

# **Guide to Institutions Attended by Aboriginal People in Western Australia**

**Compiled by researchers employed by the State  
Solicitor's Office**

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Any amendments or additional information relevant to this document can be forwarded to [nativetitle@dpc.wa.gov.au](mailto:nativetitle@dpc.wa.gov.au)

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### ABBREVIATIONS

AD:	Aborigines Department	1899 - 1907
AAM:	Australian Aborigines Mission	Interdenominational - later United Aborigines Mission
AAEMB:	Australian Aborigines Evangelical Mission Board	Splinter Group - UAM
AIM:	Australian Inland Mission	Non-denominational
CNA/DNA:	Commissioner/Department of Native Affairs	1937 - 1954
CNW:	Commissioner of Native Welfare	1955 - 1972
CPA:	Chief Protector of Aborigines	1908 – 1936
DCW:	Department of Community Welfare	1973 - 1984
StJGS:	St. John of God Sisterhood	Roman Catholic
UAM:	United Aborigines Mission	Interdenominational

*Where reference is made to a departmental designation (e.g. CNA), followed by a year (e.g. CNA (1967)) this indicates that pertinent information is contained in the annual report of that department for the financial year ending (year specified).*

**Note:** Terms such as ‘half caste’ are used in this report in the context of the archival material sourced for the summaries. No offence is intended towards Aboriginal people through the use of such terminology.

Cross referencing links (**bolded**) are included within the document for ease of reference.

## Allawah Grove

**Location:** South Guildford

**Date range:** 1957 - 1969

**Religious affiliation:** None - Government (Interdenominational church services from 1963)

**Notes:** Located on a 51 acre site in South Guildford, originally put aside for use as a reserve for the relocation of Aboriginal families from the Guildford/Bassendean areas after the closure of the Success Hill camps. In 1941 it was taken over by the Department of Defence and was used as an army camp; leased in 1957 to the Department of Native Welfare for the establishment of an Aboriginal housing settlement. Families were moved into 31 standing flats on the site in the first attempt in the metropolitan area to house Aborigines in homes which they themselves were given responsibility for. The Department allowed the Coolbaroo League to take over the buildings and administer housing and amenities, as well as to introduce educational and leisure programs for the social advancement of its residents. The settlement received donations and assistance from community groups and included an infant welfare clinic, library and pre-school. Its residents formed their own progress association for the administration of programs. However, early social and health problems were experienced, stemming largely from overcrowding. Though originally planned for metropolitan Aborigines, it attracted many from country areas, and unauthorised residents were later evicted. In 1958 there were 209 residents at Allawah Grove (96 adults, 107 children). After 18 months the Coolbaroo League handed the project back to the Department, which subsequently appointed a caretaker and committee to manage the facility. A new medical clinic was introduced in 1960 but conditions failed to improve and the Department adopted a policy of systematic closure until facilities were improved. An independent citizens' body -- the Allawah Grove Administration -- took over control in late 1961. By then it housed 65 adults and 75 children. The Citizens' Progress Association was re-formed, adopting a philosophy of self-help with some government and charity assistance. It experienced some success despite high unemployment rates, overcrowding, and antisocial behaviour, but was eventually disbanded in 1967 with the remaining 15 families moving elsewhere. The land was resumed as part of the Perth Airport.

**References:** Carter (1996); Strahan (no date)

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### Alvan House, Mount Lawley

**Location:** Mount Lawley

**Date range:** 1950 - 1970s

**Religious affiliation:** None - Government

**Notes:** Established by the Department of Native Welfare as a hostel for selected young Aboriginal women to attend technical or high schools in Perth. It was the sister institution of **McDonald House**. It coincided with the new government policy under which Aboriginal children were to be assimilated through compulsory schooling in mainstream education systems.

**References:** Carter (1996); Haebich and Delroy (1999)

## Amy Bethel House

aka Amy Bethel Hostel, United Aborigines Mission, Derby

**Location:** Derby

**Date Range:** 1956 - 1975

**Religious Affiliation:** United Aborigines Mission (Interdenominational)

**Notes:** Initial work at 'Derby Mission House' attending to the welfare of a small number of local Aboriginal people in the area undertaken by Mr. & Mrs. Milne (UAM) between 1929 and 1930. After the Milnes' withdrawal only intermittent services were provided by visiting members of the UAM until 1956 when the UAM was granted permission to establish a mission by the Department of Native Welfare. Officially gazetted on the 1<sup>st</sup> July 1956, the mission provided accommodation for seven local Aboriginal children under superintendent Ken Morgan. In the ensuing year the population increased rapidly and by 1958 the mission housed over 40 children. The rapid increase in numbers coincided with the opening of a new Junior Technical School in Derby and spurred the construction of a hostel on the mission property, financed by a \$ 25,000 grant from the Department of Native Welfare. Numbers continued to climb into the 1960s, finally stabilising at around sixty inhabitants. Although formally a fully-fledged mission, the UAM's 'Derby Mission' came to be dominated by its role as a hostel and the primary emphasis was on providing accommodation for Aboriginal children attending school in the Derby area, including a large number of students from pastoral stations in the Northern division and a number of special educational bursars from both Northern and North-West divisions. Later superintendent Alan Rees oversaw the continued expansion of facilities and in 1968 a comprehensive gardening program was introduced. In 1975 control of the home was relinquished<sup>1</sup> and the UAM withdrew from the operation.

**References:** Smith & Halstead (1990); Carter (1996); CNW (1956, 1957, 1958, 1968); Walker (2001); UAM (44/2)<sup>2</sup>

<sup>1</sup> Probably in favour of the Department for Community Welfare, but this is unclear.

<sup>2</sup> UAM Messenger, v.44 no. 2.



## Anglican School, Fremantle

**Location:** Fremantle

**Date range:** 1842 - 1851

**Religious affiliation:** Anglican

**Notes:** Established by Rev. George King in 1842. It was initially attended by 15 children, mostly girls. The school was run along similar lines to that of Rev. Smithies' **School for Native Children in Perth**, and good relations existed between the two schools with several marriages celebrated between Aborigines from the two institutions. When King left the colony in 1849, formal Anglican outreach to Aborigines in the Fremantle area lapsed. The mission continued a precarious existence until its closure in 1851, following the arrival of convicts. The few remaining pupils were transferred initially to Perth and then to Albany (see **Annesfield Aboriginal School**).

**References:** McNair and Rumley (1980); Tilbrook (1983); Barley (1984); Green (1984)

## Anglican School, Guildford

**Location:** Middle Swan, where St Mary's Anglican Church and Swanleigh Hostel now stand.

**Date range:** 1836 - late 1830s

**Religious affiliation:** Anglican

**Notes:** In 1836 Missionary Louis Giustianini arrived in the colony on behalf of the Western Australian Missionary Society in order to establish an Anglican Mission for Aborigines and destitute settlers. Founding his school at Middle Swan, he aimed to Christianise the Aborigines and persuade them to adopt "settled or civilised habits" as a prelude to their domestication as servants. Giustianini left most of the education and mission tasks to his catechists, Frederick Waldeck and Abraham Jones. They set some of the local Aborigines to work in cultivating a vegetable garden at the school, and distributed rations of flour at the expense of the Missionary Society. Some Aboriginal boys were also employed watching herds of cattle belonging to the mission. When Giustianini left the colony in 1838, the mission school was taken over by his successor, Reverend William Mitchell. It was presumably closed in late 1830s, before being re-opened by Abraham Jones in 1841 as the **Guildford Aboriginal School**.

**References:** Bourke (1987); Green (1981); Green (1984); McNair and Rumley (1980)

## Annesfield Aboriginal School

aka Annesfield Native Institution, Albany School for Aboriginal Children

**Location:** Albany

**Date range:** 1852 - 1870

**Religious affiliation:** Anglican

**Notes:** Started by Rev. J.R. Woolaston in 1852 with government financial assistance. Annie Camfield was the administrator of the new facility. It received children who had been displaced by the closure of the **Anglican School, Fremantle**. Of the ten children on the register there in 1853, only two had parents living, three had no mother and three were orphans. During its first 16 years, 55 children of Aboriginal descent attended the school, 17 of which died whilst there. Children were taught reading, writing and arithmetic. At a suitable age boys were placed with settler families as servants and labourers. When they reached their teenage years girls were usually sent to service in the country, where they sometimes married non-Aboriginal men (by 1858 two of the girls had married local non-Aboriginals). Some were also sent to the eastern colonies, with girls travelling to Victorian stations to marry Christian converts in both 1863 and 1865. Some of the children eventually found employment as messengers with the Perth Telegraph Office, while others became farmhands (a few acquiring properties of their own). Due to a lack of Aborigines in the district, the school was closed in 1870 by Matthew Hale, first Bishop of Perth. By then almost all of the remaining children were half-caste, and they were transferred to the **Perth Protestant Orphanage**.

**References:** Watkins (1966); Biskup (1973); Green (1981); Tilbrook (1983); Barley (1984); Green (1984); Peterkin (1986)

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### Ardross Hostel

**Location:** Ardross

**Date Range:** 1971 - ?

**Religious Affiliation:** Methodist

**Notes:** Acquired by the Department of Native Welfare in 1971, hostel was operated on behalf of the Department by the Mogumber Council of the Methodist Conference. Catered for secondary and business college level students, financed in part by Commonwealth grants. Opened with six inhabitants under the supervision of Mrs. J. Morey.

**References:** CNW (1972)

## Badjaling Mission

**Location:** Badjaling siding, near Quairading

**Date range:** 1930 - 1954

**Religious affiliation:** United Aborigines Mission (Interdenominational)

**Notes:** In the late 1920s there were several Aboriginal families living in an area known as "Hope Valley" near the Badjaling siding. In 1930 Miss Belshaw and Miss McRidge of the UAM rented Fettle's House at the siding in order to hold regular church meetings, with the idea of developing a mission there. A school room, hospital ward and church were built, where many weddings and Baptisms took place. The institution was relatively self-sufficient, with the Aborigines conducting all the maintenance work. Despite complaints from Quairading residents about the condition of the mission Aborigines in 1932, it was allowed to remain in existence. By 1938, 38 children were being taught by Wilfred Douglas, who had joined the staff. A petition was addressed to the Government requesting that Aboriginal children be allowed to attend the local Quairading School. This move was largely supported by local non-Aboriginal farmers, as many Badjaling Aborigines had been working for them and hunted kangaroo in the surrounding district. With the death of Miss McRidge and the failing health of Miss Belshaw, the mission was forced to close in 1954 and the Aboriginal people moved on to other towns. In the 1980s the mission land was vested in the Aboriginal Lands Trust and leased to the Badjaling Wanderers.

**References:** Biskup (1973); Carter (1996); Centre for Indigenous History and the Arts (2000); Eaton (1979); Haebich (1992)

## Balgo Hills Mission

aka Balgo Mission

**Location:** ~ 215km South of Halls Creek, Near Canning Stock Route

**Date Range:** 1943 - 1964 (Bililuna)  
1964 - 1980 (Balgo)

**Religious Affiliation:** Roman Catholic (Pallottine)

**Notes:** Early in 1939, Bishop Raible was granted a reserve of about 5 million acres (2 million ha) for the purpose of a "Native Mission" on desert country south of Lake Gregory, adjacent to the Canning Stock Route (Halls Creek-Wiluna). Fr. Alphonse Bleischwitz and Brothers Frank Nissl & Stephen Contempre moved the livestock and belongings from **Rockhole Station** to a temporary site on the new reservation. After surveying a number of potential sites the Pallottine brothers finally began to build a permanent mission at Balgo Hill, near Lake Gregory, in 1942. They encountered large numbers of nomadic people from the outset, but development of the mission was hampered by wartime restrictions - the German brothers were unable to obtain firearms for shooting game/kangaroos, neighbouring pastoralists refused to sell them beef at any price and their stockyards and shelters were sabotaged. Nevertheless, local Aboriginal people remained sympathetic and a number of Aboriginal people from nearby cattle stations brought their children to Balgo for schooling. Notable staff members included Sister Alice Evans, later of La Grange Mission, Father John McGuire previously of **Beagle Bay Mission** and Father Francis Huegel, later of these same missions.

The Mission was intended as a spiritual centre and a centre of Christian life, both technical and academic. Early priorities included the construction of a school-house and boys and girls dormitories as well as development of sheep and cattle stocks. By 1952 the dining hall was completed, a boys' dormitory had been commenced and schooling was provided on a regular basis by Sister Evans, her work later continued by the Sisters of St. John of God, who had been given permission to work at Balgo by the Mother-General in 1956, a year which also saw the construction of a bakery and the commencement of work on a new hospital.

In 1959 the missionaries at Balgo Hills discovered that the mission encroached on the leasehold of its northerly neighbour, Bililuna Station. After an attempt to negotiate to excise of 6,885 hectares from the station property of 810,000 hectares was unsuccessful, the decision

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was made to move the mission to a favourable pastoral site 20 kilometres to the east. Further complications arose when the Sisters of St. John of God withdrew from the outpost in 1962, the Education Department assuming responsibility for schooling at Balgo. Eventually the buildings and facilities on the new site were completed and the mission operations transferred to the new site late in 1964. By 1965 a number of other structures had been completed on the new site including school buildings, girls and boys dormitories and a convent/schoolteacher's residence and on the 15<sup>th</sup> May 1965, Balgo school was officially opened - financed and staffed by the State Government. Throughout the early 1980s control of the mission was gradually handed over to the Balgo Hills Aboriginal Community and Fr. Heven, advisor to the Community, was dismissed in 1983.

**References:** Durack (1969); Carter (1996); Zucker (1994), CNW (1952, 1956, 1963, 1968)

## Beagle Bay Mission

**aka Notre Dame du Sacre Coeur (Our Lady of the Sacred Heart)**

**Location:** 80 Miles (~129km) North-East of Broome

**Date Range:** 1890 (Zucker and Biskup) 1891 - 1976 (S&H)

**Religious Affiliation:** Roman Catholic (Trappist/Pallottine)

**Notes:** Originated from a proposal by Fr. D. McNab (see Point Cunningham Mission) to the Colonial Secretary, with the support of Bishop M. Gibney. Offer by Governor F. N. Broome followed, including a 100,000 acre (40 500ha) pastoral lease over a portion of King's Sound Native Reserve and a fee simple grant of 10,000 acres (4 500ha) in trust for the use of an Aboriginal mission, as soon as the Mission had expended £5 000 on improvements; accepted by Bishop Gibney. Mission founded in 1890 by Bishop Gibney with the aid of Fr. Ambrose Janny and Fr. Alphonse Tachon of the French order of La Trappe. Further Trappist Brothers joined the mission in 1892 and 1895 (including novice Nicholas Emo - see Cygnet Bay Mission) but mission development suffered a serious set-back in April 1900 following a near-total Trappist withdrawal, with only Fr. Nicholas Emo remaining.

Nine months later, on the 12th January 1901, Bishop Gibney transferred Beagle Bay to the custodianship of the Pallottine order. In 1904 the grant promised by Governor Broome was finally awarded. The most substantial Catholic mission in the area, Beagle Bay spawned a number of later missions including **Lombadina Mission** in 1911, **Rockhole Station** in East Kimberley in 1934 and **Balgo Hills Mission** in 1943. In 1906 the mission claimed 200 Aborigines under its influence, a number which had expanded to 340, including 123 children in 1935. In 1908 government policy saw a number of half-caste and full-blood children from all over the Kimberley who appeared to be neglected, transferred to the missions (usually Beagle Bay) for care and education. By 1910 the mission school was teaching 54 girls and 40 boys under two sisters of the order of St. John of God. Mornings would involve religious instruction and lessons and afternoon would stress skill and vocational training - boys would be taught in carpentry, blacksmithing and tailoring, girls in household duties and sewing. Stated aim of education was to teach the children all that may be "good and useful" for a life "amidst civilised surroundings".

Stress was put on vocational training, especially blacksmithing, carpentry, tailoring and stock-work although the missionaries' intention was to strike a balance between these activities, "play" and religious



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education. Attempts were made to ensure that well-rounded individuals were produced and that the youngsters were neither "over-schooled, over-churched or overworked", and impressed the occasional visitor by their brightness and intelligence. Parents were asked to give their children to the mission until they were 16 and many half-caste children from Broome and other townships were sent to the mission by the Department of Aborigines and Fisheries as a matter of course. Responsibility for the mission school was later assumed by the Department of Education and, shortly before the mission was handed over to the Beagle Bay Community, the school catered for 134 children, mainly in primary grades. In the case of the adults the policy was to "make haste slowly", making little interference with the traditional life of the Aboriginal people.

Finance for the mission came from donations both from Germany and Australia, government subsidies and from the sale of cattle and the proceeds of fishing and pearling activities. Despite all this the mission constantly claimed to be in financial difficulties – although it expanded its activities whenever the opportunity arose. The mission struggled financially from 1957 – 1959 as inbreeding and drought degenerated the mission's substantial cattle herd. However, aid from government grants for the establishment of the cattle industry in 1960, along with **La Grange Mission**, helped to rectify the situation. An early experiment with a pearling exercise to increase the revenue base of the mission failed, unable to cover costs. Early facilities at the mission included a number of mission buildings, gardens and wells, whilst the pastoral lease had a number of artesian bores, windmills, paddocks and tanks; by 1968 the facilities included a garden, cattle station, bakery, pig and poultry farm and garage – all of which provided employment for many of the Aboriginal men on the mission. Others were employed in a soft-drink factory<sup>3</sup>. During this period a large girls dormitory was built, as was a dining hall accommodating 120 people and a manual training centre for senior school children.

In the mid-1970s control of the mission and its facilities was gradually handed over to the Beagle Bay Community, although the Pallottine fathers were asked to continue to conduct the school and hospital and provide care for single boys in the dormitory and dining hall. By September 1976 the Beagle Bay Community had been issued with a 99 year lease over the land comprising some 600 000 acres. An agreed area was excised from the original 8 000 acre crown grant given to the Catholic Church on trust so that people of Beagle Bay could have full title to their houses and access to their pastoral land. The church also transferred ownership and management of the cattle industry - running some 2500 head of cattle - and the pig farm to the community.

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<sup>3</sup> It is unclear whether this was on the mission site or in Derby.

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**References:** Smith & Halstead (1990); Biskup (1973); Zucker (1994);  
CNW (1968)

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### Bedford Park Hostel

aka Bedford House

**Location:** Bedford Park

**Date Range:** c.1971/2 - 1984

**Religious Affiliation:** None

**Notes:** Owned and operated by the Aboriginal Advancement Council, overseen by the Department for Native Welfare. Managers were Mr. & Mrs. Evans, catered for secondary school children and secretarial college students. Closed in 1984.

**References:** CNW (1972); DCW (1974, 1984)

**Bentley Hostel**

**Location:** Bentley

**Date Range:** c.1973 - ?

**Religious Affiliation:** None - Government

**Notes:** Owned by the Department of Community Welfare but operated by an independent organisation. Catered for secondary school students.

**References:** DCW (1973)

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### Bernier Island Lock Hospital

**Location:** Bernier Island, near Carnarvon

**Date Range:** 1909 - 1919

**Religious Affiliation:** None - Government

**Notes:** Lock hospital established by the Medical Department in 1909 to treat venereal disease amongst Aboriginal populations; catered exclusively for females, sister institution of **Dorré Island Lock Hospital**. A number of expeditions were sent from the Hospital to collect Aborigines suffering from the disease, who were put into chains and transferred to the facilities. The facility was closed in 1919.

**References:** Biskup (1965, 1973)

## Bindoon Boys Town

aka Keaney College, Catholic Agricultural College Bindoon

**Location:** Bindoon

**Date Range:** ? - 1952

**Religious Affiliation:** Catholic

**Notes:** Francis Paul Kearney died 26/2/1954 aged 66, buried at Keaney College, Bindoon; he was the founder of Boys Town now Keaney College at Bindoon [Biography 'The Orphan's Friend']. Initially its purpose was to provide training for socially-disadvantaged boys and orphans, much in the same way other Christian Brothers' farm schools had been established at **Tardun Geraldton** and Clontarf. The property became known as St Joseph's Farm and Trade School and the first Christian Brothers' community was established under the leadership of Br Peter O'Sullivan in 1936. The only building on the property was a mud-brick homestead that became the residence for the Brothers and the first group of seven boys when they arrived at Bindoon in 1939. The site of the "Old Homestead" is a few kilometres north of CAC Bindoon's front gates on the Great Northern Highway. In 1940, Br Sebastian Bresnehan was appointed Superior and construction started on the buildings. Br Paul Keaney came from Clontarf with eight boys to dig the foundations and one wing of the first building (the dormitory block now known as Edmund House) was officially opened in 1941. The school began with a group of about 32 boys who were transferred from Clontarf to Bindoon Boys' Town (as it became known) in 1942 as the result of the RAAF commandeering the Clontarf site during World War II. After the War, Bindoon became home for many migrant boys from the United Kingdom and Malta. Migration from the UK ceased in 1957 and in 1965 from Malta.

**References:** <http://www.cacbindoon.wa.edu.au/history.html>; Coate & Coate (1986)

## Boulder Working Youths Hostel

**Location:** Boulder

**Date Range:** 1970 - ?

**Religious Affiliation:** Australian Aborigines Evangelical Mission Board (Interdenominational)

**Notes:** Built for the Department of Native Welfare and administered by the Australian Aborigines Evangelical Mission (splinter group of the UAM). Hostel for older adolescent boys and young men who were employed in the Kalgoorlie and Boulder area. Commenced operation early in 1970 accommodating fourteen young men under superintendence of Mr. F.A. Dennis, later managed by Mr. L. Day.

**References:** Smith & Halstead (1990); Carter (1996); CNW (1970, 1972)

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### Broome Hostel

**Location:** Broome

**Date Range:** 1970 - 1975

**Religious Affiliation:** Roman Catholic

**Notes:** Small hostel opened by Sister Michael Kelly in 1970 catering for neglected and abandoned children in and around Broome area. Superseded by the Government owned 'Catherine House' in 1975, of which Sister Kelly became the first matron.

**References:** Zucker (1994)



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### Broughton Lodge, Geraldton

**Location:** Geraldton

**Date Range:** 1952 - ?

**Religious Affiliation:** Anglican

**Notes:** Home for half-caste girls attending school in the Geraldton area established in 1952 by Sister Isabella. Also provided practical 'domestic' training in housekeeping, cooking and sewing. Opened with four lodgers.

**References:** Carter (1996); DNA (1955)

**Carnarvon Mission (Anglican)**

**Location:** Near Carnarvon

**Date Range:** 1890 - 1896

**Religious Affiliation:** Anglican

**Notes:** Anglican Church established a small mission on the outskirts of Carnarvon in 1890 following earlier attempts in the region by Rev. J.R.B. Gribble (see Gascoyne Native Mission). Facility was relatively short-lived and closed in 1896.

**References:** Biskup (1973)

**Carnarvon Mission (Church of Christ)**

**aka Native Children's Mission Carnarvon**

**Location:** ~5 miles (~8km) from Carnarvon

**Date Range:** 1945 - ?

**Religious Affiliation:** Church of Christ

**Notes:** Developed from the Riverbed Sunday School in 1945 as a boarding school for children whose parents were on surrounding stations. Aim to provide accommodation, supervision and a Christian upbringing for children attending school in the Carnarvon area; expanded further during the 1960s to include contact with entire families. Mission population peaked in 1968 with 120 children, all of whom were transported daily to schools in Carnarvon. Produced limited quantities of vegetables, citrus fruit and bananas on site and maintained modest numbers of poultry, cattle and sheep.

**References:** Wilson (1995); CNW (1968)

## Carrolup Native Settlement

**Location:** Near Katanning; fronting onto the Carrolup and Carlocatup Rivers.

**Date range:** 1915 - 1922

**Religious affiliation:** None - Government

**Notes:** According to Biskup, the establishment of Carrolup in 1915 was not a policy decision but rather a result of increasing demands for such a facility from non-Aboriginal country people (see **Katanning Reserve**). However, the government was quick to embrace the Carrolup location and it was earmarked as a settlement for all part-Aborigines south of the Great Eastern Railway. It was initially planned to accommodate 300 Aborigines, with its own school and hospital. A superintendent was appointed with autocratic powers over the inmates. In 1916 the reserve was expanded significantly in size in order to transform it into a self-supporting agricultural settlement. Buildings and a road connecting the settlement with Katanning road were constructed by Aboriginal labour, and land was cleared and readied for farming activities (hay, wool and vegetables). A school on the settlement was officially opened in 1917 after equipment had been transferred from the Katanning Reserve. Annie Lock provided rudimentary instruction at the school and a nurse was appointed. The settlement received children displaced by the closure of the Dulhi Gonyah Orphanage, in 1918-1919. As a result of an outbreak of influenza in 1919, Carrolup was temporarily quarantined, and many health problems were reported amongst inmates throughout the early 1920s as poor living conditions were characteristic. Problems were also experienced with farming - in 1919 only 110 acres were under cultivation -- and it depended heavily on outside supplies. Absconding was common as well. By 1919, two stone dormitories had been built and shacks were erected on the periphery of the settlement which housed some families who had moved to be close to their children. Some of the men in these camps worked as farm labourers, and some of the women as cooks or cleaners. Meanwhile, by 1921 women inside the settlement were manufacturing clothing for King Edward Hospital, the Old Men's Home at Claremont, the Lunacy Department and for the Aborigines Department. The settlement was closed in June 1922 and the 104 residents were moved to **Moore River Native Settlement**. Carrolup was eventually re-opened in 1940 as the **Marribank Farm School**.

**References:** Biskup (1973); Bolton (1981); Haebich (1992); Haebich (2000), Scott (1999)

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### Charles Perkins Hostel, Halls Creek

**Location:** Halls Creek

**Date Range:** 1962 - ?

**Religious Affiliation:** None - Government

**Notes:** Opened by the Department of Native Welfare in March 1962 on the site of the former **Halls Creek Mission (Australian Inland Mission)** and by end of the year was catering for 44 Aboriginal children.

**References:** CNW (1961,1962)

## Collie Salvation Army Home

**aka** Salvation Army Industrial School for Boys and Girls Collie

**Location:** Outside Collie

**Date range:** 1901 - 1921

**Religious affiliation:** Salvation Army (Anglican)

**Notes:** The brainchild of the Salvation Army's founder, General Booth, whose original intention was to establish an estate to be utilised as an overseas colony for impoverished English families. In 1899 Booth secured Collie estate, a 20,000 acre site made available by the Premier. Adjutant Walter Suttor was appointed to supervise the project in 1901. Three homes were established. The first home was for girls, 3 miles from Collie on a hill overlooking the Collie River. Number One Boys Home was for the oldest boys, located at the principal settlement 6 miles from Collie and designed to be the main source of supplies to service all three homes. Number Two boys home was for younger boys, 3 miles beyond the No. 1 boys home (9 miles from Collie). Provisions were made for a 25 acre orchard, dairy farm, cattle and sheep, piggery, saw mill, bakery, blacksmith shop, saddlery and poultry farm. The first children arrived in 1901 and numbers increased rapidly: by 1905 there were 142 children/teenagers in attendance, and the capacity of the estate gradually increased to approximately 200. The children consisted of boys and girls who were destitute, who had lost their mother or father or who were unwanted (between 1911-1920, 603 state supported children were admitted). There were also a high number of private referrals. Children usually stayed until they were 14 or 15 years of age, at which point efforts were made to place them in general employment or to adopt them out. In 1905 some Aboriginal girls were sent to the Aboriginal children's home in Kalgoorlie ("The Fold") following representations that they were having a bad effect on non-Aboriginal girls. The Collie school received significant government financial assistance, and by 1904 all three homes were virtually self-supporting. Between 1918 and 1921, however, the institution gradually closed down as children were shifted to other institutions (Cottesloe, Seaforth, West Subiaco).

**References:** Biskup (1973); Coote (1991); Halse (1990); Whittington (1999)

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### Constance Street Hostel, Mt. Yokine

**Location:** Mt. Yokine

**Date Range:** c.1970s - ?

**Religious Affiliation:** None - Government

**Notes:** Catered for secondary school students.

**References:** DCW (1973)

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### Coorinda Hostel for Aboriginal Girls, Mount Lawley

**Location:** Mount Lawley

**Date range:** 1970 - ?

**Religious affiliation:** Methodist

**Notes:** Provided accommodation for girls attending Mount Lawley Senior High School and local private schools.

**References:** Carter (1996)



## Cosmo Newbery Mission

aka Cosmo Newbery Ration Depot

**Location:** 60 Miles (~97km) North-East of Laverton

**Date Range:** 1940 - 1953 (1)  
1954 - 1980 (2)

**Religious Affiliation:** None - Government (1) / United Aborigines Mission (Interdenominational) (2)

**Notes:**

(1) Ration depot opened by the Department of Native Affairs in January 1940; officer-in-charge was A.J. Donegan. By late 1948 had been converted into an institution/detention centre for the "criminally minded" and for Aboriginal people who had been sentenced to gaol terms and released into the custody of the Commissioner of Native Affairs. Detainees were given a small allowance. Closed in December 1953 and handed over to the United Aborigines Mission, under the temporary superintendence of R.S. Schenk (see **Mount Margaret Mission**).

(2) Facility reopened in February 1954 under Harry & Ethel Lupton (formerly of **Sunday Island Mission**). At hand-over mission facilities included a number of buildings, windmills, assorted equipment and some poultry and cattle stock. Under the superintendence of the Luptons the facility continued to serve as ration depot and maintained two previous inmates - a State ward and an inmate serving a term of imprisonment - but also began to accommodate Aboriginal children and a few aged rationees. Intention was to obtain income from sale of meat and vegetables to the Laverton area and provide dormitory and education facilities, pastoral skills training and other general welfare. A one teacher government school was founded on the property in the early 1960s - prior to this children had been transferred to Mount Margaret Mission for their primary schooling. Other achievements in this period include the construction of mud-brick houses for mission residents. Mission population fluctuated between 20 - 40 children throughout the 60s and 70s with approximately half that number attending school on a regular basis. In the mid-1960s the focus turned towards establishing a pastoral training centre for local youths, an objective achieved under the guidance of Claude Cotterill. Older children were often transferred to **Cosmo Newbery Mission** from **Warburton Ranges Mission** to attend the Pastoral Training Centre and the mission began to offer part-time employment for local Aboriginal men as gardeners and stockmen, although opportunities were relatively few and seasonal in nature. Increased mining activity in the late 1960s

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and early 1970s contributed greatly to employment of local Aboriginal people, although employment on the mission was reduced as its pastoral activities were affected by drought. The property was later vested in the ALT and occupied by the Cosmo Newbery Corporation.

**References:** Biskup (1973); Smith & Halstead (1990); Carter (1996); CNA (1940, 1954); CNW (1955, 1958, 1962, 1969); UAM (22/2, 49/4)

## Cundeelee Mission

**Location:** 26 mi (~42km) North of Zanthus on Trans-Australian Railway

**Date Range:** 1950 - ?

**Religious Affiliation:** Australian Aborigines Evangelical Mission Board (Interdenominational)

**Notes:** Originally a ration depot, established as a mission by AAEMB in 1956. Although early developments throughout the 1950s and 1960s were hampered by limited water supplies, by the end of June 1956 the mission maintained 156 Aborigines, including 63 children. By 1966 that number had climbed to over 170 and to more than 190 inhabitants in 1968. Facilities included a small hospital, staffed by a trained sister (an additional sister was later appointed) and a two-teacher government primary school. Children had to leave mission for post-primary education. Main sources of income included 'artifact manufacture' and sandalwood production. Property was later vested in the ALT and leased to Upurl Upurlia Ngurratja.

**References:** Smith & Halstead (1990); Carter (1996); CNW (1960, 1968)

## Cygnets Bay Mission

**Location:** Cygnets Bay

**Date Range:** 1905 - 1908

**Religious Affiliation:** Roman Catholic (Trappist)

**Notes:** 'Mission of sorts' at Cygnets Bay (near **Lombadina Mission**) operated by Spanish (Trappist)<sup>4</sup> Father Nicholas Emo between his work at **Beagle Bay Mission**, his assisting in the establishment of **Kalumburu** and the opening of Lombadina Mission. Undertook varying missionary/ministry work with coastal tribes and 'manilamen' in the area.

**References:** Biskup (1973); Zucker (1994)

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<sup>4</sup> In 1905 Fr. Emo was released from his vows as a Trappist and became a British subject.

## Derby Leprosarium

**Location:** Derby

**Date Range:** 1936 - 1987

**Religious Affiliation:** Roman Catholic (StJGS)

**Notes:** Opened in December 1936 in the aftermath of an interim report of the Moseley Royal Commission. Initially accepted 90 patients from the Aboriginal hospital at Derby offer of the sisters of St. John of God to manage the facility was accepted by the Department of Health. Spread of leprosy continued to be serious throughout the 1940s, but by the end of the 1950s outbreaks became less frequent and more isolated. Smith & Halstead point to two individual leper stations – one operated by the Catholic Church, the other by the United Aborigines Mission – but there is no other evidence to support this claim. However, S.P. Walker, later superintendent of **Fitzroy Crossing Mission (United Aborigines Mission)**, did minister at the Leprosarium's native church for a period in 1946 and there seems to have been interaction between the Leprosarium and UAM missionaries in Derby. Now known as Bungurun and used as a training and education centre.

**References:** Smith & Halstead (1990); Haebich (2000); Zucker (1994); CNA (1944); Walker (2001)

## Disaster Bay Mission

aka Assumption of Our Lady

**Location:** Disaster Bay, ~47mi (~75km) North-East of Derby

**Date Range:** 1896 - 1905

**Religious Affiliation:** Roman Catholic (Trappist)

**Notes:** Mission situated on 2,002 acres (~810ha) of reserve land granted freehold to Bishop Gibney in 1892. Established by Fr. Jean-Marie Janny and probationer Narcisse Janne following the transfer of **Beagle Bay Mission** dependency or 'grange' at nearby Bungadok. Officially opened on 15<sup>th</sup> August 1896, on the feast of 'Assumption of Our Lady' after which the mission was named. Aided by a number of local Aboriginal groups and by Thomas Puertollano, a young Filipino, work on the mission began and a garden was quickly established on the land around the mission, producing bananas, paw paws, coconuts and Indian bamboo. Development of the facilities continued and by the end of 1898 there were 12 children in permanent care of the brothers at Disaster Bay. However, early in 1900 the Trappists were recalled to Beagle Bay and returned to France, the mission left in the charge of Puertollano. During this period mission activities were minimal as Puertollano struggled to support his family and the mission and although Fr. Janny returned to the Mission in March 1901, a general lack of resources, disputes with the recently arrived Pallottines at Beagle Bay Mission and the attraction of a significant number of the Aboriginal population to nearby pearling bases served to isolate the mission and it was abandoned in 1905. The remainder of the Aboriginal mission population dispersed to Beagle Bay Mission and to **Lombadina Mission**.

**References:** Durack (1969); Biskup (1973); Smith & Halstead (1990); AD (1898)

## Djurain Mission

aka North Wollundra Mission

**Location:** Djurain, outside Kellerberrin

**Date range:** 1939 - mid 1960s

**Religious affiliation:** United Aborigines Mission (Interdenominational)

**Notes:** In 1939, a missionary couple from **Mount Margaret Mission** arrived to look after the spiritual welfare of Kellerberrin Aborigines and set up a mission at a site on the local reserve outside the town. It came to be known alternatively as Djurain Mission or North Wollundra Mission. In 1940, following the exclusion of 'full-blood' and half-caste children from the Kellerberrin school, the Education Department established a school adjacent to the mission catering for 19 Aboriginal children, known as Djurian Mission school. Miss Ellen Devereux was the first teacher. The mission closed some time in the mid-1960s.

**References:** Biskup (1973); Haebich (1992); Spence (2001)

**Dorré Island Lock Hospital**

**Location:** Dorré Island, Near Carnarvon

**Date Range:** 1909 - 1919

**Religious Affiliation:** None - Government

**Notes:** Lock hospital established by the Medical Department in 1909 to treat venereal disease amongst Aboriginal populations; catered exclusively for males, brother institution of **Bernier Island Lock Hospital**. A number of expeditions were sent from the Hospital to collect Aborigines suffering from the disease, who were put into chains and transferred to the facilities. The facility was closed in 1919.

**References:** Biskup (1965, 1973)



## Dulhi Gunyah Orphanage

**Location:** Initially East Perth, later Victoria Park

**Date range:** 1909 - 1919

**Religious affiliation:** Australian      Aborigines      Mission  
(Interdenominational)

**Notes:** Opened by R.E. Telfer of the Australian Aborigines Mission, 1909. Originally set up in a house in East Perth, it moved to Victoria Park in 1911. The orphanage concentrated its efforts on training young women in domestic work, under the administration of matron Annie Lock. The Aborigines Department refused to fund the orphanage at the same rate as other missions on the grounds that it was too close to town and had no hope of becoming self-supporting. As a result it relied heavily on public donations and its own fundraising efforts, notably by making its own craftwork for sale. An attempt was made in 1915 to enrol 16 children at Victoria Park State School, but following non-Aboriginal parents' objections, funding was instead approved to hire a teacher at the orphanage itself. Between 1918-1919, the children (about 20-25) were transferred to **Carrolup Native Settlement** and the orphanage was closed.

**References:** Biskup (1973); Haebich (1992)

## East Perth Half-Caste Girls Home

**aka Bennett House, Native and Half-Caste Girl's Home, Jack Davis Hostel**

**Location:** Bennett Street, East Perth, adjacent to East Perth State School

**Date range:** 1931 - Present

**Religious affiliation:** None - Government

**Notes:** "For several years past native and half-caste file when in town have been accommodated at the home of Mrs. Mulvale, 58 Sixth Avenue, Maylands, but I have now made arrangements for their accommodation at the Old School Quarters, Bennett Street, East Perth, under the charge of Mrs. Campbell in the capacity of Matron.<sup>5</sup> The East Perth Girls Home was opened by the Aborigines Department in 1931. It was originally designed to be a hostel where young women could stay between jobs or while on holiday, and where they could receive some final instruction before being sent out to domestic service. Most of the early inmates were sent from the **Moore River Native Settlement**. It was a well used institution: in its first year 172 women stayed there, and each year thereafter several hundred women and children passed through. The matron was Mrs John Campbell, formerly at Moore River Native Settlement. As it was located near Royal Perth Hospital, it was the main place where Aboriginal women pregnant to non-Aboriginal station owners, homesteaders and labourers were sent from native reserves, mission homes and townships throughout W.A. to have their babies. A small number of Aborigines regarded as having exceptional potential were also boarded at the East Perth home so that they could attend the state school for further education. Both half-caste boys and girls were held at the home before they were transferred elsewhere. As in the missions and settlements, conditions there were sub-standard, characterised by overcrowding and inadequate facilities. In the 1950s the facility its changed name to Bennett House and was leased to the Aboriginal Child Care Agency, becoming an office and emergency accommodation for street kids and young adults seeking their extended families. Meanwhile, the former Infants School of the East Perth State School, structurally connected to Bennett House, joined the facility to become Jack Davis Hostel, a facility for Aboriginal people from all over W.A. requiring medical treatment from Royal Perth Hospital, or to be near their close relatives in hospitals. The Aboriginal Child Care agency

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<sup>5</sup> **East Perth Half Caste Girls' Home- Establishment of Acc 993 An 1/7 Fn13 1929-1937 Letter dated April 20, 1931 from CPA to Commissioner of Police:**

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became insolvent in 1980s, but Jack Davis Hostel remains in existence, vested in the Aboriginal Lands Trust and leased to the Aboriginal Advancement Council. Also partly owned by East Perth Redevelopment Authority.

**References:** Carter (1996); Haebich (1992); Haebich (2000); Hillyer (2001)

## Ellensbrook Farm Home for Aboriginal Children

**Location:** On Margaret River, 56 km south of Busselton. Located on land owned by Bussell family.

**Date range:** 1898 - 1917

**Religious affiliation:** Anglican

**Notes:** Established in 1898, not in the late-1870s, as suggested by Tilbrook and Biskup. Run by Edith Bussell primarily as an orphanage, taking in a small number of Aboriginal children of mixed descent and providing temporary refuge for adults. Bussell operated the Farm Home outside the control of the Aborigines' Department, providing a rudimentary level of training for the children. It was a small institution with approximately 8 children at any one time, most of whom spent long periods there. When the children were old enough they were sent to work for local farmers or as domestics. Many of the girls eventually married non-Aboriginal men in the district. Some returned to live with their families in bush camps, while others remained separate and set up small farms, with a few going on to form a small educated elite in the Aboriginal population in the south early in the Century. Still others found employment as messengers with Perth Telegraph Office. Upon its closure in 1917, the remaining inmates were moved to **Carrolup Native Settlement**.

**References:** Biskup (1973); Tilbrook (1983); Carter (1996); Haebich (1992); *Trust News* (1994)

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### Esperance Mission Home

**Location:** Esperance

**Date range:** 1966 - ?

**Religious affiliation:** Australian Aborigines Evangelical Mission Board

**Notes:** A hostel for young men.

**References:** Carter (1996)

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### Fairhaven, Esperance

**Location:** Esperance

**Date range:** 1965 - ?

**Religious affiliation:** Church of Christ

**Notes:** An educational and training centre.

**References:** Carter (1996)

**Fitzroy Crossing Mission (Australian Inland Mission)**

**Location:** 1mi (~1.6km) from UAM Mission, Fitzroy Crossing

**Date Range:** 1951 - ?

**Religious Affiliation:** Australian Inland Mission (Interdenominational)

**Notes:** Nursing hospital established by the Australian Inland Mission in 1951 on the government feeding depot at Fitzroy Crossing. Intended to cater for Europeans in the area but also attended to sick and injured Aboriginal people, working with the **Fitzroy Crossing Mission (United Aborigines Mission)**.

**References:** Carter (1996); Walker (2001); CAN (1953)

**Fitzroy Crossing Mission (United Aborigines Mission)**

**aka United Aborigines Mission Fitzroy Crossing**

**Location:** 2.5 miles (~4km) from Fitzroy Crossing, ~170 miles (~273km) east of Derby

**Date Range:** 1950 - 1987

**Religious Affiliation:** United Aborigines Mission (Interdenominational)

**Notes:** Originally a feeding depot established by the Department of Native Affairs on Reserve #9656 (Fitzroy Crossing) in 1950. In mid-1951 the United Aborigines Mission (UAM) accepted an request of the Department to establish a Christian mission on the site and was granted license to use nearly 9,000 acres (~3,650 ha). Pursuant to the same request the Department underwrote the costs of establishing the mission over the first 12 months and committed to signing over the land to the UAM at the conclusion of that period. In 1953 the UAM was granted a lease over the property. Financed by funds from benefactors all over Australia and the sale of trochus and bush pigs by individuals tied to the UAM Mission in Derby (see **Amy Bethel House**), mission work began under the superintendence of Mr S.P. Walker. Supplied with beef by local station owners, the mission began with 17 indigenous men and women, including one half-caste child. The mission's population was substantially increased in 1954 upon receipt of the population displaced by the closure of **Moola Bulla Aboriginal Pastoral Settlement**. Initial facilities included little more than 'bush shanties' for accommodation and a 'cookhouse-cum-dining hall' serving meals. Children's boarding hostel and school constructed in part using materials salvaged former US radar base on Champagny Island in the Bonaparte Archipelago, NW Kimberley. UAM's lease and mission facilities was surrendered to the Tjunjura Indigenous Community in 1987.

**References:** Smith & Halstead (1990); Carter (1996); Walker (2001); Comm. Native Welfare (1959, 1968)



**Forrest River Mission of St. Michael of All Angels**

**aka Oombulgurri**

**Location:** Cambridge Gulf

**Date Range:** 1897 – 1898 (1)  
1913 – 1968 (2)

**Religious Affiliation:** Anglican

**Notes:** (1) Originally an abandoned sheep station on the Western Shore of the Cambridge Gulf, a mission was established in 1897 by Harold Hale, son of Bishop Hale. However, the mission experienced considerable difficulty in establishing contact with the local Aboriginal people - for nine months they were completely unable to make any substantial contact and in March 1898 Hale was speared whilst trying to interview a local Aboriginal man. Further difficulties followed when the mission cutter was taken by the Aborigines in May and July 1898 - Sydney Hadley, later of Sunday Island Mission, was injured in the latter incident whilst trying to recover the cutter. The Aborigines later stole the mission dinghy and, whilst the others were searching for the vessel, speared the sole occupant of the homestead. The mission was finally abandoned in August 1898 when another missionary was almost clubbed to death.

(2) In 1913 interest from the Presbyterians into re-opening the mission sparked action amongst the Anglican church and the mission was re-opened. However, within five months the entire mission staff, previously based in Central Africa, had resigned in frustration. The Anglican church sought the assistance of E.R.B. Gribble, son of Rev. J.B. Gribble (see **Gascoyne Native Mission**) and appealed to him to help save the mission from being abandoned again. Gribble arrived in 1914 bringing with him James Noble, a Queensland aborigine who was later ordained as a clergyman in Perth. The mission received its first subsidy in 1921 but continued to experience a number of difficulties. One of the main problems was the general unsuitability of the site's land - the soil was poor and water was in short supply - but its failure was more generally attributed to its one-time saviour ERB Gribble, (Superintendent 1914-1928) who was regarded as headstrong, self-righteous and authoritarian with a permanent chip on his shoulder and a tendency to blame others for his or the mission's misfortunes. Gribble's reportedly disagreeable conduct (with both the Aboriginal population and with the inhabitants of Wyndham) arose from his treatment of Aboriginal people, "thinking nothing of knocking down an aborigine who did something to displease him, or of "arresting" Aborigines caught killing the mission cattle. His

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role in the Oombulgari massacre did him no service and he was condemned in a report by AP Elkin, the ARC's first research fellow, finding that the relationship between Gribble and his staff was most unhappy, the staff living in appalling conditions. Gribble's relationship with the Aborigines was said to be no better, marriages were forced, parents who would not allow their children to leave effectively starved and family life discouraged. In November 1928 Gribble resigned to be replaced by his son Jack, who in 1930 became implicated in a number of incidents involving the flogging of inmates, chaining to posts for sexual offences and pouring water over snoring boys. Jack Gribble was replaced, and an officer of the department presided until 1931 when a successor was appointed who subsequently resigned the following year, leaving the mission once again in the hands of an official. In 1934, Neville proposed that the mission be moved farther south to the Nulla Nulla station, previously acquired by the Wyndham meatworks. The ABM agreed but insisted on retaining the Forrest River site as well, a proposal not well received by the department. The mission gradually attained some degree of self-sustenance by virtue of its cattle industry but by the late sixties was dwindling. In 1968, as the mission was in the process of ceasing its activities, the site provided a home to some 80 inhabitants, including 40 children under the age of 16 years – Forrest River finally closed in mid-1968, the vast majority of its residents moving into Wyndham.

**References:** Smith & Halstead (1990); Biskup (1973); Green (1995)

## Gascoyne Native Mission

**Location:** Galilie Baba, Near Carnarvon, on the Gascoyne River.

**Date Range:** 1885 - 1887

**Religious Affiliation:** Anglican

**Notes:** Early venture of Rev. J.B. Gribble, 'pioneer clergyman' in the Riverina, located at Galilie Baba, two and a half miles from the port at Carnarvon, on the north side of the river. Gribble's travels had brought him into contact with the remnants of the Murrumbidgee River Aborigines and, with their aid, he constructed a Mission house and Hut, fenced a garden block and commenced construction of a school house within his first three months in the area. Maintaining a small community of just over half a dozen Aboriginal people Gribble planned to "impart Christian instruction to the Aborigines in the way which [he found] to be the most suitable to the circumstances of the blacks". However, Gribble accused the Gascoyne settlers of maltreating the Aborigines and the venture ended in an angry quarrel between the Reverend and his supporters - the celebrated 'Gribble affair'. Ignored by the settlers, refused supplies and threatened with violence Gribble abandoned his efforts and was driven out of town.

**References:** Biskup (1973); Gribble (1885)

## Gerald Mission

aka Gerald's Native School, Gerald Native Institution

**Location:** York

**Date range:** 1851 - 1855

**Religious affiliation:** Wesleyan

**Notes:** In 1851, Governor Fitzgerald granted Wesleyan John Smithies land at York for the purpose of establishing a mission following the failure of the Wanneroo location (see **Wanneroo Mission**). Land there was more arable than at Wanneroo, and it was hoped that it would be more economically viable than the previous location. All Aborigines from Wanneroo were relocated there in 1851. Land was cleared and buildings constructed in the same year. Illness and death were major problems at the mission: in 1851 an epidemic caused parents to withdraw their children. Absconding was also common, as most pupils had been displaced from the Fremantle/Perth areas and many ran away to return to their families. Tilbrook records that part of the reason for these children leaving was because of tension between the Aborigines of Perth and York. At the end of 1853 only three pupils remained. Due to its untenability, the Government took over the institution's administration from Smithies in 1854 and handed superintendence to Mr. & Mrs. Pope. Attendance increased to seven but following an outbreak of dysentery all but two of the children were again withdrawn by their parents. Its financial status remained precarious until it was abandoned in 1855.

**References:** Green (1984); McNair and Rumley (1980); Tilbrook (1983)

## Geraldton Hostel

**Location:** Geraldton

**Date Range:** 1973 - ?

**Religious Affiliation:** None - Government

**Notes:** Land was purchased by the Department of Native Welfare in 1971 reserved for construction of a new hostel for youths working in Geraldton area. However, there is no record of such a facility until the Financial Year ending 1972/3 when it seems that the facility opened under the independent operation of the Aboriginal Boomerang Council (Inc.)<sup>6</sup>. Initially catered for boys seeking employment in wider Geraldton area; later converted to a hostel for male and female secondary and tertiary students in 1978/9.

**References:** CNW (1971); DCW (1973,1979)

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<sup>6</sup> Although this is unclear.

**Gilliamia Hostel**

**aka Charles Perkins Hostel, Onslow Native Hostel**

**Location:** Onslow

**Date Range:** 1961 - ?

**Religious Affiliation:** None - Government

**Notes:** Opened by the Department of Native Welfare in 1961, under management of S. & M. Angel, previously of **Riverdale Native Hostel**. Initially named Charles Perkins Hostel, after the late Minister for Native Welfare, it was renamed 'Gilliamia' around 1970. Facilities included separate dormitories from boys and girls, each designed to house approximately 20 people. Nevertheless, the hostel opened with 57 children.

**References:** Wilson (1995); DNW (1961, 1970); Parker (1997)

## Gnowangerup Reserve

**aka Gnowangerup Aboriginal Mission**

**Location:** Gnowangerup

**Date range:** 1926 - 1955

**Religious affiliation:** Initially Australian Aborigines Mission (interdenominational), later Baptist.

**Notes:** In 1926 missionary couple Brother H.W. Wright and Sister Wright (nee Malcolm, previously of **Carrolup Native Settlement**) helped establish an Aboriginal reserve on the outskirts of Gnowangerup. It included a hall, hospital tent and school with as many as 40 pupils, assisted by Miss Pulley. The population of the reserve grew rapidly: by 1928, 100 Aborigines were living there on a regular basis. The men received assistance in finding local farm work while some of women did domestic work in Gnowangerup. However, it received little encouragement from the government and conditions were poor. In 1933 there were 300 Aborigines living there and it was condemned by both the Gnowangerup Board of Health and the non-Aboriginal Gnowangerup townspeople. In 1935 the Wrights decided to raise funds for setting up their own mission station which was not under government auspices. It was established on a 61 acre property and included a 4-room house, hall and hospital. There were as many as 22 births at the mission annually, and at least 150 Aborigines were resident there. The Wrights maintained a close association with local Baptist community, and when they left in 1948 the institution's administration was taken over by the State Baptist Church, which in 1954 established a Agricultural High School for Aboriginal Boys there. Though the mission closed the following year, it continued to be used as a living area by Aboriginal families until the 1960s. More and more Aboriginal families drifted away from the mission land to the reserve on the fringe of town, where government-provided houses were built. The Baptist Agricultural School was a precursor of the present-day Gnowangerup Agricultural School on the mission site, administered by Education Department. Meanwhile, the reserve land is vested with the Aboriginal Lands Trust and leased to the Gnowangerup Aboriginal Corporation.

**References:** Bignell (1977); Biskup (1973); Carter (1996); Haebich (1992); Ward (1999)

## Guildford Aboriginal School

**Location:** Middle Swan

**Date range:** 1841 - 1843

**Religious affiliation:** Anglican

**Notes:** Abraham Jones, who fulfilled the role of teacher at a school for the poorer children of Guildford, applied to the Government in 1840 for assistance towards setting up an additional school for Aboriginal children. His intention was to "civilise" Aborigines and teach them non-Aboriginal man's skills. In 1841 the Anglicans re-opened the Anglican school initially set up by Louis Giustianini (see **Anglican School, Guildford**). By September there were 21 Aborigines in daily attendance there, nearly all of them in the service of settlers in Guildford and the vicinity. The school endured an influenza epidemic in the same year causing the deaths of 11 of 23 pupils, with the surviving children allowed to return to their families. Aboriginal parents thereafter became reluctant to allow their children to attend the school, causing the Government to withdraw funding in late 1843. The institution seems to have closed shortly afterwards, and in its place a new school for Aboriginal and non-Aboriginal students was established at Upper Swan (see "**Integrated School at Upper Swan**")

**References:** Bourke (1987); Green (1981); Green (1984); McNair and Rumley (1980)



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### Halls Creek Mission (Australian Inland Mission)

**Location:** Halls Creek

**Date Range:** 1943 - 1960

**Religious Affiliation:** Australian Inland Mission (Interdenominational)

**Notes:** Converted to Charles Perkins Hostel in 1961/2 – see **Charles Perkins Hostel, Halls Creek**.

**References:** Carter (1996); Haebich (2000)

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**Halls Creek Mission (United Aborigines Mission)**

aka United Aborigines Mission Halls Creek

**Location:** Halls Creek

**Date Range:** 1957 - 1967

**Religious Affiliation:** United Aborigines Mission (Interdenominational)

**Notes:**

**References:** Smith & Halstead (1990)

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### Hamilton Hill Hostel

**Location:** Hamilton Hill

**Date Range:** c.1970s? - ?

**Religious Affiliation:** None - Government

**Notes:** Operated throughout the 1970s under the auspices of the Department of Community Welfare. Catered for secondary school students.

**References:** DCW (1973)

## Holy Child Orphanage, Broome

**Location:** Broome

**Date Range:** 1941 - 1961

**Religious Affiliation:** Roman Catholic (StJGS)

**Notes:** Home for unwanted or ill-treated Aboriginal and part-Aboriginal children constructed by the Sisterhood of St. John of God with the legacy of a wealthy benefactor in New South Wales. Officially opened on the 25<sup>th</sup> March 1941 housing 23 children, received a transfer of small girls from all over the Kimberley sent by the Department of Native Affairs, in late 1945. Closed in 1961 owing to a lack of religious staff; facility later used as a home for destitute babies (see **Maria Goretti Home, Broome**).

**References:** Smith & Halstead (1990); Carter (1996); Zucker (1994); Choo (2001)

## Ingada Village, Carnarvon

**Location:** Carnarvon

**Date Range:** 1946 - ?

**Religious Affiliation:** Church of Christ

**Notes:** Founded by David and Doris Hammer on invitation of Church of Christ Federal Aborigines Mission Board. Purchased 70 acres off the riverfront for use as a mission in April 1946, taking care of children whose parents worked on surrounding stations. Began with approximately 17 Aboriginal children and came to be known as 'Ingada Village'. Struggling with problems over water quality the population continued to climb as more children arrived – their parents unable to care for them through hospitalisation or station rules. Construction and development carried out by David Hammer, with the occasional aid of visiting parents. A makeshift school was organised by Doris. Attempts were made to establish a garden with a few citrus trees and bananas but the water proved too saline for any real success. In 1946 a number of children from the establishment began attending the State School at Carnarvon, causing some community dissent and wider community boycott of the government subsidised local transport service. However, Sewell relates that the townspeople gradually came to accept the Aboriginal children and by the end of 1946 there were already some 25 children in habitation at the mission, most attending school in Carnarvon.

**References:** Smith & Halstead (1990); Carter (1996); Sewell (1990)

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### Innaminka Hostel, Greenmount

**Location:** Greenmount

**Date Range:** c.1972 - ?

**Religious Affiliation:** Methodist

**Notes:** Owned by the Department of Native Welfare but operated by the Mogumber Council of Methodist Conference on behalf of the Department. Catered for secondary school students, financed in part by Commonwealth grants.

**References:** CNW (1972); DCW (1973)

**"Integrated School at Upper Swan"**

(exact name unknown)

**Location:** Upper Swan

**Date range:** 1843 - 1850

**Religious affiliation:** Protestant

**Notes:** An integrated Aboriginal/non-Aboriginal school established in 1843 in Upper Swan in the place of the **Guildford Aboriginal School**. Supervised by the recently arrived Rev. W.R. Postlethwaite, first and only rector of All Saints' Church, Upper Swan. The school's teacher was Mrs. Robinson. In 1843, five Aboriginal children and several non-Aboriginal children were in attendance. Early in 1844 the school suffered from "intimidation of the adult Aborigines in the vicinity." It remained in existence until Postlethwaite's departure in 1850. Overall, average attendance was no more than six pupils.

**References:** Bourke (1987); Green (1984)

## Jigalong

### aka Aborigines Rescue Mission

**Location:** 298 miles north of Meekatharra

**Date Range:** 1946 – 1969/1972

**Religious Affiliation:** Apostolic Church

**Notes:** Mission established by the Apostolic Church in 1946 on a site that had previously served as a government maintenance depot for No. 1 Rabbit Proof Fence. Mission consisted of 150-200 Aborigines of desert origin being mainly speakers of the Kartujarra and Manyjilyjarra (Western desert) dialects - people originating North and South respectively from Lake Disappointment. In March 1947 Mr G. Stevens was appointed as the Superintendent of the Aborigines' Rescue Mission at **Jigalong** and Miss Joan Baty a Mission Worker.<sup>7</sup> Reverend James Turnball was appointed the Protector of natives for the Jigalong District.<sup>8</sup>

By the 1950s had an established school, nursing post, workshop, airstrip, pastoral station, water scheme, market garden and 'the foundations of a spiritual and welfare work'. Notable early missionaries included George and Rosa Stevens, later of **Riverdale Native Hostel**. Between 1949 and 1969 a number of significant building works were undertaken and by end that period (with help of local labour) mission facilities included a store, bank agency, post office, power house, workshop, pastoral station, airstrip and a church. Small houses for the mission staff were constructed of rammed earth, timber and iron often utilising second hand materials from mine sites such as Wiluna. Initially this centre was a 'fringe mission' concerned with the care and training of the desert Aborigines, the A.R.M. at Jigalong later looked towards 'training people to take their place in employment amongst the wider community'. Catering for a substantial population the facility housed over 200 people (including nearly 100 children) shortly before it began a transition towards community-based management, with the aid of the State Government, in 1969/1970.

**References:** Smith & Halstead (1990); Carter (1996); Wilson (1995); CNW (1969)

<sup>7</sup> WA Government Gazettee March 14, 1947 p.431 DNA 1256/39 regulation 135 5/3/1947.

<sup>8</sup> WA Government Gazettee 11/4/1947 p.644 Protector of Natives: Reverend James Turnball for Jigalong District for year ending 31/12/1947.



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### Kalgoorlie Girls Home

**Location:** Kalgoorlie

**Date Range:** 1907 - c.1930

**Religious Affiliation:** Salvation Army

**Notes:**

**References:** Smith & Halstead (1990); Biskup (1973); Carter (1996)

**Kalgoorlie Working Girls Hostel**

**Location:** Kalgoorlie

**Date Range:** 1973/4 - ?

**Religious Affiliation:** None - Government

**Notes:** Opened in 1973/4, providing accommodation and employment services for Aboriginal Girls in the Kalgoorlie/Boulder area.

**References:** DCW (1974)

## Kalumburu

aka Drysdale River Mission, Pago Mission

**Location:** 135 miles North West of Wyndham on the mouth of the King Edward River

**Date Range:** 1908 - 1982

**Religious Affiliation:** Roman Catholic (Benedictine)

**Notes:** In 1905 the third plenary council of Roman Catholic Church (Australia) authorised the establishment of Benedictine priory in the Kimberley. Site for mission at Drysdale River selected by Abbot Torres in 1906, but mission not established until two years later. The monks were forced to settle for a 49 year lease over 50 000 acres, comprising on their original plan to obtain a 99 year lease over 100 000 acres. Little was achieved over the first two years at the mission and it was attacked in September 1910, and although the fathers escaped injury these attacks prompted the departure of Fr. Nicolas Emo, previously of **Beagle Bay Mission** and **Cygnets Bay Mission**, who had been aiding the Benedictines. By 1913 the monks were ready to abandon the mission, but were able to persuade a group of Aborigines to visit the mission and sustain some months of 'cordial' relations. However, relations broke down and the mission was attacked, seriously wounding two fathers in the process. Shortly afterwards, Torres was asked by Chief Protector Gale to recall the mission but promised to increase protection, believing that the mission "would prove in time very fruitful". After struggling through its first decade by 1919 it had developed a considerably fruitful relationship with the Aboriginal population and in 1922 received its first subsidy. Advent of the aeroplane considerably reduced its isolation and in 1931 a group of Benedictine Oblate Sisters arrived from **New Norcia Benedictine Mission** to work with women and children. In 1932 an outstation was established at nearby **Kalumburu** (it became the main mission centre from 1937) and a permanent airstrip was constructed in 1935. In 1932 the mission achieved worldwide publicity by saving the lives of the German aviators Bertram and Klausmann and was rewarded, amongst other things, with a radio transmitter. By 1935 it had a population of approximately 100 people, mainly adults, 70 cattle, 300 goats and crops consisting almost entirely of beans and peanuts. At the close of the 1960s the mission, overseen by Fr. Seraphim Sanza, ran a hospital staffed by 2 sisters, a government primary school with 2 teachers and 40 pupils, a now expansive vegetable garden and some cattle for a population of approximately 200 people, including 69 under the age of sixteen years.

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**References:** Smith & Halstead (1990), Biskup (1973), Zucker (1994),  
Perez (1977)

## Karalundi Mission

**Location:** Crystal Brook, 35mi (~56km) North of Meekatharra

**Date Range:** 1954 - ?

**Religious Affiliation:** Seventh Day Adventist

**Notes:** Established under the guidance of Mr A.D. Vaughan (later of **Wiluna Mission**) after the Seventh Day Adventists acquired a miner's homestead lease and extended it to include some 500 acres (202.5 ha). Designed to cater for children from nearby pastoral properties, mission provided primary schooling from Grades 3 -7 to Education Department standards. The mission also provided some manual training. Staff included two mission teachers and an Aboriginal teacher's aide who, in 1968, attended to 62 children. Mission intended to be self-supporting and was sustained in part by vegetable gardening and poultry farming, which at the close of the 1960s, extended over 20 acres of the property. Sister mission to Wiluna Mission.

**References:** Smith & Halstead (1990); Biskup (1973); Carter (1996); CNW (1968)

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### Karingal Hostel, Melville

**Location:** Melville

**Date Range:** c.1973? - ?

**Religious Affiliation:** None - Government

**Notes:** Catered for primary & secondary school students.

**References:** DCW (1973)

## Kartanup Hostel, Katanning

**Location:** Katanning

**Date Range:** 1976 - ?

**Religious Affiliation:** None - Government

**Notes:** Built and operated by the Department of Community Welfare, officially opened early in 1976, taking both children from urban and country areas that were referred to the hostel. Officially designated a 'Training Hostel', its aim was to provide support for working age youths, male and female, who needed 'closer supervision or assistance with employment and overall adjustment in society'<sup>9</sup>.

**References:** DCW (1977)

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<sup>9</sup> DCW Annual Report - 1976, p. 50.

## Katanning Reserve

**aka Preaching Station and Aboriginal School Mission at Katanning**

**Location:** Katanning

**Date range:** 1912 - 1914; 1933 - ?

**Religious affiliation:** Australian      Aborigines      Mission  
(Interdenominational)

**Notes:** Katanning reserve was an old Aboriginal camping ground, located just outside the Katanning town boundary. It was a traditional meeting place for Aborigines from a wide area in the Great Southern, situated at the junction of three tribal grounds. It also included an Aboriginal "hospital" dating back to the days of the Aborigines Protection Board and a number of "shelters" erected in early 1900s. The reserve attracted Aborigines looking for work from districts to the north, south and west. From 1911-1913 numbers at the reserve increased from 40 to 200, characterised by a steady influx of women and children. In 1912 the Australian Aborigines Mission opened up a reaching station there, encouraging more Aborigines to move to Katanning and to send their children to the Katanning state school. In all, thirteen Aboriginal pupils (all over the age of ten) were enrolled at the school. Though Aborigines Department officials and non-Aboriginal parents demanded that a separate Aboriginal school be established, the Education Department instead set aside funds for a special teacher -- Annie Lock - - to conduct classes in an old building on the school grounds. The school acted as a magnet for Aboriginal families, and by 1913 more than 100 part-Aborigines were camped outside Katanning, ranging in origin from Mount Barker, Tambellup and Gnowangerup. However, after complaints from local residents and an outbreak of diphtheria in 1914, the Education Department withdrew funding. In early 1915 police rounded up all people at the Katanning camp and forced them to move to a camping site on the Carrolup River (see **Carrolup Native Settlement**). A second Katanning Mission, possibly not on the same site, was set up by Milne (possibly same 'Milne' previously at **Amy Bethel House**) during the Depression. Little is known about this second mission.

**References:** Biskup (1973); Bolton (1981); Carter (1996); Haebich (1992); Haebich (2000)



**Katukutu Hostel**

**aka Katukata Aboriginal Boys Hostel, Katuku Home**

**Location:** Mt. Lawley

**Date range:** 1969 - ?

**Religious affiliation:** Anglican; Baptist

**Notes:** A hostel for young men established by the Church of England. At some point the facility's administration came under the control of the Baptist Aboriginal Ministries. It concentrated on providing accommodation for boys from the country who came to Perth to attend high school, though it also offered limited to apprentices working in Perth or attending short intensive courses.

**References:** Carter (1996)

## Kurrawang Native Mission

**Location:** 11 mi (~18km) West of Kalgoorlie

**Date Range:** 1952 - c. 1975

**Religious Affiliation:** Assembly of Gospel Brethren

**Notes:** Established by the Department of Native Affairs in November 1952 as an Aboriginal reserve/ration depot. Administered with the aid of the Brethren and under the guidance of W. Sharpe, permission was granted for a superintendent's house to be constructed on the reserve. Department undertook construction of hygiene and ablution facilities and a ration store. Stated objectives included care of hospital ex-patients and repatriates awaiting transport, rationing of indigent Aboriginal people from Kalgoorlie area, provision of camping facilities for transient Aboriginal people between terms of employment and provision of camping facilities for Aboriginal people visiting for ritual purposes - permanent settlement was discouraged. Mission later served primarily as a children's hostel, also providing some accommodation for state wards and transient medical cases. By 1968, under the guidance of D. Morgan Sercombe, total population of 110+ included 66 children, 59 of whom attended schools in Kalgoorlie, whilst the small mission preschool catered for the remaining 7 children.

**References:** Smith & Halstead (1990); Biskup (1973); Carter (1996); CNA (1953); CNW (1968)

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### Kyarra Hostel, Cue

**Location:** Near Cue

**Date Range:** 1961 - 1983/4

**Religious Affiliation:** None - Government

**Notes:** Opened in June 1961 as part of government hostel program following success at **Riverdale Native Hostel**; State Housing Commission constructed hostel buildings to house up to 60 children and facility management undertaken by Ian & Heather Foot, previously of **Carnarvon Mission (Church of Christ)**. The facility closed in 1983/4 owing to a lack of demand for its services.

**References:** Haebich (2000); Wilson (1995); CNW (1960, 1961); DCW (1984)

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### Kyewong Hostel, Como

**Location:** Como

**Date Range:** c.1970s - ?

**Religious Affiliation:** None - Government

**Notes:** Found employment for Aboriginal girls in the metro area.

**References:** DCW (1973)

## La Grange Mission

aka La Grange Bay, La Grange Ration Depot, Bidyadanga

**Location:** ~120 miles south of Broome

**Date Range:** 1924 - 1985

**Religious Affiliation:** Roman Catholic (Pallottine)

**Notes:** In 1956 the Government feeding depot at La Grange Bay was handed over to the Pious Society of Missions (Pallottine Order). La Grange Bay was traditionally neutral territory for a number of Aboriginal groups, although strictly under the auspices of the Garajeri people. Groundwork for much of the mission was undertaken by Father E. Worms, who then returned to Melbourne and was replaced by Father Francis Huegel. Struggling through an initial period with little financial assistance, Father Huegel was soon joined by Sister Alice Evans from **Balgo Hills Mission** and Sister Hough, enabling the provision and administration of a small school and hospital. In 1958 the mission was officially blessed and declared open by Bishop Raible and, following a grant from the Department of Aborigines, a number of other buildings began to take shape. The initial plan was to set up a sheep station on the mission, providing employment for a number of local Aboriginal men and enabling the mission to be self-sustaining. However, the emphasis shifted to cattle after substantial grants prompted the Bishop's purchase of the neighbouring half-million acre cattle station in 1960 which was used to train young Aboriginal men as stockmen, mechanics and general handymen and provided fresh meat for neighbouring Aboriginal communities. The Pallottine brothers were joined by the St. John of God Sisterhood in 1957 and were also aided by a number of lay missionaries from 1959 onwards. Despite this in 1960 the mission found itself without experienced teachers, owing primarily to a lack of nuns, and responsibility for the mission school was handed over to the Department of Education. By 1968 the mission maintained a population of more than 250, nearly half the population under the age of sixteen. Superintended by Fr. K McKelson, facilities included the government school, complete septic system, solar hot water and hospital facilities whilst the cattle station, gardens, and building programs provided employment for a number of inhabitants. In addition to this some sixty men left the mission every year to do seasonal work on cattle and sheep stations. Other improvements in the late sixties included a new garage, fish traps and vegetable gardens. In 1982 the La Grange Aboriginal Community moved towards independence and Catholic involvement was gradually reduced and by 1984 the mission was home to government operated

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school and hospital, the rest of the mission operations overseen by the Bidyadanga Community.

**References:** Smith & Halstead (1990); Biskup (1973); Durack (1969)

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### Lake Grace Farm Training School

**Location:** Lake Grace

**Date Range:** 1964 - 1970s

**Religious Affiliation:** Anglican

**Notes:**

**References:** Carter (1996)

## Lombadina Mission

**Location:** One Arm Point, Cygnet Bay

**Date Range:** 1911 - 1984

**Religious Affiliation:** Roman Catholic (Pallottine)

**Notes:** Operated as a government feeding depot from 1909 - 1911 on a part-time time basis by Harry Hunter, Sydney Hadley's (see **Forrest River Mission of St. Michael of All Angels; Sunday Island Mission**) shipbuilding companion; pastoral lease on the property had been held by Hadley since 1884. In 1911 Hunter was fined for cohabiting with Aboriginal women and the Department of Aborigines and Fisheries decided to close the depot. Encouraged by the Governor, the Pallottine Order (see **Beagle Bay Mission**) assumed responsibility for Lombadina Mission and asked Father Nicholas Emo, then at **Kalumburu** (see also **Beagle Bay Mission; Cygnet Bay Mission**) to 'return' to Lombadina. Although classified as a mission for a considerable time the facility operated solely as an unsubsidised feeding depot catering for some 60 - 100 Aboriginal people daily, including a small number of children and a handful of 'resident' sick and aged adults. In 1917 the government attempted closure of the facility outright but was eventually persuaded otherwise. With the aid of the sisterhood of St. John of God, the Pallottine brothers were able to provide a makeshift school and nursing care. Other facilities gradually developed and by 1968 included a mission hospital, mission school and dining hall. Constitutional changes took a similar course to those at Beagle Bay as the community moved towards self-determination and self-governance, one solitary priest remaining as ex-officio community adviser and staff co-ordinator. By 1984 the pastoral lease and all assets of the Catholic church, including the butchery, bakery and store, had all been transferred to the Lombadina Aboriginal Community.

**References:** Smith & Halstead (1990), Biskup (1973); Zucker (1994); CPA (1916)



**Maria Goretti Home, Broome**

**Location:** Broome

**Date Range:** 1968 - 1974

**Religious Affiliation:** Roman Catholic

**Notes:** Opened in 1968 on the newly renovated site of the former **Holy Child Orphanage, Broome**. Its aim was to provide a residential nursery and kindergarten for destitute babies, especially those born at the **Derby Leprosarium** and opened housing 11 children, all of whom were under the age of four. Administered and staffed by lay missionaries the Home later became part of a 'youth centre' which also included an infants' school and club rooms/amenities for the basketball court. Plagued by high overheads and minimal income the home was forced to close in 1974.

**References:** Smith & Halstead (1990); Zucker (1994); Carter (1996)

## Marribank Baptist Mission

aka Marribank Aborigines Mission

**Location:** As for Carrolup Native Settlement.

**Date range:** 1952 - Present

**Religious affiliation:** Baptist

**Notes:** In 1952 the Department of Native Welfare offered the old Carrolup/Marribank institution to the Baptist Aborigines Mission, which changed it into a facility for accommodating boys aged 14 to 18 and State Wards (including **Moore River Native Settlement** boys under the age of 14 who had been displaced by the closure of that facility). It became known as the Marribank Baptist Mission and appears to have housed Aboriginal inmates until at least the early 1970s, if not later. In the 1980s the Marribank Community was incorporated and the title deeds to the conglomerate of buildings and adjoining farm were handed to the Southern Aboriginal Corporation. The site was recently repaired and set up as school for training missionaries, under an arrangement between the Southern Aboriginal Corporation and Karli Ministries.

**References:** Biskup (1973); Haebich and Delroy (1999); Haebich (2000); Scott (1999)

## Marribank Farm School

**Location:** As for Carrolup Native Settlement.

**Date range:** 1940 - 1951

**Religious affiliation:** None

**Notes:** Following its closure in 1922, the Carrolup settlement reopened in 1940 as a farm training institute, known as Marribank Farm School. It was to provide agricultural and technical training for Aboriginal men and boys. Though criticised for its poor living conditions, it became widely known in the 1940s for the artistic work of its children, under headmaster Noel White. In 1948 attempts were made to improve facilities and accommodation there, some of the more "troublesome" inmates were transferred to **Cosmo Newbery Mission** and an Aboriginal foreman was appointed. Three years later adult males were found employment outside the settlement. However, in spite of canvassing of the surrounding areas by field staff, local Aborigines showed little enthusiasm for sending their children to the school, and it was closed the following year. The remaining children were transferred according to their religious denomination: either to the Catholic **Wandering Mission** or to the interdenominational **Roelands Native Mission Farm**. The institution was re-opened in 1952 by the Baptists and came to be known as the **Marribank Baptist Mission**.

**References:** Biskup (1973); Haebich (2000); Scott (1999); *West Australian* (1999)

## McDonald House

**Location:** West Perth

**Date range:** 1952 - 1972

**Religious affiliation:** None - Government

**Notes:** Opened by the Department of Native Welfare as a hostel for Aboriginal boys attending training schools or apprenticeships. It was the sister institution of **Alvan House, Mount Lawley**. Its establishment coincided with the new government policy under which Aboriginal children were to be assimilated through compulsory schooling in mainstream education systems.

**References:** Carter (1996); Haebich and Delroy (1999)

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### Medina Hostel

**Location:** Medina

**Date Range:** c.1973? - ?

**Religious Affiliation:** None - Government

**Notes:** Catered for secondary school students.

**References:** DCW (1973)

**Methodist Children's Cottage**

**aka Applecross Hostel**

**Location:** Applecross

**Date Range:** c.1970 - ?

**Religious Affiliation:** Methodist

**Notes:** Catered for primary school children.

**References:** DCW (1973)

## Mogumber Native Mission

aka Mogumber Methodist Mission

**Location:** As for **Moore River Native Settlement**.

**Date range:** 1951 - Present

**Religious Affiliation:** Methodist

**Notes:** Subsumed the area and facilities vacated by the demise of Moore River Native Settlement. It was designed to accommodate children and actively employed Aboriginal adults, operating as an orphanage for the children and an agricultural farm for older youths. To this end, school previously used at the Moore River Settlement was re-opened and farming operations commenced in 1952, characterised by crop and wool production. Older Aboriginal girls were employed at **Marribank Farm School** to help look after the children. Initially the Aboriginal population of the institution numbered only four children and six men, but it quickly became overcrowded as children were brought in by their parents or sent there by courts. The Methodist administrators at Marribank placed more of an emphasis on Christian guidance than had existed at the Moore River Settlement, and greater emphasis on vocational training than existed at other missions. The facility remained running until 1974, when the property was subsumed by the Aboriginal Lands Trust of W.A. A number of Aboriginal families moved onto the site and set up a communal farming project. Currently the land is leased to the Wheatbelt Aboriginal Corporation.

**References:** Biskup (1973); Carter (1996); *History* (1955); Tilbrook (1977)

## Moola Bulla Aboriginal Pastoral Settlement

**Location:** Near Wyndham-Halls Creek Rd

**Date Range:** 1910 - 1954

**Religious Affiliation:** None - Government

**Notes:** Established in 1910 following continued complaints of cattle poaching from local pastoralists; served as a cheap alternative to imprisonment. In order to establish the settlement the State Government resumed 28 pastoral leases, constituting over one million acres in total. Local Aboriginal communities not already living on pastoral stations were rounded up and taken to the settlement. Primary purpose to act as a buffer between the semi-nomadic Aborigines and the marginal pastoral regions, to "deter Aborigines from killing cattle by feeding them at government expense"<sup>10</sup>. Subsidiary purpose was to civilise the local Aborigines: the government hoped that the property would develop into a self-supporting institution where adults would be trained in tropical agriculture and pastoral pursuits, and children groomed for employment as house servants on adjoining properties. The experiment seemed to be a success - cattle-killing on nearby properties ceased, there were no violent incidents and by 1913 Moola Bulla was reportedly feeding some 200 per day. However, the population was highly transitory - in December 1910 approximately 60 Ruby Plains station Aborigines taken to Moola Bulla by police left within 48 hours and even local Aborigines refused to settle permanently. There were no institutional developments until 1929, when the wife of one of the European employees started to teach the station children in her spare time. The reserve was sold in 1954 subject to the condition that the interests of the Aboriginal inhabitants of the area would be looked after. Despite this, the new owners arranged for the Department of Native Affairs to transport Aboriginal people off the station to surrounding mission areas – such as **Fitzroy Crossing Mission (United Aborigines Mission)** and **Halls Creek Mission (United Aborigines Mission)**.

**References:** Haebich & Delroy (1999); Biskup (1973)

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<sup>10</sup> Biskup (1973), p. 100.



## Moore River Native Settlement

**Location:** At Mogumber, 75 km south of Moora, approx. 29 km west of **New Norcia Benedictine Mission**. On the Moore River, in vicinity of Mogumber railway siding. A State Government enclosed reserve.

**Date range:** 1918 - 1951

**Religious affiliation:** Non-denominational. Church services regularly held there, conducted by brothers of New Norcia as well as representatives of various Protestant groups.

**Notes:** The principal Aboriginal institution in the South West outside of the Metropolitan area. It had its beginnings in 1915 following tension between non-Aboriginal southern townspeople and black camp-dwellers. Plans were made to create a settlement for the accommodation of Aborigines located within a wide area stretching from the lower Murchison and Midlands to Perth. It was originally intended as a small, self-supporting farming and training settlement for 200 Aborigines. Land was cleared and readied for production of hay, wool and vegetables, and in 1918 the settlement was officially opened. Aborigines were forcibly moved to the facility from various southern camps under police warrants (45 from Guildford alone). A sewing room was established in 1921 for inmates to produce garments for various government departments. The following year, Moore River received the transfer of some residents who had been displaced by the closure of its "sister settlement" of **Carrolup Native Settlement**. Throughout the early 1920s the facility became characterised by poor and inadequate facilities, and many health problems were reported amongst its residents. From 1924, the settlement had an average population of 300 and its buildings became dilapidated. Moreover, it soon became apparent that the land there was unsuitable for cultivation. Socially, Moore River practiced strict segregation of the sexes and separated children from their parents under the dormitory system. Compound inmates were not allowed to leave without written permission. As a result, absconding was a common problem as many tried to make their way to the nearby Aboriginal camp at Walebing, and to counter this a small number of Aboriginal men were appointed as "trackers" or "police." During early 1920s the settlement's purpose moved away from the original farming/training intention as it came to fulfil the more general functions of a creche, orphanage, relief depot, and home for old persons, unmarried mothers, the unwell and children. The inmate population became increasingly mixed as Aborigines came in from various parts of the state rather than just the southern districts (some from as far afield as the Kimberley and Pilbara). Generally speaking, Moore River became a final destination for most adults while for

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younger people it was supposed to be a temporary stop before they were channelled into employment, as there was a constant demand for domestic servants and live-in labourers in the surrounding districts.. A good number of inmates married people they had met in the compound, with some going on to live in fringe camps in Perth in the early 1930s, but most returning to Moore River to establish their families. Throughout the Depression years attempts were made to ease the poor conditions of Aborigines outside the reserve and many were brought in, mainly from the Central and Midlands districts. In 1933 the entire population of the Northam Aboriginal camp -- 81 -- was transferred to the settlement. By then Moore River's population had grown to 500 and this increase sustained throughout 1930s. With overcrowding, conditions inside the settlement continued to deteriorate. There was a decline in outside demand for trainees and young people experienced little flow out of the settlement. Escapes were frequent, as children would often break out to be with their families in the nearby camp. Conditions changed little throughout late 1930s and early 1940s. Between 1918 and 1952, 346 deaths were recorded at Moore River, 42% of which were children aged 1-5. In 1951 the Government handed control of the mission to the Methodist Overseas Mission, who took charge of administrating its buildings and property and renamed it **Mogumber Native Mission**. Prior to the handover, most of the remaining children had been transferred to other missions (eg. **Marribank Farm School**, **Sister Kate's Quarter Caste Children's Home**).

**References:** Bolton (1981); Biskup (1973); Carter (1996); Haebich and Delroy (1999); Haebich, (1992); Haebich (2000); *History* (1955); Tilbrook (1977)

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### Moorgunya Hostel

**Location:** Port Hedland

**Date Range:** 1969 - ?

**Religious Affiliation:** None - Government

**Notes:** Opened by the Department of Native Welfare in April 1969 accommodating 60 children. Catered for Aboriginal children attending secondary school in the area.

**References:** CNW (1969)

## Mount Eliza Native Institution

aka Mount Eliza Bay Institution

**Location:** At the foot of Mount Eliza, Perth

**Date range:** 1834 - 1838

**Religious affiliation:** Methodist

**Notes:** Established by the Government under the superintendence of Francis Fraser Armstrong, Methodist and Official Interpreter to the Aboriginal tribes. It was intended to be an "experiment in civilising the Aborigines." The main feature of the institution was that Aborigines were to procure their own means of subsistence, either by remuneration derived from work performed for private individuals, or by the exercise of their own practices (hunting, fishing etc). No restraint was placed on them and they were free to come and go as they pleased. Inmates were instructed in the English language and cultivation practices. In 1838 the facility was closed and the site was purchased for a steam mill.

**References:** Green (1981); McNair & Rumley (1980)

## Mount Margaret Mission

aka Morgan's Gospel Mission

**Location:** ~25mi South of Laverton

**Date Range:** 1921 - 1975

**Religious Affiliation:** United Aborigines Mission (Interdenominational)

**Notes:** Established in 1921 near the mining town of Laverton by R.S. Schenk, NSW businessman turned missionary. Site was suggested at **Moola Bulla Aboriginal Pastoral Settlement** but Schenk was directed to Mount Margaret by Chief Protector Neville. Mission not subsidised and received only token assistance from Australian Aborigines Mission (later United Aborigines Mission) - Schenk intended to support activities by sending inmates to cut sandalwood, which was then sold through normal trade channels. Schenk applied for an exemption from payment of royalties on Sandalwood in 1921 and later that year wrote to Neville protesting removal of a group of Laverton Aborigines to the **Moore River Native Settlement**. Department of Native Affairs had a number of reservations regarding Schenk's behaviour and accused him of exploiting of the Aborigines. Schenk also managed to incur the wrath of Laverton shopkeepers, whose monopoly of the dingo scalp trade was broken, ultimately leading to the Mount Margaret Road Board's refusal to purchase scalps from him in 1925, forcing him to send the skins directly to the Department of Agriculture in Perth. Policy was to provide food and shelter in exchange for labour and emphasis was upon vocational education - carpentry, shearing, mechanical engineering and all aspects of mining - complementing the employment opportunities that were available for skilled men on the Goldfields. Schenk also encouraged Aborigines to take up mining tenements – Aboriginal people were not allowed to work on the tenements but were not debarred from owning allotments - then undertaking to crush their ore for a fee. Young females were trained in domestic work and as typists and nurses and older women were given instruction in raffia work and were paid daily for all articles produced. In 1933 Mt. Margaret received Mrs. M.M. Bennett, formerly of **Port George IV Mission**, who placed an emphasis upon 'learning' and taught classes on personal hygiene, money transactions, arithmetic and bible history. In the same year Schenk also established an outpost at **Warburton Ranges Mission**, which became an entirely separate mission in 1937. In 1938 Schenk raised the question of the government supplying missions with properly trained teachers, an idea later implemented by the Department of Education several years later and in 1949 the Department of Education provided the head teacher for the mission school. By 1942 'several hundred' Aboriginal people lived

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on the mission in cottage residences in 1942 and some 70 children attended the mission primary school. Towards the end of the 1960s, under superintendent Fred Jackson, the mission provided a home for 'a number of families' whilst a one-teacher government school educated 18 children. In 1973 the UAM began to hand over Mt. Margaret mission to the Aboriginal community-based 'Aboriginal Movement for Outback Survival', a process completed by 1976 when the UAM withdrew from the mission. At handover the mission population consisted of those who had been brought up in the Mt. Margaret area and a number of individuals from further East, such as the Warburton Ranges, whilst a number of previous mission inhabitants were now spread throughout the Goldfield, following employment opportunities.

**References:** Smith & Halstead (1990); Biskup (1973); Carter (1996); Walker (2001); Morgan (1986); Stanton (1988)

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### Mount Yokine Hostel

**Location:** Mt. Yokine

**Date Range:** c.1970s - ?

**Religious Affiliation:** None - Government

**Notes:** Catered for primary and secondary school students.

**References:** DCW (1973)

## Mowanjum

**Location:** Near Derby

**Date Range:** 1956 - 1981

**Religious Affiliation:** Presbyterian

**Notes:** Founded from the movement/closure of Presbyterian settlement at **Wotjulum Mission**. The move began September 1956 with 32 horses, a number of pigs and various poultry. However, all agricultural developments were hampered by the brackish water at the new location. By the end of that same year Mowanjum was home to a population of over 100 Aboriginal people. In 1958 Bruce Godwin, then administrator, was granted £ 500p.a. for ten years to use as he saw fit with funds expended on construction of a church building, commenced in April 1959 and completed in September 1959, and in sinking a series of bores throughout the first ten years of the site mission the search for potable water. However, the saline water was turned into somewhat of an advantage in the late 1960s as the mission began harvesting salt using evaporative techniques. Production rose to a point where some 700 - 800 tons of salt could be produced at a market value of £ 10/ton. In addition to this the mission was enjoying the proceeds from the sale of approximately 100 cattle/year, raising some additional £ 2 000/year income. The children went to school in Derby, despite some initial opposition from the locals, and the adults worked in and around the Derby town-site – coming to be well respected in the Derby community - whilst a number of Mowanjum women were employed at the **Amy Bethel House**. In 1968 the resident population totalled over 150 and 55 children attended Derby Junior High School by bus. The Mowanjum Community became an incorporated body and gradually assumed control of the mission and its facilities.

**References:** Smith & Halstead (1990); Carter (1996); McKenzie (1969); Various (1980)



## Munja Aboriginal Cattle Station

aka Avon Valley Cattle Station

**Location:** Eastern Shore of Collier Bay/Tip of Walcott Inlet; ~70 miles (~112km) South of **Port George IV Mission**.

**Date Range:** 1926 - 1949 (1)  
1949 - 1951 (2)

**Religious Affiliation:** None - Government (1) / Presbyterian (2)

**Notes:** (1) Avon Valley Cattle Station was resumed by the government in 1926 and converted into Munja Aboriginal Cattle Station. Gazetted as an Aboriginal reserve in 1927, claimed some "700-odd" Aborigines frequenting the institution by 1928, but only a small number of children.

(2) Offered to the Presbyterian Church as a mission late in 1940, negotiations were delayed by war in the Pacific and handover to Presbyterian Missionaries from **Port George IV Mission** was delayed until the end of March 1949. Over the following months all equipment, stores and livestock, now property of the Presbyterian Church, were transferred to a combined mission site at **Wotjulum Mission**. This movement included transfer of a number of buildings, some 1400 cattle, 200 donkeys, 300 goats and 40 horses and the Aboriginal people remaining at Munja, who were told to "start walking" to the new site, a walking distance of some 100 miles. Final closure of facility took place just prior to opening of Wotjulum in September 1951.

**References:** Biskup (1973); McKenzie (1969)

**Myara Hostel, Subiaco**

**aka Myera Hostel**

**Location:** Subiaco

**Date Range:** c.1970s? - ?

**Religious Affiliation:** None - Government

**Notes:** Catered for secondary school students and Aboriginal girls seeking employment in the metro area.

**References:** DCW (1973)

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### Nabberu Hostel

aka Leonora Hostel

**Location:** Leonora

**Date Range:** 1966 - ?

**Religious Affiliation:** None - Government

**Notes:** Approved in 1965 and opened in August 1966, catering for Aboriginal children attending Leonora State School.

**References:** CNW (1965, 1966)

## New Norcia Benedictine Mission

**Location:** New Norcia

**Date range:** 1846 - late 1970s

**Religious affiliation:** Roman Catholic (Benedictine)

**Notes:** Founded by Bishop Dom Rosendo Salvado to "Christianise and civilise" Aborigines in the Victoria Plains district. It was originally planned along the lines of a Spanish village community, with a central monastery surrounded by farming and pastoral land worked by Aboriginal families. Aborigines were trained in farming and encouraged to develop their own small blocks of mission land, with assistance from the missionaries. Though it operated outside the control of the Aborigines Department, New Norcia was provided with a government subsidy in 1859. In the 1860s the mission population was devastated by a series of measles epidemics, and a further epidemic in 1883 killed ten Aborigines. Salvado then turned his attention to providing institutional care for Aboriginal children from other parts of the south, training them in domestic and farm work, and providing for them with a grounding in religion, numeracy and literacy. From the age of 17 or 18 the Aborigines were encouraged to marry amongst themselves, remain in the mission and set up farms, which provided a basis for an enduring Aboriginal population at New Norcia. The mission derived considerable income from its vast land holdings, leased to it by the government, and owed much of its prosperity to Aboriginal labour. When Salvado died in 1900 he was succeeded by Bishop Torres. By then the mission was a major employer of Aborigines in the Midlands district, on both pastoral and agricultural work on outstations (Wyeming, Marah and Berkshire Valley) and on the mission itself. Torres encouraged the Aboriginal adults to move off the mission and to find work with farmers in the surrounding district, leaving children to be educated in the mission orphanages. A significant number of these adults went on to develop their own farms in the south. Boys at New Norcia were trained as farmhands, carpenters, bootmakers and mechanics, and girls were employed in the kitchen or doing laundry work. By 1906, only a few of the original Victoria Plains Aborigines remained (the last was to die in 1913), and the number of Aborigines at the mission from other localities was also decreasing. The institution began to concentrate on developing colleges for the "superior education" of non-Aboriginal children, though at the same time it did increase its intake of part-Aboriginal children. It continued to provide limited institutional care for small number of Aboriginal children (in 1919 there were still 75 children in its orphanages and in 1935 it had 67 children in its care). New Norcia Mission remained in existence until mid-1970s. According to Tilbrook, in the 1970s the New Norcia

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missionaries administered a farming property known as Badjingara Farm, 27.4 km south of Moora, which operated as a mission farm for Wards of State, including Aboriginal children.

**References:** Biskup (1973); Carter (1996); Haebich (1992); Haebich (2000); Tilbrook (1977)

## Norseman Mission

**Location:** Norseman

**Date Range:** 1942 - c. 1975

**Religious Affiliation:** Church of Christ

**Notes:** 'Children's Mission' opened by the Church of Christ in Norseman in 1942, aiming to provide vocational training for rural and pastoral employment. Throughout the 1960s the mission continued its focus on children, providing accommodation for school-age and under-privileged children who were encouraged to participate in the activities in the town, forming a relationship between the mission inhabitants and the local community. In 1968 50 children from the mission attended school in Norseman and the mission operated a market garden and tended to a number of pigs and poultry. In the early 1970s a Christian centre was developed in the centre of town in conjunction with the mission.

**References:** Smith & Halstead (1990); Carter (1996); Sewell (1990); Walker (2001); CAN (1945); CNW (1968)

**Nindeebai Hostel, Boulder**

**Location:** Boulder

**Date Range:** 1969 - 1983/4

**Religious Affiliation:** None - Government

**Notes:** Completed at the end of 1969 with Commonwealth funding and operated by the Department of Native Welfare. Capacity to accommodate up to forty-eight post-primary children attending school in the Kalgoorlie-Boulder area. Transferred to the control of the Country High Schools Hostel Authority in July 1972 following the restructure of the Department of Native Welfare. Increased school facilities in isolated areas and availability of family care led to a reduction in numbers and the facility closed in 1983/4.

**References:** CNW (1970); DCW (1984)

## Oceanview Hostel

aka Government Hostel, Mosman Park

**Location:** Mosman Park

**Date range:** 1970 - ?

**Religious affiliation:** Roman Catholic (Pallottine)

**Notes:** Set up by Father John Leummen of the Pallottine Order as an attempt to deal with the high demand for places at Rossmoyne Pallottine Aboriginal Hostel. Though administered by the Pallottines, it was a government mission, designed to accommodate working boys employed in the Fremantle area. Administered by Father Bryan Tiernan, with houseparents looking after the boys for their daily needs.

**References:** Mulholland (1972); Luemmen & Nailon (2000)



**Oolanyah Hostel, Marble Bar**

**aka Dolanyah Hostel**

**Location:** Marble Bar

**Date Range:** 1964 - ?

**Religious Affiliation:** None - Government

**Notes:** Forty-five bed boarding complex for Aboriginal children built by Department of Native Welfare in 1963 to a plan recommended by G. & R. Stevens of the **Riverdale Native Hostel**. Upon completion in 1964 the hostel at Nullagine was closed and the staff relocated to the Marble Bar facility, the Stevens becoming the first supervisors. Mr. & Mrs. R. Field followed on retirement of Mr. & Mrs. Stevens.

**References:** Wilson (1995); CNW (1964)

## Pallottine Mission Centre

**aka Pallottine Training Centre, St Vincent Pallotti Hostel, Rossmoyne Pallottine Aboriginal Hostel, Riverton Hostel**

**Location:** Fifth Avenue, Riverton (later called Rossmoyne)

**Date range:** 1955 - 1980

**Religious affiliation:** Catholic (Pallottine Order)

**Notes:** During the 1950s the Pallottine Order operated a farm centre at **Tardun Geraldton** for educating Aboriginal youths and training them in farm and domestic skills. In 1955 they opened a house on land in Riverton, a small wing of which served as a hostel for year 7 Aboriginal boys transferred from Tardun to offer them High School education and to allow them to learn a trade of their choice in Perth. It became known as the Pallottine Mission Centre. The superior, Father John Luemmen, admitted the students and cared for them. By 1961 boarders were joined by girl boarders, resident in the nearby Villa Maria Hostel. Also in 1961, post-secondary school students ("working boys and girls") were housed at the Mission Centre as they undertook apprenticeships, secretarial and other tertiary courses. The Pallottines' aim was to develop Aboriginal leaders who could adapt and live successfully in new environments, attending schools and employment on an equal footing with members of the wider community. The Mission Centre received financial assistance from the Department of Native Welfare and Lotteries Commission. At one stage the facility housed 120 students, coming from wide ranging areas including the far north, south west and Geraldton areas. Many had been sent from other Pallottine missions (**Wandering Mission, Tardun, Beagle Bay Mission, Balgo Hills Mission, Lombadina Mission**) and also convent schools around the state. Only in exceptional circumstances were children sent from government agencies. The institution later changed its name to Pallottine Training Centre, and increases in student numbers prompted the construction of new buildings. Eventually the Centre had four groups of boarders separated into different lodges for student boys, working boys, student girls and working girls.

By the 1970s the Centre acted as a hostel from which students attended Saint Joachim's (now Ursula Frayne Catholic College), Saint Norbert's and Trinity Colleges, while others took up apprenticeships. Most students were by then from the north west of the state and returned home each holiday. In the 1970s the work of institution began to be phased out as Aboriginal families established more stable home conditions and local training became more widespread.

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**References:** Haebich (2000); Luemmen & Nailon (2000); Mulholland (1972); Nailon (2001)

## Pallottine Boys Hostel, Albany

**Location:** Albany

**Date range:** 1968 - 1978

**Religious affiliation:** Catholic (Pallottine Order)

**Notes:** Set up by Father John Leummen of the Pallottine Order following a request by the Commissioner of the Native Welfare for the establishment of hostel for Aborigines in Albany. The Pallottine Boys Hostel was established in 1968, the costs of which were shared by the Pallottines, the Government and the Lotteries Commission. The first boys arrived there in the early 1970s, coming from as far away as the Kimberley. The Pallottines' intention was to accept children who were not socially or emotionally stable and reliable, often taking State Wards or children from broken homes. The institution was closed in 1978, by which time it was housing 11 boys.

**References:** Carter (1996); Luemmen & Nailon (2000); Mulholland (1972); Nailon (2001)

## Parkerville Children's Home

aka Parkerville Orphanage for Boys and Girls

**Location:** Parkerville, 19 miles by rail from Perth

**Date range:** 1903 - Present

**Religious affiliation:** Anglican

**Notes:** Established in 1903 by Sister Kate Clutterbuck of the Sisters of the Church (an English Anglican Order). It was intended as a home firstly for unwanted and abused babies; then for orphans and any child without care of a mother or father; any child in need or unwanted; and children of any nationality, but mainly Australians including a few Aborigines. The home included a nursery, school, chapel, infirmary and hospital. Sister Kate introduced a cottage system of care with about 16 children to each house, as distinct from the large single-sex dormitory system adopted in departmental institutions. By 1909 there were 85 children in the home, aged from infant to 8, and by 1925 this number had grown to 176. Inmates included a small number Aboriginal children: in 1933 there were 15 Aboriginal girls between ages of 3 and 19, and 7 boys between the ages of 5 and 14. From 1907 the home was assisted by government subsidies and in its early years it relied heavily on public donations, with Walter Padbury its principal benefactor. However, Parkerville suffered serious financial problems in mid-late 1920s, intensified by the impact of the Depression. A falling out with the Anglican Board of Management forced Sister Kate into temporary retirement, and she went on to found a new home in Queens Park (see below **Sister Kate's Quarter Caste Children's Home**). Parkerville came under the management of the Sisters of the Sacred Advent in the early 1930s, transferred in 1941 to the Sisters from the Church Extension Association, and then in 1949 to the Anglican Orphanages Board of Management. Today Parkerville is the principal child care agency of the Anglican Church in Perth.

**References:** Centre for Indigenous History and the Arts (2002); Haebich (2000); Peterkin (1986); Whittington (1999)

## Perth Protestant Orphanage

**Location:** Adelaide Terrace, Perth

**Date range:** 1868 - 1942

**Religious affiliation:** Anglican

**Notes:** The orphanage was founded in 1868 on a Government grant of land towards the east end of Adelaide Terrace, Perth, by Archdeacon Brown. It consisted of small group of cottages with an original enrolment of 12. Though initially intended for girls, within one year boys were also taken in, and in 1870 the orphanage received the transfer of children displaced by closure of **Annesfield Aboriginal School**. Children were admitted between the ages of 2 and 9 and were expected to leave between the ages of 12 and 14. Girls were trained to go into domestic service and the boys to farm work. The institution received some government financial assistance and contained a school which the children attended daily. Cathedral clergy maintained a very active part in work of institution throughout its existence. Though Anglican, the orphanage was open to all religions and children were admitted from all parts of the state. In 1875 the boys were transferred to the **Swan Boys Orphanage** in Middle Swan, while the girls remained in Perth. Enrolments steadily increased from 62 in 1902 to 150 in 1912 (though numbers decreased again in the 1920s). Extensions were made to the orphanage to cater for these new children. From 1908 girls attended nearby East Perth State School for their secular education, and in 1910 all children from the orphanage school were transferred to the Middle Swan Primary School. From the 1910s, however, the orphanage experienced financial difficulties, though it managing to provide continued care for girls right through to the early 1940s. The facility was eventually closed in 1942 when, as a war precaution, the girls were transferred to the Swan where they were accommodated in a section of the boys' establishment. This arrangement proved satisfactory and girls stayed there.

**References:** Bourke (1987); Peterkin (1986); Watkins (1966)

## Perth School of the Sisters of Mercy

**Location:** Perth; Fremantle

**Date range:** 1846 - ?

**Religious affiliation:** Roman Catholic

**Notes:** Set up in 1846 by six Irish Sisters of Mercy. They educated poor Catholic children and Aborigines, and later on broadened their student intake to encompass well-to-do daughters of Protestants. The first Aboriginal child arrived from **New Norcia Benedictine Mission** in 1847. By August 1849 four Aboriginal children enrolled. The foundation stone laid for the new school in 1848. The Sisters of Mercy also established a school in Fremantle. It seems that the Perth School was still taking in Aboriginal students until at least the mid-1850s, and it is not clear when the facility closed. Peterkin suggests that the Sisters of Mercy set up an orphanage in 1868, but no other references could be found detailing this.

**References:** Aveling (1981); Green (1981); Green (1984); Peterkin (1986)

## Point Cunningham Mission

### aka Native Mission at Point Cunningham

**Location:** Point Cunningham, ~53 mi (~85km) North-West of Derby

**Date Range:** 1884 - 1887

**Religious Affiliation:** Roman Catholic

**Notes:** Established by Fr. Duncan McNab in 1884, Point Cunningham was the earliest mission in the Kimberley area. Situated on the western shore of King Sound, the facility served as base camp for missionary work in wider Point Cunningham/Goodenough Bay area and made some early contact with local Aboriginal people, with up to a dozen individuals paying daily visits to the camp. Appeals to the Catholic hierarchy for additional funding and personnel were partially heeded and Fr. McNab was joined by Fr. W. Treacy (formerly chaplain at Fremantle prison) in 1886. However, Fr. Treacy fell ill shortly after his arrival in the Kimberley and was forced to return to Perth; during the same period Fr. McNab was called to Halls Creek and the mission, left unattended, was destroyed. The identity of the vandals was never ascertained and Fr. McNab returned to Perth shortly afterwards. Missionary activities in the wider area were resumed by the Trappist Order at **Beagle Bay Mission** in 1891 and in the more immediate area at **Disaster Bay Mission** in 1896.

**References:** Biskup (1973); Zucker (1994)



## Port George IV Mission

aka Kunmunya, Kwinana Mission

**Location:** Port George IV, between Walcott Inlet and Prince Regent River

**Date Range:** 1912 - 1951

**Religious Affiliation:** Presbyterian

**Notes:** In 1910 a Presbyterian party was sent to the Kimberley to investigate suitable sites for a future mission. Led by Dr. Yule, they initially selected Walcott Inlet (~120km northeast of Derby) but this site was abandoned soon after. In 1911 the Presbyterians applied for a lease over Forrest River Reserve (vacated by the Anglicans in 1898) but still held by them on trust for the Aborigines, prompting Perth Anglican diocese to vote for reopening of the mission (see **Forrest River Mission of St. Michael of All Angels**). In 1912 a second party, led by Rev. R.H. Wilson, selected a new site at Port George IV, not far from Walcott Inlet – a site specially selected to enable missionaries to keep an eye on mission boat as it was a relatively short distance from sea. However, this precaution ultimately proved unnecessary – there was no violence at the mission as at **Forrest River Mission of St. Michael of All Angels** and **Kalumburu** and by 1913 the mission was well-established and paid an annual subsidy by government. However, a shortage of water and arable land eventually resulted in the mission being relocated to Kunmunya before 1920. In 1913 Kunmunya had received Rev. J.R.B. Love, who was proved to be a highly influential individual on the history of the mission, but who enlisted in the A.I.F. in 1914 and did not return until 1927 (remaining as superintendent until 1941). Love and his successors emphasised building Christianity upon the Aboriginal tribal organisation and maintained that a missionary should 'go slowly'. Notably, Love translated the gospels of Saint Mark and Saint Luke into the Worora language. Mission children were allowed to live with their parents whilst they were attending school, and were taught in English as well as in their own language. Relations with the department were excellent, mission finance coming from the Presbyterian Board of Missions, government subsidies and the earnings of two boats owned by the mission. In 1935 the institution claimed to have about 300 Aborigines under its influence, with an average weekly attendance of about a hundred. In 1949 the buildings, equipment and livestock at **Munja Aboriginal Cattle Station** were handed over to the Presbyterian missionaries at Kunmunya, who also took responsibility for the residents of the former feeding depot. Unable to attend to the needs of both populations at once and in the midst of deteriorating conditions

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at Kunmunya - owing primarily to disease and crop failure - the missionaries approached the populations of both institutions and after much deliberation the groups agreed to relocate to a new site at **Wotjulum Mission**, near Coppermine Estuary and some 80 miles to the South-West of Port George. The community at Wotjulum later relocated to **Mowanjum**, on the outskirts of Derby, in 1956.

**References:** Smith & Halstead (1990); Biskup (1973); Carter (1996)

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### Pundelmurra Hostel, South Hedland

**Location:** South Hedland

**Date Range:** c.1970s - ?

**Religious Affiliation:** None - Government

**Notes:** Robert and Pauline Webb (formerly of **Carnarvon Mission (Church of Christ); Moorgunya Hostel**) were the original managers. Became Pundelmurra Technical School in mid-1970s.

**References:** Wilson (1995)

**Rangevue Hostel**

**aka Rangeview Hostel, Mt Lawley**

**Location:** Mt. Lawley

**Date Range:** c.1970s? - ?

**Religious Affiliation:** None - Government

**Notes:** Catered for secondary school children.

**References:** DCW (1973)

## Rockhole Station

**Location:** Near **Moola Bulla Aboriginal Pastoral Settlement**

**Date Range:** 1934 - 1939

**Religious Affiliation:** Roman Catholic (Pallottine)

**Notes:** The initial East Kimberley outreach of the Pallottine Brothers of **Beagle Bay Mission** on a site purchased by Fr. Raible (later Bishop) for £1,400 in 1934. In January 1935 Fr. Raible informed the Minister for Aborigines of his plans for the appointment of a medical officer, Dr. Betz, to travel around area from a base at Rockhole hospital. According to Zucker, Chief Protector Neville disapproved of the settlement at Rockhole and blocked the appointment of Dr. Betz as a departmental medical officer. Nevertheless, the mission continued with the hope of becoming self sufficient. However, after struggling for a couple of years the mission deteriorated and the appointment of a new nurse to staff a new clinic at Moola Bulla led to unyielding official opposition to the site. Fr. Raible was forced to abandon the site. In 1939 Father Alphonse Bleischwitz and Brothers Frank Nissl and Stephen Contempre moved all the livestock and belongings from Rockhole to a temporary site on the new reservation at Balgo (see **Balgo Hills Mission**).

**References:** Smith & Halstead (1990); Biskup (1973); Carter (1996); Zucker (1994)

## Roelands Native Mission Farm

aka Roelands Children's Home

**Location:** Near Bunbury, four miles from the railway siding of Roelands.

**Date range:** 1938 - mid 1970s?

**Religious affiliation:** United Aborigines Mission (Interdenominational)

**Notes:** Opened in 1938 on the "Seven Hills property," previously occupied by the Chandler Boys' Farm for migrant boys. It was initiated by Perth businessman Albany Bell, first president of Native Welfare Council of W.A. His original intention was for it to be a cooperative farm for Aboriginal adults who would grow vegetables and cut firewood for sale. A number of families became resident there but none stayed long as wages were poor and they took their employment elsewhere. In 1941 the farm was converted into a home for quadroons under the age of eight. Ten children were transferred from **Moore River Native Settlement** in October 1941, and by January 1943, 6 more had arrived. There were 26 children at mission by early 1944, and a part-Aboriginal kindergarten teacher was appointed in the following year. The facility was taken over by United Aborigines Mission in 1946. Like **Sister Kate's Quarter Caste Children's Home**, it adopted a system of cottage homes over the dormitory system favoured at State institutions. By 1950 numbers had swelled as 39 more children had since arrived from **Carrolup Native Settlement** and Moore River Native Settlement, and it also received children who were considered too "dark" to be admitted to Sister Kate's in Perth. Thereafter, more admissions came from the surrounding districts, and the overall number of inmates averaged 80. Up until 1952 the mission authorities had been administering their own school, but in that year teachers were appointed by the Government, and from 1953 some children were attending either the school centre at Harvey or Bunbury High School. Upon leaving the mission, children were commonly discharged to employment in the surrounding district. The facility appears to have remained in existence up until at least the mid-1970s.

**References:** Biskup (1973); Haebich (2000); West (no date)

## Riverdale Native Hostel

aka Nullagine Hostel, Nullagine Native Hostel

**Location:** Near Nullagine

**Date Range:** 1957 - 1963

**Religious Affiliation:** Apostolic Church

**Notes:** Riverdale Station, covering some 460 000 acres north-east of Nullagine and included the town of Nullagine, was purchased by the Department of Native Welfare for the use of the McLeod Group but the offer was never taken up. The Department subsequently approached the Apostolic Mission Board with a proposal to establish a small school in Nullagine and, if successful, the property would be handed over to the mission. In the meantime the Department was willing to pay the wages of couple appointed, and supply them with free board and lodging. Apostolic Church missionaries George & Rosa Stevens, previously at **Jigalong**, were sent to occupy the site as soon as possible and by the end of January 1957 they had converted the site into what was thereafter known as Riverdale Native Hostel. Upon opening there were 12 Aboriginal people in Nullagine, but by the end of 1959 there were 30 children attending the school. The facility was deemed a success, but remained in the ownership of the Department and served as the template for further government hostel development throughout the State. Facility closed and population dispersed at the end of 1963 when Mr. & Mrs. Stevens were transferred to the new **Oolanyah Hostel, Marble Bar**.

**References:** Carter (1996); Haebich (2000); Wilson (1995); CNW (1964)

## School for Native Children in Perth

aka Wesleyan Native School, Perth Native Institution and Perth Native School

**Location:** William Street, Perth

**Date range:** 1840 - 1845

**Religious affiliation:** Wesleyan

**Notes:** Set up by Wesleyan Rev. John Smithies in 1840, with approval and financial support from Governor Hutt. He placed more of emphasis on educating Aboriginal children than adults as it was hoped that they would be more easily influenced and have a positive effect on their parents. His original plan was to teach basic reading, writing and arithmetic skills, as well as religious instruction. The children were also to spend part of their time with settler families who trained them in domestic skills. The students initially stayed in the home of Francis Fraser Armstrong, official interpreter of the colony and teacher at the school with his wife. By October 1840 there were 30 children in attendance. In the following year mission a new house was completed on William Street from which instruction was now conducted, with nearly all of the students domiciled as servants with Perth residents. By 1843 the number of pupils had grown to 40. Smithies arranged marriage matches between older students as a counter against tribal marriage obligations that forced girls back to bush camps. However, despite apparent progress with the pupils and the aid of a financial grant from the government, the school experienced constant financial difficulties. Several fatalities occurred in 1844 because the children were given milk from tuberculoid cows. Also, the school institution faced the problem of students absconding. The activities of the Wesleyan school were extended in 1844 with the introduction of a farming venture near **Wanneroo Mission** and by 1845 most of the mission pupils had been moved there. The school remained in existence for a time for the children of colonists

**References:** Barley (1984); Carter (1996); Green (1981); Green (1984); McNair & Rumley (1980); Tilbrook (1983)



## Sister Kate's Quarter Caste Children's Home

aka Sister Kate's Children's Home, Manguri

**Location:** Initially at Buckland Hill; at Queens Park from 1934

**Date range:** 1933 - Present

**Religious Affiliation:** Anglican until 1950s, then Methodist. Uniting Church from 1977.

**Notes:** Founded in 1933 by Sister Kate Clutterbuck after leaving **Parkerville Children's Home**. She decided to embark on mission work with quarter-caste children and established an institution for grooming young "nearly white" children for "ultimate absorption" into the non-Aboriginal community. The home was subsidised by the Aborigines Department and Lotteries Commission. Children were selected according to a criterion of corporeal whiteness. Some children were transferred to Sister Kate's from **Moore River Native Settlement** on this basis (in the first year 17 children were sent), and in 1946 protectors in pastoral areas in the north were instructed to record details of light-skinned youngsters for removal to Sister Kate's. Children who arrived from other locations but who were considered too "dark" were sent on to Moore River Native Settlement, and from the 1940s to **Roelands Native Mission Farm** and **Wandering Mission**. By 1936 there were 50 children in the home, most of whom were sent by the Department from all parts of the state, and by 1945 that number had grown to 123. Sister Kate continued with the cottage home system she had first pioneered at Parkerville, and the children were trained in menial labour and domestic work. The home included an infirmary, hospital and chapel but not a school. Pupils instead attended the local Queens Park Primary School from the age of 6, with some of the children enrolled in high school from 1948. At holiday times they could be selected to go home with a Perth family. However, contact with Aboriginal family members was strictly curtailed, with some of the children growing up not even knowing that they were of Aboriginal descent. Children at Sister Kate's were treated at the local hospital and dental clinic. Departmental subsidies were insufficient and the Home faced continual financial problems, despite supplementation from private patronage. Sister Kate died in 1946 and the home was taken over by Sister Lefroy. A farm at Kenwick was established in 1967-1947 to provide training in farming and vegetable growing for the senior boys. Accommodation for them was eventually supplied at the ex-US Navy hospital at Fremantle. In 1948 the title of home was changed to "Sister Kate's Children's Home" and the institution was transferred to Presbyterian control in 1950s. In 1977 it came under the management of the Uniting Church, before

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amalgamating with the Methodist Training Centre (Mogumber) in 1980 to operate as a joint agency. Today the institution is called "Manguri Kinship and Community Centre" -- a hostel and community centre for Aboriginal people.

**References:** Biskup (1973); Carter (1996); Centre for Indigenous History and the Arts (2002); Haebich & Delroy (1999); Haebich (2000); Whittington (1999)

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### St. Joseph's Home, Derby

**Location:** Derby

**Date Range:** 1959 - Today

**Religious Affiliation:** Roman Catholic (Pallottine)

**Notes:** Opened by Bishop Raible in 1959, 36 children were resident in 1963, all attending Derby Junior High and the Catholic Infant School. Improvements included a boys' dormitory with a capacity of fifty, as well as further clearing of the block on which the home stood. Five years later, 71 children were housed at St. Joseph's – 52 attending Derby JHS and 19 attending the convent school. Facilities included a market garden and a small poultry farm.

**References:** Smith & Halstead (1990); Carter (1996); Zucker (1994)

**St. Martin's Hostel, Fitzroy Crossing**

**aka Moongoong Darwung**

**Location:** Fitzroy Crossing

**Date Range:** 1975 - ?

**Religious Affiliation:** Roman Catholic (StJGS)

**Notes:** Established by the sisters of St. John of God on the outskirts of Fitzroy Crossing in 1975. Based in a number caravans located around the camps on the outskirts of town the sisters would attend to the welfare of camp residents. Later became the focal point of an Aboriginal community group and name was changed to 'Moongoong Darwung'.

**References:** Zucker (1994)

**St. Mary's Primary School, Broome**

**aka Broome Convent School**

**Location:** Broome

**Date Range:** 1908 - 1975

**Religious Affiliation:** Roman Catholic (Sisterhood of St. John of God)

**Notes:** In 1908 the sisters of St. John of God opened a convent in Broome, and conducted a school within the church building.

Operated by M. Antonio O'Brien and M. Benedict Courtney the school initially catered exclusively for non-Aboriginal children; Aboriginal people were not permitted to live in Broome at that time. However, during World War I when restrictions on the movement of Aboriginal people were lifted a number of Aboriginal pupils joined the school population. In 1911 the school was able to relocate into purpose built facilities on the Convent property. Eventually almost the entire population was Aboriginal, whilst children of Asian and European descent were sent to the state school. The school continued to operate into the 1970s, catering for the all ethnic groups within Broome.

**References:** Biskup (1973); Carter (1996); Zucker (1994); Haebich (2001)

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### St. Michael's Mission Farm, Newdegate

**Location:** Newdegate

**Date Range:** 196? - ?

**Religious Affiliation:** ?

**Notes:**

**References:** Haebich (2001)

## Swan Boys Orphanage

**aka Native Half Caste Mission, Swan Homes, Swanleigh**

**Location:** Middle Swan, on same location as **Guildford Aboriginal School**.

**Date range:** 1875 - 1971

**Religious affiliation:** Protestant

**Notes:** Formed from the boys' section of the Perth Protestant Orphanage, 1875 (see above). It was given a building site and substantial endowment of lands on a section of Giustianini's old Mission Grant at Middle Swan, on which a two storey home was completed in 1876. This building was used as the main orphanage building and was capable of housing 50 boys. In the same year Archdeacon Brown was appointed as manager of the facility, named Swan Boys Orphanage. It took in some pupils displaced from closure of **Annesfield Aboriginal School** some years earlier, and received a regular transfer of children from **Swan Native and Half-Castes Home** once they had reached the age of seven. In its early years the facility averaged between 30 and 40 boys. Development was slow but there was a steady increase in number of children enrolled (98 in 1901, 138 in 1920). As numbers increased, extensions were made to accommodate the new children. Brown devised a system of agricultural and industrial training for the boys in order to enable them to find work after leaving the orphanage. Children were apprenticed out to employers, and from age of 14 boys worked as farm labourers for up to 5 years. The home also contained a school for younger boys, with older boys enrolled at the State Middle Swan School. By 1917, all boys of school age were attending State School. After 1929 boys who had reached post-primary standards were sent to Midland Central School or to Midland Technical School. A technical centre was eventually established at the orphanage in the 1930s. Swan Boys Orphanage received a government subsidy for accommodating State Wards and was assisted by public donations and, later, Lotteries Commission grants. In 1942 as a war precaution the girls from **Perth Protestant Orphanage** were transferred to **Swan Boys Orphanage**, where they stayed thereafter. The institution changed its name to Swan Homes and adopted a cottage system of housing. By 1945 the population of the home was 174, mostly of school age, with numbers increasing in following years prompting new extensions (child migrants began to arrive in 1948).

From 1957 there was noticeable decline in the number of State Wards entering the home, and in 1959 it converted to a fee-paying church-

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hostel, known as Swanleigh. The Swanleigh institution remained in existence until 1971.

**References:** Bourke (1987); Green (1984); Haebich (2000); Peterkin (1986); Watkins (1966)



## Swan Native and Half-Castes Home

aka Swan Native Half Caste Mission, Swan Orphanage Industrial School for Junior Protestant Boys

**Location:** On a small area of land in Midland, near Guildford

**Date range:** 1870 - 1921

**Religious affiliation:** Anglican

**Notes:** An Anglican institution established in 1870. Ostensibly run as an orphanage, though many of the Aboriginal children there still had living parents. As from the mid-1870s, once children had reached the age of 7 they left the home and were sent to the **Swan Boys Orphanage**. By 1902 the enrolment of girls and boys at SNHC Mission was 48. Early in the century the total staff there consisted of two ladies: Effie Mackintosh as matron and Jeannie Mackintosh as teacher, until their retirement in 1907. They were replaced by J. Jones, formerly of the Swan Boys Orphanage, and his wife. Though the mission operated outside the control of the Aborigines Department, the children there closely followed the curriculum of state schools and were also trained in domestic and farm work, being sent out to service under the supervision of mission authorities. As a result the standard of education at the facility was generally better than that at **New Norcia Benedictine Mission**. At some point the SNHC Mission set up a branch home at Vasse. Following an outbreak of Tuberculosis in 1908 the mission buildings were temporarily condemned, but in spite of this the intake of part-Aboriginal children increased, resulting in the construction of a new dormitory for girls in 1911. In the same year, training in cottage industries was established at the Mission. Eventually it was recommended that the home be moved to the southern agricultural districts with the aim of developing into a self-supporting farming community, but, due to financial difficulties and low enrolment numbers (by 1920 there were only fifteen children left), the decision was instead made to close the home. The remaining children were sent to service or to the **Moore River Native Settlement**.

**References:** Biskup (1973); Haebich (1992); Haebich (2000); Peterkin (1986)

## Sunday Island Mission

**Location:** Sunday Island, near entrance to King Sound

**Date Range:** 1898 – 1923 (1)  
1923 - 1964 (2)

**Religious Affiliation:** Private (1) / Australian Aborigines Mission (2)

**Notes:** (1) Established by Sydney Hadley in 1899, on a small granite islet near the entrance to King Sound after he left **Forrest River Mission of St. Michael of All Angels** having been injured in one of the attacks on the mission. Hadley had also held the pastoral lease on Lombadina since 1884 (see **Lombadina Mission**). Hadley did not intend for the mission to be subsidised but believed it could be self-sufficient supporting itself by fishing and trade, so Chief Protector Prinsep granted Hadley tenure over the island "at will" of the department with Hadley being granted a small subsidy after 1903. Although his fishing and pearling ventures were adequate to support the mission Hadley experimented with a number of crops to supplement the mission, including coffee, cotton, rubber and bananas - all of which failed. The closure of some of Hadley's markets during World War I forced him to send back a number of Aborigines to their own country on the east side of the King Sound. Hadley allowed the continuance of a number of traditional practices and was said to have been initiated into the tribe and to have been given three wives. Upon discovery of this Prinsep cancelled Hadley's tenure over the island and sent Ormerod to take charge of the mission. Hadley protested and was eventually reinstated but relations between him and the Department remained somewhat strained until Hadley's departure in December 1923, a term of some 25 years.

(2) In 1923, Hadley sold Sunday Island to the Australian Aborigines Mission (later UAM). The organisation of the mission was changed substantially after the AAM assumed control in 1923, adopting a stern attitude to the customs of the Aborigines, insisting that the Aborigines "work for kind" with the result that large groups of them left for the mainland. In 1934, on Chief Protector Neville's suggestion, the mission moved to the mainland between Yampi Passage and Cone Bay, and was renamed Wotjulum (see **Wotjulum Mission**) but new site was deemed too close to Cockatoo Island and otherwise unsuitable. In February 1937 the department cancelled the missions' mainland lease and the missionaries returned to Sunday Island. As reported in 1939, "In 1933 the United Aborigines' Mission Authorities were granted the use of a reserve of 122,400 acres on the mainland on the North-Eastern shore of King Sound, and the Mission formerly domiciled at Sunday Island

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was transferred thereto. The actual site chosen was unfortunately near Yampi Sound, and as matters turned out, most unsuitably placed. The missionaries themselves closed the site for the mission, and it was not that which was suggested by the Department. When activities at Yampi Sound bid fair to assume considerable proportions, and following certain recommendations by an officer of the Surveyor General's Department, and conferences between the Mission Authorities, the Under Secretary for Lands and myself, it was deemed advisable in February last to give the United Aborigines' Mission Council six months' notice of termination of the lease of the Maitland reserve. However, the Mission had made little progress up to that point, and since then it has been desired by the Council to re-occupy the old site on Sunday Island. The position is not altogether satisfactory from the Department's point of view, and further investigations are to be made."<sup>11</sup>

Faced with a dwindling number of inhabitants, the mission was finally closed in 1965.

**References:** Smith & Halstead (1990), Biskup (1973)

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<sup>11</sup> Annual Report of the Commissioner of Native Affairs, for year ended 30/6/1938, p.21

## Tardun Geraldton

aka Pallotine Mission Geraldton

**Location:** 31mi South of Mullewa

**Date Range:** 1931 - Today

**Religious Affiliation:** Roman Catholic (Pallottine)

**Notes:** Tardun 'the Beagle Bay Farm' was originally planned by Father Droste but was developed by Fr. Raible and established in 1931. Missionaries were sent to Tardun by Raible as if it were part of his vicariate in the Kimberley and a number of Aboriginal people from the Kimberley worked at Tardun. The mission provided boarding facilities for children of parents on pastoral stations so that they could attend school. It also provided a home for neglected or deprived children. By 1968 a fully-fledged agricultural school had been set up and 11 of the institution's 100+ resident children were on the course. Tardun also hosted a primary school run by the Department of Education that catered for 83 children, whilst 15 children attended Morawa Junior High School (1968).

**References:** Smith & Halstead (1990); Zucker (1994); DNW (1968)

**Udialla Station**

**Location:** ~70km South of Derby

**Date Range:** 1944 - 1949

**Religious Affiliation:** None - Government

**Notes:** The Department of Native Welfare acquired Udialla Station in 1944, intending for it to be used as a training institution for part-Aboriginal children. However, poor soil quality forced stock to graze on other properties and in 1949 the station was closed and the inmates transferred to **La Grange Mission**.

**References:** Biskup (1973)

**Victoria Park Training Centre**

**Location:** Victoria Park Area

**Date range:** 1946

Approximately five acres in the Victoria Park area was gazetted "to be utilized to establish a modern Domestic Science Training Centre for native girl trainees, together with accommodation and facilities for girls in employment to spend their annual holidays."<sup>12</sup>

**References:** CNA (1947)

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<sup>12</sup> 1947 Annual report of the Commissioner of Native Affairs for year ended 30/6/1946, p.14

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### Violet Valley

**Location:** Near Turkey Creek

**Date Range:** 1911 - 1940

**Religious Affiliation:** None - Government.

**Notes:** Opened by Department of Aborigines and Fisheries in June 1911 following the success of the government feeding depot at **Moola Bulla Aboriginal Pastoral Settlement**. In 1935 some 400 Aborigines were judged to be within the catchment area and were reported to be meeting en masse once a year. Station closed early in 1940 owing to the failure of the manager to fulfil his role.

**References:** Biskup (1973)

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### Walcott Inlet

**Location:** Walcott Inlet, 120km North-East of Derby

**Date Range:** 1911

**Religious Affiliation:** Presbyterian

**Notes:** Original site for Presbyterian Kimberley mission chosen by Dr. John S. Yule's expedition party in 1910. However, shortly after arrival of the lay missionaries Robert & Frances Wilson the site proved unsuitable owing to a lack of fresh water and so was abandoned, the party returning to Broome.

**References:** Carter (1989); Biskup (1973); McKenzie (1969)



## Wandering Mission

aka Saint Francis Xavier's Native Mission

**Location:** Wandering

**Date range:** 1944 - 1976

**Religious affiliation:** Roman Catholic (Pallottine)

**Notes:** Established by Archbishop Prendiville of the Pallottine Order as a mission for Nyungah children and adolescents living on reserves in the surrounding district (an area extending to Boddington, Narrogin, Williams, Pingelly and Brookton). It was administered by Pallottine priests and brothers to meet the social and educational needs of children of both sexes, and provide boarding facilities for those who could not attend school from their homes. To this end, financial aid was received from the Government and Lotteries Commission, and an orphanage block was constructed and completed in 1949. With the closure of the **Moore River Native Settlement** and **Marribank Farm School** at the same time, some of the children there were transferred to **Wandering Mission**, with 25 girls of mixed descent arriving from MRNS alone. Boys were first admitted in 1951, many of whom already had sisters at the mission as one of the aims of the Pallottines was to keep family members together. Children admitted were either in need of care or their parents paid for their board and education. Early on the mission experienced the problem of children absconding, but by 1957 there were 62 children in attendance. Children also attended the nearby state schools, with 19 children attending the Government Primary School and 9 attending Boddington Junior High School in 1960. One day each week older boys took part in a modified farm-training course at the mission. The institution opened two family home units for Aboriginal children in 1968 -- a cottage system allowing members of the same family group to stay together. In 1976 the mission closed and the children were transferred to cottages in Beverley and Northam, and also for a short time in Brookton. The facilities at the mission were taken over by Southern Aboriginal Corporation in 1986.

**References:** Carter (1996); Luemmen & Nailon (2000); Mulholland (1972); Nailon (2001)

## Wanneroo Mission

aka Gullillilup, Gallillilup, Adler Lake Farm

**Location:** Gullillilup, near Lake Goollelal (near Wanneroo)

**Date range:** 1844 - 1851

**Religious affiliation:** Wesleyan

**Notes:** Planned in 1843 by Wesleyan Rev. John Smithies as an extension of his mission work in Perth (see **School for Native Children in Perth**). As with the Perth School, this facility concentrated on Aboriginal children. Smithies' intention was to provide schooling and farming to Aborigines and provide them with agricultural employment, as well as to make the mission self-sufficient. Emphasis was placed more on practical training than had existed at Perth. A farm of 60 acres was established in 1844, and in 1845 the facility received the transference of most of the mission children from the Perth school. The boys stayed at Wanneroo permanently but the females returned to Perth during the winter months. By 1846, Wanneroo Mission comprised 24 pupils (12 males and 12 females, ages 6 to 19). Smithies continued with his program of arranged marriages witnessed earlier in Perth, so that by 1846 four couples had been married at Wanneroo. The school enjoyed close ties with Rev. George King's **Anglican School, Fremantle**, with marriages celebrated between Aborigines from the two schools. Males at Wanneroo Mission were occupied by agriculture, shingle splitting, brick-making and sawing, and females by domestic duties, and all inmates were paid according to their age. However, the farm experienced difficulties due to the unsuitability of the land to agriculture and to economic depression in the colony. It also endured an outbreak of sickness and death in 1843-1845, and was devastated by severe floods in 1847. A plan to encourage neighbouring Aboriginal people to follow the example of the farm community and settle down to farming life therefore failed, and in 1851 the mission was transferred to York where suitable land was granted by the government (see **Gerald Mission**).

**References:** Barley (1984); Green (1981); Green (1984); McNair & Rumley (1980); Tilbrook (1983)

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**Warramboe Hostel, Yalgoo**

**Location:** Yalgoo

**Date Range:** 1961 - ?

**Religious Affiliation:** None - Government

**Notes:** Renovated old hospital at Yalgoo, opened on 18<sup>th</sup> March 1961 with 16 children.

**References:** CNW (1960)

## Warburton Ranges Mission

**Location:** 360mi (~579km) North-East of Laverton

**Date Range:** 1933 - 1977

**Religious Affiliation:** United Aborigines Mission

**Notes:** Established 1933 by RS Schenk (see **Mount Margaret Mission**) as a branch station near the boundary of what was then the central Australian reserve, Warburton Ranges officially became a separate mission in 1937. Throughout its earlier stages the mission had little in the way of a resident population, although a number of Aboriginal children were sent to the mission for schooling. In 1949, 45 of the 64 resident Aborigines were children although 'large numbers' of nomadic Aborigines would pass through. The populations grew steadily through the fifties and sixties and by 1968 the mission was home to over four-hundred Aboriginal people, 211 under the age of sixteen. Facilities included a small hospital staffed by two sisters and 118 children attended a four teacher government school. The main source of employment was mining undertaken by the Western Mining Company.

**References:** Smith & Halstead (1990); Biskup (1973); Walker (2001); Carter (1996); CNW (1949, 1968)

**Warminda Hostel, Welshpool**

**Location:** Welshpool

**Date Range:** 1970? - ?

**Religious Affiliation:** None - Government

**Notes:** Catered for primary and secondary school students. Now operated by the Department of Justice as 'Warminda Intensive Intervention Centre'.

**References:** DCW (1973)

**Weerianna Hostel, Roeburne**

**aka Roeburne Hostel**

**Location:** Roeburne

**Date Range:** 1964 - ?

**Religious Affiliation:** None - Government

**Notes:** Sixty-bed hostel owned by the Department of Native Welfare but operated by lay missionaries David and Margaret Stevens from 1964. A child care centre was later established by the Uniting Church Frontier Services and, later still, the Yaandina Family Centre was established by the Catholic Sisters of Mercy.

**References:** Wilson (1995)

## Welshpool Settlement

### aka Maamba Reserve

**Location:** Welshpool. A reserve of 200 acres at the foot of the Darling Range, 9 miles from Perth.

**Date range:** 1901 - 1911

**Religious affiliation:** None until 1908. During 1908: Australian Inland Mission (Non-denominational)

**Notes:** At the turn of the century there were around 100 Aborigines camped in the environs of Perth and Fremantle, and many around the Guildford area. The Chief Protector of Aborigines, Prinsep, decided to set up two collection points for these people: a central camp near Guildford and a home near today's Welshpool. Welshpool Reserve (a.k.a. Maamba Reserve) was the first Aboriginal settlement in W.A. but bore little resemblance to later settlements (eg. **Carrolup Native Settlement, Moore River Native Settlement**). Aborigines there were free to come and go as they pleased. The intention was to make the settlement similar to the **New Norcia Benedictine Mission**, only smaller. That is, it was to be self-supporting, with each family given a few acres of land on which to grow market goods and undertake various cottage industries. In 1902 there were 4 couples residing on the reserve and by the next year this number had grown to 16 people. Wells had been sunk and land blocks were cleared and fenced. However, in 1903 Prinsep changed plans for the settlement as it was decided upon that it would become a ration depot for all Aborigines in the metropolitan area and a camping ground for elderly Aborigines from all over the south, including Perth, Guildford, Helena Valley, Gingin, Northam, York, Beverley, Busselton and Pinjarra. By 1905 the camp was virtually indistinguishable from others in the Perth area and cultivation had ceased. Prinsep's successor, Gale, transferred responsibility for the reserve to the Australian Inland Mission in 1908. By then it was inhabited by a floating population of elderly Aborigines, who soon moved to camps in West Guildford and Eden Hill. After complaints from non-Aboriginal residents, they were shifted to a newly created reserve in South Guildford, later known as **Allawah Grove**.

**References:** Biskup (1973); Haebich (1992); Tilbrook (1983)

## White Springs

**Location:** ~165km South of Port Hedland

**Date Range:** 1949 - 1951

**Religious Affiliation:** Roman Catholic

**Notes:** Abandoned pastoral station leased to Catholic church by Commissioner Middleton in March 1946 to minister Aboriginal people involved in the ongoing Aboriginal Pastoral Workers Strike. However, funding by the Department of Native Affairs fell far short of the promised amounts and a number of capital works were left unfinished. The mission also proved to be relatively isolated and, according to Biskup, outside the area normally frequented by the Pilbara Aboriginal people. The enterprise was abandoned towards the end of 1951.

**References:** Biskup (1973); Carter (1996)



## Wiluna Mission

**Location:** ~8 miles (~13km) East of Wiluna

**Date Range:** 1955 - ?

**Religious Affiliation:** Seventh Day Adventist

**Notes:** Opened in 1955 following the work of the Seventh Day Adventists at **Kurrawang Native Mission**. In 1968 it maintained 50 children under sixteen years and 36 over sixteen years under A.D. Vaughan. The mission operated a kindergarten and primary school (Years 1 - 3) and supplied a trained teacher - 34 children attended primary school and eight were at preschool. The mission also provided a home for a number of pensioners and school children and was 'popular with holidaying relatives'. Arranged station employment for a number of the older children over a wide adjoining area.

The Seventh Day Adventist Church Mission at Wiluna became the Nganganawili Village (by 1983).<sup>13</sup>

**References:** Smith & Halstead (1990); Biskup (1973); Carter (1996);  
CNW (68AR)

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<sup>13</sup> Royal Commission into Aboriginal Deaths in Custody  
<http://www.austlii.edu.au/other/IndigLRes/rciadic/individual>. Robert Anderson

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### Wongutha Mission Training Farm

**Location:** Esperance

**Date range:** 1954 - 1970s

**Religious affiliation:** United Aborigines Mission (Interdenominational)

**Notes:** Operated by R.W. Schenk (son of R.S. Schenk, founder of **Mount Margaret Mission**).

**References:** Carter (1996)

## Wotjulum Mission

aka Wodjulum Mission

**Location:** Near Coppermine Estuary, 80 miles SW of **Port George IV Mission** & 80 miles N of Derby.

**Date Range:** 1934 - 1937 (1)  
1951 - 1956 (2)

**Religious Affiliation:** Australian Aborigines' Mission (1)  
Presbyterian (2)

**Notes:** (1) Temporary mainland transfer (on suggestion of Chief Protector Neville) of Sydney Hadley's former Sunday Island Mission shortly after assumption by the AAM in 1934. Located on the mainland between Yampi Passage and Cone Bay the site proved unsuitable both generally and, according to Biskup, in its proximity to iron-ore deposits at Cockatoo Island. In February 1937 the lease was cancelled by the Department of Native Welfare and the missionaries returned to Sunday Island.

(2) Located near Coppermine Estuary on the **Munja Aboriginal Cattle Station** lease, site was decided after agreement of the Aboriginal residents of the **Port George IV Mission** and the Munja Aboriginal Station. Missionaries were also attracted by the offer of the Australian Iron and Steel Company, then excavating on Cockatoo and Koolan Islands, to provide a market for all the fresh fruit and vegetables the mission could produce. The name 'Wotjulum' meaning 'a place of living water' was suggested and transfer of equipment, stock and residents from Kunmunya and Munja began, eventually completed in September 1951. Opened with 150 Aboriginal people, all from amongst the combined residents of Kunmunya and Munja. Although there were few children amidst the initial population the birth rate began to increase towards the end of 1951 and a women's clinic was constructed early in 1952. Attempts to establish a vegetable garden and satisfy the demand on Cockatoo and Koolan Islands were eventually abandoned owing to, according to McKenzie, deficiencies in the soil and continual attacks by white-ants. Focus then shifted to sourcing income from turtle-shell, pearl-shell and dingo scalps. By 1952, which saw the departure of Jim Duncan and the arrival of Rev. Rhys Price, 17 huts had been constructed for Aboriginal families and by 1954 the trading store could report a profit of more than £1 000. However, the isolation of the mission began to take its toll and a community-based decision was made to relocate to a new site at **Mowanjum**, near Derby, a process completed in 1956.

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