HERITAGE COUNCIL OF WESTERN AUSTRALIA	# REGISTER OF HERITAGE PLACES - ## ASSESSMENT DOCUMENTATION

11.   ASSESSMENT OF CULTURAL HERITAGE SIGNIFICANCE

The criteria adopted by the Heritage Council in November, 1996 have been used to determine the cultural heritage significance of the place.

11. 1   AESTHETIC VALUE[*]

Beagle Bay Mission Church has a high degree of aesthetic value, both internally and externally, and exhibits a well resolved combination of architectural, symbolic and artistic motifs. (Criterion 1.1)

The church is an outstanding example of creative use of local resources for both construction and decorative purposes. (Criterion 1.2)

The place has a landmark quality, with its central location within the collection of mission buildings. The wide grassed area surrounding *Beagle Bay Mission Church* enhancing its prominence and contributing to its landmark quality. (Criterion 1.3)

The place forms an integral part of the Beagle Bay Mission precinct. (Criterion 1.4)

11. 2. HISTORIC VALUE

The place illustrates the pioneering occupation of a previously isolated portion of the state. (Criterion 2.1)

The place is closely associated with the work of missionaries and attempts to induct Aboriginal people into the Christian faith. (Criterion 2.2)

The place is associated with Father Thomas Bachmair, born in Grueneck, Bavaria (Germany), who was responsible for the initial concept, (*Beagle Bay Mission Church* is a replica of the Grueneck Village Church), and those who carried it on. (Criterion 2.3)

11. 3. SCIENTIFIC VALUE

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11. 4. SOCIAL VALUE

Beagle Bay Mission Church is highly valued by the mission community for their considerable involvement in its establishment. The continuing use of the place for religious activities enhances the social value. (Criterion 4.1)

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[*]   For consistency, all references to architectural style are taken from Apperly, R., Irving, R., Reynolds, P., *A Pictorial Guide to Identifying Australian Architecture: Styles and Terms from 1788 to the Present* Angus & Robertson, North Ryde, 1989.

The place is a focal point of the mission community and contributes to their sense of place. (Criterion 4.2)

The place is valued as a tourist destination within the state. (Criterion 4.2)

12.   DEGREE OF SIGNIFICANCE

12. 1. RARITY
The place is a rare example of a religious building combining a high value of construction and artistic excellence in a remote setting. (Criterion 5.1)

The place illustrates a distinctive way of life that (with the decline of religious orders) is in danger of being lost from the State. (Criterion 5.2)

12. 2 REPRESENTATIVENESS
Beagle Bay Mission Church is representative of the Inter-War Gothic style. (Criterion 6.1)

The place demonstrates a way of life, function, design, and usage specific in missions. (Criterion 6.2)

12.3 CONDITION
Beagle Bay Mission Church is in good condition. There is evidence of deterioration of the fabric due to moisture penetration, but this deterioration is primarily superficial and does not adversely affect the significance of the place.

12.4 INTEGRITY
Beagle Bay Mission Church has high integrity. The place has fulfilled its religious function since construction. This function is sustainable.

12.5 AUTHENTICITY
Beagle Bay Mission Church retains a high degree of authenticity. The original floor and ceiling finishes have been replaced but there have been few alterations to the form of the building.

13.   SUPPORTING EVIDENCE

The documentary evidence has been compiled by Tanya Suba, Historian. The physical evidence has been compiled by John Taylor, Architect.

The curtilage includes the lawn areas, landscaping, and paving to the area around the church; and particularly the open areas in front of the west entry and behind the sanctuary which enhance the value of the church as the focus of vistas through the Beagle Bay Mission.

13. 1   DOCUMENTARY EVIDENCE

Beagle Bay Mission Church, also known as the Sacred Heart Church, is of clay brick construction built between 1915 and 1918 by the Pallottine Brothers and Aboriginal residents of the Beagle Bay Mission.

Roebuck Bay was named by Philip Parker King in 1821, in honour of William Dampier's earlier visit on board HMS *Roebuck*. Initial settlement of the area occurred in 1864, when the Roebuck Bay Pastoral Association was established by pastoralists eager to develop new grazing land. However by 1867, they had withdrawn their interest from the area following some violent confrontations with Aborigines.   The north-west pearling industry commenced in the late 1860s, initially around Cossack and, by the late 1870s, around King Sound, with Roebuck Bay used as a safe anchorage. Following Alexander Forrest's expedition in 1879, vast tracts of the Kimberley district were settled by pastoralists. [1]

Broome townsite, gazetted on 21 November 1883, was named in honour of the Governor, Sir Frederick Napier Broome. With pearling being a major industry for Broome, the town soon developed a diverse ethnic character with 'whites', Aborigines, Malays, Chinese, Filipinos and Japanese employed in pearling and support industries. Broome was connected to the outside world firstly by a steamer service from 1884, and then in 1889, with the laying of submarine cable between Broome and Java. A deepwater jetty was built in 1896-7, and by the following year Broome had taken Cossack's place as the principal cargo port in the north-west.[2]

From the late 1870s Catholic Bishop Martin Griver, campaigned for a missionary foundation in the North. On the invitation of Bishop Griver, Father Duncan McNab came to Western Australia and in 1884 investigated potential mission sites between the Murchison and De Grey Rivers. The following year he examined the Kimberley district and found a suitable site on the Dampierland Peninsula. Initially Fr. McNab set up a camp at Swan Point, at the northernmost tip of the peninsula, however in 1885, he established a small settlement near Goodenough Bay where he subsequently built a small church and house. Due in part to his declining health, Father 'Mac-a-nab', as he was known by the local Aboriginals, left the Kimberley, the small mission church having been burnt down a short time before. Through his contact with some of the Aboriginal tribes of the Peninsula, Fr. McNab made the work of those who followed a little easier. [3]

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[1]   Edwards, H., *Port of Pearls* Adelaide, Rigby, 1983, pp. 1, 20 & 24.

[2]   ibid, pp. 1-4.

[3]   Durack, M., *The Rock and the Sand* (London, Constable, 1969) pp.15-38 & Zucker, M., *From Patrons to Partners: A History of the Catholic Church in the Kimberley 1884-1984* Fremantle, University of Notre Dame Press, 1994, pp. 16-22.

Keen to build on the work commenced by Fr. McNab, Bishop Griver's successor, Bishop Matthew Gibney negotiated for the establishment of an Aboriginal mission which resulted in the arrival of members of the French Trappist Order in 1890. At the urging of Pope Leo XIII, the Trappists had previously established missions in China, North America and New Caledonia. Essentially a contemplative Order, they hoped to attract local postulants and to raise undeveloped communities to a point where the monks could withdraw into their contemplative life. Having selected an area of good natural springs on the western side of Dampierland a few kilometres inland from Beagle Bay, the small group of Trappists commenced establishing a mission, the Aborigines Protection Board having approved the grant of a 100,000 acre mission reserve, rent free. [4]

Work at the Mission, which takes its name from nearby Beagle Bay which was named in 1838 by Lieutenant L. Stokes after H.M.S. *Beagle*, the ten gun brig on which he sailed, included the construction of a small church and monastery in 1891. Due to the lack of funding support and the difficulty in securing recruits, there was doubt about the future of the Mission virtually from the outset. However in 1892, Bishop Gibney purchased a 100,000 acre property named Lombadina, to the north of Beagle Bay Mission, as well as a grant of reserve land consisting of 2,002 acres in the vicinity of Disaster Bay on the eastern side of the Peninsula. These acquisitions trebled both the Mission area and its native population, in addition to increasing stock numbers. [5]

In an effort to make the Mission self supporting, the Trappist monks embarked on the sale of cattle as well as pearl shell, guano and emu skins, however the latter efforts were largely a failure. Further, construction work took place at Beagle Bay where the buildings were of bush timber, bamboo and paperbark construction. This work included 'a more spacious and suitable' dormitory and church in c.1895. Meanwhile branch missions were established, first at Bungadok and then in 1896, at Disaster Bay, a few miles south of Fr. McNab's original mission, where a church and hermitage were built under the supervision of Fr. Jean Marie Janny. Furthermore, circa 1897, a wagon track was cut through, providing an overland link between Beagle Bay Mission and Broome. [6]

In 1898, Fr. William Bernard Kelly was consecrated as the Bishop of the Diocese of Geraldton and consequently Beagle Bay Mission came under his official control. By this time, the problems which had been evident at the Mission since the outset were a cause for alarm amongst both the Trappist monks at the Mission and those at the Trappist headquarters in Sept Fons, France. The lack of financial support, the struggle to secure local postulants, the difficulties in converting the local Aborigines to the Christian faith and the frustration of unsuccessful cropping activities in the infertile and barren land were all taken into consideration in deciding the fate of the Trappist Mission. However, one of the major factors in the eventual withdrawal of the community in 1900 was the insurmountable conflict between the contemplative vocation of the Trappists and the secular activities required in running a mission. [7]

The Trappist monk, Father Nicholas Emo, who had been in charge of the parish in Broome since 1895, was put in charge of Beagle Bay Mission for the

[4]   Durack, M., Op. Cit., pp. 35-43 & Zucker, M., Op. Cit., pp. 24 & 27.
[5]   Edwards, H., Op. Cit., p. 22 & Durack, M., Op. Cit., pp. 45-51.
[6]   Durack, M., Op. Cit., pp. 54-81.
[7]   ibid, pp .65, 73-74 & 86.

purpose of closing it. Prior to the departure of the Trappist monks, a cyclone struck the peninsula and caused considerable damage to the mission buildings; however, it is believed that some of the damage, including the burning of the little timber church, was caused by Fr. Alphonse, a Trappist monk embittered by the closure of the mission to the point of mental breakdown. [8]

In August 1900, Bishop Gibney, accompanied by journalist Daisy Bates, visited Beagle Bay Mission. Daisy Bates described the mission as 'a collection of tumbledown paperbark monastery cells, a little bark chapel and a community room of corrugated iron, which had been repeatedly destroyed in bush fires and hurricanes.'[9] While there, work commenced on a new convent and monastery constructed of hand made bricks of sand, loam and clay, and shortly afterwards Bishop Gibney secured the 10,000 acre freehold for the mission. [10]

Meanwhile, discussions between Bishop Kelly and Father William Whitmee, the Vicar-General of the Pallottine Pious Society of Missions in Rome, resulted in an agreement that the German Pallottines would take over the established mission on the Dampierland Peninsula. In 1901, Father George Walter and three other members of the Society arrived at Beagle Bay and immediately commenced their work. Aside from the essential teaching and preaching activities, the Pallottine Brothers also directed their efforts towards the erection of new buildings. To this end bricks were hand made, shells were collected for lime and sheet iron was ordered from Singapore. [11] The little bark chapel, previously described by Daisy Bates, was destroyed by fire in 1903. [12]

In 1907, nine Sisters of St John of God arrived at Beagle Bay Mission where they were initially housed in a temporary convent vacated by the Brothers, this being a bark-roofed building with doors of canvas. The arrival of the nuns had a marked effect on the Mission and resulted in a significant increase in the numbers of Aboriginals who attended the school and church. Aside from education and religious instruction, the Mission children were trained in a variety of crafts including agriculture, carpentry, stone masonry, ship-building, tailoring, boot-making, baking, blacksmithing and plumbing. The nuns taught the girls to be housekeepers and seamstresses. [13]

In view of the threatening political situation in Europe, the dissolution of Beagle Bay Mission was mooted given the possible repercussions on the German Pallottine missionaries. The outbreak of World War One resulted in an immediate and intense anti-German feeling all around Australia and moves were made to close the mission and intern the priests. However, Archbishop Clune and Bishop Gibney in Perth, together with Bishop Kelly in Geraldton, were able to convince the authorities of the value of the Pallottines' work and their Mission was allowed to remain in operation. Confined to the mission the priests continued their work watched over by a policeman who was stationed there for that purpose. [14]

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[8]   ibid, pp. 87-97.
[9]   ibid, p. 104.
[10]   ibid, p. 105.
[11]   ibid, pp. 108 -113.
[12]   Zucker, M., Op. Cit., p .52.
[13]   Durack, M., Op. Cit., pp .135 & 155-56 & Edwards, H., Op. Cit., pp .112 & 115.
[14]   Edwards, H., Op. Cit., p .112.

With restrictions on their movements, Father Thomas Bachmair, who arrived at Beagle Bay in 1904 and had been the Superior of the Mission since Fr. Walter's departure in 1908, saw an opportunity to use the time for 'erecting at Beagle Bay an edifice that, come what might, would stand in testimony of the religious fervour and sincerity of the Pallottine regime in Dampierland.'[15] The plans for *Beagle Bay Mission Church*, which he had drawn up some years before, were well received but considered to be beyond the means of the mission at the present time. However, when Fr. Thomas explained that the church could be constructed entirely from local materials, agreement was made to proceed, with work commencing in 1915. Mary Durack describes the scene at Beagle Bay:

> The design, a combined effort that was finally passed as practical, was shown to the mission people as something that was to belong to them and of which they could be proud. Perhaps to please the missionaries in their time of trial they began the task with at least a show of interest but, as the building took shape, they worked with genuine enthusiasm and unprecedented constancy. Day after day parties set off into the bush or to the coast to cut timber, cart sand, dig clay and gather tons of broken shells for lime. As the timber structure mounted, 60,000 double bricks were shaped and baked in stone kilns and thousands of live shells, mother of pearl and many other varieties from small cockles, cones and trochus to giant clams and bailers for holy water fonts were gathered in from a wide range of coastal waters and tidal reefs.[16]

The kiln for baking the bricks was built at the back of the blacksmiths building, to the east of the church site. In the kiln layers of shells and layers of wood were placed on top of each other alternatively, and burnt to produce white lime which was used both for mortar and for plastering the walls of the church. Br. Matthias and Br. Anton were responsible for most of the brickwork. [17]

Fr. W. Droste, Sr. Raymond and a number of the skilled Aborigines decorated the interior, of *Beagle Bay Mission Church* with shells, including mother-of-pearl, cowries, volutes and olives. While mother-of-pearl was used to decorate the altar, the side altars was inlaid with opercula, a rare stone taken from shellfish.[18] Some of the decoration formed the tribal symbols of the Njul Njul, the Nimanboor and the Bardi; local Aboriginal tribes. Others formed the lamb, the fish and shepherd's crook of the Christian faith.[19]

The original bush timber and plaster ceiling of *Beagle Bay Mission Church* was destroyed by termites and, in the 1920s at the suggestion of a Salesian brother, was replaced by hammered-out kerosene cans, inset with fragments of pearl shell.[20] Mary Durack describes the ceiling construction:

> And the dome and roof, sky blue and beset with gleaming pearl-shell fragments denoting the constellations of the southern hemisphere - who could guess it had been beaten out from kerosene tins, patiently, piece by piece, joined together and shaped with loving care? [21]

On 15 August 1918, on the Feast of the Assumption of Our Lady, *Beagle Bay Mission Church* was dedicated by Father Creagh, the Apostolic Administrator of the Kimberley Vicariate, to the Sacred Heart of Jesus. Father Thomas

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[15]   Durack, M., Op. Cit., pp .164, 197.
[16]   ibid, p. 198.
[17]   'Sacred Heart Church, Beagle Bay', undated brochure.
[18]   *Australasian Post*, 12 December, 1985, p. 15.
[19]   Durack, M., Op. Cit., p. 204.
[20]   Zucker, M., Op. Cit., pp. 77 & 81.
[21]   Durack, M., Op. Cit., p .204.

Bachmair, who had left the church project in 1915, to take over the mission at Lombadina following the death of the Superior, Father Nicholas Emo, returned to visit the nearly completed church in 1918 and presided over the dedication.[22] Suffering from illness, Father Thomas died of septicemia one week after the church was blessed. The first Requiem Mass in the church was for Father Thomas Bachmair, who was buried in a sandhill close to the Mission but later reburied at the mission graveyard. [23]

Around this time the Pallottine missionaries were facing some opposition to their work and could no longer rely on the previous support of Bishop Gibney who had retired in 1910. In 1918, and again in 1919, Mr. A.O. Neville, appointed to the position of Chief Protector of Aborigines in 1915, unsuccessfully proposed to Cabinet that the missions on the Dampierland Peninsula be closed and a government native reserve be declared by the government in their place. A further perceived threat arose in the early 1920s when members of an Italian Order came to the area with the authority of the Church in Rome, apparently to supplant the Pallottines. Fr. Ernest Coppo of the Italian Salesians, was consecrated as Bishop of Kimberley in 1922, and arrived soon afterwards to join the five priests and two brothers of his Order who had preceded him to Beagle Bay and Lombadina Missions. However, the Salesians' stay was shortlived, returning to Italy in 1928, following several failed attempts at projects previously tried by the Pallottines such as the gathering of guano. [24]

In 1930, Beagle Bay Mission was 'a thriving religious community', home to hundreds of Aboriginal children who lived in dormitories and attended the church school. Cattle were bred and sold by the mission to provide an income and a sizeable group of monks and nuns resided at the settlement.[25] Around this time many of the buildings at the mission were built and/or repaired by Brother Joseph Tautz, carpenter and priest, who arrived at Beagle Bay in 1930. Assisted by Aboriginals at the Mission, he worked on the school, the big hall, the butcher's and baker's buildings. Brother Joseph, who fashioned the pews in *Beagle Bay Mission Church* from bloodwood, was also responsible for the bush church at Lombadina Mission (1932) and the first parish hall at Broome. [26]

The onset of the Depression, with its harsh economic climate and unemployment, resulted in increased numbers at Beagle Bay Mission, which was considered a place of refuge. However, it was from more tragic circumstances that the mission's population was to increase from 1933. Following a survey of leprosy cases in the Kimberley all the lepers in the Dampierland area were rounded up and ordered to be held at Beagle Bay, where they were to remain until accommodation became available at the Leprosariums first near Darwin and then at Derby. Bishop Otto Raible, who succeeded Bishop Droste, returned from his consecration as Vicar-Apostolic of Kimberley in Germany, with a group which included two doctors who were to concentrate their efforts at the mission. [27]

Just as the Depression lifted, stock prices picked up and the panic over leprosy subsided, then came the outbreak of World War Two. Four months after celebrating the Golden Jubilee of Beagle Bay Mission in June 1940, police

[22]   Information from the Diocese of Broome, letter dated 23 October 1997, HCWA File P3630.
[23]   ibid & Zucker, M., Op. Cit., p .77.
[24]   Durack, M., pp. 209, 214 & 217-18.
[25]   *Australasian Post*, 12 December, 1985, p. 14.
[26]   ibid, pp.14-15 & *West Australian*, 15 August, 1985, p. 4.
[27]   Durack, M., Op. Cit., pp. 224, 228-29 & 233.

arrived at the mission and arrested all non-naturalised German priests and brothers. Escorted to Broome, the six Pallottine priests and seven brothers were held in the local jail pending their removal to internment camps in the south. Bishop Raible, having rallied support, secured the release of the Pallottines after ten days detention. All except three of the most recent arrivals from Germany were allowed to return to Beagle Bay. When Japan entered the war rumours of German missionary collaboration increased and a police officer was re-established at the mission. Although orders were given in 1942 for the evacuation of all 'white' women in the north, the sisters of St John of God gained permission to stay at Beagle Bay Mission. It was only a short time later that over 250 evacuees arrived at the mission, doubling the normal population and placing a considerable strain on the mission's resources. In an effort to assist the Pallottines during this period, three chaplains of the Australian Missionary Society of the Sacred Heart arrived on the Dampierland Peninsula in September 1942, and were stationed at Broome, Beagle Bay and Lombadina. [28]

The end of World War Two, which had a lasting impact on the Dampierland missions, coincided with a gradual change in the government's official Aboriginal policy evident in the passing of the Native Citizen Rights Act, 1944 which aimed to provide more equitable working and living conditions for Aboriginals. Mr S. G. Middleton, the Commissioner of Native Welfare appointed in 1948, regarded the Pallottine missions as 'valuable and important administrative adjuncts' to his department. [29]

In 1949, Bishop Otto Raible commissioned Sister Roswina, a religious sister belonging to the order of the Institute of the Schoenstatt Sisters in Germany, to design and paint the Stations of the Cross for the *Beagle Bay Mission Church*. At that time, Sr Roswina had an art studio in Munich, Germany. Bishop Raible requested that Sr Roswina use material that would withstand the harsh climatic conditions of the Kimberley, so she used specially prepared aluminium sheets and special oil paints, both of which had just been released on the market. He also asked her to take into consideration the culture of the Aboriginal people and use symbols they could interpret easily, hence the stark colours and simplicity of presentation. The frames for the Stations of the Cross were made by Brother Franz Hanke. The completed works were hung in the church in 1951. [30]

By the late 1950s, Beagle Bay Mission was reaching a point of crisis with many of the old priests suffering from failing health and no new missionaries to take their place. However in 1959, Father John Jobst succeeded Bishop Raible and Beagle Bay Mission entered a new phase of activity. An energetic building program was undertaken in the early 1960s, including a school (1960), a dormitory, dining room, domestic science block and a new store (1964). [31]

The shift in official government Aboriginal policy from paternalism to assimilation and then to integration resulted in a gradual move for the mission communities to become independent of the church and government. This trend was given further impetus in 1967, when Aboriginals were recognised as Australian citizens and gained the right to vote, and also in the

[28]   ibid, pp.250-51, 254 & 258 & Zucker, M., Op. Cit., pp. 110-112.
[29]   Durack, M., Op. Cit., pp. 260, 263-64.
[30]   Information from the Diocese of Broome, letter dated 23 October 1997, HCWA File P3630.
[31]   Zucker, M., Op. Cit., p. 142.

1970s with the Whitlam Government policies of decentralisation and self-determination.[32]

These policies were reflected in the changes undertaken at Beagle Bay Mission, ultimately resulting in the Beagle Bay Aboriginal Community being issued with a 99 year lease title for land comprising 600,000 acres in September 1976.[33]

13. 2 PHYSICAL EVIDENCE

Beagle Bay Mission Church is located relatively centrally in a grassed area surrounded by other mission buildings, and the west front particularly is given impressive strength with the large open area leading up to the building. The northern and southern sides of the Church are surrounded more closely by planting and are less easy to 'read' than the west facade.

The style classification of *Beagle Bay Mission Church* is Inter-War Gothic[34] (c.1915 - c.1940), although the church is a very simple form of Gothic design that reflects the austere conditions and limited resources available at the time of construction.

Beagle Bay Mission Church is orientated on the traditional east-west axis, with the entry to the west end of the building under a three level bell tower crowned with a spire and crucifix. Passing through the entry doors and a small narthex under the bell tower, the floor level ramps slightly up to nave floor level. The nave is a long rectangular space with a central aisle and timber pews arranged each side of the aisle. Four doors are located to the sides of the nave, two in each of the side walls, and these side walls each have five Gothic windows along their length. At the sanctuary end of the nave is the chancel arch in the east wall. This nave east wall is crowned externally with a small tower, spire, orb, and crucifix; and has pinnacles at each end. Internally against the nave's east wall are located the altars dedicated to Mary (north side) and Joseph (south side).

The sanctuary in the east end of the church has two side rooms for a sacristy and altar boys dressing/service room. These two side rooms have gable end walls to the north and south ends, and like the other walls of the church are securely buttressed both for strength and appearance. Substantial timber wardrobe and other joinery work is provided in the sacristy for the storage of robes and other items essential to the worship ceremonies made by Brother Franz Hanke, SAC, in the local joinery shop. The original altar in the sanctuary has not been moved forward (as were other Catholic Church altars after Vatican II), and a simple timber table type altar is positioned forward to allow for the changed liturgy.

'Clay' bricks made on site were used for the construction of the walls. Inspection of a sample brick available revealed that they are relatively light in weight. The walls are rendered and painted to both interior and exterior, with many inlaid decorative features to the interior. The concrete floor has been laid over the original brick floor, and has tiled aisle portions and various decorative inlaid features - particularly at the sanctuary.

The roof over the nave is formed form three sheets of 'corrugated iron' from ridge to gutter. The roof over the sanctuary and two side rooms at the east

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[32]   ibid, pp. 143 & 152.
[33]   ibid, p. 155.
[34]   Apperly, R., Irving, R., Reynolds, P. *A Pictorial Guide to Identifying Australian Architecture. Styles and Terms from 1788 to the Present* Angus & Robertson , Sydney, 1994, pp. 198-201.

end of the church has been replaced with colourbond finish custom orb roof sheeting. The ceiling in the sanctuary is of pressed metal, and to the nave is of plaster sheet. It is possible that the roof sheeting is lined with paperbark, although this is not readily visible.

The crucifix on the top of the main spire appears (from ground level) to be inlaid with pearl shell, and is seated on a large red orb shape at the peak of the spire. At each corner on the top of the tower are placed smaller tower and spire pinnacles imitating the shape of the main tower and spire, and resulting in a pleasing repetitive effect to relieve the simplicity of the main tower. Under the spire at the third level is a section of the bell tower punctuated by twin Gothic head openings to each face of the tower. The second or mid level of the bell tower has a larger west facing Gothic head recess with a statue of Jesus emphasising the Sacred Heart. This mid level has 'blind' Gothic bays to the north and south faces, and crucifix shaped projections to the east and west faces which may be parts of the hanging structure for the bells (access to the tower was not possible at inspection - a large ladder is required). The three bells were imported from Germany by Bishop Otto Raible in 1935.[35]

The base level of the tower has double timber entry doors under three circular windows in a Gothic arch - with shafted jamb sides characteristic of European cathedrals. The tower profile steps back marginally as it rises, with each successive level slightly smaller in plan form than the lower one. Metal angle bindings have been placed at each level around the tower. The tower is buttressed by the west walls at the end of the nave, these west walls of the nave are relieved by circular blind bays to their faces and stepped buttress pinnacles to the ends of each wall section. The pinnacles are crowned with decorative metal features, the metal features are also placed on top of the pinnacles at the east end of the church.

The details in this church that give it a special charm include the various altar decorations, the stations of the cross, the shell floor inlays, and the chancel arch mosaic. The execution of these various artistic designs in pearl and other shells and other various mediums are beautifully conceived.

Beagle Bay Mission Church is in sound to poor condition. Deterioration in the masonry walls is pronounced, with damp deterioration obvious and cracking visible in the bell tower walls. The timber joinery (particularly external window and door frames) is in very poor condition mainly due to insufficient paint cover - which must be frequently reapplied in the hostile environment. The roof over the nave is deteriorating and consideration of replacement of sheeting and rain-goods (gutters and downpipes) is imminent. The flashing details at critical points such as the tower and parapet walls require examination, as the ceiling in the nave is showing marked deterioration with water penetration at various points.

13. 3 REFERENCES

Durack, M., *The Rock and the Sand* (London, Constable, 1969).

Edwards, H., *Port of Pearls* (Adelaide, Rigby, 1983).

Zucker, M., *From Patrons to Partners: A History of the Catholic Church in the Kimberley 1884-1984* (Fremantle, University of Notre Dame Press, 1994).

13. 4 FURTHER RESEARCH

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[35]   Information from the Diocese of Broome, letter dated 23 October 1997, HCWA File P3630.