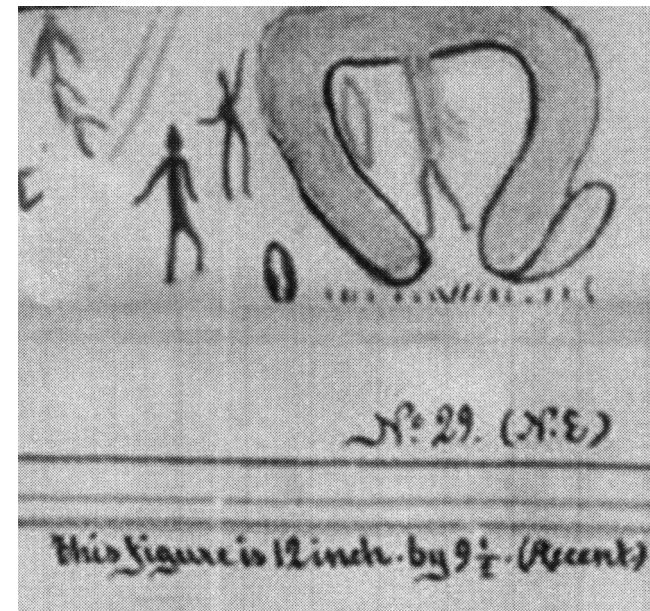
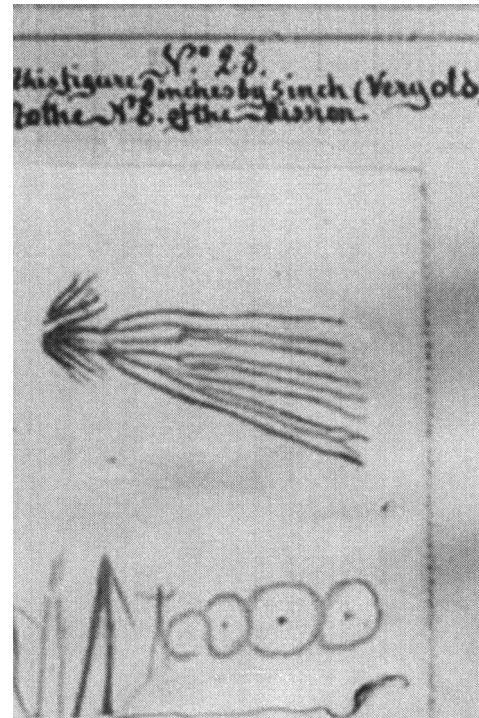
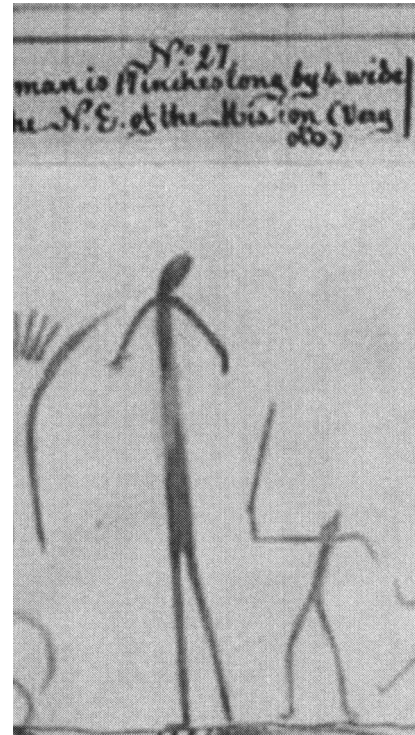
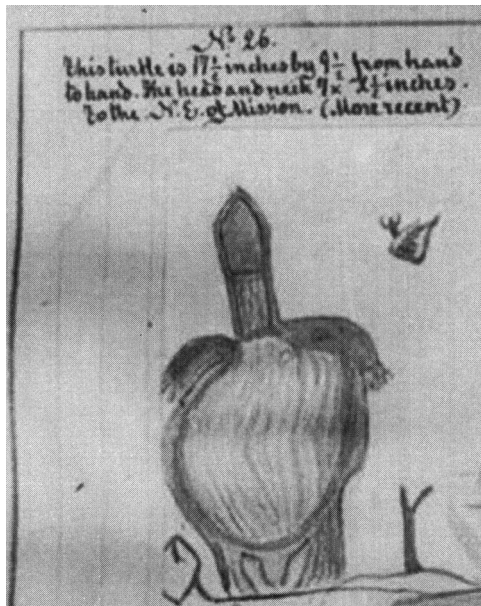


Father Emo's Drawing  
No 88 from Cave 121,  
WNN Album

### Attack by Aborigines

22 February 1910

In the New Norcia Archives is a letter referring to an attack by black people on Drysdale River Mission. Missionaries fired into the air to drive them off.



Father Emo's Drawings  
 Nos 26 - 29, from Cave 121, WNN Album







Undated Letter B  
(WNN 01689)  
Résumé of Emo's PS

Father Nicholas is answering a short letter received (he does not mention from whom or when).

Father Planas has not come back yet and for this reason Father Nicholas does not know the decisions made by Father Abbot about the mission staff.

Nicholas is going to Broome in May to bring back the black people who were at the mission. Also, he will sign the papers (the powers) and send them to New Norcia. Then he will go to Drysdale, where he would like to stay forever.

In this letter, Father Nicholas refers to a letter from his superiors, in which they communicated to him their decision to leave Drysdale and go to another place. If this happens Father Nicholas will accept but he will feel really frustrated and sad.

Another section of the letter refers to rain:

'Influx' of clean water straight from the heavens from November to the end of March. (37 and a half inches).

'Outflow' of dirty water from rivers, creeks, lakes, etc, etc, (in the flood)

At the end of the letter, he affectionately saluted his fellow-countryman, Father Bas, a mathematician from Valencia, and asked him, as a favour, if he would reduce the total number of gallons to inches.

(This may be a reference to the line of numerals from the second page of the letter 11 February 1910)

Finally Nicholas said that the rice plantation had done well.

S. D.

Como aun no <sup>ha</sup> regresado el P. Planas e ignora las órdenes que de V. R.<sup>a</sup> ha recibido, o disposiciones que ~~hayan~~ hayan tomado con respecto al personal de esta Misión (que era la jaqueca de dicho Padre), solo puedo hablar hipotéticamente.

Así pues, contestando a su última esquela le dire que si el próximo Mayo, deo dante, voy a Broome (según convenio antiguo) a dejar los negros que tragimos acá, firmare los Poderes y los enviare ipso facto a Nueva Norcia, volviéndome quam primum a mi nido del Drysdale, en el que sinceramente desearia dejar las plumas, pellejo, cenizas, o lo que fuere... (váya V. a averiguar!), si tal es la voluntad del Señor.

Digo;... esto sin contar con la huéspedea; que bien podria ocurrir de aparecer en Escena en este interin, algún billetito perfumado, de esos dudosos a primera vista, pero que, por venir de autoridades superiores, suelen hacer demaniado tic-tac por allá adentro (y aún aflojan los intestinos, según varios inteligentes), en el que con letras de Abecedario (español, por supuesto), y aún con fraseología Académica si necesario, se intimase (graciosamente) al pobreillo Padre Nicolás a desaparecer, tomar las de V. Villa-Diego, o dejar la vacante (como quiera entenderse), en estos, u otros parecidos mas o menos <sup>políticos</sup> floreados términos:

« Queridísimo Padre: No obstante la gran honra que indudablemente recibe, no solo la Abadía Nullius que tengo el honor de presidir, y sobre todo esa Misión del Drysdale en la que, por ahora, se halla V. como Oblato in petto incorporado; sino aún la Familia entera de nuestro gran Patriarca esparcida por toda la redondez de la Tierra, etc. etc, de contar a un hombre del ta-

ABBOT TORRES APPOINTED ADMINISTRATOR OF  
KIMBERLEY VICARIATE

4 May 1910

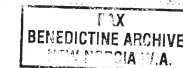
Bishop W B Kelly has resigned from his office as Bishop of the Kimberley Vicariate.

Abbot Torres of New Norcia was appointed to take his place by a decree of the Sacred Congregation of Propaganda.

The Drysdale River was given a canonical status of 'Mission Sui Juris', (meaning that it was independent of local ecclesiastical jurisdiction.)

29 May 1910

Bishop Kelly wrote from Geraldton about title deeds of Church lands in Kimberley. He addressed his letter to the Prior of New Norcia who represented Abbot Torres, absent in Rome.



00799

Geraldton,

29th. May, /10.

The Very Rev. Prior,

New Norcia.

Very Rev. and dear Prior,

Some short time ago orders were sent from Propaganda that all title deeds of Church lands in Kimberley were to be transferred to me. I immediately took steps to carry out these instructions, but soon discovered that the principal deed, the title of the grant of 10,000 acres made to the Beagle Bay Native Mission, was not to be found. Further investigation makes it appear probable that it was taken to Rome by Father Whitmee, who came to this State as Visitor of the Pallotine order, and is now in the hands of the Superior of the Pallotines in Rome. This is the opinion of Father Bischoff of Broome.

It has been recently reported in the daily press that Bishop Torres has been appointed Vicar Apostolic of Kimberley. If the statement be true, as it doubtless is, all the Kimberley properties must in a short time be retransferred to him. Would it not be as well, under Propaganda's approval, that the Beagle Bay Mission property should be transferred direct to him? This course would save trouble and expense. I will ask you to be good enough to place the matter before him while he is yet in Rome, if time will permit. He would then be able to ascertain whether the document is in Rome, and to make all necessary arrangements with Propaganda. You will do me a favour by conveying to him my congratulations on his appointments as Bishop and Vicar Apostolic and my sincere good wishes for his happiness and success.

With kindest remembrances to all your community, I am,  
Sincerely yours in Xt.

W. B. Kelly

29 May 1910

Bishop Kelly from Geraldton to the Prior at New Norcia WNN 00799

Pax  
Parry Harbour

PAX - 01687  
BENEVOLENTIA ANNO 1871  
NEW YORK

Mi Reverendo y querido Padre Bas:

Escríbase esta carta escrita sobre las olas, hoy agitadas, del mar.

No tengo plan alguno formado, ni ganas de dejar esta misión, por lo que puedo decir que todo lo sacrificaré.

Si me explicó así en mis anteriores es porque creo haberme comprometido que hay una verdadera tentación en el P. P. de querer estar en mi provincia... ¿cómo los otros dos... ¿desearán que me quede?... si es así, me vería obligado a dejarlos en paz presentándome, pero, a pesar mío.

En embargo, querido Padre mío, le aseguro que solo deseo sobre mí y todas mis cosas la libre Voluntad de Dios nuestro Señor, y así, esperaré el regreso de mi Padre y amigo al Padre Abad D. Fulgencio, para decirle una decepción y no dejar esta misión en apuro por causa del bote Salvador. En embargo, será probable que sea obligado a ausentarme por unos días en Mayo o Junio para ir a Broome y King Sound a dar a los Padres Palotinos explicaciones sobre los Libros Parroquiales que le he aquí enviado, y para dejar estos muchachos seguros con sus familias, conforme a nuestra promesa, pues continuamente me están recordando sus ansias de volver a su país. (Ya están aquí dos años!)

Le escribiré entonces largamente, si el Señor me dá vida.

Vámonos a otra cosa que me interesa muchísimo:

Estoy escribiendo un librito (como saben los Padres y el P. Abad) cuyo título es: «Memorial del amante de Desnucristo», etc... en el que reúno todo lo que concierne a nuestro <sup>tierra</sup> Salvador, y he acabado ya los en las Profecías sobre él, sus <sup>signos</sup> Septuaginta, etc. Ahora voy a las «Figuras que le representaron en el Antiguo Testamento» y me voy en el apuro que solo me acuerdo de 20 figuras, y hay muchísimas más sin duda alguna. Ahora yo le pregunto Padre mío; ¿donde pien

**Undated Letter to Father Bas from Parry Harbour (probably April 1910)**  
 Résumé of Letter

Father Nicholas is writing this letter on the boat. He explains that he does not want to leave the mission, but Father Planas does not want him there.

Apparently, the other two fathers in the mission do not care if Father Nicholas leaves the mission.

Father Nicholas wants to wait for the return of Abbot Torres to make the correct decision and does not want to damage the mission because of the 'Salvador'.

He will go for a couple of days to Broome and King Sound in May or June. He needs to explain the parish books to the Pallottine Fathers and to take the black people back to their country (they have been away for two years)

At the moment, Father Nicholas is writing a book called 'Memorial of the Lover of Jesus Christ'. In this book he has put together all the things related to Jesus as Saviour. He has finished the prophecies about Jesus and his genealogy. Then, he will write about the images that represented Jesus in the Old Testament.

He can only remember 23 images of Jesus Christ from the Old Testament. He is asking Father Bas about some bibliography or books where he could find this information. If Father Bas has some books, he asks may he borrow them for a month.

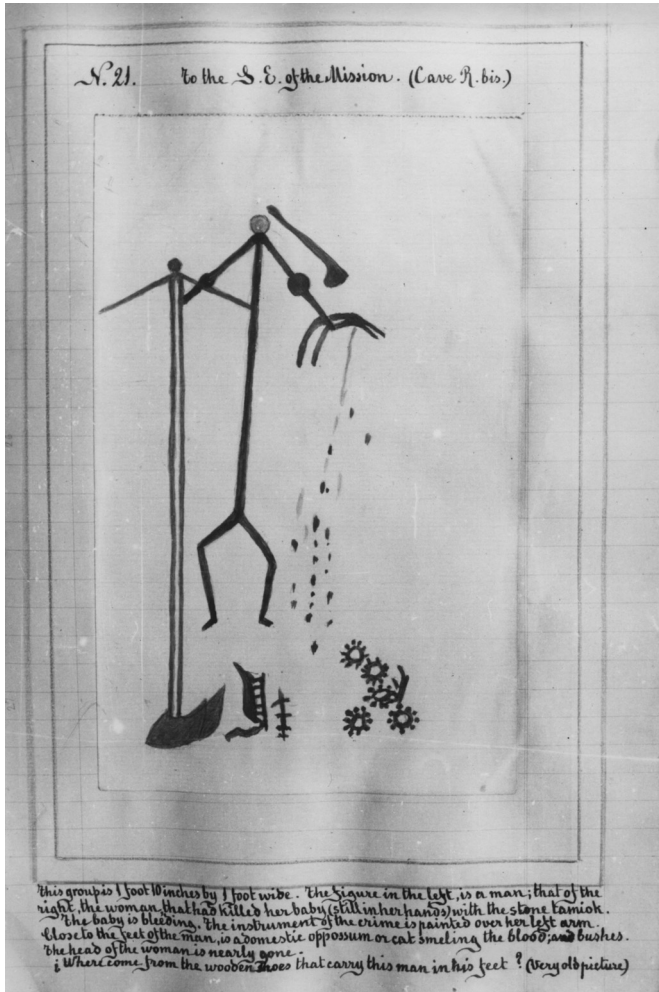
He wrote some examples of this in the letter (some images and their relation to Jesus).

Father Nicholas wants to send the book to Father Fulgencio in Spain (Torres?) to publish it there. He mentions that he has not signed the manuscript and asks when Father Abbot will come back.

Undated Letter 1910 (probably April)

Father Nicholas to Father Bas from Parry Harbour WNN 01687





No 21 to the S.E. of the Mission



Father Emo's Drawings  
 No 75 and 76, WNN Album

## VISITS TO BEAGLE BAY MISSION AND BROOME

### Father Nicholas Leaves Drysdale Mission with all the Filipinos

**11 July 1910**

Father Nicholas left Drysdale River Mission with all the Filipinos.

Father Planas had left for Broome earlier with two of the half-caste boys. (WNN 01031)

**21 July 1910**

There were two telegrams from M Esau in Halls Creek to Father Bischofs about his children's education for which he was paying. This would have been the father of Bertie Esau who came in the group with Charlie Norman. A cooperative effort was needed for the transport of the children, involving police, teamsters, and steamer captains. Because it was for the education of their children the parents saw it as a worthwhile venture and some fathers were prepared to pay for the opportunity.

Telegram, Esau to Bischofs:

SORRY HEAR NO STEAMER TO WYNDHAM TILL AUGUST WILL  
THERE BE ANY EXPENSE DETAINING BERTIE THANKS TELEGRAM  
HOW ARE WILLIE AND ANDY REPLY PAID M ESAU.

Telegram, Bischofs to Esau, Halls Creek:

JUST RETURNED SORRY FOR BERTIE NOT FINISHING HIS  
EDUCATION OUR USUAL CHARGE IS 30/- PER MONTH. BERTIE  
AND OTHER CHILDREN DOING WELL. REGARDS BISCHOF.

Telegram, Esau, Halls Creek to J Bischofs:

SORRY ABOUT EDUCATION, THEY WILL PROBABLY BENEFIT IN  
MY STORE REQUIRE THEIR HELP. AM UNEDUCATED MYSELF LET  
ME KNOW TOTAL COST

### Nicholas Returns to Drysdale River Mission

**31 July 1910**

(From the following brief entry in the Drysdale River documents, it seems that Nicholas had returned from Broome to Drysdale River Mission, only to leave a short time later).

Father Emo leaves the Drysdale River Mission. (WNN, Notes from the Diaries, 01082, p 167).

**11 August 1910**

Father Bischofs reported from Beagle Bay to C F Gale, Chief Protector of Aborigines:

*In 1910, 45 boys and 60 girls under 16 years of age were being educated and maintained at the Beagle Bay Mission. About 30 men and 30 women were regularly employed in the workshops and with the cattle, with farming and gardening*

**12 August 1910**

Résumé of a letter Nicholas wrote to Abbot Torres.

Father Nicholas writes from Derby congratulating Abbot Torres on his new appointment as Vicar Apostolic of the Kimberley.

He suggests that it would be good if the Abbot also co-ordinated the missions of Beagle Bay and Broome, and complains about the Protestant Bishop in the Kimberley.

Nicholas dreams of uniting Beagle Bay, Drysdale, and New Norcia missions and then Benedictines would be the main congregation of that region.

The Beagle Bay Fathers would join because they did not have enough workers

He believed that the Beagle Bay Fathers wanted him and Thomas at the mission at Cygnet Bay or at King Sound, so that they would be relieved of it. He could attend to it and help with Derby as well.

He doesn't want to come back to Broome, or to be with Leandro at the Point, instead he would rather go to Jerusalem or Rome to die there than return to the mission, although he really wanted to work for God with the black people and to evangelize them.

+  
PMS.  
Pax.

Derby 12 Agosto 1910

Mi querido Padre D. Fulgencio:

He recibido ahora un carta dirigida con las noticias que le acompañan, que me han extrañado por sus exponias. Le felicito por su nombramiento y oíro que era conveniente como igualmente me parece lo sería, de que V. R. tomara las Misiones de St. Day y Droome, para dirigir todas las Misiones Católicas de West Australia; puesto que se hallan en el Kimberley y V. R. ha sido nombrado su autoridad eclesiástica. Ahora, sobre todo, que el Obispo protestante del Kimberley me tiene tanta buelta. Los Benedictinos serian los amos de las Misiones y Beagle Bay, podria quedar tal vez unida a la Mision del Drysdale, o tendrian los Benedictinos tres grandes Abadías. Sta. Xosé, Beagle Bay y Drysdale. En todo caso, considero la historia de la fundacion de cada una de estas Misiones, oíro que seria el día y celebraria la 1.ª Iglesia de Roma, que mi fuere, es decir: que V. R. en nombre de la Orden Benedictina, se amparara de todo eso, para gloria de Dios, y que no quedarian tantas almas abandonadas y tanto hienéffanos desamparados!

Los P.P. de St. Day lo desearian igualmente porque comprenden que necesitan personal para atender a todo; y aun (segun una persona me ha hecho saber <sup>secretamente</sup> aqui) parece que los P.P. de St. Day hubieran celebrado que yo hubiera quedado en Cygnet Bay, o en la Lombrina (junto al manile Comis), para encargarme de aquella península del King Sound (Swan Point) que está abandonada porque los P.P. no la pueden atender, y ver si podria por <sup>conseguir</sup> los niños de Sunday Island para Beagle Bay. Entonces los P.P. me ayudarian en todo, y atenderia yo a Derby al mismo tiempo.

Ahora bien: Yo no tengo ganas de volver a Droome ni estar como antes, con leandro en Punta. (El vive allí ahora en Punta de Droome). Desco trabajar por Dios como Misionero de los negros, visitando en sus campas y mas aun haciendoles venir donde yo esté para que reciban instruccion religiosa; sino, prefiero volver al Convento de Jerusalem o de Roma para morir allí. Si V. R. como encargado espiritualmente de esta parte de Australia, me necesita por ahora (que tengo de Roma la facultad de trabajar donde quiera como Misionero y con todas las licencias, aunque sea por mi cuenta), estoy dispuesto a quedarme en Australia y a bajar bajo subdiseccion <sup>obediencia</sup> siempre, sujeto al Drysdale, o al Superior de Beagle Bay, hasta la muerte!... Pero no me necesita, yo voy a buscar los medios para hallar la paz

01680

que es, trabajar por las almas, para al propio tiempo, buscar con el bote el pecho de mar y conchas de tortugas para pagar mis deudas, que son la constante pesadilla de mi cabeza, que liberalmente me quita la paz del corazón y a veces hasta el sueño y luego, o morir aqui o ir a Europa como le dije a morir en el convento.

Segun la entrevista del Cardenal con S. Santidad, yo puedo estar muy tranquilo por mi, aunque fuera solo (pero no me gusta tanto como la obediencia). Mi Superior de Roma asi me lo asegura despues que yo le habia escrito con muchos escrupulos y explicaciones para enteramente tranquilizarme a ese respecto. Pero no puedo, Padre mio tener la paz porque he sido de privacion de dinero de otros, con la esperanza de poder cumplir con mi deber... las circunstancias de entonces me obligaron a gastarlo, y habiendo ahora renunciado a la pension del Gobierno, no tengo mas remedio que animarme un poco y activarme para buscar los medios, que, segun mi Capitán de Marra me propone, lo puede hallar facilmente con el bicho de mar y la tortuga, vendidas en St. Island, sin dejar de atender al trabajo de la Mision.

Si no fueran mis deudas (que realmente me quitan la paz del corazón), yo me inquietaria yo poco de mi persona ni de nada. Pero era es mi pesadilla; y la manera de ser del P. Plana la aumenta considerablemente, por que no me comuncia nada de mision, ni me interesa en cosas de Mision, ni parece de un que yo sepa nada porque me tiene celos (estoy convencido). Cuando hice el albedado junto a los negros, no me ayudo en nada. Le pedí (para completarlo) que me dejara tomar un muchacho o dos para acompañarme a esos sitios en que descubrí sumochos (y aun hay muchos otros que tiene 4 personas juntas en hilera), y no me dejó ningun muchacho para acompañarme y no pude ir (por que me perderia) En todo, me hace obstáculos... -- Entones, ¿que hago yo en el Drysdale? para que sirvo allí? --

... Mejor es, pues, que está donde hay mas falta de personal y que trabajo para hacer un poco de dinero. Guardando libra de mi sombra (que conozco la estroba) guardaria el mas libra con el P. Alcalde... no necesito un asno, porque no hay allí gente.

Ademas, cuando un hombre oculta en el ayre asido solo de la punta de una cuerda, no puede estar en reposo. Yo me hallo yo actualmente; fluctuando en las dudas, ni dentro ni fuera de la religión como en el aire en todas cosas, con la cuestion de mas de los sentidos, y descifrando el problema de hallar la paz del corazón, que nunca acabo de resolver!... Como puedo aguietar el corazón?... ni encontrar la paz?... diciéndome. R. que haga todo lo que pueda para alanzarla!

No me conviene continuar por mas tiempo en este estado, en el que se pierde mucho

no para el alma y para el cuerpo; y que digustan cosas y quejas ya tan repetidas. Encomendame al Señor, querido Padre, y suaveceme de mi bendición. Suyo affe. humilde servidor

Padre Nicholas

Dino and San Salvador





Septiembre 1911

Ademas que el Pallottino le vigila un pectoral. Otro que el cocero  
(Nicolas) que Nueva Norcia tomara en cuenta la mision de Beagle  
Bay; y que los M. M. Pallottinos se volverian a Chulucopac  
# 18 dia 18. Sade # 19 Lunes. El Hno cree que los salvajes han lle-  
gado hasta cerca la fensa del jardin por su parte Norte. Serian  
las 8 p. m. cuando los peceros se pusieron a ladear, coniendo al  
gunos (el cultian) hasta llegar al whalboat que este en el cañal  
del Moneste. El Hno les siguió y disparó el rifle por tres veces. El  
Hno cree que vio pisadas de salvajes, como se designan a dichos baten  
y que despues retrocedieron.  
# 20 Martes. El Hno con dos muchachos vieron las pisadas que de-  
jaron los salvajes a por noche y iban al lago de la boca y volvieran  
hacia el lago. Muchos fuegos de los salvajes al lago de la boca  
y por la noche se veian bien los vapores blancos. Mas el lago salieron  
todo el dia. Truena sin motivo. Mas si mal. No glosa. Truena al  
# 21 Miércoles. Se trajó a casa el anaco del whalboat de los salvajes  
contaron el hueso de popa en el que se sujetaba la vela y se  
lo llevaron. Esto fue una de las noches pasadas. Muchos fuegos  
de salvajes y mucha cañal el dia. Mas si mal. No glosa. Truena  
# En los dias 22 y 23 tuvimos muchos fuegos y mas si mal. No glosa. Truena  
# 23 Viernes. La cedula que llevo de Nueva Norcia vino al cañal  
con once cerdillos (una macho y 4 hembras). El Hno puso el lago  
al Norte y al lago de la boca, ardiendo el lago que tenemos del lago.  
Por la noche continuaban ardiendo las malocas presentando un cañal cañal  
# 24 Sabado. Por el mediodia y pasadas las 3 p. m. prevalecio el viento Moneste

30

Nicholas believed that New Norcia Mission would be in charge of the Beagle Bay Mission, and that the Pallottines would go back to Europe. (WNN 2830/3 Spanish p 29 - 30).



17 September 1910

Father Planas wrote from Broome to Abbot Torres a two-page letter.

Resumé of the two-page letter.

Pax

BENEDICTINE ARCHIVES  
NEW MEXICO W.A.

Broome 17 Sept. 1910

Querido P. Abat. Fr. Torres, O. S. B.

Nova Norcia

Mi'm, y molt agmat Pare Abat; Después d'habe enviat el telegrama desde Derby demandant pel P. Nicolas, y a sa petició, el sant habit, poch creya que les coses camviament tant de repent. En havent rebut contesta de sa H'ma. anarem a la Lombardia about vin Thomas (manila), per recer plassar els natis, y about els pare de Beagle Bay han concentrat bon numero de natis assistentlos en tot lo necessari. Un hermano vin allí y cada diumenge va un pare per dir la missa. Aquí donchs pogue obtenir quatre natis y no esmentó suficientes pensi anar a la Missió de Beagle Bay per obtenir dos natis mes quedant conformis ab el P. Nicolas de que tingues compte del "Salvador" y dels 4 negres no anant a B. Bay ab el barco per que dit pare volia descansar del llarch viatge. A mi donchs per terra ab l'U. Aubrey fent una caminata de mes 48 milles y a pen tenint de travessar dos crits ab aygua fins al

voll y gracias que l'U. es bon marado y jo estava ben agafat ab ell d'altre manera jo no haguera passat. En B. Bay obtingue 2 natis molts bons mariners. Els pares no permeteren que jo tornes a la Lombardia per terra tenint la amabilitat de portarmi ab el Pei per mar. En arrivant a dit bloc, me trovo que los quatre negres se escaparen, y segons me comunicaren els digueron que s'escaparen, per lo tant obligat de tornar a B. Bay about fere tots els possibles en ajudarme. Durant els dos dies que estigue en la Missió, fon enan el P. Nicolas me envia per medi d'un nati de carta dicentme que busquem un altre barco puz que el estava resolt de quedar en la costa y que'm deixaria marroba y racionis en B. Bay avans de anar per ses coses al Drysdale; mes tin que la precancio, o mellor dit estuvia de anclar amagat en un crit fora de la bahia per portar mes cos ab el whaleboat dins la bahia. Jo tingué de esta en la Missió una setmana fins enant el Pei ana a Broome comunicant a sa H'ma. lo succet en el nati d'ia de ma arribada. No puch mengs de informar a sa H'ma que tant Pares com U. de B. Bay s'hon excedit en carinyo y en sa hospitalitat puz com no tenia roba y especialment després de tant llarga caminata me donaren de tot lo necessari. Que Deu eis hi pagubi.

Don full que l'ultima de deho  
E. Planas, O. S. B.

Father Nicholas has asked to be admitted to the Benedictine Order.

In Beagle Bay there are a good number of native sailors to assist with all that is necessary.

A Father says Mass here (Broome?) each Sunday.

Not sufficient thought has been given at the Beagle Bay Mission to obtain two more sailors able to help Father Nicholas with the 'Salvador'.

17 September 1910,

Father E Planas to Abbot Torres WNN 01690



Father Planas had travelled by land – “a long walk of 48 miles” – with Brother Anthony (to Beagle Bay?) – this included crossing two creeks.

In Beagle Bay he got two good sailors who would not let him return to Lombadina by land and were kind enough to take him by sea. On arriving there he found four blacks (sailors?) had run away. During his two days at the Mission Father Nicholas sent him a letter (by a half-caste) telling him to look for another boat to bring things from Beagle Bay to Drysdale.

### 20 – 26 September 1910

Attacks from Aborigines are recorded. Father Alcalde uses 80 cartridges. (WNN, Notes from the Diaries, 01082, p 167)

### 23 September 1910

From Augustus Island, Father Emo sent an SOS to Abbot Torres, “The wicked blacks - - - etc

This letter refers to an invasion of the Drysdale Mission by the Aborigines, who came from Parry Harbour. The Missionaries fired into the air to repel them. (WNN 01031)

(1910)

Mon. Sr. Obispo de Dorilea Augustus Islands 23 Set

Los malos negros, (escapados del Parry Harbour porque no  
allí muchos botes, ahora buscando por los) invadieron la misión de  
Drysdale y por poco se han escapado vivos los misioneros.

El Padre Alcalde y hermano muy desanimados, dicen que si  
andan allí mucha mucha gente y muchas armas, todos  
inmortales. El hermano es herido a fuerza de tiros de rifle  
El bote que para por aquí; fírmame esta carta para decir  
v. v. v. Adios, recordo a todos.

Ya escribiré a S. Ylmo

El Padre Nicholas

23 September 1910

Nicholas from Augustus Islands to Father Bishop de Dorilea WNN 61910

30 September 1910

Father Nicholas wrote from King Sound to Abbot Torres, telling him that he was at Drysdale Mission helping a diver who was sick and who had been working at Parry Harbour.

At the mission, Blacks had arrived in groups of 30 or 40, shouting loudly at the missionaries who were frightened and did not want to stay because it was so difficult to live in peace. More people and weapons are needed. One night near one of the Filipino houses a savage who was spying there, left his spear when the dogs appeared.

The Fathers are discouraged. Nicholas has used the opportunity to send this letter to Broome with the scuba diver's boat. They urgently need help.

Nicholas thinks that Father Planas' decision to get rid of the Filipinos was a mistake. If he had paid them more they would have been satisfied.

Nicholas also complains that Father Planas has got rid of him from the mission. He dislikes the way Planas relates to people because he treats them as children the way he did at Monserrat.

Also Father Planas had been to Beagle Bay and did not invite Nicholas. He went to find two Blacks but none wanted to come with him.

In more than two years there had not been any religious practice for the priests, neither Office nor Mass (for lack of wine).

Places like King Sound and Derby are full of Blacks and the Brothers at Beagle Bay cannot look after them because of lack of staff.

Father Nicholas has helped with their Blacks and also with the Vicar in his excursions to Broome, Beagle Bay, Derby, King Sound, Drysdale, and Wyndham, etc.

30 September 1910

Father Nicholas writes from King Sound to Abbot Torres

WNN 01689

01689  
King Sound 30 Sept 1910.

Mi querido P. Abot e Hnos. Fr. Obispo:

Acabo de llegar del Drysdale, y andan ahora aquí dos botes trayendo a un buzo muy enfermo con cabeza mojada y segra por haber reventado la maniguera hace media hora estando el buzo del agua. Me llamaron y le he asistido.

Como toda la Estacion de Hoexter y muchos botes, estan ahora trabajando en el Parry Harbour, los negros salvajes llegando en numero de 30, o 40, se presentaron en la Misión y llegaron hasta la sombra de los carros como gritos infernales y querian matarnos a todos. El hermano, escondido detrás del corral de las ovejas, disparo los nuevos 40 tiros con el rifle y los ahuyento; pero volvieron dos dias después, y se muestran decididos a acabar con los malditos blancos!

El P. Healde y hermanos estan con grandisimas ansias y muy excitados me dicen que no querian estar allí; que es imposible de vivir tranquilo; que estan seguros que nunca jamás serian matados los misioneros con ellos; y que si el P. Planas me trae mucha gente y muchas armas, mas vale que se resuelva allí.

Hasta para ir a comer, van con el rifle en la mano por el temor. Me han repetido muchas, muchisimas veces, que les diga de mandar allí mucha gente y muchas armas, que sino, todo sera inutil.

Cerquita de la casa de los maniles, habia de noche un salvaje espionandolos, y acortado o en cuclillas; y cuando fueron los perros, se dejó allí una lanza de y un hachete de hierro, que conservo el P. Healde.

Le aviso, querido Padre que necesita mandar al Drysdale mucha gente y cuanto antes, y una buena coleccion de armas con algunos revolvers para los Padres y muchas misioneros. Ellos lo han pedido mucho y estan tan desesperados que creen que jamás, jamás seran allí nada bueno.

Hando esta carta a Broome con el bote del enfermo, porque realmente el Drysdale necesita mucha gente y bien armada y es cosa urgente, pues estoy seguro que los negros volveran a la carga. El hermano dice que vivo uno de ellos parece un half-cast.

Me parece fue muy equivocado el caso del P. Planas, desahuciandose de los maniles que allí vivian. Si el hubiera arreglado con ellos bien y pagado a cada uno una pequeña mensualidad, ellos se hubieran conducido mejor y todo se hubiera conseguido a maravilla. El Padre, al contrario, jamas

que vos es que vos es nuestro por el, eso es bueno; y así no aprobaba  
 las suaveras del Padre Abad.

Al me también me he ido eliminando de la misión tanto, tanto, que al  
 último, convenido que yo lo acortaba, me he acabado de eliminar y mis-  
 mo. Si V. V. supieran las cosas como ellas son delante del Señor, no como  
 de las cuentas, tal vez modificarían su juicio a mi respecto.

Yo estimo al P. Plasas y le creo un buen religioso; pero digo y estoy con-  
 venidísimo que le falta la discreción y que no sabe tratar con hombres creyendo  
 que todos son niños miseros como estaba el recientemente a Fructuoso Montserrat.

Yo hubiera sido feliz con el hábito benedictino y votos de obediencia a S. Placido.  
 Ahora me lo hace perder todo por su carácter y falta de ténica con los  
 hombres! Todo sea para gloria de Dios.

Breve me ha dejado a mí en casa de Tomas y se ha ido a Deagleday con  
 su familia ¿significa? y luego otra vez más a buscar negros que todos refusan  
 de seguirle (2 hablo y volveron atrás). Al bajar le escalera me dijo que se iba a  
 Derby y retorno que yo fuera a traerlo con el Salvador.

Si yo hubiera hecho votos con él, tendría el mérito de la obediencia; pero más  
 es mi posición en su compañía!... No soy religioso, ni hay conmigo alguno

de ningún género, porque allí, (Heal Dry Dale) el alma purísima, no halla  
 ni absoluto, nada para su provecho. En esas de dos años, para los padres,  
 no he habido ni una sola práctica religiosa, ni un solo capitulo, y frecuen-  
 temente ni el consuelo de la S. Misa, pues, por falta (digan) de viros, solo  
 decimos una Misa cada tres semanas, en Domingos, cuando nos toca el tur-  
 no!... ¿cómo puede resistir tal género de vida?

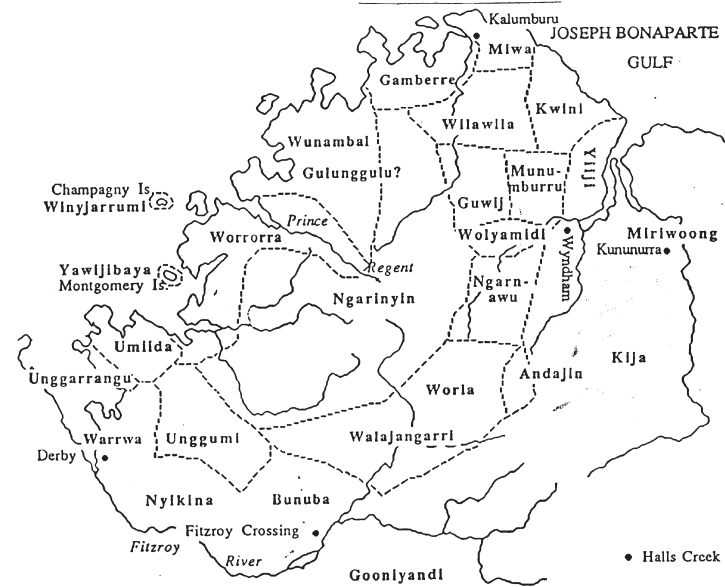
Yo no hubiera aguantado tanto tiempo.  
 El King Sound está lleno de negros y los P. de Dorday no pueden atenderlos  
 por falta de personal; mucho menos a Derby. Yo, aquí puedo hacerlos  
 con facilidad y ser una ayuda al nuevo Vicario Apostólico, que me tendría  
 siempre dispuesto a acompañarle en todas sus excursiones a Broome,  
 Deagleday, Derby, King Sound, Drydale, Wyndham etc., con mis ne-  
 gros (que tengo otros, cuantos quiera)

Vienen por esta carta. Adios. Ya escribiré explicación  
 Atiendan con muchos nombres y muchas armas, al Drydale  
 porque es urgente. Dirijan carta a Derby y la re-  
 cibire Adios, recordos a todos y P. Plasas.

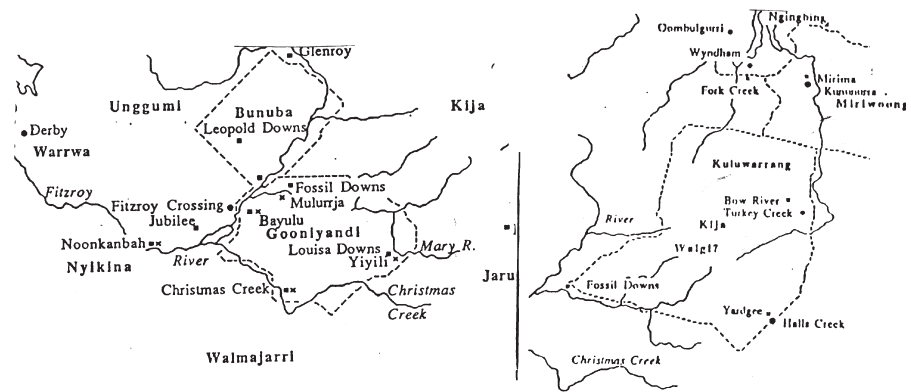
Luz aff. humilde servidor

Padre Nicolas

Traditional locations of the Worrوران,  
 Bunuban and Jarrakan languages.



Worrوران Languages



Bunuban Languages  
 Fitzroy Crossing, Fossil Downs Station

Jarrakan Languages  
 Forest River Mission, Wyndham,  
 Kununurra

Traditional locations of the Worrوران, Bunuban and Jarrakan Languages.

From Dr William McGregor, Handbook of Kimberley Languages,  
 Traditional locations of the Worrوران, Bunuban and Jarrakan Languages.

From Dr William McGregor, Handbook of Kimberley Languages, Vol 2

Department of Linguistics, Melbourne University, 1992, pp 77, 211 134, 31, and 49



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*Par*  
*Wynn* 22 y 25 de  
Febrero estimo  
Broome 15 Octubre 1910  
a Wynnham  
Hmos. Hmos. P. T. Torres, O. F. B.  
Nueva Norcia

*Nº 3592*  
*A = 34-0-7*  
*19 Abril 1909*

no en *Wynnham*  
En contestacion al telegrama de su  
Hna. preguntando sobre una factura  
de Messrs. Conon, Donari & Durack de  
Wyndham por artículos comprados.  
En dicha ciudad me apresuro a  
comunicarle que en Octubre de 1908  
y Abril de 1909, cuando fui con el  
Junee, compre artículos por el precio  
de unas 27 ó 28 libras no pudiendo  
determinar aqui la cantidad en  
exacto por no tener las facturas con  
migo. Fuera de las dos arriba expre-  
sadas fechas nada absolutamente  
se ha pedido ó comprado a dicha  
compañia.

Las cosas necesarias para la mision  
están ya pedidas en mis cartas  
del 2 de Abril 1910 paginas 4, 5, 6 y  
7; y 3 Julio en las paginas 8, 9 y 10 las  
que no dudo tendrá la caridad de ha-  
cerlas mandar por el Koombana

15 October 1910

Father E Planas to Abbot Torres, WNN 01690

PAX  
BENEDICTINE  
NORCIA W.A.

01690

en su proximo viaje a Wyndham.  
De harina necesitaremos 1½ Ton. Arroz 1 Ton.  
Azucar 6 sacos. Ademas de lo pedido en las  
cartas mencionadas, especialmente si traen  
los bueyes para el trabajo seria conveniente  
tener un *single plough* de los que tienen  
retirados aqui en Nueva Norcia pero que no  
sea muy pesado.  
Nada mas por hoy solo que tenga la amabi-  
lidad de saludar a todos ya su Hna. reciba  
el cariño de este su hijo que nunca le olvida  
E. Planas O. F. B.

15 October 1910

Father E Planas wrote from Broome to Abbot Torres:

In answer to the telegram from your Reverence asking about an invoice from Messrs Conon, Donari and Durack of Wyndham for items bought in the said town, it seems to me that it refers to that of October of 1908 and April of 1909 when I went with the 'Junee', I bought items for the price of some £27 or £28, not being able to determine here the exact amount because I do not have the invoices with me. Apart from the two above-mentioned dates nothing at all has been ordered or bought from the said company.

The things necessary for the mission have been already asked for in my letters of 2nd April 1910, pages 4, 5, 6 and 7; and 3rd July on pages 8, 9 and 10, those which no doubt will hopefully be sent by the 'Koombana' on its next journey to Wyndham.

Of flour we will need 1½ tons – Rice 1 ton – Sugar 6 bags.

Besides that asked for in the letters mentioned, especially if they bring the oxen for the work, it will be convenient to have a single plough of those which have been taken from here to New Norcia but that is not very heavy.

No more for today, only that I have the happiness of greeting all, and your Reverence receive the love of this your son, who never forgets him.

E Planas, OSB

From and San Salvador

Geraldton,  
28th. Oct. /10.

Rt. Rev. Bishop Torres,  
New Norcia.

My dear Lord Bishop,

Father Verlin, formerly of this diocese, has asked me to write you acquainting you with his desire to join the Drysdale River Mission staff. He has qualifications which might make him extremely useful to you. He has already had several years experience of Kimberley and the North-West, is strong and enduring, a splendid horseman and an unsurpassed bushman. He is not a total abstainer, but I have never seen him intoxicated nor am I aware that any one else has. If accepted by you his hope is that he may be able to join Fr. Altimira at Broome and go on with him to the Mission.

With kindest regards, and requesting the favour of an early reply, I am,

Sincerely yours in Xt.

W. B. Kelly

**28 October 1910**

W B Kelly wrote from Geraldton to Abbot Torres, New Norcia WNN 00799

**16 November 1910**

C F Gale wrote from Perth to Inspector Sellenger:

*I understand that Father Nicholas who possesses a lugger intends again taking up work among the natives of Cygnet Bay.*

*It appears to me desirable that some check should be kept on the amount sent in for the relief of indigents. You having decided that the Constable stationed at Beagle Bay is to patrol the country in the vicinity of Boolgin, arrangement could I think be made with Father Nicholas to take the Constable on to Sunday Island during his periodical visits.*

*I will be pleased if this can be done.*

**29 November 1910**

A telegram from Broome to C F Gale, CPA, gave a report received from Father Nicholas Emo saying that Natives twice attacked Drysdale Mission about 11 September.

With 'San Salvador' unfit for service at present, Nicholas had completely severed his connection with Drysdale Mission.

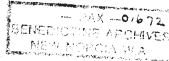
Father Planas, the priest in charge of Drysdale River was in Broome. He had bought a boat before the last 'blow' and it was smashed almost immediately. No practical man would go to sea for a month by which time the weather may have changed. Meantime anything could happen at Drysdale.

C F Gale had chartered a boat at once for the Mission to relieve the present situation although he would have preferred to wait.

Western



Australia.



[p2027/10.]

(2)



In replying please quote:

1206/10.

CORRESPONDENTS WILL GREATLY FACILITATE THE TRANSACTION OF THEIR BUSINESS BY CONFINING EACH LETTER TO ONE SUBJECT, WRITING ONLY ON ONE SIDE OF THE PAPER.

ABORIGINES AND FISHERIES DEPARTMENT,

PERTH, 30th November, 1910.

Dr. Torres,  
Lord Abbot,  
New Norcia Mission,  
New Norcia,  
Via Mogumber

My Lord Abbot,-

Mr. Gale, the Chief Protector of Aborigines, has wired from Broome to-day that a report has been received from Father Nicholas that natives twice attacked Drysdale Mission a few days after Mr. Gale left; one Father being speared, but not seriously injured. The Mission party fired guns into the air, and no natives were hurt.

He also states that as Father Nicholas arrived at Drysdale about 11th September, returning to Broome about the end of that month, the Drysdale Mission was left without any boat at all. No one has, apparently, visited the Mission since, Father Planas being now in Broome, and, as you are probably aware, the boat which he had just purchased for the Drysdale Mission being very much damaged by the recent cyclone.

Mr. Gale further states that in the opinion of a practical man at Broome the boat will not be fit for sea again for at least a month. He adds that in the meantime he fears the worst may happen at Drysdale, and considers that a boat should be at once chartered by your Mission to relieve the present situation at Drysdale. Father Planas desires to wait until his boat is repaired, but Mr. Gale thinks that too much time will elapse

if/

30 November 1910

C F Gale CPA to Abbot Torres, WNN 01672

if this is agreed to.

Father Nicholas has, I understand, severed his services in connection with the Mission, and is at the present time at Broome. His boat is quite unfit for service.

Mr. Gale would not have wired the above unless he had some very strong reasons, probably supported by information that the position at Drysdale was possibly desperate, and I now bring this matter under your notice in order that the necessary relief may be afforded. You may possibly have taken action in the matter before this letter reaches you, but if not, I feel sure that you will give the subject <sup>Mat</sup> early attention - which evidently it demands.

I have the honor to be,

My Lord Abbot,

Your obedient servant,

*J. H. D. D. D.*  
CHIEF PROTECTOR OF ABORIGINES.



**30 November 1910**

C F Gale wrote to New Norcia giving the contents of the telegram.

Chief Protector of Aborigines, Aborigines and Fisheries Department  
Perth, to Dr Torres, Lord Abbot, New Norcia Mission, New Norcia via  
Mogumber:

My Lord Abbot,

Mr Gale, the Chief Protector of Aborigines has wired from Broome today that a report has been received from Father Nicholas that natives twice attacked Drysdale Mission a few days after Mr Gale left; one Father being speared, but not seriously injured. The Mission party fired guns into the air, and no natives were hurt.

He also states that as Father Nicholas arrived at Drysdale about 11 September, returning to Broome about the end of that month, the Drysdale Mission was left without any boat at all. No one has, apparently, visited the Mission since, Father Planas being now in Broome, and, as you are probably aware, the boat which he had just purchased for the Drysdale Mission being very much damaged by the recent cyclone.

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Father Planas wants to wait until his boat is repaired, but Mr Gale thinks that too much time will elapse if this is agreed to.

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I have the honour to be, My Lord Abbot,

Your obedient servant

(Illegible signature),

For Chief Protector of Aborigines.

*Typed copy of letter 30 November 1910*

*C F Gale to Abbot Torres*

15 December 1910 Abbot Torres answered the letter from C F Gale's Office:

*I thank you very much for your letter 30 November. I have been many weeks in constant correspondence with Fathers Altimira and Planas.*

*Fr Altimira left Broome many days ago for Drysdale River.*

*If the report of Fr Nicholas is true then I cannot explain the conduct of Fr Nicholas leaving Fr Alcalde, the Brother and the Native boys in such position, possibly desperate.*

The Abbot apparently decided to act in response because he appointed Father Altimira from New Norcia the new Superior of the infant mission. He bought the 'Dickie' in Broome to take him and the cargo to Pago. When the 'Dickie' was caught in a cyclone in port and was badly damaged, Leandro, who had served the Mission from the beginning, and his Filipino friends, brought to the Mission to look after it, returned to Broome.

(Author's Note: There had always been some mystery about the identity of Leandro. Father Nicholas had made a pencil note beside entry no. 157 in his Broome Census Book of 1896, "This is Leandro Loreda, husband of Matilda (Aboriginal) living at the Point but nobody knows (but me) the true name.").

Diciembre 1910.

#1 Jueves. Hava 2 p.m. tenemos con mal calor en el 2 y 4. - lluvia a las 8 p.m. -

#2 Viernes. Registramos 9 puntos. Termino etc como ayer. El perro (muerto) volvió del bosque todo untado de grasa hasta los ojos; creemos que los salvajes lo habian hecho.

#3 Sabado. <sup>El perro un poco mejor</sup> Registramos 8 puntos a las 5 1/2 p.m. con truenos en el 2 y 4. -

- Los dias 4, 5, 6 y 7 señales de tempestad en el 2 y 4. - Registramos 5 puntos.

#8 Jueves. Por la tarde truenos y relámpagos en el 2 y 4. - Por la noche lluvia menuda.

#9 Viernes. Hora 3 1/2 p.m. lluvia 4 puntos y hora 4 1/2 p.m. mas lluvia.

#10 Sabado. Registramos 35 puntos. - Se puso el Sol. Lluvia torrencial.

#11 Domingo. Registramos 160 puntos.

#13 Martes. El Hno. halló una cueva de Kangoo que los salvajes han dejada en un antihill junto al camino que va de Casa a la playa.

#15 Jueves. Murio una cabra de resultas de mal tratamiento del pastor.

#16 Viernes. El Hno. halló una cola de dingo dog que los salvajes habian engomado y tenía la forma de un plumero.

#17 Sabado. El perro (vivo) ha vuelto del bosque, despues de estar ausente un grande dias. Muy lloroso, como si hubiese comido carne podrida.

#18 Domingo 6 de diciembre. Hora 2 1/2 p.m. llega el H. Fr. Enrique Altimira en el Luggar "Phyllis" siendo capitán, Harold Morrey y cuatraguinetes (novos) de Singapone. Dicho H. Fr. llega con la prensa Virginia muy enferma y con toda la enfermedad en Lombadina cerca "Cygnet Bay" cuando fue a preguntar si volvía o no al "Drysdale". Por la noche lluvia fuerte.

#19 Lunes. Registramos 85 puntos. El capitán Fr. Morrey nos regaló un pescado regular que cogió en nuestra bahía, y nosotros se lo agradecemos dándole un gallo joven. Trajeron del "Phyllis"

### Drysdale River Mission Chronicle

Abbot Torres sent Father Altimira to Broome in September to fix the issue of - 'a ship for the Drysdale Mission'.

Father Altimira had become sick with a bad leg in Lombadina, near Cygnet Bay, when he went to ask about the return of the 'Salvador' to Drysdale. He hired the 'Phyllis' under Captain Morrissey who brought four sailors from Singapore.

The Chronicle recorded in Spanish:

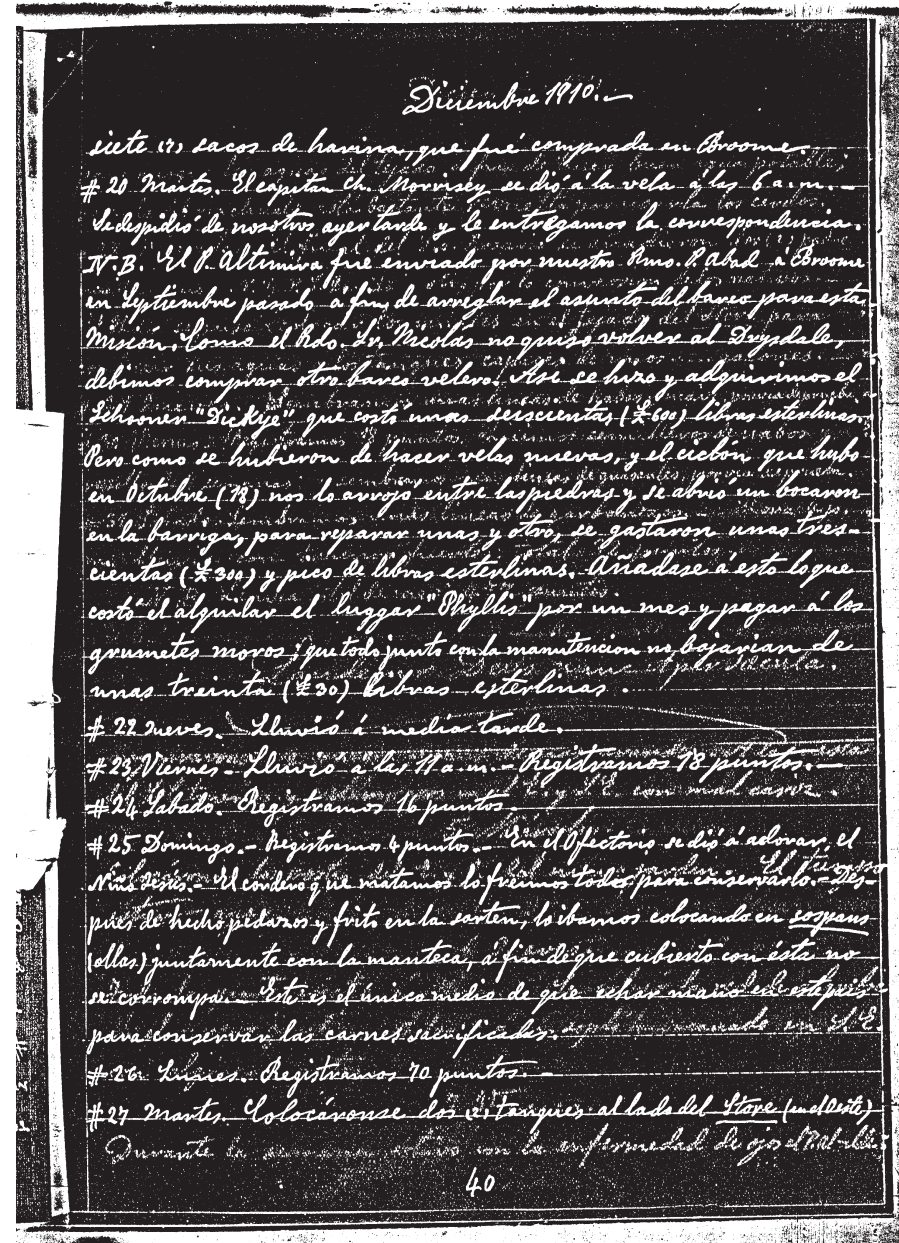
"We had to buy another ship 'Dickye' (sic) because Father Nicholas didn't bring the boat back to Drysdale. It cost £600. Apart from this we had to make new sails."

"A cyclone that came on the 18th of October smashed it against the rocks and it was damaged. We had to pay more than £300 to fix it plus the renting of the place and the cabin boys (about £30)".

### 18 December 1910

Father Altimira arrives at Drysdale on the lugger 'Phyllis' and Captain Morrissey landed him and the mission cargo in Pago.

(WNN 2830/3 Spanish Document pp 39 - 40).



Drysdale Chronicle

December 1910 p 40 WNN 2803/3



**23 December 1910**

From Broome, Father Planas wrote a six-page letter in Catalan to Abbot Torres. Restricted (01690).

A résumé of this six-page letter follows:

Father Planas was upset by the Abbot's letter – written 23 July and received by Father Planas 11 September 1910. In reply he wrote this very emotional letter giving his version of Father Nicholas' negative attitude and his departure from the Mission.

Assuming that Father Abbot had chosen Father Nicholas to take part in the foundation, he explains that though the latter had begun the mission project enthusiastically he changed over time because of his temper and inconsistency.

Father Planas called Nicholas a "wolf in sheep's clothing", accusing the absent priest of neglecting his mission duties (teaching catechism to the Filipinos and the Aborigines) and leaving them to Father Alcalde and himself. He thought that Nicholas did not have peace of soul and wept for 'the woman and her daughter' (Raquel and her mother in Barcelona?)

According to Planas, Nicholas convinced some of the Aborigines to neglect their work and encouraged them to leave the Mission by escaping on the 'Salvador'. Therefore Father Planas disabled the boat so that they could not leave but later he, Father Alcade and Brother Vicente, decided to send them back to their own land.

Father Nicholas had asked to receive the Oblate Habit but if the Abbot did not agree he would remain in Broome. However he wrote to Father Planas (on 28 August 1910) saying that "after having thought about this matter carefully and after having prayed a lot to the Lord" he had decided to stay in King Sound as there were "a large number of black people - - - and a lot of hands are needed here."

23 December 1910

Father Planas from Broome to Abbot Torres, New Norcia WNN 01690

**28 December 1910**

Nicholas sent a telegram from Broome to Rev Father Bas, Mission New Norcia, Victoria Plains:

*Have received letter, astonished at your candid belief. Everything contained therein is absolutely false and calumnious. The Order of the Bishop will be always respected.*

Father Nicholas.

PAX 0105  
BENEDICTINE ARCHIVES  
NEW NORCIA W.A.

**TELEGRAM.**

E.T. No. 2. PREFIX No. COMMONWEALTH OF AUSTRALIA. No. POSTMASTER-GENERAL'S DEPARTMENT, WESTERN AUSTRALIA.

This message has been received subject to the Post and Telegraph Act and Regulations. All complaints to be addressed in writing to the Deputy Postmaster-General.

No. of Words	34	TELEGRAM from	Broome	Station	
Check	2/3	Addressed to	Rev. Father Bas		
Remarks			Mission, New Norcia		
By			Melina Planas		

OFFICE DATE STAMP  
NEW NORCIA  
23 DEC 1910  
W.A.

<i>Have received letter</i>	<i>astonished at your</i>	<i>candid belief</i>	<i>everything contained</i>	<i>therein</i>
<i>is absolutely false</i>	<i>and calumnious</i>	<i>the order of the</i>	<i>Bishop will be always</i>	<i>respected</i>
<i>Father Nicholas</i>				

Time Lodged 5 pm Yes (Signed) 28 Dec, 1910  
Time Received 9.40 Address

Undated Letter

WNN 01889

Father Nicholas wrote to Abbot Torres.

(The letter seems to be in the context of an answer to the accusations made against him by Planas in his letter of 23 December 1910). WNN 01689:

Nicholas is now 61 years of age. He told Father Abbot that he had celebrated Masses every three weeks on Sunday. He was not happy about it.

The reason for not celebrating Mass was lack of wine, it seems that they drank it.

Nicholas complained about

- a. Lack of instructions for the priest;
- b. He had no habit or public vows of religion;
- c. He was without a ministry.
- d. He asked about working at Ivan Point of King Sound.
- e. He had received permission from Rome to work by himself.

1. Quien que quiera tratar, que siempre por lo degen el vapor.  
Se ha pensado mal de mi y me regañando en la mesa y era todo una  
gimnasion voya y no se me humilla cuando yo me explique)  
 2. No tienen compasion en mi en la Hora de hablar, ni nada y una han elia  
minuda de toda gimnasion o cargo pegado a uno.  
 3. Esto el rigor de la regla para mi solo y no me dejan meter ni en cosa de  
bases mis  
 4. Cuando vi que pensaban mal, mande a No ban la misma y corte con  
todo  
 5. Le habian estado al ojo a Leandro y nunca mas le hablaba  
ya me habia dicho como se o el, o yo, hemos de saber de aqui  
 6. Quien quisiera pueda yo formar de el viendo que se deja dominar de la  
parion y no puede resistir hasta en la Confesion misma, a el mismo altar  
 7. El P. M. me trata como un hijo y me desprecia de golpe por abrir puerta  
 8. Creo que son buenos, inteligentes para business, pero sin experiencia p.  
ra gobernar una comunidad religiosa y con mucho amor por el pais, franci  
 9. Segue la pica a el, es lo que escribe al P. Abad  
 10. Me han ido eliminando de todo, es condesciendo de todo, no dejandome  
tomar parte en nada, hasta que me han quitado el gusto de todo.  
 11. Me han ido poniendo triste, hasta digan como la vida, hasta que me han  
quitado la gana de hablar, completamente, sin embargo con palabras hebreas y is  
primero me separaban de los amigos y de Leandro, de  
tantos para levantarme. En todo mis amigos y amigos, me separaban como tra  
 12. Yo habian ido preocupando todos mis asuntos para quedar libre y pra  
pararme a vivir y me sentian y siento desidia a ser todo del Señor  
y ahora quisiera mi sincero que nunca, me oye mas.  
 13. Me report de la Misión de Beagle Bay les he puesto a ellos asi y yo lo he  
hecho por agradecimto al gran recibimiento, por justicia, y por probarles mi  
tal ante de morir. (Realmente, Beagle Bay, ahora, es como digo en el report  
 14. En dos años ni un sermón, ni una sola instruccion!... Yo la heca es c  
gulo y sus istin de que no está obligado (Siendo esto una parroquia  
y una misión (ahora del Obispo) como si el superior de un convento  
no estuviera obligado a dar el alimento espiritual a las almas!)  
 15. A mi no me dejan ni poner medicina a los muchachos, ni instruire  
como antes, ¿Como puedo instruirme en la Misión y se me quita  
todo asistencia humanitaria?  
 16. Al el consualo, hay aqui, de los ejercicios espirituales en comun  
(Necesitaria: Capitulo de los Domingos que nos mantenían y  
unidos y humildes y un sermón o instruccion religiosa  
 17. Disponen del Salvador como si fueran de ellos y no me dejan ir a el  
que poca justicia han mostrado en su conducta. Pero lo que me  
le remordan es que me han quitado el gusto de todo.

It is not sure to whom the letter is addressed.

Nicholas complains about his work, his workmates and his superiors. He does not have any ministry 'They' took him out of each ministry.

He expresses sadness for 'their' attitude and says how it affected his life.

A report for Beagle Bay is mentioned.

18. Me presentacion es torba al P. Plumas por que tiene lo inventado  
todo al P. Abad. Eso es lo que le hace coquillas a el (estoy convencido)  
 19. Tengo mi deuda de 10 libras y si estoy obligado a pagarla  
quiero pagarla.  
 20. No quiero dejarles mis el Salvador a ellos. A han  
gastado muchos por culpa de ellos comprando enseros y cosas  
sin consultarme que sirven para grandes negocios solo. Y de  
mas, todo les sale como si hubieran pagado un pago de  
alquiler al mes, y aun estan obligados a volver al bote en  
las mismas condiciones. No me han querido consultar  
y han hecho ahora las velas cortas y equivocadas.  
(Ellos solos son los sabios)  
 21. Si embargo, yo, hasta me habia privado de  
 fumar y de todo, de todo; tan resuelto de corazon  
a largarme hasta el morir al Señor!  
 22. Tanto por una de Oblato y miel consualo de divina  
importantes hábitos me han dado!  
 23. Eso que lo veo tan agarrado y amarrado que si  
quisiera quedar con el bote a las puercas, me hace  
 mala impresion.  
 24. A ver que decide el P. Abad con energia  
 25. yo doy decision a los niños contra mi salud  
para que pongan narrios, en vez de el P. M. que  
es como miyo y tiene tanta piedad con ellos y son  
pre ande con ellos.  
 26. Los muchachos grandes quisieran marcharse en  
itago y yo ignalo por que no han por tener calor  
de mi y ellos quisieran volver a su pais. (Es claro por que he  
hecho con el P. M. una adora cada noche hejina del Rosario y esto tan largo  
tanto con ellos, que si hoy yo de poner yo lo que me gusta para instruirse con  
ellos, todo es exagerado a mi parecer para de tiempo.

## ECONOMIC BASE OF THE DAMPIER PENINSULA AND THE EAST KIMBERLEY

H V Howe throws some more light on the economy of the Dampier Peninsula:

*With Hunter's offsider, a former North Sea Pilot, a Hollander named Jack Young, and his numerous half-caste sons, working local binghis, Hunter made a pretty substantial income from trochus and trepang fishing on the reefs and islands along the coast. All he made was spent on the Boolgin tribe, who during his lifetime were a pretty prosperous community.*

*On his death however they disintegrated, within about three months they had loaded their boats with trochus and trepang, sailed to Broome and settled amid the pictures and bright lights of the city. With them they took old Thomas Puertollano's family from Chilli Creek.*

*When the stations were first started in Kimberley many Aborigines were killed, but this could no longer be done without police knowledge.*

*The settlers were all in favour of clearing the Aborigines away on to Reserves. The problem with Aborigines at the time was that those near the sea could get food, but those whose country was inland, were unable to get sufficient food.*

*In the East Kimberley, on the Ord River, all the settlers complained bitterly of the damage done to their stock by Aborigines, but they would not allow them to chase kangaroos, or other game among the stock. Severe sentences were passed on Aborigines for having meat in their possession; it being assumed they came by it unlawfully, and resident magistrates considered that flogging had as much effect as imprisonment.*





## POLICE REPORTS FROM EAST KIMBERLEY

(These reports have been included to give the reader some idea of pressures on Kimberley society in Emo's time, and attitudes to Aborigines and his ministry around the end of 1910).

Reports come from the Colonial Secretary's Department, (Acc 430, 1644/11) and give a background in 1910-11 to Pastoralists, Police and Aborigines. They are made by the police about native depredation on Ruby Plains Station – wholesale cattle killing, defiant attitudes towards owner, W R Button.

### 11 December 1910

East Kimberley District, Halls Creek, Constable J J Ryan, Reg.No 390:

Natives are killing cattle and defying owner Mr R Button at Ruby Plains.

I beg to report that on 24th November '10 Robert Button, grazier, Ruby Plains called at Station and reported that the natives were killing his cattle wholesale, even spearing his milkers, running close to the homestead. He roughly estimated the number of natives in the vicinity at about one hundred and when he reprimanded them for their wrong doing and ordered them off his Run they became defiant and refused to leave.

Questioned as to whether he knew the names of the natives who defied him and if prepared to prosecute, he, Mr Button replied that being an old man (57 years of age) and unable to pay for 'White Labour', he was entirely at the mercy of the natives and had no desire to arouse their anger, fearing they would do him bodily injury.

Mr Button's only wish was to have the Natives removed from his Run – he was desirous that the Police would not acquaint them that he had complained.

Mr Button made a similar complaint to the Resident Magistrate and also expressed his fear that the natives would do him bodily injury were he (Mr Button), to prosecute them.

I consulted the Resident Magistrate, who is also the local Aboriginal Protector, and with him arranged that the Police could shift the alleged offenders to Nicholson Plains Aboriginal Station.

Constables Fanning 908 and Pennefather 942 were dispatched 1.12.10 to Ruby Plains to shift the Natives.

Please find Constable Fanning's report, which I herewith submit.

Halls Creek Police Station, Dec 11/10

J J Ryan

Const: 390.

### P C Ryan

I have to report leaving Stn 12/10 accompanied by P C Pennefather under your instruction and proceeding to Ruby Plains Stn re complaint of Robert Button.

On arriving at above Station I interviewed Mr Button who stated that a large mob of natives were camping on Garden's Creek some distance above the homestead and were killing his cattle. Button seemed to be terribly afraid of the natives, who had threatened to kill him, when he requested them to move off his run some days previously.

On the morning of 1/12/10 surrounded the camp and secured 700 natives of all ages. The natives had taken possession of a small flat piece of country on Gardener Creek and on this place they had erected 26 bark houses and by the manner in which they had cut trenches, to carry off the surplus water it seemed as though they had settled in for the wet season. The ground in the vicinity was covered with bones of beef, which showed plainly that the natives had slaughtered cattle in a wholesale manner.

When spoken to several of the native women stated that the Blacks were killing Button's cattle in the bush and carrying the meat into the camps, making no secret whatever of their doings, as they said that they were not afraid of either Button or the Police.

The natives belong to Halls Creek and Sturt Creek districts. The former had deserted from the Native Stn Nicholson Plains some time previously giving as their reason that they wanted to have a walkabout.

After surrounding the camp I first took from the natives a great number of spears and other weapons, which I placed in one of the grass-houses. In the meantime P C Pennefather had destroyed all their dogs numbering 64. We then set fire to all the houses, telling the Natives that we did so because they had left the Native Stn and killed Button's Cattle.

I again interviewed Mr Button as to him prosecuting the natives for killing his cattle, as we had several of them in the mob with us. Mr Button replied that he would not prosecute the natives as they would only kill him afterwards and he preferred to lose all the cattle rather than his own life.

I then left the Station and escorted the natives to Mission Station – Nicholson Plains, where 62 Aborigines were handed over to Mr Hale, Manager, and the remaining 7 being taken to Halls Creek for treatment as they were suffering from venereal disease.

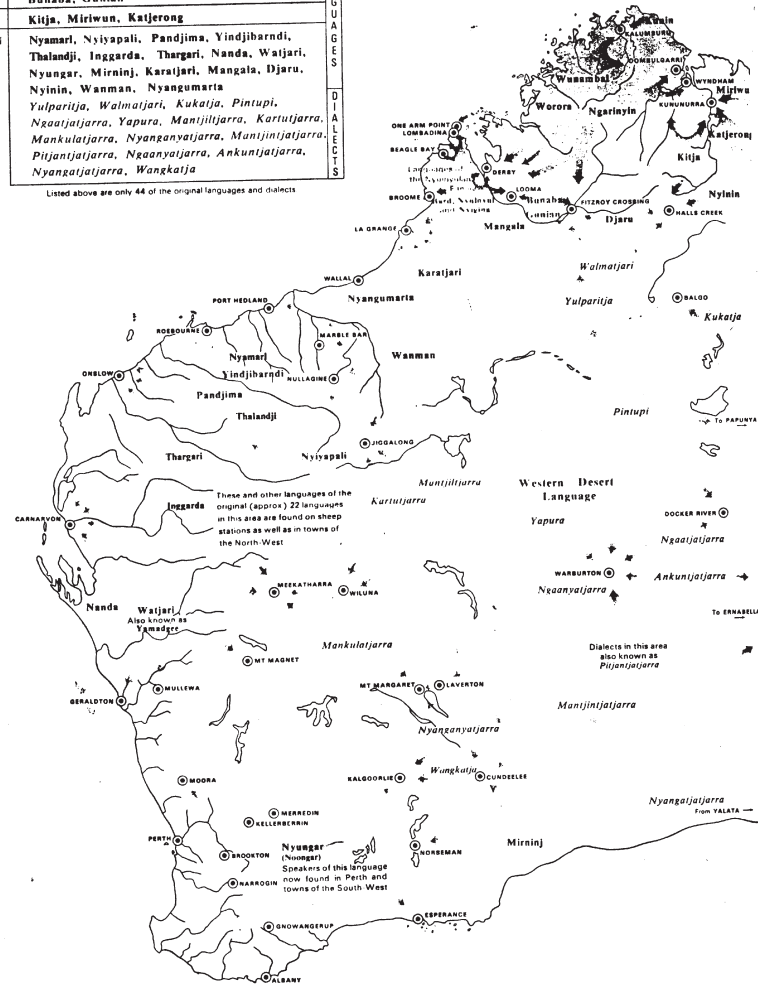
W Fanning Const 908

**ABORIGINAL LANGUAGES AND DIALECTS**

From Western Australia, An Atlas of Human Endeavour, 1829-1979

LANGUAGE FAMILY	LANGUAGES & DIALECTS
<b>WORORAN</b>	Ngarinyin, Worora, Waaambal, Kunin
<b>NYULNYULAN</b>	Nyulnyul, Bard, Nyigina
<b>BUNABAN</b>	Bunaba, Gunian
<b>DJERAGAN</b>	Kija, Miriwun, Katjerong
<b>PAMA-NYUNGAN</b>	Nyamarl, Nyiyapali, Pandjima, Yindjibarndi, Thalandji, Iggarda, Thargari, Nanda, Watjari, Nyungar, Mirninj, Karatjari, Mangala, Djaru, Nyinin, Wanman, Nyangumarla, Yulparitja, Walmatjari, Kukatja, Pintupi, Ngaatjatjarra, Yapura, Mantijitjarra, Kartutjarra, Mankulatjarra, Nyanganyatjarra, Mantjintjarra, Pitjantjarra, Ngaanyatjarra, Ankuntjarra, Nyangantjarra, Wangkatja

Listed above are only 44 of the original languages and dialects



Arrows signify recent movements of the speakers of the various languages and dialects.

Centres into which have drifted, significant

Const J J Ryan to Inspector Sellenger, Broome, Forwarded -

On the 14 December 1910 I received notification by letter from Mr Hale that the natives brought to Station from Ruby Plains had cleared out and from Enquiries instituted I learnt that they were making towards Mr Button's.

As Mr Button is an old man living at least some 15 miles from the nearest white man, I have advised him when the natives are troublesome to take no liberties with them but to report at once to the police and obtain their protection.

As natives when taken from the surrounding Stations to Nicholson Plains are reluctant to settle there it would be advisable I think, were some inducements offered them for a time at least to settle down, whereby a friendship in the meantime may develop between them and 'The Nicholson Plain' blacks and thus minimize their cravings to return to their country.

As matters stand at present, very little relief from native Depredations is given to Station owners who are beginning to resent the treatment and make complaint.

**16 December 1910**

Sixty-three natives were removed to an Aborigines Station, and seven natives were removed to Halls Creek for treatment for diseases. 1911

Before Mr Button died in 1911, he had tried very hard to have his children exempted from under the Act but like many of the men who had mixed blood children, he had not married their mother, and the Government controlled the children. This control created a perennial problem for all children not of full descent.

Events outlined in the above Police Reports in the Kimberley are only some of many confrontations found throughout most localities in Western Australia at this time.

These are indicated by the areas inhabited by nomadic tribes each with its own unique language and culture



**Chapters Seven - Ten German Pallottines and Spanish Benedictines**

**Lombadina and Drysdale River Missions**

**CHAPTER 7 RETURN TO LOMBADINA 1911-1915**

Father Nicholas returned to the Dampier Peninsula in 1910 under the patronage of German Pallottines.

1. Father Nicholas settled into his new ministry with tranquility of spirit;
2. The Pallottine Missions of Broome, Beagle Bay and Lombadina continue;
3. The Sisters of St John of God forge ahead with vocations;
4. Stories about Lombadina;

**FATHER NICHOLAS SETTLED INTO HIS NEW MINISTRY WITH TRANQUILITY OF SPIRIT**

*Lombadina Chronicle*, (written in German), records that the mission was founded in 1910 by Father Droste when he and Brother Anton Helmprecht went to the Bard people and erected a small building at Chillie Point. The building was destroyed by a willy willy the same year. Father Droste could not stay at Lombadina, but that year, Father Emo came from active engagement with the Benedictines in the foundation of the Drysdale River Mission. Hearing that Lombadina Mission had no permanent priest, he offered his services, for there were sufficient priests at Drysdale River.

**Lombadina Report by Father Nicholas**

(Some spelling and grammar mistakes have been corrected)

**20 January 1911**

*At the beginning of the year Lombadina School was opened with an attendance of 15 children. In February, the number increased by six children brought in by Constable Johnston, The numbers decreased by six when they ran away some weeks later.*

*There had been a regular attendance for March, April, May, June and July of the first 15 children. At the Mission, a total of fifty-five Aborigines, consisting of the children, the sick, old, and the infirm were fed daily. The number of Aborigines in the camp varied from 60 to 100, usually about 70.*

**30 June 1911**

*As you well know, on the 1st January current year, I took over the charge of this Aboriginal Mission, opened 6 months previously by the zeal of the Pallottine Fathers at Beagle Bay,*

*In the beginning there were a great many of difficulties here for the poor Fathers. The Natives would come willingly for some time or weeks and then go away to neighbouring stations. But afterwards the old and the infirm people remained, and other Natives followed their example; which circumstances enabled me to open a school on the 20th January, with an attendance of 15 children increased by six in February through the care of Constable Johnston, but diminished weeks after by their disappearance, leaving in the following months of March, April, May, June and July, a regular attendance of 15 children - - -*

*The children now at this school are as follows: -*

*Black boys 4,*

*Half-caste boys 3,*

*Subtotal 7 boys.*

*Black girls 6,*

*Half-caste girls 3,*

*Subtotal 9 girls.*

*Total 16.*

*Their names, age, condition etc. are kept in the Books.*

*Two more little half-caste male babes from Boolgin remain in the camp. The children who ran away from school, as follows:*

*Black boys 3,*

*Black girls 3,*

*Total 6.*

*The number of the sick, old, and infirm Natives collected and nourished here daily, including the children of the school, is at present as follows:*

*Males:*

*Men 16,*

*Boys 7.*

*Total 23.*

*Females:*

*Women 24,*

*Girls 8.*

*Total 32.*

*Total 55.*

The number of all the natives of the camp in this mission varies from 60 - 100; (the most regular about 70) owing as you may know to the nomadic tendency of the tribes of the Kimberley (better to say of all the aboriginals of Australia).

Experiences that give them knowledge of yearly seasons when their game, fruits or fish can be abundantly obtained in certain places or in creeks along the coast, and also their attachment for 'their country' are two important features to be considered regarding aboriginal instability in one place.

There are at present in the Camp about 76 aborigines (including the 55 on the list) as follows:

Natives in the camp of the Mission;

Men 23;

Women 29;

Boys 15;

Girls 9

Total 76.

Amongst these are 9 half caste, as follows:

Women 1,

Girls 3,

Boys 5

Total 9.

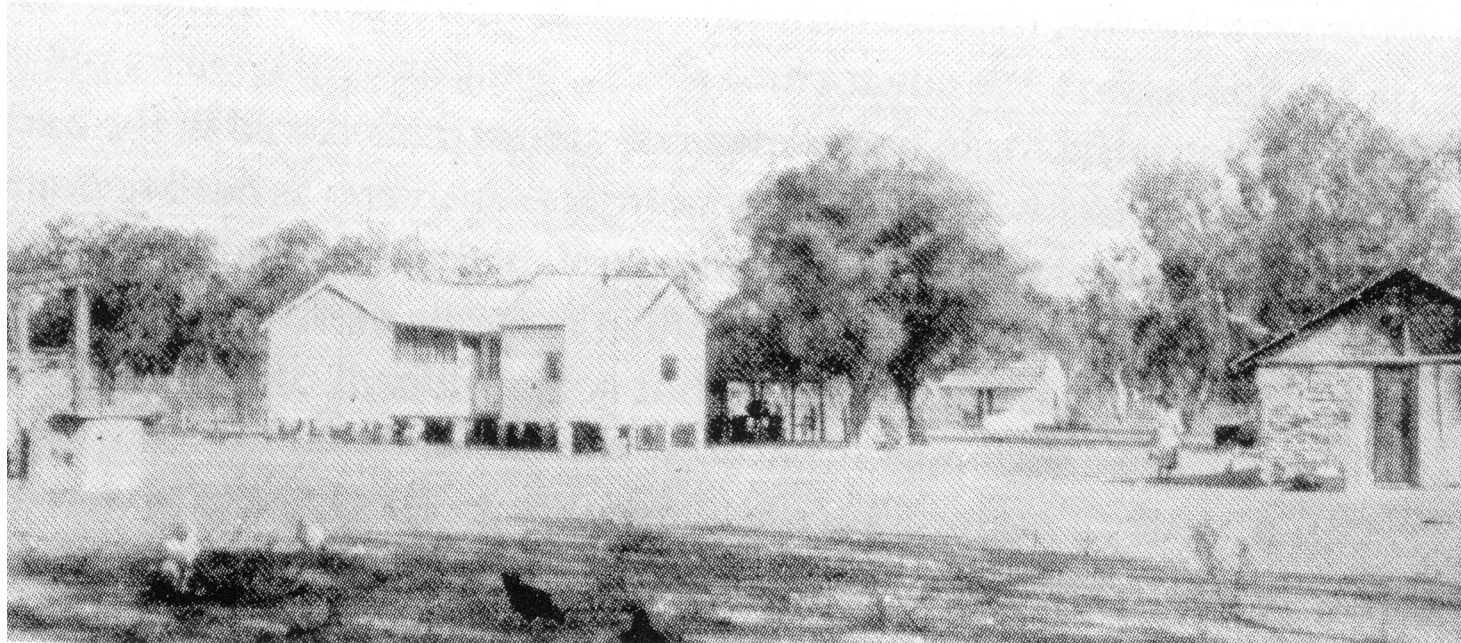
The sick, old, and destitute natives gathered here are fed three times daily with vegetables from the garden and with goat's meat. I always supply them with any kind of medicines needed and also give them some tobacco three times a week,

The remainder of the natives of the Camp are also always assisted when really sick or in want. All of them seem to be happy and contented (save for several with chronic diseases and a cranky woman whom I have already sent to Derby) in a relatively healthy condition, thanks to the care of the Aborigines Department who supplied them with everything required.

Birth: one little half-caste boy was born in April to the Family of the Station.

Deaths: Happily, no dead at all to be registered this year, nor is known of any child killed here by his mother.

Note: Notwithstanding, an epidemic of small pox surprised us, with nearly all the camp, and the family of the station afflicted; but thanks to the isolation and prompt measures adopted the disease is now disappearing without any serious consequences. It was imported by a native woman from Beagle Bay or thereabouts and has had a benign character.



Lombadina Mission in Later Years



# TELEGRAM.

E.T. No. 2-  
PREFIX

COMMONWEALTH OF AUSTRALIA. No.

POSTMASTER-GENERAL'S DEPARTMENT, WESTERN AUSTRALIA.

This message has been received subject to the Post and Telegraph Act and Regulations.  
All complaints to be addressed in writing to the Deputy Postmaster-General.

No. of Words 16	TELEGRAM from Broome	Station	OFFICE DATE STAMP
Check 9	Addressed to Bishop Torres		NEW NORCIA W.A.
Remarks	New Norcia		
By			
Morrissey Arrived	everything	alright	Thanks
God at	Drysdale	with kind	regards
		Planas	
Time Lodged 1.10.11	(Signed)		
Time Received 8.5.11	Address		

## Drysdale River Mission

12 January 1911

Father Planas sent a telegram from Broome to Abbot Torres at New Norcia: Morrissey arrived, everything all right thank God, at Drysdale with kind regards Planas.

6 March 1911

Father Planas landed from the 'Dickie', 31 tonnes, log book 1901 - 1911 (WNN, Notes from the Diaries, 01082).

8 April 1911

The 'Dickie' comes from Parry Harbour, with oxen, pigs, etc. (WNN, Notes from the Diaries, 01082.)

8 May 1911

A telegram from Derby indicated that Bishop Torres was on his way to Broome to take the next ship going further north for a visit to the Drysdale River Mission. Bishop Torres had taken this opportunity for a trip to Java, which gave him a new lease of life. (WNN 00864)

the circumstances

PAX 01031  
BENEDICTINE ARCHIVES  
NEW NORCIA, W.A.

1 FAX -

Broome 10 May 1911

Very dear Fr Prior,

I have in my possession yours most appreciated letters of 1 and 22 April. May by them that everything thanks be to God, you yourself, the Fathers and the Brothers are all well. Your first telegram informed me of the unexpected death of Fr Martinez - May God reward his labours with endless glory - as he was the last of the Fathers I found in the mission, his loss is the more sensitive, since it has broken the <sup>only</sup> link that united the old communities with the new. A.T.P. - Today I sent you a long telegram in these terms:

"Received letters - send cart to Rome - Inquire Koombena going to My address 20 bush. Don't send flour, sugar etc to Drysdale Mission, they have plenty, will write next Friday - cable S ubi ego exeat - tomorrow leave for Beagle Bay, will return 25 - Telegram received, thanks"

10 May 1911

Abbot Torres from Broome to Father Prior New Norcia (3 pages) WNN 01031



**10 May 1911**

Abbot Torres wrote from Broome to the Prior, Father Bas, New Norcia.

(Below is an abridged account of a copy, possibly made in St Mary's Archives in Perth):

Very dear Father Prior,

"I have in my possession your most appreciated letters of 1 and 22 April. - - -" (See previous page, then the letter continues)

"I must inform you that our 'Dickie' is now in Broome. According to the Captain Father Altimira did not receive my letter therefore not knowing why I had not gone there he thought it convenient to send the 'Dickie' to Broome to find out what had happened. I presume that Captain Morrissey had some other reason to come to Broome, the one first mentioned does not appear sufficient - - -"

"The bull and the two cows and the two oxen arrived safely at Drysdale River: the pigs arrived perfectly at Hat Point, but after that died during the voyage in the 'Dickie'. The rest of the cargo arrived in good order."

"The Beagle Bay Fathers are waiting with some anxiety for their new boat with various cargos. If it does not come in time they will make use of our 'Dickie' to send to Beagle Bay for what is more urgently needed. Our boat will go direct to Hat Point from Beagle Bay, since time is pressing. It cannot sail today, or probably tomorrow, the weather is disagreeable."

On the other hand the (two) Fathers in Broome find it convenient to wait a few days to see if some ship comes in the meantime and brings some flour they could send to Beagle Bay, where they have absolutely no bread, - - - and here it is worth recording a fact which I may have occasion to mention to the pious and compassionate Protector of Aborigines, who told me that at Drysdale River they had no rations - - - (when indeed they had plenty)."

"On Sunday 21 May, in Beagle Bay, I administered Confirmation to 93 persons, children and some adults, all aborigines. Was most pleased with the progress made at Beagle Bay, carried out during the last years and very edified especially by the piety of the children who are under the care of the Sisters of St John of God."

On the same Sunday, I left Beagle Bay by land and if the going trip had been bad, the return was worse.

We arrived at Broome on Thursday (25th) at 3.30 pm. I found myself on Friday completely broken down and Saturday was a day of suffering such as I had never experienced before in my life. The pain in the stomach was terrible,

I offered it to the Lord as best I could. I did not think I could administer confirmation on the following Sunday but the pain on Saturday night was better, thank God, so that on Sunday (28 May) I confirmed 49 persons, white, black, part Aborigines and Japanese.

Today, Monday I feel very much better.

Next Thursday, 1st June, the SS 'Koombana' is expected and on Friday I expect to leave for Derby in the company of Father Bischofs. I have little to do there for I already visited the Catholics before going to Java.

Father Bischofs will stay for 8 days in Derby and I will keep going in the 'Koombana' Monday, expecting to be at Hat Point on 5th and at Drysdale River on the 7th. As the 'Dickie' will be waiting at Hat Point before we arrive, my arrival at the Mission will take our Fathers by surprise, since they did not receive my letter and are not informed of my movements- - -

Everything has gone fairly well so far, but I am afraid there may be some complication from now on, because the Company agents think the 'Koombana' will not go to Wyndham within the next two months. In that case I may have to go from Drysdale River to Wyndham and Derby in the 'Dickie'. If I decide on Wyndham I will take the first cattle ship and go from there direct to Fremantle, which would not be very pleasant, compared with the paid passage from Broome and Geraldton. If I choose Derby, I should have very bad days, the distance is great and the winds against us during these months, and my confidence in the expert Captain of the 'Dickie' is rather little. In any case at my return from Drysdale I will send a telegram from either Wyndham or Derby to let you know how I feel, and how our Fathers and Brothers are in our mission.

When I went last Friday to the Post Office to advise you of my arrival in Broome, I received an urgent telegram from Father Castarrous to say that the animals sent to Geraldton to be loaded for Drysdale could not be loaded in the 'Koombana'. In my reply I added for you to write to the Consulor that I would be happy with the visit of the General, if he can make it this year (- - -).

That is all for today. Pray to God for me, give my heartfelt greetings to the Fathers, Students and Brothers ...

+Fulgentius Torres OSB

(Copied in St Mary's Archives Perth – WNN 01031)

**Police Report**

**12 May 1911**

In the police records, is a memo that Constable Johnston wrote to Constable Stewart, Broome:

*At the request of Abbot Torres, Nicholas Emo visited the Drysdale Mission, for it had been reported that the mission had been destroyed, when the captain of the 'Bedout' had returned the cargo of supplies to Broome. Father Nicholas promised to accompany Constable Johnston to Sunday Island, as soon as his lugger, which had been damaged in the hurricane the previous November, had been repaired.*

\* PA X  
 Broome 28 May 1911

Very dear in Christ, Fr. Prior.  
 Mine of the 10th must be now in your hand.  
 I told you in it of my arrival here and of my impending visit to B.B. On Friday 12 at 11 am I left for this place in the company of Fr Bischoff. The journey lasted four day and a few hours arriving at B.B. at sundown of Tuesday 16 of this month. The privations during the journey were many, the road, the food and rest left much to be desired. One of the natives of the Mission then in one of the stations near B.B. took the news to the mission one hour and a half before our arrival.

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**28 May 1911**

Abbot Torres wrote from Broome to the Prior, Father Bas, New Norcia

(Copy possibly made in St Mary's Archives in Perth):

Very dear in Christ, Father Prior,

Mine of the 10th must be now in your hand.

I told you in it of my arrival here and of my impending visit to B.B. On Friday 12 at 11 am I left for this place in the company of Father Bischof.

The journey lasted four day and a few hours arriving at B.B. at sundown of Tuesday 16 of this month.

The privations during the journey were many, the road, the food and rest left much to be desired. One of the natives of the Mission then in one of the stations near B.B. took the news to the Mission one hour and a half before our arrival - - -

(St Mary's Archives Perth)

**28 May 1911**

Expedition, A E Gunn XIX/XII/XCII

Seeds from Batavia. (WNN, Notes from the Diaries, 01082.)

28 May 1911

Abbot Torres from Broome to Father Prior New Norcia (3 pages) WNN 01031

On board, SS Koombana 4 June  
 I left Derby last night, and, please God tomorrow  
 at ~~noon~~ midday I will reach Hat Point - - -  
 The object of these lines is to tell you that I learned  
 on board that the 'Koombana' will not go to Wyndham  
 the N.N. in two months time, but the 'Bullara' -  
 - as recently a Government small boat ~~now~~  
 does run as coastal guard, possibly the Captain

decides to visit D.R.M., in which case I would be  
 happy of the opportunity to go to Broome (---)  
 We are having wonderful weather, Greetings to  
 Brother - - - + Fulgentius OSB.

N.D.

Monday 5. 10.30 am -

after no little anxiety, at last I see the 'Dickie',  
 The cargo, fortunately is all ready - -  
 Goodbye till the next. please God - -  
 T.

4 June 1911

Abbot Torres on board, SS 'Koombana', to the Prior, Father Bas, New  
 Norcia

(Copy possibly made in St Mary's Archives in Perth):

"I left Derby last night, and, please God, tomorrow at midday I will  
 reach Hat Point - - - the object of these line is to tell you that I learned on  
 board that the 'Koombana' will not go to Wyndham then N.N. in two months  
 time, but the 'Bullara' - - - as recently a Government small boat runs as coastal  
 guard, possibly the Captain decides to visit D.R.M., in which case I would be  
 happy of the opportunity to go to Broome ( - - - ).

We are having wonderful weather - - -, Greetings to Father - - -"

+Fulgentius OSB

Monday 5, 10.30 am - After no little anxiety, at last I see the 'Dickie'.

The cargo, fortunately is all ready - - -

Goodbye till the next, please God -

F.

6 June 1911

'Dickie' with flag, Bishop Torres in perfect health.

Seeds from Batavia. (WNN, Notes from the Diaries, 01082.)

4 June 1911

Abbot Torres from Broome to Father Prior New Norcia (2 pages) WNN 01031



PAX

Drysdale Mission 9 June 1911.

F. Prior

Very dear in Christ, Father,

Thanks be to God, after a happy voyage from Derby to Hat Point, I arrived in this mission to find the Fathers, the Brothers and the native boys, all well. As I mentioned to you in my last letter I left Broome on Thursday, 1st June, at midnight, on Saturday, 3. I was in Derby by 8 a.m. and left at 6 p.m. for Hat Point, where I landed on Monday, 5, at 10.30 a.m. At the last minute, before leaving the ship and take the schooner 'Dickie', I wrote a few lines to you, which I suppose you have received. On Monday itself, 5, at 11.30 a.m. we set sail and rounded near Mary Island at 11 p.m. Very early on Tuesday morning we left and arrived in the mission at 5.30 p.m. I found there the three priests and the 8 boys, & in the page

Vincent stayed home to guard the house as 'Dickie' leaves today for a place near Derby, and possibly will continue to Broome, I will send this letter to the Captain to post, if he has the opportunity. Although I told you in my last that you could send something through the S S coming to H.P. Fr Altimira says they don't need anything for the present. Therefore send nothing by the Bullara, if it calls at Hat P. When I send nothing I refer to provisions. The Mission is much improved, apparently Fr Altimira has used well his time, with the help of Fr Alcalde, the Brother, and the boys. Fr Planas is in charge of the kitchen and instruction of the children, with which the said Fr Altimira is also concerned. As the kids are going in a moment with Father and the Brother to the seashore to bring the last box in the cargo and two bags of salt, I must finish and give this to the Captain of the 'Dickie'.

Captain of the Dickie, With best greetings to the Fathers and Brothers, & all in the community I repeat myself most respectfully  
as a Christian.

Fr Torres O.S.B.

My respects to Fr. Brothers and Sisters

Father Planas is in charge of the kitchen and instruction of the children, with which the same Father Altimira is also concerned.

As the kids are going in a moment, with Father and the Brother to the seashore to bring the last box in the cargo and two bags of salt, I must finish and give this to the Captain of the 'Dickie' (- - -) (St Mary's Archives Perth - WNN 01031)

30 June 1911

Torres wrote to the Chief Protector of Aborigines that the Drysdale Mission School consisted of the eight half-caste boys sent by the Government, two years before. Besides being educated they were also occupied (usefully) in the garden. With them at the mission were two Fathers, one Brother, and four labourers with their wives.

2 July 1911

Abbot Torres suggests hanging cloths and presents from the trees. (WNN, Notes from the Diaries, 01082.)

21 July 1911

Expedition arrives - birds, flora, and fauna. (WNN, Notes from the Diaries, 01082.)

30 July 1911

Father Planas says 'Good Bye' to the Drysdale Mission.

31 July 1911

The 'Dickie' sails to Hat Point. Abbot Torres goes to Wyndham, and Planas to Broome. (WNN, Notes from the Diaries, 01082.)

9 June 1911

Abbot Torres wrote from Broome to the Prior, Father Bas, New Norcia

(Copy possibly made in St Mary's Archives in Perth):

Abridged

... After a happy voyage from Derby to Hat Point, I arrived in this mission to find the Fathers, the Brothers and the native boys all well.

As I mentioned to you in my last letter I left Broome on Thursday, 1 June.

At midnight, on Saturday 3, I was in Derby by 8 am, and left at 6 pm for Hat Point, where I landed on Monday 5, at 10.30 am.

At the last minute, before leaving the ship and take the schooner, 'Dickie', I wrote a few lines to you, which I suppose you have received.

On Monday itself, 5th, at 11.30 am, we set sail and rounded near Mary Island at 11 pm. Very early on Tuesday morning, we left and arrived in the Mission at 5.30 pm.

I found there the three priests and the eight boys. Brother Vincent stayed home to guard the house and as 'Dickie' leaves today for a place near Derby, and possibly will continue to Broome, I will send this letter with the Captain to post if he has the opportunity.

Although I told you in my last that you could send something through the S S coming to H.P. Father Altimira says they don't need anything for the present. Therefore send nothing by the 'Bullara' if it calls at H.P.

When I said nothing, I refer to provisions.

The Mission is much improved; apparently Father Altimira has used well his time, with the help of Father Alcalde, the Brother and the boys.

**21 August 1911**

The news from Broome was that Bishop Torres had arrived back from the Mission with Father Planas. On 2 September a telegram arrived at New Norcia saying that he was arriving home via Geraldton. (WNN 00864)

It seems too much to believe that Father Planas did not take the opportunity to upset the tranquility of Father Nicholas's new ministry. Whatever the background circumstances, within a week, Father Nicholas wrote the following letter to Abbot Torres, humbly asking permission to continue his ministry to Aborigines in the Kimberley.

**27 August 1911**

(Spelling mistakes have been left in this letter.)

Father Nicholas wrote to Abbot Torres, Vicar Apostolic of Kimberley:

My Lord:

The grate Misericorde of God, kipe me still alive, and by the special circumstances, I found myself in charge of Lombadina Mission, opened last year by the chief Protector and the Pallottinos of Beagle Bay - - - - -

Now, My Lord, - - -Did Your Lordship approve of my stay here as a Missionary worquer?\_\_\_

If not, it would not be difficult for me to renounce to a position only accepted by the special circumstances of the time.

I shall never forget that without your approval no Priest can exerce his Faculties in the Dioces and like at once, to legitimate my actual and temporary state.

If Your Lordship honnoure me with a reply, I shall be very much obliged.

I have the honnour to be

My Lord,

Your obedient servent in Christ

Father Nicholas Maria

(Missionero)

WNN 01715

MBADINA ABORIGINAL  
MISSION.

Broome,  
Western Australia.

PAX 01715  
BENEDICTINE ARCHIVES  
NEW NORCIA W.A.

27th August, 1911. 101

R.R.Bishop Torres,  
Vicar Apostolic of Kimberley.

My Lord:

The grate Misericorde of God, kipe me ~~sti~~  
still alive, and by the special circumstances,  
I found myself in charge of Lombadina Mission,  
opened last year by the Chief Protector and the  
Pallottinos of Beagle Bay.....

NOW, MY Lord,...Did Your Lordship approve of  
my stay here as a Missionary worquer?.....

If not, it would <sup>not</sup> be difficult for me to renounce  
to a position only accepted by the special cir-  
cumstances of the time.

I shall never forget that without your approval  
no Priest can exerce his Faculties in the Dioces  
and like at once, to legitimate my actual and tem-  
porary state.

If Your Lordship honnoure me with a reply, I-  
shall be very much obliged.

I have the honnour to be

My Lord,

Your obedient servent in Christ

Father Nicholas Maria

(missionero)

27 August 1911

Father Nicholas to Abbot Torres WNN 01715

## 6 October 1911

*Six bags of clean sunflower seeds arrive (30 lb each). (WNN, Notes from the Diaries, 01082.)*

## October 1911

Father Planas returned to New Norcia Monastery and was appointed to a position as first chaplain and music teacher of 'St Ildephonsus' College.

Some years later, in 1916, he was appointed to Moora Parish, then to Goomalling Parish in 1918, and to Southern Cross Parish in 1922, where he remained for 22 years.

*His memoriam records that other monks admired him as founder of Drysdale River Mission, and as 'a man of mild mien' with the wit of his native Catalonia.*

## 11 November 1911

'Dickie' sunk. - Father Nicholas Emo from Lombadina sends 'San Salvador' with provisions

(WNN, Notes from the Diaries, 01082.)

## 20 November 1911

*The Expedition leaves Drysdale River Mission. They had come earlier in the month to study birds, flora and fauna.*

## 12 December 1911

By the end of the year the items in the garden included tobacco, sugar cane, date palms, paw-paw, mangoes, and vines. (WNN, Notes from the Diaries, 01082.)

## THE PALLOTTINE MISSIONS OF BROOME, BEAGLE BAY AND LOMBADINA

### Children of Mixed Descent at Beagle Bay Mission

The majority of the children brought into the Mission would have little or no opportunity to return to their people until they had completed their schooling, and by then many of them had lost contact with their Aboriginal mothers, unless the mothers had followed them to the mission. Most young adults educated by the mission took on work elsewhere if there was an opportunity to do so.

### The Issue of Mixed Marriages

Correspondence 24 July – 18 August 1911 among Father Bischofs, the Chief Protector of Aborigines, the Police, and Mr Edgar, re Cyriaco Costalis and others seeking permission to marry, indicates that missionaries had problems with Asian men wanting to marry and set up families with Aboriginal women.

Though Father Bischofs knew that the C P A had a distinct aversion to such marriages, he asked for approval for a local Manilaman who had been living with Amy, an Aborigine of full descent, for four years in Broome. They had a 2-year-old son. The Filipino earned £5 a week, and had been fined £20 for cohabiting. He would pay the fine, but wished to marry the woman. Father Joseph Bischofs recommended the marriage.

A confidential request from the C P A was wired re the opinion of the Broome police. When the police gave positive approval, permission was given for the marriage. Complications arose when a local man named J Edgar advised that another man, claiming to be Amy's husband, was in his employ.

Although Father Bischofs appreciated the permission to marry the couple, he expressed his opinion, which was that he believed in the white Australia Policy, and such permissions should not be easily granted. When he wrote again for permission to marry two more couples, recommending marriage for the sake of the children, C F Gale's reply stated:

*"Re application marriage I have informed parties not approved."*





**This photograph from 1911 was treasured by Nancy Leo. In 1980, she remembered the girls being put in line to have it taken.**

**Back row from left:**

Rosa Roe (Later Rosa Mamut);  
 Belinda Dan (other name 'Nancy') - married in Port Hedland;  
 Mary Joseph (other name 'Nancy');  
 Agnes Joachim from Beagle Bay;;  
 Kevin, Agnes Imbal from Carnot Bay;  
 Margaret Cassachi from Ruby Plains (other name Rubiana);  
 Topsy O'Meara from back of Ord River (other name Topsy Clark);  
 Barbara Lynnot, had a sister named Belia, came from near Ruby Plains (married Cassie Drummond);  
 Maudie Bigley from Derby;  
 Laura from near Halls Creek;  
 Eva Booty from near Halls Creek (married David Bigny);  
 Judy Clement (She was Judy Thompson);  
 Phillipina Frazer (was Sara Cassina, with an Afghan father, she married a 'Drysdale boy, Fulgentius Fraser);

**Middle row from left:**

Zita, from Ord;  
 Lucy Bigley from Derby (became Mrs Brumby);  
 May from Derby, a cousin of Lucy (married one of the Drysdale boys to become Mrs Howard);  
 Pinda, whose father was an Afghan from Ord River (she married 'Placid', one of the Drysdale boys);  
 Teresa from Broome, (her mother's name was Teresa Tolentino. Her father was working for Fr Nicholas called Cornelius, a Manilaman, a diver);  
 Gracie Beazely from Ord River (baptised Ursula, married name Martin);  
 Dora from Ord, cousin to Nancy Leo (married Dick Smith, a Nygina boy);

**Front row from left:**

Regina Kelly from Beagle Bay;  
 Nancy Leo from Ord River (her father was Pianti);  
 Maggie Murphy from Turkey Creek (married George Kelly);  
 Winnie from Beagle Bay (married a Lombadina boy);  
 Anthony Sampy, he later married Christina, a Derby girl;  
 Sophie from Carnot Bay (married Paul Mc Kenzie);  
 Mary from Beagle Bay, worked for Sister Michael, her mother was Leonie Kelly (Mary married a boy from Pender Bay, Paddy Joyce).

*Girls at Beagle Bay Mission 1911*

*Description of the Girls' Destinies 'Encounter of Catholicism and Aboriginal Peoples Kimberley 1884 – 1984 'Thesis for Ph D at Latrobe University 24 December 1997 p 86*

A work to explore the resistance of Aboriginal women to the impositions of colonialism, and their contribution to the development of the north-west would contribute much to Church History of the north-west.

By 1911, of the 109 children receiving education at Beagle Bay, 28 boys and 20 girls were of full descent, and 20 boys and 41 girls were of part descent.

At the time, the government funded children by a yearly subsidy of £800, which worked out at less than 4d per day per head. There were also 45 indigent natives who were receiving rations, for whom the Mission received 9d per head per day.

Nancy Leo, brought from the East Kimberley in 1911, described the photograph of the girls which she had treasured since it was taken in 1911. It demonstrates how these educated girls of mixed descent laid a foundation for society in the region.

In Broome by the end of 1911, the new school, a splendid building with wide verandas, was finished. Mother Antonio's father in Ireland had left her a house that sold for £100 and paid for two timber rooms.

The Japanese pearl divers in Broome obtained permission to erect their own hospital and bring in a Japanese doctor but the trained nurse they were expecting from Perth was lost at sea. The Doctor, who had been taking English lessons at the Convent, asked the nuns for help. Sister Immaculata who trained in Ireland, had spent a year on the Mission and took charge of the hospital. Another Sister went to the hospital every afternoon and helped with the nursing and did night duty. At the time there was no proper water supply in Broome and epidemics of typhoid were common and unfortunately Sister Immaculata died of typhoid.

### 13 May 1912

It was almost a year later that Father Bischofs wrote again to C F Gale, asking information as to the intention of the Aboriginal Department with regard to coloured men wishing to marry full blood or half caste women, and the reply came:

*No application from or on behalf of Asians to marry Aboriginal women will be entertained.*

## CORRESPONDENCE BETWEEN HUNTER, EMO, POLICE, AND THE CPA

### 5 September 1911 - 7 September 1911

In the files of the Battye Library in Perth, there is a great deal of correspondence that passed between Harry Hunter, Father Emo, Constable Johnston, and the Aboriginal Department about Boolgin native women and coloured men living around Chillie and Lombadina Creeks.

### 26 September 1911

Harry Hunter accused Father Nicholas Emo of running a coloured man's brothel at the 'Thomas Place', and sent a copy of his letter to the Aboriginal Department.

Father Nicholas wrote his side of the story to the same Department, and then wrote to Mr Hunter telling him

"since the women were from Boolgin, selected by Hunter, and learned at his own school, to complain to himself."

Constable Johnston took four young women from Lombadina Mission to Beagle Bay Mission. Two of them had children fathered by Hunter.

On Sunday Island there was a girl of mixed descent about eight years old, and a woman with an unborn child whose father was alleged to be Harry Hunter.

Under Section 34, Aboriginal Act 1905, as the father, he was obliged to pay for the support of these children, so the police decided to charge him.

### 27 December 1911 - 28 December 1912

After much effort to bring action against Hunter, T Houlahan, Sub Inspector of Police said:

*"Even if a verdict were secured against Hunter, he has no means to pay."*

(Battye Library)

## THE SISTERS OF ST JOHN OF GOD

Father Nicholas appreciated the work of women as members of the missionary team. From the beginning at Drysdale River Mission there were women, for with Father Nicholas Emo came an Aboriginal couple, five labourers, the Filipino, Leandro with his Timorese wife and their 12-year-old adopted daughter from Broome.

He wasted no time in appealing to Mother Antonio for sisters, with the help of Thomas Puertollano, Sebastian Damaso and the Aborigines but it took another two years before any sisters arrived at the Mission.

### Seven Dolours from Eastern States of Australia

Meanwhile, Mother Antonio set about getting novices for the order. She sent Mother Bernardine and Sister Xavier to the Eastern States, where they successfully accepted seven young postulants. They were named after the Seven Dolours of Mary. Among these seven postulants was Sister Ignatius Murnane who later wrote about her experiences.

### 'My Life as a Sister of St John of God'

*My life as a Sister of St John of God really began in Melbourne in the autumn of 1912. I remember the autumn tints on the trees and shrubs when I reached my home, bound by my promise to 'go to the Broome School'.*

*Mother M Bernadine, with companion Sister M Xavier came to Melbourne questing postulants. Mother Bernadine applied first to the Editor of the Messenger'. He did not know me personally, he knew me to be a teacher, and I was a promoter of the 'Messenger' in the parish. He wrote to me telling me to come to Melbourne at once to meet the Sisters from Broome. I had no intention of being a Sister... but his letter*

spoke to me as God's will. My mother accompanied me to where the Sisters were staying at Mercy convent, North Melbourne.

The party which left Melbourne included the two Broome Sisters, and postulants, Mary Nugent, self, Kathleen Daly, Elizabeth Irwin, Rose Mason and Margaret (Sydney recruits). Annie Cashen who should have been in the bunch, waited for the death and burial of her brother. She joined us 3 weeks later.

We should have connected with a Singapore ship and gone non-stop to Broome, but our Orient line 'Macedonia' met a really heavy storm in the Bight, broke a propeller and had to wait at Albany for repairs, so we missed our ship connection and had to wait at St John's Subiaco, until the next steamer to Broome, 'Gorgon'.

We arrived in Broome at midnight on June 29th. The Parish Priest, Rev Thomas Bachmair met us; he was wearing a shiny, sateen suit which we thought from the deck was satin, and the expected beard...

There were 3 girls resident in the Sisters' care, Mary Broome, Flora McDonald, and Bessie Richards. They helped with housework and attended school daily. There were no native children in the school.

Whites and Asiatics were the pupils. Natives were at that time not allowed to live in the town; they worked for the whites, but had to retire before sunset to an area, which later became the Native Hospital site. The first black boy admitted was Raphael, a full blood, cared for by a Christian woman. He was given the same clothing, food, bed, etc. as her own small boy. He was orphaned.

The Asiatics were mostly Japanese, with clever, cultivated children. They were taught Japanese on Saturdays and Sundays by their Bonze (Buddhist Priest) in the Japanese clubhouse.

The 1912 school-hall, built by Japanese carpenters, offered a determined resistance to demolition when it was later replaced, about 1938. Great difficulty was experienced in removing the iron roof, and greater still in wrenching the wall posts from their foundations.

Gorokichi Hori and his men had built well. Goro became a Catholic before his death.

Another work was to visit the Native prisoners on Sundays, to pray with them and give some instruction. At that time the native prisoners were chained by light ankle chains, two together. They came into the room, holding up the connecting chain and rattling noisily. They enjoyed seeing the Sisters and singing hymns, it was a little change for them.

### Joyful Mysteries from Ireland

Mother Antonio left for Ireland with Sister Dolores and found five young girls happy to volunteer for the sisterhood in the Kimberley. She named

the five new postulants after the Joyful Mysteries of the Rosary and left them with the Wexford nuns to train as nurses in the Mercy Hospital in Cork.

So now Mother Antonio had twelve postulants, five young Irish girls from Ireland, whom she called after the Joyful Mysteries of the Rosary and seven Australians from the Eastern states who were named after the seven sorrows of Mary.

### Sister Gabriel Greene

One of the sisters trained in Cork was Sister Gabriel Greene. She told her story to the author when she was 96 years of age, in the John of God Hospital in Perth:

*Five of the girls in my family entered the St. John of God Order.*

*I entered in Wexford for the mission in 1912, and came out as a nun in 1916 with four others, Philip, and Elizabeth, who were nuns, and Evangelist and Raphael who were postulants. My sister, Bernadine, had come out for Subiaco.*

*She was the first volunteer for the North. I was only a girl, my mother died in 1910. My mother didn't want her to go, she used to cry and say, " - - -Transported to Australia! - - -"*

*Mother Antonio came home and got us, Sister Philip, Sister Elizabeth and me. I didn't go home to say goodbye.*

*The real start of the Leprosarium at Derby was my sister, Sister Gertrude Greene, who said to me, "There was an advertisement in the paper this morning asking for volunteers to go to Darwin Leprosarium, will you come with me?" I said, "No." She wrote to the Department in Perth and volunteered her services and they wrote back to Bishop Raible, said to tell the Sister who volunteered for Darwin Leprosarium that they were building a Leprosarium in Derby, and later on she could go there.*

*Another sister went with her. Sister Brigid went. I never wanted to go but I was sent, under obedience, a year or so afterwards. I was there for several years.*

*I know a bit about the nuns buried at Beagle Bay. Sister Gerard, died in 1946, an Australian. Sister Xavier died the same year. She was Irish descent. She had been a novice in a Mercy convent, her brother's wife died and left little children. The Bishop told her to go home and mind the children. We came out during the War in a captured German ship 'Omragh' in 1916.*

*In 1945, Sister Philomena died of cancer: her mother wasn't a Catholic. She was a lovely sister, very young, late 20's maybe.*

*Sister Ita, Irish, a novice just professed, suffocated in the heat.*

*Sister Agnes, an Australian, a great cook, died in 1947.*

*Sister Philip, a trained nurse, a big powerful sister, died in 1926*



## STORIES FROM LOMBADINA

The Bard tribe extended from Pender Bay Creek, Lombadina, Boolgin and Malumbo, down to Disaster Bay.

Some of them had been with the Trappist Fathers in Disaster Bay, whilst others had heard about the Christian Faith from Father Nicholas in Malumbo at Cygnet Bay.

Situated slightly North East of the plain of Chilli Creek, with the Aboriginal camp sited to the West of Thomas Bay, the extensive sand dunes provided a beautiful setting.

### Thomas Puertollano and Family

Father Jean-Marie Janny had followed Thomas Puertollano and his family to Lombadina from Disaster Bay and lived there as resident priest with the Catholic community from Disaster Bay 1900 – 1906. He was then sent to 'Maristella' in Brazil in South America.

In 1911, Thomas Puertollano offered his three-roomed house to Father Nicholas as home and temporary chapel. Thomas built a small house for himself to the West, and this later became the Presbytery. Thomas also supported the Mission as best he could. At the time he owned about 500 head of cattle, some goats, pigs and poultry.

Father Nicholas was eligible for a special grant of £80 a year and the per capita allowance for children and indigents and control of the mission entitlements from the Government. When rations ran out, fish was available from the sea.

HV Howe told Mary Durack about the Puertollano family in one of his letters:

*I remember Philomena, first as a very bright little girl at her father's place at Chilli Creek and later in Broome when she came to town with the family, one of the brightest and most attractive coloured girls in the town*

*Thomas was as unusual and indeed as remarkable a character as Father Nicholas, Sid Hadley and Harry Hunter. 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 the 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 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 Asiatics (and Francis Rodriguez), John, Chi, Muramatz and several*

*others held land in Broome and Cossack from the earliest times, and 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 Chilli 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.*

HV Howe also told a story of an Angora Billy Goat allegedly sent to Sunday Island.

*"That Billy Goat was really 'big feller pourri-pourri' belong Cygnet Bay Mission."*

Lucy Balagai and Joseph Dugal told Father Huegel their stories in 1972.

In 1982 Lottie Daylight, and Judy Anne Bandjer told Mercia Angus, and the author, about Father Emo's place in their history.

### Lucy Balagai

Lucy Balagai, interviewed by Father Huegel at Beagle Bay Mission, 17 October 1972. Lucy said:

*My bush name is Nguargul. I was born at Willi Creek. My Father is Inbullarallabul. My mother was Yarmut and I speak Numbal. I had two brothers, two sisters, me the last. No one of my family get baptised. My father he look after the bullock trough at Streeter Station, this side Willi Creek. My mother work there too. I look after sheep. Before Streeter, Mr Bob got Streeter Station. My people all finish. Plenty other people there.*

*I know Father Nicholas at Point. When I went, my mother took me to Point to Father Nicholas. I was about ten years. I stop there with my mother we look at nanny goat belong Father Nicholas. I look at little goats. My father stop at station. My sister look after trough. No windmill. Fillem up with bucket and put em in trough. I go to*

Father Nicholas, to Point. I go to Church in town with Father I never get Catechism. Mum not, we stop. We went to Wirrawirra.

My Mum run away with me to Lombadina to my father I was more little bit big. I look after my mother, we look after bullock, we walkabout, food bread, fruit, fish, sometime. When I get big girl I stop at my sister, my daddy still alive. That time I lose my father, he got two women.

I got another man, Timothy, young fella, native. He go town, work for Mr Narmuh, before the first war, he died. Then I work for Mrs Price, she give me work, ironing clothes polishing room. I go to Church every Sunday, Father Thomas in Broome. Father Droste, Father Bischofs, Father Creagh. No relation belong me go to Church. I go with boys, white children. I not baptised. We never talked to Father. Broome Sister give Catechism, only a little while, that finish. Remi come to me before war Sometimes go Church, sometimes picnic.

I stop Broome. I have Remi. I stop there till Second War, then I came to Beagle Bay. Mother John give us Catechism. 15 August we had a big group of people. My sister, Bidy, she was big woman, married to Billy Gullamat. Father Francis married me to Remi. I stay in Beagle Bay. I go to see Aunty Lucy Werbar in Derby. I do not sit down Willi Creek.

### Joseph Dugal

Joseph Dugal was interviewed by Father Francis at Lombadina Mission, 5 May 1972.

Joseph was born in Gullen and fathered a large family. Joseph appreciated what he gained from the mission but regretted his children's loss of traditional culture and religion. There is also a note of resignation, acceptance of the inevitability of the changes brought, first of all by colonization and secondly by the mission.

Joseph said: *There were no missionaries when I grew up. Fr Nicholas came behind me. I met him when full grown - big boy. Mr Hunter send me with flour because Fr Nicholas run out.*

*He little bit old, good Father too, no cheeky.*

*He got plenty children school. He got plenty talk.*

*His place called mission and he had church already, iron, Manilaman help him.*

*We come to the mission, woman and man, young people, school.*

*Father teach himself, no sister.*

*Father Traub makem mission on the Point but it was wrong place.*

*We worked for the Priest making house at Lombadina Point.*

*Theodore Traub was there first. We put up a house and a well.*

*I stayed with the Father, cut mangrove.*

*When finished house then come 'Salvador'. Father Nicholas to Dajarra Creek.*

*I had to give up 'Blackfellow Law', Father Benedict (Pueskin SAC) said we had to give up, to stop, no initiation. I felt sorry for my boys. The others used to go to Boolgin. My boys had it the short way at Lombadina.*

*I am Captain of the mission boat at one stage. Cargo to Broome and Beagle Bay. With boat, right up east for timber for house with Bro Joseph. Five tons flour, sugar to Lombadina Point. From there by donkey to Lombadina. Two bags flour each side. Father John Herold (SAC) pay every Saturday in kind from store. Extra rations!*

### Lottie Daylight

Mercia Angus interviewed Lottie Daylight for the author in 1982. According to Lottie, Nicholas built up the mission around the time when the Disaster Bay Mission closed. This is Lottie's story:

*I was born at Gullen, my mother and my father were Bard.*

*I never went to school. My uncle, Harry O'Grady taught me. I worked in Gullen and did stock work with him, mustering cattle from Gullen to Pender Bay. We went looking for trochus and baler Shells.*

*I came to Lombadina with Benedict Daylight. With him, I went in a donkey cart to put up windmills, I did Church work, gardening, kitchen, convent, dining hall, and bakery.*

*When the Mission was first built up, Rev Father Nicholas Emo came by boat and anchored in the point at the mouth of Chilli Creek (Jilere).*

*The same day, Thomas Puertollano and his wife Agnes came overland. They found father here already. They had a son and a daughter whose names were Alphonse and Philomena. They went and put up their house at the back of the mission near 'Thomas Well' at the little place called 'Lumbingoone', and they thought that they had come first, but Father came before them, saw the big hills and went down to the bush to see and find a place to build the mission up. He came to the right spot, to which no other white person had come.*

*He walked from the Point and went back to sleep and looked after his little boat. He came to the Point and met Sampey and his wife Amy. They had two sons, Thomas and Tony. There were plenty of people staying with Sampey and his wife Amy. There were no children except the two little boys. They were mostly grown ups.*

*They were camping in the Point till one day they had a big storm. They were looking for a place to find shelter. Father went to fix his boat up and put it in a safe place right in the middle of the creek, and called Sampey, Amy and the boys. He gave Sampey the Blessed Sacrament to carry while he told Amy to carry his Mass*

vestments. They walked back to the Mission (Thomas Puertollano's place). Just as they walked near the beach it was raining heavily. They passed the swamp as huge tidal waves came rolling out from the ocean. Father quickly got the two boys and carried them, each one on his shoulder, and walked quickly to the hill top. They made it in time and went down the hill.

It was all scrubby with lots of trees (next to Martin Sibosado's house near the Bakery next to the paper bark tree). They sat down, then they walked, and found the Blackwood trees, called Jungune trees. (This was after Beagle Bay Mission was put up. It was there that Martin Sibosado was a little boy going to school, then he came to Lombadina).

When he left school and started working for Father Nicholas, Father had four married couples working for him. They had a big garden at the foot of the hill. They planted many fruit trees, and people and the Sisters of St John of God came from Beagle Bay Mission.

Meanwhile Father had built a little Church right in front of the Dining Hall. Between the two black trees he built his Church. Next day he went out to see his little boat, 'Salvador'. That must have been a Spanish name, and then he went back to the Mission.

### **Judy Anne Bandjer**

Judy Anne Bandjer was interviewed by Sister Brigida at Lombadina, 8 March 1982. She said:

*I was born on the other side of Boolgin. Father Nicholas baptized me, and my godmother was Mary Puertollano. I was sister-in-law to Harry Hunter and I am aunt to Liz Puertollano. My father and mother used to catch fish and get oysters for the lighthouse people at Cape Revenue. They would also go with me to get an axe to get wood.*

*I wanted to go to school, so I went to Lombadina. I worked with the Sisters in Beagle Bay, Lombadina and Broome. When Mothers Antonio and Bernardine died, I was in Broome and at the big funerals. Father Alphonse came to ask me would I volunteer for the Mission in Balgo. I said, "Yes, if no one wants to come, I'll go."*

*My daughter Bidy was a little girl and Father Francis wanted her to stay at school at Beagle Bay, but Bishop Raible said she could go. Jimmy, Bidy and I went in a truck from Beagle Bay to Tjalowan, where we looked for water. From there we shifted to Balgo.*

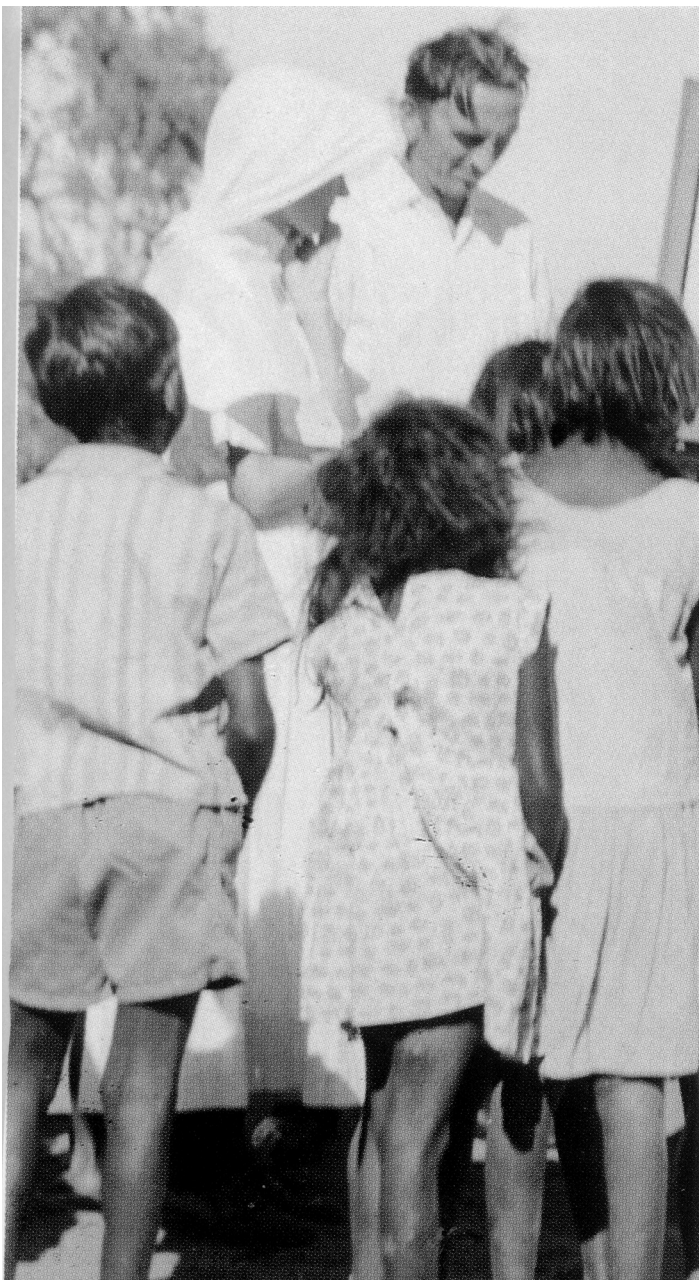
*The old people there had pitch-black hair but no clothes. I did cooking and washing for the Priest. Jimmy did windmills and minded sheep.*

Author's note: I went to Lombadina around Christmas 1981, to work with Inge Danaher on the translation of Father Walter's Book, *Australia, Land People Mission* written in 1928.

Inge and her husband were lay missionaries. Her husband ran the store and was the Church Administrator of the mission. Their children went to the school.

I remember working with her in her house when the house was fumigated for white ants and we had to move. We both became quite attached to Father Walter as we laboured on the translation of his book *Australia, Land, People, Mission*.





Father Werner Kriener SAC with  
Sister Cabrini Gleeson, SJG and children at Lombadina in the 1960's

Stories were important at Lombadina.

When I interviewed Peter Angus, born in 1916, but at that time a pensioner at Lombadina, holding the positions of Chairman of the Lombadina Council and leader of the Tribal Law which he had learned on Sunday Island in his youth, he told me a story about Fathers John Herold and Werner Kriener who were Pallottine missionaries at Lombadina. Peter said:

*In the 1920's, when I was a little boy schooling at Sunday Island, Mr David Drysdale, a single man, picked people up from Derby and went back to Sunday Island.*

*The Law was never stopped on Sunday Island so Sandy and I know all the songs. When Father Kriener was here in the 1960's we started the Law again with the boys.*

*When I was 23 I was in Cape Leveque working with the Lighthouse keeper, and then at the Police Station during the war, in the stables with the horses, making beds. There were six men and a sergeant there. After the war I came back to Sunday Island. Then I came to Lombadina and married Mercia in Beagle Bay where she had gone to have her baby. I was received into the church there.*

*With Mercia, I went back to Sunday Island and worked with the missionaries there...*

*When Father John Herold was at Lombadina, a long time after the first war, I went and got my mother father from Sunday Island and bought them to live at Cape Leveque first and then at the mission. Earlier when I came I brought Bernadette and Laurel, born at Sunday Island. Janet had died as a baby. Peter and Werner were born at Lombadina.*

*Father Kriener went across to Sunday Island in a two masted, 18 foot schooner. Locky Bin Sali was the Captain. There were two trips with five pensioners altogether, and luggage.*

(Author's Note: When Bishop Jobst had been approached by 'Welfare' in the 1960's about pensioners stranded on Sunday Island without a boat, he discussed with Father Kriener at Lombadina about the possibility of bringing the pensioners over. The Beagle Bay Chronicle recorded that Father Kriener passed through Beagle Bay with about twenty Sunday Island people going to Lombadina.)

## CHAPTER 8 EXPANSION OF NICHOLAS'S MINISTRY

1912 - 1913

Nicholas continues his pastoral care for Lombadina Mission and becomes involved once again with Drysdale River Mission

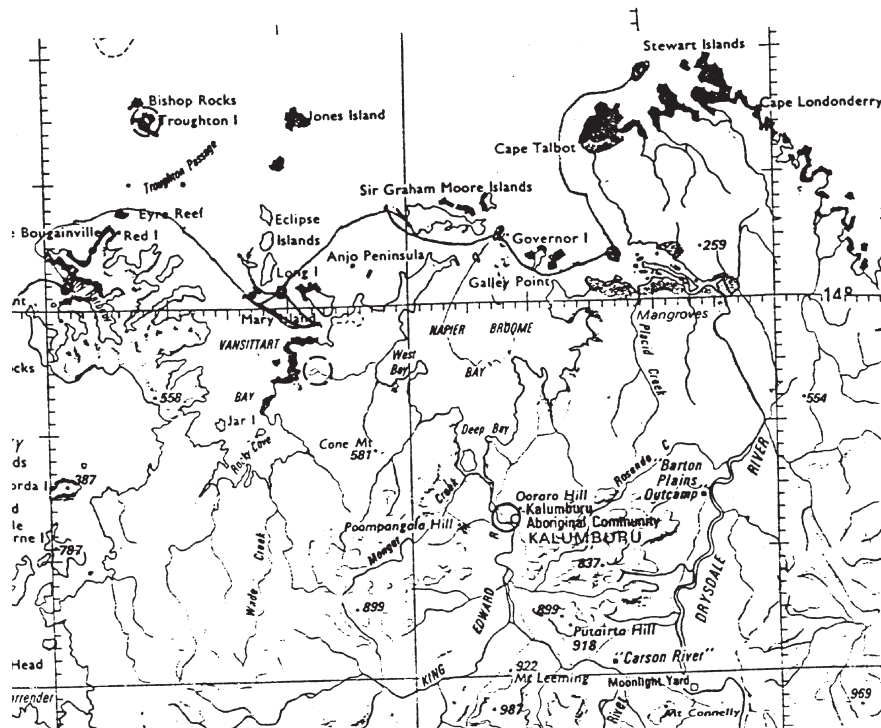
1912

8 June 1912

Abbot Torres left on a voyage to Europe from which he returned in August. (WNN 00864)

18 August 1912

'Dickie' wrecked at Jones Island.



Jones Island

4 October 1912

Father Nicholas wrote from Lombadina to Father Thomas Bachmair (or Droste) at Beagle Bay Mission about the wreck of the 'Dickie'. Because of sickness he could not go himself but arranged with Thomas Puertollano to go instead.

LOMBADINA ABORIGINAL  
MISSION.

Brooms,  
Western Australia.

FAX 01715  
BENEDICTINE ARCHIVES  
NEW NORCIA, VA

4<sup>th</sup> October 1912 1912

Very Reverend Father Thomas (or Droste)

Having been unable to go myself to Johns Island where the crews of the *Dickie* were left with plenty of cargo, after the breakage of the schooner in the Islands (on 18<sup>th</sup> August last), I have sent Thomas at once, with 8 of my best black boys, and all the possible provisions here, to pick up the unfortunate men of the Island, and help the poor Fathers of the Drysdale Mission.

Everything ready for my expedition, when, in the morning, an acute pain in the stomach, with *Stout* allowed me to erect my body, and fever, (consequence of the bad night passed in making preparations) make that Thomas offer himself to go, leaving all the work of his Station, for not to loose one day time; and now will be about Collier Bay or Montgomery Island. (Is a trip of nearly 600 miles)

I receive now the letters for the Drysdale, but too late!... they will have in exchange, plenty of provision, that I ask you to replace as soon as possible, as our store, remain nearly empty!

I have send to the Drysdale,:

- 53 bags Flour,
- 8 " Rice (only one remain)
- 5 " Sugar
- 24 tins of preserved meat
- 25 lbs salt meat,
- 1 Goat,

4 October 1912

Father Nicholas from Lombadina to Father Thomas Bachmair (or Droste) WNN 01715

LOMBADINA ABORIGINAL  
MISSION.PAX  
BENEDICTINE ARCHIVES  
WESTERN AUSTRALIA  
01715Broome,  
Western Australia.

20 lbs. Onions,  
24 packets Bhea (from Street) 191  
6 tins jam  
6 tins cocoa  
4 tins coffe (one big)  
1 tin Kerosenne  
6 bars of soap  
6 packets candles  
1 tin sardines  
3 tins pine-apple  
100 sticks tobacco (Conqueror) for the Mission  
3 tins milk  
tobacco for the 8 crews (for one month) half stick  
per day each man.  
and, 1 packed matches.  
1 tin greise

One letter of Father Bishop received now, states, that  
the two white men when to Wyndham, and wire telling  
that they left the crews, with plenty of provisions in  
the Island, in the 18 of August! ... Will be water there?  
... Thomas will find them alive? ... is a problem.

We must pray the Lord, to have pity of them!

Mr. Abercrombie of the light house, is waiting the arrival  
of your schooner for to go Broome as a passenger who  
will pay you for his passage.

Kind regards to all, and pray for  
your humble servant in Christ,  
Father Nicholas

4 October 1912

Father Nicholas from Lombadina to Father Thomas Bachmair (or Droste) WNN 01715

11 November 1911

Father Joseph Bischofs wrote to Abbot Torres telling him that at the end  
of the week before, Father Nicholas had left with the three sisters on the  
'Salvador' for the new foundation in Lombadina Mission.

At a later date in November, the diaries recorded that Father Emo had  
sent 'San Salvador' from Lombadina to Drysdale River Mission with provisions,  
after he heard that the 'Dickie' had sunk at Jones Island. (WNN Notes from the  
Diaries 01082)

15 November 1911

Father Joseph Bischofs wrote from Broome to Abbot Torres in  
connection with the wreck of the 'Dickie'. The tide smashed her when the crew  
left the island for Wyndham. According to the natives, the 'Salvador' will bring  
Leandro and Catalino with news the following day.

PIOUS SOCIETY OF MISSIONS  
(Incorporated)  
BEAGLE BAY.  
BROOME,  
WESTERN AUSTRALIA.  
15th of November 1912  
His Lordship Bishop Torres.  
My Lord,  
Enclosed find please the form in connection  
with the wreck of the schooner Dickie. I have given the particulars  
as far as I knew them; the master and the crew left with some other  
boats for the high sea and I could not make further inquiries to  
answer all the questions.  
As far as we have heard there will be little hope to recover  
the Dickie as the tide had smashed her nearly completely, when the  
crew left the island for Wyndham. If I am rightly informed, will  
the Salvador be in Broome to-morrow. From the Salvador we will receive fine  
news. From the Natives I heard to-day that Leandro and Catalino returned  
with the Salvador. If this is true I could not tell, but as a rule  
the Natives find out things a long time before ourselves. anyhow this  
would give assurance that the Rev. Fathers and Brother are alright.  
To-morrow morning I am leaving for Wyndham and Derby. I intend to  
remain in Wyndham for a few days, perhaps three weeks, to give the people a  
chance to go to their duties.  
I have the honour to remain,  
My Lord,  
Your Lordship's most obedient:  
Joseph Bischofs

15 November 1912

Father Joseph Bischofs from Broome to Abbot Torres (WNN 01715)



20 November 1912

Father Altimira sent a telegram from Broome to Abbot Torres:

Received plenty stores from Father Nicholas also few from Jones Island, all well at Mission, writing.

COMMONWEALTH OF AUSTRALIA.  
POSTMASTER-GENERAL'S DEPARTMENT, WESTERN AUSTRALIA.

**TELEGRAM.**

This message has been received subject to the Post and Telegraph Act and Regulations.  
All complaints to be addressed in writing to the Deputy Postmaster General.



NOTE.—The figures at the bottom represent the time lodged at Sending Station, and time received at this Office respectively.

STATION FROM, NO. OF WORDS, AND CHECK.

REMARKS.

Broome 20 11 pp

Ship Jones  
New world

Received plenty stores from Father  
Nicholas also few from Jones Island  
all well at mission writing.

3.30 on 19<sup>A</sup>  
10-15 -

Altimira

1913

**Correspondence between Abbot Torres and Father Nicholas  
23 March 1913**

Nicholas Emo wrote from Broome (in Spanish) to Dom Fulgentius Torres, still Vicar Apostolic of Kimberley, again asking if he will be allowed to stay in Lombadina.

He included two letters, one from the Sisters indicating that they would be happy to come to the mission, and two from Father Bischofs asking for permission to keep the Blessed Sacrament at the mission in a Chapel he has built and blessed in honour of the Sacred Heart of Jesus. Inscribed on the door in the shape of a heart are the words 'Sacratissimo Cordi Jesu, anima ponitens et devota'. Fourteen Stations of the cross had been erected.

After receiving notification from the General House in Rome, he asked for the Abbot's approbation for his book called 'My Jesus, My All' His book was finished and needed approval from the Bishop.

He was waiting for 'San Salvador' to be repaired so that he could go to Broome in April to pick up provisions for Drysdale Mission. Thomas had pointed out that since the cargo would fill the boat, there would be no space for the people, and Nicholas suggested using the steamship so that the Salvador could remain at Parry Harbour. Abbot Fulgentius could then use it to go to the mission. Anyway, Nicholas was waiting for the Abbot to contact him.

The letter included two photographs of the new mission and the chapel. Nicholas looked forward to hearing from the Abbot as soon as possible, and asked for forgiveness for the past.

In the next letter, he promised to explain his idea of serving Drysdale River Mission through 'San Salvador.' (WNN 01715)

20 November 1912

Father Altimira sent a telegram from Broome to Abbot Torres

23 de Marzo 1913. 794

Excel.<sup>ma</sup> e Ilustrísimo Señor Don Fulgencio Torres, Obispo de N...  
Vicario Apostólico del Guimberley.  
New Norcia Mission.

Illmo. Señor :

Probablemente por flaqueza mía en resistir a la tentación dejé un lugar y estado que nunca intentaba dejar, y las circunstancias del momento me abrieron una puerta por la que nunca imagine haber pasado. Sea lo que fuere de ello, una situación tan anómala no puede continuarse; mas, deberé por eso desesperar?...

La razón, y mas que esta, la Religión, me trazan otro camino, y este digo. Su. Exa. Illma es mi único superior, y a su Illma. me dirijo para que me diga si le place que continúe en esta Misión, o debo dejarla; luego vendrá lo demás de tener o no el consuelo del Santo Sacramento en esta Misión, de venir o no las Hermanas de San Juan de Dios a este lugar.

Mi fe y mis convicciones no me dejan dudar por un instante, que serian inútiles mis esfuerzos sin la bendición del Cielo, que no viene por otro camino que el de la 1.<sup>a</sup> Obediencia.

Yo he recibido carta de las Hermanas, ansiosas de venir a este lugar, y otra del P.<sup>o</sup> Padre Bishop anunciándome el permiso de guardar aquí el Santo Sacramento; pero ni lo uno ni lo otro tendrá lugar, mientras no reciba ordenes de mi legítimo y amado superior; ni lo

23 March 1913

Father Nicholas Emo wrote from Broome to Abbot Torres (WNN 01715)

uno ni lo otro sucedera', hasta que vuestra Illma. se digne mandarme lo que debo hacer. Entonces, le explicare la situación actual, y consultare con su Illma. lo que se puede hacer, en esta Misión de tantos aborígenes, que yo de buena gana hubiera pasado a las Hermanas enteramente, para gloria de Dios.

Debo tambien poner en su conocimiento que he hecho levantar aqui una nueva Capilla en honor del S. Corazon de Jesús, con esta inscripcion sobre la puerta: "Sacratissimo Cordi Jesu, anima panitens et devota" al rededor de un Corazon en relieve y colores naturales, intentando poner las 14 Estaciones del Via Crucis, sobre 14 fuertes columnas en el interior si su Illma. me autorizaba a esta ereccion y bendición; lo que pongo en su conocimiento para que disponga de una Capilla más en su diócesis, y que yo he bendecido solemnemente (con permiso prescrito de S. Illma.) despues de haber esperado al superior de D. Day por mucho tiempo, que no pudo venir.

De la Casa Generalicia de Roma me aconsejan que haga primero aprobar mi libro "Mi Jesús y mi todo" (que está casi terminado) por el Obispo de la diócesis que es S. Illma. ... que debo hacer?

Se me dice tambien que vaya a Broome en Abril por las provisiones del Drysdale, tan pronto quede terminada la gran reparacion del "Salvador" que vamos a cambiarle el casco y cerrar bien las junturas de las tablas, pues hacia bastante agua. Luego quedará muy fuerte.

Le estoy esperando uno de estos dias con los materiales para renovarlo al instante: ahora bien: piensa Thomas, que los cocos que estan ya en Broome, van a llenar todo el lugar del bote y no dejaran lugar para dormir la gente durante la navegacion.... Si se mandasen con el vapor o Steamer, el Salvador se hallaria en Parry Harbour a su llegada, y dejando en tierra (como antes) todas las toneladas que quisiera mandar

23 March 1913

Father Nicholas Emo wrote from Broome to Abbot Torres p2 (WNN 01715)

BADINA ABORIGINAL MISSION.

Broome,  
Western Australia.

— PA. 5 — 01715  
BENEDICTINE ARCHIVES  
NEW NORCIA N.A.

(3.)

podrian ser llevadas en varios viajes a la Misión, y así la última podría aprovechar la ocasión, e ir a visitar la Misión con el Salvador. ... lo que mejor le parezca, disponga y se hará.

Así incluyo dos fotografías recientes de esta Misión y Capilla pero espero poder sacar en Broome mejores copias, pues conservo los cristales de ellas.

Termino (a la medianoche) suplicándole se digna olvidar por amor del Sagrado Corazón de Jesús, todo el pasado, perdonarme, y contestar a esta carta que escribo con ansia en el corazón, pues no quiero me sorprenda la muerte antes de aclarar y legitimar mi actual situación.

En otra, le haré conocer mi parecer sobre la manera de atender bien su Misión del Drysdale River por medio del Salvador.

Se indigno servidor en Jesucristo

Padre Nicholas Maria Emo

*missimano*

Agradecería en el alma que esa santa Comunidad se dignase recomendarme a la misericordia del Señor.

23 March 1913

Father Nicholas Emo wrote from Broome to Abbot Torres p3 (WNN 01715)

15 June 1913

Damaso was said to have been with The Trappists in Beagle Bay.

17 Rubber Plants have been sown, 33 melons, passion fruit; and 27,807 lb of watermelons collected.

(WNN Notes from the Diaries 01082)

15 July 1913

Telegram from Father Bischofs, Broome, to Bishop Torres New Norcia

Father Nicholas returned safely last week from Drysdale all are well at the Mission,

Bischofs

WNN 01055

10186/13 \*25

COMMONWEALTH OF AUSTRALIA.

E.T. 8.

POSTMASTER GENERAL'S DEPARTMENT, WESTERN AUSTRALIA.

No. ....



TELEGRAM.

This message has been received subject to the Post and Telegraph Act and Regulations. All complaints to be addressed in writing to the Deputy Postmaster General.

Station from, No. of Words, Check, and Time Lodged.

Remarks.

Broome 17 10 5 PP 11.45 Yes

Torres  
New Norcia

Father Nicholas returned safely last week from Drysdale all are well at the Mission.

10-10 Bischofs

NOTE: The Figures at the bottom represent time received at this Office.

15 July 1913

Telegram from Father Bischofs, Broome, to Bishop Torres New Norcia WNN 01055



17 July 1913

Father Nicholas wired Bishop Torres New Norcia,

*I had very rough trip Drysdale.*

*Twenty-one days going eleven returning. Fathers in good spirits. Letters went by 'Paroo'. Kindly send the new breviary and register to Lombardnie (sic) mission Australiati (sic) directory*

*Father Nicholas*

(WNN 01055)

**NORTHMORE & HALE,**

**Barristers and Solicitors.**

J. A. NORTHMORE, K.C.  
HARRY HALE.

CABLE ADDRESS: "MEREWANA."  
TELEPHONE 1229.

H.

*Halsbury Chambers,*

*Howard Street,*

*Perth,* August 4th 1913  
W.A.

The Right Reverend Lord Abbot  
of NEW NORCIA.

Your Lordship,

We are in receipt of yours of 1st instant with Applications enclosed. Pastoral Lease No. 645/98 is held in the name of Thomas Puertollan while the applications forwarded us by you are signed Thomas Puertollano Pampelo. Which is the correct name of the Lessee? If the name appearing in Lease is incorrect then it will be necessary to make application to amend the name giving evidence in the shape of declaration as to true name of Lessee. Apart from the difference in name the applications sent us could not be accepted by the Lands Department as they are not in order. Application should be made under Section 62 of the Land Act and not under Section 55. Then the blocks selected must be in the direction of the meridian or at right angles to same that is either running due North and South or East and West. The Officials of the Lands Department say that the area of each block must not be less than 100 acres and the depth must not in any case exceed the proportion of 3 to 1 of the breadth and the plan should set out clearly the starting point of each block. Could not a 100-acre block be selected which besides running in the proper direction would include the 30 acres shown on your

Y10186/13 \*25

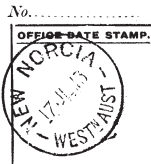
COMMONWEALTH OF AUSTRALIA.

E.T. 2.

POSTMASTER GENERAL'S DEPARTMENT, WESTERN AUSTRALIA.

**TELEGRAM.**

This message has been received subject to the Post and Telegraph Act and Regulations. All complaints to be addressed in writing to the Deputy Postmaster General.



Station from, No. of Words, Check, and Time Lodged.

Remarks.

*Broome 36 2/5 pp 10.30 a m*

*Bishop Torres  
New Norcia.*

*I had very rough trip drysdale  
twenty one day going eleven returning  
fathers in good spirits letters by  
paroo. Kindly send the new breviary  
and register to Lombardnie mission  
Australiati directory Father Nicholas*

NOTE: The figures at the bottom represent time received at this Office.

Edno and San Salvador

17 July 1913

Father Nicholas wired Bishop Torres New Norcia (WNN 01055)

4 August 1913

Documents about the Lombadina Land WNN 01689

plan ? The provisions of Section 62 apparently provide that the maximum area to be applied for under the Section in the Kimberley Division is 500 acres but the officials apparently think these applications can be lodged.

There may be some difficulty in your giving a starting point but we presume you will be able to comply with the requirement of the Department. We send two fresh applications for signature. The plans on back thereof must be prepared in ink.

We have the honour to be

Yours obediently,

*Northmore Hale*

4 August 1913

Basically the last two sheets are saying—Don't use the Second name—Pampelo (Thomas' mother's name)

His signature should be only Thomas Puertollano. The letter from Northmore and Hale to the Abbot is really a resumé of p 8 (in Spanish). This may be the letter referred to from Broome 5 December 1913, para 6. (see p 23).

4 August 1913

Documents about the Lombadina Land WNN 01689

SPECIMEN SIGNATURE OF APPLICANT.

ACCOUNT NO.

BENEDICTINE ARCHDIOCESE  
NEW BRITAIN N.S.W.

pendence No. S. 280.

pendence No. 8.

.ASE (under Section 55).  
lence.

DIVISION.

Location of }  
Lot No. }

NOTE.—A Specimen Signature must be given with every Application for Land.

(SURVEYED.)

I HEREBY apply to purchase the Crown Land described above\* under the provisions of Section 55 of "The Land Act, 1898"; I am over 16 years of age; I am not the holder under "The Land Act, 1898," of 2,000 acres of cultivable land or its equivalent, as prescribed by Section 23 of "The Land Act Amendment Act, 1906," within the State of Western Australia, and I am otherwise duly qualified to hold land under this section.

*no power of att. 2<sup>e</sup> of 11.1910*  
*Thomas Puertollano*  
Signature of Applicant.

\*If application does not cover the whole of a surveyed block, a sketch must be shown on back.  
NOTE.—All improvements on the land applied for, except those which are owned by a pastoral lessee, are the property of the Crown, and shall be paid for as the Minister may direct.

Office References.

Noted on Plan.....  
Refd. to Comar. }  
of Forests }  
Refd. to.....  
Referred to }  
Lessee }  
Sketch sent to }  
Land Agent }  
Copied for Survey.....  
Surveyed. }  
See Diag. }  
Passed on Plan.....  
Examined.....

Name at full length, address, and calling of Applicant.	Land now held by Applicant under Conditional Purchase, exclusive of present Application.				Acreage applied for	Purchase money, fees, etc.			
	Nos.	Acreage.	Nos.	Acreage.		Particulars.	Amount.		
<i>Nota la demas datos ya la lle naro' lo mismo</i>						Price per acre	£	s.	d.
						Annual instalment for first three years			
						Annual instalment for remainder of term			
						Lease fee			

Received on ..... of ....., 191 , with deposit of £ .....  
..... Government Land Agent.

Received £ ..... Accountant. Date .....

Application approved, as shown above, to a depth of ..... feet below the natural surface, and subject to necessary Roads and Reserves on survey, this ..... day of ....., 191 .

Term of Lease to extend from ..... to .....

By order of the Minister for Lands.

Office References.

Ackd.....  
Appl. Notice Issued.....

Emo and San Salvador

lenguaje - El Departamento dice, que las aplicaciones no están en orden, porque deben ser hechas según la forma 62 (no 55), por esto le mando la dos que hallará incluidas -

Cada aplicación no puede ser de menos de 100 acres -

Como verá en el dorso de las aplicaciones (en lapiz) los blocks, deben ser tomados formando ángulo recto con el meridiano, de Norte a Sur o de Este a Oeste, y la <sup>Chillie Creek</sup> longitud del block no puede ser mas de 3 veces la anchura del mismo, esto es si tiene el block 10 chains de ancho solo puede tener 30 de largo -

El dibujo debe ser hecho en Tinta, no en lapiz

El Departamento quiere que se establezca bien el punto de partida (starting point)



Debería ser que la porción del poco la pediría servir para el caso o tomarse por pie la forma 62 - En fin use usted de honor o que de honor estas condiciones o sea de que las aplicaciones se

Position and boundaries of land applied for -

Esto tal vez será lo mas difícil - si en el mes o licencia pastoral hubiera algun pez colocado el mismo gobierno en alguna propiedad muy cerca de Mr. Bell, o en alguna reserva del sol no entonces lo mejor sería tomar dicho punto como punto de partida para poner fijar la porción exacta de los blocks que usted es queriendo

4 August 1913

Resumé, in Spanish, of the letter from Northmore and Hale on pp 6 - 7. There is no beginning to the letter. It just says "well - the Department says that - - - -"

Documents about the Lombadina Land WNN 01689



## 15 August 1913

Nicholas Emo reported to the Chief Protector of Aborigines (Spelling and Grammar mistakes left as in the original:

*... I have the honour to include here for your perusal, the return of the blankets and clothing distributed during the year 1912 and 1913, regretting not to be able to ascertain the ... During my absence; and ... Also, myself been very feeble of memory, I frequently forgot to take note of the distribution, leaving my esprit in the doubted...(sic)*

*So, I preferred not to put nothing (sic) than to state any thing (sic) I considered a lie. I apologise to sir, for this omission which will not occur (sic) in the future, as I hope the sisters of St John of God will do figures at your own satisfaction.*

*But you may believe, for the past, that as a protector of natives myself, I have administered alway (sic) in conscience regretting only, by the special circumstances not to have been able to have more memories, that undeniably will stop when in the hands of the sisters... (Battye Library)*

## 15 August 1913

Father Nicholas Emo wrote to C F Gale of the Aborigines Department. The Lombadina Chronicle recorded that materially during these years, as long as C F Gale remained Chief Protector, the Government did much for the mission.

(In this letter from Lombadina, the spelling and grammatical errors have been left)

*Dear Sir,*

*According to my promise, I have sent you, for the Department,*

*1. With the Inspector Sellenger, the skull of a (half-aged) wild native and his brain in a phial, etc.*

*2. Recently, care of Corporal Stewart of Broome, four big parcels, containing 2 small canoes, 6 long spears, a cradle of 'pinjen', 3 iron tomahawks, a collection of stone tomahawks, and stone spears, two phials of green powder, a big 'Wakeboor' or 'Coddor', 2 'Gnaolos' with the native blood, 1 parcels of sticks for making fire, collection of sticks 'Paren' they continually use for to kill louses one to the other, collection of stones with whom break their fruits, a collection of their daily food, (different kinds), also of sticks found in their camps, etc.*

*You may think perhaps, I have sent you too much rubbish! but considering that I have selected all the stones, etc., in the peculiar places amongst perhaps more than 200 camps I have visited, they were to me of a special value. I have sent you without exception the whole of my collection,*

*and nothing remains with me.*

*And now, with this letter I am sending you also (registered to your address) the Aboriginal Album with which you were so much interested.*

*The title of this book remained in Spanish on account, as you know of my former intention to give it to the Lord Abbot of New Norcia (now Bishop and Vicar Apostolical of Kimberley).*

*I meke a true sacrifice in depriving myself of its possession and sending it to you at your request; but trust that it will be a benefit to yourself and the State if you have it in the museum, as you intended. Speaking about this album I must declare and say:-*

*That in the copy of each figure I have been scrupulous in respecting even the smallest details: I never went away from one cave until I was myself satisfied and convinced of the complete likeness of my copy with the original. So I can say that the pictures of this album are exact.*

*I cannot say the same about the exactitude of the measures of each figure: I took them in haste considering the danger of my position, being far and unprotected amongst those solitary rocks; but at the end i think that they are at least nearly exact.*

*3. The classification or number of the caves is arbitrary and only for my private direction in the labryinth of holes and caves I have found.*

*4. I told you in my interview I was disappointed in leaving some interesting pictures more of corroborees, etc., in the caves of one place about 15 miles from Mission, want of means for to take them, I wanted 3 men with me (with guns) to allow me to remain two or three days in the place, and I could not obtain. If you are interested in them, I shall go in May with my blacks to copy them (as soon as the reparation of my boat 'Salvador' will be finished) and I shall send you at once the picture for to complete this album.*

*Finally, I have to observe that nearly all the pictures are in the roof of the caves, and not in the walls; that the caves with few exceptions, are small and the roof so low down, that to produce the paintings, or take their copy, I was obliged myself to lay down on my back in the rock. Don't be astonished at my intimation of the date of some pictures because my position in some time of my past life gives me, I think, a little knowledge of the matter; notwithstanding I may be in the wrong.*

*Amongst the objects sent to you in the four last parcels, you will find two phials full of green powder of some leaves which I found in the possession of a wild woman who carried all her things in a piece of my cut sails.*

*This powder was carefully enveloped in the same fine paper bark I have sent you in the phials. The smallest, can you destinate for a chemical analysis it would be interesting to know the properties it contains.*

The importance that the natives attach to this powder, and the careful manner with which they envelope and carry it, made me convinced that this powder is, no doubt, medicine or a nourishing food as is the Coka in the Bolivian Republic of South America, where the native Indians use it. (Battye Library)

### Beagle Bay Mission

15 August 1913

Father Bachmair wrote to Gale, CPA mentioning specific difficulties faced by female missionaries in raising the undernourished and homeless children. Some Aboriginal mothers had followed their children from the East Kimberley and worked alongside the sisters in caring for their children and those of others. As the boys became older they were needed to work on the stations from which they had come. Occasionally some stayed to assist the brothers.

20 August 1913

Telegram from Broome from Father Thomas, to Bishop Torres New Norcia, My Lord received letter will arrange with Father Nicholas Drysdale. Trip ending October Kindest regards  
Father Thomas

2 September 1913

Warning that natives were preparing spears to spear us - - - (WNN Notes from the Diaries 01082)

23 September 1913

Father Nicholas wired Abbot Torres in New Norcia (in Spanish):  
I have sent for the Sisters  
Tomas (Thomas) now lives in a house separate from the building  
They will have the whole building and what independence there is upon application for the land Padre Nicholas

10185/13 \*25  
COMMONWEALTH OF AUSTRALIA.  
POSTMASTER GENERAL'S DEPARTMENT, WESTERN AUSTRALIA.  
**TELEGRAM.**  
This message has been received subject to the Post and Telegraph Act and Regulations. All complaints to be addressed in writing to the Deputy Postmaster General.

Station from, No. of Words, Check, and Time Lodged.  
Broome. 20 4/1. 5-12 yesterday Paid  
Bishop Torres  
Broome  
New Norcia.

Remarks.  
My Lord received letter will arrange with Father Nicholas Drysdale trip ending October Kindest regards  
Fr. Thomas

5-12 yesterday  
9-12 today

ET. 2.

10185/13 \*25  
COMMONWEALTH OF AUSTRALIA.  
POSTMASTER GENERAL'S DEPARTMENT, WESTERN AUSTRALIA.  
**TELEGRAM.**  
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Station from, No. of Words, Check, and Time Lodged.  
Broome. 31 2/- 11-4c Paid  
Bishop Torres  
New Norcia

Remarks.  
Me. Venido por las hermanas tomas vive ahora en casa aparte que se la edificaron ellas tendran edificio entero e independiente que hay sobre aplicacion del terreno  
Padre Nicholas

3-10

ET. 1.

20 August 1913

Telegram from Broome from Father Thomas, to Bishop Torres New Norcia

23 September 1913

Father Nicholas wired to Bishop Torres in New Norcia (in Spanish.)

NOTE: The Figures at the bottom represent time received at this Office.

NOTE: The Figures at the bottom represent time received at this Office.

## 26 September 1913

Father Nicholas wired to Abbot Torres in New Norcia (in Spanish):

*The governor is sending constables on the 'Salvador' to apprehend the murderers of 3 white men (see p 12 – dates 26 July and 16 August) Drysdale has provisions. Padre Nicholas*

10108/13 \*25  
COMMONWEALTH OF AUSTRALIA.  
POSTMASTER GENERAL'S DEPARTMENT, WESTERN AUSTRALIA.  
**TELEGRAM.**  
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All complaints to be addressed in writing to the Deputy Postmaster General.

No. 26  
OFFICE HOURS STAMP  
26

Station from, No. of Words, Check, and Time Lodged:  
Roome 30 1/11 11-4  
Bishop Torres  
New Norcia  
Paid  
Remarks: should this be constables?

*Sobieno mando salvador con constables  
Caronation Islands poger asesinos  
de tres blancos y no se mando  
Volveran Drysdale tiene provision  
hasta cargo solo quiere material  
Padre nicholas*

14-4  
4-20

NOTE: The figures at the bottom represent time received at this Office.

26 September 1913

*Father Nicholas wired to Bishop Torres in New Norcia (in Spanish).*

## Drysdale River Mission

### 26 September 1913

Notes about 113 natives attacking the Drysdale River Mission are found in the mission records. In the Police Report the date is given as 27 September. (WNN Notes from the Diaries 01082)

At Drysdale River, groups of Aborigines, 20 to 60 at a time were visiting the Mission taking the watermelons. They were mostly well built men, all circumcised, occasionally some youths and a few women with one or two children.

One day, when Toribio, the Manilaman had gone fishing with one of the boys, the missionaries were speared. Fulgentius Fraser had cried the warning, and running to get a gun, had fired into the air. The shot acted like an order to stop, and the attacking Aborigines ran away.

After this life at Drysdale became a state of siege, but they carried on with the work of the garden and dressing bush timber for buildings. Nothing was known of the outside world as the monks had no boat or other means of communication.

## Police Report in 1914

### 27 September 1913

The priest in charge, Father Altimira, reported to me that they had been attacked on the morning of 27th September 1913, and that he and Father Alcalde were still suffering from the effects of that attack. On that date the two Fathers were distributing watermelons to 103 natives, who were at the Mission, when they were suddenly attacked. Father Altimira was struck on the shoulder with a native harpoon, and also knocked down with a heavy native stick. He got clear and rushed to Father Alcalde's assistance, who was being attacked at the same time.

Father Alcalde had been knocked down, and while on the ground was jabbed in the lower ribs on the left side, right shoulder and arm with harpoon, and was also struck on the chest with stones.

Father Altimira knocked the natives off Father Alcalde, and tried to go to their camp for a gun, when he was felled to the ground by a stick thrown at him, and rendered semi-unconscious.

Brother Vincent was also caught hold of, but he freed himself and ran to get the assistance of the Manila man, who was away fishing at the time.

The lives of the fathers were saved by the timely action of one of the half-caste boys, who, seeing the fight, rushed into the camp, got a gun and fired one shot in the air and the natives immediately ran away.

Not a native was hurt in any way during the scuffle, yet Father Altimira informed me that he had a large knife in his hand, and could have used it.

Father Alcalde was badly injured in the side, and pleurisy set in. He is still suffering from the effects of the harpoon wounds.

### 2 October 1913

Father Thomas Bachmair reported from Beagle Bay to C F Gale, CPA:

At the end of 1913 there were 147 children being cared for at Beagle Bay Mission. There were 84 girls, 28 full blood, and 56 half caste, and there were 63 boys, 30 full blood, and 33 half castes.

Of the boys, 11 stayed in the camp with their mothers at night.

There were 20 girls in the sewing room in the mornings, and the bigger boys had obtained skills and proficiency by training in different workshops. A new Sisal Hemp plantation had been operating for about 5 months.

Without the bigger boys' assistance it would have been difficult to run the institution.. The children had been suffering very severely from colds, owing to damp and frosty nights. Five of them had been laid up at the mission hospital for a few months.



7 October 1913

Telegram from Nicholas to Abbot Torres in Catalan Language.

16 October 1913

Nicholas wired Bishop Torres from Broome:

*Tomorrow I shall go with Sisters Beagle Bay et Lombadina.(sic) I leave at presbytery for your Lordship Popular Science Kind regards. Please send application for ground for Sisters Father Nicholas*

16 October 1913

Nicholas wired Abbot Torres from Broome

PS188 / 13 \*26

COMMONWEALTH OF AUSTRALIA.

POSTMASTER GENERAL'S DEPARTMENT, WESTERN AUSTRALIA.

**TELEGRAM.**

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All complaints to be addressed in writing to the Deputy Postmaster General.

OFFICE DATE STAMP.

NEW NORCIA  
WEST AUSTRALIA

No. ....

E.T. :

Station from, No. of Words, Check, and Time Lodged.	Remarks
<p>25 Broome 16 pp</p> <p>Bishop Torres</p> <p>West Australia</p> <p>Sorores volunt venire necum Lombadina et expectant tantum quodam ad te responsum quid faciendum si vis expectatio litera trax valet</p> <p>10-40 - am</p>	<p>9-45</p> <p>permitted</p> <p>Patris Nicholas</p>

NOTE: The figures at the bottom represent time received at this Office.

7 October 1913

Nicholas wired Abbot Torres from Broome

## 18 October 1913

The following is a résumé of a long letter of nine pages, which Nicholas wrote from Broome, to Abbot Torres recording the occurrences of 21 July to 16 August. (see telegram 26 September 1913).

Nicholas is tired but he wants to tell the Abbot about his last visit to Drysdale.

Normally it would take eight days to go to Drysdale but on the last trip they spent 21 days going and 13 days returning, (According to the telegram 17th July it took 11 days to return)

Admiralty Gulf was extremely dangerous on the way back.

On the way to Drysdale, after passing Augustus Islands, four Aborigines came to their boat and he gave them food.

21 July On their way back, from Drysdale the crew sailed near Port George IV and visited the Presbyterian Mission, where they met Mr Wilson with his wife and another white missionary, not accompanied by a black because he did not trust the Aborigines and always carried a rifle. Their boat had a Malayan captain. Nicholas and his crew spent the night, during which they saw fire on Augustus Island, but no people.

## 22 July

Nicholas's crew had sailed into Port George 22 July.

Eighteen Aborigines (including a woman and a child of 7 to 8 years) and a dingo came over to *'San Salvador'*. Nicholas gave them food at the same time another boat came with three white men between 20 – 21 years of age. Two brothers were from Fremantle and the other from London.

The three men took three Aborigines and a boy from the group and went to pick up Trochus Shell at Coronation Island, where they spent four days looking for shell.

## 26 July

The three men returned to Prince Regent River. There, on a small island, the Aborigines killed and ate them, took the boat and sailed to Port George IV.

## 16 August

The *'San Salvador'* sailed out with some policemen and eight sailors in search of the killers. The government paid £3 a day to rent *'San Salvador'* from Nicholas during this mission. Nicholas called the money blessed because he would use it to pay the expenses for bringing Sisters to Lombadina.

Some sisters were ready to leave with Nicholas. They had been waiting for the Beagle Bay Mission schooner. Nicholas did not know which sisters would be going with him, and in the meantime, he was helping Father Bischofs.

Because Nicholas normally felt in low spirits, without knowing why, he wanted to give the mission to the Sisters and with it the money he received from the government, £6 each month and rations for the black people. He felt it important that the Sisters have their own piece of land for their convent, so that they did not use Thomas Puertollano's property. (Nicholas and Abbot Torres had discussed this before and arranged to give 50 acres of land to the sisters. Thomas had signed three forms about the land, and Father Nicholas had drawn the plan on the back and sent them to New Norcia.)

The presence of Sisters at that point of the Peninsula would enable them to evangelize all of King Sound and Sunday Island. He begged for an answer from the Abbot about the Sisters' land.

More men were needed for the Drysdale Mission, because there were many dangerous Aborigines in the area. Having more people would be a defence for the Fathers and this would also avoid Aboriginal deaths. The Aborigines had almost stolen Toribio's dinghy.

Already three Aborigines had been killed in self-defence: one by Brother Vincente, one by some Aborigines from the Mission, and a third by Leandro in Barton. The Aborigines wanted to avenge those deaths.

He (Nicholas) questioned the use of mission resources, not only were they not generous but they were excessively stingy. Father Altimira could be sent to Lombadina and the other monk and he could go to Drysdale and live there with Father Alcalde. He was still anxious to receive the Benedictine Habit, whenever Abbot Torres would make the decision.

Broome Presbiterij  
Oct. 18/13.

Illmo. Sr. Obispo F. Torres

New Horcia.

Querido Señor:

Hace mucho tiempo que desearía escribirle largamente pero la pereza me domina tanto, que no escribo a nadie sino por pura necesidad... le confieso mi falta. Y sin embargo, qué larga conversacion tendria con S. Illma. si hubiera de contarle mis impresiones en mi ultima visita al Drysdale!... con todo lo que desde entonces ha ocurrido. (Sacaré ahora si puedo la 5.<sup>a</sup> esencia de ella)

Siempre solémos emplear 8 dias para llegar al Drysdale; pero esta vez nos costó 21 dias y 13 mas para volver; en cuya vuelta, el Almiralty Gulf nos pareció furioso, y lo pasamos con verdadero miedo y peligro. Pasado Augustus Island (a la ida) los salvajes nos gritaban del fondo de una de las bahias, y al llamarlos nosotros, se acercaron de roca en roca hasta una de las puntas; les mandé el whaleboat y vinieron a bordo 4 grandes salvajes jóvenes que yo abracé y alimenté sentados a mi lado encima de la cabina. Luego los mandé a tierra porque estábamos escasos de provisiones, prometiéndoles tomarlos otra vez a la vuelta del Drysdale, pues estaban empeñados en venirme conmigo a Broome. ¡Que cosa mas estraña!

Ellos fueron siguiendo el Salvador por la orilla del mar hasta la boca del Prince Regent River que ya no pudieron pasar sin canoa. Cuando volvimos (8 dias después) no los vimos pero habia gran humo en el centro de Augustus Island. Cerca de Port George the IV, visité la mision protestante (Presbyterian) que es una casita de hierro cerca del mar, habitada por el misionero y su mujer y otros blancos mas, pero sin negro alguno. A veces pasan por allí cinco o seis negros, pero no se quedan. El misionero sacó el retrato de algunos y me mandó el grupo; pero el mismo confiesa haber visto como 100 nativos, pero que van <sup>(a intervalos)</sup> vueltas por allí solamente. Tienen un pequeño bote y el capitán es un malayo que me ha visitado y dicho todo. Mr. Wilson (el misionero) me dijo hablando de los nativos « I don't trust them » y siempre va y viene con el rifle en la mano. Esto me lo decía el 21 de julio.

Comé agua ese dia en Augustus Island y anulé cerca de la entrada de la bahia por ser ya tarde: de noche, la montaña frente a nosotros, estaba toda en fuego como un infierno! Mis negros pensaban que el monte era solitario, pero <sup>(a instancias mías)</sup> llamando desde entre el humo salieron voces de negros que nos respondieron; de las playas de Augustus Island, nos llamaban tambien otros, pero por precaucion, no dejé subir a nadie a bordo.

A la mañana siguiente (22 de julio) a las 6 levé ancla; y al dar vuelta a la entrada de la bahia, 18 salvajes (inclusa una alta mujer, un niño de 7 a 8 años, y un dingy) fueron siguiendonos saltando de roca en roca; hice anclar frente a una piedra alta que parece un sepulcro, llamada « Pinnacle rock » dos de los 18. (jóvenes altos, bien fornidos) sacaron de entre las piedras dos Catamerang nuevos, y remaban precipitados para llegar a nosotros.



(Résumé of letter 18 October continued)

### General News

Nicholas brought some picks to Broome and sold each of them for 10 shillings. (Author's Note: I wonder if these are the 'glass points' Father Eugene Stockton heard about from Mary Durack).

Father Altimira had lent Nicholas some Spanish letters of Blessed Alacoque. (Blessed Alacoque was one of the promoters to the Devotion to the Sacred Heart connected with Paray Le Monial He had mentioned some of the letters in his book.

The two Fathers in Drysdale were preparing for a saintly death, praying the Divine Office, meditating, etc. They also practiced penance (or poverty) going barefoot. They built fences around the house and a plantation and had ideas of building a convent.

In Nicholas' view Father Altimira was a good mathematician and Latin scholar, living a good life but he appeared depressed, probably because he did not want to live in Drysdale.

He had let Nicholas take a small angora goat for the sisters but Nicholas had only counted 22 sheep and goats at the Mission – these were rather weak so Nicholas thought he would order six big goats from Thomas since the mixture would greatly improve the existing stock and result in a greater increase.

The book 'Harmsword Popular Science' contributed to by such distinguished teachers, had been left in the Broome presbytery. It dealt with modern inventions and scientific progress. If Abbot Torres wanted No 23 of the 43 chapters, which comprised the work, it would be easily obtainable in Fremantle.

He concluded by thanking Abbot Torres for sending the Breviary but unfortunately it had not yet arrived.

Sister Mary Bernardine Greene was elected superior of the missionary community of the Kimberley in 1913. Perhaps Mother Antonio was upset because she was not re-elected He had heard that Mother Bernardine would be in Lombadina for the New Year and would then return to Broome. Thus the 'old' Mother Antonio would be there.

Nicholas thought that all the sisters wanted to go to Lombadina. With four sisters there, they would do a wonderful job and it would be a good idea to give over the mission to them with the £18 that Nicholas received every three months for the rations of the black people. What did Abbot Fulgentius think?.

He attached a map of the coast, published last year to point out with a single cross, the position of the house. He noted that the application map described a big curve like (see picture 1) and probably must be like. Now, he does not know how to locate the exact position of the house. Anyway, he left this job to the Department. They changed his advice and wanted the 120 acres where the convent was, but respecting the Department's rules about the direction of the block. According to the new map, the house's location and 120 acres of land match exactly with the position of the cross.

There was another way of application for 100 acres, if Thomas would ask for them, there would be land for all, Sisters and everyone, so, for this reason, sign up. Those 100 acres would be asked for, 50 acres SSE direction of the block, 120 acres where the house is. Thus it would be necessary to modify the meridian, making a square of 25 acres each side. Thomas was ready to pay the advance for those applications in December when he would be in Broome.

Finally, Nicholas had received the breviary. Also he received the cheque for £20 from the Abbot. The cheque had been useful because Father Nicholas had expended more than £100 on the sisters (chairs, beds, dishes, dishes for the school, etc.)

In future Nicholas would report of the things to the Abbot according to his advice.

He had let Damaso go (fired?). Damaso was now in Broome, looking for a wife and that was not good for the mission.

Thomas was going to Broome because he owed money.

He (Nicholas) wanted to go to Drysdale to bring the wood but he could not go because he could not leave the nuns alone. If Father Droste came to Lombadina to look after the nuns he could go to Drysdale. Unfortunately, November and December were bad months for sailing.

For this reason the Department gave them provisions for January, February and March. This year there were warnings from Perth about sailing and this is why nobody was travelling, but as someone has to do it, he would.

(Conclusion of Résumé)

Como anclamos, los recibí a bordo, abracé, alimenté, les di algo de comida para la hilera de nativos que quedaba en las rocas desecando los llamarse; los desembarqué y levamos ancla como a las 8 de la mañana. Al mismo instante, con barcos como Salvador guiado por tres blancos (de 20 ó 21 años de edad) llegaba a aquel punto por detrás de nosotros, y yo sentí un mal presentimiento dentro del corazón, disgustado que habrían a los salvajes allí en las rocas. Les hubiera advertido, pero mi Capitán enojado de tan largo y penoso viaje no quería entretenerse más. Al llegar a Ball-Point vi detrás de él un barco negro anclado (de Mr. Hill) y pasamos adelante. Los tres blancos jóvenes mencionados, al ver los 18 nativos en las rocas, tomaron a bordo los dos mismos que yo había abrazado; luego, otro más y el niño; y con ellos se fueron a Coronation Islands en busca de Brocas Shell. Los tuvieron ese mismo día 22 y los siguientes, 23, 24, 25. En su diario a bordo, se lee que después de tantos días, allí, no hallaron nada. El 26 regresaban y por allí por la boca de Prince Regent River bajaron sin duda a una pequeña isla y los mataron a bastonazos, llevándolos al campamento para comellos. Dicho día 26 está ya sin fecha (solo hay 8 renglones ó 10 de taquigrafía y junto a ella, estas palabras inglesas.

«The Garden of Eden» El jardín del Edén las escribieron por la mañana pero no tuvieron tiempo para explicarlas ni poner la fecha, por lo que conjeturo que los mataron el 26 por la tarde, como a bordo y dor en tierra. Se apoderaron del bote (pero como no saben manejar las velas, han ido flotando a la merced, hasta que la corriente mató el barco en Port George the IV. que lo vio aquel bote negro de Mr. Hill, el 28 Julio y lo cogieron y llevaron a la Policía de Proome, diciendo que al acercarse ellos al bote, los nativos saltaron a tierra con el dinghy.

Desgraciadamente mi terrible presentimiento se ha realizado! De los tres jóvenes, dos eran hermanos de Fremantle y otra de Londres según se dice. Parece salieron de Fremantle contra el gusto de su padre... ¡qué lección para los jóvenes irresponsables! En su libro mencionan que vieron al Salvador levantando ancla y que cogieron aquellos mismos negros que yo había abrazado (que por cierto me parecieron dos salvajes muy atrevidos y decididos.)

El 16 de Agosto, el "Salvador" con varios poleros y mis ocho marineros (que conocen bien a los asesinos) salió y aún no ha vuelto, pero no importa porque el Gobierno me paga 3 libras cada día y esto me viene ya creó, providencialmente para poder pagar los gastos grandes y extraordinarios ocasionados por el recibo de las hermanas en la Lumbadina. ¡iii Plesied be God!!!

Estas vendrán conmigo (Dios mediante) cuando llegue el Schooner de la Misión de Deagle Bay, pues no llegó ayer como pensábamos. Las hermanas han preparado y empacutado sus cosas, pero aún no sé cuáles van. Es un problema que ha costado mucho trabajo y cuya tardanza me ha disgustado sobre manera, que parece que yo no sentiría la menor contrariedad, si no pensaran ir más. Pero está por fin todo decidido y esperamos el schooner de P. Day solamente. Gracias a Dios! Yo, querido Señor, en todo el tiempo que estoy esperando, ayudo al Padre Bishop que se halla ahora solo aquí, pero siempre tengo el corazón muy triste sin explicarme bien la causa. Vivo sin la más mínima ilusión, que es lo que suele alentar a los hombres en algo, durante el curso de la vida. Cierto que el estado mío actual es especialísimo! Se lo confieso por ser mi superior; y me alegraría que otro Padre viniera a Lumbadina a ponerse en mi lugar.

Yo estoy pensando de poner la Misión a nombre de las Hermanas de San Juan de Dios, y darles a ellas lo que el Gobierno me da (6 libras al mes y las provisiones de los negros). Ya me dirá lo

que me aconseja a este respecto, pues espero su contestacion. Sin embargo, hay que considerar que las cosas asi, no pueden prolongarse indefinidamente. Las Hermanas deben tener su convento aparte, en terreno propio, y no vivir siempre en los edificios de Thomas. Yo mismo las ayudare a que tengan su convento propio, si S. Illma. las alcanza las 50 acres de tierra, como habiamos decidido. A este efecto, yo hice firmar a Thomas tres formulas, en cuyo dorso dibuje el plano del terreno en cuestion, y las mande a New Horcia hace mucho tiempo, pero no se si S. Illma. las ha dado curso, ni que ha resultado; suplicadme entere bien a este respecto, y ademas, que urja esta concesion de terreno porque me he comprometido con Thomas a alcanzarle sus 50 acres. Yo estoy decidido a que esto se haga, y tambien a pedir personalmente al Gobierno dicho terreno, si vieramos que conviene porque la presencia de Hermanas en la punta de la península me parece conquistara todo el King Sound y Sunday Island (al Cristianismo). Solo espero su contestacion, para yo activar este asunto que creo ser para gloria de Dios N. Sr. Por su amor puei Padre, le suplico me conteste enseguida porque el tiempo para y desio arreglarlo todo bien mientras estoy vivo.

Yo le agradeceré en el alma me conteste enseguida, aconsejarme lo que debo hacer y lo hare en el acto.

Otra cosa. Desearia decirle reservadamente mi parecer, pero con libertad cristiana que todo lo dirige a la gloria de Dios.

Voy a decirle lo que pienso del Drysdale. Yo creo que debia allí haber mas hombres. . . . Tengo el presentimiento que en dia no lejano, habra una catastrofe! . . . Lo que he visto y oido es suficiente para darme a mi tal conviccion, conociendo como conozco el caracter y costumbres de esa raza negra tan distinta de la africana. (4) 5

Eibercio (el manila del Drysdale) pescando, fue sorprendido y casi le roban al denghy y lo embroman a él. Ya sabe que los negros han hecho varias tentativas hostiles, y han tenido que echarlos de la mision a tiros. . . . Los niños dijeron a mi Capitan Dámaso, que la vez anterior que yo fui al Drydale, todavia estaba sin enterrar el cuerpo de un salvaje ~~que~~ que se lo iban comiendo los cerdos hasta que lo quemaron junto a un arbol. El hermano Vicente lo mato en defensa de la Mision. . . . esta bien; pero esto, no lo perdonarian los negros jamás! Antes los negros mios ya mataban otro en defensa propia y tal vez Leandro mato junto al Warthon, a aquel jefe de ellos (el dia de la escaramuza!) Estas tres muertes conocidas, me hace las perdonar y es mejor tenerse siempre a la defensiva; . . . no hay mas remedio. Que no me digan que ellos van tomando la ropa u objetos dejados a su merced en diferentes puntos! . . . eso no es nada. . . . ellos son sanguinarios por naturaleza y aun los cristianos nuestros nos pueden resistir a la frecuente tentacion de batallas sangrientas. . . . A fortiori entre aquellos dedicados del Drydale. Yo he visto el humo de su campamento cerca por detras de la casa de Leandro antes, y hay otro humo no lejor (en la parte opuesta) por adentro del Creech.

Para mi, es mala señal. Se irán acercando si se quiere; llegarán con apariencias de amistad. . . . pero en el momento de descuido harán la suya y pondrán fuego a todo lo existente. Por esto seria bueno que de un modo u otro hubiera mas hombres para defender a los Padres, y evitar que estos se vean obligados a hacer uso de armas de fuego o a matar a alguno (apreciable por hallarse la Mision tan lejos de proteccion o de humano auxilio). Aqui saldra el P. Illmira con el mucho gasto, . . . con las economias, etc, etc. . . . Todo eso esta bien, querido Señor; pero yo creo que esas economias exageradas. Muy buena la <sup>sta</sup> pobreza y todo lo demás, pero me parece que debia apercibirse algo más la santa libertad de los hijos de Dios! y en vez de mezquindades, un poco mas de generosidad.

18 October 1913

Father Nicholas wrote from Broome to Abbot Torres P5 WNN 01715

18 October 1913

Father Nicholas wrote from Broome to Abbot Torres P6 WNN 01715



yo no digo esto por mí, pues me recibieron bien y me trataron muy bien, haciendo aún extraordinario por mí (esta es la verdad) pero confieso solo a S. Ylma, que observé algo de exagerado en todo, que distaba mucho de la manera noble y liberal del carácter y conducta de S. Ylma., algo que servía a oprimir el corazón, y a dar á aquello, un aspecto triste que no puedo explicarme.

He notado también que el clima y el vivir tal vez en una posición tan violenta, siempre temiendo un golpe, ha puesto nervioso al P.<sup>o</sup> Altimira, muy inclinado á disputar y contradecir. Se ve algo de exagerado en su conducta, y no me extraña atendidas las circunstancias en que el pobre se halla. Yo conozco que todo, pero especialmente este Padre, están allí por pura obediencia á S. Ylma. Me saldrían de allí con grandísimo placer, á la menor indicación. El P.<sup>o</sup> Altimira me asustaba diciendo que fácil<sup>te</sup> yo moriría de un ataque al corazón que yo no debía estar solo en la Lombadina, etc. Me dijo esto de tal modo que yo comprendí que de muy buena gana iría él á la Lombadina conmigo. El decía que allí (Drydale) el P.<sup>o</sup> Alcalde con algunos más era bastante (y creo que tiene razón por que el Padre Altimira es instruido y podía hacer más bien en un lugar como la Lombadina) Esto se podría arreglar, porque no me disgustaría que el P.<sup>o</sup> Altimira viniera á la Lombadina y yo sería gusto, o bajo sus ordenes. También me gustaría muchísimo (si P.<sup>o</sup> Altimira con otro quedaran en mi lugar, marchar yo al Drydale con el P.<sup>o</sup> Alcalde, por que su carácter no vendría mal con el mío. Yo para hacerle compañía y poderlos conferar juntos y estar á su disposición, con tal que por caridad S. Ylma. mediese el 1.<sup>o</sup> hábito para morir con él!

Si al fin yo llego á ir al Drydale, será para morir enterat.<sup>te</sup> á todo, y no salir más de allí si Dios quiere. Tén el pensamiento de que vengan y me maten los negros, no me desagrada. Suicidó Señor Obispo y Padre miso; ya vé que la he abierto el corazón y dicho lo que sentía; pero le digo en el Señor, que no es por ablar contra alguno, ni tengo nada dentro

Solo descubro mis impresiones al Superior

Yo traje muchos cedos para negocio; aquí en Broome pagan 10 chelines por cada uno pequeño.

El Padre Altimira me hizo un servicio que me ha dejado reconocido. Me prestó el libro de las cartas (en español) de la D.<sup>ta</sup> Macoque para yo copiar algunas muy interesantes que debo mencionar en mi libro. Este viaje se las mandaré otra vez.

Señor: U. no puede figurarse con qué santidad viven en el Drydale!... Los dos Padres andan descalzos, rezan juntos el divino Oficio, meditaciones etc. y están preparándose indudabl.<sup>te</sup> para la muerte, que tiene de ese modo que ser muy santa.

Me sorprendió ver círcos de alambres, y todo el rededor cultivado y limpio, y me explicaron sobre el nuevo convento que pensaban hacer. Me invitaron á cantar la Misa y me impresionó en la folla tan pequeña el canto poderoso de los dos Padres; pero luego que mis nervios se calmaron, tuve el consuelo de cantar Misa de tres con toda solemnidad. Fue un día de gloria. El Padre Altimira me alegró mucho cuando vi que tanto se interesaba en la devoción del S. Corazón de Jesús. No sería extraño por que un día lo martirizarán... que indudabl.<sup>te</sup> lo sería por la 1.<sup>a</sup> obediencia porque él no creo que está allí por su gusto.

Le noté que era buen matemático y buen latino, y que es Padre instruido.

Me permitió llevar una pagueña angora p.<sup>a</sup> las Hermanas pero solo conté 12, entre ovejas y cabras: estas haciéndose ragnísticas, por lo que pienso mandarle 6 cabras grandes de Ethonia pues la mezcla improve very much la raza y se multiplican mucho más. Una de las causas de su enjambamiento es sin duda porque no salen del rededor de la casa, y así, ni pueden comer bien, ni multiplicarse. Dicen que los dingos los matan; pero sospecho que también los nativos, aunque ellos no piensan en

Ahora para terminar, querido Señor, le advierto que he dejado aquí en el Presbyterio toda la obra "Harmonía Popular Sien-  
ca, a la que han contribuido tan distinguidos profesores, y en la que  
se hallan todos los inventos y adelantos modernos de la ciencia. Di-  
ga a los Padres como se la tienen que mandar. Si falta el n.º 23 de los  
43 que componen la obra, fácil lo puede conseguir en Fremantle  
yo no sé como mandarla por que es muy pesada.  
Le agradezco mucho el Prebiterio, pero aun no lo he visto por-  
que lo mandaron a la Lombadina por otro camino y no nos encuen-  
tramos.

Suplico arregle enseguida lo del terreno para las  
hermanas, o explíqueme bien lo que debo hacer y  
mándeme las formulas adecuadas.  
Muchos recuerdos a todos Padres y Hermanos, a quienes  
suplico me encomienden al Señor  
Y en illuna, dignese bendecir  
A su humilde servidor el P. Corazon de Jesús  
El Padre Nicholas Maria  
Abot.

18 October 1913

Father Nicholas wrote from Broome to Abbot Torres P9 WNN 01715

COMMONWEALTH OF AUSTRALIA. WESTERN AUSTRALIA No. 1105

POSTMASTER GENERAL'S DEPARTMENT, WESTERN AUSTRALIA.

**TELEGRAM.**

This message has been received subject to the Post and Telegraph Act and Regulations.  
All complaints to be addressed in writing to the Deputy Postmaster General.

Station from, No. of Words, Check, and Time Logged. Remark

Broome 34 2/3 Paid

Bishop Torres  
New Gortia

Marcho a beagle bay donde eferan herman  
todos temen in drysdale por mal tempo  
ahora aigo al padre bischofs que acer co  
madura porque Thomas debe estar  
Christmas Broome Padre

Nicholas

45  
1150

NOTE: The figures at the bottom represent time received at this Office.

31 October 1913

Nicholas wired Abbot Torres from Broome

31 October 1913

Father Nicholas sent a telegram in Spanish to Abbot Torres:

I am going to Beagle Bay where sisters are all afraid to go to Drysdale because of the bad climate now they say Father Bischofs makes parquetry with timber. Thomas ought to be in Broome for Christmas

Father Nicholas

(19) PIOUS SOCIETY OF MISSIONS (INCORPORATED) BEAGLE BAY.

PAX 01715  
BENEDICTINE ARCHIVES  
WESTERN AUSTRALIA

Broome,  
WESTERN AUSTRALIA.

11th of November 1913

His Lordship Bishop Torres.

My Lord,

About the end of last week Father Nicholas left with the Salvador for Lombadina. The three sisters for the new foundation had left a few days before in the mission schooner Namban, and if all things have gone on well in the mean time, the sisters will have settled in the new foundation at Lombadina. Father Nicholas stayed for about a month with me in Broome and such a thing as to get sisters into a Mission seemed to him at the end a more difficult matter than he might have liked to believe in the beginning. Before going away he seemed to be completely knocked out. So it came that in the last moment he gave up the idea to bring the cargo to Drysdale. Before leaving for Lombadina he send a wire to Your Lordship asking for instructions for me in regard to this cargo: should I try and get another schooner or store the goods at the Presbytery. I have taken all the boxes to the presbytery already, as there is always danger of loosing them in the goodshed. I have not touched the timber because it would cost a good bit to remove it to the Presbytery, and I would not care to do so without special order. Around the goodshed some might get lost. Kindly instruct us what to do in the matter.

Enclosed find please a letter from a young man, who wants to be a missionary in the West. As our affairs have not been settled yet at home, we could not do anything in the matter. Perhaps you might be able to take the man and if later on the authorities in the Mission would like to have him when finished with his studies, they could refund the expenses.

I have the honour, My Lord to be: Joseph Bischofs

1/5 - Abbot Torres cannot take all the timber to the new foundation. I have read by I. Nicholas 1913

11 November 1913

Father Joseph Bischofs wrote to Abbot Torres

### 27 November 1913

Nicholas Emo wired from Broome to notify Abbot Torres that he was leaving Broome on Thursday:

### 27 November 1913

Father Nicholas wrote in answer to a letter from Abbot Torres.

The following is a resumé of the contents of the letter from 5 – 27 November.

Rev Mother Bernardine and Sister Mary John set out in the Schooner from Broome heading for Beagle Bay.

#### 5 November

Rev Mother Bernardine, Sister Mary John and Sister Mary Joseph left Beagle Bay and went on to Lombadina. They left at 7.30 pm and arrived at midnight. The next day, they walked to the creek and arrived in time for dinner. Nicholas had arrived there first and welcomed them on the first Friday of the month with a mass of the Sacred Heart.

#### 9 November

Father Droste arrived from Beagle Bay, and erected the Stations of the Cross. Nicholas had asked him to be with the sisters in their early days.

#### 10 November

Solemn blessing and the installation of the Blessed Sacrament among them.

#### 12 November

Erection of the Way of the Cross and blessing from Father Droste

#### 13 November

Baptism by Father Droste, 2 boys and two girls.

#### 14 November

Departure of Father Droste to Pender Bay and Beagle Bay.

#### 16 November

Sunday, the first time Father Nicholas preached to the black people about the Sisters.

Nicholas now had the new register for the new baptisms. There were 6 more children ready for Baptism, between 8 and 10 years old. The sisters were preparing them to receive the sacrament.

Nicholas reported that the sisters looked very happy with the new convent and chapel to the Sacred Heart.

Mother Antonio was originally enthusiastic about the Lombadina Mission – now she sees only difficulties connected with it.

Nicholas would like to sign over the Mission, plus £18, to the Sisters.

He encloses a map of the coast and describes the area of the Mission.

Warnings of Willy Willys along the coast in January, February and March 1914.



Broome,  
Western Australia.

Jueves 27. Nöbre 1913. 191

Almo Señor D. Fulgencio Torres

New Horcia

Almo. y queridísimo Señor:

Por fin salí de Broome!

El 27 Octubre, la Rever<sup>da</sup> Madre electa Mother Bernardine, con Sister Mary John se fueron a D Day con el Schooner de la Mission y permanecieron allí hasta el 5 Nöbre. (en este día, <sup>de tarde</sup> la Rever<sup>da</sup> Madre Bernardine, Sister Mary John, and Sister Mary Joseph, se embarcaron en el "Salvador" (Yo que habia quedado en Broome a pagar cuentas, fui por ellas a D Day) Salimos de la Punta de dicha Isla hacia a las 7 1/2 tarde, y a media noche anclamos en Lombadina por la gran marejada. Allí esperamos el día siguiente para entrar en nuestro Creech llegando a la Mission a hora de cenar. Yo me adelanta un poco para recibirla solemnemente y al toque de campanas; pero en mi larga ausencia no encontraba el Roquete y estola ni las llaves de la caja, aunque traté de suplir lo mas mal posible, y parece quedaron complacidas.

El siguiente día 1.<sup>er</sup> Viernes de Mes la Misa solemne del S. Corazon  
El 9 Nöbre. Llegó el Padre Droste de D. Day (a quien ya habian encargado much que viniera para confortarlas en los primeros dias, y ayudarme a la erección del Via Crucis, etc.

10. Solemne Bendición y el Año. Sacramento queda ya entre nosotros!
11. Inseccion of the Station of the Cross. por el P. Droste
13. 2 niñas y 2 niñas fueron bautizadas por dicho Padre.


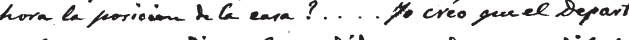
27 November 1913

Father Nicholas from Broome to Abbot Torres WNN 01715

Broome,  
Western Australia.

2) el 14 Nöbre. partió el P. Droste para Bender Bay y D Day y el 16 Domingo, el 4.<sup>to</sup> sermón mio a los negros sobre las Hermanas. 191  
Ya tengo en el Registro los nombres de los nuevos bautizados; y hay como 6 criaturas mas, (pero de 8 a 10 años) que las Hermanas preparan para un nuevo bautizo (del que ya le dare cuenta a su debido tiempo.  
Esto es lo que por ahora puedo decirle, añadiendo solo, que tanto la madre como las dos hijas parecen muy complacidas del nuevo Convento y Capilla del S. Corazon Yo nunca supe las que venian, hasta que las embarqué (contremenda me rejada en el sambich).  
Me parece que la Madre Antonio ha quedado algo contrariada de no haberse realizado: porque antes era la mas entusiasta para la Lombadina, y ahora ponía dificultades a su realizacion. (Ahora digo, que la Madre Bernardina esta un año nuevo aqui y luego volverá a Broome y vendrá la vieja madre Antonio! --- no sé.) Lo que se que todas querian venir. (Aquí podrian haber 4 monjas bastante bien.) Yo pararia la Mission a nombre de ellas y les pasaria las 18 libras que me dan cada trimestre con las provisiones de los blacks --- ¿que me aconseja?

Voy ahora a contestar a su carta:

Le incluyo una copia del nuevo Mapa de la Costa, publica el año pasado, señalando con una cruz el lugar de la casa (Convento) y como starting point, tomo el grado 16° 30' marcado en el mapa de aplicacion, pero las medidas tomadas con el Compas y paralelas, da va al depart.<sup>to</sup> una idea exacta del lugar. La dificultad está que escribiendo esto, pienso que el mapa de la aplicacion describe una gran curva así,  y debe ser (segun el nuevo mapa) así:  ¿como fijar ahora la posicion de la casa? ... No creo que el depart.<sup>to</sup> lo hara con certeza, por media de las medidas que doy en el dibujo que he sacado del nuevo plano, que no impiden en nada la configuracion de la costa. Cambiamos de parecer y las 120 acres los pedimos donde se ha

27 November 1913

Father Nicholas from Broome to Abbot Torres P2 WNN 01715

3)

LOMBADINA ABORIGINAL  
MISSION.

la casa o convento, pero conforme a las reglas que pide al Dep<sup>t</sup> sobre la direccion del block. Este dibujo con las medidas exactas puestas al pie, le dara <sup>Broome,</sup> para calcular la posicion de la casa y block, pues no me atrevo a hacerlo en el mapa de la aplicacion, dond calculo poco mas o menos el lugar del block y de la casa, pudiendolo solo con lapiz para que S. Ylona, pueda guiarse y por no edarlo a perdi (para no inutilizar las formas de Aplicacion).

Segun el dibujo que incluyo del nuevo Mapa, la posicion de la casa y del block de 120 acres, es exacta donde se halla la Cruz.

La otra formula de aplicacion es de 100 acres. Si Thomas puede pedir las, tambien las tomara para que haya para Monjas y todo, y por eso la firma. Eras 100 acres pueden pedirse abb. 50 acres S. E direccion del block ~~de 120 acres~~ de 120 acres donde esta la casa; solo modificando la direccion de dicho block conforme al meridiano, por mando un cuadro de 25 acres cada lado.

Thomas esta dispuesto a pagar el avance de dichas aplicaciones, en Diciembre que el estara en Broome, si S. Ylona telegrafia al Presbiterio.

He recibido con mucho placer el nuevo Provisionario, pero no le mande el importe por no haber encontrado ninguna nota al efecto, y S. Ylona se ha olvidado de mandarle. Es muy precioso.

Me ha llegado igual. el cheque de 20 libras que le agradezco en el alma pues me ayuda en los muchos gastos presentes, en que he gastado por las Hermanas mas de 100 libras hasta ahora para comprar sillas, camas, platos, etc, etc, etc y platos etc para la Escuela.

En adelante le dare cuenta de todo, conforme a su deseo. Yo me vi obligado, con conocimiento y aprobacion de los Padres, de dejar libre a Damaso, del cargo de Capitan del Salvador. Este pobre no hace otro que pasear por la ciudad como gran caballero, siempre de punta en blanco, quiere casarse, y pasase algo tomada la cabeza que es no nos conviene su servicio. Tampoco queria ir al Drys <sup>Sti</sup> que es no nos conviene su servicio. Tampoco queria ir al Drys dale con excusa del mal mar, y ha quedado en Broome. Dios le bendiga. Thomas va ahora a Broome por necesidad, por que le debe mucho dinero. Yo hubiese

LOMBADINA ABORIGINAL  
MISSION.

4)

ido al Drydale a pesar <sup>Broome,</sup> de la marejada, si no fuera por el asunto de las Monjas que no puedo dejar. Siempre iria, si el Padre Drost, puede venir de DDay a estar en mi lugar. Pero esta vez, lo veia imposible por que nadie queria ir. <sup>Western Australia</sup> ~~Sti~~ que ciento no haber de antemano avisado a S. Ylona, de no enviar la madera, y no se como lo van a arreglar, porque Drost y Drost son malos meses para viajar. El Depart. me ha dado permiso, las provisiones de Enero Febrero y Marzo. Este ano hay warnings de Perth sobre Willy Willys in the Coast, y Dodon's nen miedo de exponerse a un largo viaje. Sin embargo, si algun Capitan se atreviere a ir, aqui esta el Salvador en un agujero del Creek.

¡ Que el sagrado Corazon de Jesus le bendiga, consuele y fortalezca!   
 Muchas cosas de las Hermanas; y con mis recuerdos a todos.   
 Me recomiendo a las Oraciones de la Comunidad y de S. Ylona,   
 Me rapito suyo aff. mo en el S. Cor. de Jesus, y me comuldo servido

El Padre Nicholas Mein  
Suis.

27 November 1913

Father Nicholas from Broome to Abbot Torres P4 WNN 01715

The Lombadina Chronicle recorded that it was a great event for the Blacks and for Lombadina when, in 1913, three Sisters arrived, Mother John, Mother Bernardine, and Sister Joseph. It was a relief for Father Nicholas and a blessing for the education and care of the small girls and women. The Sisters had their fair share of deprivation and worry. Communication with Broome and Beagle Bay was very difficult, either by the little boat 'San Salvador' or by donkey cart.

The Puertollano family vacated their little home for the Sisters until a convent was built for them. Given the increased security of mission life, large families became common.

27 November 1913

Father Nicholas from Broome to Abbot Torres P3 WNN 01715

5 December 1913 (Résumé of letter)

Father Nicholas Maria wrote from Broome to Bishop Torres that he had been busy with applications for the land.

Father Droste sent the stockman Brother from Beagle Bay with his mules to help to mark Thomas' cattle. This man, who also built a stone oven for the sisters so that they could heat water, left the mission 4 December and returned to Beagle Bay. Father Thomas (Bachmair) had gone to Broome leaving Father Nicholas looking after his house and everything else at Beagle Bay Mission.

Nicholas has translated the gospel into English and is preaching every Sunday. He gives blessings every week; teaches catechism every day at 9.00, and hears confessions. Daily Mass and Communion are celebrated and Rosary with litanies at night.

A petition to the Melbourne Government on behalf of Thomas is attached so that he will be recognized as a Naturalized British subject able to have some land and boats. The previous year a letter sent for the same reason had not arrived in Melbourne. If they get the title for Thomas, he might leave his house as a gift for the nuns. For this reason, Father Nicholas begs the Abbot to sign the letter and send it to Archbishop Carr of Melbourne.

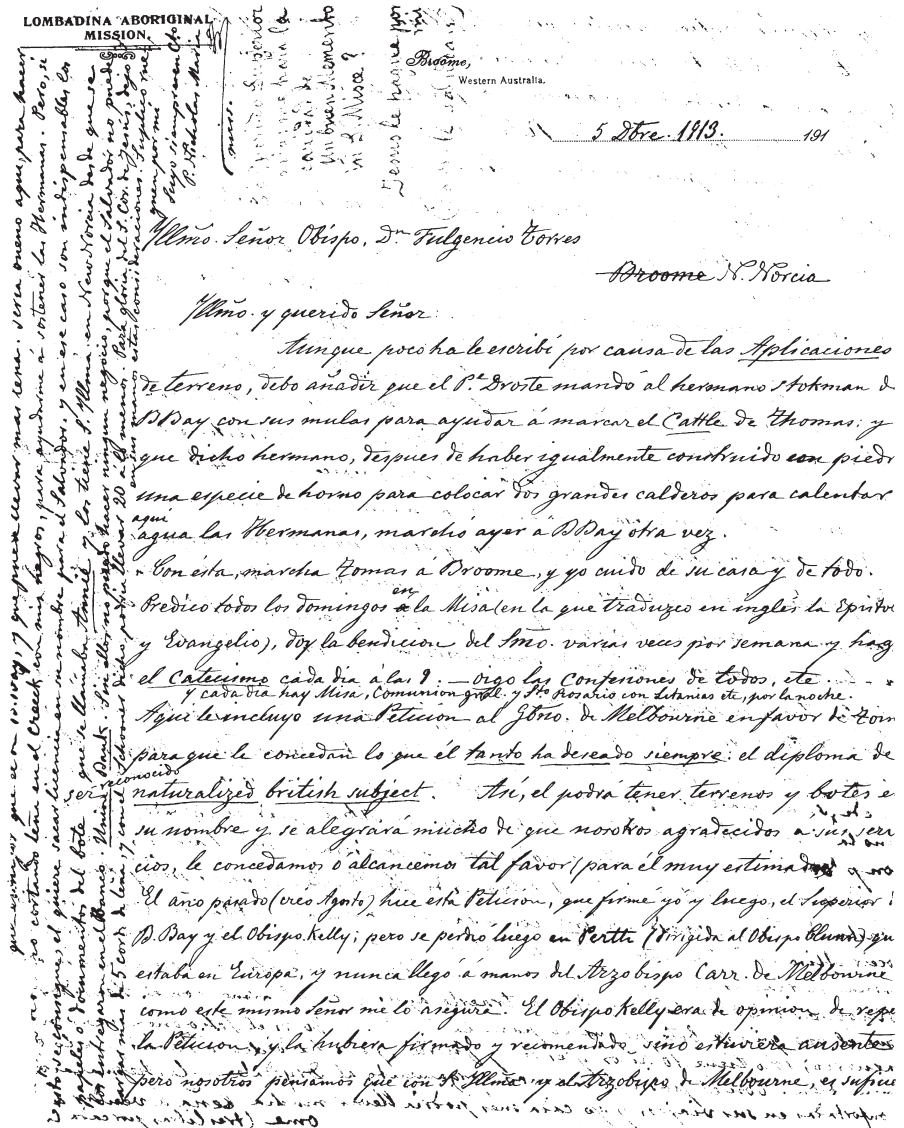
He corrects a mistake made in the letter (23 March 1913). There is no mention of land. He had received the six editions that were lacking from the 'Harmword Popular Science'. Now he is sending them to the Broome Presbytery. Thus, Abbot Torres will have the complete set of the 43 parts of this research.

Nicholas is ready to travel to Drysdale, but at this time the weather and the conditions of the swell make things difficult. September and October are windy, but it is possible to travel. But from November to March it is dangerous. April would be a good time to go to Drysdale, bring some provisions and the wood, even if 'San Salvador' needs to do two trips.

Streeter sold Harry Hunter's Schooner.

A Spaniard found some pearls valued at £200 - £300 and offered to buy the Schooner of 30 tons and change it with the 'San Salvador'. He asked Thomas to have a look at it and to give his advice. It would be better to bring more provisions to Drysdale, to make the sisters more comfortable by selling more wood to help to support them. 'San Salvador' carries 5 cords of wood, but the new one could carry 20 cords at least.

If the new boat, which is called 'Annie', is a good deal, the 'San Salvador's' legal papers, which Abbot Torres has at New Norcia, need to be changed over to the new owner.



5 December 1913

Father Nicholas from Lombadina to Abbot Torres WNN 01715



Y Tomás confía mucho que S. Illma. firmara y la recomendará.  
 Tiene el tanto deseo de conseguir este favor, que con él le habíamos  
 pagado la deuda de agradecimiento por su sacrificio, cediendo toda su como  
 vida y toda su casa a las Religiosas de esta Misión.

Le suplico, pues, se digne firmarla y recomendarla y enviarla al  
 Señor Arzobispo Carr de Melbourne. Entérese de la carta que le dirijo y  
 mandela certificada para que no se extravie como la otra.

Cuando me conteste, sirvase hacer mención de esta Petición para que Yo  
 mas vea que nos interesamos por él.

En mi carta pasada cometí un error en esto <sup>30</sup> 120  
años. <sup>30</sup> que en cada lado son 30  
 años ó 175 cadenas y no 300 como yo decía por falta <sup>30</sup> de reflexion. No es así?

Como me han llegado de Fremantle los 6 números que faltaban del Flaron  
Word Popular Science, se los mando con Thomas al Presbiterio de Dromo, de  
 manera que allí tiene su Illma. esa magnífica obra de 43 números, comple  
 ya verá cuanto le interesa y cuanto le ayudarán las laminas.

Creo querido Señor que siempre estoy dispuesto a llevar cargamento, al  
 Drysdale y que no rehúso de dirigis yo mismo el Schooner a falta de Cap  
 tán pues el camino del Drysdale me es bien conocido (con tal que el Padre Dro  
 ta o Padre vengan a cuidar de aquí entretanto.) Esta vez todo ha contrariado  
 el plan trazado incluso la continua gran marejada; mas en realidad, no se  
 mes. Noire para ir al Drydale. Setiembre y Octubre, tienen vientos contrarios a  
 la ida o venida... pero se puede viajar. Noire, Otre, Enero, Febrero, Marzo, solo se  
 puede, si peligrase la vida de los del Drydale... por pura caridad, con gran peligro  
 una la vida y estrellar el bote contra las rocas. En Abril, puede el Salvador esta vez ir  
 con provisiones, dejarlas allí, y volver por la madrova. Puede hacer dos viajes.

Otra cosa: Breeter vendió el Schooner de J. Hunter, que es muy fuerte  
 bastante ligero, grande Cabine con 6 camas y mucha ventilacion (se puede ir allí  
 diez Misa cómodamente) Un español, amo de un bote pequeño, ha encontrado  
 unas perlas valor de dos o trescientas y libras, y me ofrece comprar ese  
 schooner de 30 toneladas y luego, traerlo aquí y cambiarme con el Salvador,  
 que él no quiere bote pequeño para la bomba. Yo vi el schooner pero no  
 acuerdo; solo tiene 10 años y es muy fuerte, pero he dicho a Tomás que él  
 mire bien. Con él podría llevar mas cargamento al Drydale... las hermanas  
 confortadas en sus viajes, y yo cada mes podría llevar mucha lana a vender a  
 Omea (tres libras por cada c.

5 December 1913

A letter explaining that there was a problem with Thomas's naturalization was sent to Father Nicholas. With it were all the applications for Father Nicholas to sign before the Justice of the Peace and the Broome Magistrate. They would then be sent again to the Government Department.

Nicholas received another form to fill in, to correct Thomas's date of birth and age.

It seems that Nicholas felt further action was required, he wrote to

- a. the Archbishop of Melbourne
- b. The Governor of Australia and the reference for Thomas

In the two documents

Nicholas doesn't mention what the petition is, but it is probably in connection with the recommendation for Thomas Puertollano's citizenship. (the dates are the same).

The implications of the White Australia Policy was having a great impact on politics in the Eastern States and the Federal Parliament of the time, and this has been well covered in John Bailey's book, *The White Divers of Broome The true story of a fatal experiment*, Pan Macmillan Australia, Sydney, 2001.

Perhaps it was this political climate which meant that the efforts made by Nicholas were frustrated. Whatever the reason, Nicholas would fail to procure naturalization for Thomas.

6 December 1913

a. From Nicholas, Broome (Incorrect grammar and spelling mistakes are left):

Most Reverend Doctor Carr, Archbishop of Melbourne,  
Your Grace

When I send last year this Petition to Melbourne, it was accompanied by a letter, in wich I was pleased to state that the name of Archbishop Carr, was not at all stranger to me, as I allways kept in my heart a suite remembrance of a very kind letter send to me years ago by Your Grace, during the Trapist time, when I was in charge of B. Bay Mission.

The petition in question, signed by me, en duly recommended by the superior of the Pallotino Fathers and his Lordship Bishop Kelly of Geraldton, was lost in Perth, probably in the absence of Dr Clunn to whom it was addressed.

We all believe better to renew it now, and send it by other way secure, it is said, by the hands of His Lordship Bishop Torres, who knows personally the individual recommended, and is at present very pleased with him, for the grate services rendered recently to the cause of Religion in depriving himself of his confort, and allowing a Community of sisters of St John of god very much needed in this mission, to open a convent in his own premises.

We are all well convinced that if Your Grace takes in hands this petition and recomende eficaciter to de Gobernt. This will not sesiste the powerfull influence of Dr Carr, and the grace demanded would not be denied.

Therefore I humbly beseche of your grace the favour to signe and recommend this petition, and we all will fee truly obliged.

Hopping that Your Grace's health is good, and recommending myself and this Mission to your kind Mementos,

I remain

Your Grace

Your most humile servant in Christ,

Father Nicholas Maria Emo

P.S. I have to aknowledge Receipt of the collection of Opuscles

For propaganda. Rt Rev Father Bischofs is charged to arrange this matter with Melbourne, and to subscribe me at once, to the Messenger of the Sacred Heart, printed there.

Adresse: Father Nicholas Maria Emo, miss. of aboriginals

Lombadina Mission (via Broome)

Kimberley.

LADINA ABORIGINAL  
MISSION.

Broome,  
Western Australia.

6<sup>th</sup> December 1913.

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Archbishop of Melbourne

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6 December 1913

Nicholas from Broome to Archbishop Carr of Melbourne WNN 01715

Broome,  
Western Australia.

191

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I remain

Your Grace

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Address: Father Nicholas Maria Emo  
Lombadina Mission (via Broome)  
Kimberley.

6 December 1913

Nicholas from Broome to Archbishop Carr of Melbourne p2 WNN 01715

Broome,  
Western Australia.

PAX - 01715  
BENEDICTINE ARCHIVES  
NEW NORCHIA V.A.

December 6th. 191

To His Excellency the Governor of Australia,  
Melbourne.

My Lord,

As a British Subject myself knowing the sense  
of justice of the British Government which always rewards  
the good citizens who know the way of self sacrifice  
for the public welfare. I have the honour and pleasure to  
recommend earnestly to your Excellency the Subject -  
Thomas Puertollano of the Philippine Islands, resident for  
22 years in Western Australia, during which period was always  
at the service of the Missions and the Police Body,  
also, rendering true services to the British Subjects in the  
Pearling industry, as well as to the personal of the "Phantom",  
charged with the survey of the coast which in gratitude  
gave his name in the new map to the Bay of his cattle station.

He is a man of very exemplary conduct, married in this  
Kimberley, and father of four children, and his unique  
ambition is to be considered by the Government as a  
naturalized British Subject.

His behaviour having already attracted the sympathy  
of all the British of the coast, I believe him worthy of this  
especial favour. Therefore, I humbly beseech Your

6 December 1913

Nicholas from Broome to the Governor of Australia WNN 01715



LOMBADINA ABORIGINAL  
MISSION.

Broome,  
Western Australia.

PAX 01715  
BENEDICTINE ARCHIVES  
NEW GORCIA W.A.

191

Excellency, to grant this good and loyal man, according to his  
desire the title of a naturalized British Subject.

It is a favour expected of the kindness and justice of Your  
Excellency, worthy Representative in Australia of His most  
gracious Majesty the King.

I have the honour to be My Lord,  
Your Excellency's humble Servant in Christ,

*Father Nicholas Maria Emo*  
*miss. of aboriginals*  
*Superintendent.*

b. Lombadina Aboriginal Mission, Broome, Western Australia, 6 December  
1913

To His Excellency the Governor of Australia, Melbourne.

My Lord,

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Government which always rewards the good citizens who know the way of self  
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I have the honor to be My Lord,  
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Father Nicholas Maria Emo, miss. of aboriginals  
Superintendent.

6 December 1913

Nicholas from Broome to the Governor of Australia WNN 01715

Merits for his recommendation 191

Thomas Puertollano 44 years of age, born in Santa Cruz de Marindoque Philippine Islands. Son of Victoriano Puertollano (deceased) and Barbara Pampilo, both of the same Islands. He is resident in Western Australia since the year 1891. In the beginning he was employed for two years in the pearling ground with the deceased Captain Reddel, and Mr. Rodriguez' stations. Afterwards he was employed as Captain of the Beagle Bay Mission schooner. He won the confidence of the Lord Abbot of Beagle Bay Mission. For some years he helped Constable C. Daly of Derby who held him in the highest esteem. He was married by me in the church, B. Bay, on the 12th. February 1898. He is the owner of a small cattle station in Chilly Creek Western Australia, with good plantations. He has also helped the views of the government allowing the Aborigines' Department to open a new very much needed, <sup>Mission</sup> mission in his own station, without any interest whatever., and serve gratis as Captain of its schooner. He has also helped the Constables of the District with horses. And for a great many years past has been a great help and support to the British Subjects of the pearling industry, providing its numerous fleet with meat and vegetables. Also for some years he rendered important services to the persons of the steamer "Phantom" charged with the survey of the co

**Merits for his recommendation**

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He has also helped the constables of the district with horses. And for a great many years past has been a great help and support to the British Subjects of the pearling industry, providing its numerous fleet with meat and vegetables.

Also for some years he rendered important services to the persons of the steamer "Phantom" charged with the survey of the coast, especially providing her with meat and vegetables etc.

When news was received of the wreck of the Drysdale River Mission Schooner at John's (sic - should be Jones) Island, he immediately offered to go to that spot to fetch the unfortunate sufferers supposedly waiting there for help.

And now recently, he has deprived himself of his comfortable dwelling in his station to allow a community of Sisters be established there for the welfare of the Aborigines' character reference

**Drysdale River Mission**

**8 December 1913**

At Drysdale River Mission, the only watch dog was poisoned.

(WNN Notes from the Diaries 01082)

## CHAPTER 9 1914

### Predicament of Drysdale River Mission

*Early in the year, there was a rumour that the Drysdale River Mission had been destroyed, and all Missionaries killed. Father Nicholas sailed to the Drysdale in 'San Salvador' with Police Constable White.*

### Antonio Gonzales and Antonio Damaso

#### 11 February 1914

*The last Will and Testament of Antonio Gonzales, had been drawn up in favor of one of Nicholas Emo's most loyal workers, Sebastian Damaso, Manilaman, resident of Broome and Chillli Creek, 11 February 1914. All real and personal estate was bequeathed to him, including the pearling luggers 'Auk', and the 'Maori', an unregistered ship, together with all gear and equipment. He was also left Gonzales's half share in the building known as Foreshore Camp, together with all clothing, jewellery furniture and all moneys.*

### Role of 'San Salvador' in 1914

#### 24 February 1914

From Broome, Father Nicholas typed a letter (in Spanish) to Abbot Torres.

Résumé:

Nicholas had explained the correct location of Drysdale Mission on the map so that Captain Francis could find it. Nicholas wanted to go to Drysdale Mission at the end of February because the situation had changed. They would bring wood but not food to the mission.

Contact was now being made with more than 60 black people and he thought that for that number of people something good could be done.

He was careful about safety, because Aborigines could appear friendly at first but later become dangerous and they were known to have murdered white people. Since the police were going to capture the other Aboriginal murderer (the first was in prison) it could be a good opportunity for Sister Illma (?) to visit Drysdale.

Mother Bernardine, Sister Mary John and Sister Mary Joseph liked the happy and peaceful life in Lombadina. When Father Nicholas told them that there were many black people in Drysdale they were enthusiastic to go if Sister Illma went with them. Nicholas would write to her about the mission and the Sisters, so that she would have news for her congregation (Sisters of St John of God?).

Nicholas was grateful for the cheque received. Later on he would tell the

Fathers about finances and money earned through the government expedition. Since he had spent a great deal he was now as poor as before. The £20 from Father Abbot had been spent buying from Thomas, 50 goats, 12 hens and a billy goat for the Sisters.

As soon as the weather improved he would visit Drysdale Mission as the Abbot wished.

Nicholas had received a letter in Spanish from Valencia bringing news about 'the sale'. (of family property?) Also £100 would be sent to help with the impression of the Memorial. Father Symphorian, General Secretary of the Cistercians, who had written regularly to Father Nicholas, had died of Tuberculosis (in Rome?)

LOMBADINA ABORIGINAL  
MISSION.

Broome,  
Western Australia.

24 de Febrero, 1914 ..... 1914

Illmo. Señor Obispo

New-Norcia.

Querido Señor:

En este momento acaba de salir de mi cuarto un blanco enviado por el Capitan Francis, para que yo le indique el punto fijo en el mapa, donde está situada la Misión del @. Drysdale, lo que he hecho, dándole al propio tiempo algunas explicaciones útiles a su viaje.

Diceme, que llevan toda la madera, con unos 10 paquetes ó cajitas más para la misión, pero no harina, azúcar, o arroz lo que me ha extrañado, pues hace tiempo me inquieta el pensamiento de que debe faltarles toda clase de provision.

Yo escribí al padre Bishops diciendo esto, y manifes @. tándole hallarme dispuesto a ir al Drysdale tan pronto como terminase Febrero, aunque es muy espuesto aún Marzo por las fuertes corrientes. Esto fue, por la noticia que llegó a mis oídos, de que en el drysdale, es decir: en la Misión había más de 60 negros, pero que no los podían tener por falta de provision. Esto me alarmó, pues es el momento de recibirlos @. bien para poder hacer algo con ellos.

En mi último viaje, ya noté un inusitado movimiento entre @. los salvajes, que se exhibían tan fácilmente a vista del Salvador, y venían sin temor a mi llamado; más cuando supe que @.

24 February 1914

Father Nicholas Emo to Abbot Torres WNN 01715



Broome,  
Western Australia.

los mismos que yo habia recibido y abrazado a bordo, habian luego asesinado a tres infelices blancos de un schooner, temi máx<sup>q</sup> pues éstos eran ya de una Mision protestante @!

Parece que el Señor se ha apiadado de los pobres salvajes, y que es llegado tal vez el momento para los Misioneros. Sin embargo, lo ocurrido con los tres pobres blancos, nos debe @ abrir los ojos y no fiarse de ellos porque tienen fama de traydores! La Policia me ha manifestado que va a ir al lugar, con grande Schooner, y con caballos, a una expedicion para cojer al @ otro negro asesino. (Uno ya esta bien asegurado en Broome)

En todo caso, creó seria buena oportunidad para S. Ima, hacer @@@ una visita al Drysdale y yo le recibiria del vapor en Pary Harbour, si teme el sufrimiento material del barco.

Yo podria ir a Broome por provision cuando me anuncie, y alli recibir sus instrucciones. Solo, que mandase a ésta al padre Bishofs, que desea venir, o cualquier otro Padre en su lugar.

Entonces, puede quedar en el Drysdale todo el tiempo que guste, pues estando yo con mi Superior, ya no estoy apurado por volver.

La Reverenda Madre Bernardina, con Sister Mary John, y Sister Mary Joseph, parecen en paz y muy contentas en Lombadina; pero cuando las dije que en el Drysdale habia ahora tantos negros, se entusiasmaron, y estoy seguro, que irian alli muy contentas si S. Illma. las enviase. La Madre Superiora iria <sup>(esta vez (para ver)</sup> de buena gana al Drysdale si su Illma. la dejara ir. (Yo la he oido hablar). Se lo comunico @ por obediencia a sus ordenes, pues S. Illma. me dijo le escribiera todo lo de esta Mision y Hermanas. Ademas, para su gobierno.

Sirvase pues considerarlo todo, y advertirme lo que desea, pues estoy dispuesto a servirle y obedecerle.

Broome,  
Western Australia.

Recibi, aunque tarde, su grata con el cheque, a la que creó haberle contestado cuando le envié las nuevas formulas del terreno de @ esta Estacion, y le repito las mas expresivas gracias.

Ya le diré verbalmente (si Dios me da vida) algo sobre mis cuentas con los Padres y el dinero ganado en la expedicion del Gobierno; por ahora solo le dire que la cuenta con los pallotinos y otra del Salvador, de cerca doscientas libras me ha dejado tan pobrecito como antes... Deo gratias! Las 20 suyas, las he empleado en comprar a Tomas 50 Cabras para las Hermanas, con 12 Gallinas y un macho cabrio.

Espero su contestacion, pues ahora que parece algo mas sereno el tiempo, no dudare un momento en dirigirme al Drysdale, si tales su deseo.

Muchos cariñosos recuerdos al Padre Pass y el P. Planas con todos los demas Padres y Hermanos, y S. Illma. cuanto quiera de este su affmo. s. s. en el Sagrado Corazon de Jesus, que nunca le olvida, especialmente en el S. Sacrificio,

El Padre Nicholas Maria Emo,

P.S. Por fin cartas de Valencia <sup>mi.</sup> me anuncian la llegada de los Podores, para la venta de aquellos, y mandaran aqui, las £100 para ayudar a la impresion del Memorial.

He tenido una grande perdida: el Muy Reverend Padre Symforiano, Secretario Gral. del Cister, que tan frecuentemente me escribia, ha ido al Cielo, despues de haber sufrido con una paciencia angelical terribles operaciones a una tuberculosis. Hebo de salir de Roma y mudarme a una enfermeria de Sept-Tours. (Donde el habia sido superior) <sup>h. ... en la encomienda a Dios en la Comunidad.</sup>

78  
1914

PIOUS SOCIETY OF MISSIONS  
(INCORPORATED)  
BEAGLE BAY.

FAX 01715  
BENEDICTINE A. BISCHOP  
NEW NORCIA

Boonoom,  
WESTERN AUSTRALIA.

8TH OF march 1914

The Right Rev. vicar, Father Bass. O.S.B.  
New Norcia.

My dear and rev. Father Vicar,



Father Nicholas has asked me to give you the following information about Thomas Puertullano's relations:  
Father: victoriano Puertullano ; born Santa Cruz;  
Mother : Barbara Bambillo ; born Santa Cruz; Island of Marinduque.  
Grandfather : Gerson Puertullano; born Santa Cruz;  
Grandmother : Turibia Vallumaris; born Santa Cruz.

I trust the present information will be the matter required by you.

For the past few months Father Nicholas has not been well. Father Thomas stayed with him for a month. If Father Nicholas does not improve during the near future, then there will be danger for his life. Kindly pray for the old Battler in the Nor-West. He lived entirely for the Natives and never gave a thought to his own well being.

I hope you will excuse the last wire I send per post. I was just in the Office and they would not take a wire in latin. The mail was closing for South and so I put the wire in an envelope and addressed same to you.

Fathers & Brothers and Sisters are all well at the Mission. Kindly remember us at the holy altar.

Your most obedient servant in Jesus:

Joseph Bischofs P.S.M.

8 March 1914

Father Joseph Bischofs PSM to Father Bas OSB New Norcia WNN 01715

13 brews from Wyndham  
returning Saturday  
of this week.  
J. Bischofs

Vertical handwritten notes on the left margin of the second page.

Horizontal handwritten notes below the main text on the second page.

N/B. Have not received  
account from Streeton  
for goods supplied by  
F. Nicholas to brigades. Will  
send account next mail  
for Bischofs

8 March 1914

Father Joseph Bischofs PSM to Father Bas OSB New Norcia p2 WNN 01715

**8 March 1914**

Father Joseph Bischofs wrote from Broome to Father Bas OSB New Norcia,

The Right Rev Father Vicar,

Father Nicholas has asked me to give you the following information about Thomas Puertollano's relations:

Father: Victoriano Puertollano; born Santa Cruz;

Mother: Barbara Fambillo; born Santa Cruz; Island of Marindoque.

Grandfather: Gerson Puertollano; born Santa Cruz;

Grandmother: Turibia Vallumaris; born Santa Cruz.

I trust the present information will be the matter required by you.

For the past few months Father Nicholas has not been well. Father Thomas stayed with him for a month. If Father Nicholas does not improve during the near future, then there will be danger for his life. Kindly pray for the old Battler in the Nor-West. He lived entirely for the Natives and never gave a thought to his own well being.

I hope you will excuse the last wire I sent per post. I was just in the Office and they would not take a wire in Latin. The mail was closing for South and so I put the wire in an envelope and addressed same to you.

Fathers and Brothers and Sisters are all well at the Mission. Kindly remember us at the holy altar,

Your most obedient servant in Jesus:

Joseph Bischofs PSM

NB Crews from Wyndham returning Saturday of this week.. J Bischofs.

NB Have not received Account from Streeter for goods supplied by F Nicholas to Drysdale. Will send Account next mail. Fr Bischofs

WNN 01715

At a later date Father Thomas Bachmair wrote to Father Bas and enclosed a copy of Captain Frank's letter to Father Nicholas.

*Cape Leveque 25.3.14  
Schooner 'Bedout'*

*The Rev. Father Nicholas,  
Chille Creek.*

*My Dear Rev. Father,*

*I arrived at the Drysdale Mission Station on March 9th but saw no houses or habitations on that particular little sand beach you had marked on the chart.*

*Went on shore next day and found several large fireplaces and some human bones in them. We gathered all these up and buried them. I conclude that the poor fathers and Brothers must have met with a sad end for the cause.*

*Assuring you of my condolence in your loss,*

*I am dear Father  
Yours Faithfully*

*(Signed) Fred. Frank*

*P.S. Have brought back all Cargo F. F.*

*(This is a true copy of Capt. Frank's letter to Rev. Father Nicholas F. Thomas.)*

Father Thomas Bachmair PSM  
sent copy of letter to Father Bas  
OSB, New Norcia WNN 01715

**25 March 1914**

*Cape Leveque*

*Schooner 'Bedout'*

*The Rev Father Nicholas Chille (sic) Creek*

*My Dear Rev Father,*

*I arrived at the Drysdale Mission Station on March 9th but saw no houses or habitations on that particular little sand beach you had marked on the chart.*

*Went on shore next day and found several large fireplaces and some human bones in them. We gathered all these up and buried them. I conclude that the poor fathers and Brothers must have met with a sad end for the cause.*

*Assuring you of my condolence in your loss,*

*I am dear Father*

*Yours Faithfully*

*(Signed) Frederick Frank*

*P. S. Have brought back all Cargo F F*



25 March 1914

Resumé

On Palm Sunday Eve, Father Nicholas, wrote to the Abbot, from the Broome Presbytery.

He had come to Broome because no one had got near the marked location of the mission, and everyone believed Captain Frank's report. All white people were convinced of disaster at the Drysdale Mission.

Everyone in Lombadina was mourning for the Drysdale people. Mass was celebrated for the Dead, a general communion was held and the Rosary recited. Father Nicholas gave the homily on behalf of the Fathers and Brothers, and sent a copy of it to Beagle Bay. Another was sent to Broome from Cape Leveque.

He and a crew of black people would leave next Monday to bring food to anyone who had survived. He needed to pay more money to get a new boat but Father Thomas and everyone else were fearful to return to Drysdale because of the reports. At Broome, people were anxious to know what really happened at Drysdale. Everyone in Broome, including the government employees and the inspector of Police are waiting for him to return with the latest news.

Captain Frank's letter is attached. The crew were in Drysdale but could not find anyone and returned to Broome. Nicholas believed that Captain Frank had not located the mission from the map because he thought mistakenly it was on a sandy beach. For this reason, he will go to the mission himself. If he finds the missionaries' dead bodies, he would try to identify them and bring them to New Norcia.

Although the 'Chetty des Streeter' was wrecked, it would be good again in two days.

The sister in charge, Sister Bernardine, has come to Broome with him from Lombadina where she has stayed since October. Sister Mary Patrick (Superior), Sister Mary John and Sister Mary Joseph are still in Lombadina looking happy and at peace. Father Droste is in Beagle Bay.

+ Broome Presbitery  
Vispera de Ramos

Alms. Señor:

Al vapor, y ya tarde de noche le escribo estas líneas, para manifestarle que como está quebrada la Chetty des Streeter, no me pueden mandar a la gran Chetty todo el cargamento hasta pasado mañana lunes por la mañana; así, espero salir de Broome a la marea de la tarde sin falta (Deo dante)

Casi estoy ya cierto, que, después de tan bien explicado todo y marcado el lugar de la Misión, no se acercaron a ella! Pero como todos tienen tanta confianza en la práctica náutica del Cap<sup>ta</sup> Frank, todos los blancos quedaron convencidos, del desastre de la Misión; y así, no extrañara le diga que todos han llorado a los habitantes del Drysdale en la Lombadina, donde se celebró inmediatamente un Oficio Difuntos con trunulo negro, Misas (una solemne) Communion Gen<sup>al</sup>. y el S. Rosario etc, de las tardes por ellos, (yo hice el Panegirico de los Padres y Hermanos) y mande un proprio a D. Day para que los encomendaran al Señor.

De Capedeveque, igualmente mandaron un proprio a Broome, y yo hice venir al Padre Pichoff a la Lombadina, para yo poder inmediatamente venirme aqui a ponerme a su disposición. Para desde aqui poder irme al Drysdale directa<sup>te</sup>, tomé con migo ocho negros, y he esperado hasta ahora sus ordenes.

El lunes sin falta salimos y voy derecho al lugar, con todas las cajas que llevaba el Cap<sup>ta</sup> Frank, (excepto la madera que dicen <sup>que</sup> no podemos llevar, porque no deja lugar para dormir los hombres tantas noches de tan largo viaje! Además, lo que absoluta<sup>te</sup> necesitan los Padres ahora (si vivos) son Provisiones de comida para ellos y los negros que trabajen con ellos; no le parece?... Como yo he hablado a Streeter

25 March 1914

Father Nicholas Emo to Abbot Torres WNN 01718

Del cambio de mi bote con su Schooner que es como de 30 toneladas (no estoy seguro) y no parece refractario a mi proposición, (he dejado el arreglo en manos del Capitán Owen). -- tal vez al volver del Drysdale está todo arreglado, y yo puedo enseguida llevar toda la madera al Drysdale para que empiecen su convento los Padres, que lo haría con gusto. Capt. Owen dice que como yo no tengo el Permit del "Salvador" para emplear crews de Singapur, mi bote no tiene tanto valor; y así, probablemente me pediría Hotter 100 libras más encima; a lo que he contestado que con firewood, un viaje cada mes, le puedo pagar eso cien.

Hay probabilidad que se arregle, y yo tendría un hermoso Schooner capaz de mucho carga. y con buena Cámara.

Ahora yo digo que si las fatales noticias fueran ciertas, yo me hubiera quedado con esa madera para el convento de la Lombadina porque tengo ya aquí para empezar, una tonelada de hierro y aún tendré más. Yo propongo que el Capt. Frank con su Schooner me siga ahora, pero dice el Padre Thomas que el ha contestado que ni por 100 libras no volverá más al Drysdale (y todos ahora tendrán miedo, dice el Padre Thomas). En Broome los blancos me congratulan por me creían a mi también en la barriga de los salvajes.

Todo Broome alborotado. El gobierno ha mandado telegramas de Perth y el Inspector me ha pedido la carta del Capt. Frank a mi etc, etc. !!!... y no satisfecho me han pedido permiso para mandar conmigo un Constable... que se yo! He procurado tranquilizar a todo el mundo, pero el Inspector de Policía dice, que todo Broome estará con ansiedad esperando mi regreso para conocer la verdad.

25 March 1914

Father Nicholas Emo to Abbot Torres p2 WNN 01718

Orea Padre mio que estoy mareado; y aunque ya nada créa, no pueda quitarme la opresión del corazón que me hace saltar las lagrimas. Aquí va una copia de la carta del tan famoso Capitán Frank, a quien no he visto en muchísimos años (Es de 67 de edad).

Cape Leveque 25-3-14.

The Rever. Father Nicholas  
Phillie Creek.

My dear Rev. Father:

I arrived at the Drysdale Mission Station on March 9<sup>th</sup>, but saw no houses or habitations on that particular little sand beach you had marked on the chart.

Went on shore next day, and found several large fire places, and some human bones in them. We gathered all these up and buried them. I conclude that the poor Fathers and Brothers must have met with a sad end for the Cause!

Assuring you of my condolence in Your loss,  
I am dear Father  
Yours faithfully  
Fredk. Frank.

P.S.

I have brought back all the cargo F. F.

La carta, que el blanco de la Farola de Cape Leveque mandó junta con ésta, decía; que el mate del Capt. Frank le dijo; que después de ocho días en aquella paguena bahía

25 March 1914

Father Nicholas Emo to Abbot Torres p3 WNN 01718

(This letter is also on p 4, but a different person wrote it. I think Nicholas copied this one - compare his letter 'd', also 'burried' spelt wrongly.)

tirando tiros y observádo, no viendo a parecer ni un alma ni blanca ni negra, se volvieron á Droome y dejaron esa carta en Cape Leveque para mí.

Ahora bien: como yo le marqué el punto exato donde está la Misión (no en un pequeño sand beach como el día aquí), los blancos que á la sazón se hallaban en Lombadina me dijeron con tristeza: que el Capt.<sup>o</sup> Frank no podía equivocarse: y que si yo le había marcado el lugar, con el compas en mano, el iría al mismo lugar; y que así, tuviera por cierto, que era cierta la Catástrofe!..... En Droome todos decían lo mismo; pero ahora, habiendo yo interrogado al dicho Mate que ha venido aquí ayer, tengo casi la certeza que no han ido á la Misión!

Pronto saldremos de dudas por que estoy impaciente y no quiero fiarme de nadie. Yo llevo conmigo 2 toneladas de harina, 3 toneladas de arroz, 10 sacos grandes de azúcar, <sup>(\*) 12 paquetes de cajas de fósforos.</sup> cerca de 300 libras de té. De esto puedo dejarles (si vivos) todo cuanto quieran ellos, junto con las cajas ó paquetes que S. Ilma. les mandaba con el Capt.<sup>o</sup> Frank. Si ellos necesitan alguna otra cosa urgente, se les llevarán sin falta al D.<sup>o</sup> viaje.

Yo he vuelto la Rever.<sup>da</sup> Madre Bernardine (superiora) á Droome desde Lombadina donde permaneció desde Octubre. Queda en Lombadina: Sister Mary Patrick (superiora) Sister Mary John y Sister Mary Joseph, que parecen ser felices y estar en paz. (Yo le escribiré á mi vuelta la parte eclesíastica) Ahora, mandaré Father Nichols, algunos renglones para que quede en Lombadina hasta mi regreso del Drysdale. Padre Droote está en Deagle Bay.

Adios, querido Señor mío; si, lo que no espero, la noticia fuese cierta, procuraré descubrir é identificar los cuerpos y traerlos para enterrarlos en S. Norcia. Lo mismo el altar stone, S.<sup>to</sup> Caliz etc, si posible.

Ora que tomare en esto todo el interés que debo por hermanos tan queridos. Por favor, haga la caridad de mandar su bendición para mí y los del Salvador, y encomendarnos á las oraciones de Padres y Hermanos y Sisters, etc.

Suyo siempre humilde servidor en Jesús  
y Maria  
El Padre Nicholas  
mío.

25 March 1914

Father Nicholas Emo to Abbot Torres p4 WNN 01718

25 March 1914

Father Nicholas Emo to Abbot Torres p5 WNN 01718



No Date

Dear Lord Bishop

I talked first to the Magistrate who owed me some favours, and he kindly signed everything that I have included asking you to send them back to me - - -?

Yours in Jesus and Mary, Father Nicholas

P S I am going to tell Father Bischofs to wait in Lombadina until I come back from Drysdale.

I am going to tell Thomas why I am not going into the house because I am leaving directly for Drysdale.

"El Salvador" is already afloat and has all its cargo except for the wood (I do not know its whereabouts).

It looks as if Captain Frank went to the place but not to the beach because he was frightened.

Why didn't the missionaries see the schooner from the house?

Why didn't Toribio go to the beach?

Mandar a ver a que hora se donde la Francisca. O sea que Capt. Frank si que fue al lugar, pero no fuimos a ver. Deben haber ido a como de casa a no ser que el

Querido Señor +  
 Obispo:  
 Hablé primero al Magistrado,  
 que me debía algunos favores, y con  
 mucha amabilidad firmó todo esto  
 que aquí le incluyo, rogándole que  
 la contestacion me la dirija a mi  
 en Yllimón.  
 Soy en Jesús y María  
 P. S. El Padre Bischofs  
 Voy a decirle  
 al Padre Bischofs, que espere  
 en Lombadina hasta mi vuelta  
 regreso del Drysdale.  
 Se lo haré decir con  
 mis, por que voy a en  
 travar en casa, sino que  
 marché directamente al Dry-  
 dale. El Salvador ya flota y  
 tiene todo el cargamento excepto la

no que a la Francisca no fue a la Francisca.

No Date

Father Nicholas to Abbot Torres WNN 01715

**2 April 1914**

The captain of the lugger hired to take provisions to the Drysdale River Mission, returned with them to Broome, bringing the most alarming report. He found nothing, and no one there except the remains of a great fire. It was the first news of what had happened with reference to the report on 27 September 1913. The Abbot asked Father Nicholas Emo to leave immediately for Drysdale River Mission.

**3 April 1914**

Father Nicholas wired Abbot Torres (in Spanish) from Broome.

Resumé - Captain Frank called at Drysdale but saw no one (waited 8 days). There was alarm but I spoke to the mate and things are OK Father Nicholas.

E.T. 1.

COMMONWEALTH OF AUSTRALIA.

POSTMASTER GENERAL'S DEPARTMENT, WESTERN AUSTRALIA.

**TELEGRAM.**

This message has been received subject to the Post and Telegraph Act and Regulations. All complaints to be addressed in writing to the Deputy Postmaster General.

Station from, No. of Words, Check, and Time Lodged.

Broome 63 4/8 9-40

Bishop Torres  
New Norcia

Captain Frank. Brevicio que llega Drysdale no vio mazo no vio casas bajoaterrada a y solo haros granber. marcia de shogo y huesos humonas de saago y oelo dias esperando no vio un alma ey roolvio el cargamento aqui grande alarma pero ayer habble con el mate y ebro estoy seguros equiboco el edugai y no es cuenta la notweda.

Father Nicholas

11-20

3 April 1914

*Father Nicholas sent a telegram to Abbot Torres WNN 01055*

NOTE: The Figures at the bottom represent time received at this Office.

**8 April 1914**

Four Pearling Schooners arrived at Drysdale River Mission

**11 April 1914**

Telegram from Broome from Father Nicholas, to Abbot Torres New Norcia, In Spanish.

*The 'Salvador' is not sailing, but today sailing with much cargo with Captain Frank.  
Padre Nicholas*

E.T. 1.

COMMONWEALTH OF AUSTRALIA.

POSTMASTER GENERAL'S DEPARTMENT, WESTERN AUSTRALIA.

**TELEGRAM.**

This message has been received subject to the Post and Telegraph Act and Regulations. All complaints to be addressed in writing to the Deputy Postmaster General.

Station from, No. of Words, Check, and Time Lodged.

Broome 46 3/3 12-20

Desp Torres  
New Norcia

Salvador no flotaba pero hoy flota y parte hoy con mucho cargamento hoy Kaple con Capitan Frank que etta trinke porque es pobre fue al lugar pero no legous por miedo marea el mitad del aures a lo menos pido bendiccion (dinero?)

Padre Nicholas

9-55

11 April 1914

*Father Nicholas sent a telegram to Abbot Torres WNN 01055*

NOTE: The Figures at the bottom represent time received at this Office.

11 a

**12 April 1914**

Leandro at Drysdale River asked for correspondence. (Drysdale River Chronicle)

21 April 1914

Father Emo came with Constable White from Broome. (Drysdale Chronicle)

283015

Abril 1914 247

hasta la puesta del sol, en que volvieron a la Misión. Los dimos  
 cena y pasaron la noche como ayer. - Hora 12 m. tuvimos ensalada  
 de pimientos y pepinillos chinos. - La cena era de pan un poco de bistec,  
 # 20 Lunes. Los niños sacaron madera para los nuevos edificios  
 sirviendo de los bueyes, y esto antes del almuerzo. Matamos una cer-  
 da que pesó 70 libras. Excepto el buey, que fue atado al bueque, todos los  
 demás estuvieron ocupados en limpiarla, de pedernales, machacas, la  
 carne, hacer botifarras, etc. etc. - Hora 5 p.m. descubrimos un  
 "Schooner" que se dirigía a nuestra bahía. El capitán el sol en-  
 clo dentro de nuestra bahía. El Altavoz con William fue a la pla-  
 ya para ver si alguien estaba en tierra, pero viendo que  
 ninguno del barco se movía, se volvió a casa. Dicho bote es  
 a que es el bote de M. N. de Lombardina. - Damos almuerzo  
 a Wilben y Bendilgo y los enviamos al bueque. Al caer de la tarde vol-  
 vieron a casa y los tuvimos como en los días anteriores. -  
 # 21 Martes. Hora 7 a.m. nos visitaron el bote de M. N. de Lomba-  
 dina con dos reos y el Constable Mr. White de Broome. Este  
 ha sido enviado por el Gobierno para ver lo que hay de verdad  
 acerca de lo que ha dicho el capitán "Frank" sobre que había  
 estado en esta Misión con su barco cargado de madera, etc.  
 para la misma, y que no habiendo hallado más que huesos  
 de personas humanas, y que todos los edificios y alrededores  
 estaban quemados, se había vuelto a Broome. Al dicho  
 Constable y al Sr. N. les hemos dado almuerzo. -  
 El Sr. Altavoz ha explicado a dicho Constable la verdad del hecho,  
 el ataque de los nativos sobre el personal de esta Misión, lo ha en-  
 (1) y que el Sr. N. había recogido y destruido. || con el Sr. Altavoz, de hecho

Drysdale Chronicle

21 April 1914 Father Emo came with Constable White from Broome. WNN 283015

4 May 1914

From Broome Father Nicholas wired Abbot Torres at New Norcia, (in Spanish). Resumé:

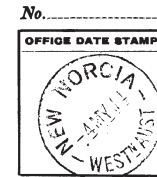
Nicholas says he has received the Abbot's telegram telling him to arrange immediately for protection but the government doesn't want to send police. Nicholas queries the Abbot's order about 'each Filipino'?

g8100/11 \*25

H.F.I.

COMMONWEALTH OF AUSTRALIA.

POSTMASTER GENERAL'S DEPARTMENT, WESTERN AUSTRALIA.



TELEGRAM.

This message has been received subject to the Post and Telegraph Act and Regulations. All complaints to be addressed in writing to the Deputy Postmaster General.

Station from, No. of Words, Check, and Time Lodged.

Broome, 27, 1/8, 5.55

Remarks.

Paid

Bishop Torrel  
New Norcia

Telegrama recibido conviene obtener inmediatamente  
 para protección sino gobierno dispuesto mandar  
 policía yo siempre dispuesto a sus ordenes ir con  
 alguna manada

F. N. Nicholas

b. 20

NOTE: The Figures at the bottom represent time received at this Office.

4 May 1914

Father Nicholas wired Abbot Torres Refers to attack in March WNN 01055



4 May 1914

This is a second telegram, both sent the same day from Broome from Father Nicholas, to Abbot Torres New Norcia (In Spanish.):

Refers to attack in March 1914.

NOTE: The figures at the bottom represent time received at this Office.

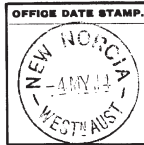
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COMMONWEALTH OF AUSTRALIA.

B.T. 1.

POSTMASTER GENERAL'S DEPARTMENT, WESTERN AUSTRALIA.

No. ....



TELEGRAM.

This message has been received subject to the Post and Telegraph Act and Regulations. All complaints to be addressed in writing to the Deputy Postmaster General.

Station from, No. of Words, Check, and Time Lodged.

Remarks.

Broome 134 10/7

8-30 am

Desp. Broome - New Norcia

Boat stable and self found drysdale flourishing Captain. Hunt never been in paper, I went in Sept. Altunua Alcalde Vincent distributed rations hundred three natives present. were embraced knocked down speared with big iron harpoons. brother escaped safe. fathers unconscious covered with blood. half casti fired gun natives anapped Altunua speared left shoulder three big bolts swollen shoulder and back. several weeks unable celebrating Mass. now alright Alcalde several wounds left lung much hurt address formed like mammella Mulieres. bleeding long time now everything cicatrized cannot work anymore. could not bring him down Consumption. Cattle inside fence. Missionarie sentenced to death. four blacks designed for each to execute. last march new attack was tried without success. thank precaution. Reinforcement required immediately otherwise all killed Mission ransacked letter post. deepest sympathy kind regards Father Nicholas  
g. 37

5 May 1914

Father Nicholas returned with letters from the Missionaries and a full report of the tragedy, until then completely unknown. (WNN 00864)

4 May 1914

Father Nicholas wired a second telegram to Abbot Torres WNN 01055

## Police Reports

6 May 1914

Enclosure with letter 22 May  
WNN

(Enclosure with letter 22 May) from Constable White at Drysdale River Mission to Broome Police Station.:

*I respectfully report after having visited the Drysdale River mission in company with Father Nicholas.*

*Left Broome 8th April 1914, on the Mission boat, 'Salvador', and arrived at the Drysdale River Mission on the night of 20th April. Went ashore next morning in company with Father Nicholas and two natives, and found the Mission buildings and gardens in perfect order.*

*The priest in charge, Father Altimira, reported to me that they had been attacked on the morning of 27th September 1913, and that he and Father Alcalde were still suffering from the effects of that attack.*

*On that date the two Fathers were distributing watermelons to 103 natives, who were at the Mission, when they were suddenly attacked.*

*Father Altimira was struck on the shoulder with a native harpoon, and also knocked down with a heavy native stick. He got clear and rushed to Father Alcade's assistance. He was being attacked at the same time.*

*Father Alcade had been knocked down, and while on the ground was jabbed in the lower ribs on the left side, right shoulder and arm with harpoon, and was also struck on the chest with stones.*

*Father Altimira knocked the natives off Father Alcade, and then tried to go to their camp for a gun, when he was felled to the ground by a stick thrown at him, and rendered semi-unconscious.*

*Brother Vincent was also caught hold of, but he freed himself and ran to get the assistance of the Manila man, who was away fishing at the time.*

*The lives of the fathers were saved by the timely action of one of the half-caste boys, who, seeing the fight, rushed into the camp, got a gun and fired one shot in the air and the natives immediately ran away.*

*Not a native was hurt in any way during the scuffle, yet Father Altimira informed me that he had a large knife in his hand, and could have used it.*

*Father Alcalde was badly injured in the side, and pleurisy set in. He is still suffering from the effects of the harpoon wounds.*

*The same natives that caused the trouble in September came again on 27th March, 1914, but did not renew the attack, as Father Altimira took the precaution to*

*have two half-caste boys in hiding, with guns, ready for any trouble.*

*On this occasion the natives must have seen the boys, for they immediately left the Mission, and Father Altimira found two stones hidden in a shelter near the Mission fence. These were so placed that the natives could get hold of them should they want to attack the Fathers.*

*There is one native that stays at the Mission, and he has told the Fathers that the tribe has planned to kill them all. This native belongs to Wyndham side and has been at the station for some time. He can readily get into conversation with natives that come to the Mission.*

## EXTRACT FROM REPORT BY SUB-INSPECTOR HOULAHAN

*Perhaps all these Missions will now strengthen their staffs and be better prepared to guard against these expected attacks of the natives. These Missions are opened with a full knowledge of what is likely to occur, and they should be prepared to guard against any attack. My opinion is that police interference would only upset the object of the Missions.*

Police Reports

6 May 1914

Enclosure with letter 22 May

WNN

**22 May 1914**

From the Colonial Secretary's Office, Perth, to Right Rev Dr Torres, New Norcia, (concerned with report from schooner 'Bedout')

*My Lord,*

*This morning the Commissioner of Police and the Chief Protector of Aborigines jointly interviewed me with regard to the Drysdale River Mission, and presented me with the reports of Father Nicholas and Police Constable John White, who recently visited the Mission as a result of the report made by the Master of the 'Bedout' in March last.*

*I feel it my duty to point out to Your Lordship that both the commissioner and the Chief Protector are firmly of the opinion that there is the gravest danger of the missionaries and their helpers being at any time annihilated by the aborigines. A perusal of the reports by Father Nicholas and the Constable forces me to coincide with their views of the situation. The facts contained in the reports show conclusively that the natives are treacherous to the last degree, and are bent on killing the missionaries, who have treated them with the greatest kindness and generosity. In proof of this I have only to point out that Fathers Altimira and Alcalde were attacked whilst distributing watermelons amongst the aborigines.*

*Well aware, as I am, of the noble motives by which you were inspired in starting the Mission, I can clearly realize that you will be loath to close it down; and it is a question upon which it would be out of place for me to attempt to dictate to you.*

*But I desire to strongly impress upon your Lordship the other alternative, suggested by the Commissioner of Police and Chief Protector, and endorsed by me, viz., that the staff of the Mission be increased by such numbers as will effectually prevent the disaster which we all see looming ahead.*

*I am, My Lord, Yours sincerely, J M Drew, Colonial Secretary.*

PS I am enclosing a copy of the police report, which will, no doubt, be of interest to you.

**25 May 1914**

This letter (Enclosure with 22 May) refers to information contained in letters 6 May (Constable White), 22 May (Colonial Secretary)

To Right Rev Abbot Torres, New Norcia from Aborigines Department, Perth:

*Sir,*

*It is with extreme regret that I have learnt from Father Nicholas Emo of the unwarranted attack made on the Fathers of the Drysdale Mission by the natives of that district, and it is a great wonder to me that no lives were lost. I am informed that further threats have been made by the natives in the direction of a speedy extermination of all residents at the Mission. I much appreciate the bravery and zeal with which the Fathers and others are trying to accomplish their object; at the same time I consider it extremely dangerous for such a small community to remain in the district any longer, and, unless you can satisfy me that it is your intention in the immediate future to increase the staff to a strength sufficient to repel all attacks that may be made by the wild aboriginals, I shall consider it my duty as the legal guardian of the half-caste boys sent from Derby to the Drysdale Mission, and now residing there, to remove them to a locality where I know they will run no risk of being murdered.*

*An early answer will be appreciated.*

*I have the honour to be, Sir, Your obedient servant,*

*C Gale, Chief Protector of Aborigines.*



The Benedictine Community  
OF  
New Norcia,  
INCORPORATED.

— FAX 01672  
BENEDICTINE ARCHIVES  
NEW NORCIA W.A.

New Norcia, 29<sup>th</sup> May 1914

29 May 1914

Rough copy of answer to letter from Perth written from New Norcia to the Colonial Secretary, Perth:

Dear Sir,

I thank you very much for your kind letter of 22nd and for the copy of the Police report. As Sub Inspector Houlahan says, the Fathers have full knowledge of what may occur at any time to them. Your order to increase the staff I will send two or three members from New Norcia next July, as was arranged last year with Father Altimira, the Superior of that Mission.

Thanking you again for your kind letter, I remain ...

The Colonial Secretary  
Perth —

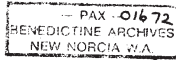
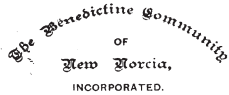
Dear Sir —

I thank you very much for your kind letter of 22<sup>nd</sup> inst. and for the copy of the police report — The Fathers are full As Sub Inspector Houlahan says, the Fathers have full knowledge of what may occur at any time to them — In order to increase the staff I will send two or three members from New Norcia next July, as was arranged last year with Father Altimira — The Superior of that Mission —  
Thanking you again for your kind letter

I am ...

29 May 1914

Rough Copy of letter Abbot Torres to the Colonial Secretary WNN 01672



New Norcia, 29<sup>th</sup> May 1914.

The Chief Protector of Aborigines -  
Perth.

Dear Sir -

Yesterday, I received your letter of 25<sup>th</sup> inc. - As I arranged with Father Altimira last year two or three members from New Norcia will go to increase the community of the Drysdale River Mission next July - If the half caste boys of that Mission are removed, by you from that place, as they all are Catholics I expect that they will be placed in a Catholic Mission -

Thanking you for your kind words of praise of the Drysdale River Fathers  
I am, dear Sir  
Yours  
Nicholas

**29 May 1914**

Rough copy of Abbot Torres' answer to letter from Chief Protector of Aborigines Perth:

Dear Sir

Yesterday, I received your letter of 25th inc. - As I arranged with Father Altimira last year two or three members from New Norcia will go to increase the community of the Drysdale River Mission next July - If the half caste boys of that Mission are removed by you from that place, as they all are Catholics I expect that they will be placed in a Catholic Mission.

Thanking you for your kind words of praise of the Drysdale River Fathers, I am, dear Sir, Torres

**23 June 1914**

Three pearling boats at Drysdale (Leandro) - - -

**30 June 1914**

Father R Sosa was sent to replace one of the missionaries who had been wounded seriously. (WNN 00864)

**Naturalization for Thomas Puertollano**

**6 August 1914**

Nicholas posted forms to Abbot Torres to send in. Nicholas explained that naturalization was not refused and the Government would be happy with Thomas' service with horses, the Australian Police, and the fact that 'Thomas Bay' is named for him on coastal maps.

Nicholas wanted to help Thomas in return for his many years of assistance to the Fathers and the nuns. Nicholas explained to Father Bas all arrangements made with Abbot Torres and with the lawyers employed to obtain the land for the mission.

29 May 1914

Rough Copy of letter Abbot Torres to Chief Protector of Aborigines WNN 01672

6 August 1914

Father Nicholas wrote to Abbot Torres WNN

## World War 1 England declares war on Germany

Austria declared war on Serbia. 31 July, Germany declared war on Russia, 3 August, and on France. England declared war on Germany 4 August 1914. Japan demanded that Germany give up Tsingtao in China, then 23 August, declared war on Germany.

In Perth it was rumoured that if German ships sheltering in the Indian Ocean needed meat, there were plenty of cattle available in Beagle Bay. Negotiations had to be made to protect the threatened German missionaries. Father Bischofs made the long journey of 1800 miles to Perth to discuss the situation but Captain Corbett would do anything to discourage Germans from coming to Broome and other centres of white population, particularly Father Bischofs, Father Droste, and Brother Wollseifer.

News of the outbreak of war in 1914 made little impression on Lombadina Mission directly, but since the movements of the German Pallottines were restricted, Father Nicholas became indispensable. He could now navigate the schooner *San Salvador* himself, and was constantly at the disposal of Beagle Bay Mission.

The Pallottines, in order to meet a financial crisis had some time before been forced to sell their pearling lugger 'Leo', and in April 1912, the 'Pio' had been wrecked in the hurricane that sank the 'Koombana' and scuttled the 'north-west pearling fleet'. This left Beagle Bay without any independent transport pending the building of a new lugger, and but for Father Nicholas's readiness to carry their cargo, passengers and hospital patients to and from Broome, they would have been at a loss. Though he was in no fit state of health for strenuous work, Nicholas was so often at sea, he became exhausted trying to make up for lost time when he returned to Lombadina mission.

HV Howe described the effect of war on the Broome pearling industry:

*Social life in Broome was disrupted. "The little town of Broome had been particularly hard hit when the owners of about 120 pearling boats joined up. Six months later most of them had been sold and were back at work again. Only the Filipino pearlery still had their boats.*

*It was said that new owners were renting the boats to Japanese divers for £5 a week, and only those boats being legitimately worked by their white owners employed Malay or Filipino divers.*

*At the outbreak of the War, Captain Gregory had 4 boats, MacDaniel 3, Hunter 4, and Byrne 4, and Mackenzie came to Broome later with about 20 boats. These were appointed as the 'Big Five', the Advisory Committee on Pearling during the war, on the nominations of the rest of the Broome pearlery, Goldsteins, Norman, Streeters, and Rubin.*

*The four storekeepers stood aside from the committee, as they would be responsible for rationing out the supplies of pearling gear as it came to hand during the war.*

*After the war, the returned soldiers insisted that all time expired Asiatics be deported.*

*After they were deported to Singapore, they signed on for jobs with the returned soldiers, who got some of the best divers.*

*JV Clarke had moved his pearling enterprise to the Aru Islands in 1905 and he formed the Celebes Trading Coy with Dutch merchants (Mackay Report, Q/A 5364.) By 1914 the beds were worked out and Clarke was refused admittance to Queensland and New Guinea waters, while at Broome the pearlery fought to prevent him taking over licenses and indenture permits previously held by enlisted men. They were not successful.*

*At this time, 'Aboriginal Affairs' was not a political issue but German missionaries knew when War Policy began to impinge on missions. Only the Archbishop of Perth could arrange affairs to suit all parties. Rumours had been circulating about the Germans at the mission. Some stories were engendered by fear, others by racism.*

*The Japanese 'Nanyo Boeki Kaisha', the South Seas Trading Company, had widespread fishing, agricultural and commercial interests in the islands of Micronesia from where the more important items of trepang and sandalwood were sold to China. Their principal bases were in islands as far flung as Guam, the Gilbert Islands and New Ireland with Palau, due east of the Southern Philippines becoming the most important.*

*Until the South Seas Trading Company was floated in 1890, Japanese mercantile activity was restricted by competition with the German firms of Godefroy und Son and its subsidiaries, but they were now able to establish themselves in the Caroline Islands in Micronesia. When Spain was defeated by America in the Philippines in 1900, she sold her Micronesian Islands to Germany with Japan establishing trading centres where she did not have a foothold.*

*It had been agreed between England and Japan, following the terms of the Anglo-Japanese Alliance of 1902, that the latter would patrol the waters north of the equator and Australia would guard those to the south.*

*In late 1914, when there were increased submarine attacks on Allied shipping, Japan was asked to send destroyers to the Mediterranean Sea. In return for this service, England entered into a secret agreement supporting Japan's territorial claims to Micronesian islands held by Germany.*

*These rich volcanic islands, surrounded by coral reefs, were useful as sources of food and raw material, while the Marianas, Caroline and Marshall Islands were also valuable for wireless stations and outposts of defence.*



## Beagle Bay Mission Report in 1914

### 1 October 1914

The Annual Report from Beagle Bay Mission to C F Gale CPA, was signed by three Pallottine priests, Father Thomas Bachmair, Father Joseph Bischofs, and Father Wilhelm Droste:

A large staff of Sisters and Brothers had to be maintained for care of the infirm Aborigines. Three times a day food was brought to the camp, for the sick and infirm. Adults came and went as they wished.

The mission staff was sheltering, clothing, feeding and educating 143 children, 65 boys, and 78 girls. There had been 9 new half-caste arrivals, seven girls and two boys. They had come from Thursday Island, the Fitzroy, Cossack, Liveringa Station, Carnot Bay and La Grange. There were not only 94 children in regular attendance at the Mission School which was conducted by the Sisters, but the rest were receiving regular training by the Brothers, in the mission workshops as well as working on the cattle run to learn skills.

(Battye Library)

### Death of Abbot Torres

#### 5 October 1914

Abbot Torres died 5 October 1914. He had been a great leader. His death left the office of Vicar Apostolic in the Kimberley vacant.

#### 15 October 1914

Telegram from Broome from Father Bischofs to Father Planas New Norcia. Father Nicholas returned impossible reach missionaries. They had passed King Sound again. Sympathy Bischofs.

COMMONWEALTH OF AUSTRALIA. 15 Oct 1914 No. 1504-1914

POSTMASTER GENERAL'S DEPARTMENT, WESTERN AUSTRALIA.

**TELEGRAM.**

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Station from, No. of Words, Check, and Time Lodged. Remarks.

Broome 14 10 4.20 Pm

Father Planas  
New Norcia

Father Nicholas returned impossible reach missionaries. They had passed King Sound again. Sympathy Bischofs

5.30

15 October 1915

Father Bischofs sent a telegram to Father Planas WNN 01055

BROOME.

WESTERN AUSTRALIA.

15 Octubre 1914

Very Rever. Father Bass, O. S. B.  
Vicar Gral. of the Vicariat of Kimberley  
New Norcia.

Atmos. Señor y muy Rever. Padre:

Como acababa de recibir una muy cariñosa carta del Sr. Obispo Torres, me ha penosa<sup>te</sup> sorprendido la noticia de su fallecimiento, por el que, a S. F. y a toda esa respetable Comunidad, doy mi pésame.

Los dos Religiosos de esa que pararon reciente<sup>te</sup> por la Lombardi<sup>na</sup> sin conseguir entrar en la Misión, ignoran ciertamen<sup>te</sup> esta muerte. Ellos partieron desde Cape Leveque, directam<sup>te</sup> al Drysdale, a donde creo llegarán sin tropiezo, porque comprendiendo que el Capitan Japonés de Streeter no conocia la Costa, les hice acompañar por mis dos mejores marineros que los conducirán directam<sup>te</sup> a la Misión.

Estamos esperando con ansia el resultado de las gestiones hechas por el dif. Sr. Obispo (R.I.P.) sobre el terreno para las monjas de mi Misión; es decir: que Thomas Puertollano amo de esta Station aplico para obtener en propiedad cierto n.º de Acres de terreno concedido por la Ley. Luego, él iba a pasar a las Obermann 50 acres.

De modo: que habria 50 acres para Thomas, 50 para las Obermann, y 50 para la diocesis, para que pueda

15 October 1914

Father Nicholas from Broome to Father Bas WNN 01718

15 October 1914

Letter Resumé:

Father Nicholas wrote from Broome to Father Bas OSB (Vicar General of the vicariate of Kimberley, and Prior of New Norcia Monastery)

Nicholas urged Father Bas to get news from the lawyers who were in charge of the Puertollano Case explaining that he did not want to die before leaving land ready for the Sisters.

He and they were waiting for news. (Thomas Puertollano had earlier applied – through Abbot Torres – for several acres of land, and promised to give 50 acres to the Sisters, 50 to the Diocese and keep 50 for himself). At the moment they couldn't go ahead with the work of the Mission until they knew which land would be allocated to the Sisters.

Two Religious from Cape Leveque, who were recently at Lombadina on their way to Drysdale, did not know of Abbot Torres' death.

Was there news of Thomas' naturalization? Is it going through?

PS Nicholas had been to Broome to see the Doctor but had returned immediately to the Mission.

BROOME.

WESTERN AUSTRALIA.

enviar allí algún Padre, o sacerdote seglar ..... 191

No podemos hacer ningún adelanto en lo material de la Misión, por ~~ignorar~~ ignorar cuál será la parte de terreno destinada a las Hermanas, y por esto me pide la Superiora, que fije esta materia de una vez con S. J.

El Señor Obispo en una de sus últimas, me hizo comprender que pronto iban a obstar los documentos en su poder y se iba a arreglar este asunto. Y para la Naturalization de Tomas, ya le mandamos hace meses los documentos y datos pedidos, que creo debe ya estar igual<sup>te</sup> ventilado este asunto. Ambas son importantes para la buena marcha y progreso de la Misión de Lombadina, por lo tanto, ahora, a S. J. C. ma, legítimo Superior nuestro (Sede vacante) suplicamos se digne interesarse, a igual<sup>te</sup> decimos en que estado se hallan ambas cosas.

Con nuestros respetuosos saludos a la Comunidad

Tengo el honor de decirme, de S. J. yma

Humilde servidor en Jesucristo

Father Nicholas Maria Gmo

missionary

P.S. Como me vi obligado a venir a consultar al Doctor, vuelvo otra vez sin pérdida de tiempo a la Misión, donde quedare a sus ordenes.

15 October 1914

Father Nicholas from Broome to Father Bas WNN 01718

Procura que - - -

- - - that they may make sure that no piece of information is lacking in those forms they are asking for since, on the contrary they would lose too much time.

You can understand, that for my part I will do all that is possible for Thomas – in the question of the lands, as in that of Naturalization, since Thomas deserves this and much more, because he has always helped you and now the Sisters. Tell him to do as much as he can for all of you since the Lord will reward him in this life, and much more in the other.” (All the above must be part of a letter from the Bishop).

These are the exact words of the Bishop.

Thomas filled out the forms in Broome, before the Magistrate, he took his oath before him; the Chief of Police of Broome vouched for the good conduct of Thomas, and all the requirements were fulfilled. I sent it all to New Norcia, and the Bishop in his turn sent it to the Government. But as to the age of Thomas, and there being inconsistency regarding the year of his birth, the government in Melbourne has ordered another form asking that Thomas correct the error. Thomas did this, again before the Broome Magistrate, I believe on August 6th this year. Thomas posted my letter to the Bishop, including the said forms, together with Thomas’ Baptism Certificate and another Certificate of Good Conduct that he had received from the Philippines, asking that I would show them to the Bishop myself if necessary, and that I might return them later since Thomas was interested in keeping them. The Government is not refusing, the Naturalization, it only asks, very tactfully, that he must correct the inconsistency himself. The Government, it seems, has arranged to grant it since it knows already that Thomas is worthy of it because of his good conduct during all his years in Australia, he has performed services, of horses and others, to the Government and Police from here, and since the Government Steamer made the new map of the coast his name has been given, in gratitude for his services, to the Bay of this region. On the new map it says: ‘Thomas Bay’.

(Translation continued from previous page)

Already you can see dear Father, how things look. The Bishop was handling them as the usual representative of your lawyers, whose name I don’t remember, even though I saw it on the large envelope that they received from Melbourne, together with the amended form.

I earnestly ask then, my dear Father, that you direct these lawyers, in order to know for certain the state of things, since my life cannot last much longer, and I would like to settle all these matters before I die, above all that of ownership of land for the Sisters, which I could not give them in the past without a suitable place or land (but) where after my death nobody in the Kimberley would be able to bother them.

Father Martelly (sic), on his recent visit to this Mission, showed himself very interested in these two matters, understanding your frustration, and offering to help me in case New Norcia does nothing; but I believe that with this information Your Reverence has a much clearer knowledge of both matters, and will be better able to arrive at a desirable result, the one in which our late Bishop was so interested. May Your Reverence help to make it in our favour, and we will remain deeply grateful. Above all, because Thomas is very different from his compatriots, and has always donated his services to our Missions. Now we are showing him our gratitude, giving him in his turn our protection.

Your affectionate and humble servant

Father Nicholas

*This fragment seems to be  
from the 15 October 1914 letter WNN*



procuren que no falte ningun dato de los que en aquellas formas

se piden pues de lo contrario, se perderia muchisimo tiempo.

Puedo V. comprender, que por mi parte, hare todo lo posible para Tomas, tanto en la question de las tierras, como en la de Naturalizacion, pues Tomas se merece esto, y mucho mas, por lo que siempre ha ayudado a V. y ahora a las Monjas las Hermanas. Digale que haga cuanto pueda por todos VV. pues el Señor se lo premiara en esta vida, y muchisimo mas en la otra."

Estas son las palabras textuales del S. Obispo.

Tomas lleno las Planillas en Broome delante del Magistrado, hizo su juramento delante de el; el jefe de Policia de Broome firmo en favor de la buena conducta de Tomas, y todos los requisitos se llenaron mande todo a New-Norcia, y el S. Obispo a su vez al Gobierno General. Pero como en la edad de Tomas, y en el año nacido habia contradiccion, el Gobierno de Melbourne, mando otra Planilla pidiendo a Tomas que corrigiera el error. Tomas lo hizo, otra vez delante del Magistrado de Broome, y creo que el dia 6 de Agosto

de este año, Tomas hecho al correo una carta mia para el S. Obispo, incluyendole las dichas Planillas, y juntamente la Partida de Bautismo de Tomas, con otro Certificado de buena conducta, que yo mismo habia recibido de Filipinas, rogando yo al S. Obispo los mostrase si necesario, y que los devolviese, pues Tomas estaba interesado en guardarlos). El gobierno General no niega la Naturalizacion, solo pidio muy politico, que la enmendase, como se hizo.

El Gobierno, parece hallarse dispuesto a concederla, pues sabe ya que Tomas es digno de ella por su buena Conducta durante tantos años en Australia, ha hecho servicios de caballos y otros al Gobierno y Policia de aqui, y hasta el Vapor del Gobierno que hacia el nuevo Mapa de esta costa, ha puesto su nombre en agradecimiento a sus servicios, a la Bahia de este lugar.

En el nuevo Mapa, dice: "Thomas Bay"

Ya puede ver, pues querido Padre, como estan los asuntos, que al parecer, el S. Obispo los manejaba por intermedio de sus Abogados que no me acuerdo el nombre, aunque lo vi en el gran sobre que recibieron de Melbourne, junto con la Planilla de la enmienda.

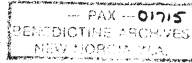
Le ruego, pues encarecidamente, muy querido Padre, que se dirija a esos Abogados, para saber de cierto el estado de las cosas, pues mi vida no puede ser ya larga, y convendria fijar todos estos asuntos antes de mi muerte, sobre todo, el de las Hermanas. el terreno en propiedad para las Hermanas, que no conviene quede en el ayre sin un lugar o terreno propio, de donde despues de mi muerte, nadie las pueda molestar en el Kimberley.

El Padre Martelly, en su reciente visita a esta Mision, se mostro muy interesado, por estos dos asuntos, comprendiendo su importancia, y se ofrecio a ayudarme en caso que de New-Norcia no resultase nada; pero creo que con estos datos, S.R. tiene un conocimiento mas claro de ambos asuntos, y podra mejor llegar al resultado apetecido y por el que nuestro difunto S. Obispo tanto se interesaba. Sirvase S.R. hacer lo que pueda en nuestro favor, y le quedaremos inmensamente agradecidos. Sobre todo, porque Tomas es muy diferente a sus compatriotas, y siempre ha estado al servicio de nuestras Misiones. Ahora debemos mostrarle nuestro agradecimiento, dandole a su vez nuestra proteccion.

*Supo affmo y humilde servido  
Padre Nicolas.*

15 October 1914

Father Nicholas from Broome to Father Bas WNN 01718



LOMBADINA MISSION,

30 de Noviembre 1914.

Señor Vicario General del Kimberley

Superior de la Abadía de NEW NORCIA.

Muy Reverendo Señor y querido Padre *Bass*:

Su muy estimada del 26 de Octubre, me ha llenado de placer, pues me habia formado la idea de que S.R. estaba enojado @ y temia, en cierto modo dirigirme a S.R.

Su carta tan cariñosa y amable, ha disipado por completo la nube, y solo veo en el padre Bass, aquel compatriota y pay-sano mio por quien siempre habia sentido cierta simpatia natural. Le doy un millon de gracias por sus buenas disposiciones y ofrecimientos, y crea que nunca lo olvidare.

Aqui le incluyo una explicacion del estado de los asuntos, para que pueda formarse una idea de todo ello. Nosotros ya esperabamos el resultado feliz, cuando la inesperada muerte de nuestro amado señor Obispo, nos ha dejado todo en oscuridad!....pero esperamos tanto Hermanas, como Tomas y yo, que todo saldra bien, gracias a Dios, en las manos de S.R. el Padre Bass.

Le anticipo ya, un millon de gracias por su atencion, y su interes en estos asuntos, y con mis carinosos recuerdos a todos los Padres y Hermanos, especialmente al P. Planas y P. Alcalde, me repito una vez mas, S. Amo. y S. S. en el Señor,

Padre Nicolas Maria EMO  
*mi.*

30 November 1914

Father Nicholas from Lombadina Mission to Father Bas, Vicar General of Kimberley, Superior of the Abbey of New Norcia:

Résumé – This is just generally saying thanks for Father Bas' loving and friendly letter.

Nicholas says he is including with this letter an application re the land mentioned.

Sent with this letter is information for Father Bas about dates for Thomas and the land.

This is what happened:

After Thomas' wedding (1898) Father Nicholas gave the 25,000 acres of land at Lombadina to Thomas who built up the station with animals, gardens, fences, paddocks, windmills, etc.

According to the law, Thomas has the right to receive titles for 100 or 150 acres, for many years of service in improving the land.

Abbot Torres and Father Nicholas applied to get the titles to the land legally for Thomas and arranged to divide the property, 50 acres to the nuns, 50 to Thomas and 50 to the Church.

The Land Department had asked for details, which Father Nicholas sent to Abbot Torres. He answered the letter 24 January, saying that the process was going well and soon they would receive positive news.

The application was made in Thomas Puertollano's name.

30 November 1914

Father Nicholas from Lombadina Mission to Father Bas OSB WNN 01715





### Beginning of a New Era

#### Failing Health

At the end of 1914, Government officials asked Father Nicholas to investigate the report from Captain Frank that the missionaries at Drysdale River had been massacred. Nicholas made the long voyage in 'San Salvador', only to discover the Captain was mistaken.

He returned to Lombadina Mission emaciated and racked with a distressing cough.

The Sisters expressed their concern.

#### 1 February 1915

Nicholas must have had a premonition that his time was coming.

He dated his Last Will and Testament, which is held in the Archives of the Diocese of Broome, 1 February 1915.

This is the Last Will and Testament of Me

*Full Name Father Nicholas Maria Emo*

*Occupation Called Missionary*

*Address of Testator Lombadino WA*

*And I do hereby give and bequeath my whole estate effects real and personal of which I may die possessed or be entitled to, unto Sisters of St John of God, including the lugger 'Salvador',*

*Thomas Puertollano the Pump, Helmet, Corselet, Sextant, Cost Book.*

*All other things shall be administrated according to the letter attached.*

*And I appoint Thomas Bachmair, Superior of Beagle Bay Mission WA executor of this my Will, and I hereby revoke all former wills and Codicils,*

*I also ordain my said executors to deliver to the persons after named, the following legacies out of the said estate, in witness whereof I have subscribed these presents at Lombadina Mission this first day of February, one thousand nine hundred and fifteen years, in presence of 2 witnesses.*

*Signed Father Nicholas Maria Emo, David Bell. J P Pastoralist, Weedong Station, Joseph Martin Sibosado Labourer, Lombadina.*

### Marriage of Eriberta Idon (Bertha) and Martin Sibosado

#### 1 February 1915

Many years later Bertha told Father Francis Huegel about the day Martin was witness to the will.

It was her wedding day. At the anchorage in Chile Creek, three boats lay up. One of them belonged to Captain Gonzales, and when Father Droste came from Beagle Bay for the celebration, old Gonzales played the violin, and the crews from the luggers were guests.

Martin, born at Marble Bar in 1893 was brought to Broome and given into the care of Father Nicholas when he was five years of age. Nicholas later placed him in Beagle Bay Mission.

About that time Bertha's parents left Disaster Bay they roamed around Cunningham Point way, Milligan, Willy Point, Gullen, Swan Point, Cygnet Bay. At that time there was a big mob of people, Nimambur people and Bard people, camping, not many children.

Later on, Sunday Island people came to Gullen, Boolgin and Cygnet Bay, the place Bertha's family settled early 1900.

At Cape Leveque, no lighthouse. Hunter was already in Boolgin.

Bertha had eleven children. Anthony died in an accident in Hedland. Thecla died in Broome. Cissie died in Noonkanbah. Her daughter Leonie became a native sister in Beagle Bay in 1940 when Bishop Raible received the first novices. Other girls had entered from Lombadina, Elizabeth Hunter (Puertollano), Mary Magdalena (Albert's daughter), and Margaret. Aquinas was the last, born in 1945.

Bertha had a brother, Joe, in Broome.

Bertha's story shows the significance of Father Emo in the life of her family:

*My father Gregory, my mother Leonie, both Bard. Father Jean-Marie baptised me at Disaster Bay.*

*"Nimambor people, plenty people there, and Bardi people were there. Thomas Puertollano was there before he came to Lombadina."*

*When I was a baby, Bishop Gibney confirmed me, a baby.*

*In Lombadina, we had a little bark house to start. Later Brother Anthony built them a better house.*

*When Father Nicholas came a manilaman, Andrew and his wife Matilda helped Father.*

*Andrew was on the boat - built church and a little house. People lived*

*in paperbark huts. Father looked after sick people. Father had a little hut. Very seldom lessons. Father was away. Sometimes Bertha went to learn prayers.*

*From Cygnet Bay, we went to Gullen roaming about there and then came back to Lombadina.*

*When Father Nicholas was going to found Drysdale River Station, he sent word to Beagle Bay for a mission boat to pick up the mission girls to bring them to Beagle Bay. The name of the boat was 'The Pius'. The girls stayed in Beagle Bay some months, then their parents ran away bush with the children back to Lombadina.*

*Father Traub had a mission on the point that was swamped by a big tidal wave. We used to come back to see Father and then go away again, stay a couple of days and then back to Beagle Bay - walk.*

*Thomas Puertollano was here with Father Nicholas who had a little house to himself; fly wire and one room, a little bed. People came in from everywhere.*

*Father Nicholas opened a school. I went. All the children carried wood, cleaned up.*

*Thomas Puertollano and the men built the first Church before Martin came.*

*The first sisters came. Father Nicholas brought them to Beagle Bay for the second time. We came back with three Sisters, Mother Bernardine, Sister John and Sister Joseph. They moved into Thomas Puertollano's three roomed house, dormitory and convent, all in one house. Bertha, Candy, Gypsy, \_\_\_\_\_. Angela, Lucia, Johanna, Philomena and Mary Puertollano. Learned cooking, bakery, housework, washing, ironing, all that work.*

*Plenty people were from Boolgin. More people than now, Pender Bay side.*

*Thomas had a garden - a big garden. When fighting, Father Nicholas would go to stop them. If they don't listen they get punishment.*

*Martin had come in 1912, in 1915 married. Went to Gullen till 1918 to help Harry O'Grady, an Irishman who had a boat, sheep. The grass was too poor for the sheep - spear grass. He had children whom he sent here.*

*When Father Droste came they were here. When Father Nicholas came, Father Droste came and was with him.*

*Father Martelli (James), in Beagle Bay, a bit of a teacher. Father Nicholas did not own the place but he had a mission here.*

*I helped in the garden and helped Sisters in dining room.*

## **Effects of the War on the Missions**

### **4 February 1915**

There was not much sympathy for the German Missionaries. Father Bischofs wrote to the Pallottine General that the mission was expecting a reduction of the subsidy to £500. He wrote in German:

*It will hurt us a little but we will be able to continue our work with God's help...*

*The Mission for Broome did not come to anything as the Redemptorist Father fell ill.*

*It was impossible to get a British Father here for the Mission during the war.*

*Would it not be possible to get Father Haines or somebody else out, who could get accustomed to the Mission work here?*

*Such a thing would only be fair to the authorities...*

*We received the sorrowful news of the departure for the better world of Bishop Vieter ...*

*I am very sorry for the poor Fathers and Brothers and also the Sisters in Kamerun. They must have had bad times.*

*Australia had a bad harvest last year and for this reason the price of flour is up.*

*We use a good many tons of flour and £10 extra per ton is costly for the Mission.*

*I hope the Government will bring the price down soon, as it will be hard on people to pay a higher price for bread.*

*Broome is suffering from the war also.*

*But now the Government will advance on every ton of shell fished last year.*

*Our church is keeping fairly well together, although many of our young men have joined the army.*

### **14 February 1915**

Father Bischofs wrote from Broome to the Father General in Rome that Father Nicholas's health had been very bad for some time, that Father Bachmair's stay at Lombadina Mission had helped and that Father Droste was working hard at the Beagle Bay Mission. He also wrote about the reduction of subsidies:

*...Beagle Bay Mission was reduced £300, Lombadina £100, the Anglican Swan River Mission £200...*

*In two weeks time the cattle sales will come to a close and everything points that we will secure a few hundred pounds over and above my last estimate...*

*Under the circumstances we would not feel the reduction of subsidy too much and we will be able to carry on our work amongst the Aborigines.*

8 March 1915

Nicholas Emo died of consumption at Lombadina. A great wailing was heard in the camp.

**Father Droste's Tribute**

Father Droste wrote an article, 'Faithful Friend of the Aborigines', in The Sower May 1915:

*On Saturday night, the 6th of March, I received an urgent letter from the Sisters at the Lombadina Mission telling me that Father Nicholas had a serious relapse and acute attacks of hemorrhage. I left Beagle Bay next morning and arrived at Lombadina late that night.*

*Father Nicholas seemed a little better and did not want us to remain with him during the night. He wished to have the lights extinguished and be left alone. We kept watch near his room.*

*At half-past three in the morning he rang the bell, and we found another attack of haemorrhage threatening. After a great loss of blood, he continued to answer the prayers said for the dying, and expired peacefully.*

*In obedience to his own request, we laid him to rest at Lombadina in a grave he prepared for himself some months ago.*

*The late Father Nicholas came to Broome 20 years ago. Those years were full of apostolic zeal and effort for the Natives. He lived and died for them. He promised never to return to Europe, and to spend himself for their spiritual needs.*

*He was a Spaniard by birth.*

*Nothing could better characterize the life and ideals of this faithful and zealous missionary in his apostolic work of charity than the condolence of the Chief Protector of Aborigines to the Fathers of the Mission. He wrote, "I am grieved to hear the sad news. The Aboriginal race has lost a friend who devoted many years of his life to their welfare.*

*May his soul rest in peace!*

**DEATH IN THE STATE OF WESTERN AUSTRALIA**

DESCRIPTION.			(1) Cause of Death (2) Duration of last illness (3) Medical Attendant by whom certified; and (4) When he last saw Deceased	(5) Name and Surname of Father. (6) With Rank or Profession. (7) Mother's Maiden Name, if known.	(8) Signature, (9) Description, and (10) Residence of Informant.	(11) Signature of District Registrar. (12) Date, and (13) Where Registered.	IF BURIAL REGISTERED.		(14) Where Born, and (15) How long in the Australian States, stating which.
(1) When and (2) Where Died.	(3) Name and Surname, (4) Rank or Profession.	(5) Sex and (6) Age					(1) When and (2) Where buried. (3) Undertaker by whom certified.	(4) Name and (5) Religion of Minister, or (6) Name of Witnesses of Burial.	
8th March 1915 Lombadina Mission Station	Emo Nicholas Emo E 190 Catholic Priest	Male 46	Consumption 3 months Rev. Fr. Droste friend 8th March 1915	Emo Unknown Unknown	Thomas Droste Friend Broome	7th March 1915 18th March 1915 Broome	8th March 1915 Lombadina Mission Station Rev. Fr. Droste	William Droste Roman Catholic John as Procurator Dimitri prof Silvado	Valencia Castile Spain 24 years Western Australia
<p>with 3 other first names 18th March 1915 District Registrar</p>									



## After the Requiem

Mary Durack, in *The Rock and the Sand*, (Chapter 21, p 339 ff) relates that after the Requiem when Thomas Puertollano set out in the 'San Salvador' to convey the sad tidings to the Pro Vicar in Broome, Father Droste accompanied him, expecting to be put ashore at Beagle Bay. From his own account of the voyage, as written to the motherhouse, we see that it might well have been his last:

*We pulled out to the Salvador in a dinghy and got aboard. The anchor was weighed and the sails set; the wind was against us and presently it blew more strongly and grew to a storm. The waves crashed over the deck and washed away everything that had not been fastened down. I became sick and made a bee line for the little cabin. The ship tossed hither and thither and I rolled about on the floor, the musty smell of the cabin aggravating my nausea until my stomach was empty. For thirty hours I lay there in the most abject misery, not heeding the straining of the masts or the bluster and howling of the wind – I felt as though I should prefer to die. Suddenly I heard a shout: 'Bring out the priest!' Terrified I endeavoured to rise, but was unable to move. At the same time two aborigines came down and dragged me on deck.*

*The vessel had been driven violently on to the coast and the rocks threatened to smash it to pieces. With their last ounce of strength the dog-tired sailors pushed long oars against the rocks to ward off destruction, and as the gale had by this time abated, in an hour's time we were out of danger. We had been hammered by the storm for two days and had not covered a greater distance than one could walk in a couple of hours.*

*The crew swam ashore to get some shellfish and when the tide had run right out and left the ship aground so that she toppled over on her side, I resolved to walk ashore. I tried to clamber down the side of the ship, but I was too weak and Peter, my aboriginal assistant, had to carry me.*

*There was a pearling boat with a Japanese crew ashore not far from us, and we asked them for drinking water, but they had none.*

*We lay down on the sand, it having grown dark meanwhile. Peter got some wood and kindled a fire. The other Aborigines (the crew) caught some small fish and crabs and roasted them in the ashes. The sailors decided to refloat the ship and return to Lombadina. I resolved to make for Beagle Bay on foot but had no blankets and as I was wet through I was shivering with cold. Soon afterwards the Japanese diver from the pearler came over with a couple of bottles of water and also lent us a blanket, which probably saved me from an attack of fever.*

*About 3 a m I woke Peter and we made a start, breakfastless, in order to get as far as possible in the cool of the morning, although I was stiff, weak and hungry. A creek impeded our progress for fully half an hour. After that we had stretches of deep sand to trudge through, up hill and down dale. I took my boots off and carried them.*

*Three hours later the sun rose, and almost immediately it was hot. I had continual recourse to the one bottle of water we had remaining, but Peter refused to take any, and in about eight hours the bottle was empty.*

*An hour later we had reached the place where we had bored for water a year previously and drew up a little red muddy liquid which we drank eagerly.*

*After hours of torment – Peter had to drag me along by the hand – we reached a well and were able to drink our fill. At four o'clock we started again, and before long reached the notorious Pender Bay Creek, which becomes very swollen at high tide. We had to hurry before it got dark. The Aboriginal had a look at the creek and thought we might try it. At about five o'clock, we entered the water, Peter in the lead. In a quarter of an hour the water was level with my mouth and I expected to be swept away by the current, but Peter held me up. Presently the water was only up to our knees and we had a spell for a while.*

*By the time we were half way across the tide began to rise. I was completely worn out – everything looked black, green and yellow to me – but Peter literally dragged me forward and at length we reached the other bank – after a struggle of three and a half hours.*

*We were safe but famished, so in spite of the darkness we plodded on for the house of a settler (Pender Bay Station, then owned by Streeter and Male and managed by David Bell, who died and was buried there in 1917) with whom we were acquainted. Ordinarily we could have reached it in an hour, but now at our snails' pace the journey seemed an eternity. The owner happened to be away, but we found some victuals in the house and had a drink of tea.*

*When I woke at 10 am next morning my body was paralysed with cramp. Just as we were going to start on the five hours' walk to the mission an Aboriginal rode up with a letter for the settler. He lent me his horse on which I rode to Beagle Bay. (Father Droste, Beagle Bay, to the Pallottine house, Limburg, 1915. Quoted by S J Needham in *Black and White Australia*).*

Mary Durack noted that, "It is as well to remember that without a good deal of such frequently unrecorded devotion on the part of the natives, few of the pioneer missionaries could have survived to tell the tale.

## A Miracle

(Based on events recorded by Mary Durack)

An extraordinary event lifted the spirits of the people of Lombadina.

Some believe that Father Nicholas worked a miracle involving the 'San Salvador' a few weeks after his death.

Here is the story as related by Captain James MacKenzie, missionaries and people at Lombadina mission. The Captain was generally known as 'Long Mac' and was a much loved and respected resident of the Broome district to the time of his death in December 1957. He is buried in the Broome pioneer cemetery.

Captain James MacKenzie had left Queensland in charge of thirty luggers that James Clarke, 'The Pearl King', had decided to transfer to Western Australian waters. The parent vessel 'Alice' had lost sight of the remainder of the fleet somewhere south of Timor and had been alone when the cyclone struck off the Lacepedes. The ship had stuck on a submerged reef and while the three Koepangers rowed in for help the rest of the crew had endured an agonizing wait of five days and four nights with only a small canvas bag of drinking water between them. Thirteen men who, half crazed with hunger, thirst and cramp had insisted on swimming to an exposed part of the reef in search of shellfish had been swept away by the returning rip tide and the others had almost given up hope of rescue when the mission schooner was seen fighting towards them through the heavy swell.

The 'San Salvador' not long before had been declared unseaworthy and lay beached awaiting repairs when the out-of-season storm took the pearling fleets by surprise. The weather was still rough when the three exhausted Koepangers staggered into the mission to tell how the schooner Alice had been driven on to Brué Reef in the nearby Lacepedes. They had managed to detach a small whaler from the wreck and, leaving the skipper and the rest of the crew clinging to the rigging, had struggled ashore to seek help.

Thomas Puertollano explained that since their lugger was out of commission they were powerless to assist and he appealed to the nuns to confirm the state of the 'San Salvador'. Torn between pity for the seafarers and concern for Thomas they were completely at a loss until Mother Bernardine recalled the dream in which Father Nicholas claimed to have been promised Our Lady's special protection for his ship. The Manilaman, insisting that it meant suicide, then made a few hurried repairs, called for a volunteer crew and ordered the rest of the community into the church to pray for a miracle.

Some hours later a cry from the dunes made known that the 'San Salvador' had returned with the survivors of the wreck.

## Government Changes New Chief Protector

### 15 March 1915

C F Gale was retrenched from his position as Chief Protector of Aborigines, owing to 'reorganization of certain Government Departments'. It was rumoured that he had been dismissed because of a clash of personalities.

A O Neville, formerly Secretary to the Immigration Department was appointed 7 May 1915 and he held the position until March 1940.

This had far reaching effects on the Catholic Church in the Kimberley. A O Neville had little sympathy for the Catholic Missions. Not surprisingly, government-mission relations reached their lowest point while he was in office. All mission subsidies were reduced. Lombadina Mission lost its subsidy altogether until the early 1930's.

### 24 March 1915

Father Bischofs wrote from Broome to the Fathers, partly in English and partly in German:

*" - - - The Pope must suffer seeing his own children at war against each other - - -"*

*Also we in Beagle Bay Mission had a great loss. The Rev Father Nicholas Emo died 8 March at the new Mission Station of Lombadina - - - it is absolutely necessary to have Lombadina or the country higher up so that no other people may interfere with the natives around Beagle Bay.*

*O'Grady's station at the present has about 1600 sheep and 30 miles fencing. It can be put on the market at any time now. If we could offer 20 to 30,000 lire, we could get the money back on the sale, if Beagle Bay was to be closed down after the war - - -*

*If we owned O'Grady's station, then Lombadina Mission would be moved 10 miles north - - - It would be much better for Mission work because it has the highest elevation on the Dampier Peninsula - - - At present there are over 100 blacks there.*

*Lombadina was founded for the purpose of bringing the children there. The Sisters have most of the difficulties from O'Grady's Natives. Our main income at the beginning of this year was from contract work amounting to 20,000 lire.*

*- - - The local contract is sure and does not involve so much work. The people fetch the cattle at our boundary and present us with a cheque when the sale is completed.*

*New meat works will be opened in Darwin this year, which increases the*

value of cattle stations in this area.

*We can easily cope with work at Lombadina Mission. There are three sisters and they do most of the work. There is no doubt that they can continue to do so in future. If one of our priests can spend 4 or 5 weeks every second month at the Mission then work would progress speedily and the Sisters would be happy - - - It will also be good to know whether we should keep an Australian priest here for some time - - -*

## 2 April 1915

Father Bischofs wrote to the Father General in Rome:

*- - - We hear from all sides that the war has badly affected most missions. We cannot thank the good Lord enough that He has supported us in a special way. In Beagle Bay everything is sailing along as well as before the war - - - We offer special prayers for peace - - -*

*In Australia much money is collected for the poor Belgians who had to suffer terribly from the ravages of war. We had a concert in Broome for this cause and the proceeds amounted to nearly 600 Marks.*

## 25 May 1915

Ownership of 100 shares of Catholic Church Property Insurance Company caused a problem because the men in charge at Beagle Bay Mission were Germans and 5/- was being paid on each £1 share.

## Fight to save Lombadina Mission

It only took four months after Emo's death, for moves against the Lombadina Mission to begin. Now that A O Neville was Chief Protector, and anti-German sentiment was prevalent, pressure was brought to bear to amalgamate Lombadina and Beagle Bay. The sisters and the missionaries would persevere without Government support until the early 1930's.

## Unseen forces begin to work against the Missions.

### 29 July 1915

A copy of an unsigned letter from Broome was addressed to the Hon. Rufus Underwood MLA. Perth:

*- - - Early in this year I read with great interest your remarks in Hansard on the Aborigines question, and especially in relation to Missions.*

*During the past week, I have had conversations with two very fine*

*white bushmen as to the methods under which Beagle Bay Mission and Lombadina Mission are carried on, and how much might be done to save the Government money, and I think it no harm to let you know, as the opportunities for personal inspection by Ministers do not often occur.*

*As I daresay you know, the Beagle Bay Mission is about 100 miles North of Broome, and the Lombadina Mission, about 40 miles further north.*

*Lombadina Mission was formerly carried on by a very fine old man, Father Nicholas, who has lived amongst the Natives for years, and except for the fact that he used to like to marry coloured men to Aboriginal women, (which was to my mind a most objectionable thing) he had no doubt the interests of the Natives at heart.*

*This mission is on a pastoral lease owned by a Manilaman named Puertollano, who has a half-caste wife and some 300 or 400 head of cattle and who naturally gets the benefit of the Native labour who are fed by the Government, whilst a poor struggling white man on the King's Sound side is unable to get any Native assistance. This man has been struggling for a long time with about 1500 sheep under very adverse circumstances.*

*About March last, Father Nicholas died, and it was thought that there were only about forty Natives all told there (young and old, none of whom really do any work), that this was an opportunity to shut down the place and remove the Natives to Beagle Bay Mission, which now consists of all German Fathers.*

*Somehow the Beagle Bay Mission have a strong objection to the closing down of this, and they have now taken charge of same, and duly received the flour, etc., from the Government and possibly a subsidy, when in my opinion, the whole lot could be removed to Beagle Bay. At Beagle Bay there must be all told about 300 Aborigines and half-castes - a large number who are very young. As I daresay you know, they have a sort of school to teach them to pray, but very little is done to teach them to work.*

*Their policy is to marry them together as much as possible, and then build them wooden huts in which to live. None of these do any work except what is necessary to the carrying of the Mission House, and the cattle herd. One thing comes to my mind very forcibly, years ago they used to do a certain amount of garden work, but today nothing whatever is done, or attempted to be done, in the way of making the natives self-supporting, surely with such a large number of able-bodied natives they could grow enough pumpkins and sweet potatoes, etc., to nearly feed them entirely, in addition to which the creeks abound with tons of fresh fish, which could be caught and smoked or sun-dried, and thus save the Government a large subsidy which they now pay, besides the large amount of flour sent them.*

*It is really simply now a cattle station for which they pay no rent to the Government. That sweet potatoes grow, I know, and Beagle Bay, with its*



*natural springs is a most excellent place, and it seems to me a great shame that nothing is at present even attempted to be done to assist the Government in reducing the cost of the upkeep of the Natives.*

*Before the war at Lombadina Mission, the Manilaman I before referred to, had quite a splendid large garden, the produce from which he used to sell to the pearling crews - I daresay possibly grown by the Natives your Department has to feed, and he has made quite a good business of it.*

*Surely if it can be done in that manner, then if the Missions are genuine, it can be done on your behalf.*

## 1918

An Irish Redemptorist, Father John Creagh, had been appointed Pro-Vicar Apostolic of the Kimberley and Superior of the Pallottine Society in that district soon after the outbreak of war. He proved himself a good friend to the missionaries and their charges.

Mary Durack wrote about Father Creagh's problem in maintaining Lombadina Mission (*The Rock and the Sand*, pp242 – 244). Father Nicholas's small grant had ceased with his death, and repeated appeals for a government subsidy were ignored, but with the Pallottines and the Sisters, he managed to keep it going at subsistence level.

Father Creagh had assumed that this property, having been purchased by Bishop Gibney in 1892 was a Pallottine branch mission. According to Mary, the Pallottines, finding they had neither the means nor the staff to develop Lombadina, had sold the title deeds and whatever stock was still running on this property to Thomas Puertollano. His great difficulty was that being classed as an Asiatic he could not obtain a permit either to employ or exert any authority over the Aborigines. (This statement was challenged by HV Howe). Puertollano was challenged by local pastoralists as an Asian being subsidized to employ Aborigines. Lombadina was declared a government feeding depot to be run in conjunction with the Sunday Island Mission where efforts towards the education of the children were subsidized.

(See Endnote 14 – 16, p221, Chapter 19 *The Rock and the Sand*).

## April 1918

Father J Creagh was negotiating to secure the Lombadina property for the Church. He wrote from Broome, to Father Thomas Bachmair, Lombadina:

*"... Thomas is now under the influence of Parks and is, I am told, going to sell the place to Parks if the agreement between Freney and Parks can't be carried out ..."*

## July 1918

Two telegrams from Father Creagh Csr, Administrator of the Kimberley, to C Deakin, Secretary to the Archbishop in Perth, asking for forms for land change to be filled in and forwarded for signature and to make the lease in the name of Creagh.

## 5 July 1918

Father Creagh wrote again to Father Bachmair saying that the documents from the South for the transfer of the lease of Lombadina had arrived. He looked on Lombadina as a sort of outer defence for Beagle Bay itself. By careful managing and tillage they would keep the place going.

The same day he wrote to C Deakin giving details of the sale of the lease of Lombadina Mission.

## 11 July 1918

Father Creagh wrote to Father Bachmair at Beagle Bay Mission:

*Father Fulgentius and Brother Lewis were in Broome waiting to be taken up to Drysdale by the mission lugger. 'San Salvador' was unfit to go so they would go in the 'Namban'. Augustine Sixt was going back and he had promised 20 goats. Could they be sent on the 'Namban' because Father Creagh had given all the goats to Lombadina Mission. The Benedictines had been going to buy the 'Auk' for £200, but the Abbot said no.*

## 24 July 1918

C Deakin wrote to Father Creagh advising him to obtain the transfer direct in his own name from Puertollano and send the transfer back to Perth. Father Creagh did so, asking C Deakin to trace the pastoral lease 827/98. The land was now secured for the Mission.

## Epilogue

Nicholas's brave little schooner 'San Salvador' had been finally beached at Beagle Bay, worn out with long service, but never defeated by the sea.

Mary Durack, in her book, *The Rock and the Sand*, (Corgi Edition p.231), wrote that the people of the Bard and the Nimambor, as well as the Filipinos and people of mixed blood whom Nicholas had befriended over the years, honoured his camps and his anchorages as long as they lived.

Years later when the drifting dunes of Lombadina threatened to obliterate all signs of the grave of Nicholas, the bones of the Spanish priest

were removed to the cemetery. Here, under a simple cross lies all that remains of one of the most controversial figures ever to serve the Catholic Church in North West Australia.

In his time both revered and despised, his actions sometimes honoured, but often twisted and misconstrued, he remained a priest of true fervour and a man of practical deeds. He had been sent to minister to the Aborigines of Australia, and worked out his destiny among these people.

### **Epitaph**

An appropriate epitaph for Nicholas was by made by Father Bischofs in a letter to Father Bas, 8 March 1914, WNN 01715

*“Kindly pray for the old Battler in the Nor-West.*

*He lived entirely for the Natives and never gave a thought to his own wellbeing.”*







## EARLY MISSIONARIES

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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 - Left the Order	
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		

### 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
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, Soelb	Germany	1902 +1951	+Perth
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	German,	1906-1918	+1918 K.
17. Rev Wilhelm Droste	Germany	1909-1928	+1929 G.
18. Rev Theodor Traub	Germany	1909-1912	+1947 G
19. Br Matthias Brinkmann	Germany	1909-1925	+1934 G.

### Higher Superiors of Drysdale River Mission during Emo's Life

Most Rev Abbot Fulgentius Torres	1908-1914
Right Rev Abbot Anselm Catalan	1915-1951

### 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

### Redemptorists

Rev John Creagh	from Ireland	1914-1922
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## Diocesan Clergy

Name	Place of Birth	Arr.K.	Left K.	+ in K
Rev DMcNab	Scotland	1884	1887	
Rev Treacy	Ireland	1886	1886	
Rev Russell ...		1904	1905?	
Rev Nicholas de Emo	Spain	1895		1915
Fr Collins	Ireland	1915	1923	

## Sisters of St John of God

Name	Place of Birth	Arr.K.	Died + in K
1. Mother Antonio O'Brien	Ireland	1907	1923
2. Sr Bernardine Greene	Ireland	1907	1923
3. Mother Benedict Courtney	Ireland	1907	1973
4. Sr Patrick O'Neil	Ireland	1907	1970
5. Sr Margaret Carmody	Ireland	1907	1970
6. Sr John Walker	Ireland	1907	1951
7. Sr Brigid Cavanagh	Ireland	1907	1908
8. Sr Michael Power	Ireland	1907	1962
9. Mother Joseph McCaffery	Australia	1907	1956
10. Mother Matthew Greene	Ireland	1908	1973
11. Sr Xavier O'Sullivan		1908	1946
12. Sr Immaculata Leahy	Ireland	1908	1912
13. Sr Ignatius Murnane	Australia	1912-1926 Returned in 1945	
14. Sr Gertrude Greene	Ireland		1965
15. Sr Teresa Nugent	Australia	1912	1969
16. Mother Alphonsus Daly	Collingwood	1912	1980
17. Sr Agnes Irwin	Australia	1912	1927
18. Sr Brigid Greene	Ireland	1912	1968
19. Sr Rose Mason	Australia	1912	
20. Mother Magdalen Cashen	Australia	1912-1926 Returned in 1945	1970
21. Sr Gerard Gath	Australia	1913	1946
22. Sr Gabriel Greene	Ireland	1916	1972
23. Sr Philip King	Ireland	1916	1926
24. Sr Elizabeth Cremen	Ireland	1916	
25. Sr Evangelist Doyle	Ireland	1916	1968
26. Sr Basil Creedon	W Australia	1916	1953
27. Sr Augustine Mc Carthy		1916	



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