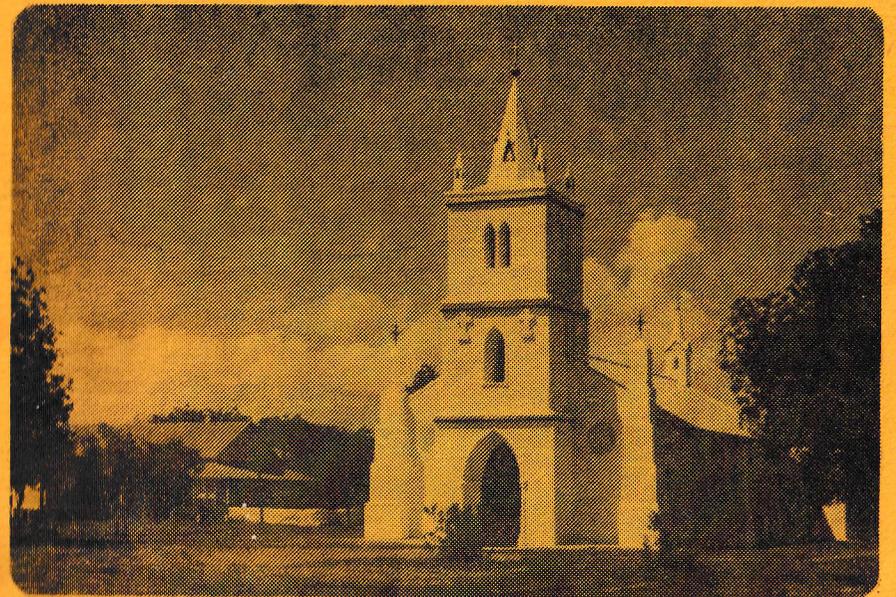


SOUVENIR BROCHURE OF CHURCH HISTORY

FOR THE

DERBY CENTENARY

1883 - 1983



THE KIMBERLEY WHEN THE MISSIONARIES CAME

Brigida Nailon CSB

Sr Brigida Nailon CSB 1983

Note: For some reason Brigida did not put her name down as the author of this centenary booklet. However the booklet consists largely of her own research work especially on Duncan McNab. In 1983 Brigida would have been the only person with access to this material.

Also, around that time, Brigida was working with the Diocesan's archives.

THE KIMBERLEY WHEN THE MISSIONARIES CAME

"... a man throws seed on the land ..."

We know some things about the land and the predicament of the people when the Missionaries came. We know it from the white side at least, but even an Aboriginal child of today will tell us, "You know nothing!" However, even he knows only a little of the 'ethno-history' or the 'oral history' that has the directness of the WORD slipping between the marrow and the bone. Much knowledge has been lost with the people, and this history must rely to some extent on white written documents.

Captain George Grey had described the area in 1837 as "A most beautiful country that must be as well watered as any region in the world!"¹ Beagle Bay had been named¹ in 1839 after His Majesty's research ship, 'Beagle'.² It was destined to become² the cradle of the Church in the Kimberley, for here the infant Church was to be nurtured in the hundreds of Aborigines and others educated there.

As early as 1878, Bishop Griver had begun to lay the foundations of the Kimberley Church when he sent his Vicar General, Fr. Gibney, to report on the possibilities of a Mission in the North West.

Fr. Matthew Gibney left on the 'Rosette', 30th July, and returned after 4 months.

A letter dated 1.1.1879 records that Bishop Griver made a request to the Governor for the reservation of 50,000 acres for the establishment of a Catholic Mission to be devoted to the Christian civilization of the Aborigines in that country. John Forrest's reply, 21.1.1879 suggested that the Bishop wait for the report of the Government's exploration party.³

A leading article in a Perth newspaper in 1879, 'Religious wanted at the North West Coast' specifically outlined the need of the Aborigines, "... it is a work requiring the services of a religious community... there is no other means possible for the welfare of the natives than the plan which embodies religious teaching with civilizing employment requiring the agency of a laborious and devoted community, ... a wistful glance is turned in the direction of the fervent community of Benedictine monks at New Norcia, for from Perth aid is almost hopeless. With his staff of only 9 priests for his enormous diocese, Bishop Griver can do nothing, the work of the North West would demand an apostle, and even an apostle would labour to a great extent in vain." ⁴

In the same year, Alexander Forrest had made a report to Governor Ord saying that there were some 20 million acres of good, well watered country suitable for pastoral purposes, besides a large area suitable for the culture of sugar, rice and coffee, so it was inevitable that the colonists would look to the North West with hope and optimism in their hearts. The Forrest brothers called the newly discovered stretch of land around the Fitzroy River after Lord Kimberley, then Colonial Secretary in the House of Commons in England. The King Leopold and Durack ranges were not penetrated by Forrest. They were extremely rugged and inaccessible for the average traveller. ⁵

The Call of the Kimberleys ⁶ (1950) was based on the original records of Hamlet Cornish, one of the young men who formed the First Kimberley Syndicate, 'The Murray Squatting Company', which applied for 120,000 acres of land, granted rent free for 14 years, called Yeeda Station, and eventually finding its way into the possessions of Sir Sydney Kidman. Hamlet Cornish was full of wonder at the great adventure in store, "Imagine, thousands of acres of grassland, and all a chap has to do is march in and squat on it."

They arrived at Beagle Bay in the 'Mary Smith' with 700 sheep. Their horses later died from 'The Darling Pea'. Julius Brockman had applied for 400,000 acres on the South side of the Fitzroy River and while he went South for more sheep, he left a mob of 400 with the new group, which set out for Lake Louisa 25 miles away, droving the five mobs of sheep, and meeting some Aborigines who spoke English. On their return to Beagle Bay they found a convict, a 'lifer' escaped from Lacedpede Islands where he had been hired by the Government to the Captain of a trading schooner. When sent to the mainland to get water in barrels he had escaped from his guard. 'Brown' was hired by the men as their shepherd. ⁶

On the horizon was a Catholic Priest, Fr. Duncan McNab who also was to effect change in the Kimberley. Born in Scotland 11.5.1820, ordained in Glasgow 8.3.1845, he arrived in Australia 1867, and worked in Portland, Bendigo, and Geelong in Victoria. Given permission by Brisbane's Bishop to work with Aborigines in his diocese, he worked to better their conditions. His letters and documents about basic human rights for Aborigines were tabled in the Legislative Assembly of Queensland in 1876. ⁷ He claimed for them a right not only to Reserves, but since they were the original inhabitants, the right to at least the same amount of land that was given to the newest immigrants for individual homesteads. He stressed the fact that they would not willingly settle on land that was not part of their own hunting grounds. Two resolutions passed by the Queensland Assembly gave the Government power to give land to Aborigines. ⁸

Having thus achieved the passing of some legislation favourable to the Administration allocating some areas of land for Aborigines under British Law, McNab wrote a lengthy paper ⁹ about the relations between the Church and Aborigines and sent it to Cardinal Vaughan of Sydney to forward to Rome. He then set out for Rome himself, with a reference from Archbishop Goold of Melbourne. ¹⁰

In Rome, France, Scotland, England and America, McNab endeavoured to conscientize others about the plight of Aborigines in Australia.

He wrote to the Colonial Office in London,¹¹ but was turned away when he called in person.

After receiving promises from some Missionary groups, McNab returned to Australia, and it was reported in the Brisbane Courier in 1882 that Fr. McNab had returned to Cardwell, and would probably take up land suitable for a Mission station, not as a reserve, but as a homestead, so as to be safe from any of those vicissitudes which sometimes overtake ordinary Aboriginal Reserves.¹²

However, when Bishop M. Griver invited him to come to Western Australia McNab accepted. On his way he visited the Jesuits in Adelaide and spoke with them of establishing an Aboriginal Mission in the Northern Territory.

1 8 8 3

17.2 Fr. McNab wired Father Matthew Gibney that he had left Queensland and was sailing for Perth from Adelaide.¹³

20.3 Fr. McNab registered for authority to celebrate marriages in the Colony of W.A.¹⁴

31.3 Malcolm Fraser, the Colonial Secretary, gave McNab permission to go to Rottnest Island which was then being used as an Aboriginal prison.¹⁵

2.4 Accommodation on Rottnest was offered by Mrs Couderton, wife of the Rottnest Salt Works' Superintendent.¹⁶

11.5 McNab's theories on Aboriginal Education and his letters and papers were tabled in the Legislative Council by His Excellency's command in 1883.¹⁷ One of the letters follows:

Rottnest, 11th May, 1883

Sir,
 During the last month, with Your Excellency's permission, I have given instructions in the principles of our civilisation, and the leading truths of Christianity, to the native prisoners at Rottnest. I find the Australian Aborigines here much the same as elsewhere; but not so quick in their perceptions. Yet they are quite susceptible of instruction and improvement. They understand what I have taught them relative to the rights of property, and seem convinced of the inexpediency of their communistic principles in the altered condition of their country. Many of them likewise begin to know the value of labour and the use of money. Some seem anxious to acquire property, and would adopt the habits of civilised life if they had the ability or saw their way to commence, when released from confinement. Some are learning to read, and will soon succeed in their endeavour. This will be a great help to their improvement. Their progress would be accelerated by the appointment

of a proper time and place for their tuition. They work cheerfully and well at the various employments in which they are engaged. But they learn little by the exercise, as the principles of their operations are not pointed out, or explained to them. Some are engaged in farming, some in quarrying, some attend a mason or a carpenter. They would soon learn those trades if properly instructed in the crafts, and kept regularly at them. I am aware that there is a difficulty in imparting this knowledge to them, as their languages are unknown to the tradesmen and most of them know but little, or nothing of English. Yet there are to be found among them some, from every district, who might be used as interpreters to communicate instruction to the rest.

Mr. Jackson says that he has regular employment for only about eighty natives, and there are here about 180. The maintenance of so many for years at the public expense, without utilising their labour, seems to me a great loss and a serious defect of economy. Even in Queensland, when natives are imprisoned for a considerable time, they are taught some trade, at which they can employ themselves when released. Why should they not be so taught here? It would tend much to their correction and improvement. The adoption of the French system of dividing prisoners' earnings into one-half for the Government, a fourth to procure them present comforts, e.g., tobacco, and a fourth to enable them to commence business when released, would be a great stimulus to make them learn and be diligent. Some might thus, especially from the North-West, be profitably occupied in making nets for Dugong and other fishing, others in boatbuilding and cooperage. Shoemaking and tailoring for the establishment would be suitable employments. Saddlery would be very useful for those from cattle stations in the interior. Those engaged in farming or building operations should be kept regularly at those occupations and have their rules explained to them. I do not think the hoeing or scratching the sand practised here is fitted to give them much insight into farming operations, but a better system might be adopted, and they might be taught gardening, and the cultivation of arrowroot

and of other useful plants; they might also be profitably employed in basket and mat making. For mats there is an ample supply of material on this island. The collection and preparation of fibre for rope, or paper, or upholstery, would also be a suitable and beneficial employment. Such industries would be very beneficial for them on returning home, and when well acquired would qualify them for teaching others of their respective tribes. Those occupations should be preferred which would best enable them to provide for their own subsistence as civilised men, such as curing fish and tillage. To encourage and help them it would be just and commendable to make to them grants of land in fee simple in their own countries on their release from prison, if they desired to occupy and utilise them.

It is an easy matter to teach them to read and write during the term of their imprisonment. If in addition to such training they were also instructed in the leading truths and morals of the Gospel, I doubt not that their correction and improvement would follow as a natural consequence, and so one great end of their imprisonment would be attained, and they might moreover become the instruments or means of civilising many other natives. With due respect I submit the preceding notes to Your Excellency's consideration.

D. McNab

(A Commission for Inquiry into Treatment of Aboriginal Native Prisoners in the Colony, and into other matters relative to Aborigines, was held in 1884. 18)

The following letter from Malcolm Fraser to Bishop Gibney shows the link between the Kimberley and Rottneest, and discloses a sad sequel to the youthful enterprise of the Cornish boys.

14.5 Your letter of the 10th instant requesting that the Native Prisoner now under sentence of death for the murder of Mr. A. Cornish may be sent to Rottneest some few days before the date fixed for his execution in order that he may in a measure be prepared by the Revd. D. McNab, has been submitted to His excellency, the Administrator, who has instructed me to inform you that until such time as the

verdict and sentence have been considered and disposed of by the Executive Council, no further steps can be taken and the prisoner must remain in Perth.¹⁹

After Anthony Cornish had been killed, Captain Walcott and a party of police troopers rode forth to apprehend the murderer. They held 40 natives in chains until Guirella, the alleged murderer was captured. As Justice of the Peace, Captain Walcott tried the prisoners on the Government cutter 'Gertrude'. The sheepkillers and the men who attacked Chilly were sentenced to Rottnest. Guirella was found guilty of murder and hanged.²⁰ Brown, the escaped 'lifer' was left in charge at Yeeda while the Murray Squatters tried their hand at pearling. "At Beagle Bay, a wide drift of sheep carcasses and bones spread from the shore, refuse from the last settler's landing."

A new landing place at one of the Yeeda sheep wells was being planned by the Government, and it was to be named Derby.²¹

12.8 Cardinal Simeoni wrote to McNab from Rome, pleased that he was trying to do something about the Aborigines.²²

27.8 Bishop Griver still had his eye on the North West, and wrote to the Colonial Secretary,

... I have had under consideration a proposal from two worthy priests, the Rev. D. McNab and the Rev. A. Martelli, to undertake a mission to the natives of our North West Coast in any part thereof where I shall elect to send them. I may say at the outset that they are both worthy of confidence.

The Rev. D. McNab has had experience at this kind of missionary work in Queensland, and he came hither at my instance. I urged him, knowing, as I do, that the Imperial Government is favourable to the protection and civilization of the Aboriginal races more than Colonial representatives generally. This he too knows, having been in communication with the Colonial Office. The Rev. A. Martelli served on a type of mission not far removed from that he is now willing to undertake. Of European descent, born in India, he served there on the mission for over twenty years, and came hither for health's sake only.

These two gentlemen I have resolved to send out - the sooner the better - to whatever place appears to present the greatest facilities for their enterprise.

They will require support. I am therefore under the necessity of asking you to present my prayer on their behalf to His Excellency that he may be pleased to place on the Estimates a modest sum for their support - say £200 each - besides such other aid as may be deemed necessary, or suitable in some degree, to show these 'wild men of the woods' how they may in some sort procure support or help themselves.

Seeing that absolutely no compensation has been made them or provision made for them up to the present time although we have laid hold of all they possessed, but to a vast extent have deprived them of their means of subsistence especially by the occupation of the water courses and the adjacent land - their hunting grounds: and that, moreover, thousands of pounds are being annually expended not for their protection but rather for their detection and punishment, it cannot be considered inopportune to ask help for them when such help is sure to be dispensed by willing hands.

I may add that I have the assurance of some gentlemen in the Legislative Council that any such measure will meet with their support ...²³

3.11 McNab travelled up the West coast, and after spending 4 weeks assessing the situation on the Gascoyne, wrote from Cossack to Fr. M. Gibney.

... Soon after my arrival I started up the river with the intention of going to Mount Dalgetty. I went up the river about forty miles. One of my horses became lame and I got sick myself but was soon recovered. By what I learned by enquiry from strangers who passed near Dalgetty and from station managers who had extra exploring country for their own occupation or selection, and from Mr. Carey through Mr. Forrest, I came to the conclusion it was unnecessary to proceed farther. The Reserve at Dalgetty is stony, well grassed land without water and without Blacks except when on occasion some may pass by it.

It is absolutely unfit for cultivation. On the Native Reserve to the West of the Kennedy Range there is a splendid

fountain and about two acres of excellent land. Beyond that it is all stony ground. Taking these things into consideration together with Bishop Parry's claim to these reserves I thought it useless to proceed farther.

I believe the most of the Gascoyne natives to the West of the Kennedy Range are at Rottnest. I did not see more than about a dozen native adults as far as I went, almost to a man they were in the employment of settlers.

I was told there are more in the Ranges who are described as outlaws or desperate characters who take refuge there to escape the police. I had to deal with some such in Queensland and found little or nothing could be done with them. Mr. Foss, the magistrate at Carnarvon told me he did not think the natives on the Gascoyne exceed two hundred. They all speak the Ingaraman language but are divided into different depts. The dominant or strongest clan is at Nebo, (Mr. Marmion's Station). I think the most suitable place for a mission station on the Gascoyne is at Rocky Pool at Nebo: because it is halfway between the coast and the Kennedy Range; the land is fit for pasturage and cultivation: there is a constant supply of water and fish and stone for building which I did not see anywhere else. Having learned that there are six hundred young natives employed in the pearl fisheries in the North West I came to Cossack on the first of this month, expecting to find in its vicinity a more suitable place for a mission station.

It seem that the information I got relative to the number engaged in the pearl fishing is correct. The natives however do not all belong to this district, but are taken up at different places from Champion Bay to the Kimberley.

This however is a central position and its natives seem to be the principal source of supply to the fisheries, as their language is generally adopted by them. There are also natives attached to all the squatting stations.

Many of them know more of English than those on the Gascoyne or in other parts to the Northward. They are not however to be found in great numbers anywhere. The most I can hear of at one place is over 100 employed by Mr. McKenzie Grant on the De Grey.

I learned from the Hon. Mr. Fraser that it is the intention of the Government to make only large reserves of unoccupied

Crown Lands to be given to missionaries for the benefit of the natives. Should the Government follow the suggestion made to it, a great benefit would be conferred both on the natives and the missionaries. The course they follow can be of little or no benefit to either for the Blacks frequent only those portions of the colony where there is water, and the land along all the watercourses is already taken up by the colonists, many of whom are mere speculators and have no stock on it, and as the rent is only 5/- for 1000 acres in this Northern District and there is no stocking clause in their lease, they can easily hold it for a lengthened period. Then the Reserves for Natives on Crown lands are necessarily in dry localities in stony ground unfit for cultivation and at a great distance from the seaports and consequently subject to great expense for the carriage of supplies and produce. I understand that most of the squatters who have stations far inland have also some place near the coast whither they bring their sheep for shearing.

In Queensland Reserves are made for natives on occupied squatting runs, six months' notice being given to the squatter and a proportionate reduction of rent.

I consider the Reserves as made here of no benefit to the missionaries or natives. The one on the Murchison was made several years ago at the request of Bishop Parry yet he has never used it, and I doubt not that it will be so also with those at Dalgetty and the Kennedy Range. The whole thing seems intended only for a name. In fact it would be much better for the missionaries to take up a run on the ordinary terms, as they then might get one in a suitable locality and be enabled to borrow money on it, with which to help to stock it: which they could not do on a Reserve. At all events the Government should make some native Reserves on the watercourses on some of the stations forfeited for the non-payment of rent, where there is good soil and natives to be civilized and not too far from a seaport.

The land carriage of supplies is very expensive, thus a ton of flour is said to cost £30 at the De Grey.

From the West Australian Newspaper I learn that there has been an auction of forfeited Runs in the Northern District on the 31st of last month.

Possibly they may not all have been disposed of and if so

I should like that you would secure for me before the return of the steamer one of 20,000 or 50,000 acres on some of the watercourses between the Ashburton and the De Grey, if possible within 80 or 90 miles of Roebourne which might serve as a head station for the mission and I would remit the rent, when the sum should be intimated to me. There will be no steamer for months thereafter. I also want a Directory for the Office of next year. I intend to say Mass here next Sunday and I expect to say it at Roebourne the following Sunday. There are several Catholics here who have been married by the Protestant minister and to do any good to them I will need the faculty to absolve them from that reserved case and instructions how to deal with them. When may I look for Father Martelli?

I am told there is a native reserve some ninety miles from Roebourne but I do not see it marked on the map of the district. I will make further enquiry and try, if I can find it, to see it.²⁴

Towards the end of 1883, while McNab was assessing the situation further South, up in the Kimberley, Yeeda Station had changed owners. At the time it carried the most stock of any station in the district, 10,000 sheep, 45 horses, and 50 cattle.

Sir John Forrest had given Hamlet Cornish and a friend a contract to plot a track Southward, with water every 15 miles to La Grange Bay.

The Kimberley Pastoralist era had begun.²⁵

Two brothers from Dunolly in Victoria came at this time to take up land and become farmers in the Kimberley. One of them was Cornelius John Daly, who became a policeman in 1887, a novice with the Religious Order of the Trappists in 1890, and who gave his share of the cattle to the Beagle Bay Mission.

In 1883, Remi Balagai was born at Sandy Point, near Beagle Bay. He was to be one of the 12 men and boys baptised by Fr. Alphonse Tachon 15th August, 1896.

1884

11.2

Perth

Rev. Father McNab,

As I wish that a Mission to the Aborigines may be founded at the Northwest part of this Diocese, where they are said to be more numerous than in any other position thereof, and as you came to this Diocese for said good purpose; I direct you to go by the steamship 'Ferret', which is advertised to leave Fremantle on the 19th of this month, and to land at 'Cossack' to reside for the present in that town, or at Roebourne, to administer to the Catholics of that district, and to inquire about the best place to found the Mission to the Aborigines between the Beagle Bay and King Sound, or about the River Fitzroy, or in any other place where the Aborigines be more numerous, and as far as practicable, remote from white settlers.

I expect from your zeal for the Christianizing of the Aborigines that you will take great interest in this good work, and report to me on the place, which, after diligent inquiry, you will deem most suitable for the object we have in view.

As soon as I will be able to dispose of another Priest, I will send him to labour in the same district or Mission. For the present I will give seven pounds (£7) every month towards your support or maintenance, and whatever support you will receive from the white settlers.

I will give you a letter, in which I will state that I, their Bishop, sent you to afford them the consolations of our holy Religion, and exhort them to contribute to your support, as they are in duty bound.

I am willing to give you all the support that will be in my power towards the intended Mission to the Aborigines. May God bless and protect you.

+ Martin Griver

Bishop of Perth 26

26.2 "The Catholic Record of the 21st instant states that amongst the passengers for the North West by the steamship 'Ferret' was the Rev. Fr. McNab, who is proceeding to Kimberley for the purpose of establishing a Mission for the conversion of the natives, at a point about one hundred miles distant from Derby. Fr. McNab, our contemporary says, is taking with him six months provisions, tools, clothing, bedding, etc., the whole cost having been defrayed out of private funds. ²⁷

1.4 Ships come into Derby with tides ranging from 8 to 11 metres, and when the tide recedes they settle on the mud of the King Sound.

From the ship McNab continued his letter to Fr. Gibney:

... We have this afternoon arrived at the harbour at Derby. The landing is to be effected tomorrow morning. It is a difficult and uncertain matter how the stores can be removed from the landing place over the marsh to the township or to dry land.

The stores landed last November were immersed in the tide on the landing and the timber for the jetty was all washed away. The marsh was covered with water and the mud very deep.

It is said that pack horses can bring only one hundredweight at a time. There is no chance of pulling a cart through at present. So I am told -

If a week of dry weather comes for the spring tides at full moon, things may be carted over the marsh.

If not there is danger that they may be moved by the tide. Some of the jetty timber has either been left, or collected since the high tide at the landing and I expect that with a platform made from that, the stores will be kept out of the water. I am well and feel grateful for the means supplied for the commencement of the Native Mission.

One of the Gascoyne natives whom I baptized at Rottneest is engaged to go with me on the Survey party for six months and consents to remain with me thereafter. He is a very good man and I am happy to get him. He is also glad to meet me again ... ²⁸

3.4 ... The horses are safely landed and the last punt with goods and luggage is going ashore. Mr. Fairbairn came

on board yesterday and received me kindly offering me use of his cottage for a few days and promising every assistance that he can render me by way of information. The Captain introduced me to him.

The police also who are nearly all Catholics are disposed to aid me. I have written the power of attorney to the Bishop. Excuse the notepaper because I could not get any large paper before leaving the steamer...

I give to the Right Reverend Martin Griver, Catholic Bishop of Perth in Western Australia the power of Attorney with reference to any cash that may be assigned to me by the Government.

Duncan McNab. 3rd April, 1884. S.S. Otway at Derby.
Arch^d Watt, Witness. ²⁹

16.4 The Inquirer reported: The Mary Smith has landed Mr. Gregory's sheep, provisions, and station plant, etc., at Roebuck Bay. ... The Otway anchored off Derby on the evening of the 1st instant. She has a number of passengers on board, amongst whom we were glad to see our old friend Mr. Poulton returning to his station, the Rev. Fr. McNab, another gentleman, and several ladies whose intentions are to form a Native Mission up the Fitzroy River... and several other passengers, all of whom will find it very unpleasant work crossing the marsh just after the spring tides. Derby, April 3rd. ³⁰

30.7 Bishop Griver was notified that the Governor would visit the Kimberley in the following September to ascertain the nature and results of McNab's work before considering the application for a grant. ³¹

21.11 Bishop Griver's letter informed McNab that when the Governor returned from Derby, he reported to the Bishop that McNab did not appear to have fixed on any place of operation. ³²

4.12 From Derby, McNab sent names of potential missionaries with whom he had been in contact overseas. ³³
To this letter a postscript is added informing the Bishop that a contact for Mr John O'Reilly would be a letter C/- H.B. Daly, Dunolly. Vic. ³⁴

1885

1.3 Fr. McNab wrote to Bishop Griver:

... Your Lordship mentioned that the answer of the Governor on his return from Derby was that I did not appear to have fixed yet on any place of operation.

In my last letter I said nothing of this as I was pressed for time before the departure of the steamer.

I am not a little surprised at this answer as he knows both my written statement to Mr. Fairbairn which he had in his possession and had perused, and my verbal assertion to himself that I considered Point Cunningham the most suitable locality for the Native Mission; and he has acted on the suggestion by proclaiming a Native Reserve there. Of course I told him that the selection of the locality for the Mission rested with Your Lordship but not with me, who was sent only to inspect and report. I had two long conversations with him on the subject.

He said that I ought to attach myself to some community * such as that of New Norcia. I replied that I was too old.

Then he said I should be under some Bishop. I told him I was completely subject to your Lordship, and that I expected an associate. He remarked that I should at any rate require a lay brother. He also said, "You will want some help." To which I answered, "I want a grant of land and a boat." "The Government," he replied, "will give some, but cannot supply all." "You should have the substance of some society." "Yes," I said, "when once the Mission is established." He added, "as you want land you must send in a formal application." I told him, the Bishop would do that. We spoke of the land at the estuary of the Robinson River, and I remarked it was leased by Mr. McKenzie Grant to Anderson, whereas Point Cunningham was not tenanted, and that there was reason to believe that a plant poisonous to horses grew along the coast, certainly at Beagle Bay, and both seemed of the same description. He said it was necessary not to interfere with the rights of others, and that at Point Cunningham I should be removed from others and interfere with no one.

* In 1870 when McNab applied to enter N.N. he was rejected.

I wrote to Father Gibney that he would likely find me on some part of the reserve when he should come by the steamer. After that, the great heat having set in, my eyes became so bad that I could not read at night and latterly, I could not read in the afternoon. It was with extreme difficulty that I managed to read Vespers about 12 o'clock. At one time I could not see the glass on the lamp, only the halo round the light. Sometimes my eyes were sore but not very often, but they discharged a quantity of serum. Now that the weather is cooler I see well again although my eyes are not yet quite right. Towards the end of the dry season, I required a native guide to bring me to the waterholes on the way to the reserve. At the time there chanced to be some here unemployed by others who knew the way. In December I was told a flood was to be expected in the Fitzroy any day, when I might be removed from my supplies and from communication with white settlements for months.

It is difficult in the South of the Colony to form an idea of the extent of floods here. They cover many miles of country.

Mr. Lavender is said to have lost 1200 by flood this year, but McDermot lost all. After heavy rain, parts of the country not discernible at other times, nor even then from other places become so soft that horses bog, so that they cannot extricate themselves. An instance has just occurred at the dangers to travellers in the case of Mr. Morrison, Inspector of Sheep. He had gone up the Leonard towards the Leopold Range. Returning he found a tributary of the Leonard which he had lately crossed, flooded, and to get along, he had to follow the track, which entered the bed of the river and returned to the same side. He stripped, put his clothes and provisions on one horse and drove the other before him. The hindmost horse would not swim and so was drowned. So he lost his clothes and supplies. Having landed naked, he was for two days exposed to the scorching heat of the sun, and without food, and being apprehensive that the plain he occupied would be soon submerged and that he might not have the third day strength enough to swim, he had then to cross the stream in order to reach Mr. Lukin's Station. His second horse was nearly drowned this time.

He was all over blistered by the sun, except the face and hands, and for days after arrival at the station could not walk as he says the muscles of his feet and legs were rendered rigid by the sun.

One of my horses does not swim. So before getting to the reserve I must wait till the river can be crossed without swimming which I expect will be soon, as the rains have nearly ceased.

Even if I got there I could do nothing by myself about the establishment of a Mission such as is required, especially while, not the Missionary, but the Mission is inefficiently maintained, barely existing by the presence of the Missionary. For the natives here require to be somewhat civilized before they can be instructed or converted; partly because they have no terms in their language fit to express our religious ideas, and it is very difficult to get the language from the absolutely wild. Whoever is engaged in this Mission requires a boat, at least one white man to take care of his place and do several kinds of work for the instruction of the Blacks, and a native and his family to look after the horses and do other menial work. Otherwise the Missionary may get up with the light, but by the time he has said his prayers and Office and occasionally Mass and spent one, two or three hours looking for his horses lest they stray too far, and then cooked and taken his breakfast, the heat of the day is come on when he can do little or nothing for some hours. And if in the afternoon he has to get wood and water, wash and mend, spend some time in digging, or fishing and watering his horses he will have but little time for learning or teaching. While, though his life may be safe, his goods are apt to be purloined when he turns his back upon his house. Thus his mode of life must appear to the natives more irksome and laborious than their own so that they will not be inclined to follow his example or hearken to his teaching.

It is difficult to get a native here to remain with a settler. The young can do so only with the consent of the old and the adult married natives must spend some time with their wives and families. It is only now that they are beginning to have their families at the stations.

Even one or more of those with the police had to be run down at first and caught in the bed of a river. It was different in Queensland. There, besides the station hands there were, near each cattle station, a number of somewhat civilised Blacks either employed at piece work or living at large. I went out amongst them and instructed, baptised and married them till disabled by sunstrokes. Here as yet I have not been able to benefit the natives, only I am of opinion that the Reserve would not have been made had I not been here when the Governor came. I told Cardinal Simeoni I was not able then to do any mission duty among the Australian natives, yet he insisted on my returning to give the benefit of my experience to any Missionaries that might come.

I also told Father Gibney that I was not fit to carry on the Mission alone, and I understood from him that another Priest might be sent to the district within three months. Of course no one has come. Yet with such assistance as I had mentioned, if there is a prospect of a Religious Order or other Missionaries being found, I would try to begin and continue the work till their arrival. Although I have managed a boat and done a little of many kinds of work and have weight and some experience, I have no more strength than a boy of fifteen or fourteen years of age.

For some time past I have been giving religious instructions to the native assistants of the police. They are comparatively slow of comprehension, but attentive, and like to be instructed. One of them died, not suddenly, but to me unexpectedly before I commenced instruction. I gave him conditional baptism at the last, as he had attended Mass when first I arrived and I understood him to imply that he would adhere to me.

1.4 I got Your Lordship's letter of the 20th of March on the 30th. As the steamer has gone to Cambridge Gulf I have plenty of time to reply. With thanks I acknowledge the receipt of the parcel with the Relics, Pastoral Regulations, Directory and cheque for £3.17.3

I do not know what has become of Mr. Marmion's last account and I suspect I must have enclosed it in my letter to Father Gibney as Mr. Marmion makes no mention of it in his present account. It was not much and if it hasn't been

paid, Mr. Marmion can no doubt supply a duplicate. I cannot know whether all he sent now is correct or not till the steamer returns from Cambridge Gulf.

... I am sorry you did not write to either of the Religious Orders I mentioned in my last, and I suspect I have myself to blame for not having been sufficiently explicit in my last letter....

I will try to get a few articles for transmission to the museum at Propaganda. It would be as easy for me to go to the Jesuits at Port Darwin as to go to Cossack to meet a Priest. I can only go by steamer and would have to remain there more than a month, which would cost about as much as the passage. It would keep me away at a time when the natives are at home from the pearling. A Priest coming here could return in a couple of days. The schoolrooms at Roebourne and Cossack are the most suitable places for Divine Service. Paddy has let his publichouse to a Catholic and built a brick cottage for himself but I do not think there is room in it for any of his family. He had another similar cottage which was let when I was there, that would answer well if unoccupied. I know no other suitable place in Roebourne. At Cossack I was in Mr. Pead's house which would be the most answerable place if Mr. Pead still remains in Cossack.

I would be sorry that Your Lordship should have to abandon the Mission for the natives here because it would have a very bad effect, worse than if no move had been made in the matter. It would discourage Missionaries, indispose the Government to assist others, and leave the natives in their present miserable condition, what material I have brought here and the expense you have been at would be lost.

Besides I do not think we are likely to find a more suitable situation. I learn from pearlmen working about Swan Point that natives are very numerous between it and Cunningham Point especially inland, and Mr. Fairbairn told me that the stations at Lake Baroda are taken up for the purpose of kidnapping natives, a sure sign that they are numerous in the vicinity. I should not wish to begin among a great many. They would expect to be provided for and a few would be more manageable and the others would soon come to see how they progressed. There, many of the natives that have

been pearling understand some English and have some knowledge of boating. The pearl fishing here is mostly in deep water where men have to use diving bells, and it is the common opinion that therefore natives will not be in much demand - they are not serviceable in deep water. Then they could be profitably employed in other fishings and so have an occupation congenial to them and would likely be induced to cultivate a little. The Darling Pea, the poisonous plant at Beagle Bay and elsewhere, does not affect cattle and Sergeant Troy is of opinion that it kills only horses that are weak or overworked. I do not know if there be any on the Reserve. Probably there is. There is more or less of poisonous herbs in many places here.

If I cannot get to Cunningham Point after the departure of the Otway, by land, I can by sea, as a Pearler from Port Darwin has kindly offered to bring me thither or thence once a month till Christmas as it is on his way to Swan Point I had assisted him by lending him my horses, spring cart, and some provisions after some of his boats had been wrecked by a storm.

I enclose a cheque for £3.0.0, being Sergeant P. Troy's offering on the occasion of his marriage.

I also enclose Mr. Marmion's present account. If I don't consume more than I did last year, I have, I think, now sufficient provisions for twelve months. I should need another case of Altar wine in June and would like some Olive Oil and a bottle of Hockins Seidlitz powder.

Asking Your Lordship's blessings and prayers, I remain,
Your humble servant, D. McNab. 36

11.6 The Catholic Record reported: The Rev. J. Duff was a passenger by the steamer Otway, which sailed yesterday for the Northern districts. Father Duff will proceed, in the first instance, to Derby, where it is arranged he will meet Fr. McNab. Returning by the same vessel and disembarking at Cossack, he will remain in the Nicol Bay district for some weeks, so as to afford the Catholics of the locality an opportunity of profiting by the services of religion.

Father Duff hopes to reach Perth again in the course of about three months.

27.6 My dear Father,

Soon after despatching my letter to the Bishop I got a native guide from Ida station to lead me to Point Cunningham. On coming into Derby, he fell sick of measles: so I should have to wait for his recovery and would not then use him for fear of infecting the natives on the reserve with the disease.

I got a chance of going with a boat to the far end of Cygnet Bay, where I expected to find Captain Denis, a pearler from Port Darwin who had promised to bring me once a month to and from Point Cunningham till Christmas time and I availed myself of it.

I missed him on the way and his men's time being expired returned to Port Darwin. I was landed at Swan Bay as the Pearlery call it on the entrance of Cygnet Bay as marked on the charts, some thirty or forty miles by land and about 50 by sea beyond the reserve. I remained there on the sand on the shore for a month awaiting an opportunity of getting to the reserve or back to Derby to meet the steamer in May. She came earlier than was expected and departed before I could return. Consequently I sent no reply till now to your letter.

On the feast of the Apparition of St. Michael, one of my special protectors, I believe, at any rate I often invoke his aid, a native whom I had asked for and was told he was two days journey away came to me and I engaged him as an associate and kind of interpreter as he understood some English.

After that I was visited every day by several parties of natives commonly by eight or ten or perhaps twelve at a time while I remained there. I told them the object of my mission and they seemed highly pleased.

They told me they would work if they got flour and expressed their willingness to settle down to catch and cure fish, to cultivate gardens and send their children to school. With one or two exceptions they were or have been all employed by Pearlery. They stole some flour from me not when I had got least, but when I had got a supply from the pearling boats. They could have taken the whole

but did not and left me a supply for the time I was to remain. I left on a Tuesday afternoon with my native associate who wished to get a written agreement as my servant and return with me overland to the reserve. On the forenoon of the Friday following the same natives murdered Captain Richardson and his mate Shenton, wounded the Chinese cook and plundered the schooner. A party of police had gone in pursuit of them. Of all this you will get an account from the newspapers.

Returning to Derby I landed at Point Cunningham but had not time to see much of the country. I sailed along the coast of Goodenough Bay, but to fix on a place best suitable for settlement one must go with horses overland: which I mean to do, Deo Volente, after the steamer leaves which brought Father Duff. On my return to Derby I bought a boat such as Captain O'Grady had recommended: but I want an anchor of about 50 pounds weight. The glass of my pocket compass is broken. It was my best guide through the country. Now I cannot well use it. I want another sufficiently large to enable me to see the index and directions without having each time to put on my spectacles. If you will please send them by the next steamer I will pay for them. I enclose an account from Messrs Marmion and Co. I will return October stocks by Father Duff.

I need not repeat what I said in my last to his Lordship regarding the need of assistance. Much is not wanted at first, nor many hands to commence a fishing station - some stock should be put on the reserve. I should think it better also to put no great stock on in the beginning and rather increase and multiply than incur much debt. If funds are scarce couldn't some be borrowed and the interest paid by the Propagation of the Faith or other Societies for a few years till the place would pay itself. My opinion is that Dr. Salvado is not likely to undertake a new Mission on account of the Governor's praise, as I believe he is so far advanced in years as to have his judgement formed independently of such a motive and not to be changed, but perhaps you know better. In any case I desire to know definitely whether or not our Bishop will carry on this Mission. If not I do not see the use

of my feeble efforts. If so I am willing to do all I can. With fond hopes of his Lordship's speedy recovery and my best wishes to yourself and all the clergy and religious. I am, Your humble servant, D. McNab.

P.S. I cannot employ and give flour to natives without some means. You promised to have a collection made in the Churches of the Diocese for the Blacks' Mission. Might it not be made now? D. McNab. 38

3.8 Very Reverend Father,

With thanks the receipt of the boxes addressed to Father Duff which he told me were from you for me and contained wine and whisky; if I got them before the departure of the steamer. I have got them since and I suppose they are all right and I am very much obliged to you for sending them. I got the compass also and the Captain told me the anchor is come. The sooner the collection in the Churches for the native mission is made the better. I am at a loss to know how to answer the rest of your letter.

It is difficult to give an approximate statement of the number of natives near the proposed Mission Stations. I have asked Sergeant Troy for his estimate (he has had better opportunities than I can have for a long time of forming an estimate). He reckons there are between two and three hundred between Swan Point and Beagle Bay and Cunningham Point and about two hundred more between Cunningham Point and Beagle Bay and Roebuck Bay. The Queensland Government with their long-standing native police force cannot tell the numbers of the natives in the North. I only tell the truth, but I cannot tell that till I know. When the Bishop appointed me to Roebourne he told me how much a year he would give me - that he will help this Mission as far as he can gives me no definite information. I thought I had come to something practical when I wrote to the Bishop of what assistance I required to carry on the Mission here for a time as it seems I failed in the attempt and can only refer you to Father Duff for a fuller and abler explanation of my views. I am glad to hear of his Lordship's health. I enclose

the amount of the tribute to the Pope from the Kimberley. Patrick Troy £1 Thos Lavendar £1 T. Gibbons £1 T. Lane £1 Holinslego £1 D. McNab £1 Denis King 5/- Jas Eliot 2/6 McGuire 5/- Constable Sherry 10/- I remain in haste. (pray for me) Yours truly, D. McNab. 39

4.10 My Dear Father,

Your letter of the 25th September is more definite in one respect than its predecessors, that is so far satisfactory, yet not sufficient. I am especially in need of personal assistance both lay and Clerical.

I fear the Sydney Synod will do no more for the Aborigines than the Synod of Melbourne. I expect a pathetic appeal in their behalf, and but little more. I speak from past experience.

I have already given to you and His Lordship the Bishop all the information required on the subject as far as I know.

Finding that half the beef I got in casks from Cossack grew bad before I used it, I have bought salt, beef and fresh mutton and fish and oatmeal from the Butcher to the extent of £5.10.0. A cheque to that amount would be very acceptable. I have had and have to provide for more natives than I anticipated in April and will consequently have to apply to Mr. Marmion for additional supplies. I am in good health. I have made several applications to the captains of ships and large boats (hitherto ineffectually even for payment) to bring my spring cart and some other effects to Point Cunningham. To bring the cart by land is, I am told by the police, impractical till a way is cut through the cape's wood or brushland inland in some places and the water supply is too far distant to allow of that being done in the course of the first journey. I hope to manage it if not otherwise, by taking the spring cart to pieces and using my own boat.

You conclude your letter by telling me to hope on for awhile. It is not easy for me to do so.

For ten years I have hoped for associates on the Mission to the Australian Aborigines relying on the promises of Priests and a Bishop, and have been disappointed. However, if I cannot hope I will work all I can for some time to come if God grants it to me. Believe me,

Yours truly, D. McNab. 40

During 1885, Bishop Griver had been quite ill after an accident in April, but he had recovered sufficiently to attend the Australian Plenary Synod where the Australasian Hierarchy discussed the Mission to the Kimberley. At this Synod, it was suggested that Derby should be constituted as the centre of a New Vicariate Apostolic. 41

At the time the land regulations provided that "the price of the fee simple in rural sections of not less than 200 acres should be 10/- per acre. A bonus of 500 acres in fee simple was offered to the person or company producing tropical or semi-tropical products, with an additional 500 acres to the first two persons who earned the bonus.

The minimum areas of pastoral leases were to extend to the end of 1893. The rent was to be 10/- per 1000 acres, on condition that before the expiry of two years from the date of the lease each 1,000 acres was to be stocked with two head of cattle, or twenty sheep."
(*History of Western Australia* J.S. Battye, Oxford, 1924. p. 318)

Later on the limit of two years for stocking in the comparatively remote Kimberley district was increased to three years.

*John Forrest himself was very strongly of opinion that the small selector should not be allowed to hamper the large leaseholder by taking up small fee-simple locations all over the large runs in spots where there was good water. He advocated more protection and longer leases if necessary for the agriculturist. In 1883 a committee recommended by a majority, that squatters be entitled to renew their leases for a further term at the same rent as was paid in the beginning. In the case of Kimberley pastoral leases this was agreed to by the Government and afterwards approved by the Secretary of State. **

*P.M. Durack, 'Pioneering the East Kimberleys'
The West Australian Historical Society Journal and Proceedings
V. 11 1933 Pt. XIV p. 2

1886

18.2 A small paragraph in The Catholic Record is relevant to our history:

At a conference of the diocesan clergy held last month, it was resolved to provide an assistant for the Rev. D. McNab in his pioneer work of establishing a Mission among the blacks of the Kimberley district.

The selection, which was made by lot, fell upon Father Treacy at present stationed at Fremantle. It was first intended that Father McNab and his confrere should leave for the scene of their proposed work, by the S.S. Otway, which sailed for Derby on Tuesday last. But the preparations, necessary to be made for the arduous work in hand, occupying more time than was anticipated, their departure had to be deferred until the sailing of the steamer leaving in a month hence. Should there be a sailing vessel, however, going in the meantime, and their preparations be complete, it is not improbable that they may avail themselves of the opportunity thus offered for reaching their destination. Father Treacy who had now been over a year resident at the Port has gained the good will and respect of the congregation in whose midst he has laboured. His departure will be to many a subject of regret - of regret, however, tempered by the thought of the important character of the work for the performance of which is called elsewhere. 42

30.3 There is a draft of a letter in Fr. Gibney's handwriting:

Sir,

As the Rev. W. Treacy who held the appointment as chaplain at the prison has been told off to assist the Rev. D. McNab at the Kimberley for an indefinite term, I will with your approval nominate the Rev. J. Dooley to fill his place. Owing to the Bishop's illness I deferred till now the appointment, not knowing exactly what to do... 43

5.7 Bishop Griver sent to Cardinal Simeoni in Rome asking for the appointment of a Coadjutor Bishop and expressing the need for members of some Religious Order for the Mission. 44

In 'The Priest who Rode Away', Mary Durack relates some events of 1886.

...In April, Fr.W.Treacy arrived at Goodenough Bay with a small boat, a quantity of stores, a spring cart and some building and farm equipemnt. The two Priests, with erratic help from young native Knife and a few others quickly erected a small church and a house of timber with spinifex thatch. They fenced and ploughed a garden plot and sowed some seed. As it was now possible to offer some inducement, the natives began to camp around the Mission and would sometimes gather at the doorway of the little Church during Mass and Benediction...

When Fr.McNab left on a business trip to Derby 4 months later, he was diverted by news from Halls Creek, 300 miles east, where prospectors were said to be dying in hundreds by the roadside or in their lonely camps... He felt it his immediate duty to ride to the diggings and give what help he could.

When he returned to Derby he was told that Fr.Treacy, in delirium of fever, had been brought in by lugger and sent back to Perth. The Mission buildings were burned to the ground, the equipment destroyed, the garden returning to scrub.

Some declared that when Fr.Treacy left, the local Nimambor ransacked the store and set it alight. Others said it was a bushfire, and others insisted that 'Lugger Blacks' had done the damage at the instigation of their boss.

... According to the older natives of the peninsula... the boy Knife heard Fr.McNab calling out and found him lying weak and ill among the ruins. Fearing he was about to die the natives returned to help and comfort him, offering to build up the Mission again,, but as soon as he was strong again he mustered up his horses and rode away... 45

27.12 From King Sound, Derby, McNab sent a letter to Bishop Salvado at the Monastery at New Norcia.

My Lord,

I received the seeds you were kind enough to send me, in good condition, and feel very grateful to you. With my sincere thanks, please do accept my wishes that you may enjoy the grace and happiness at Crhistmas.

I remain,

Your Lordship's humble servant,

D.McNab⁴⁶

1887

In 1887, the annual letter to the Father General of the Jesuits reports a visit from Fr. McNab to the Station at Rapid Creek. He had landed at Port Darwin from a ship from West Australia.

Whatever he had (the price of horses he had sold in Western Australia) he gave to the Jesuit Mission, and with it not a few Church furnishings. Fr. Strele⁴⁷ was of the opinion that McNab was content that Missionaries were coming at last, and he could withdraw.

29.8 From Victoria, McNab wrote to Cardinal Moran about the Aboriginal system of marriage, and he asked that the faculty of dispensing from the impediment regarding affinity should not be limited to a special number of cases.⁴⁸

It was in 1887 that Cardinal Moran went to Europe looking for Missionaries.

13.9 A report in The West Australian said:

It is to be regretfully admitted that the present prospects of the Mission are discouraging.

One of the Priests, Fr. Treacy, who had been sent there was driven away immediately by fever and ague.

The veteran Fr. McNab, his companion, held on longer, but even he had lately to retire in very much broken health. He is at present in Melbourne with the hope of recruiting, but considering Fr. McNab's advanced age and infirmities, it is by no means certain that he will be enabled to return again to his Mission on the Reserve near Derby.⁴⁹

It is officially recorded that the Church in the Kimberley was established in 1887.⁵⁰

1888

23.1 The ceremony of the consecration of Bishop Gibney took place in the Perth Cathedral, with Bishop Salvado of New Norcia and Bishop Reynolds assisting Cardinal Moran.⁵¹

12.7 Bishop Gibney wrote to the Colonial Secretary:
Sir,

I have the honour to inform you for the information of His Excellency the Governor that the duty of providing for the instruction and civilization of the numerous aboriginal inhabitants of the North West parts of the colony is naturally a matter of the greatest interest to me. In this respect I am but in accord with the benevolent intentions of her Majesty's Government and the Colonial Legislature as manifested in various provisions of the Laws dealing with land regulations of the colony. The only opportunity which presented itself for taking any steps on behalf of the natives was when the zealous Missionary, Rev. D. McNab opened a Mission on the Native Reserve and laboured to the best of his power there for some time. Unfortunately the Mission had to be relinquished for want of supplies, both of men and means and the failure of Fr. McNab's devoted labours convince me that it will not be possible for any single individual or even for any party of men however zealous to achieve a work that will be lastingly effective for the welfare of the natives.

This can only be done by a strong staff of missionaries or a numerous community working on some such plan as is followed at the highly successful mission at New Norcia which affords the only instance in perhaps all Australia of the complete education of the natives in more than solitary instances to the ways and habits of a civilized community life.

I beg to assure you for His Excellency's consideration, that a very hopeful opportunity of something being done on behalf of the natives of the North West is afforded

by the present visit of Cardinal Moran to Europe. His Eminence takes much interest in the welfare of the Aborigines and he acquainted me with an intention he has formed of trying to get a Religious Community of Missionaries to take upon themselves the charge of an institution devoted exclusively to the conversion of the natives of the north of the colony.

Notwithstanding the Cardinal's great interest it is not expected that he will be able to succeed unless he is able to furnish the Superiors of whatever religious body he may apply to with reliable facts as to the means that will be available through the liberality of the Government or otherwise for the successful working of the Mission.

With a view to obtaining such definite and reliable data and trusting in the Governor's approval of what is likely to result in good towards the Aboriginal races I would suggest that His Excellency be pleased to sanction in favour of a native mission at the North West the following concessions which I hope would, when submitted in an authentic form probably incline a religious body to undertake the task with possibility of success and also would be an evidence of the good will and interest of the Government limited by such restrictions as are reasonable in the proposed concessions.

1. Lease of Native Reserve of 600,000 acres on the North East coast of the North West Cape for stated periods, say of 21 years, renewable while the objects of the Mission required it.
2. The fee simple of 10,000 acres wherever the Missionaries should select within the area for the support of the Community provided that a party of 10 Missionaries be introduced and provided they bring a capital of £5000 or, make such improvements on the native reserve as within a stated period shall amount to the value of £5000.
3. The fee simple of 100 acres of the reserve to each married Aboriginal as soon as the natives become civilized and capable of settling upon and utilising the land, such grant to be given at the instance of the superior of the Mission and upon such conditions as he may deem most advisable.

Should His Excellency the Governor be pleased to sanction these concessions it will enable me to forward to Cardinal Moran tentative data. Furnished with these definite ends and reliable details the Cardinal will, I trust, be successful in inducing some religious body to undertake a Mission to the North West, a Mission which if not begun with adequate resources must ever result in failure as to any great and lasting good to the native population.

+ M. Gibney. 52

A personal reply to this letter came immediately from the Governor.

Dear Bishop,

Having considered your application for land for a Mission for the Natives I wish to let you know (you will receive the letter in due time) that I can offer you a lease under the pastoral clause of 100,000 acres of the King's Sound Native Reserve, with a fee simple grant (in trust for the use of a native mission of 10,000 acres of the reserve as soon as the Mission shall have expended £5000 on improvements.

The Reserve is not pastoral land of the first quality, but I have never heard that sheep or cattle could not live on it.

F. Napier Broome.

A private copy of the above has the addition of this extra paragraph.

If what I offer is somewhat less than you ask, you must not think I was not doing my best to assist you. We live in times when concessions to Religious Bodies are watched with jealousy.

F. Napier Broome. 53

At Propaganda Fide in Rome, Cardinal Moran presented Bishop Gibney's request to have Benedictine monks sent to the Kimberley.

On Pope Leo XIII's name day, in the presence of the Abbot of Sept-Fons and other dignitaries at the celebration, the Cardinal Prefect of Propaganda placed the request. The Abbot declined the invitation, but approximately two years later, when Abbot Ambrose Janny was in Rome to arrange for the closure of the Trappist Mission in New

Caledonia, he was asked to take charge of the Mission. With the agreement of Sept-Fons, he contacted Cardinal Moran and Bishop Gibney.⁵⁴

1 8 9 0

At the beginning of the year, Abbot Ambrose Janny was in Rome with Fr. Alphonse Tachon whom he had met on his way back from New Caledonia. Fr. Alphonse wrote home that he was eager to start learning English.⁵⁵ The Abbot wrote to his Brother, Fr. Felix Janny, the Prior of Sept-Fons of his concern for the other religious returning from New Caledonia. He and Father Alphonse planned to start their journey to Australia about 27th February and would go straight to Cardinal Moran in Sydney.⁵⁶ The train took 20 hours from Rome to Brindisi from where they were to sail on the 'Britannia', a 4 masted sailing ship more than 150 metres in length.⁵⁷ Both were seasick in the Adriatic Sea but the boat was comfortable. Mass was said each day, and all spare time was given to learning English.⁵⁸ The timetable was Monastic while on the boat. A tooth which had been troubling the Abbot for a year had to be removed.⁵⁹

4.4 They arrived in Sydney on Good Friday at 10 a.m. Hospitality was offered by the Marist Fathers. Cardinal Moran received them well.

He told them that at least 10 men were wanted by the Government for the beginning and it would be difficult to get the nomadic people to settle.⁶⁰ To Louis Tachon, Fr. Alphonse wrote home grieving that their brother Jean Marie had died. "Here we are, only two of us, and so far away from each other." In Sydney they had been taken straight to the Cathedral where the Cardinal was presiding at the Adoration of the Cross. He spoke a little French and told them he wanted

the foundation for the evangelization of the native people of the Kimberley, after they had given him the letters from Cardinal Simeoni and from the Abbot of Sept-Fons. Then he gave them £100 for travelling expenses. Leaving Sydney 14.4., by 28.4 they had booked on the 'Rob Roy', a little steamship from Albany to Fremantle. It took one hour by train to Perth. It was the feast of St. Robert, the founder of their Order. Bishop Gibney was kindness itself, and a Mass of Thanksgiving was celebrated after they had given him the letters. That afternoon they went with him to Subiaco, 10 minutes by train from Perth where he wanted a monastery established first, and when the religious were numerous and the monastery prospering, then they would go to the Kimberley. The two Trappists modestly observed that this was not what was first asked. The Bishop agreed with them after Mass the next day. While he arranged things with the Government he arranged for them to visit New Norcia.⁶¹ The Italian Vicar General, Fr. Martelli, who lived at Fremantle, acted as interpreter. The next religious from France were to come via Colombo, Singapore and Derby.⁶² They would willingly have stayed some months at New Norcia, however, the Bishop had taken the Mission to heart and there were only two days to prepare. Since the Bishop was to accompany them to meet the Catholics around Derby, and stay some months, the Fremantle shopping included 3 hammocks and 2 tents.

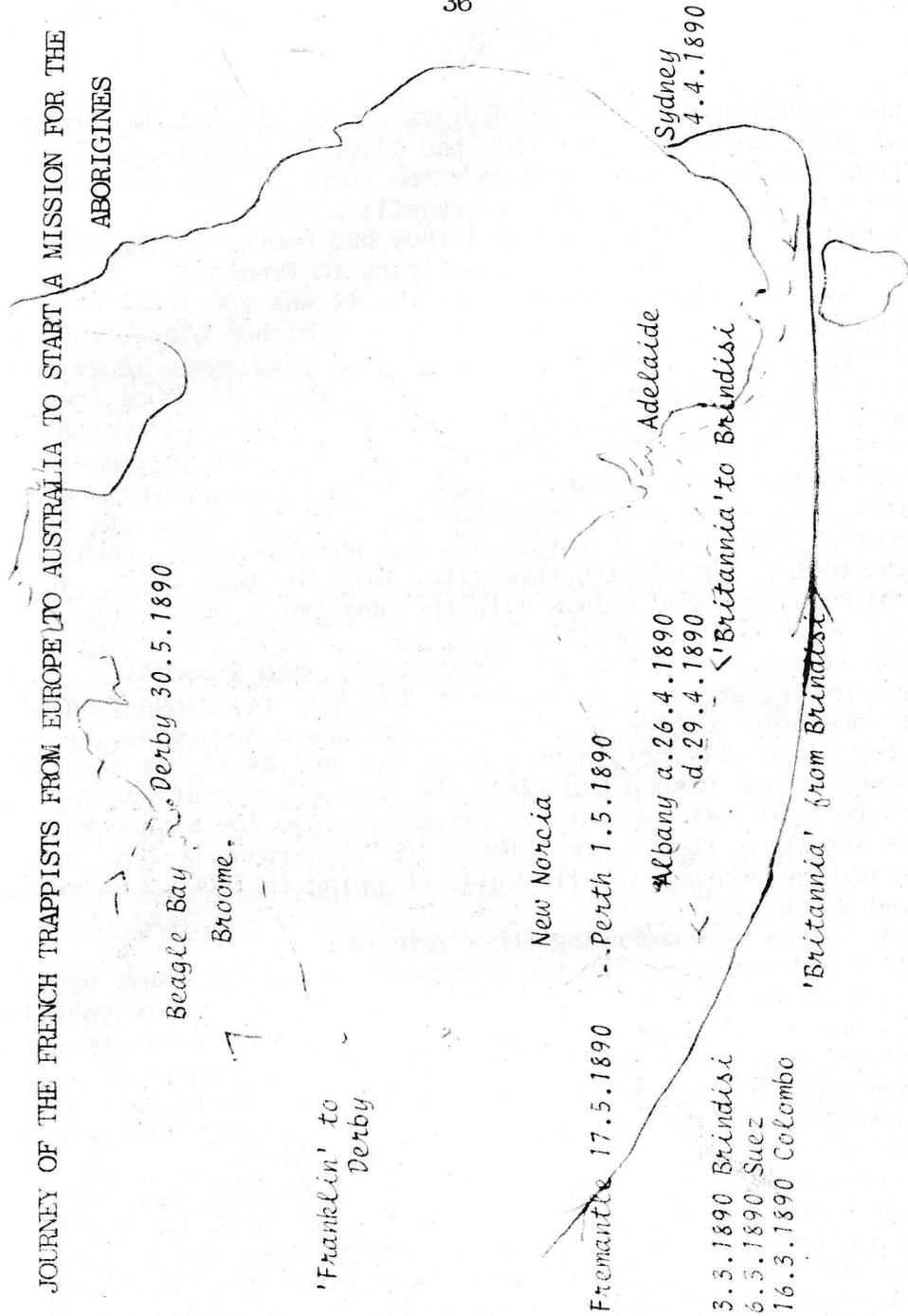
Two things were worrying Abbot Ambrose:

1. The arrangement with the Government about the land, and security of tenure.
2. The Bishop's wish for them to exercise a ministry with the European Catholics around Derby, to ensure some income and at the same time save souls.

However, the Abbot of Sept-Fons had asked them to put themselves at the disposal of the episcopal authority, so he did not hesitate to follow the Bishop's advice. Cardinal Moran had promised them 12,500 fr. each year for the first 5 or 6 years in addition to the 2,500 fr. already given from the Sydney Province. Bishop Gibney was paying the 600 fr. for each passage to Derby. The Abbot mentioned the type of men needed for the Community and expressed his hope that Fr. Hilary and his brother, Fr. Jean Marie Janny

JOURNEY OF THE FRENCH TRAPPISTS FROM EUROPE TO AUSTRALIA TO START A MISSION FOR THE

ABORIGINES



would be among them, but he did not want anyone to come until he gave the word.⁶³ A decision had been made at the Council of Australian Bishops in 1885 to make an annual collection in favour of the Aboriginal Missions.⁶⁴ 30.5 From Derby, Abbot Ambrose wrote that they had disembarked. He expressed his anxiety because there was no means of transport, and their luggage had to be left at the jetty. Fr. Alphonse was to stay in Derby as he could not ride a horse. The Bishop, Abbot Ambrose, a policeman, and a native guide were to leave with 3 weeks provisions and 7 horses. The police had made supplies available at the order of the Magistrate.⁶⁵ Father Alphonse wrote home to his parents that it was in Derby, the principal town of the Kimberley that they had met their first novice, a young Irishman from a good family living near Melbourne. He was a policeman, a gentle and humble worker and knew a little of the native tongue besides English. He had given them some bullocks.⁶⁶

BISHOP GIBNEY'S DIARY * 27.5.1890 - 13.9.1890

(It was originally written by the Bishop in a little sixpenny notebook, commencing 17th May, 1890. Daisy Bates edited it for publication in the Sunday Times, Perth, in 1927. There are omissions from the published account in this version.) *67

27.5 Anchored in Beagle Bay.
28.5. Reached Derby. [The Bishop met Mr. Emmanuel of Liveringa Station, Mr. Martin of Lillmooloora Station and Mr. Gilbert Lodge, R.M. A saddle horse was got for Father Ambrose, who had never mounted a horse in his life, and for Constable Daly, and a 'native policeman'. Two pack horses were obtained. Mr. Morley gave the Bishop a horse. The Bishop saw 26 native prisoners at Derby, 18 roadmaking, and 8 loading drays] They looked well fed and healthy, the only thing that looked harsh about their treatment

was the manner in which they were chained to each other or to their barrows. The chains were passed round their necks, and locked on the ankle: a cloth was round the ankle irons, and the deep shirt collar round their necks kept the hot chains off their skin. *[All were sheep stealers. Four who had arrived the previous day, had never seen a white man till they saw the police that arrested them.]*

3.6 ...All hands are busy preparing for the 'expedition' to the Mission Reserve. Mr. Daly takes the catering in hand, three weeks' supplies, Mr. Lodge giving them every assistance. He tells me it will take a week to go to the Reserve, a week to explore it, and a week to return, but I add another week to it. Father Alphonsus is left in Derby in care of a constable, and in that part of Derby where most of the Catholics were together.

Father Ambrose, Daly, the native guide, with three pack-horses started for the mission site. Halted at Monkejarra. Had for my portion, inter alia, a full quart of tea. Reached Yeeda station at 7.30 p.m. Mr. Rose, manager, most hospitable. He gave me a good report of the ground seven miles out from Beagle Bay. The station is owned by an Englishman named Carne of Newcastle-on-Tyne. There are 14,000 sheep and 2,300 cattle, all very fat, water and feed plentiful. Natives do all the laborious work, and Mr. Rose tells me they become more confiding and attached to the station when not assigned. They like to feel free. They shore 6,000 odd sheep, and did all the teamster work. All kinds of vegetables can grow, even potatoes. Our native suddenly went down with malaria, and we had to remain and wait on him. Mr. Rose's brother came in the evening, an equally nice man. Gave native pain killer and castor oil.

6.6 Father Ambrose unwell, native cheerful. Camped on Fitzroy for dinner, and waded through the crossing. *[Every morning from their departure from Fremantle Mass. was said by the Bishop and the two priests, each serving the other at their respective Masses, and the Bishop and Father Ambrose said their daily Masses on the land journey.]*

...Intended to reach Bungania, but failed, native guide sick or sulky, pressed him to take us to water; reached some late, but found it brackish. Had no water, therefore no supper. My first night in the bush. We travelled west by south, and then west by north. Frequent showers during the night, and mosquitoes troublesome.

7.6 At 4 a.m. we went in search of the horses; they had separated and then when we found them we couldn't find the camp. We went out in different directions, but no success. Father Ambrose started off by himself, and we feared he was lost. When three or four reports came from our gun, Daly rode in the direction and found Father Ambrose had fired. We thought at first it was the native. All in camp again at 11 a.m. We were all very thirsty, though a heavy shower had fallen, which wet us to the skin, but we were dry again before reaching camp. The native in camp had fortunately caught a bucket of water from a piece of calico suspended on four sticks; but for this we would have had to search for water. Started for Mt. Clarkson at noon. Much of the country travelled over was very flat: like a water bed; indifferently grassed for about four miles. A great fire had passed over the place recently, some of the logs still burning. Spots that escaped the fire showed good feed. On our route towards Mt. Clarkson we travelled through thick wattle country, which our native called Pindan. It is not pleasant riding, twisting and turning, and pushing the branches aside. Then for two hours we travelled along a nice ridge from which we got a glimpse of the marsh on the west coast of King Sound. Soil good red loam, well wooded, with bloodwood mostly, height about 15 feet. Sound wood that ants won't touch. Travelling north-west we came on a great flat, also well grassed, with a few trees near a gully for which we were making. Another hour brought us there, when we were delighted to find a small pool of water sufficient for horses and men. We camped here. During the day's travel we passed through many patches of grass as high as our shoulders, and in places above my head on horseback. It is called a wheat grass, but the seed is unlike wheat. Cattle and horses are fond of this grass; it has a pulp like a rush, and is floury to the taste. Threatening rain as we laid down to rest. Native still complaining: would have no supper. Gave him quinine, I was troubled with cramp

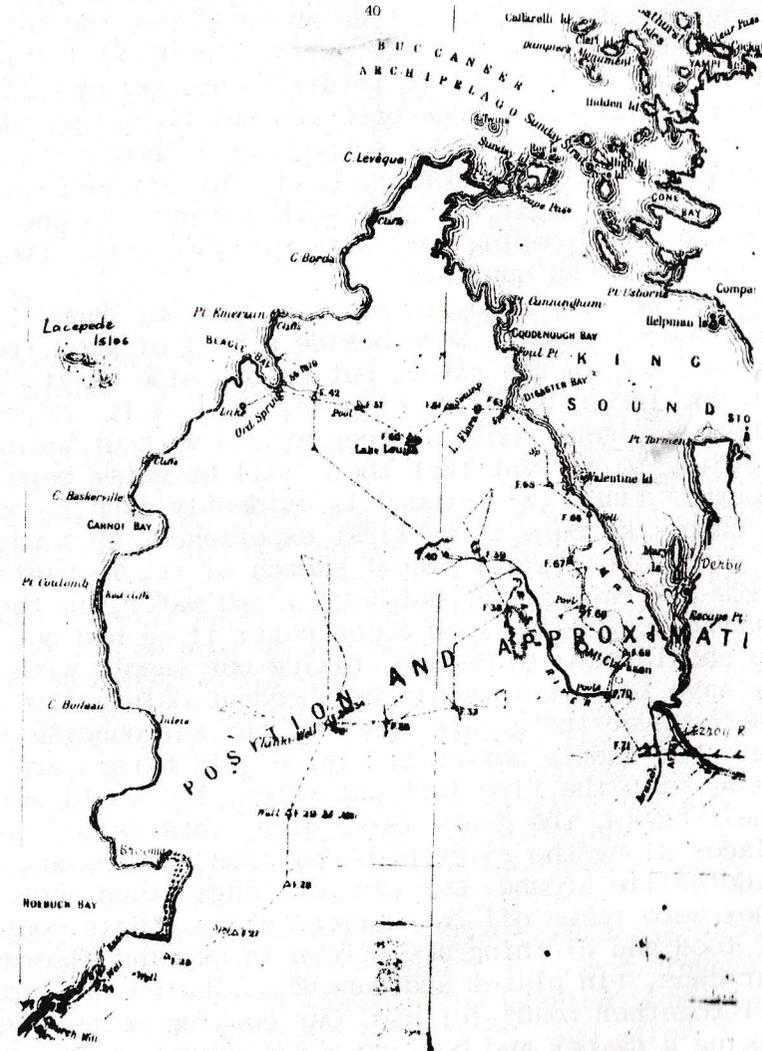
in the legs last night after the wetting.

8.6 Fitted up an altar in the gully, protected by rugs. Offered Mass and served Father Ambrose. Threatening rain.

I hope the appearances are better in Perth for the procession at Subiaco today. Started at 1 p.m., north-east; native still unwell. After one hour struck a nice pool of water in well grassed country. Daly fired at a flock of ducks, and to make sure of many, let off both barrels, but killed none. About a mile further forward another pool and more ducks, but shot only a diver. Good country round this pool, too. Travelled north for four hours, and struck Fraser River, but knew it not.

It was just dark when we reached the spot, where our native wished us to camp, although there was better water one mile and a half nearer to the sea. Here, however, when morning came and I had time to look around, I found a tree marked W/36, and back further towards the shore, about one and a half miles, found F/67. This latter gave us our position as shown on the chart to be near the mouth of the Fraser River. Travelled today twelve miles. We had no bread, and it was too late to make damper, so we feasted on preserved potatoes and a tin of preserved meat, with a quart measure of cocoa. The portion of the reserve that comes up to the river opposite our camp does not look promising. However, I will reserve judgement until we travel up the river and back into the country in different places.

9.6 Feast of my wandering countryman, St. Columbia. Said Mass, served Fr. Ambrose and reminded our Saint how there was still a greater wanderer, and did not know where I was at the time I was talking to him. God granted the knowledge soon after when, on going back along the river for about a mile and a half, I found Mr. Forrest's mark. Started at 12.30 to reach Bunjanagut Pool. We took a circuitous route to note what kind of country is reserved for the natives in this section. I found that we hardly met one acre of good grass land, the only appearance of vegetation on it is spinifex. In all my course from Derby I did not meet any patch of country so bad. As we got out of the Reserve the land improved. If it were well watered, cattle and horses could live on it. Our observations carried us beyond



our reckoning, and when we struck the Dry Stream our native guide said he did not know on which side Beagle Bay lay. So after consulting our chart, we decided to ride on, reckoning to come to another water shown on the chart to be about seven miles. It was too late to get our baggage taken on, so I rode ahead to get the bag full of water to make tea for the party. I rode till I found I would not have light to return to my comrades if I went further, and so I rode back and met them, and camped for the night. We had a dry supper, or I should say, dinner, as we had only our morning meal. Our blackfellow still unwell. The night was just such a night as one would choose for sleeping out. Ants everywhere and they made me look for fresh quarters.

10.6 We were ready to start as the day dawned, and in two hours' time we were beside a pool of good fresh water, not in the river, but on one side of it. The pool is not large, a yellow claypan, about 4 ft. of water. There are many pools as deep around without water. Nothing to warrant that there will be water here in four months' time. This ground is evidently much flooded. A camp like ours is my first experience. As I have time, I purpose to make a pencil sketch of it. The waterhole with its invaluable supply of fresh water, is the chief attraction. Horse feed comes next: if we had not that we should have to decamp, taking our supply with us. Here we have feed which would be abundant only a fire recently passed over the greater part of the surrounding land. Our four saddle horses and three pack horses are now out in a patch the fire left untouched. You would only see their backs, the grass is so high. This is so in many places along the river bed. Our pack saddles and riding saddles lie around. Our six pack bags stand just where they were taken off the horses' backs. Their contents of food and clothing are strewn in seeming disorder. Our cans, tin plates and pannikins, knives and forks, are all together ready for use. Our cooking means simply baking a damper and boiling a can of water. The damper is baked in the hot embers and is excellent bread where there is no choice, it is heavy but sweet bread. The can of water serves to cook our preserved potatoes - pour the boiling water on them in our tin plates, they

absorb the water and are cooked.

Then the tea or coffee or cocoa, as the case may be, is put into the can of boiling water, and each one takes a quart. A raw onion is usually added to the repast. All these are on the grass around. Besides this being a day of rest, it is also a day of preparation for further journeyings. All our things are washed and spread out; everything is under the directing hand of our experienced caterer, Mr. Daly, but I believe the sight would drive a housekeeper crazy. I spent a miserable night until 2 a.m. It began to rain, and to keep the spot we were to lie on dry we rolled ourselves in our rugs. I could not sleep closed up in the rug, so sat up, and at 2 a.m. when the rain ceased, I had a sleep.

Met only one native in our journey after crossing Fitzroy. At our present camp we saw tracks of a family of seven. They seem to have shifted just before we came. We were sorry for this as we wished to meet them. We had no fresh meat since Tuesday. By some blunder our caterer only took one week's supply!

12.6 Started at 9.30 after ride of eight miles by coast. Guide brought us to another native well called Gabba (south of Nimbalong). A small swamp, with palms, has fresh water, about five miles north from the marsh edge. After another ride of one hour we reached Mullebra, another native well standing within the marsh.

Only a narrow belt of land leads to this spring, the rest is marshy. Several palm trees in and around this well. Camped off the marsh a quarter of a mile. Taking account of our provisions, we found a 1 lb tin of meat, and six tins of fish. Felt it very cold during the night. All hands up at 4, country travelled over, well grassed, but rather coarse.

13.6 Feast of the Sacred Heart of Our Lord Jesus. Father Ambrose said Mass, ante lucem. I followed. Thanks to the Sacred Heart for the consolation granted before and during Mass. Daly went out for horses, and after two hours' search, returned having lost his bridle. 11 a.m. Father Ambrose then started with Daly. At 1 p.m. they returned to camp, having found four horses. At 2 the native rode off with Daly to track up the three

missing horses. The bush about is thick, and in places the grass is very high, so that it would be impossible to follow up horses other than by tracking them if they have no bells. Those that are missing have no bells. I do not recollect to have heretofore so rough a life, not, thank God, the least sick or indisposed, but wholly unrepresentable from wear and tear. Our very best fare is a tin plate full of preserved potatoes, damper, and sardines, with a measure tea made from such water as we find. Though it varies much, it has not as yet had any injurious effect. Open life must be healthful. Our missing horses were brought in at 3.30, too late to venture on.

Mallebra is on west end of marsh, opposite well marked F 65. Although we saw no native yet, there were several who went round our camp after we went to sleep. There were several fresh tracks in the morning, as Father Ambrose noticed.

14.6 Anniversary of my ordination. Heard and said Mass after Confession. After one and a quarter hours' ride, came to a native well, 'Gabbarunny' near a creek.

Passing on from this well we met the first native man we saw on the Reserve. He is father of our guide. He was all of a tremble, his only attire a string round and under his haunches, a snake and iguana stuck in it, and his tomahawk stuck in the back of the string.

His native name, Billarno, his white name Jerry.

Another hour brought us to another well, which our guide called Nullugula, and marked F 63. The bark had grown over the letter F and the figure 3. We carefully removed it. We had to make our way through a good deal of thick country. Pindan, our guide called it. Father Ambrose was unseated, but he said he was not hurt. This well, with palm trees and tall swamp-like grass, is a pretty spot. While we were camping for dinner the native we met at the last well came up with a fine boy of about 13, his youngest child. The boy was quite at ease with us. Rode west at 2 p.m., and after one and a half hours' ride, came on the bed of a lake, which we took to be Lake Flora perfectly dry. In less than an hour after, we came to a swamp, about an acre, high grass and tall canes growing within, all standing in good fresh water. A few hundred yards further on came on a beautiful pool of water.

Before reaching this we saw another pool of salt water in the same brook. Mangroves are growing by this well, and probably high tides sometimes come up here. We camped at this fresh water brook.

Father Ambrose unwell. Feverish. No medical comforts. Good coarse grass all round the country from Nullulgala. A bitter sharp wind blew cold all night. I had a sharp pain under my shoulder [*the Bishop suffered from lung trouble all his priestly life*].

Got up at 1 or 2 a.m., and made a big fire, and lay as near the fire as the native with my back to it.

Rose well in the morning. While we were settling our horses for the night, Daly and I were startled by something which gave a sudden rush in the grass quite close to us.

I stood and asked, "What is that? That is like the noise an alligator makes." We made tracks as fast as we were able, and resolved to have no night work like this again. We searched for marked trees, but could find none.

The native called the swamp Longtimulla, and the pool Lerewan.

15.6 Poor Father Ambrose unable to rise, and lay still all day. We made a tent over him with our rugs. He had a sharp attack of fever. Towards night he told us the fever had left him.

16.6 Got up at 4.30. Father Ambrose had some breakfast, and resolved to make another start. We decided to take a supply of water, and if he felt unable to proceed, to camp again wherever he would.

Started at 7.30, and rode till 10.30, north by east.

On the border of a creek we were brought by our guide to a fine spring in a clump of cork trees, called by our native Woolgonla. Country well grassed, native says 'plenty billy bongs' that is, swamp lands, out west from this place. Distance travelled today, about 12 miles.

Started again at 1.45 for Father McNab's place (about 4 miles). Rode on by the coast for three-quarters of an hour when we came to Father McNab's Bay, a very nice bay just north of Point Cunningham. The tide was receding.

Native women were rooting along the shore for crabs.

On seeing us they fled into the bush. Our native soon made them understand we were friends. One of them, fearfully alarmed, communicated the information to men a long way

distant. When we reached them they also fled, but became reassured by our native. In all we saw about ten. They cleaned out one of the wells sunk by Father McNab. They spent the early part of the night at our camp; very friendly and hearty, and talked much of Father McNab. One of the natives went out to shoot snipe, but came back with a crab which we were glad to have for our supper, as we were out of meat and fish. The native cooked it, threw it in the fire for a certain time. When toasted he broke the shell with a stick, and was about to pull out the edible parts when Daly shouted at him not to touch it with his hand. We gave them all a little bread and some tobacco. We decided to leave our own native here, and take a bush native with us. Our programme was to go to Hedley and Hunter's station, to provide supplies, and go on to Beagle Bay, determined to start early, as the ride is a long one. Only one child amongst them, a little boy. Name of country north Wingilla, south Madda.

17.6 No Mass today. As we were about to start, seven men, a young woman and a child, visited us. The young woman looked quite modest, was only about 15 years old, had a bone through her nose, two front teeth knocked out, as is the tribal custom, and her attire was all too simple to be described. We went through very thick country, with small breathing places of open country. At 11 a.m. we came to the only waterhole on our course, which barely gave sufficient dirty water to make tea for ourselves. Our horses had to go without. This was all the worse for us as our journey was over 30 miles.

A slow walk all day under a hot sun would try the temper of man and beast. The wattle had redeeming features, for it was all in flower, long, fluffy, caterpillar shaped, and a yellow colour. The palm trees grew in clumps everywhere, and now we had again the cork tree, with a large, really beautiful white flower, dragon shaped. Various kinds of gum trees and cajeput. The wattle bore a pea which is wholesome to eat, and is used by the natives as food while in season. Mr. Hunter says the pea is excellent for fowls, pigs, etc., and if the natives could be induced to gather it, they might never be

short of food. They will take it from anyone who will preserve it, and admire the provident preserver, but they can't be induced to lay up any of it. We arrived towards the close of the evening at Messrs. Hedley and Hunter's. We were fortunate enough to find Mr. Hunter at home. He received us most kindly, and entertained us right hospitably.

18.6 We easily yielded to the advice of our host to rest for the day, as this would both rest us and give time to kill and salt the meat we required. There are 60 natives in the employ of these gentlemen. We saw many of them. They look well, and are content. The fact that there are no complaints and no police protection called for, speaks well for these masters. Every bone in my body was aching and what was still worse, I had a severe pain under my right shoulder. Mr. Hunter got a native to rub the part affected with gum oil. I thought he would rub the skin off, but I felt better.

19.6 After breakfast, quitted the hospitable abode of Messrs. Hunter and Hedley, having offered them the freedom of my home. Travelled west by south for one hour and came to a large unnamed inlet, which can only be forded when the tide is out. We had to bide our time having arrived at 2 p.m. We had the comfort of a side wall of an iron house belonging to a Mr. Bryan. We were visited by ten of Hunter's natives, who are on vacation after the pearling season. They are good fellows, ready to do any service we wanted and wanting to take anything we offered. I had an acute attack of pain in both lungs, and took my place, back to the fire among the natives, where I got relief. The natives caught a number of fish for us. The natives think every white man who comes along is a blackguard. "Give me barka, bring you woman," is often their observation after the formal introduction.

20.6 8.15, tide out; ready for a start; one half hour over the neck of this inlet will save a day's ride round. Our horses took the water, which was up to our girths, after some resistance.

A young blackfellow led the way. On our course towards Beagle Bay, and about six miles from the creek we had passed, we came to a lagoon on which there were hundreds of ducks. Daly shot two and a snipe. South of the lagoon, the natives took us to a well of permanent water. Found three natives here, one came on with us the remainder of the journey, sixteen miles to a well north of Beagle Bay, where alone on this course we could get water. Country remarkably well grassed, well timbered not too thick. It was dark when we got to a small native well.

21.6 Feast of St. Aloysius. Started for Beagle Bay, travelling over long stretching marshes. Met some nice small swamps, and abundance of springs. Reached Beagle Bay at noon. Here we found a small iron house, infested with flies and ants by day, and swarming with mosquitoes by night.

22.6 There is a fine spring of water close by, and large ponds with good swamp land about one mile back from house. Ducks and snipe plentiful, but there is no fowler amongst us. Daly fired into a swarm and killed five snipe. Four natives visited us at nightfall: rained heavily during the night.

23.6 Rode to Baldwin's Creek, close by the coast. Came on a lagoon, found there several women and children about five miles from bay. Observed native wells at short distances all along the route. Camped at a lagoon two miles above Baldwin's Creek. Found 12 women and five children at creek. Their men visited us. Most of the men are said to be off the Lacepede Islands, in the Governor Weld, for turtle. Rode out with Father Ambrose and a lad we found on the spot, to see country. Three miles south from creek we came on a large swamp, plentifully watered. Our guide was to have taken us to a lake of permanent water some miles further south, but as he was naked, he could not ride through the thick bush, so we had to desist. The best little harbour I have seen on the west coast is at the entrance of this creek.

Some natives came round our camp after we lay down at night, but Daly got up and hunted them. I had to reprove him for using threatening language to them. Grass not so good here, horses don't like it, and have rambled away. Natives and Daly had a good hunt for them. Flocks of ducks, native companions, turkeys, cockatoos, but we only see and hear them. Sent 'Bacca' next morning to natives, with an apology (for Daly's threats). Two of them later conveyed Father Ambrose and me across the creek.

24.6 Feast of St. John Baptist. Intended an early start, but delayed by rambling horses. Started at 9.30 on our return journey; arrived at Brockman's Well, Beagle Bay, 12.30. Here, Father Ambrose narrowly escaped being bitten by a snake. He knelt down by it to lift water; in its fright it struck him on the leg. Made a fresh start at 2.30 for A.F. (Alex Forrest's ?) well, at head of river running into bay. Travelled on farther, making one journey 10 miles. All along outside marsh is swamp land, and plenty of fresh water. Passed an immense flock of native companions, large birds, long legs, long neck, grey body. Swamp grass grows higher than a man, timber cajeput, good large trees outside swamps and shady. The native name of the pool we camped at is Wemy, the country about Wilgin.

Fell sick this morning for the first time, retching; had to lie up. Thank God better at noon, and was out with a native of the place to see some large pools of water; the principal one is called Warrer.

Beautiful water lilies were in full bloom over the pool. The lily is large, with blue leaves, double, and yellow centre. We found here the largest number of Aborigines met with yet, 18 men and 2 boys at one camp. I have just counted them. They say there are not many children about. For the first time I saw flying lizards and flying squirrels brought in by a huntsman as his booty for the day. There are 29 men, 39 women and 20 children in this tribe, Berrink, they called Beagle Bay.

The Bully Bulma, called 'Wheebandur' by whites, a name that stuck among the blacks, has eight wives. The next neighbouring tribe named Mulgin tribe, has 22 men, 15 women, and five children, above Beagle Bay to northward. Winnowel tribe at a creek south of Beagle Bay, 15 men, 16 women, 7 children, Murrulea, about five miles south. Baldwin Creek, Werragilla, native name, 21 men. Our informant could not count the women and children here. Like sheep, he said, and at Carnot Bay they could not be numbered. Country towards Lake Louisa low lying sandy plains, occasional swamps, and well watered. Six springs we saw today are most remarkable. Two are on a mound, and rise about 3 ft. higher than the ground, others in plain rise in like manner, the gushing waters having cast up a sediment to form the well; the abundant growth around returning what the waters cast up. These springs are all flowing over. We camped by a long pool, which we take to be Forrest's 57, although we could not find his marked tree. No wonder, as the bark quickly grows. Native name of the place where camped, Bunguadock. Six miles further on came to a native well; one and a half miles to another. East by south Yabba is six miles, east by north from Bunguadock well. There are large wells or water-holes constantly flowing over naturally formed embankments. These wells contain water as fine as any I have ever tasted. There was some water on Lake Louisa, but it did not show above the herbage. Reached the lake at 2 p.m., and camped on an elevation above. Our guide calls it Rabbobonna. We felled two trees with honeycombs in them, on our way; the bees are smaller than house flies; honey good. Native name of tribe at Goodenough Bay (East Coast) Madder. Found 14 men, 16 women, 8 children. Next at Caromel (Disaster Bay), six men, 3 women, and a child. *[Their supply of altar breads having nearly run out, they cannot say daily Mass. They say Mass on Saints' Days only, until supply replenished.]* A great privation to us, as the holy sacrifice was our greatest comfort.

The bees have no sting and the blacks eat honey, bees, etc., all together in fistfuls. I saw these little busy bees repeatedly on flowers, but always thought they were a species of flies. Another name for Lake Louisa, Murgallagin.

28.6 Our guide brought us to a large swamp called Weedong Yabba, (yabba means water), but the water is not permanent. It is about 15 miles from Lake Louisa, and is three-quarters of a mile long. This swamp seems midway between Beagle Bay and Disaster Bay. Our two natives are Tommy - 'Leldibur', of Maddar, south of Fr. McNab's, which is his native home, and George - 'Goodowel' of Kirmel (Beagle Bay) which is his native home.

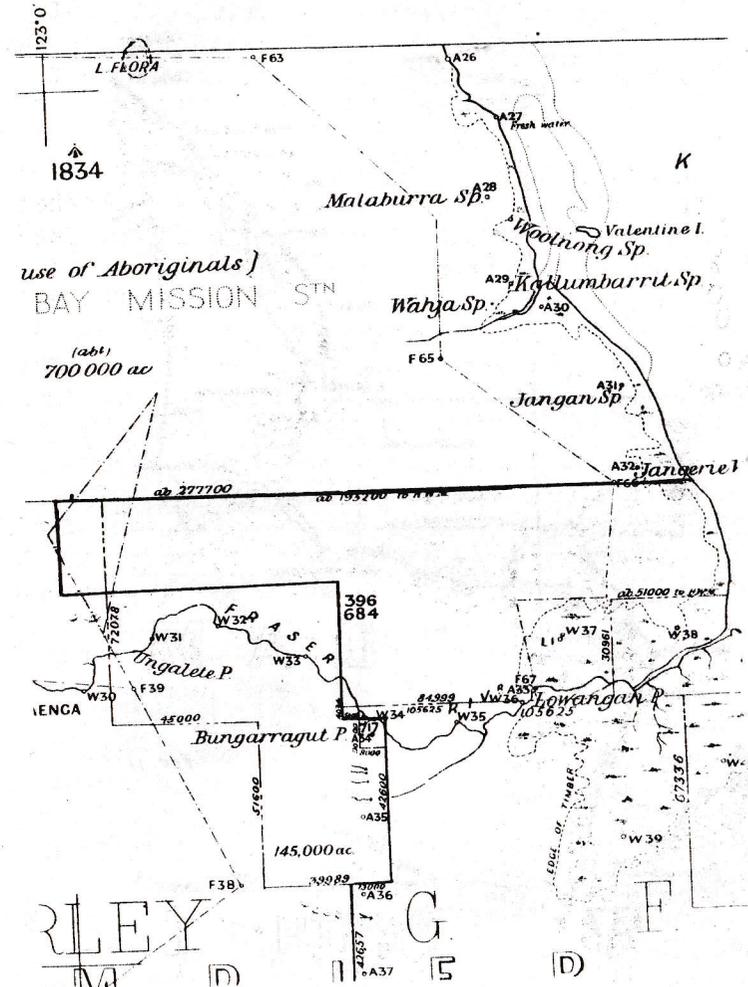
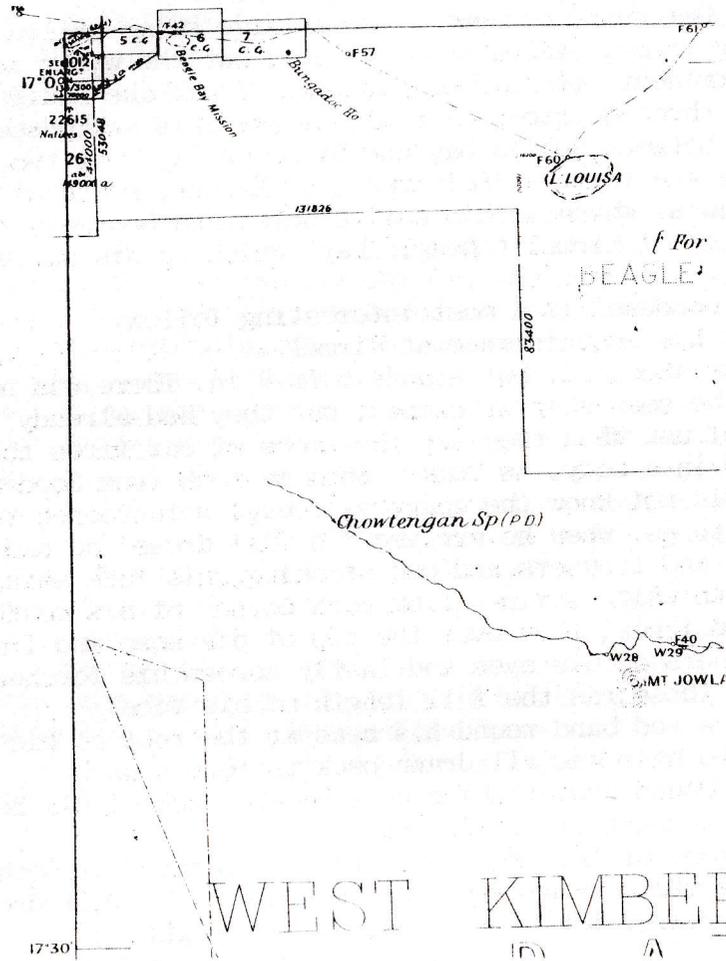
George Goodowel is a most interesting fellow.

We made his acquaintance at Kirmel.

He looks about 25, but stands 5 ft. 8 in. There was no one to be seen when we camped, but they had already heard of us. When they saw the smoke of our fires they came up in a body. As Tommy, whom we took from Goodenough Bay, did not know the country, George volunteered to come with us. When he arrived 'in full dress' he had a shirt and trousers and one stocking, his face shining red, with white stripes from each corner of his mouth in broad lines, then over the top of his nose and from the corners of his eyes and lastly across his forehead. Each of those ran the full length of his face. He wore a red band round his head at the root of his hair. The hair was all drawn back to form a knob, tightly bound and sticking up from the back of his head; in this was a tuft of feathers.

At the root of this knob a flat stick pointed at both ends was stuck in midway. This was George in full dress as he appeared for three days, day and night.

Left 'Yabba' travelling north-east for Wilgeemum, where we appointed to meet our native policeman, left behind. He had been unwell and stopped with his father and brothers and others of their tribe. Arrived at Loungamullaga on our return at 6.30. The country had been



burnt, the fire still raging in the distance. Travelled today 26 miles. All wearied. After a hurried tea we lay down to rest by our log fire. The night was very cold. Lounga-mullaga has a good deep spring well; the natives say no bottom to it. Like all the wells, the water is very fresh. I may note that when I saw our native with his fellows I did not recognise him. We left him with a shirt and trousers on him, but now he was in puris naturalibus. They were having their midday meal when we came up to them - fish, crabs, honey and grubs. When they heard me asking questions about the grubs they thought I was admiring them and invited me to have some of them. I declined, telling them that I had had my meal.

29.6 Feast of S.S.Peter and Paul. Said Mass. Started for well at Disaster Bay at 9 a.m. Reached well, , 'Nullangulla', at 10.30.

Plenty of water and many wells roundabout. As we rode along our native observed a snake in a tree coiled round the tree under which I was riding. The snake seemed to take no notice, but the native was up the tree in a twinkling and had him by the tail. The snake got his head in a hole, and for awhile it seemed as if he would pull through the hands of the native, but he drew it out and threw it down. It was stunned.

He quickly despatched it, thought it showed fight, put it round his neck and rode off proudly.

When we reached Malaba he had supper with us. He threw the snake across the cinders a few times and rubbed off the skin, coiled it up and ran a wooden skiver through, cooked it, or rather thoroughly heated it.

30.6 At 8 a.m. we struck towards our first stopping place on the Fraser River. Our guide kept too far eastward, and when we had ridden about 24 miles after a westerly course of an hour we fortunately found a claypan with fresh water. Horses and men were tired. Father Ambrose lay down, bad with another attack of fever, just where he alighted from his horse. It was

now 2 p.m. Here we camped, made a tent, with our rugs over him; our only anxiety now was to get him speedily over his attack, as only porcupine grass grew here.

1.7 Father Ambrose feels better and had the courage of his conviction, so we started at 8 a.m., crossed the river at 9, and reached the pool noted by Forrest and called by our native Gannurga at 12 noon. Plenty of ducks waiting for us, and our native shot 10. We were fortunate and thanked God, as we were a long time without fresh meat and had already eaten the last of our salt mutton brought from Hunter's. Feed good, water good, so we camped here to rest men and horses. We hope to reach Derby in three days. These pools seem to be midway between the Fraser River and Mt. Clarkson, in a direct line north and south; they sometimes dry up.

2.7 Feast of the Purification of the B.V.M.

In our saddles at 8.30 and had a heavy ride before deciding to make the Fitzroy, 28 miles. We passed over and camped on the other bank. Horses and men were fagged.

Every bone in my body felt sore. We observed many of those enormous trees which the natives call garada. I would not translate the name as some others have done as the native name to my mind is much prettier. Its stem is generally short, seldom 15 feet high to the branches, but its girth is not infrequently 50 feet. From its top it shoots out a few branches which shape round, and unlike other trees of this country, it sheds its leaves annually. It has a large white odoriferous flower. It seeds in a large nut which the natives eat. Before coming to the Fitzroy we passed over an enormous marsh - like flat, miles every way, on which I was informed the Logue empties.

One month today since we started on our course.

We thanked God heartily that after many perils and hardships we had reached the borders of a civilized place without injury..

3.7 After breakfast, as we were preparing to start for the Yeeda, a man crossed the Fitzroy, riding and driving

two pack horses and a foal. He said his name was Herbert, rode over from Queensland, which he left in November, and was now on his way to the Ashburton (the 'diggings' had broken out there at the time).

In the course of conversation he (Herbert) told me the blacks were very numerous on the Margaret River, and added, "You ought to start a mission there."

We met Mr. Rose at the station and arranged with him to get up a bullock team. He promised to let us have six bullocks broken into harness and yoke and team as reasonably as he could. Mr. Daly gives two bullocks - eight in all.

4.7 Reached Derby at 1.30. Wrote a note to the magistrate thanking him for services and notifying our return. He called in to see us and welcomed us back.

Dined with him. I have a full-grown beard now and don't intend to cut it until my bush life is over.

5.7 Rested. Applied for 100,000 acres of land at Beagle Bay. Paid Mr. Lodge £25.

6.7 Sunday. Mass at both ends of Derby.

7.7. Getting goods on board the police cutter.

8.7 Father Ambrose and Daly left for Yeeda at noon with two horses and foal. Police spring cart lent to convey things to bullock team. In the afternoon completed the loading of police cutter. Mr. Lodge, Mr. Morley, and Messrs. Johnson and Yates, P.C.'s worked hard together and we were on board at 5.45.

We also took $\frac{1}{4}$ ton of flour. We floated with the receding tide first close in, then we directed our course to Point Torment, where we anchored at 11 p.m. as the tide began to return. We hoped to have an easterly breeze which would bring us on the returning tide to Goodenough Bay. We had a coloured man and a native on board.

[The notes covering the next few days describe the arrival at Disaster Bay and landing with stores, etc.]

16.7 Native name of this place (Disaster Bay) is Caromel. Besought Our Lady of Mt. Carmel to take these creatures and our mission under her protection. The poor natives knew it not, but we made a great feast for them in honour of Our Lady. Kangaroos, emu, crabs and a large boiler of rice. They enjoyed it heartily. We sent the natives off at 5 as we were tired of their clamour. They have never shown any hostile or unfriendly disposition. Their camp is a pretty sight at night. Everyone has his own little bright fire which he feeds attentively so that there are as many fires as natives. They look most lively at night. They stand their spears at their respective camps and leave their shields and other implements neatly arranged just beside their lair. They generally camp in lines, and fires are only a few feet apart. The women invariably camp by themselves.

17.7 We have been drinking black water for a week. Although I got the well cleaned it doesn't settle, perhaps because the natives are incessantly drawing on it. I knew there was a well of pure good water five miles off, so I started with three blackfellows to bring good water to our camp, so we have enough now for a day at least. They were unarmed and so was I, but I felt confident there was nothing to fear, and I was not disappointed. To the astonishment of my companions I was every now and again plucking flowers. They laughed at me heartily for my folly as they set no value on anything only what they can eat. We got on cordially, and I came back loaded with flowers and they with water. We had arranged with the others in camp to catch crabs, of which there seems to be an inexhaustible supply in this (Disaster) Bay. This is the favourite occupation of the Caromel native. Towards sundown men, women and children came up with their hands full. The men come to our camp, but the women have never attempted to approach our camp. It is their native rule or law, and this they observe rigidly in the different tribes I have met. I found the track of a boy going into our tent. I showed it to one of the old men. He said at once the name of the intruder. They found out that he had stolen biscuits and they sent

him away. They are acting very uprightly with us.

18.7 Sent to Wilgoma for water. Some of the men brought a few dozen of small pearlshells to us. They had a grand dinner at night and sang a number of their songs. Father Alphonsus and I walked down at 9 p.m. to see and hear them, but more particularly to let them see we had confidence in them and were not afraid. They could not have been under 40 in number. I made an effort to count them and failed, as they were in their lairs and the light was dim.

19.7 Natives brought in a number of small pearlshells. Four men went to Wilgoma for water. We gave them a boilerful of rice and they had plenty of fish. At night they observed a sullen silence. Why I do not know. We have given them no cause, but they are often asking for tobacco and pipes, of which our supply is not large.

20.7 Men accounted for their manner last night. When a long absent friend returns all the friends gather round and cry for joy. Some of them went through the ceremony to show us what they did on the return of an old man friend. It is a very affectionate expression of their feelings. We learned later that a relation of the visitor had died in his absence. Father Alphonsus is making great efforts to collect the vocabulary, but I fear it will not be of much service among the Beagle Bay people.

21.7 The native men brought in a quantity of pearlshell, which suggested to me that we might employ them profitably while we have to feed them. A force of three or four go off sailing to Wilgoma for water for us. They brought up a lad whom they found with a bag and a pannikin and had him formally examined and were very expressive in demonstrating their disapproval. They thought I would flog him, and were surprised that I did not.

22.7 Our followers are becoming daily more numerous. Two men left today for Derby, one of them (Lumpsey) taking a letter for Father Alphonsus. We counted 47. Later on we had 70.

23.7 The police boat came over with additional stores for us.

24.7 Sent men for shells. They came back at noon with good loads.

25.7 No particular trouble today, only the feeding of so many men, women and children.

26.7 - 3.8. [The diary covers daily talks - well sinking, clearing road, etc., with the natives working well. Water was reached. Rewarded natives with tobacco, of which they are passionately fond.]

31.7 We were surprised and delighted to see Father Ambrose coming up to our camp. He was very fagged looking. Daly came up before sundown. All now safe and well at Goodenough Bay.

4.8 Busy all morning preparing to start to Yabba. Daly and Pompy and Duncan left at 2 p.m. with team for first stage at Wilgoma. Self and Abbot Ambrose rode with them and camped with them for the night. Natives much alarmed because they saw a blackfellow's track they did not know, and one of their women reported having seen a blackfellow fully armed.

5.8 It is a great tax on patience and no small labour to take a team of bullocks through a trackless country where the way through the bush has to be cut. When about 2 p.m. we found it impossible to reach the swamp we intended - Wedong - we changed our course to a smaller one, Danyamung. We reached this at 3, but it was dried up, so we had to make a fresh start for another swamp about six miles further. This meant heavy work for men and beasts. We reached it just as night fell. The native name is Argomand.

There is sufficient water. Abbot greatly fatigued. We met native Tommy here, whom we sent off four days ago to bring two native guides from the Beagle Bay tribe. He said he saw none of the blackfellows. They were preparing for war, and one of our men (Sergeant) will come no further with us. The Beagle Bay fellows, he says would kill him.

Passed Mydar, country bordering Yabba, went by north, Yammerang south; Millemel, permanent well; Garme, big well, permanent sandy loam soil. Walked around to inspect. Argomand, sandy loam soil. The guide said the water was from 4 ft. to 6 ft. deep. Erected our tent and Father Ambrose put up a bed for himself, the first I have seen now for weeks. Daly had all his work to do, to put his bullock yoke and team in order after the mishap.

6.8 Remembered especially the Sisters of Mercy and the retreat they are entering.

7.8 Daly and three natives started for more of our stores at Goodenough Bay. I with two natives started to strike and clear a road to Bunguaduck at Beagle Bay. Our course was west by north for 2½ hours to a native well they call Mangul about six miles from Argomand. The little native dog smelt a rat in a hollow fallen tree. The natives eat these as they do everything. Again the dog startled a huddled iguana. They had both for dinner. The natives don't make wells needlessly, nor in difficult places. You will seldom find any of their wells more than 3 feet deep, and then only wide enough to draw up water with a small drinking vessel. The clothing of one is a large pearlshell, polished and ornamented and hung behind his waist from a hair rope (human hair). We took turns with the spade. The natives don't care to work long, neither do I, still we kept at it until we had a well 6 feet by 5 feet, with a fair prospect of having enough water for bullocks and horses. We left at 2.45, travelling at a quick walking pace for two hours west by south. My guides then announced that we could not catch Bunguaduck tonight, but we could get another walla by travelling south. I let them have their way. We walked for two hours more, and when it was quite dark we came on low ground, but no water. We made a fire and camped for the night. I gave them bread and sugar. I had some myself. Thank God, Who preserves us all in our ways. With my compass I marked carefully on the ground the way we travelled. They explain distances and direction by lines on the ground. They admitted having missed the way.

one of my men in search of local blacks, brought back an old man named Larmer. I felt quite an interest in him. He had lost the use of one eye, and the other was weak. His beard was quite grey. He spoke gently, and had a pleasing accent. He did not seem to know a word of English, but when I gave him pipe and tobacco he thanked me calmly in his own tongue. The others told him to say 'Thank you.' He repeated the words one by one after them. Reached Mangul at 5.30. Travelled about seven miles. Lay down by log fire to sleep with my companions. We stretched one after another around. My companions, cut the bark of a tree to make a breakwind for my head. Three pieces which were cut mitre-shape. But they know not what they did. It makes a Christian spirit feel humbled when he compares his soft luxurious way of life with the life of these creatures. One hadn't a stitch of clothing, and he took the spade for his pillow, the other had the saddle cloth and a log for his pillow. Now I rejoice to have some little part in the work of the evangel sent to them. They have two front teeth knocked out. When boys and girls, which they call Jerink, they have their breast, shoulders, and back, their arms under their shoulders, and their thighs scored, which they called Berballen, the women only berballin the shoulders. This also is done before the age of puberty. Another operation performed on the youths is called bariell. All the old men gather their beard under the chin like a cord, at the end of which they attach a bunch of white feathers.

8.8 Up at 4 a.m. Sides of our sand well having closed, we had to make it wider and deeper, and then lined it with sticks and bark of trees. Well is 7 ft. by 6 ft. broad. Natives and I worked hard at it till noon. I don't change its name, Mangul, but pray that every man and creature that drinks of its waters may be blessed. Cleared on about three miles of the road, working our axes well. As the sun was setting, we started for the camp, Daly and Father Ambrose had arrived before us. I had cramps in my legs from contact with the ground where I lay after the heat of the day.

10.8 All three said Mass, and spent a happy day. Argomand, untouched by hand of husbandman, gives a plentiful supply of nourishment, for our beasts and our men, and has done so for ages. About 400 acres, it has the greatest variety of birds I've seen in Australia. Emus, native companions, curlews, cranes, ducks, cockatoos, black, white and red pigeons, crows, singing birds, and the little doves and quail and small birds in endless variety round Argomand water. The blacks fill their bark portmanteaux with a bulbous root which tastes like potato. If the night was weary, the morning was simply delightful. Shrieks and shouts of laughter, and chirping of the birds and fowls, I shall not soon forget. In very truth 'the voice of the turtle is heard in our land'.

11.8 Father Alphonsus remained at the camp. I went ahead with natives clearing the road. We got to Mangul at 2 p.m. There was water enough here.

12.8 Just as the night fell a number of natives came to our camp. They seemed friendly, and we gave them all round a cut of our damper and half a stick of tobacco. We had some reason to apprehend hostility from them as they did not come out to meet us, according to our arrangements with them. But they are easy to please. It was a pretty sight to see their numerous fires all in lines where they camped for the night on the hill above us. I arranged with one of them who called himself Caley, to show us round the neighbourhood, that we might select the most suitable place. He came with Father Ambrose and myself in the morning.

14.8 We were led about for six hours, saw innumerable wells and springs. I never saw any like them before. They nearly all stand higher than the surrounding ground and full to the brim. I believe it is destined to become one of the prettiest of places. We found two large swamps with such springs in them, one about 400 acres and the other 200. The only apprehension is that the water is too abundant in the larger swamp, but it will grow vegetables

of various kinds, and tropical plants that require much moisture. On our way back from this swamp my horse suddenly went down. I jumped off and got him out of it with great effort. The Abbot shortly before had a capsizing. Thank God neither was hurt. Our conversations were not very diffuse, as we had to converse in Latin, but they were practical. Out on the plain we found more of these wells, the blacks call them 'wall'. One was 8 ft. in diameter, and 6 ft. higher than the surrounding plain, the natives called Mulcurdenika. I was well pleased with the day's travel.

15.8 Feast of Assumption. Recommended this mission to the B.V.M. and placed it specially under her protection. Today I was often in spirit in my beloved Cathedral, where I pay a visit in like manner every day. I have no wish to be back until the work is done for which I came, then I will, please God, go home rejoicing. The Abbot and I had a walk east by south from the camp, and we were both amazed at the number of splendid springs we came across and which we had not seen before. On an area of about 640 acres there are at least 15 wells. The ground is often 12 feet high, and seldom under 6 ft. about these wells. We were satisfied with our prospecting.

16.8 Found the tree marked by A. Forrest, F/58 on chart. The tree is withered. One likes to see any trace of civilization, and it was this chiefly that brought me in search of the tree, and I was glad to find it. Father Ambrose had a slight attack of fever. It seems to return at intervals. I think the long ride on Thursday was too much for him - 30 miles, and the day was unusually hot. The native name of this country is Yemerong.

17.8 Abbot unwell during the night, and all day, unable to say Mass. Left the remedy with Father Alphonsus at Argomand, so poor Abbot had no remedy; a bad attack of diarrhoea. Today we gave rice and a little fresh meat to some of the natives, viz. a cripple, who gets about on his knees, an old man and five boys. It was affecting to see the joy with which they received the food, though they did not get half enough, but we took only

a limited supply with us, so we cannot be as generous as I could wish. God will, I trust, bless the labours of these good fathers. Here I am sitting by the fire, flat on the ground. We have no such luxury as a seat. The log fire is bright and cheerful. It is by its light I generally take my notes. Father Ambrose seems to be asleep, he got no sleep last night. The blackfellows are camped a stone's throw from me. Cheerful and hearty, laughing merrily all round. Feeling neither weary nor lonely, only anxious to get all the party and their baggage safe to the place where it is our intention to settle. The country is chosen near Nallin, but not the place for the house or camp I should say.

Nallin is about eight miles from Bunguaduck and seven miles from Kirmel, Beagle Bay. [*Reference is then made on the 18th and 19th to the illness of the Abbot, who on the second day improved. The diary continues...*] Nallin, where we have chosen is about three miles east of the 44th, and nearly on the line to Bunguaduck.

20.8 Feast of St. Bernard, the principal patron of the Trappists. Dedicated mission to the Saint. Thank God this Mission is now a fact; no more place for doubt.

22.8 Native, Billobaro, came with letters and papers on which I had a great feast. We leave at 3 p.m. for Wilgoma. I rode ahead with two natives, and reached the place at 9, where we lighted up a great fire. We then set up the canvas trough and filled it with water for the bullocks. Daly came up with the dray at 10.15. One time I was under the impression that it would be a dangerous thing for any white man to be alone and unarmed with these men, but that impression, although founded on the experience of others, is entirely disposed of by my own. When I came to the north twelve years ago (1878), a settler, for whom I have great respect (late Mr. Grant, of De Grey), seeing I did not carry a revolver, once said to me as I rode at his side, "Well Father Gibney, you are a great fool: you should have a revolver even if you never used it." He did not know that I would be ashamed of myself if I

did the like.

23.8 Went on to Goodenough Bay, where we found everything safe as we left them nearly a fortnight ago. We left one of the bush natives in charge of the camp, and although there were between 60 and 70 wild natives about, nothing was touched. All were as we left them. The native, Manga (Sergeant) whom we took with us told us that an old man found a boy go into the tent, and he nearly killed him. We packed up our dray and came on back to Wilgoma.

25.8 Walked to and around Minnemullamel, like a lake, covering 10 acres; water said to be permanent. Left for Argomand 9.30, reached it 10.45. About four miles mainly south, house flies numerous and troublesome. There were eight native men with us. The women and children always camp by themselves at a distance. They are naturally timid and modest, but they are as great slaves to their men as the dark men themselves are to the whites.

26.8 Road lonely after night fall; wild dogs and birds occasionally give a cry. The sound of my own voice is as company to me while I say my rosaries and night prayers along the way.

27.8 Father Ambrose tells me he had got the names of 60 natives resident in Yemaring alone.

29.8 The party with dray started for Nallin, and the procession was such a one as seldom seen except in those parts. We are not very presentable ourselves, but our acquaintances and neighbours are not particular. One of our black men had a trousers on him. Another had a hat and shirt; another a hat; and several had helmets of feathers and plumes, or feathers tied to their arms above the elbow, while some were not troubled with any of these extras. We reached the place early, and settled down for the night. [*The diary indicates that the next few days were spent in trips to and from Beagle Bay for goods*]

These poor blacks had rice, tea, sugar, and goods for days, and never touched a thing. The poor fellow who was in charge cleared out the same night after we came, as we conjecture lest we would have any cause to find fault with him. I was sorry for this as I should have liked to have rewarded him for his fidelity.

1.9 Father Abbot took me by surprise when he told me today that he did not know whether they would remain on this mission. He had written fully to their Abbot at Sept-Fons and he says it will depend on his answer. I do not understand them.

2.9 I told both Fathers today I must have their final answer at once whether or not they will accept on behalf of the Trappist community the proposal made by the Government. I told them that my object in coming and travelling about so much was to make the best selection out of the reserve. "I am not sorry," I added, "for coming. I know the territory now, and I know where there is abundance of good land. If you will not accept ... I will get other religious men to take it up. I know the place, and can speak confidently."
On my return from Bunguaduck the Abbot told me they came here to establish themselves, and if I thought it was the will of God they would do so. My belief was fixed, so we early settled the matter. He expressed his fears about the means of support until the ground began to produce. My answer was, "God will provide, and I will not see you hungry."

3.9 Thank God we are settled, my work is done.
[The duties of the next few days are described as garden work and general cultivation.]

9.9 Work

10.9 Preparing to start for Roebuck Bay (Broome). Had a severe pain in my right lung during the night. Got up and lighted a fire, and the pain abated somewhat when I kept my back to the fire. Started at 8 a.m. with Døly, after giving the missionaries my blessing

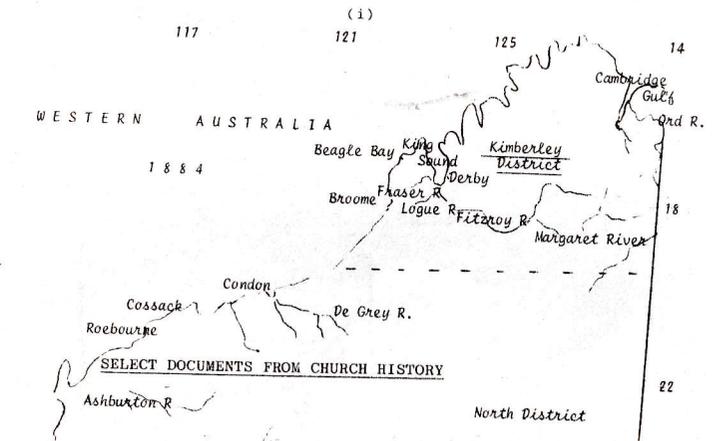
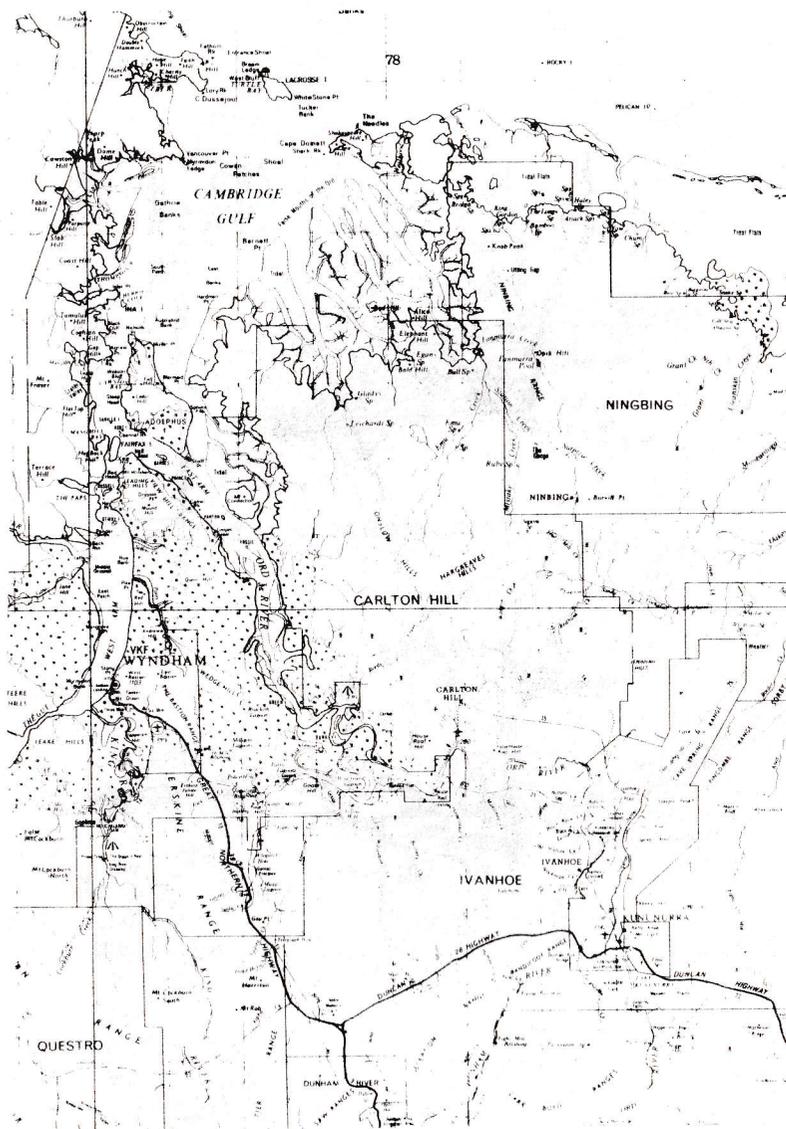
and words of encouragement. The Abbot thanked me in the name of the Trappist Order. We had a long ride.

11.9 Going to rest. I felt the night would be a test night for me. Had the pain increased I could never get on, but thank God I could draw a full breath in the morning. On one side I had a breakwind of bark, and on the other side the log fire. Travelled through the thick scrub for five miles, then open country three miles, passing a palm spring, then travelling on marsh outside Carnot Bay, observed tracks of wild cattle at a thicket in which our black said there was water. This marsh took us three hours to travel over. Climbed sand hills, travelled by sea coast about seven miles. Camped by a sea creek soakage of fresh water.

12.9 We had to travel behind the sea hills, the tide being in. Scrub thick and thorny. When tide began to recede took to shore travelling, with difficulty, over rocks. Made repeated fruitless searches for water. Camped beside marsh.

13.9 Got to Roebuck Bay at 6.30.

The cable company gave me the shelter of their house and board until Wednesday, when I came on board the 'Meda'.



SELECT DOCUMENTS FROM CHURCH HISTORY

Ashburton R.

North District

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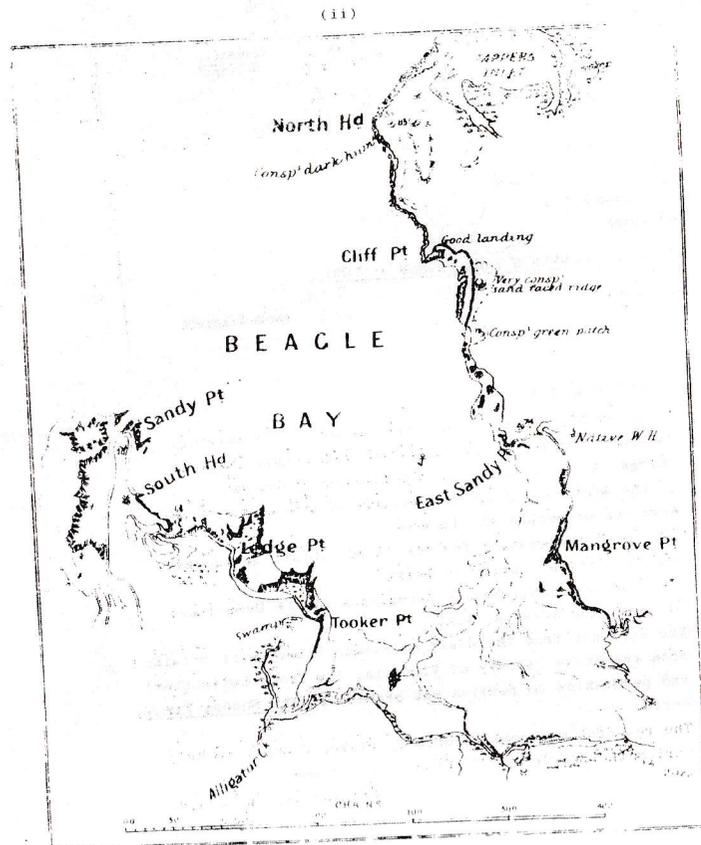
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Brigida Nailon. C.S.B.

1983

The full list of references for this brochure is available.



FATHER DUNCAN McNAB

1820 - 1896

