Wellington District

Intoduction
- Preamble
- Full Table of Contents
- About the Manuscripts
- Acknowledgements
- About the Editors

Handt
Watson
Gunther
Porter
Image Gallery
Appendices
Selected Sources and Abstracts

Wellington District

Papers Relating to the Church Missionary Society Mission to Wellington Valley, New South Wales 1830-1842
A Critical Electronic Edition

- **Introduction**
- **Volume 1: The papers of Reverend J.C.S. Handt**
- **Volume 2: The papers of Reverend William Watson**
- **Volume 3: The papers of Reverend James Gunther**
- **Volume 4: The papers of William Porter**
- **Image Gallery**
- **Appendices**
- **Selected Sources and Abstracts**

Native of New South Wales from Wellington district

Preamble

The Church Missionary Society for Africa and the Far East, established in 1799, has to date sent some nine thousand men and women to serve as missionaries throughout the world. The Society's collected archives, housed in the Heslop Room of the library of the University of Birmingham {1}, includes the letters and journals sent by missionaries and correspondents from all corners of the globe over more than two hundred years, generally recognised as one of the world's most important sources for colonial and religious history, as well as the ethnohistory of scores of societies.

The one mission conducted by the Society in the British colony of New South Wales during the early colonial period, was to the Wiradjuri people of Wellington Valley in the newly opened districts west of the Great Dividing Range. It was a relatively belated effort, and rather short lived. Nevertheless, from 1832 until its withdrawal amid acrimony and regret twelve years later in 1844, the four missionaries produced dozens of letters, in addition to around 1,000 manuscript pages of journals, diaries and reports which were returned to the Society in London.

The object of the Wellington Valley Project is to make available a full, critical edition of these records, which represent one of the largest and most important sources for the history of the colonial frontier in New South Wales. They are particularly significant for the account they provide of Wiradjuri society before the destruction of full ceremonial life. This alone would be justification for their publication in full, in both electronic and, it is anticipated, printed formats. Collectively, the Wellington Valley papers provide a wealth of information about the missionaries and their troubled encounter with a people staggering under the impact of European occupation. They also include considerable information about the pattern of European settlement in the Wellington Valley, which was, at the time the mission commenced, placed at the outermost limits of settlement.

The Wellington Valley mission papers reproduced in the Project are those kept by the Reverends J.C.S. Handt, William Watson and James Gunther, and by the mission `agriculturalist', Mr William Porter. The papers of each are contained separately in the Project's four volumes, together totalling 915 pages of manuscript. {2}

Full Table of Contents

Introduction

- **Preamble**
- **Table of Contents**
- **About the Manuscripts**
- **Acknowledgments**
- **About the Editors**

Volume 1: The Papers of J.C.S. Handt 1830-43

- **Preamble**
- **Introduction**
- **Contents**
- **1.1. Reverend Handt's Letters**
  - i. Handt to Coates, 8 October 1830
  - ii. Blumhardt to Handt, 29 September 1830
  - iii. Handt to Woodruffe and Coates, 27 April 1831
  - iv. Handt to Woodruffe and Coates, 4 July 1831
  - v. Handt to Woodrooffe and Coates, 30 September 1831
  - vi. Handt to Woodrooffe and Coates, 23 April 1832
  - vii. Handt to Woodrooffe and Coates, 30 July 1832
  - viii. Handt to Coates, 7 December 1835
  - ix. Handt to Jowett, 7 December 1835
  - x. Handt to Hill, 11 December 1835
  - xi. Handt to Jowett, 27 November 1841
  - xii. Handt to Coates, 2 September 1843
  - Annotations
- **1.2 Reverend Handt's Journals**
  - i. August - October 1832
  - ii. October 1832 to January 1833
  - iii April - July 1833
  - iv.July to October 1833
  - v. October 1833 to January 1834
  - vi. January - April 1834
  - vii. April to September 1834
  - viii. October to December 1834
  - ix. January to March 1835
  - x. April to June 1835
  - xi. July to September 1835
  - xii. October to December 1835
  - Annotations
- **1.3 Reverend Handt's Report**
  - i. 1835 report
- **Index to the Handt Papers**

Volume 2: The Papers of William Watson 1832 - 42

- **Preamble**
- **Introduction**
- **Contents**
- **2.1 Reverend Watson's Letters**
  - i. Watson to Coates, 28 February 1832
  - ii. Watson to Coates, 5 May 1832
  - iii. Watson to Coates, Sydney 4 June 1832
  - iv. Watson to Coates, 5 July 1832
  - v. Watson to Coates, 31 December 1832
  - vi. Watson to Sydney Corresponding Committee, 4 February1833
  - vi(b).Watson and Handt to Hill, 22 January 1834
  - vii. Watson to Jowitt, 21 May 1835
  - viii. Watson to Jowett, 17 January 1837
  - ix. Watson to Jowett, 6 November 1837
  - x. Watson to Jowett, 1 May 1841
  - xi. Watson to Jowett, 12 September 1842
  - Annotations
- **2.2 Reverend Watson's Journals**
  - i. August - October 1832
  - ii. October to December 1832
  - iii. January-March 1833
  - iv. April - July 1833
  - v. July - September 1833
  - vi. October - December 1833
  - vii. January - March 1834
  - viii. April - June 1834
  - ix . July - October 1834
  - x. October - December 1834
  - xi. January-March 1835
  - xii. April-June 1835
  - Annotations
- **2.3 Reverend Watson's Diaries**
  - i. July-September 1835
  - ii October-December 1835
  - iii. April-July 1836
  - iv. July-September 1836
  - v. October-December 1836
  - vi. January-March 1837
  - Annotations
- **2.4 Reverend Watson's Reports**
  - i. 1832-33
  - ii. 1835
  - iii. 1836
  - iv. 1839

    - v. October-December 1839
    - vi. January-March 1840
    - Annotations
- **2.5 Reverend Watson's `Reply'**
    - Annotations
- **Index to the Watson Papers**

Volume 3: The Papers of James Günther 1837 - 42

- **Preamble**
- **Introduction**
- **Contents**
- **3.1 Reverend Günther's Letters**
    - i. Günther to Coates, 7 January 1837
    - ii. Günther to Coates, 21 April 1837
    - iii. Günther to Coates, 1 September 1837
    - iv. Günther to Coates, 30 Nov.1838
    - v. Mrs Günther to Jowett, 27 January 1839
    - vi. Günther to Coates,12 February 1839
    - vii. Broughton to Günther, 25 June 1842
    - Annotations
- **3.2 Reverend Günther's Journals**
    - i. August to December 1837
    - ii. January to March 1838
    - iii. April to June 1838
    - iv. July to September 1838
    - v. October to December 1838
    - vi. January to March 1839
    - vii. April to December 1839
    - viii. 1840
    - Annotations
- **Index to the Günther Papers**

Volume 4: The Papers of William Porter 1830 - 43

- **Preamble**
- **Introduction**
- **Contents**
- **4.1 Porter's Letters**
    - i. Porter to Coates, 14 July 1838
    - ii. Porter to Coates, 21 January 1839
    - iii. Porter to Coates, 6 April 1839
    - iv. Porter to Coates, 30 August 1839
    - v. Porter to Coates, 22 February 1841
    - vi. Porter to Coates, 11 October 1841
    - vii. Porter to Coates, 1 November 1841

- **4.2 Porter's Journals**
  - i. July-September 1838
  - ii. October-December 1838
  - Annotations
- **Index to the Porter Papers**

Image Gallery
Appendices
Selected Sources and Abstracts

About the Manuscripts

The Wellington Valley mission papers consist of just under 1,000 pages of manuscript from the archives of the Church Missionary Society, housed in the Heslop Room of the library of the University of Birmingham.{1} A small proportion of this material was copied by the colonial antiquarian James Bonwick (1817-1906) as part of his transcriptions of British colonial records relating to Australia, now held in Mitchell library.{2} The Bonwick transcriptions of missionary records have been a significant source for historians of Australian missions ever since, though many historians have acknowledged their imperfect nature.

The bulk of the Wellington papers, excluding much of the General Secretary's correspondence, was copied onto microfilm in 1959 as part of the Australian Joint Copying Project miscellaneous series.{3} At this time, the Church Missionary Society papers were held at Partnership House, the London headquarters of the Church Missionary Society. The papers of the missions of the 'Africa' Committee, which included the New Zealand and New Holland missions of the Society, were recatalogued with great care and thoroughness by Rosemary Keen, who produced an exemplary, though unpublished, catalogue, dated 1981.{4} Keen made a number of changes to the arrangement of the papers, the most significant being the redistribution of the Mission Secretary's papers to the files of individual missionaries, as well as the reconstitution of the Corresponding Committee's papers.

These changes meant that the microfilm version of the Wellington Mission papers no longer represent a completely accurate view of the original archive. For this reason, this edition is based on the University of Birmingham manuscript, rather than the microfilm version of the Wellington papers, and citations refer to the original, rather than the microfilm copy. Nevertheless, because the researchers have been based at the University of Newcastle, with only the occasional opportunity to visit Birmingham, all transcripts were originally made from microfilm held in the library of the University of Newcastle, with final checking only being made against the original.

In addition to the copies of the missionary journals and correspondence which made their way to the CMS archives, a number of other papers were retained in Australia. There is a more or less complete copy of the journals of James Günther 1806-1879) held in Mitchell Library,{5} as well as some papers relating to William Watson (1793-1866).{6} The Watson papers held in Mitchell library are particularly interesting as they gives an account of the independent mission conducted by Watson after his final exodus from the CMS Mission station including reports of the Apsely mission, 1842-44, and a diary dated 1 August 1849 - 6 May 1850. The notebook came into the Mitchell Library in the 1950s when it was donated by the Offner family who owned the land on which Watson's Apsley mission once

ENDNOTES

1. See Acknowledgements for full references and links to web sites of original archives.
2. "Bonwick Transcripts", Boxes 29, 40, 51 - 54; Missionary Vol. 6. Mitchell Library, Sydney.
3. Australian Joint Copying Project, Vol. 7 Miscellaneous series.
4. Rosemary Keen, "Catalogue of the papers of the missions of the Africa (Group 3) Committee", Vol. 7 New Zealand Mission, 1981, CMS Archives, Birmingham University Library, Birmingham. Keen notes: "Unfortunately much of this material was out of order and some items totally misplaced. The present catalogue . . . has corrected this".
5. Rev. J. Günther, "Correspondence 1826-78," ML A1450 (CY Reel 82); "Various Lectures and Correspondence," ML B503; "Papers on Wiradjuri Dialect," ML B505 (CY Reel 980), Mitchell Library, Sydney.
6. Rev. William Watson, "Notebook, 1842-44 and Diary 1849-50," ML 331 (CY 1168), Mitchell Libary, Sydney.

Acknowledgements

The original manuscripts of the Wellington mission papers are part of the Church Missionary Society Archives housed in the Heslop Room of the University of Birmingham Library, England. We are grateful to Mr Ken Osborne, Records Manager of the Church Missionary Society, for permission to reproduce the Wellington mission papers.
This edition has been prepared from Australian Joint Copying Project microfilm held by Auchmuty Library, University of Newcastle, NSW, and purchased with the aid of the Light Bequest in 1994.
From 1995-97, this project has been made possible by small grants from the University of Newcastle RMC and the Australian Research Council.

In 1996, the NSW Aboriginal Land Council approved this project and appointed Rose Chown and other members of the Wellington Wiradjuri community as collaborators with the chief researcher. (This project is not related to recent determinations of the Native Land Tribunal in the matter of the Wellington Town Common.)
Images used in this project have been reproduced with the permission of the National Library, Canberra and the Mitchell Library, Sydney. We acknowlege the support of the State Library of New South Wales who generously waived their usual reproduction fees.
Hilary Carey also thanks librarians and archivists in Australia, the US and the UK: Mitchell Library, Sydney; the library of the Australian Institute of Aboriginal and Torres Strait Islander Studies, Canberra; Martha Smalley at the Day Missions Library, Yale Divinity School; Birmingham University Library, Birmingham; the Library of the School of Oriental and African Studies, London; as well as the research team of the North Atlantic Missiology Project and Kerry Bassinger of the Royal Commonwealth Society Library, Cambridge, for their assistance.
The editors are deeply indebted to Susan West for her patient and thorough work on sections of the manuscripts and transcripts, and for her contribution to researching the people and places that permeate the story of the Wellington Valley mission.
The 2002 edition could not have succeeded with the help of Joanne Evans of the Australian Science and Technology Heritage Centre, who helped guide us through the use of AUSTEHC's Web Academic Resource Publisher (WARP) software.
We would also like to acknowledge the many people who have conrtributed ideas and information. We thank our South African contact, Mervyn Smith, City of George, Western Cape, an elder and Member of the Order of Lay Preachers of the Uniting Presbyterian Church of Southern Africa who has a keen scholarly and antiquarian interest in the records of Africana Missiology. Thanks to Ron Harper and Ted Freeman for discussions relating to the missionary, John Harper, and to Liz Vincent of Picton NSW, for discussion of the early history of the Camden district.

About the editors

Dr Hilary Carey was born in 1957 in Perth (WA) and graduated with double honours in English and History from the University of Sydney in 1980. She was awarded a Commonwealth Travelling Scholarship to the University of Oxford where she submitted her D.Phil. in 1985. She taught at Macquarie University and Sydney University before coming to the University of Newcastle in 1991 where she is currently Head of the Department of History. Her research focuses on topics in Australian religious history and the cultural history of medieval astrology. She has published *Courting Disaster, Astrology at the English Court and the University in the Later Middle Ages* (London: Macmillan, 1991); *Believing in Australia: A Cultural History of Religions* (Sydney: Allen & Unwin, 1996). From 1996 - 2000, she was editor of the *Journal of Religious History* and she is the current co-editor of the *Journal of Interdisciplinary Gender Studies*. She has been a visiting lecturer and/or fellow at Balliol College Oxford, Macquarie University, St Andrew's University, Scotland, the Centre for Medieval Studies, University of Sydney

and the Humanities Research Centre, ANU Canberra. Current projects include a reader on medieval astrology to be published by Manchester University Press in 2003.

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Vol 1 - The papers of J.C.S. Handt, 1830-42

Preamble

The original manuscripts of the papers of Reverend J.C.S. Handt are held with the Church Missionary Society papers in Birmingham University Library (Class Mark C.N./O 51). This edition has been prepared from microfilm copied under the Australian Joint Copying Project (AJCP) as part of its Miscellaneous series, M173-198 and 199-243. The Handt Papers appear in AJCP M225. Note that the microfilmed pages are in some places out of order, and there is some duplication. The editors have restored the correct order of pages for this edition, so that the transcript page numbers differ from that of the AJCP microfilm.

1.1 Reverend Handt's Letters comprises 12 items written between 1830-42. They include a letter to Handt from Blumhardt, dated 29 September 1830, and Handt's response to Blumhardt's criticisms in a letter to the CMS dated 8 October 1830. Letter 6, 23 April 1832, is excessively long and more reminiscent of a quarterly Journal, detailing Handt's travels and experiences during the months he spent in NSW waiting for the mission to commence. It provides an enlightening view of the sights and characters of the Sydney region through the eyes of a distinguished and highly curious newcomer. There are also two letters written in 1841 and 1843 from Moreton Bay, several years after Handt withdrew from the Wellington Valley mission. These have been included in the present volume.

1.2 Reverend Handt's Journals contains 12 installments of a journal kept more or less quarterly for the three years or so that Handt worked at Wellington Valley (with the exception only of a first quarterly installment for the period January-March 1833). It ends abruptly in December 1835 when Handt abandoned the mission. The present volume does not include 15 quarterly installments of Handt's journal submitted from Moreton Bay between 1837-1841.

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Vol 1 - The papers of J.C.S. Handt, 1830-42

Introduction

Johann Christian Simon Handt was a product of the Basle Missionary Institute in northern Switzerland, which he entered in 1822 at the age of 28. Upon graduating in January 1827, he was allocated to the Church Missionary Society's longest and most notorious field of labour, the West Africa Mission, already the resting place of a generation of Basle's fallen brethren soldiers. Unlike his countryman, James Gunther, Handt did not seek acceptance into the Church of England, but adhered to his native

faith was ordained into the united Reformed and Lutheran Church at Auggen, Baden in 1827.

Handt's West Africa appointment was brief and turbulent. In Liberia he fell out with his colleagues and left them to form his own mission on the remote peninsular at Cape Mount, until early 1830, when he appeared at Fourah Bay College in Freetown, demanding to return to Europe on account of ill health. His arrival in London surprised the Basle Institute and earned him a rebuke from Reverend Theophilus Blumhardt (see Letter 2). The CMS, however, was impressed by his "piety, self denial and devotedness to Missionary Labours" and appointed him to the pending New Holland Mission in October 1830. Handt left Portsmouth, well ahead of schedule, on board the convict transport Eleanor on 12 February 1831.

Before departing Sydney for Wellington Valley, Handt overcame the difficulty of finding a suitable bride in the iniquitous colony when he was married, on 4 July 1832, to Mary Crook at St James Church, Sydney. Mary was the eldest of the eight daughters of William Pascoe Crook, a veteran of the London Missionary Society's 1796 Duff expedition to the South Sea Islands. Mary had only recently returned to Sydney after fourteen years in the Tahitian mission. Handt described her blandly as a "useful addition" to the new mission and frequently attributed his persistence in the face of adversity and frustration to his wife's guiding strength. She experienced four difficult confinements at Wellington Valley and suffered from an unspecified illness which seriously undermined her participation in missionary work.

Within a year at Wellington Valley, Handt and Reverend Watson were not on speaking terms. They worked independently for the next two years until March 1836, when Handt brought Mary to Sydney and informed the Society that he could not return to Wellington on account of her being "seriously indisposed" and "disordered both in body and mind". He was subsequently relocated to the Moreton Bay District, where he was installed by government as chaplain of the prison settlements at Brisbane Town and Eagle Farm. Handt continued to work sporadically with the Moreton Bay Aborigines, though the CMS sponsored him with great reservations and eventually ordered him to return to Wellington Valley in December 1840 (after the dismissal of Reverend Watson). He declined, and the CMS ceased supporting him in March 1841, though he continued to transmit annual reports relative to the condition of the Aborigines to the colonial authorities. When the Moreton Bay penal establishment closed, Handt was replaced as chaplain and returned to Sydney unemployed. In December 1844, Mary died, probably in childbirth. Their eldest daughter, Sarah, (born at Wellington valley), died three years later aged 13.

From the early 1840s, Handt in the Presbyterian Church, first at Balmain, then at Sutton Forest near Moss Vale, before moving to the Geelong/Portland district during the height of the gold-rush, where he was dismissed by members of the local Synod who thought him "unprincipled". He returning to the service of the Anglican Church and was engaged to perform itinerant work, including chaplain of the Geelong prison and hospital, barely surviving on meagre emoluments. On 7 July 1863, Handt, aged 70, died of double

pneumonia at his house in Bond Street, Chillwell, in the presence of his eldest son, William. He was buried at Germantown (Grovedale).

Vol 1 - The papers of J.C.S. Handt, 1830-42

Table of Contents

1.... 1.1 Reverend Handt's Letters

45.... 1.2 Reverend Handt's Journals

224.... 1.3 Reverend Handt's Report

#

#

The papers of Reverend Johann Christian Simon Handt

Transcripts of Letters, Journals and Reports sent to the London Corresponding Committee of the Church Missionary Society, 1831-43
Church Missionary Society Papers held in Birmingham University Library
Vol 1 – The papers of J.C.S. Handt, 1830-42

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Vol 1 - The papers of J.C.S. Handt, 1830-42

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Vol 1 - The papers of J.C.S. Handt, 1830-42

Table of Contents

1.... 1.1 Reverend Handt's Letters
45.... 1.2 Reverend Handt's Journals
224.... 1.3 Reverend Handt's Report

1.1 Reverend Handt's Letters

i. 8 October 1830

Handt to Coates, 8 October 1830, p.1.

Rec'd Oct 9/30
Walthamstow, October 8, 1830

Dear Sir
You will excuse me, I hope, for taking the liberty to address you these few lines. After I had been in the Missionary situation in Basel four years, Mr Blumhardt asked me in the year 1827 on the 14th of January, whether I wished to go to West Africa; I replied joyfully in the affirmation. He gave me also the liberty of choosing a companion, and I chose Mr Hearle. When afterwards Mr Lessing was joined to our company. I immediately appealed against it; for whatever Mr Lessing's character may be, I clearly saw that he would cause disagreement in the Mission. Mr Blumhardt, however, requested me to go with him, and I obeyed. When we came to England, some of our friends, with whom we became acquainted, received the same impression concerning him: though I had not told them a single word of my own thoughts. They requested me, therefore, earnestly to write to write to Basel, and to state these things. I did so, accordingly, requesting the Committee to take from our company either him or me. But

Mr Blumhardt persuaded me again, and I thought it my duty to obey him. I hoped also, that in the course of time we should be able to [?] on better together. But the event proved just the contrary. A short time afterwards, two other Missionaries were sent to join us, for the company of one of them Mr Lessing had been desirous long time before, being agreeable to his own character. This same person had also, in order to enjoy Mr Lessing's company, given up his former destination to Brazil, as [?]

Handt to Coates, 8 October 1830, p.2.

in a European Settlement, and requested the Society to send him to Africa. You know him very well, for you wrote several years ago a letter to Mr Blumhardt concerning him and his doctrine. You will, however, excuse me for not mentioning his name, for he has [?] been called out of this world. The event, however, showed that they had mistaken each other; for as close as their friendship had seemed to have been before, so bitter became their hostility afterwards to each other. And by their means the peace of our whole Mission was entirely broken up. This then, is, in short, the reason why I, in great distress of mind, left my Brethren in Liberia, and went alone into the interior of the country to instruct the Heathen there. It was also, indeed, according to the instruction of our Society, that all of us should go among the real natives, and not remain in Liberia; for this was considered only to be our place for going over the country fever, and to be the centre of our subsequent communications. One perhaps therefore, [?] only to remain there.
I think it proper to write this to you, and to request you to submit it to the Committee. After having put into your hands Mr Blumhardt's letter which I received before yesterday in the evening from the post-office.
Although I expressed to you immediately after my arrival, as well as afterwards, my desire of going back to Sierra Leone; yet I do not wish it to be thought as my exclusive object, especially as some of my friends think

Handt to Coates, 8 October 1830, p.3.

think my constitution altogether not suitable to that climate. On the contrary, I wish that the Committee may appoint me to any place, for which they think me fit. I desire nothing more than to be sent out as a Minister of the Gospel, in order to do something for him, who died for me on the cross. I do not seek emolument: let me have as much only; as I want for my necessary support. When I was in Africa I had frequently not that, and nearly half the time I was there I lived by my own exertions.
You know very well, or at least Mr Raban, that I could not stay in Sierra Leone so long, as to write first to Basel, and then to wait again for an answer from Europe; because the Brethren there found it not proper, though I sincerely wished it. On this point therefore, Mr Blumhardt seems to have misunderstood me. The reason, perhaps, may be that I not treated this point of my [?] minutely, when I wrote to him.
I feel [?] very sorry to write this about my Brethren, but it appears to me necessary for my justification, not to conceal it.
Mr. Blumhardt calls me in his letter: "[?] [?]" (the healthy person), but you know very well, Mr Blumhardt also, for I wrote it to him, and Mrs. Weitbrecht and [?] certified the

truth of it, that I was sent back on account of ill health, according to the Doctor's advise in Liberia; his certificate he gave me is still in my hands, and I did just show it to rev. William Wilson; though it is true I became afterwards soon well.

ii. 29 September 1830

Blumhardt to Handt, 29 September 1830, p.1.

My dear brother Handt
Your letter from London of the 27th of June, which reached Basle only a few days before my departure at the vacation, has, as you may easily imagine surprised and greatly pained us, the more so, as just then the note of sorrow and lamentation for the death of Missionary brethren had reached our ears from distant Africa. And you my brother, healthy as you are, and accustomed by God's help to the African climate, must quit your Missionary station in consequence of the mistake of others, as well as from your own choice, and by the providence of God land upon our shores to deepen the wound which the painful events had already inflicted on our hearts.
In taking a calm view of your past course, the sorrowful thought will arise in our minds

Blumhardt to Handt, 29 September 1830, p.2.

As if it had would have been better, had you never been sent to Africa.
When, from being unable to labour united with your brethren, you had separated from them, and retired to Cape Mount, we had nevertheless still entertained some hope, that your residence there would have proved the development of God's will concerning yourself, as well as perhaps have enabled us to send other brethren with more security to the same place. But this hope failed and left us in uncertainty as to the will of God concerning your destination, as well as in wonder at the mysterious providence (for such with our short-sighted views we must consider it) of the death of your brethren. You chose rather to return to Europe. We should still have seen some indication, that Africa was your destined station, if you, coinciding in the opinion of your brethren at Sierra.

Blumhardt to Handt, 29 September 1830, p.3.

Sierra Leone, had chosen to remain there, until you had received farther instructions either from us or from the C.M.S. But you have now put yourself in such a situation, that we are perfectly unable to give you farther advice.
Should the C.M.S. be willing to appoint you a station in Africa and send us word of their intention, we will very gladly furnish them with a more detailed account hitherto. We have already mentioned to that Society that we will thankfully repay the £35 advanced for your passage.
May the Lord, who helps his erring children, mercifully show you the way in which you should go, and may he direct you to the suitable spot in his vineyard! To his gracious guidance we recommend you in your future course, and salute you heartily.

In behalf of the Committee
Your brother
Blumhardt

iii. 27 April 1830

Handt to Woodruffe and Coates, 27 April 1831, p.1.

Rec'd [?] 1/31
Cape of good hope Simon's Bay,
April 27, the day of our arrival 1830

My dear Sirs
I received your letter dated the 15th of Feb. on board the Eleanor, the following day. The contents of this letter relieved greatly my mind on that subject. Although the Captain behaved well towards me from the beginning; yet after having received a letter from you with respect to the same cause, he rather improved, for some time at least. He gave it to me to read, and called it laughing a very severe one. He has, since the time I am on board, been frequently ill humoured, as Mr Northover also saw him, when on board; but the reason of this may chiefly be ascribed to his sickly person. Once he assaulted his first mate, a stout-hearted and proud fellow, and would surely have beaten him had he been strong enough. He turned him, however, immediately out of his office. This degrading event will, I apprehend, lead to serious consequences here on shore, the Passengers will, probably, be called in witness, and thus, a painful business will be afforded to me.
The Bibles, New Testaments and Prayer books you gave me I distributed, according to your direction among the Convicts. Some however I gave with the Captain's allowance to the Sailors, and some, with permission of the Officer, Mr Stuard, to the soldiers. I intended to give nearly all to the Convicts, but the reason that I did not, was because they had already from government received for [?] [?] one Bible and one Prayer-book, and the Doctor's opinion was, therefore, that these together with those, which they had already received from me, would be sufficient for them. And I had then indeed only a few left,

Handt to Woodruffe and Coates, 27 April 1831, p.2.

which, as before mentioned, I gave to the Sailors and Soldiers. There was, notwithstanding, a great desire for books among the Convicts afterwards, especially for Prayer books; these however they had fortunately got all of me before-hand. By the kindness of Mr Stephenson (The Doctor who is charged from Government with the superintendence of the Convicts) an opportunity of reading the Holy Scriptures with the Convicts was daily afforded to me; and I did read with them every day, except when I was prevented by the weather, or by sea sickness. My general method, which I pursue when I read with them, is, that I make one of them read one verse, and make some edifying remarks on it, asking them every now and then some useful question. When I have gone through one verse in this manner, I proceed to the next, and those that

follow. As I read with them in the hold, where I am alone with them, I begin and finish with prayer, all devoutly kneeling. I asked them several times, whether they also understood me, and they replied always in the affirmative. There is no constraint upon them that they should come to read with me, especially as they may be on deck all the day; nevertheless, I have always a pretty number who attend. Many of them, I dare say, attend to the truth, of which their conduct is a witness. The generality of the Convicts have till now proved to behave better than the Soldiers. The sailors also behave well, at least better than before. I heard them no more curse for a long time. One of them complained to me of the bad behaviour of the Soldiers. These, with few exceptions, do not behave well, indeed.
With permission of Doctor Stephenson and the Captain, I performed divine service every alternate Sunday, except when the weather would not allow it. Mt Sermons I had corrected by the Officer, Mr Steward, which he did in return of my teaching him German. I see here clearly the kind and preventing.

Handt to Woodruffe and Coates, 27 April 1831, p.3.

providence of our Lord, which in this respect so strikingly is demonstrated. For I was very troubled in my mind on account of my insufficiency in preaching in a foreign language, before so mixed an assembly as on board generally is, and having none to correct me. But as soon as the officer, Mr Stuard, came on board, he asked me, whether I would teach him German; and I thought : This is the man whom the Lord has provided to assist thee in English.
On the 23 th [sic] of March early in the morning, we crossed the Line and today arrived here in the Harbour of Simon's Town, called Simon's Bay. We have, to this present moment, been always favoured with good wind, some hours only expected. Hence the short time we were on sea, 67 days only.
As for the state of my heart, the Holy Spirit has more convinced me of my inward sins, but never left me without his peace – though sometimes without his joy.
My departure from England affected me very much, and frequently reminded me of my kind and benevolent friends there. The solemnity which filled [?] mind when you prayed with me before I left London, makes me frequent[?] to think of you with tender regard and affection: and this, together with the [?]quent supplications, which you will offer up on my behalf, will, I hope, bring a blessing as well upon myself, as upon my labours.
My respectful regards to all the honourable Members of the Committee, to whom, I know, you will submit this letter.
When you write to Basel, be so kind as to send my affectionate respects to dear Mr Blumhardt.
Remember me kindly to my dear Brother Watson and his wife; and tell them to take out with them a box of Seidlitz Powders, which are necessary on board for opening the bowels, having at the same time an agreeable taste. Sods Powders are also to be recommended, as they are very cooling, though they have

Handt to Woodruffe and Coates, 27 April 1831, p.4.

No effect upon the bowels. Of the latter I told them myself.
My hearty love to my dear Brother Matthews, if he should be still in England, which however I do not suppose. He arrives perhaps before me in Sidney [sic]. The purpose for which we landed here is to take in fresh provisions. We shall probably leave this Coast in some few days, and then proceed to New South Wales.
My [sic] the Lord, with his abounding grace be with you all.

iv. 4 July 1831

Handt to Woodruffe and Coates, 4 July 1831, p.1.

Rec'd Novr 21/31
Sydney July 4, 1831
My Dear Sirs,
You will, I hope, have received my letter, dated the 27th of April, Simon's Town, Cape of good Hope. We left the Cape on the 3rd of Mai, and after having been favoured with a very fortunate voyage of eighteen weeks, not having lost nor broke one spar of our vessel, and, in general, been in good health, we arrived here in the harbour of Sydney on the 25th June, Saturday Evening about 8 o'clock.
As I was generally well on board, except sea sick some times, I could well attend to my duty which I daily continued to pursue in the same manner, as I described to You in the letter before mentioned that namely, every day, except there occurred a particular hinderance [sic], I read with the Convicts, in the hold of the vessel, a portion of Scripture: that I first made one of them read one verse, then read it loudly and distinctly over again myself for the benefit of those who could not read; secondly, explained that verse to them; and thirdly, asked them occasionally some questions. And that having thus gone through one or more verses, if the connexion [sic] would not permit to take one

Handt to Woodruffe and Coates, 4 July 1831, p.2.

only, I proceeded to the following; at every time, beginning and ending with prayer. The parts of Scripture which I thus read with them, were: The 22nd Ps. The 15th Ch. of St. Luke. The Gospel according to St. John. The two Epistles of St. Peter. The Epistle of St. Paul to the Philippians and that to the Colosians. The 4 first Chptrs. of the Epistle to the Hebrews. And the 3 first Chptrs. of St. James's Epistle. Every Sunday I performed divine service, if the weather did permit; so that on the whole I preached fourteen Sermons.
The time which I, on a constantly moving vessel, could apply to study, was taken up, by preparing for and performing the duty of the day, and by composing Service for the next Sunday. In addition to that, I had daily to give a German lesson to the Officer of the Guard, who was my Assistant in English.
I found the Convicts chiefly very attentive. They were also truly thankful for the means of grace; which were daily tended to them; for they showed their gratitude to God in the conduct of their lives, of which both the Doctor Mr Stephenson, and the Captain Cock are witnesses. The people here in Sydney, therefore, are very glad of having such

people sent to them.
I wrote You before concerning the manner in which I had distributed the Bibles Testaments, Prayer Books, and tracts, and will, therefore, not repeat it. I informed You, at the same time, that the Doctor afforded me every opportunity of

Handt to Woodruffe and Coates, 4 July 1831, p.3.

Going to the Convicts, and that the Captain was a very ill humoured man. With him, however, I had very little to deal, as his business only was to bring the vessel to Sydney. He consented, however joyfully to my giving the Sailors some religious books, and was never opposing me, even when he could have done so. As for the Doctor, he behaved civil towards me to the end. This, You may also tell Mr. Northover, because he very anxiously desired to know whether I had gained the favour of the Doctor and Captain.
I did not read all the Prayers, when I had divine service on board; I read however the Litany: time not being sufficient for all.
When we had arrived on Saturday Evening, I did not leave the vessel till the afternoon of the Sabbath day, in the foredeck I performed divine service. But I went on shore, and to Rev Richard Hills. He was not home, but in the Sunday School, to which I went, and where handed over Your letter to him. He kindly received me, took me afterward to Church, and then home. I shall probably stay in his house till Mr. Matthews arrives. Mr. Hill has here procured for me some business in the Poor house, as I shall not proceed to Wellington Valley, our appointed place,* till Mr Matthews arrives.
Now, thanks be to our God and Saviour for all his blessings! May he continue to bless his Gospel for his own name's and blood's sake.
* as is expected

I remain My dear Sirs
Your humble servant
J.C.S. Handt

v. 30 September 1831

Handt to Woodrooffe and Coates, 30 September 1831, P.1.

Sydney, September 30, 1831.
My dear Sirs,

You will probably have received my letters, the former, dated the 27th of April, Simon's Town, Cape of good Hope; and the latter, dated the 5th July, Sydney. I wrote also a letter to You from Portsmouth, on board of the Eleanor, informing You that the Captain, after having received Your letter concerning his demand of more money for my passage, gave me that letter to read, ? it laughing a very severe one; and telling me, that I should not trouble my mind; and that he behaved well towards me. This letter with

several others that I have written, I intended to give to the Pilot on his leaving us, but, to my great mortification, I found afterwards, that I had, in haste, left back Yours.

The whole time, I have been in Sydney, I have resided with the Revd. Richard Hill, and have found him a kind Father to the Missionaries. It was to secure a lodging in future for myself, and for Mr. Matthews whose arrival was daily expected, that I on the 5th of this month went to a boarding house. For we both should have had no room in Mr. Hill's house. Mr. Matthews arrived here, on the 17th instant in good spirits and health. Blessed be the Lord who has preserved us from all evil, and protected us in all dangers, both in body and soul. We had so much to ask and to tell each other that we could hardly sleep the first night. We both occupied one lodging, and lived very comfortably together.
When I arrived, the Archdeacon, Mr. Broughton, payed me every attention, and said to Mr Hill that he would speak with the

Handt to Woodrooffe and Coates, 30 September 1831, p.2.

Governor with regard to our Mission, and especially concerning Wellington Valley, a place 260 miles from Sydney, formally an Establishment for Convicts, but now given up and left to the care of some persons only; and that I should wait till both Mr. Matthews and Watson arrive; when he himself would, if circumstances did permit, proceed with us to the place, and arrange things properly. But when he found that I had not brought official communications for him from You with regard to this Mission; (that we should be under his direction, namely as his Clergy) he began to withdraw his attention from me, although he was very kind to me, when I occasionally met him. I could not immediately perceive it, and had not Mr. Hill told me the reason of it, a short time ago, I should not know it, even now. Mr Hill informed me at the same time, that the Archdeacon was, however, waiting for the arrival of Mr. Matthews, thinking that he should bring out some official communication for him. But this has not been the case, as I see now.
The reason that the Archdeacon entertained such thoughts was, because he supposed that the Government at home has taken in hand to establish a Mission among the Aborigines after he had suggested the matter to them. The Revd. Richard Hill, however, has showed him by letters from you, that arrangements had been made by the Government at home relative this mission, before his proposal could have reached England; and thus he seems now to be satisfied. **[14]**
My time here is taken up by performing ministerial office in the Asylum, three times a week. Sometimes I go also to the prisoners in the gaol. Last week, nineteen of them were under the

Handt to Woodrooffe and Coates, 30 September 1831, p.3.

sentence of death; ten Roman Catholics and nine Protestants. Four of the latter repented; three of them died in the faith; one was reprieved.
I have also, according to the opportunity I have, made a small beginning in the

Aboriginal language of the Inhabitants of that district (Wellington Valley) to which we will have probably to go. They have many nasal sounds in their language and more consonants than in any of the South Sea Islands. There is no similitude [sic] whatever between these languages.
The well-disposed people of this Colony sincerely wish that something should be done for the poor Aborigines with regard to religion and they look with anxious expectation for our going out to them. They consider it, however, to be a work of much time and perseverance. May God bestow his blessings upon our labours for them, and make the blood of his Son efficacious upon their hearts.*
We hope to see Brother Watson and his wife in about 2 months, and then to proceed to our station. For so it seems to be the intention of the Corresponding Committee.
May the Lord sustain you in body and soul, and all the Members of the Committee!
I remain my dear Sirs
Your humble servant
J.C.S. Handt.

* The Aborigines that walk here about in the streets of Sydney are, I am sorry to say, initiated in all European vices. It is indeed time, that the blessings of the Gospel should be known to them, after they have been greatly deprived of their Country, their hunting and fishing places, and made the children of hell by the Europeans ten times more, than they were

Handt to Woodrooffe and Coates, 30 September 1831, p.4.

before. Especially, as they are capable of learning to perform any European business and of improving their intellects. The Revd Richard Hill told me, that he has seen a Native that had been instructed, and really converted. The Revd. Mr. Marsden, whose mind is [?proposed] in favour of the New Zealanders, has indeed very little hope concerning the Inhabitants of this Country. We spoke with him about them; he started several objections, the last of which was, that they eat snakes. As however the New Zealanders eat men, and have yet proved capable of receiving Christianity; I entertain also no doubt with regard to the Aborigines who eat snakes. At the same time I am sure, we shall be accompanied with Mr. Marsden's prayer.
Before yesterday, the 29th September, I and Mr. Matthews made an excursion of about 4 miles in the Country on foot, tracking by the compass passing Cook's river, and returning at the same day. On both sides of the river the soil is very fertile. We saw also a rock, called the cup and saucers rock, because there are many cavities in it, which resemble in a great measure the form of cups and saucers.
The conduct of the greater part of the Colonists is, as you may expect from a set of transported people. Once I passed a women and a man in the street, who seemed to be upon very good terms; and such was the tenderings of the women, and such were her kind feelings, that she said to the man, she could wish to see him hanged. As now with expressions bear testimony to their affections towards each other; I hope you will not desire to know much of their cruelty against each other. It not very infrequently happens, that in fighting together, they break each other’s limbs.

vi. 23 April 1832

Handt to Woodrooffe and Coates, 23 April 1832, p.1

New South Wales, Sydney, April 23, 1832.
Very Dear Sirs
May the Lord be with your spirits and bless you out of Zion!
I hope, or wish at least, that you may receive this letter in good health and in the enjoyment of peace and quietude with regard to the Country. The minds of the people, as we learn, being much excited. I hardly cam expect that you should be altogether at ease, however, he has said "Fear not! When thou passeth through the waters, they shall not overflow thee, and when thou walkest through the fire, thou shalt not be burned."
You will, I dare say, have expected a letter from me long before this time, for it would have been my duty to write earlier to you. Indeed, I also intended several times to send you a few lines, but when I thought again that Mr Watson might perhaps come the next day or week, and thus I delayed writing from one time to another. But now I think I ought to write, although Mr Watson has not yet arrived.
The last letter which I sent you dated October 1st/31 will, I hope, have found its way to you. In this letter I appraised you with the arrival of Mr Matthews, and our living together in peace and brotherly concord. Thus we did till the 11th last month when, being Sunday, I accompanied him six o'clock in the morning, on board the "Ship Porcupine", where I left him. He took his flight to New Zealand, and I returned alone to my solitude in Sydney, to regret the loss of his company, and to confine myself to my own thoughts. His departure was occasioned by our not being able to proceed to our Missionary work till an order from the Home Government is sent to this Governor; and by the delay of Mr Watson, with whom we might have expected full instructions, and also a final destination for Mr Matthews, whether he might perhaps be with us, or, according to his original instructions, proceed to New Zealand. If the former should be the case, he may easily return from New Zealand; and it will, then, be good for him to have seen that Mission. Mr Matt. has been of great use here in Sydney, as he taught the schoolmasters the "New System". Besides this, he has been a truly christian companion and brother to me. May the blessing of the Almighty rest farther up on him.
I have now been waiting here in Sydney the space of nearly 10 months, am quite sick of Sydney, and almost worn out of patience. When I enjoyed the company of Mr Matt. We comforted each other, and [?] up each other's mind, sympathizing one with the other. But whom have I now to cheer up my spirits? I may do it myself, if I please; or, rather if I can. However, I am not alone, for "there is one that sticketh closer than a brother" who never leaves me alone, and I dare say that I know him better than ever. Nevertheless, it would be expedient if missionaries sent to this country were married, or if they could find someone here to marry. How much [?] you did laugh when I first made the proposal, how severe [?] my best friend, the rev. R Greaves, was upon me when I wrote to him that I wished to go out married. I was not altogether wrong. The beloved members of the Committee made it quite equitable in telling me to go out single, and then to speak with the members of the Committee here about it, but it is a rare thing to get a good missionary wife in this Country, and I would rather not marry all my life-time than [?] an

unsuitable one. The most religious females in this colony are imported from England. I have surrendered myself to the will of God with regard to this important step. May he dispose of me as he sees fit. I [?] if he gives me a partner for life, it will be a good wife. And I shall find her as a blind hen finds a grain of precious wheat. My occupation here in Sydney is the same that it was formerly.
The lives of the Aborigines are very fast wasting away, wherever the Whites get a footing. This arises from their not being able to bear well the consequences of those vices in which the European's, with great fun, initiate them. Satan has sent his messengers first, and they have been very active indeed. I doubt whether the Apostles of Christ will be so indefatigable. Of the Botany Bay tribe there are left four only, for so one of those four told me himself. He is a civilised man, and by profession a sailor. Mr Matt. Became acquainted with him by the Revd R. Hill, whilst I was in the country. I saw him only once, where I asked him about the language of the tribe about Wellington Valley he confessed himself to be an entire stranger. I did not see him since that time, and suppose therefore that he has gone to sea again.
There is, in this Colony, related a peculiar circumstance which is said to have occurred about [?] years ago, with a white woman of the Colony and the natives. Mr Simeon Lord, a merchant here in Sydney who is yet alive, sent one of his men, Mr Downsen, to Van Diemens Land with several articles in order to sell them there in detail. As his business would not allow him soon to return, his wife in Sydney became anxious to see him, and therefore followed him in the vessel "Trial"" The vessel got wrecked near Morton Bay, the woman by some means or other reached the shore, but fell into the hands of the Natives, who, as afterward was ascertained by the print of her feet, dragged her through the bush, one foot bare and the other shod [sic]. By tracking her, people also found her [?]. Several attempts have been made since to rescue her, but in vain; because the Natives, it is said, became always so enraged the soldiers feared to take her by force, lest the Natives might have killed her before she could be protected by the soldiers. She is said to have several Mulatto children. Nothing has ever since been heard of the crew of that vessel, but people have seen some clothes of them with the Natives. Whether they got drowned, or were killed by the Natives, nobody knows.
On the 10th of January there was a dinner given in Parramatta to the blacks, by the Colonial Government. I went there with regard to our future work among them, but regretted that we would go so far as Wellington Valley, for this is beyond the district which is occupied by those who were there assembled. In the forenoon I bought for a few black children some bread. A certain woman, when she saw this, came also, having a child on her arm for whom she asked me to buy some bread. I considered her to be a white woman, for she looked at least as white as an European tanned by the sun. However, I soon found to my great amazement that she belonged to the blacks. She must either a Mulatto woman, or one who was born of white parents but abandoned herself to such a wretched life and company. About one

o'clock they sat all down for dinner, where I saw several Mulattoes among them, both children and [?] people. They had more meat, bread and potatoes set before them than

they could eat. What was left they were to take away, together with the table cloth of each table, also the knives and forks, with which they had awkwardly eaten, and the tin plates and dishes in which their dinner had been served up. When they had dined, each man received a present of a pair of trousers and of a jacket. Each woman got a blanket. Being thus furnished they withdrew themselves into the bush, their usual residence, to live as wretched as before.

They pronounce the English words, in general, pretty well, but are the most miserably and pitifully [sic] human beings I ever saw. They are extremely degraded both in their habits and customs, running about in the bush quite naked, and not caring for shelter or property. In Governor Macquarie's time they got some houses or huts built, at a place called Elizabeth Town, about 3 miles from Sydney. Their houses were also furnished with some necessary utensils, but they sold both these and the bark with which their houses were built, for spirituous liquors in Sydney, preferring rather their savage customs. May God have mercy upon them that, though they are now, as it were, no people, they become his people and be called the children of the living God. And may he to this end move the hearts of many Christians to do whatever is in their ability for these extremely miserable fellow creatures, that they may share the benefits of a civilised life, be turned from ignorance to the knowledge of the saviour, from life darkness to his marvellous light, and from the power of Satan unto God to receive remission of sins, and inheritance among them who are sanctified by faith, which is in Christ Jesus. If they receive the Gospel they will also become civilised, for civilisation will surely go along with religion, as the latter will make the former a duty, but that the endeavour of merely civilising them cannot induce them to alter their habits and to change their disposition has been proved by numerous instances. "Much money" says the Rev Mr Marsden "has been thrown away upon them". But he considers them, therefore, a hopeless race of people, although he will not give his opinion as a rule, nor would he by any means be against our undertaking. The best is that the matter is in the hand of him who created the Aborigines, and who also is able to create them anew. If serious attempts were made, and patience be allowed to have her perfect work, why should there not, under the blessings of the Almighty, some good be done among them? Are they not human beings? Have they not reason? Did not Christ die for them also?

A Missionary, Mr Threlkeld, is labouring among the Natives at Hunter's River. He was formerly sent out by the London Missionary Society for the South Sea Islands. He was there several years, but sent afterwards to New South Wales to establish a Mission among the aborigines. His Society, however, relinquished their undertaking, and he being left to himself, was taken care of by the Archdeacon of New South Wales, who is presenting his case to the Government at home, procured for him the allowance of a sufficient salary to proceed in his labours. He has translated the Gospel of St. Like, but it must be very imperfect, for he cannot yet speak so much with the Native's as to preach to them, as he told me himself. However, he must be a laborious man, for how faulty soever his translation may be, he has done much. The language of the Native's at Hunters River seems to be very different to that of the Natives at Wellington Valley, for Mr Threlkeld understands only few of those words which I had an opportunity of obtaining of that language from some persons who had been for a while at Wellington Valley.

Three months ago I took a journey into the Country to the Cowpastures. I kept a journal, and will therefore give you a small extract of it.
January 27/32. Went in a coach to Parramatta. My society was bad, this is, however, not a very uncommon thing in this country. Having arrived at Parramatta I went to the Rev S Marsden. They were at dinner, the Archdeacon, the Doctor of that place, and the Rev Mr Forest, who came out from England a few months ago, dining with them. In the evening I had the opportunity of speaking with the Archdeacon about our mission. He is of the opinion that the Government at home have done whatever in their sphere to do, but that the church Missionary Society have failed in not sending out instructions, sanctioned by the Home Government.
28. Took a walk in the forenoon into the Governments Garden to see an Emu which was said to feed there. However I could not find it. Some soldiers I found, who had come out with me in the Eleanor, and had, at that time, the watch of the garden. I had a long conversation with them, and an opportunity afforded to me of speaking a word in season. The officer who came out with me has some months ago proceeded to the East Indies. In the afternoon I went with Rev T Hassell, the person who had invited me to the Cowpastures. When we came near Liverpool we saw three blacks, a man, a woman and a child. They were begging, for that is the means by which they subsist where the Europeans have taken in possession of their country. The child, a girl about 4 or 5 years of age, was quite naked but the parents were clothed with what they had received the 10th of January from Government at Parramatta. In Liverpool we paid a visit in (what is called) the Mad House. Mr Hassall made several of the persons confined there a present of some snuff, which they eagerly received. There was also a young missionary's wife who has been with her husband in the South Sea Islands. She immediately recognised Mr Hassell, whom being the son of a missionary of the same Islands, she had known before. She said among other nonsensical things that he looked like Charles the Martyr. Very miserable looking she was, however not [?] from vain glory, for sahe told us that she had the best singing voice in the Colony. How wretchedly deep is man fallen, who was created in the image of his Maker! Her poor husband died a lunatic in this Colony. I am very much inclined to think that their brain was injured by the heat of the sun in the South Sea Island, because those Islands where they were are in the tropics. From Liverpool we went the same day to Denbigh, the residence of Mr Hassell, which is in the Cowpastures and 40 miles from Sydney.
Sunday 29. In the forenoon I attended divine service under Mr Hassel, who has a little church on his own ground. In the afternoon I preached at a place called "Nattuoi[?]" from the words "He was made in the likeness of men". The people seemed to be attentive.
Monday 30. I enjoyed myself in eating peaches in Mr Hassell's garden. There is pleanty of fruit in this country to strengthen the heart of man. There would also be plenty of spiritual fruit if it were more sought for and better cultivated. For the people in this colony do, in general, not so much care about going to hear the word of God; nor do they pay due regard to the Sabbath.
Febr.5. Being Sunday I preached in the afternoon at a place called "Macquarie Grove" on the doctrine of prayer. Had a good auditory.
Monday 6. Went on horseback to Major Antill

to pay the debt of an invitation. He is living 10 miles from Denbign at the foot of a mountain called “Razorback”.

Tuesday 7. Returned in the morning. Major Hantil [sic] was kind enough to accompany me. We had scarcely left his promises [sic] when a messenger of one of the overseers of the “Iron Gangs” who are making a newer road, brought him word that a man of the “Iron gangs” had been murdered last night. We rode on, and when we came to the place where the atrocious crime had been perpetrated, the overseer led us to the spot where the man had been killed and where he was yet lying. My feelings would hardly allow me to approach him, I went however, and saw him. He seemed to have been killed with a sharp iron tool, by one blow in the hinder part of his head. A piece of the skin of his head was cut out and the skull severely fractured. The grass around him was very little bend [sic] to the ground, whence it was concluded that he must have become insensible immediately after he had received the mortal blow, and therefore have struggled very little in his agony. Four of his companions, being suspected, had been arrested by the overseer. One of them had before struck this man, and as he had received his punishment accordingly he was the more suspected. He had also been seen on the road about 10 O’Clock the night before, that same night namely when this poor man was killed on the road, who had been keeping cattle. This poor fellow had probably lain down to sleep on the road, as it was grown over with grass, but little thought of his ever been missing again for this world. His cap, which lay near him, had also a hole which was supposed to have been made by the iron tool before it entered his head. Major Antill commanded the Overseer instantly to separate those suspected persons and then to try them, whilst he himself would be bringing me farther on my way, and on his return he also would try them. He accompanied me about 2 miles farther, and then we took heartily leave from each other. The murderer of this poor man has since been executed, according to his deserving, and ushered into the unseen world to give a farther account of his deeds. Major Antill has 3000 acres of land, a very amiable and fine lady for his wife, and six little affable children.

Wednesday 8. Went with Messrs Hassell and Kennelly on horseback to a place called “the retreat””. There I saw three natives, grown up men. Went with Mr Hassell in the afternoon to the funeral of a poor man who so unexpectedly taken out of this world. Mr Kennelly has an Aunt in [?]. She is the wife of Mr Warburton the Missionary. Formerly she was married to Mr [?] who died in Sierra Leone. She and her former husband went from England to [?] in the same vessel that I did.
Preached in the afternoon on Sunday 12th, “on the preparation of the Last Supper” and had an attentive audience.

Sunday 19. Mr Hassell not being at home I preached twice, in the forenoon “on the faith of our Lord Jesus Christ” and in the afternoon “on his second or last coming”. May the Lord bless my feeble services!

Wednesday 22. Returned to Sydney.
I have at several times, whilst in the Country, taken a ride toward several directions, and found that the soil in that distrct is almost everywhere very fertile, and the aspect of the country picturesque. Hills and valley, fields and pastures are varying the prospect and rendering the scenery highly delightful. The uncultivated ground is, in general, thinly timbered, thickly grown over with grass and little encumbered with underwood. I thank God for having sent me to such a good and particular [sic] healthy climate, and I thank you for having been the means of its accomplishment. From the most unhealthy climate I have been removed to the healthy! In silent woefulness I read the account of Mr Tubb's death in Sierra Leone.
You will have learnt from reading my journal that the whole four weeks I was in the country I saw 6 blacks only, which in some measure illustrates also my former statement that the Aborigines are decreasing where the Europeans are increasing.
The people here in this Colony are rather indifferent towards religion. The reason may, perhaps, be that they live too much at ease, though this should be a motive to them of being more religious and more thankful. The labouring class of people are here living very well off because they get well paid for their labour and bread and meat and other victuals are very cheap. A pound of meat costs generally from one to three pence, and with regard to bread it is comparatively the same. Peaches are in abundance. I and Mr Matt. bought once about half a bushel for one shilling. Apples and pears [?] so plentiful; but they will perhaps be so some years hence. Many of the labouring class are [?] drunkards; and the emancipated persons ecxel [sic] the prisoners in this respect, because they [?] more money to buy liquors. A difference should, however, be made between those who are born in this Country and those who have been sent out prisoners, for the former are more sober and more blameless in their conduct. The jails are always full of criminals, and many executions are taking place.
The Rev Mr Innis arrived here about 5 months ago. He was sent by the Home Government to take the Tutorship of the "Kings School" in Sydney. The building is not yet finished, but Mr Innes is, in the meanwhile, carrying on his occupation in another Government's [sic] building. He teaches English Grammar and Mathematics &c and the Classics. Those youths who learn the former sciences only pay £6 per annum; and those who learn both the former and the latter £10. There is, besides this institution here in Sydney, another in [a] building which belongs to the Scoth people. Doctor Lang, the head of their ministers, will have the superintendence of it. As he understands german, instruction in that language will be given. Again, another institution of that sort is set a footing in Parramatta, which is conducted by the before mentioned Revd Mr Forest. It is called "the King's Grammar School" and is with regard to the several branches of sciences taught there, and the support from Government, on an equal footing with that under Mr Innes in Sydney. There is, however, this difference that this institution in Parramatta is at the same time a boarding school. Each youth has to pay £28 a year, washing being included. This arrangement will be well calculated for the convenience of those families that live in the country.
My kind respects to yourselves and all the beloved members of the Committee. May God give you all every temporal blessing which he sees will be suitable to you. But may he most of all pour upon you the heavenly and everlasting blessings of his son Jesus

Christ. And may he by the motions of the Spirit of his son move your spirits and fill them with wisdom, grace and strength that you may be enabled to see and do always what is well pleasing to in his sight, both with regard to the mission and our own eternal happiness. The peace of God and the God of

Handt to Woodrooffe and Coates, 23 April 1832, p.4.

peace be with you. Remember me before the throne of grace.
We have [?] from the Missionary Register that the Revd Mr Watson left England the 19th of October 1831; but we know nothing further of him: except that it was stated in the Sydney News papers that the Ship Sir William Wallis [sic] left England on the 19 of November, which would be a month later than your statement.
The Revd S. Marsden has been dangerously ill, but is now better again.
You may perhaps, have the pleasure of seeing the Revd Mr Cowper among you in about the space of a year; for he thinks of paying a visit in England.
Farewell!
I am, very dear Sirs
Your humble servant
J.C.S. Handt

vii. 30 July 1832

Handt to Woodrooffe and Coates, 30 July 1832, p.1.

Sydney N.S.W. July 30, 1832.

Very dear Sirs,
You will have received my last letter, dated the [blank] of April, 1832. The contents of this letter show that I was full of doubts with regard to the arrival of the Rev. Mr. and Mrs. Watson, and that I feared they had met with a sad accident.
The Lord, however, dispelled my fears, when, one the first of May, on Monday about one o'clock, they anchored here in the Sydney Cove. When I saw the vessel coming into the harbour, and had ascertained that she was the "Sir William Walace["], I took a boat to meet her, and was on board of her, just when they were dropping anchor. My joy was great when I saw before me Mr and Mrs Watson, whom I had nearly given up, and thought them to have found a watery grave. They had indeed several narrow escapes, as Mr Watson also will have written you; but the Lord had delivered them out of all dangers.
The affairs of the Mission are now so far settled as to allow us to go in about a week to Wellington Valley, the station of our future labour. The Natives there are said to be numerous and a fine race of people. May they soon become civilized, and be added to the Lord's inheritance. We will, however, not forget to offer unto the Lord our thanksgivings for having

Handt to Woodrooffe and Coates, 30 July 1832, p.2.

by his providential care ordered things thus far, and directed us in every case. May we trust him with regard to the future, and daily ask him for his direction and assistance, his blessing and properity [sic]. By his gracious help we have come hither, and we hope to be, in future, made useful by the same grace in teaching the poor Aborigines the things necessary for the comforts of this life, and those of the next. May the Lord preserve us blameless, and enable us to win with joy and patience the race that is set before us.
Some of the Inhabitants of this Colony do not favour the undertaking of our Mission; and they are not backward in expressing their uncharitable sentiments in the News Paper. The chief source of their resentment is, that they [sic] money for the Mission is to be drawn from the Colonial treasury. They are endeavouring to represent the commencing of a Mission among the Aborigines of this Country to be a useless undertaking. And as they cannot defeat it in that way, they make it an object of ridicule. These unpleasant circumstances will, I hope, teach us to put our whole trust in the Lord. His Excellency, the Governor Bourke, is favourable to our Missionary work. The Revd. Richard Hill performs every morning family worship in the Governor's house.
On the fourth of this month I was married by the Revd Samuel Marsden to Miss Crook. She is the

Handt to Woodrooffe and Coates, 30 July 1832, p.3.

daughter of a Missionary who had been fifteen years in the South Sea Islands. When he went to the Islands, his daughter, my present wife, was eleven years of age; and she was with her father the whole of that time. I hope she will be a useful addition to our Mission. She sents[sic] her christian regards to You.
As soon as we enter upon our Missionary work, I shall keep a regular journal, and sent[sic] it to You every quarter of the year.
May the blessings of the Lord Jesus Christ be upon and in You
I am, very dear Sirs,

Your humble servant
J.C.S. Handt.

iii. 7 December 1835

Handt to Coates, 7 December 1835, p.1.

[Wellington Valley, Dec. 7, 1835.

Very Dear Sir,
May these few lines find you in prosperity both in a temporal and spiritual point of view. Received Gobat's Abyssinia, the Hymn Book compiled by the Revd. Ewan Bickerstath, and several reports of the Bible and Missionary Society which you sent me, and for which I feel much obliged.

Though the great ocean separates our persons, I remember our Friends in England and on the Continent frequently. No ties in the world are so strong, as the ties of time X'n love.
This accounts for my addressing you, for I have nothing particularly to write, as my quarterly journal contain all the news relative to the Mission as far as I am concerned in it.

Handt to Coates, 7 December 1835, p.2.

This accounts also for my writing to my dear X'n Brother the Inspector T. Blumhardt in Basel, and to another Gentleman and dear Brother, in the Kingdom of Wuertemberg. I have addressed their letters to your care, requesting you to forward them as soon as possible.
You are I believe, anxiously waiting for success with regard to our Mission, but we cannot rejoice in the fruit of our labour as yet; we have however imparted instruction whenever we found an opportunity. I sometimes feel dismayed for want of success; but Mrs Handt generally comforts me and stirs me up, when this is the case. I endeavour chiefly to press the love of God and his Son upon the minds of the poor Blacks, and have sometimes been encouraged in so doing; but frequently I have met with a repulse. May the Lord soon appear with help out of Zion in the behalf of this part of his fallen family, who are sunk below all others!
Brother and Sister Watson are firstly well at present and so are we all thank God.

Handt to Coates, 7 December 1835, p.3.

That the blessing of the Lord may rest upon you, and all connected with the Missions is the prayer of

Yours faithfully
J.C.S. Handt

ix. 7 December 1835 (ii)

Handt to Jowett, 7 December 1835, p.1.

Wellington Valley; Dec. 7, 1835.

Dear X'n Brother
Received your two kind and affectionate letters, and feel obliged for the interest you take in our Missionary affairs in this remote part of the world, and among these so deeply fallen race of people. They are indeed sunk to the lowest degree both with regard to their temporal and spiritual circumstances. You are, I believe, anxiously writing for success of this Mission, but the time does not seem to be near at present. We are imparting instruction, whenever we can meet with an opportunity and the Blacks have thus received some spiritual knowledge; but their hearts seem to be very hard and

insensible; and not only so, but a great enmity against the word of truth is manifested. I feel sometimes discouraged with regard to them my wife however stirs me up again, when this is the case.

Handt to Jowett, 7 December 1835, p.2.

My chief endeavour is to make them acquainted with the love of God in Jesus Christ, and have several times found some encouragement in doing so; but it has frequently happened that I have met with a repulse.
O that the Lord would pity and help them in their low and miserable condition!
As yet we do not see them turning unto the Lord, the time of their conversion, however may come at an unexpected period. In the meantime, the Lord is gathering into his fold many of other nations and languages, and this is a proof that he is mindful of his promises, and his regard unto his covenant.
Brother and Sister Watson are pretty well at present, and as are we all through the goodness of Providence.
That the blessing may rest upon you and all connected with this Mission is the prayer of

Yours faithfully
J.C.S. Handt.

x. 11 December 1835

Handt to Hill, 11 December 1835, p.1.

Wellington Dec.11 - 1835.

Dear Sir
Having Several times offered to Mr. Watson, to take part of the charge of the Secular business connected with the Mission; he Mr. Watson in a meeting held on the 7th of Decr. insisted upon the impossibility of liasing the secular business, and on the necessity of having an Overseer. I objected on account of the expense that such an additional person would entail; but when my remonstrances were of no avail, I agreed that the matter should be transmitted to the discretion of the Committee, and thus I signed the proposal.
Should it be the case as I supposed it will that the Committee cannot afford to expend so much money, I herewith again decline any readiness of taking the half part of the change of the said secular affairs; and farther offer my willingness to take the whole of the charge if the Committee think proper, and to transact the affairs in as economical a manner as possible, 'till the Committee be enabled to act more freely in reference to pecuniary circumstances. I shall at the same time attend as much as possible to my Missionary duties.

Yours faithfully
J.C.S. Handt.

xi. 27 November 1841

Handt to Jowett, 27 November 1841, p.1.

Moreton Bay, Nov. 27, 1841.

Very dear Sir,
I cordially thank you for the three Volumes of the Christian Visitor; they are very welcome here at Moreton Bay; and in my situation they are particularly useful.
This is but a small place yet there manifests itself as great an enmity to Christ and his religion, as in small places. Infidelity and antichristian Popery lift up their heads, as high as they ever can, but there are also those

Handt to Jowett, 27 November 1841, p.2.

who seek and fear the Lord. I endeavour meekly, plainly and fully to preach the Gospel; and when my subject, or particular occurrences, lead me to expose infidelity and sin, I do not spare. The sceptical and wicked to not much relish my doctrine, or rather that of the Gospel; they are kept in awe, however, by a higher hand, not to broach their infidel opinions in the day-light, but as it were only in the dark, when they think they are, where none will refute their blasphemous sentiments, and they will not be accounted disreputable characters for uttering them.
In reference to the Aborigines, I cannot indeed do much for them; yet Providence, I believe, has opened a door for me of some usefulness, by directing Goverment [sic]

Handt to Jowett, 27 November 1841, p.3.

to require me to furnish them with a Report every year relative to the Condition of the Aborigines. I have just finished the first, which I hope, will prove instrumental in inducing them to support Missionary efforts mong the Aborigines with more fervour.
Pray, remember me kindly to Mr. Coates and the Members of the Committee; and tell them, that I feel myself under great obligations to them for the countenance and support with which they have always favoured me, notwithstanding my weak services; and that I feel myself as strongly united with them through the bonds of Christian affection as before, when in their actual service. Mrs. Handt fully joins me in these sentiments, and thus

I remain
Very dear Sir
Yours faithfully
J.C.S. Handt.

xii. 2 September 1843

Handt to Coates, 2 September 1843, p.1.

Sydney, New South Wales, September 2, 1843.

Dear Sir,
I beg to state for the information of the Committee of the Church Missionary Society that in the beginning of the present year the Colonial Government discontinued my Salary for performing the duties of Chaplain at Moreton Bay, the Settlement having then ceased to be penal; at the same time intelligence arrived here from the Committee of the Church Missionary Society in London, that the Mission at Wellington Valley was to be abandoned, which circumstances left me and my family without support, and, as I have not since been able to procure a livelihood, my circumstances have become much embarrassed.

Handt to Coates, 2 September 1843, p.2.

The Committee in London know that my Salary was small, and the time I was solely under Government, I receive less than I had done from the Society; and the Committee of Correspondence here can bear testimony, that I have always acted with the strictest integrity in reference to the Society &c. Thus, I was unprovided and unprepared to sustain such a shock in my circumstances.
I beg therefore of the Committee to take my case into their kind consideration, and to grant me a small gratuity or annuity, as may be thought proper.

I am
Dear Sir
Your most obedient servant
J.C.S. Handt

1.1 Reverend Handt's Letters – Annotations

1. This letter was written to the CMS shortly after Handt's arrival in England, following his abandonment of his post in Liberia. Handt was appointed to the New South Wales mission 18 days later, on 26 October 1830. CMS Committee Minutes, 26 October 1830, vol.11: 315-6.
2. Reverend Theophilus Blumhardt
3. Handt established his own base on the remote peninsular at Cape Mount until early 1830. Blumhardt to Handt, 29 September 1830 (Handt Letter 2).
4. Blumhardt to Handt, 29 September 1830 (Handt Letter 2).
5. Handt was ordered to leave the colony by the Governor (and Doctor) Joseph Mechlin, the chief agent of the American Colonisation Society in Liberia from 1829-33.
6. This appears to be Handt's translation of a letter addressed to him by Blumhardt of the Basle Institute, enclosed in Handt's letter of 8 October 1830 to the CMS, in which he defends himself against Blumhardt's reprovals.

7. The barque Eleanor sailed from Portsmouth on 19 February 1831 under Robert Cock, taking 126 days via the Cape (Simonstown) to reach Sydney on 25 June 1831. The 133 male convicts on board had mostly been convicted of machine breaking during the `Swing Riots'. D. Kent and N. Townsend, The Convicts of the Eleanor: Protest in Rural England, New Lives in Australia. London: Merlin Press, 2002. Its passengers included Joseph Mason of Bullington, Hampshire, whose own account of the voyage (in a memoir, c1838) included a detailed description of their stay in Simonstown. See D. Kent and N. Townsend (eds), Joseph Mason: Assigned Convict, 1831-1837. Melbourne: Melbourne University Press, 1996.
8. John Stephenson. A copy of his Journal is held in SRNSW.
9. That is, False Bay, Simonstown, on the eastern side of the peninsula.
10. The Eleanor encountered harsher seas days after leaving the Cape, and again in Bass Strait. Kent and Townsend (eds), Joseph Mason, 35-6.
11. Joseph Matthews (1808-1892), a weaver from Deddington, Oxfordshire, was trained as a catechist at the CMS College in 1830. He was originally intended for the NSW mission and arrived in NSW on the convict transport Argyle on 17 September. He spent the next few months assisting the organisation of the Infant and Sunday schools. Matthews was redirected to New Zealand amid concerns over the mounting financial costs of the New South Wales mission, departing NSW on the Porcupine in May 1832. He went on to serve as a missionary for 52 years and died at Kaitaia in 1892. His papers are in the Church Missionary Society records at CN/O61.
12. Reverend Richard Hill (1782-1836), Church of England chaplain and Secretary of the Sydney.
13. Matthews had, in fact, had a “most singular” voyage to NSW on the convict transport Argyle to Hobart, on which a convict plot to take the ship was narrowly averted. While in Rio, Matthews was horrified to learn of the surviving slave trade. He also spent five weeks in Hobart, and met Governor Arthur who "spoke in the most feeling manner about the poor Natives of V.D.Land". Matthews to Coates, 28 May 1831, and 30 September 1831, CN/O61a.
14. Unaware of negotiations between the CMS and the Secretary of State in London, Archdeacon Broughton had been devising his own plan for a New South Wales mission, also to be jointly funded by the CMS and the NSW government. Handt's arrival in New South Wales prompted a confrontation between Broughton and the Sydney CMS, after Broughton learnt that the government funded mission was to not to be under his control. Broughton resigned from the Sydney CMS and cancelled his subscription, then protested his lack of ecclesiastical authority over the missionaries by refusing to enter either on the list of colonial chaplains. See also Watson to Coates, 4 June 1832 (Watson Letter 3) and Watson to Coates, 5 July 1832 (Watson Letter 4).
15. The condemned would have included four men who were executed on 26 September, before a large crowd that gathered in the rain in the yard at the rear of Sydney Gaol. David Pegg and Richard Anscombe “died easily”, while another, Carberry, “appeared to suffer most excruciating agonies for some minutes”. Two other men, John Groves and Daniel Burns/Byrne, convicted for a robbery on

Robert How's house in Pitt Street in June, were respited. Sydney Gazette, 27 September 1831.

16. The identity of the Aboriginal sailor has not been ascertained. Note that the most famous Sydney Aborigine, Bungaree, who had a long service record with the Royal Navy, sailing with Captain Flinders, James Grant, Phillip Parker King, died at Garden Island in November 1830, seven months before Handt arrived in NSW. Sydney Gazette, 27 November 1830 [to be checked] … famous portrait by Augustus Earle in the Rex Nan Kivell Collection, National Library of Australia. – printed in London 10 August 1830, shortly before his death
17. Simeon Lord's brig, the Trial, was seized by convicts as it sat in Port Jackson on 12 September 1816. Four months later, in January 1817, the wreck was found by the Lady Nelson in what is now Trial Bay. Information from Aborigines indicated that some survivors had built a craft and sailed away, while others had trekked to Newcastle. The story of a female survivor/s had been circulating for many years. In 1826 it was reported to The Monitor by "A Bush-Ranger" that, according to intelligence from Aborigines of the Liverpool Plains, the unnamed white woman and her 12 year old daughter were "sojourning" with a coastal tribe north of Port Macquarie. She was said to have had a second daughter to her Aboriginal husband, while her white daughter was soon to be married. The tribe was said to protect her so jealously that they killed three white men who they thought had come to rescue her. The Monitor, 18 August 1826.
18. The Governor's annual "feast" was instituted by Governor Macquarie in 1814. See R.H.W. Reece, "Feasts and Blankets: The History of Some Early Attempts to Establish Relations with the Aborigines of New South Wales, 1814-1846", Archaeology and Physical Anthropology in Oceania 1 (1967): 190-205. The feast of January 1832, held in Market Place, Parramatta, was attended by 287 Aboriginal men, women and children, who were given the customary gifts of food, clothing, tobacco and handkerchiefs, as well as eating utensils and goblets. Governor Bourke was accosted by a "deformed old man", a little over three foot tall, known around Parramatta as "Lord Dunn", who informed the Governor that "as he was the only `Lord' in the Colony, he hoped something would be done for him". Bourke gave him £1. Sydney Gazette, 12 January 1832. This was the second last Feast, the custom abolished by Bourke in 1833.
19. Reverend Robert Forest, Master of the King's School, Parramatta. On Broughton's plans to establish Parramatta School in early 1830, see HRA I, 15: 356. Forrest was appointed by Viscount Goderich on a salary of £100. Goderich to Darling, 21 June 1831, HRA I, 16: 281.
20. From 1828, the Lunatic Aslyum at Liverpool operated in a building formerly used by the Liverpool Bench, replacing the former premises at Castle Hill. In 1835 Governor Bourke declared the Liverpool Asylum a "wretched hired Building without outlet of any kind", demanding a new facility to accommodate the numbers succumbing to "delirium tremesis", [tremens – violent restlessness, trembling and hallucinations, due to alcohol withdrawals] thought to be the result of the excessive consumption of "ardent spirits" among the colonial population. Bourke to Rice, 13 January 1835, HRA I 17: 631.
21. Nattai, west of Oakdale and Picton.

22. Major Henry Colden Antill (1779-1852) of Jervis' Field, Campbelltown, Magistrate at Stone Quarry and Superintendent of Police at Camden. He was also a lay member of the Sydney CMS Auxiliary Committee.
23. This murder occurred on Peach Tree Bend, up on the old Razorback Road. The deceased was George Miller, a stockman attached to the road party under the overseer, Mr. Stokes. A press report of the "horrid murder" noted further that of the four men taken into custody, one, who had originally inferred against the others, was believed to be the murderer. Major Antill was praised for his "indefatigable and judicious exertions" in this case. Sydney Gazette, 14 February 1832. The murderer was Charles Smithwick [could be John Smithwick, alias Fean, per Edward 1831 from Cork to Sydney]. He appeared before the Picton Bench on the following day, Wednesday 8 February. Some years later, another local man was killed near the same spot by John Lynch, the "Berrima Axe Murderer". Lynch was eventually tried for a murder near Berrima and hanged at Berrima Jail in 1842. We are indebted to Liz Vincent of Picton, author and local historian for discussions on the Miller murder.
24. Antill's wife was Eliza Wills, married at St. Phillips Sydney in 1818. Their children included Margaret, Henry, John, William, Thomas, Ellen Sophia and Edward, all born in the colony. They had at least another three children in later years.
25. Probably Alfred Kennerley of `Retreat Farm', Bringelly. He married Jane Rouse of Rouse Hill at Windsor in 1834. Sydney Herald, 24 February 1834.
26. Stock notes a Mr Warburton, an English CMS missionary, who spent twenty years in West Africa. Stock 1: 264.
27. Reverend George Innes was appointed by Viscount Goderich as Master of the King's School, Sydney, which was directed by the Church and School Corporation. Innes died shortly after the writing of this letter, on 5 September 1831. Goderich to Darling, 28 May 1831, HRA I, 16: 259-60; Bourke to Goderich, 23 November 1831, HRA I, 16: 806-7.
28. The Australian College, on Jamieson Street, Sydney, was founded by Reverend J.D. Lang on the "liberal and economical principles" of the Scotch Schools and Colleges. The School opened in 1831, with Reverend W. Pinkerton professor of English; Reverend Henry Carmichael Professor of languages, mathematics and natural philosophy. Lang was highly critical of the Church and School Corporation and its Commissioners, particularly its failure to direct its resources towards educational institutions..Archdeacon Broughton was affronted by the British Government's support for the Presbyterian school. Goderich to Bourke, 12 January 1831 and 13 June 1832, HRA I, 16: 22-28, 659.Bourke to Goderich, 23 November 1831, HRA I, 16: 806-7; Lang to Bourke, 26 December 1831, HRA I, 16: 491-6.
29. By that time there were doubts about the School's success and viability, though Archdeacon Broughton remained committed to the scheme. Forrest's King's School at Parramatta, on the other hand, had "taken extremely well". Iin late 1831 there were 41 boarders and 12 day scholars. Lang's Australian College was also succeeding. Bourke to Goderich, 23 November 1831, HRA I, 16: 806-7.
30. Reverend William Cowper. Cowper did not return to England until 1841, when he went to received treatment of his cataracts. His passage was paid for by his

parishioners. A description of his departure was given in Hood, Australia and the East, 295-6.

31. See Watson to Coates, 28 February 1832 (Watson Letter 1). Mary Crook was the eldest daughter of the missionary, William Pascoe Crook. She had only recently returned to NSW after 14 years in Tahiti.]
32. Handt was relocated to Moreton Bay in July 1836, after he had withdrawn himself from the Wellington Valley mission amid bitter disputes with the Watsons. He was installed by government as chaplain of the prison settlements at Brisbane Town and Eagle Farm, with a moderate salary of fifty pounds. His work with Aborigines was minimal, and most of his time was spent administering and preaching to convicts, the military and civil establishments and superintending two schools. Twelve months before this letter was written, the CMS had ordered him to return to Wellington Valley (after the dismissal of William Watson). Instead, he remained at Moreton Bay with an increased government salary. The CMS ceased supporting Handt in March 1841, though he continued to transmit annual reports relative to the condition of the Aborigines to the Government.

1.2 Reverend Handt's Journals

i. Aug-Oct 1832

Journal 1 : August-October 1832, p.1.

18 August 1832

Saturday, August 18, 1832. The affairs of our Mission having being so far settled so as to allow us to proceed to our appointed station, Wellington Valley, I went with our cart in the afternoon to Parramatta, where I arrived 8 o'clock in the evening and met with a kind reception from the Rev. S. Marsden. Our dray went yesterday, and we hope to overtake it next Monday. A black boy called Billy was also sent with our dray. We received him in Sydney from Major Mac Farson, who left this colony for India.

19 August 1832

Sunday, 19. Mr and Mrs Watson and Mrs Handt, having yesterday missed the evening coach, were obliged to come here this morning. They arrived here before divine service had commenced. Mr Marsden preached an experimental and edifying sermon, and Mr Forest did the same in the afternoon.

20 August 1832

Monday, 20. We started this morning from Parramatta, but having proceeded half a mile approximately we met with an hindrance. One of our horses before the cart began to prance and to refuse drawing. Mrs Watson and Mrs Handt hastily got out, and were obliged to walk till providentially we met with an empty dray which took them a few miles. It was with difficulty that our horse was made to go on any farther. About 2

Journal 1 : August-October 1832, p.2.

o'clock in the afternoon we overtook our dray. They had been waiting for us; and when they were fetching and yoking the oxen, one broke its neck. In the evening we encamped in the open air, and made a fire both to warm ourselves and to make tea. After tea I began to miss my carpet bag. Not being able to find it, I went in search of it on the road, but it was in vain. The next morning I sent our carrier, promising him one pound, if he could find it. He discovered it very providentially in asking the loan of a saddle to lay on the horse he was riding from a constable, who on the previous evening had found the bag. There were several useful things in it necessary on the journey, as well as some money. I thanked God for having recovered it.

21 August 1832

Tuesday, 21. We crossed a river to day called "The Nepean", not far from a range of mountains, commonly called "The blue mountains". Near these we pitched our tent for the night, and found it very comfortable. The horse which would not draw yesterday tried to play us the same trick to day.

22 August 1832

Wednesday, 22 We ascended the blue mountains. Our carrier's oxen and those of our own dray were yoked together to take up first his dray and then ours. Our obstinate horse was worse than yesterday. Our Wives lodged at an Inn this night, but we ourselves stayed outside at our drays.

23 August 1832

Thursday, 23. Our horse behaved worse than ever. Though it had frequently the whip applied to its back, and would have

Journal 1 : August-October 1832, p.3.

been able to draw the whole load without the aid of the other, yet did it persevere in his obstinacy. In the afternoon it stopped altogether, so that our cart had to stay on the road till two bullocks belonging to our dray, which had gone before us, were sent to our assistance. Mrs Watson and Mrs Handt not being able to go in the cart, because of the horse, and meeting with an empty dray that was going the same direction, got into it, and were conveyed to the place where we intended to halt for the night, with some inconvenience however, for they had met on that dray with the company of two bad women. In the evening we pitched our tent, and made a fire. We then put on our tea kettle and had our tea, which served both for dinner and supper as is customary with travellers in this country.

24 August 1832

Friday, 24. We could not find our oxen this morning before 11 o'clock, and therefore it was late when we started. The oxen are here let loose every evening, in order to seek their food in the bush, and consequently they cannot always be found, when required. We did not use to day our obstinate horse, but only the one which went in the shafts. But as this alone was not able to draw the cart, we chained the cart behind the dray. It was very cold, and in the evening we had snow which fell in such abundance that we were not able to erect our tent, but were glad to draw it only over the cart. Mrs Watson sat in the cart the greater part of the night, wrapped up in a blanket. I spread some branches between the shafts, and made up a bed on the ground as well as I could.

Journal 1 : August-October 1832, p.4.

Mr Watson sat near the fire on a chair, wrapped in his cloak. The country is thickly timbered here, and covered with underwood.

25 August 1832

Saturday, 25. A clear sky and a fine day. In the afternoon we had to go down a very steep hill, which was about half a mile long. Our ox that went in the shafts fell three times under the load, and the last time it was not able to rise, the load having slipped to the forepart of the dray. We sent a man to our carrier's dray and our cart, which had gone before us, for assistance. In about two hours our carrier came with some oxen to help us down the hill. But it was dark, and too late for going down so steep a place, especially as there was a precipice on the right side. The dray therefore was to be left on the road, and watched till next morning. It was as cold as yesterday.

26 August 1832

Sunday, 26. Early in the morning our dray was brought down to the foot of the hill, where we kept the Sabbath
.

27 August 1832

Monday, 27. We did not proceed on our journey, because our oxen wanted a good feed, as we some days previously had travelled through a very barren district, where they had not been able to find any thing nourishing. Besides, some of them were missing.

28 August 1832

Tuesday, 28. Our lost oxen were again sought for, but they could not be found. We had to take therefore first one dray with all the oxen we had, and then the other. We travelled only about 3 miles, and erected our tent opposite an inn. Though we did not lodge there, the Innkeeper was very obliging to us in letting us have every thing we wanted. He wished to have family prayer in his house in the evening, which request was complied with. The country begins now to be less grown over with underwood.

29 August 1832

Wednesday, 29. We thought to find our oxen that were missing,

but the search proved fruitless. It began to rain in the evening, but our tent was a shelter to us from the rain. A black man and woman paid us a visit this morning.

30 August 1832

Thursday, 30. It had been raining all night, and continued to do so all day. We proceeded however on our journey, but were not able to go more than about six miles, because the road was very slippery, and led through many swamps, and even steep hills.

31 August 1832

Friday, 31. Went only about three or four miles, because the road was very wet, and as boggy as yesterday, by reason of which the oxen became soon tired.

1 September 1832

Saturday, September 1. Our oxen were missing in the morning, and could not be found till late in the day, on account of which we could not travel. It was a delightful day. The country here does not seem to be very fertile. It is much covered with underwood.

2 September 1832

Sunday, 2. Kept the Sabbath, and had divine services in the wilderness.

3 September 1832

Monday, 3. Our way led us through several sloughs difficult to pass. We travelled however about 8 miles.

4 September 1832

Tuesday, 4. Some of our carrier's bullocks could not be found, on account of which we were not able to proceed. Some Blacks with their gins (wives) paid us a visit. They got their breakfast, and some pipes and tobacco, in return of which they threw their spears and womeras.

We informed them of our intention to go to Wellington, and to instruct the Blacks there. We invited them also to go with us, but they feared their black brethren there. They are much afraid of a strange tribe, as also Mr Dawson has stated in his account of the Aborigines of this Country. The scenery of the district, we are now in is delightful,

valleys and mountains varying the prospect, high trees, underwood and good grass giving an ornament to surface, and the salubrious air refreshing and strengthening the animal frame, and elevating the faculties of the mind. A small limpid stream takes its course from East to West, at a distance of about a quarter of a mile from our tent.

5 September 1832

Wednesday, 5. Those of our carrier's bullocks which were lost yesterday, have not yet been found. Some of our own have also gone astray. We have now been on our way nearly three weeks, and have travelled during that time about eighty miles. We did not set out with such expectation, but our thoughts are not the Lord's thoughts and it is not in him that walketh to direct his way.

6 September 1832

Thursday, 6. A fine day for travelling, but we could not proceed, our oxen not having yet been found.
The first day of our setting out I bruised my legs severely, which, from eating salt provisions, and having no healing salves to dress them with, have become very troublesome

Journal 1 : August-October 1832, p.7.

I have just taken some opening medicine which, I hope, with the blessing of God will prove beneficial.

7 September 1832

Friday, 7. We are still stationary here, as several of our bullocks are yet missing. We were visited this morning by a gang of the road party (prisoners who are making the roads of the country) with a constable to whom were given some tracts. Mr Lane, a farmer here in the neighbourhood (about 5 miles from our camp)**[3]** sent one of his men this morning, requesting Mrs Watson and Mrs Handt to go and stay with them while we were detained in these parts. The man whom they had sent was to assist us in seeking for our oxen.

8 September 1832

Saturday, 8. Our oxen were found this morning, but not our carrier's, and therefore we could not yet leave here. In the evening we sent our servant to Mr Lane's for some flour. The low country here is thinly timbered, underwood also is scarce. The high mountains which are here about are grown over with many high trees, and so are nearly all the mountains which I have seen here in this country. This seems to be contrary to those in Europe, for the higher the mountains there are, the fewer in number, & the shorter in size are generally the trees.

9 September 1832

Sunday, 9. We kept quiet to day, and celebrated the Sabbath. Had it not been Sunday, we would have started, though some of our carrier's oxen were yet missing. Our black

Journal 1 : August-October 1832, p.8.

boy Billy has been very ill to-day. Indeed he has not been well since we left Sydney, but he never was so bad as to day.

10 September 1832

Monday, 10. We begun again travelling after having been detained a whole week. A trial for our patience this. It was late before we started, arrived however in good time at the place opposite to Mr Lane's farm where we intended to stay. Mr Lane's farm is about 1 1/2 mile from the road. Their servant who had been assisting us in seeking for our bullocks, being yet with us, was our guide to their farm. These good Christian people very kindly received us for the Lord's sake. And though they had very small accommodations, yet they made room for all of us. Their children look clean and healthy, and are well behaved.

11 September 1832

Tuesday, 11. As our carrier was yet seeking for the oxen he lost at the last place we encamped, we did not proceed. We feel quite at home at dear Mr Lane's, and thankful to God for having found such true Christian friends in the wilderness.

12 September 1832

Wednesday, 12. Our carrier having borrowed some other oxen instead of those which he lost, we started. In the evening we arrived at the Revd. T. Hassall’s farm, and took up our lodgings there at Mr Smith's, his overseer. The Revd. T.H. has his Parish in the Cowpastures. Our black boy Billy is very sick.

Journal 1 : August-October 1832, p.9.

13 September 1832

Thursday, 13. All of us took a walk in the afternoon with Mr and Mrs Smith to a hill, where we had a commanding view of the plains below. Mr Smith showed us also an enclosed spot of ground which he has set apart as a site for a place of worship. Billy is getting worse.

14 September 1832

Friday, 14. Mr Smith showed us a place on Mr Hassall's farm, at the bank of the fish-river, where a black native had been buried, who had been wounded in one of their native wars. He had died a lingering death on that spot, during which time he had been attended by Mr Hassall's men. He would not allow them to take him into the house, which otherwise would have been done, but preferred lying out of doors near a fire. Poor Billy is expected to die, his throat is very much swollen.

16 September 1832

Sunday, 16. Mrs Handt is unwell. Had divine service to day. Some neighbouring farmers and servants attended, and filled the room.

18 September 1832

Tuesday, 18. Poor Billy is supposed to be at the point of death. I hope he will die in the Lord. He said always his prayers very devoutly, and although he was sometimes confined to his couch nearly the whole day, yet would he say his prayers before he fell asleep.

19 September 1832

Wednesday, 19. The spirit of Billy is gone, and I trust to God, where all trouble ceases, and joy never ends.

Journal 1 : August-October 1832, p.10.

As we wish to proceed to morrow to Bathurst he was buried to day, near his country man before mentioned. We are taking another black boy from this place, who has been living on Mr Hassall's farm. His name is Jimmy.

20 September 1832

Thursday, 20. Left this place, called O'Conner Plains, where we had been detained 8 days, and travelled through a country quite different to any we had before seen on our journey, the greater part being a complete plain without a single tree to diversify the prospect. Bathurst is about 12 miles from the latter place, we reached it about 3 o'clock and according to a previous invitation, we all took up our lodgings at Parson Kean's, and experienced the greatest possible kindness both from Mr and Mrs Kean. The parsonage is situated upon a hill, and affords an extensive view, not only of the town, but of the surrounding country. Mr Kean preaches not only at Bathurst, but also on the neighbouring farms. Mrs Kean is a meek and sincere Christian.
21 September 1832

Friday, 21. Left Bathurst at noon. Mr Kean supplied us with many little comforts gratis. Our carrier having taken offence, deserted us, and we, not knowing the right way lost it,

and about 4 o'clock were so deep sunk in a slough about 6 miles from Bathurst, that the dray could not possibly be got out. We were obliged to take up our lodging for the night, not knowing where we were, till next morning.

Journal 1 : August-October 1832, p.11.

22 September 1832

Saturday, 22. We were informed by a person passing that we were on the wrong road. The dray was here unloaded, and drawn out of the mire after an immense deal of trouble. It was then reloaded, and we made another attempt to cross the bog as we were obliged to go over, though we were some miles above the proper place. We met however with the same fate as the night before, got bogged again, and it was so late before we got the dray out, though on the same side, that we were obliged to erect our tent, and remain till Monday.

24 September 1832

Monday, 24. As it was feared that our oxen would not draw us to Wellington, a man was sent to Bathurst to the Commandant for the loan of two from Government. We began in the mean time to move towards the right road, where we waited till the man with the two oxen arrived. We travelled about 9 miles, and pitched our tent at the foot of a rock. It was a warm day, such as we had not experienced before, whilst on our journey.

25 September 1832

Tuesday, 25. We could not find our horses. Having however sufficient bullocks both for our dray and cart, we resolved to proceed without the horses, leaving a man to search for them.

26 September 1832

Wednesday, 26. A man driving cattle came up to us this morning, just as we were about to start.

Journal 1 : August-October 1832, p.12.

He was, as it proved, the overseer of another of Mr Lane's farms. He would have rendered us every possible assistance, if we had been in need of it. As he was travelling the same way, he accompanied us till towards evening, when he had to go another way to the farm. We fixed our tent near Mr Booth's farm, who gave us some milk. A very fine day.

27 September 1832

Thursday, 27. A very cold morning. The water I was washing myself in froze in the tin

during the time I was cutting a little wood. The afore said overseer of Mr Lane brought us some bread this morning. We travelled through many swamps. It was nearly, as it were, but the continuation of one swamp. The ground is moderately timbered, but underwood is very sparse. We pitched our tent at a place called Summer Hill, a Military station.

28 September 1832

Friday, 28. The two soldiers who reside here, were very civil to us. We have been highly favoured of late with regard to fair weather, and have travelled with speed so that we hope soon to be at Wellington. We started about 9 o'clock in the morning, and travelled nearly 12 miles. Our way was better than yesterday, though we have to go through some swamps, and through a creek, called the broken shaft creek, on account of the many shafts that have been broken there. I towards evening saw two cungaroo-rats springing up before me, when I went to the water.

Journal 1 : August-October 1832, p.13.

29 September 1832

Saturday, 29. A clear and fine morning. We got ready for starting before 9 o'clock. When we had travelled about 5 miles, our shaft bullock laid himself down on the road. He was beaten up, and put in again, but it was of little use, for soon after he repeated the same trick. We had to take him out then, and to put another in the shafts. In the evening we arrived at Molong, the Revd. S. Marsden's station. Our servant, who had been left behind the 25th inst. in order to search for our strayed horses, arrived this evening having the horses with him. He had found them about 22 miles from the place where we had lost them. Molong is a fruitful plain and has a river running through the midst of it.

30 September 1832

Sunday, 30. Travelled about five miles. Had we not wanted to overtake our carrier, who had our tea and sugar, of which we stood in need, we should certainly not have moved. Met several Blacks to day, who were waiting for us, having been apprized by the Whites of our coming. They have also been told by them that we had blankets belonging to "black fellows", which they thought would be immediately given to them. Some of the Whites had also told them that we would take their children, and put them into a jail, the idea of which they abhorred. "Bail that not good", they said. We made them understand that we would instruct their children, and made them like white fellows, which explanation satisfied their minds. They had also been

Journal 1 : August-October 1832, p.14.

informed that they should be taught to raise their own victuals, at which they laughed, and said: "Bail black fellow that not work." They had three children with them. After they

had their supper, they sang for our amusement. They resolved to go with us to Wellington.

1 October 1832

October, 1. We had on our way to pass a creek several times on account of its crooked course. The last time we crossed it, we were bogged, and it was with great difficulty that we could get out of the mud. We travelled about eight miles. We had scarcely pitched our tent when it began to rain. There is much timber here, but scarcely any underwood. The Blacks had been accompanying us, and received their supper. Two of them painted themselves afterwards with pipe-clay, and showed by the light of the fire their skill in the native dance.

2 October 1832

Tuesday, 2. It had rained in the night, and continued to do so till towards evening. We found a large fire in the evening before our tent - very comfortable. The Blacks told us that we were only about 12 miles from Wellington, which we could scarcely believe; it proved however correct.

3 October 1832

Wednesday, 3. The sky began to clear up, and we started as soon as possible. Our way led us through a plain and fruitful country, and we arrived at Wellington about 3 o'clock in the afternoon. It is a fertile spot with few trees, and a

Journal 1 : August-October 1832, p.15.

rich pasturage. The fire-wood is to be fetched about 1 1/2 mile from the Settlement. Their are several buildings, one called the Government house, a barrack, and some other cottages, all belonging to Government. The first is given to us to live in, while employed in the Mission.
Two of the children of the Blacks, who travelled with us a few days, have been allowed by their friends to stay with us. He whom we took from O' Conner Plains is also with us. Great has been the mercy and goodness of God towards us on our way, for he has been the Guide of our path, the Protector and Preserver of our lives and substance, and the Giver of all our mercies and comforts. By his care and providence we have been kept from many dangers, and delivered out of those which surrounded us. No evil accident has befallen us. Our lives have been preserved, not one of our limbs has been broken, and our health has in general, been in a good state. I thank God, the Father of all mercies, through his Son my Redeemer for this new manifestation of his goodness, but above all that his Son died for me on Calvary, and shed his blood for me. O,
Journal 1 : August-October 1832, p.16.

may that blood which washed my soul from sin, and sprinkled my heart from an evil conscience, be applied to the hearts of these poor Aborigines, and become the ransom of their souls!

[Signed] J.C.S Handt.

Read Oct 15th, 1832
WW. [ie. William Watson]

Rev. J.C.S. Handt's Journal,
Aug. to Octr 1832

ii. Oct 1832-Jan 1833

Journal 2: October 1832-January 1833, p.1.

Handt's Journal from Oct 3/32, to Jan. 3 1833

3 October 1832

October 3, 1832 After a tedious and troublesome journey we arrived at Wellington about 3 of the clock in the afternoon. Thanks be unto our God for the frequent manifestations of his care and protection.

6 October 1832

Oct. 6. Have been busy in getting my things in order, since the last date. One of the Blacks who accompanied us from Molong beat his wife most dreadfully last night. He calls himself king Bogen, and was inclined to this act by jealousy, on account of her brother, and, as far as we could ascertain afterwards, not without reason. This incident throws a little light upon their private conduct. The man, however, appeared to have repented by the morning of his violence towards her.

10 October 1832

Wednesday, 10. The Natives have frequented us hitherto and we have tried to talk with them, and to be friendly with them. There are now four black children staying with us. Three of them belong to those Blacks who met us at Molong, and the fourth is he whom we brought from the Revd. T. Hassall's farm, at O'Conner plains. We have much to do at present in the house and garden.

14 October 1832

Sunday, 14. Had divine service. The Soldiers, who are stationed here, attended, and also our men. Mr and Mrs Fisher, who live four miles from Wellington, would also have

come to the divine service, if they had not been prevented by the swelling of the river, which they have to cross in coming hither.

16 October 1832

Tuesday, 16. My time has since Monday been chiefly employed in making alterations and improvements in the house. Some Blacks are daily here about our settlement.

19 October 1832

Friday, 19. Employed in acquiring the Native language and in various other ways. The Blacks are sociable and friendly, but extremely idle and dirty.

20 October 1832

Saturday, 20. Spoke with some Blacks about religion, and told them that the souls of

Journal 2: October 1832-January 1833, p.3.

good men will after death go to heaven, but that those of the wicked must go to hell. I do not think that they understood me well; for only one seemed to be a little surprized.

21 October 1832

Sunday, 21. Had divine service. Mr Fisher, before mentioned, attended, and so did the Soldiers, and our three black children. We had four of them, which may be seen under the date of the 10th inst., but one has been persuaded by his friends to leave us, and to take the bush again.

22 October 1832

Monday, 22. Was endeavouring to get some words from the Natives, and to talk with them. I amused myself also with their children in instructing them. May the Lord prepare the way before us and direct us to adopt such methods as he will be pleased to bless.

23 October 1832

Tuesday, 23. Two of those three black children, who were left us, have also taken the bush, we have therefore only one, who is yet staying with us, the one whom we brought from O'Conner plains.

24 October 1832

Wednesday, 24. Engaged in getting some words from the Natives, and in several other ways. The Natives do not visit us in so great numbers, as they did the first time of our arrival. There are however generally

Journal 2: October 1832-January 1833, p.4.

a few about our premises. The words which I took down in Sydney are of very little use. There is not one among ten which the Natives understand, which is owing partly to my not knowing the proper pronunciation of them, and partly to their being altogether wrong. The plan which I now pursue is, that I first learn from the Natives the proper pronunciation of a word and then take it down.

26 October 1832

Friday, 26. I find it very difficult to impart to the Natives an idea of God. They have some idea of an evil spirit, but none of a good one; and when I sometimes am endeavouring to speak with them about the Supreme Being and their souls, they seem to be quite in different, and direct their attention to something else. This is, however, with many the case who call themselves Christians, and know better than these poor ignorant creatures do. We must therefore not be discouraged on that account; and who knows whether in the course of time, when we know more of

Journal 2: October 1832-January 1833, p.5.

their language, they may by divine grace not better attend to what we say. Was endeavouring to instruct the little black boy, who is staying with us.

27 October 1832

Saturday, 27. Snakes and adders begin now to be more numerous, as the heat is increasing. We have much fine weather. My leisure hours are generally employed in gardening.

28 October 1832

Sunday, 28. Conversed with some Blacks. Had divine service; the congregation was large considering the few people, who live in these parts. After service a soldier's child was baptized. Mr and Mrs Fisher were the sponsors. Had a warm day.

30 October 1832

Tuesday, 30. It gives the Natives much pleasure, when I ask them a word, and cannot pronounce it properly at first. They say it then over again; and sometimes I make them repeat it several times, because they speak very fast, so that I cannot get easily hold of the proper sound. They are also generally willing to do so, except they are murry (very)

Journal 2: October 1832-January 1833, p.6.

lazy.

2 November 1832

Friday, November 2. The Natives have of late been backward in visiting us, their curiosity having now been satisfied. May God give them a desire to stay with us, and to be instructed in the good things of the great Jehovah.

4 November 1832

Sunday, 4. Had divine service, Mr and Mrs Fisher, the soldiers etc. attended. Mr Fisher brought a black lad who had scalded his legs very severely, in order that he might have medical advice.

7 November 1832

Wednesday, 7. Have been doing something in the language, and should be very glad, if I understand more of it, that I could make known unto the poor Blacks the salvation of God through Christ Jesus. With great difficulty I have only been able hitherto to tell them that there is a Supreme Being, who lives in heaven, that he is good, that he loves good people, and that after death he will take them to himself; but that bad people must go to a place of fire. Whether they have perfectly understood even this, I am rather doubtful.

8 November 1832

Thursday, 8. Went to Cobolyen to see the Blacks there. Met with some young men with whom I had a conversation; but their attention

was much drawn away by the branding of cattle. I got a few words from them, and that was all that I could do. Took tea in the afternoon at Mr Fisher's; one black boy, who is always staying with them, asked a blessing, and afterwards returned thanks. It was rejoicing to hear that little black Australian boy, with his stammering tongue, praising God.

11 November 1832

Sunday, 11. The holy Lord's Supper was administered. The Communicants were six in number. Some of the Blacks also attended the service but as they do not know sufficiently English to understand what is said, I do not think that they profit by it. I intend, if it please God, to take a journey to morrow into the Country with Mr Fisher, who is going to some of his stations.

12 November 1832

Monday, 12. Went on my intended journey in hopes that I might see some Blacks. Had some trouble with my horse on my first setting out. We took a black young man with us and travelled to the West, through a plain and fertile country, moderately timbered with pine-trees, gum-trees, and the Australian oak. In the afternoon we

Journal 2: October 1832-January 1833, p.8.

arrived at Mr Palmer's stock station, called Murrumburchery, about 18 miles from Wellington, where we met several Blacks, who well know Mr Fisher, and as they had been at Wellington during the time of our staying there, they knew me also. They told us that a man belonging to their tribe, known to us, had shortly died. He had been sick, about two days only. He was generally called Major, a man of 6 feet 4 inches high, and the tallest among them. I invited them to came again to Wellington, and to bring their children with them, that they might become like white fellows. Having stayed about half an hour, we left for Warry, another cattle station, which we reached in the evening. Here we met with about 20 Blacks. I tried to amuse the children by teaching them the letters of the alphabet; and as they seemed to be pleased with it, I made them understand that they should come to Wellington, where they would be farther instructed. I endeavoured to persuade particularly their parents to bring them to us. They laughed, but gave me no positive answer.

13 November 1832

Tuesday, 13. Had this morning a conversation with the Blacks about God. I endeavoured to make them understand that God loves them which they seemed to comprehend; but I could not succeed in informing them that God had sent his Son to die for them. The easiest

Journal 2: October 1832-January 1833, p.9.

method of instructing them about the Supreme Being, I find is, who made the Cangaroos (Bandar), Oppossums, (Willae) Grass, (Bogun) etc. After breakfast I went with Mr Fisher to another of his stock stations, called Burchery, about 12 miles from Warry, but we found no Blacks there. The country through which we travelled is in some parts very fertile, but in others barren. Near the Macquarie river, the soil is rich, thinly timbered, and without any underwood: the country is interwoven with extensive plains. But about 6 miles from the river, or less, the country bears another aspect, it is barren and covered with underwood. We returned on the same day to Warry. The attention of the Blacks was occupied this evening with the entrails of an ox, which had been killed to day on the station. They merely emptied them, threw them on the fire, toasted them a little, and then seemed to make a delicious supper of them.

14 November 1832

Wednesday, 14. As Mr Fisher had no salt to cure the beef, which had been killed yesterday, and his own people were not able to consume it all, while in a good state in all this warm weather; so the Blacks got a large share of it. None of them, however, asked a piece for his Yeenar (Wife) except an old man, who as

Journal 2: October 1832-January 1833, p.10.

Mr Fisher told me, esteems his wife more than any of them, and never lent her to any white man, as many others frequently do. Their wives are obliged to carry their weapons, their provisions when they have any, and their little children also. They must also sew their oppossum cloaks, and do all the little work. In return of which, the husband, when in an ill humour, takes his womera (A weapon of wood shaped thus: [diagram] which the Natives throw with great force and precision.*) or a club, and wounds her head or another part of her body. This is one of the fruits of Heathenism. O may the Lord extend his mercy towards them and deliver them from sin and cruelty. After breakfast we left for home, none of the black boys would come with us. About 12 o'clock arrived at Murrumburchery. I had learned at Warry that here was a man, who spoke the Native language fluently but he had not told me of it when I passed here some days ago. I inquired therefore for him, and had a profitable conversation with him about the language. He told me, as I also have

* The Native name of this weapon is "Bargan". The mode of throwing it in battle is this: After his opponent has called out "Be-rim-ba" (Throw it!) he gives a short run, and then, with great force, throws his bargan so as to strike the ground, at a short space from him, when it flies, or rebounds from the ground, with greater force to the spot where his opponent stands, who is obliged to use all his abilities of sight, and agility of body [text at foot of following page] to escape its blow. Another mode of throwing the Womera is into the air, when, after having gone a certain distance, it forms a semicircle, and returns to the spot whence it was thrown.

Journal 2: October 1832-January 1833, p.11.

learned from several others, that some of the words by which the Whites communicate with the Blacks, are not native. "For," says he, "those Blacks who had no communication with the Whites do not understand them". Another proof of this argument is that I seldom met with a black man, who could pronounce the word "Gin", which word belongs to the class of those new made words; but they pronounce it generally as if written "Ghin," G hard. This word means "Wife", but the right name for wife is "Yeenar". I met here also with some Blacks, and they promised to come by and by to Wellington. Left afterwards for home, where we arrived in the Evening.

17 November 1832

Saturday, 17. The Rev. S. Marsden arrived here this evening on a visit to Wellington. Mr

T. Marsden, and Captain Jacob were his companions. We were glad to see these our friends: Captain Jacob has shortly come from India for the benefit of his health. He is a very pious and pleasant man.

18 November 1832

Sunday, 18. Mr Marsden gave us a very instructive and simple sermon concerning the character and history of David. A warm day.

19 November 1832

Monday, 19. We and our visitors took a ride to

Journal 2: October 1832-January 1833, p.12.

Mr Fisher's this morning; and the latter being desirous of seeing more of the country, we went afterwards to a subterraneous cave, 3 miles from Wellington. This cave is on a plain, in rocky ground. The nearest mountain is about a mile from it. Its entrance is insignificant and the descent steep. The height inside is about 40 feet in some places and the width twice as much. In length it is about the same as Salisbury Square in London. In the middle of the cave there is a formation of rocks resembling an altar with a pulpit. Close to this formation, at the left side, the lofty rocks seem to be of a crystalline substance; and as their outside form was like icicles, they resembled much a large organ with various tupes. The rocks were in many places of a crystal appearance. We went as far as we could, and where we could not walk, we crept along, as at steep places we were obliged to do several times, till we came to an abyss, which as it proved by throwing down stones, was filled with water. When we came up, I found that my hat, which I had left outside, was burned to sinders, as Mrs Watson's bonnet and veil, and some other little articles. We had made a small fire outside the cave, before we entered it, in order to kindle the

Journal 2: October 1832-January 1833, p.13.

torches which we would take with us; but, during the time we had been in, the fire had rapidly spread towards our things; and had we not appeared just at the moment we did, would have destroyed all we had left outside.

21 November 1832

Wednesday, 21. Our visitors left us this morning. I and Mr Watson accompanied them to Ngury, 8 miles from here.

22 November 1832

Thursday, 22. Went to Cobolyen, and had some conversation with the Blacks about

God and endeavoured, at the same time, to make a little advancement in the language. There were several children of strange tribes, who seemed to be shy. I was therefore the more friendly towards them, and as soon as they were collected around me, I instructed them in the letters of the alphabet, and tried to amuse them in several other ways; I could however not induce them to come to Wellington, especially as their parents would not go.

23 November 1832

Friday, 23. Conversed with some Blacks about the Supreme Being, that he had made them and every thing, and that he loves the black people etc. but they seemed to be very indifferent. O that the Lord would open their minds for instruction, and convince them of the need of

Journal 2: October 1832-January 1833, p.14.

a Saviour. And that the Lord would give us more faith concerning their conversion, steadfastly to believe that he will fulfil his promises also in them, and make them his Son's inheritance.

24 November 1832

Saturday, 24. Asked some black women this evening, who were sitting around the fire, where their children were but they replied, why I asked for their children. This answer induced me to think that their minds must be still prejudiced against us, by reason of those stories, which some of the white men at the stockstations had told them viz, that we would take away their children, and put them into a jail. I told them however that we desired to instruct their children, and to make them like ourselves, after which they replied that they had no children.

25 November 1832

Sunday, 25. A very hot day. Divine service was well attended. Several more of the Blacks have been coming to day, and, I hope, will remain with us a few days. Mr Fisher brought us a black boy to day who is of a distant tribe and does not understand any English; he will, therefore, be the most likely to stay with us, for he will very seldom see his relatives and friends, who very likely would entice him to go with them into the bush, if not altogether, at least for a season.

26 November 1832

Monday, 26. Conversed with the Blacks about their

Journal 2: October 1832-January 1833, p.15.

souls, and endeavoured, at the same time, to make some progress in the language. May the Lord bless my work and feeble endeavours both with regard to the language and the instruction which I try to impart to them. For if he does not do the work there is certainly nothing to be done with these Natives. They are indeed very careless and indifferent about spiritual things. O that all Christian friends whose hearts have been blessed with the gracious influence of the Gospel of our Lord and Saviour, would lift up their hearts unto the Lord of the harvest and implore of him a rich effusion of his Holy Spirit, that also these poor straying sheep might be gathered into the fold of the great Shepherd of the sheep.

27 November 1832

Tuesday, 27. Conversed with the Natives, and asked one of them particularly, who has seen most of civilised life, why he did not cultivate a spot of ground, that he might have plenty to eat, as the white people have. He answered that it was too warm to work. I asked him whether he said that it was too warm to eat when he could get some of white man's food. He then began to laugh and said he would work by and by.

29 November 1832

Thursday, 29. Went to Cobolyen to see the

Journal 2: October 1832-January 1833, p.16.

Blacks there, and remained with them a few hours; but they seemed to be very drowsy, so that I found it very difficult to fix their attention on things relating to God. One was marking his body by cutting his skin with a piece of glass and offered his services to do the same on me. This operation, after something of a poisonous nature having been inserted into the wound, produces a swelling or protuberance, which remains through life. These marks they think highly ornamental.

30 November 1832

Friday, 30. Am instructing that boy whom Mr Fisher brought to us last Sunday . He seems to be willing to stay with us.

2 December 1832

Sunday. December 2. Mr and Mrs Fisher attended divine service, and brought with them, as usual, several little black boys, who are very much attached to them. They are little interesting children, but will not yet be induced to stay with us. A young black man named Geordy came also from Cobolyen, who was sick; and we were informed that it was probably owing to his having eaten too much oppossum meat the day before. This man is one of the most intelligent among them, visits us frequently, and told me the day of our arrival, that he was king of Wellington. He has been a help to me hitherto in learning the language.

Journal 2: October 1832-January 1833, p.17.

3 December 1832

Monday, 3. I intend to go again into the country tomorrow with Mr Fisher.

4 December 1832

Tuesday, 4. Set out about 9 o'clock and met with from 40 to 50 Blacks in the bush lower down the country who were all coming up to Wellington. This circumstance led me to think that I should not find many at Murrumburchery and Warry; this however was not the case. In the evening we arrived at Warry. Had a long conversation with the Blacks. When I told them that God loved them, one asked me whether he was a black fellow. I answered him in the presence of all, that he was neither black nor white, but bright as the sun. They have no name nor idea of God as I stated before; but when I gave them a description of his almighty power, they called him "Mur-ra-wal Co-bor-na". (The Great, The Strong.) Sometimes they will also say "Ca-born Go-ver-na." (The great Governor.) Governor is not Native, but derived from the English word Governor. When I speak with them about God, I always call him by the former name. The two words of this name they use indifferently, sometimes putting the latter before the former, saying "Coborna Murawal".

Journal 2: October 1832-January 1833, p.18.

Although they have among themselves no idea of a Supreme Being, yet their fear of the evil Spirit is very great. They call him "Wom-dang" and also "Bug-een". They say it sometimes visits them at their fires at night; and then they are extremely frightened.

5 December 1832

Wednesday, 5. This morning I conversed with a black man, who was infected with a very bad disease, the consequences of a licentious life. He said that the Devil had made him sick. His wife, he told me, has the same sickness, and so had his child, whose eyes, he said, had fallen out. Several others are infected with the same sickness. Besides the small pox, which made great havock among the Blacks two years ago, is

said to be again raging among them lower down the country. We returned in the afternoon and I arrived at Wellington late in the evening.

7 December 1832

Friday, 7. We have now here again some boys who are staying with us. May God incline their hearts to remain with us and receive instruction.

9 December 1832

Sunday, 9. Had divine service in the morning, and a pretty large congregation, considering the few people who live here about. In the afternoon, I held divine service at Cobolyen, at Mr Fisher's station, 4 miles from Wellington. The assembly was more numerous than I

Journal 2: October 1832-January 1833, p.19.

should have expected. There is a great want of the means of grace here about the country; and they are more desired, than one could expect, considering the state of society.

13 December 1832

Thursday, 13. Set out on a journey this morning to see some of the Blacks. On my way I called on Mr Fisher, who informed me that the Blacks, who usually stay at his station, had all go into the bush last night to perform the ceremony of making young men of some boys. This ceremony is, however, kept a secret. For several days Mr Fisher had particularly been endeavouring to keep the Blacks near his station in order that they might assist him in reaping his wheat; but now, just on the day when he wanted [to] commence the harvest, they left him; and took the women also whom Mr Fisher had employed to prevent the wheat from being destroyed by the Parrots; so that there is very little dependence on them.
Met with no Blacks on the road, but found some at a station. A little interesting girl engaged particularly my attention. She is the most intelligent looking female I have seen among the Blacks. She at first appeared to be very timid, but afterwards allowed me to instruct her in the letters of

Journal 2: October 1832-January 1833, p.20.

the alphabet etc. Her Father and mother died of the small pox two years ago in the bush, where she covered their corpses, as well as she could, with grass and earth, and then made her way to this station, where she has been living with the hut keeper ever since, and whom she would not leave by any means. The hut keeper told me that she was a very little girl when she came to him.

14 December 1832

Friday, 14. Did not see any Blacks while travelling; and when I came near a station, a runaway black boy, who had been staying with us for several days at Wellington, and had received a blanket, as soon as he perceived me coming towards the place, ran into the bush. The people of the station called him afterwards, but he gave no answer. Started again, and was overtaken with a heavy shower of rain, accompanied with severe thunder and lightening. Towards the evening I met with several Blacks who were very friendly in their way. My pity was, however, excited, when they laughed at, and treated with indifference the subject of religion, on which I attempted to converse with them. I paid more particular attention to the few children they had with them, and who seemed to be of a more teachable disposition.

Journal 2: October 1832-January 1833, p.21.

O may the Lord take away from their hearts the great indifference, which they manifest towards any thing of a spiritual nature.

15 December 1832

Saturday, 15. The Blacks were very much amused when I showed them the affects of a burning glass. "Bail white fellow that stupid" they said. (Bail, or Wirai, are negatives.) They went hunting to-day, but did not succeed well and have therefore a scanty meal. Some of them were sick. There are chiefly two diseases among them, and a great many are infected either with the one or the other. In the evening I went to Burchery.

16 December 1832

Sunday, 16. Held divine service in the morning to the whites at this station, where I had two hearers, the only two belonging to this place. After service, I rode to another station, 12 miles distant from the former. Here I preached in the afternoon to three white people; two of them belong to this station and the third had come from a distance of five miles. Several Blacks also attended, and behaved as well as could have been expected.

17 December 1832

Monday, 17. Returned from my journey to Wellington. In the morning when I was saddling my horse, I saw that the girth[?] of the saddle had made the horse's belly sore, and therefore,

Journal 2: October 1832-January 1833, p.22.

in order to spare the horse, I did not buckle them very tight. On my way, I had to ride through several very steep creeks, and my horse, being a young animal, ran them up very fast. When climbing up one of these, my saddle slipped to one side, but leaning

immediately to the other side, I got it straight again. Having come up from the steep place, I thought to dismount and fasten the saddle. But not supposing that it was so very loose, it turned round in my getting down, before I was aware of it, so that I fell on my back and the horse got shy, threw of the saddle, with the baggage fastened to it, and ran away. I endeavoured to get it again, but it took [to] the bush, and would not allow me to catch it. I took therefore my saddle and baggage upon my shoulders, and carried them to the next station, whence I sent a man on horse-back in search of it, who succeeded in finding it and bringing it back. In the evening I arrived at Wellington.

20 December 1832

Thursday, 20. I never Saw any of the Natives so much affected, with the subject of religion as a man and a woman with whom I conversed to day. I heartily wished that I had understood more of their language, in order to be enabled to tell them more on this important subject.

23 December 1832

Sunday, 23. Had divine service which was well attended.

Journal 2: October 1832-January 1833, p.23.

25 December 1832

Tuesday, 25. There were rather more Blacks here, than there have been of late. The divine service was very well attended by the Whites, as well as by the Blacks, though the latter do not understand English. O may the Lord, in these latter days, pour out his Spirit upon this poor, ignorant and degraded people, that their minds may be enlightened, to know, understand and feel the truth as it is in Jesus.

27 December 1832

Thursday, 27. There are not many adults here at present; but a greater number of children, most of them staying at the Mission house.

30 December 1832

Sunday, 30. The divine service was well attended by the Whites. Some Blacks also were present, and behaved rather more quiet than usual. One of the black boys who were afresh staying with us, has gone away; but it is supposed that he will come back again after a time.

1 January 1833

Tuesday, January 1, 1833. There are a few Blacks here, but I find it very difficult to raise their attention to listen to anything concerning religion, so as to make any impression

upon them. They hear what is said to them, but make no farther inquiry; nor do I suppose that they think about what is said to them any longer than just for the moment.

4 January 1833

Friday, 4. A large party of Blacks came this morning

Journal 2: October 1832-January 1833, p.24

to Wellington. Their chief design appeared to be to get something to eat; for after dinner they all went off again. I had a conversation with several of them, and asked them various questions about the things around me, in order to inform their minds of the Author of all, and to distinguish those to them which had been made by art by white people. One, who had a pipe, asked me simply, whether God had made it. I was much pleased with this question, as it afforded me opportunity and encouragement to say something more on the subject; for it is not often that they ask such questions.
Praise be unto God through our Lord Jesus Christ, for having sustained me hitherto, and for every little encouragement he has given to me with regard to the Blacks. May the happy time soon arrive, when they shall worship in the courts of Jehovah, and sing praises unto [the] Lamb.

[signed] J.C.S. Handt.

Rev. J.C.S. Handt's Journal
Oct. 3/32 to Jan 4/33.

iii. April-July 1833

Journal 3: April-July 1833, p.1.

Handt's Diary from the 4th of April to the 4th of July 1833

5 April 1833

Good Friday, April 5. Had divine service which was tolerably well attended. The Blacks are as indifferent to spiritual things as they were before. Every thing we can say to them, seems to have but a momentary effect.

7 April 1833

Sunday, 7. Easterday. Had divine service, a good number attended. There are very few Blacks here at present.

14 April 1833

Sunday, 14. A few Blacks came this afternoon, but they soon went away again. I am a little discouraged with regard to them; but we must persevere till it pleases the Lord to produce a change in their disposition by the power of his Holy Spirit.

15 April 1833

Monday, 15. Intended to go into the country among the Blacks, but having been informed that the horse was required at home, I was obliged to relinquish my design. I went therefore to Cobolyen only where I met with a few Blacks, with whom I sat down and talked, learning at the same time a few words from them.

17 April 1833

Wednesday, 17. Went with Mrs Handt and Mrs Watson to Cobolyen. I found some Blacks there who had not been frequently in these parts.

18 April 1833

Thursday, 18. There are now several Blacks here, a few of whom came from Cobolyen to-day. It is a great hindrance not to be able to speak freely to them in their own language

Journal 3: April-July 1833, p.2.

but I hope these mountains of difficulties will be gradually moved, so that they will hear in their own tongue "the wonderful works of God", wrought in the redemption of mankind through his only begotten Son.

21 April 1833

Sunday, 21. The services as usual, were regularly performed. A blind black man called Boby came this evening to us with his family in order to stay for a while. The Blacks have been more numerous last week than usual, and I hope that the time will soon arrive when they will receive instruction and believe the blessed Gospel of the Saviour.

23 April 1833

Tuesday, 23. The black man who came here with his family last Sunday seems to be superior to his countrymen in intellect. He asked me more questions about God and religion than all the Blacks have done with whom I ever conversed. O may the Lord begin his work of grace in this poor man's heart. Received a letter this day from one of my X'n friends in Sydney, which greatly refreshed my mind.

25 April 1833

Thursday, 25. Conversed with the black man Boby. He asked me, whether God lived in a house in heaven, and whether he did eat bread. I endeavoured to give him a short description of God as far as I was able in his own language. He asked me also, whether God had made "War-gan" (large canoe or boat.) I told him that white men made it, but that God made the trees grow, which they cut down for that purpose. The idea of a large canoe he had probably received from white men, or from a boat which was formerly on the Settlement previous to the losing of his eye-sight. Their own

Journal 3: April-July 1833, p.3.

canoes, called Gum-bi-lan, consist of a mere sheet of bark tied together on both ends with a string so that the ends are above the water.

26 April 1833

Friday, 26. The black man Wesley, mentioned under date the 26th of March, has been treacherously speared by one of his countrymen, and has since died in consequence of the wound.

28 April 1833

Sunday, 28. The wife of the black man who came here last Sunday was found last night in the bush about to kill the child she had just brought forth. She had already given it a kick, with her foot, and thrust it towards the fire, so that its back was burnt by it. Just before her delivery she had gone a short distance into the bush in order to be unnoticed, that she might conceal her atrocious act. It is a halfcast child, and that was probably the chief reason why she intended to kill it. I spoke this morning with the blind husband and reproved him for having prostituted his wife. He replied that white men should know that it was wrong, and not have asked her of him as they know about God etc. A just reply indeed. They who should endeavour to teach them good things, render them by their conduct and conversation worse than they were before. O how long shall the name of our Lord be thus profaned by those who bear it!

1 May 1833

Wednesday, May 1. A young black man came to-day, one of the most intelligent I ever have seen among them. He gave satisfactory answers to the questions I put to him (considering their incomparable degraded state;) and made several inquiries, which they do, in general, but seldom. We should like him to have stayed with us, but he went back again with the white man he had accompanied here, who had come on some business. If they could

Journal 3: April-July 1833, p.4.

be persuaded to stay at one place there would be more hope of doing good among them, but their wandering and roving disposition, and their indifference to the comforts of a civilised life, is the great barrier in the way of their improvement. Nor are they prevented by a want of food from so doing, for this they can procure every where.

4 May 1833

Saturday, 4. An old black man called Billy came fighting to-day with another Black, and had his left leg speared through. The other had killed his dog yesterday, which gave rise to the quarrel. The blind man is yet here with his family, and I find him profitable to me with regard to the language.

10 May 1833

Friday, 10. Have conversed with the Blacks several times about God and their future state. May the gracious Saviour bless and own my feeble endeavours. The blind man Boby went away to-day with his wife but will soon return.

13 May 1833

Monday, 13. This morning at 8 o'clock my wife was safely delivered of a son. We had felt some anxiety respecting this event, as we are so far from medical help in cases of this kind. But our God has been gracious to us in hearing our prayers and preserving both the root and the branch. Praise to his name! May our dear boy be a child of God, and an heir of glory! Whether he lives or dies, may he be the Lord's.

27 May 1833

Monday, 27. Some Blacks brought us the intelligence to-day that the black man who killed Wesley, mentioned under date April the 26th, has been killed in return by some of the deceased’s friends. We learnt however afterwards, that they had not been able to

accomplish their design, that man being so strong for them. Should they succeed in putting their design into execution, this act would probably occasion more mischief, as it would enrage the friends of this person, so that there might be no end of retaliating. May they soon be taught divine grace to obey the excellent precept of the Gospel, not to render evil for evil.
Mrs Handt has been unwell for the last fortnight from taking cold soon after her confinement, and has consequently required much attention and care. The child also has been ill.

29 May 1833

Wednesday, 29. Some of the Blacks came to-day, most of whom were infected with the venereal disorder. They are certainly most pitiful objects both with regard to their temporal and eternal condition. Here they lay around their little fires in the open air exposed to cold and wet; and frequently too lazy to get up and fetch their victuals, when already prepared for them. As to what regards their souls, they are in reality as dry bones.

31 May 1833

Friday, 31. Three of the Blacks who are sometimes staying here for a few days had been hunting to-day and returned with two Oppossums, which served for their supper.

2 June 1833

Sunday, June 2. A rainy day. Very few persons attended divine service.

10 June 1833

Monday, 10. There have not been many Blacks here of late, and their numbers altogether appear but small.

14 June 1833

Friday, 14. When I was in the garden to-day, two Blacks came up to me, one called Billy Sixfoot and another whose name is Neddy. The latter asked me for a turnip, which, when

Journal 3: April-July 1833, p.6.

received, he gave to his comrade, and then asked another for himself. In complying with his requests, I tried to direct their minds to Him who causes the turnips to grow.

15 June 1833

Saturday, 15. Was sawing some wood to-day, and as I, at length, found it too fatiguing, I requested two Blacks, who had come this morning to Wellington to assist me; but neither of them would do so, as they were too idle, and as they had just before received plenty of meat. Food is their only inducement to do anything, and on that account they remained unmoved by all my persuasions.

17 June 1833

Monday, 17. Succeeded to-day in getting one of the Blacks to assist me in sawing wood, in return of which I gave him some bread and meat. If they could be induced to stay, and to do every day a little work; a great point would by this means be gained, as it

would afford us more opportunity to instruct them. But as this is not the case, we labour under many disadvantages, and must confine ourselves to speak with them about God, just as we every now and then meet with them; when their minds are apparently not at all in a proper state to receive any impression. May God hear our prayer for them in opening their hearts to receive the truth of the Gospel.

23 June 1833

Sunday, 23. One of the black girls who are staying here when standing near the fire this morning, met with a dreadful accident. Her clothes suddenly took fire, and very soon was all in a blaze. Nobody was with her at the moment, but some children, who were frightened, and could render her no assistance. She, struck with terror, ran out of doors, where by reason of the wind the fire became more dreadful; and before

Journal 3: April-July 1833, p.7.

she received assistance, her back, shoulders and several other parts of her body were severely burned. She is now in exquisite pain.

30 June 1833

Sunday, 30. The girl who burnt herself last Sunday has been very bad, but is more in a state of recovery. The Blacks are according to all appearance very few in number. I have never seen more together than about 50. The females are particularly few compared with the men. The cause of their being so small in number may be chiefly ascribed to their barbarous practice of destroying not very unfrequently their offspring. Of late it was reported, that a mother had killed her new-born infant in the bush. First she had broken its neck, and then burnt it. This is horrid and unnatural. It is however but too true that they not unfrequently commit such atrocities. They stand indeed in great need of a Saviour to deliver them from their barbarity as well as from their wretchedness, both temporal and spiritual. And we want new courage and strength; for as yet there has been very little appearance of their paying attention to what they hear, or of inducing them to practice the rudiments of civilisation. May the Lord change them in their disposition, inclinations and habits, otherwise nothing good can be done to them; for vain is the help of man.

4 July 1833

July, 4. Many of the Blacks have left these parts, at present, and gone in search of the mi-al (strange) Black, mentioned under date, May 27, who killed Wesley, that they may retalliate by killing him in return. May divine grace

Journal 3: April-July 1833, p.8.

soon teach and enable them, not to avenge themselves, but to bless their enemies, and to do them good for the evil received!

[signed] J.C.S. Handt

iv. July-Oct 1833

[Note: This instalment of the Handt Journal is proceeded by a brief, one page account, read in Committee on 14 December1833, apparently all that Handt seems to have been able to prepare at this time. The full quarterly journal was received on 16 August 1834 and is out of place in the manuscript. Furthermore, pages within this section of the manuscript are out of order, and there is some duplication. The correct order has been restored for this edition, so that from this point our transcript page numbers differ from that of the AJCP microfilm. Note that the entry for 4 July is a repeat of the last entry of the previous instalment.]

Journal 4: July-October 1833, p.1.

Journal July to Oct. 1833

My occupations have been during the last quarter from July to October 1833 as follows:
Collecting words and sentences from the Natives as opportunity afforded.
Copying the whole of those words and sentences which I had already obtained, and frequently reading them all over, in order to impress them upon my mind.
Talking on religious subjects with the Natives when I could meet with any.
Working every now and then in the garden to raise some vegetables.
Composing a sermon for every alternate Sunday.
Reading sometimes a little Greek and Hebrew, in order to refresh my memory, or some other books to assist me in the English language.
At intervals engaged in doing little jobs necessary to be done in and about the house etc

J.C.S. Handt

Journal 4: July-October 1833, p.2.

Read in Committee Dec 14/33
[signed] William Watson

Journal 4: July-October 1833, p.3.

J.C.S. Handt's Diary from the 4th of July to the 4th of Oct.1833

4 July 1833

July, 4. Many of the Blacks have left these parts at present, and gone in search of the "mial" (strange) Black, mentioned under date May 27 who killed Wesley, in order to kill him in return. May divine grace soon enable and teach them, not to avenge themselves, but to render good from evil.

8 July 1833

Monday, 8. A neighbouring tribe of Blacks was said this morning to be coming up to Wellington, which circumstance occasioned great fear among the Blacks here, especially as it was said that they came on purpose to kill one of them who is indeed a very bad man. They had been seen by the Wellington Blacks about 3 or 4 miles from here. Br. Watson and I took a ride in the afternoon to see them, accompanied by the son of the black man whom they were said to intend to kill, and another Black. But when we came to Tea-pot-pinch, about 9 miles from here, where they met some other Blacks of their own tribe, they desisted from going any farther, for fear of being killed. When they had shewed us the direction, we had to take to pursue our way, we left them. One of them however, the son of the intended object of revenge, took courage afterwards, as it proved, for he soon followed us. We rode on then towards the place, where the strange Blacks were supposed to sit down, but could not discover any trace of them, and had to return towards evening without having obtained the object in view.

10 July 1833
Wednesday, 10. There are more Blacks here than usual.

Journal 4: July-October 1833, p.4.

Some of them were curious to see our little boy.
Mr Betts from Parramatta, Son in law to the Rev. S. Marsden, paid us a visit to-day. Went with him to the cave, where we found the air, being winter here at present, very warm. Besides the curiosities mentioned under date the 19th of Nov. 1832, we discovered many bats sticking to the rocks, which had taken their shelter in the cave from the cold.

17 July 1833

Wednesday, 17. Succeeded in obtaining one of the Blacks to assist me in fetching some wood out of the bush, and carrying it to the garden, where I am building a Shed to keep tools in etc. It has been very dry weather of late. The seeds of the vegetables in the ground cannot well come up on that account; and those vegetables which are out are hindered in their growth. But I hope the Lord will soon send a gracious and refreshing rain for the benefit both of man and beast.

19 July 1833

Friday, 19. The white men on the various stock stations up and down the country cause the Blacks to be worse than they formerly were, as they teach them to swear and to curse etc. They prove a great hindrance to Missionary work; although this should not discourage us as the Blacks are the more to pitied on that account, and have a greater claim to be instructed in better things. Have they received the evil things, and should they not partake of the good things?
Spoke to day with some of them about the Saviour, that he died for them etc. but I cannot say what impression it made upon them; for they kept silence, neither making any inquiry, nor giving an answer.

28 July 1833

Sunday, 28. Had divine service. Several of the Blacks attended. May the time soon arrive when they shall attend the divine ordinances

Journal 4: July-October 1833, p.5.

with devotion.

3 August 1833

Saturday, August 3. A black man, very ill, is staying here in order that he may have some medical assistance. He is called "Coborn" (great) Billy, and has three wives, two of them are also sick. They are indeed a very wretched family, and the cause of their disease proves that they are more so with regard to their souls than their bodies.

4 August 1833

Sunday, 4. Another Sabbath is ended. The duties and services of the day have been performed in the usual manner. Went in the afternoon to see the family of the Blacks above mentioned. The man sat by a small fire boiling a handful of wheat in a pot. Two of his wives lay almost buried in dust and ashes, one of them was embracing and kissing a half-starved dog, and the other was asleep. The third, an elderly woman, had two interesting little boys sitting beside her. She and her children are not sick, but as dirty as the rest. More pitiable objects than this diseased and filthy family, were perhaps scarcely ever beheld. May he whose bowels melt with tenderness, and who alone can relieve them, speedily appear for their help.

14 August 1833

Wednesday, 14. A black man, called Coborn Neddy, came to-day for medical assistance, being much diseased of their usual abominable disorder. To be cured of this malady is an inducement for them to come here. But as soon as they are returned to

health, and even frequently before they have recovered, they creep into the bush again, and turn to their former habits, as the dog to his own vomit.

15 August 1833

Thursday, 15. Coborn Neddy, who came yesterday, went away again. This is their manner. They come to be cured, but seldom wait till this effected, their patience being very soon exhausted.

Journal 4: July-October 1833, p.6.

21 August 1833

Wednesday, 21. Took some cabbage to Coborn Billy and his three wives, and at the same time endeavoured to converse with them about religion and the Saviour; but as far as I could judge they paid no serious attention to it. The cabbage they eat raw, being too idle to dress it.

24 August 1833

Saturday, 24. A large party of the Blacks came here this morning, both men and women. Their design for visiting us was to get some blankets. I talked to them about God and Jesus Christ. upon which they asked me for some bread, though they had already received a quantity of meat for their dinner. They seldom boil this meat, but throw it on the fire and roast it a little, except they receive some salt meat from white people, and have a pot lent to them. They have no property, nor do they care about it. Their whole riches consist in a short cloak made of oppossum skins, sewed together so as to form nearly a square. Not every one however is possessed of one, and if they can get a blanket, they are sure not to trouble themselves so far as to make an oppossum skin cloak. though they might easily do it, considering the many oppossums they kill. Besides this cloak they have some spears, womeras and clubs. If one has a wife, she is generally obliged to carry these weapons, at least some of them. The wealth of the female sex is a cloak of the same description, or a blanket, a stick, which they use to dig up roots for their sustenance, and generally a drinking vessel, the excrescence of a tree, prepared for that purpose, about the size of a man’s head. Besides these things, they carry a little bag on their backs in which they have some trifles, perhaps some remaining food and some pipe clay, with which the men paint themselves when they

Journal 4: July-October 1833, p.7.

have a "Corobera" (dance). Both sexes generally wear a headband, and the males wear also a girdle, from which hangs down in the front and behind a small bunch of various strips of the skin of the oppossum.

26 August 1833

Monday, 26. Spoke with the Blacks about religion; they made one inquiry only, and I could not discover that my conversation made any serious impression upon their minds. We must sow weeping, and leave the event to the Lord, who may perhaps grant a joyful harvest, though we may not be permitted to see it.

27 August 1833

Tuesday, 27. Took a ride to a Stockstation, to see a white man, who was said to retain a blacks man's wife, who had been (as the common expression is) lent to him. He denied that he had kept her back; but said he had sent her away a few days ago, and told her, not to come near his hut any more because she had endeavoured to take his cloak. I spoke very seriously to him about his soul and his conduct, as he is a notoriously wicked character. He confessed that he was a wicked man, and seemed to be a little moved. I did however not give much credit to his sincerity of being sorry about his conduct, for there is a great deal of duplicity in him. Notwithstanding as he expressed a desire to have a New Testament, and I happened to have one in my pocket, I thought it my duty to part with it.

31 August 1833

Saturday, 31. Have been talking several times with the Blacks, and I trust that the Lord will cause our conversations with them to produce a good effect. But alas they are apparently insensible and indifferent with regard to spiritual things. Reflection and gratitude do not seem to enter their minds. With regard to sympathy they are far from it. To see them, and to witness their habits and

Journal 4: July-October 1833, p.8.

conduct, indeed is quite sufficient to sink one's heart. But however degraded, however wretched, however equal to the brute beasts they are in many respects, it is not impossible for the Almighty to change them. May he do so speedily.

2 September 1833

Monday, September 2. Went to see Coborn Billy, mentioned under the 21st of last month. As he was sick and seemingly in want of food, I returned and brought him some meat. When he was eating one of his wives, who had been seeking grass roots for food, returned from the bush. The reason of their privation is because they are too lazy to grind wheat for themselves. She was extremely weak and sickly, and as it appeared almost starved. I told him he should give her some of the meat, which he did in a reluctant manner. They are unfeeling even towards their nearest relation, and envy each other of a mouthful of food. If this women had been his favourite wife, he might perhaps have given her willingly some of his meat, but unhappily she did not happen to

be the person. I saw him however sitting with some other Blacks a few days ago, and feasting with them on a warm cake, baked in the coals, while his three wives were sitting hungry at a distance, not having received a bit of it. And when I asked him and his comrades, why they did not give any to those poor women, who had no food at all, he, as well as the others laughed at me. That was all the sympathy showed by them. May divine grace teach and incline them to do to their neighbours as they wish that they should behave towards them.

5 September 1833

Thursday, 5. Have been several times conversing with the Blacks, wishing to impart to them some knowledge of divine things and to make at the same time some progress in the language. But they like better to hear about "patter" (food) than anything else; and are constantly complaining that they are hungry. The oppossums, which they are catching at this time, are generally very young. They have, as far as I have seen, one or two, which they carry in a bag with which providence has furnished them. In this bag there are also the teats, which are sucked by their young. It is singular to see the

Journal 4: July-October 1833, p.9.

little creatures moving in the bag after the mother is dead; and to see them creep in again, when they have been taken out, seemingly unconscious of their parents death.

6 September 1833

Friday, 6. Spoke to Coborn Billy, who is yet sick, and told him to pray God to make him better; for he could do so; but if God did not restore him, he would never be well again.

7 September 1833

Saturday, 7. When speaking with the Blacks to day, I was asked for some bread. I replied that we had very little of it at present. Upon which they said that they supposed when the wheat was ripe we should have plenty to give them. I answered, we should, but that they should pray God to make the wheat grow, that we might have a plentiful harvest.

9 September 1833

Monday, 9. Spoke with a black woman, called Poll. When I asked her, who made her, she replied, “A black man”. From this answer I took occasion to tell her more about God. I received this answer several times when asking them this question but I refrained from mentioning it.

11 September 1833

Wednesday, 11. When conversing with a black man, he asked me whether God was a

"Diribany" (old man). May the Lord enlighten his mind to a further inquiry about these things.

12 September 1833]

Thursday, 12. Last evening Colonel Despard and two Officers arrived here on a visit. The Col. accepted of a lodging at the Mission house. He was very agreeable in his conversation and appeared well inclined towards religion.

14 September 1833

Saturday, 14. The Blacks, who were staying here, suddenly took their departure this afternoon, as they intend to have a grand Corobera. On these occasions, remonstrances are of no avail, and those who before appeared almost civilised, will go with the party and unite with them in all their heathenish customs, with great avidity.

15 September 1833

Sunday, 15. A melancholy accident happened not far from here

Journal 4: July-October 1833, p.10.

last week. A little black boy, called Wellington, was sitting upon the top of a loaded dray, which unexpectedly upset and crushed him to death.

30 September 1833

Monday, 30. A few Blacks, who had been frequently here before returned to day from the place where they had been to Corobera. Thus their wandering disposition often brings them here; and though they will not remain here, they never, I believe, go away again without hearing something of religion. May God over-rule this evil for their everlasting good and his glory.

3 October 1833

Thursday, 3. Have been talking to the Blacks, as opportunity afforded itself; and my prayer is that it may be for their spiritual benefit.
A year of our being here is ended. We have not been able to give flourishing accounts of the success of our labour; but not withstanding, we have great cause for thankfulness to God for all the mercies enjoyed, and for having been supported and preserved thus far. We have been sowing in tears, may we ere long reap in joy!

J.C.S. Handt

v. Oct 1833-Jan 1834

Journal 5: October 1833-January 1834, p.1.

Wellington

Journal 5: October 1833-January 1834, p.2.

J.C.S. Handt's Diary from the 4th of Oct. 1833 to the 14th of January 1834

4 October 1833

October, 4. Conversed with a young black man called Tommy, who has several times done some little jobs for me. I asked why he did not stop here always, and work a little every day that he might have his victuals regularly and live like white men. He replied that black men were accustomed to walk in the bush but confessed that it was not so good a mode of living as that of white people. This man, when here at Wellington, is sometimes induced to work a little, in order to get some food; yet he cannot be persuaded to abstain from wandering about in the wilds of the forest.
Another Black, when he saw me, came up and saluted me, as he had just returned from the bush. I told him he looked very thin, after his ramble in the bush. Yes, he replied, and therefore I ought to take him into the room and give him plenty to eat, then he would get fat again. Thus they are cunning enough as regards their stomach, though very indifferent with respect to their souls.

7 October 1833

Monday, 7. When talking to the Blacks, one of them asked me, whether God had made the knife which he held in his hand, and which he had borrowed from one of our men, for the purpose of dividing some meat among themselves. When they are in the bush they tear their meat to pieces not having knives to cut it. The sinews and gristle they sometimes cut with a shell.

14 October 1833

Monday, 14. Br. Watson left us to day to go to Sydney. Observed this evening that only one Black of those who are at present here, came to family prayer. I went to them therefore afterwards, and inquired the reason: all were silent except one, who replied in a witty manner (as he seemed to think it) that he must have some
Journal 5: October 1833-January 1834, p.3.

tobacco given him, or he would not come: he could not go to prayer without first having a smoke. May they soon learn and experience that, in attending the divine ordinances and in serving the Lord there is to be found great reward and much delight.

15 October 1833

Tuesday, 15. One of the Blacks by the name of Nerang Jacky, was very troublesome last night and used threatening language to Mrs Watson.

16 October 1833

Wednesday, 16. The Blacks went away this morning, but said they would come back again in a few days. It seems almost impossible for them to stay long at one place.

21 October 1833

Monday, 21. Some of the Blacks came back to day from their excursion. They had promised me to cut some bark when they returned; but did not feel the least incentive now to keep their engagement, their idleness being to great to allow them to do so.

22 October 1833

Tuesday, 22. It is very discouraging to see these poor creatures, when spoken to about the things which belong to their peace, not give them apparently any consideration. But many of the Europeans are as little concerned for their souls as these poor wretched Blacks, and who knows whether the Lord will yet in his own good time reveal unto them his Son, and give them spiritual light and genuine repentance. It is ours to sow though it be with sighing and tears, but the issue must be left to him who must give the increase, and who has said, "My word shall not return empty." One of them in telling me that he was hungry, used an oath to confirm the truth of it. I reproved him, and told him that he should never say so again, as the great God was displeased at it etc. He seemed to be unconscious of having said anything amiss, but promised not to say so any more. They all went away to-day into the bush in order to make young men of some boys.

Journal 5: October 1833-January 1834, p.4.

24 October 1833

Thursday, 24. Succeeded to-day in persuading the Blacks to cut some bark, which is very useful for covering a shed or cot and for several other purposes.

25 October 1833

Friday, 25. The black man, Nerang Jacky, had found honey in the bush, and caught some oppussums besides, so that all of them had plenty to eat. I told them that God was very kind to them in giving them so much food. 'Yes", answered Nerang Jacky, "God that burhery (good) fellow, that gave it mine (my) plenty oppossum."

27 October 1833

Sunday, 27. Had divine service, the Blacks who are at present here attended. Nerang Jacky began to be again unruly this evening, owing as the other Blacks said, to the crazy fits he is sometimes subject to. By the aid of providence, however, we prevented him from doing injury to any person till he became more calm.

31 October 1833

Thursday, 31. Nerang Jacky went away this evening to fight with another black man by the name of Gentleman Jacky, for a woman, whom each of them called his own. The most singular circumstance is that the women does not live with either; for she has been with white men for some years, and is living with one. Last Monday, Nerang Jacky said he would go to him, and take her away, but when he returned, and I asked him whether he had brought her, he replied, "No, that white fellow mahne it altogedder" (would keep her altogether.)

Journal 5: October 1833-January 1834, p.5.

1 November 1833

Friday, November 1. Nerang Jacky returned this morning, but had not been fighting. A party of other Blacks, about 20 in number, visited us and are yet staying here. They received 36 lb of meat, which they consumed in a very short time; and when I afterwards asked one whether they had had a good meal, he answered, a small one. I endeavoured to speak with them about the great Giver of all good, and wish that it may have proved beneficial to their souls.
Brother Watson returned this evening from Sydney.

2 November 1833

Saturday, 2. Some more Blacks came to-day, so that there were together with the others, about thirty. Their craving appetites were appeased with fresh meat, an ox having been killed yesterday. Some women also were here, among whom was she, whom I mentioned in my diary under date the first of February, as having been delivered of a half-caste male child. She had the little boy on her back. This child's life, it appeared, had been spared by the mother, which is indeed a rare case among the Blacks of these quarters. For, in general, they kill the half-bred children as you will remember from several instances, recorded in our journals.

3 November 1833

Sunday, 3. Some of the Blacks attended divine service, and conducted themselves in a quiet manner, as they usually do. May we soon have the satisfaction of stating that they hear the word of life with attention and devotion.

4 November 1833

Monday, 4. The Blacks had been fighting last night, and one of them had his arm severely wounded. The occasion of the quarrel was, that one of them had been neglected in dividing

Journal 5: October 1833-January 1834, p.6.

the meat which they had received in common for their dinner. Thus in the morning they had been attending divine service (some of them at least) and in the evening a combat took place among them. It was, however, pleasing to observe that one, who is frequently here, one who has not gone with the others, expressed his disapprobation of the conduct of his country-men in fighting, especially on Sunday.
One of the black women belonging to the Wellington tribe, who had been lent by her husband to a white man, and been staying with him a considerable time, was delivered of a child by him a few days ago; and she is said to have burnt the infant as soon as she had given birth to it. O what will be the end of these things, but the diminution of the poor aborigines. May the Lord speedily make bare his saving arm unto them!

6 November 1833

Wednesday, 6. A few Blacks came to day, but they could not be induced to stay, but went away again shortly after their arrival. I endeavoured to talk to them about religion, they paid however no great attention. The chief thought which seemed to occupy their minds, was that they might get something to eat. One women however said, "You pialle burhery" (speak good things.)

8 November 1833

Friday, 8. Two very interesting young black men, who were strangers here, visited us together with several others who had been here before. They said they were brothers and farther to explain themselves they said "Like you and Mr Watson you know", taking it for granted that we also were related, and seeming to suppose that

Journal 5: October 1833-January 1834, p.7.

we could not then misunderstand them.

10 November 1833

Sunday, 10. The services were performed as usual. Some of the Blacks also attended.

16 November 1833

Saturday, 16. Again a week has past and I fear I have done very little in promoting our

Saviour's kingdom. O that he would speedily appear in his saving strength, that we may not spend or time in vain, and that these poor Blacks no longer remain in darkness.

17 November 1833

Sunday, 17. One of the Blacks called, and desired to speak with me after service. When I asked him what his desire was, he explained that he was hungry, and he wished me to give him something to eat. I thought he had perhaps noticed something in the prayers or in the sermon, but upon inquiring I found he had not paid the least attention to either. May the Lord Jesus for his own sake, give them of his spirit, to attend to his word, and to become his people.
We were last week employed in altering and repairing part of a house, at the back of this, to use as a Church as the room which we now use is inconvenient, and sometimes too small for the congregation.

28 November 1833

Thursday, 28. Nothing new, or interesting has happened with regard to the Blacks. May the Lord increase our faith, zeal and love, lest we suffer in our minds, when we find that our endeavours are apparently fruitless. May he also make these poor people sensible of our desire to do them good!

2 December 1833

Monday, December 2. It has been exceedingly dry this season. Our wheat is dried up on the ground, before it came to any perfection: all the labour in ploughing and sowing the ground has been in vain. The cattle are wandering about for food, and can find but little. The vegetables in the garden are withered, so that we have none to eat. There has been rain at several places in our neighbourhood of late, but we were not favoured with any. Something more has been done last week towards the Church. The floor is paved, and the rail, pulpit, and reading desk are erected.

Journal 5: October 1833-January 1834, p.8.

7 December 1833

Saturday, 7. We have had several showers of rain since the last date. The forest and the fields begin now to look green again to the comfort and support of man and beast. Thanks be unto God who again begins to smile upon us by his providence. The Blacks are going and moving to and fro, and we endeavour to speak with them as often as we have an opportunity. I could wish to write something more pleasant and encouraging about them but we are as it were groping in the dark, not seeing much prosperity in our work. No journal of any other Missionary labouring in another field can scarcely be more uninteresting than mine. But though the prospect be dark now, the clouds might be gradually dispersed.

11 December 1833

Wednesday, 11. Few Blacks here at present. Their roving disposition does not allow them to stay long at one place. O that the Lord would pity them in their low and most wretched state; and appear with help out of Zion in their behalf!

17 December 1833

Tuesday, 17. Left for Sydney with Mrs Handt and the little one. Went about 40 miles to day, to Mr Marsden's station called Molong. There were several Blacks at a small distance from here, to whom I went conversed. One of them, called King Bogen, had accompanied us with his family from the place at Wellington, when we first went there, but since that time he has never visited us. I asked him the reason of his staying away. He replied that he was afraid of the Wellington Blacks, and thought they would kill him, if he went there again. One of his wives, being sick, he desired me to cure her.

18 December 1833

Wednesday, 18. King Bogen came this morning to fetch the tobacco which I had promised him last night. Several other Blacks also came, to whom I talked, till we were about to start. I found them extremely ignorant, which circumstance convinced me, that though we may have done but little with regard to the Wellington Blacks, we have, at least, been the means of enlightening their minds in some degree. Did not meet with any Blacks on the road to day.

Journal 5: October 1833-January 1834, p.9.

20 December 1833

Friday, 20. Met with two Blacks, who it seemed had learned something of the value of money for they asked us for a copper shilling.

6 January 1833

Monday, January 6. Set out on our return for Wellington.

9 January 1833

Thursday, 9. Met with some Blacks on the road, who complained of hunger. We happened to have some bread with us, but not sufficient for all. One of the women said she was very tired. May they soon feel a hunger after the bread of life, and a desire for him who invites the weary to come unto him that they may find rest.

12 January 1833

Sunday, 12. Stayed with some X'n friends on the way to enjoy the Sabbath.

14 January 1833

Tuesday, 14. Reached Wellington in health and safety, and without having been attacked by Bushrangers, though there are, at present, many in the bush, who have recently escaped from parties working on the road. It is reported that several of them have horses, arms and ammunition. The day before our arrival at Wellington, when we were travelling after sunset, our man, indeed, observed a person not far from the road, whom he at first mistook for a stump, but when he afterwards saw the mistaken stump moving behind a tree, he exclaimed, I see a man, and at the same time he bid me drive on. He then rode up to the man, and inquired what business he had there. “It is nobody that wants you”: was the answer. Our man then left him, and followed us. This happened about half a mile from Molong, where we intended to stay for the night; and by the protecting hand of the Almighty we reached it without any further annoyance.

[signed] J.C.S. Handt.
[signed] W. Watson

vi. Jan-April 1834

Journal 6: January-April 1834, p.1.

J.C.S. Handt's Diary from the 18th of January to the 2nd of April 1834.

18 January 1834

January, 18. There are now four black children staying with us. May the Lord induce them to remain, and to attend to instruction. The poor creatures around us both young and old, are, as usual, still wandering from place to place, as sheep without a shepherd. But our gracious and merciful Lord, Jesus Christ, the great Shepherd of the sheep, is able to gather even those straying and careless ones from the mountains, plains and valleys, that they may listen to the things which belong to their peace, may embrace the gospel which bringeth salvation, and be numbered to his flock.
20 January 1834

Monday, 20. Another black boy came to-day to stay with us for a time. He was here before at two different times, but went again into the bush. It seems to be impossible to make them give up the bush entirely. They stay however sometimes for months together, going away occasionally for a day or two only.

23 January 1834

Thursday, 23. Not many Blacks here beside the Children at present.

26 January 1834

Sunday, 26. Had divine service as usual. Some of the Blacks also attended.

7 February 1834

Friday, February, 7. One of our Boys, of whom we had entertained rather a favourable opinion, has left us this day to our great discouragement. Of such a disheartening nature have been many of our attempts hitherto. May the Lord, after having shewed us that we can do nothing of ourselves, appear with

Journal 6: January-April 1834, p.2.

deliverance from his sanctuary, in the behalf of these poor degraded people.

13 February 1834

Saturday, 13. Again two of the Lads have deserted us, and have gone to the bush. May our strength be according to our trials.
Mr and Mrs Watson set off to-day for an excursion into the country among the Blacks.

14 February 1834

Friday, 14. Mr and Mrs Betts came to-day, to pay us a visit. Mrs Betts is a daughter of the Rev. S. Marsden. There have been no Blacks here since Saturday. It seems that they have left these parts for the present but will I hope, soon return.

16 February 1834

Sunday, 16. Had divine service. A considerable number of the white people within our neighbourhood were present. May the time soon arrive, when with an ardent desire, and in godly sincerity, the Blacks shall flock around us to hear of the great works of God. And though there is no appearance of their doing so at present, yet who can tell what God may do at a future period!

17 February 1834

Monday, 17. Several Blacks paid us a visit this morning. It appeared to me that they would soon be off again, and therefore I immediately gave them some meat in order to retain them. As soon, however, as they had devoured their dinner, they went away, but not without hearing a little of the all important subject of religion. Two of them remained, one Boy who had left us last week, and an Adult, who is frequently here.

19 February 1834

Wednesday, 19. When I told the black man, who remained here since last Monday, to grind some wheat, he replied that he

Journal 6: January-April 1834, p.3.

could not, because he had the headache, but promised to do it tomorrow; asking me at the same time for a pipe and some tobacco. He received them on condition that he should keep his promise.
Three police men came this evening to Wellington, and took up their quarters at the Barracks.

20 February 1834

Thursday, 20. Mr and Mrs Betts returned this morning to Molong. The black man, mentioned yesterday, unwilling to fulfil his promise, has disappeared this morning. He returned in the evening, and thought to receive his supper, which he was justly denied, until he had ground some wheat.

22 February 1834

Saturday, 22. Mr and Mrs Watson safely returned this evening from their excursion into the country with a few Blacks whom they had prevailed upon to accompany them.

23 February 1834

Sunday, 23. The service was performed as usual. The police men attended, but in the afternoon they left these parts for Bathurst.

2 March 1834

Sunday, March 2. The three girls and the man and the women who came with Mr Watson on the 22 of last month, went away again in a clandestine manner, taking the blankets with them, which was only lent them so long as they stayed here. By following them the Blankets were recovered without difficulty, for they drew them off. They themselves made their escape by plunging into river, and swimming to the other side, like persons pursued by their enemies. These are very discouraging circumstances, and try the feelings. The more we endeavour to do them good, the more they seem to withdraw. They do not appear to care for anything but for food. Many of them are infected with a horrible

Journal 6: January-April 1834, p.4.

disease, and are wandering about without help, without clothes, without shelter. May the Lord pity them in their deplorable condition, and rouse them from their brutish

carelessness and indifference, that they may enjoy the comforts of a civilized life and partake of the gospel of Christ.

8 March 1834

Saturday, 8. A few Blacks paid us a visit this morning, but soon went away again. They have, as yet, shown no real desire for the knowledge of God and of Jesus Christ, whom he has sent; but we still hope for better things; for "hope", as the Apostle says, "maketh not ashamed." God is well able to enliven and to raise these dry bones, though there may at present be no appearance of it. He works in a mysterious way, and performs his wonders so, as to secure the glory to himself.

16 March 1834

Sunday, 16. Spoke with a young black man, and felt some encouragement, when he appeared attentive, and asked me the question, whether God did lie down, and whether he slept. May the Redeemer's Kingdom soon break forth in the hearts of these people!

24 March 1834

Monday, 24. Set out for the bush, and took a black man for my guide, with the intention of going among the Blacks. We left Wellington Valley about 11 o'clock, and travelled eastwards. The ground is exceedingly dry about Wellington and Cobolyen, on account of the great heat and want of rain; but the farther we came the fresher the grass appeared. For about 7 miles the country was chiefly flat, and moderately timbered, but afterwards we found it hilly and rocky, and the trees were, in general, smaller. The rocks stood sometimes out of the ground as straight and majestic as if they had been planted there by art. When we had travelled about eight miles, we came to a creek, were we found four Blacks. One of them was a Miyaryir (Doctor)

Journal 6: January-April 1834, p.5.

or one who pretends to cure disease among them. They generally suppose that Wonding (the Devil) makes them sick; and that the Doctor is able to remove him. When I had talked to them awhile we proceeded on our journey. After some time we arrived at a place, called Gonny-galdery, where we pitched our tent. Shortly after we heard at a distance a great lamentation. My companion soon discovered that it was a party of Blacks mourning over the dead. He called to them, and received an answer in confirmation of his supposition. They afterwards came up to us, and seemed to be in dismal state of mind. We learnt that it was a man who had died, and that he had been buried the same day. His two wives were also among the party, one of who had a new born Infant, of which she had been delivered only the night before. But so superstitious are they in the observance of their rites, that this poor woman had been obliged to walk

about nine miles to-day. It being their custom, as I learnt by inquiry, to leave the place of a newly buried corpse for a season, especially if the person had been of any consequence, as in this case, they informed me, it was. She complained exceedingly of pain in her body, but was craving, as they usually are, for food. Indeed, she appeared to be the very picture of misery, and, I think, could have moved to compassion the most unfeeling mind. I made her some tea, and gave her a little bread and meat, but when the others saw it, they came and asked me for food also. I had however, not so much as to supply them all. As they were most of them sitting around their little fires according to their families, I had a fair opportunity of talking to them by going from family to family, and sitting down with them.

25 March 1834

Tuesday, 25. An old man asked me this morning several questions about the Maker of the objects around him. O that it would please the Lord to bring him to the knowledge of the things divine! The poor wretch is infected with the venereal disease. None of them could be induced to tell me the name of the person whom they had yesterday interred; it being a law among them not to mention the

Journal 6: January-April 1834, p.6.

name of a deceased person. The woman whom I met yesterday, is dreadfully diseased, also in consequence of a dissolute life; and so is her Babe and so degraded I scarcely think that it will live. They are a people lost in misery and wretchedness. Several of them went away this morning, and the few Children they had with them. I requested them to go to Wellington, but they replied that they would not go so far at present. My guide went this morning for our horses, which had wandered from us, but returned without them. He had tracked them, and observed that they had broken their hobbles. In the rocks, however, he had lost sight of the track, and concluded that they must have gone home. He took his breakfast and then went again in search of them. He will probably have to go so far as Wellington. I intended to proceed on my journey to-day, but must now relinquish my design, which I hope, however, will be for the best.
26 March 1834

Wednesday, 26. The sick woman seems to be a very debased character. She thinks she will soon be well, and then she intends to live with the Whites at the stock-stations. I told her that it was very wrong if she did and that God was angry at such conduct. She and the other women daub themselves every morning with pipe-clay. This they do, as I was informed, in honour of their late husband, and they will continue to do so for a season. They smear their faces and their hair all over, also the upper part of the body, and their arms and legs. When the Blacks use the pipe-clay as an ornament, for instance when they have a dance, they make generally lines only on their bodies, and draw them perhaps in various directions, especially on the face. These two women have twelve dogs about them, though they have no food for themselves of their own, except an Oppossum yesterday and to-day another, which the healthier of them caught each day. I saw the sick woman to-day, picking the fleas from one of their dogs and eating

them. Yesterday I saw another women carrying a little dog on her back wrapped up in her Oppossum cloak, its head only appearing so that at the first sight of the object I was at a loss to know what it was.

27 March 1834

Thursday, 27. The horses, having been found at Wellington, were brought to us this morning by one of our men who had a black Boy for his guide. They

Journal 6: January-April 1834, p.7.

would probably have arrived last night, had not the Boy lost himself in the bush. It is, indeed, seldom the case that a Black goes astray in the bush, and I should scarcely have credited the man, had not the Boy confirmed it and laughed at the accident. The Boy would not go any farther, and I therefore took the man with me. We travelled for about 7 miles over stony ground, large rocks exhibiting themselves at various places. On the left side we passed a ridge of mountains. We came then to a fertile district, the ground covered with grass, notwithstanding the dryness of the weather. After having gone about nine miles farther, a new scene opened itself before our view, three high mountains presenting themselves on our right side, and three on our left, and each three terminating in a mountainous range. Our road led through the middle of them: when we had passed them, we were not far from a place called Gonduwang, where Mr Rouse, a Settler, has a farm. I thought I should have met with some Blacks here but was disappointed in my expectation.

28 March 1834

Good Friday, 28. Had divine service with the white men on the farm. They had never had service here before, though the station has been established for about nine years. As I was informed that there were some Blacks at a place called Bulyam Boagy, four miles from here, I went to it, but found none.

29 March 1834

Saturday, 29. Travelled over a fruitful district not much timbered, with mountains on the right, and a plain on the left, to a place called Yuroilduroi, where I found a party of Blacks. I sat down among them, and conversed with them; when they made several inquiries, and among other questions, asked me whether God had a desire or love for the Blacks. There were three Boys among them, whom I very much wished to come with me on my return to Wellington; but they

Journal 6: January-April 1834, p.8.

could not be persuaded. Being informed that there were more Blacks at Mudjey, I set out for it towards evening, but missing the path, and being thus obliged to return for about two miles, it was late before I reached it.

30 March 1834

Sunday, 30. The Blacks have encamped about a mile from here. One of them, a stout man, who considers himself to be a chief among them came up this morning from the camp, with another who said he belonged to the Bathurst Blacks. I talked to them, and learning that the former had a few Children, I entreated him to lead them to me that they might be instructed in the things about God at Wellington; but he seemed quite averse. The Overseer of the farm of this place did also what was in his power to persuade him, upon which the little black man answered that he believed he was also a Parson. Before I had spoken to him about his Children, he promised to go with me to the camp, but afterwards, he declined. I went however by myself, and found it by the smoke rising from their little fires. As it had rained much last night; they had just put up some sheets of bark in a standing direction, either against a tree or some sticks, put in the ground for that purpose. Each family was sitting around its fire under these sheets were I talked to them. One woman who was sick was more attentive than the rest. She was not however the only person, who was sick. One woman had a half cast little Infant. I had been informed that they had a Girl of about four years old among them of the same description. It was said that she had lost her mother, and was taken care of by an old woman. This Child I should have endeavoured to obtain by giving the old woman a trifle, had she not gone into the bush with it the day previous.

31 March 1834

Monday, 31. The rain was pouring down this morning in torrents. It had rained since Saturday evening with little intermission, so that I feared the rivers would swell, and prevent my return, especially as there was not the least appearance this morning of its subsiding very soon, and as it was now the season in this country when much rain is expected, and sometimes the lower parts of the country are inundated. As soon therefore as it began to clear up I hasted towards home, and rode in the

Journal 6: January-April 1834, p.9.

rain about eight miles. Shortly after I fell in with a party of Blacks sitting in groups around their fires under sheds of erected sheets of bark. I conversed with them about the thing needful, and was listened to with some attention. There was an old women among them sitting by herself; and a little Boy under her care ran about chopping the trees with his small hatchet. When I asked for her husband, she replied that she was poor, having no husband. I offered her a handkerchief if she would let me take the little Boy to Wellington to be instructed, but she would not consent, and when pressed hard, she began to cry.

1 April 1834

Tuesday, April 1. This morning about 10 o'clock, I fell in with very disagreeable company. Our man was riding a few steps before me, neither of us having the slightest

apprehension of what was awaiting us. Thus going gently along, we came unexpectedly around the foot of a hill where two armed Bushrangers sprang from behind a thick tree and came upon us in a moment. One, who had two pistols, put one of them before our man's breast, while the other, the Ringleader, pointed his musket before me and inquired where my money was. I answered, I had no money. He made me however dismount, and searched my waistcoat pockets, and the pockets of my trousers with one hand, while in the other he was holding his musket. In the mean while I talked to him, telling him who I was, and on what errand I had gone out. That I had taken this journey on account of the Blacks to talk to them about Religion, and to show them the way to Jesus; and if I could do good too him also, in any way, I should be very glad. He said he wanted money, I answered as before that I had none, and that he might believe me. He then desired my pistols, but I told him that I carried no fire arms. When he had taken out my handkerchief, and returned it, (by which I think his heart was softened a little) I asked him whether he would not keep it. "No", he said. He began to search my coat pockets, and the first thing he took hold of was a Greek Testament. Not taking it out, he asked what book it was, I said, "A New Testament." Hearing this he left off searching, and said to his fellows, "This man has no money." He now asked our man, who was an assigned servant from Government, how I behaved

Journal 6: January-April 1834, p.10.

towards him. The man answered in my favour, and then they were satisfied. But the Ringleader said, if I had behaved ill towards the man, he would have stripped me of every thing. He now began to speak quite otherwise than before. He had used insolent language at first, but now he said I should not be frightened, and he was sorry that they had stopped us. If he had known that I was such a man he would never have done it. He made me however promise not to tell the soldiers at Wellington of the circumstance; and in a distressing tone said that they had to live here and there in the woods[?]. Formerly he said, he could have a ride on any horse and now he would assist me in getting on the horse. Being about to do so, he asked first whether I had some bread in my bundle, "Yes," I replied, and also a little tea and sugar. For I thought it is better to mention these things before they find them. I then opened my bundle, and let them take all these articles. I had also in the bundle another handkerchief of the same sort as that in my pocket. He asked, whether it was the same, and as I replied in the negative he said he would take it. I made haste then to fasten the bundle again on the horse, and to be off. For I thought they might still turn against us. Besides, they themselves seemed to be desirous that we should be gone. We rode on not looking behind us, which, I thought might cause suspicion in their minds. Thus we were obliged by the Almighty and Merciful God out of the hand of Robbers, who might have easily have proved Murderers. Praise and thanksgiving be unto my God and Saviour for this remarkable deliverance.

[signed] J.C.S. Handt
[signed] W. Watson

Journal 6: January-April 1834, p.11.

Rev J.C.S. Handt's Journal
April/33 to April/34

vii. April-Sept 1834

Journal 7: April-September 1834, p.1.

J.C.S. Handt's Diary from April to Sept. 1834.

8 April 1834

April, 8. Spoke with a Black man, called Geordy, who has been among white people as long as they have occupied these parts, and asked him, why he did not leave off his idle habits of roving about in the bush, and work as white men do; that he might have plenty to eat and not go begging victuals from them, as he now did. He laughed, and answered that he did not like to work, but preferred wandering in the bush.

19 April 1834

Saturday, 19. Again I have to lament that the Blacks seem to be as careless as ever about the conversion of their souls. The most that we can do for them is to sigh and to pray that the Spirit of the Lord may quicken and regenerate their hearts, and enlighten and sanctify their minds, and thus bring them to the knowledge of the Gospel and the blessings of the Saviour.

26 April 1834

Saturday, 26. A party of Blacks passed here to day. Some women only stayed for a short time, who, when I asked them, why all the rest had passed, replied that they would have a dance to night. O that they might soon learn to sing the praises of Immanuel, and to be joyful in the Lord! At present we are obliged to harp on the willows, but then we should take them down, and tune the song of Zion.

1 May 1834

Thursday, May 1. Some Blacks, who came to-day, said that the dance should take place to-night a few miles from here, with others of their associates, and they soon left for that purpose.

Journal 7: April-September 1834, p.2.

3 May 1834

Saturday, 3. The intended dance took place last night I understand. Two of our men being disabled, and another engaged at home, Brother Watson and I have been assisting to plough for some days. We hope with the blessing of God to be more successful this year, than we have been last with regard to our harvest, as we have had a good deal of rain lately.

4 May 1834

Sunday, 4. Had divine service as usual in English.

16 May 1834

Friday, 16. Time rolls on, and it does not seem to brighten our prospects with regard to the poor Blacks. But if we consider, for how many years the Missionaries laboured in the South Sea Islands, New Zealand etc. before the work began to prosper, it is a stimulus to our perseverance and an encouragement to hope that ere long the Gospel will flourish here also. The children who are staying here are improving in reading and writing etc. and we meet sometimes with other pleasing occurrences among those whom we occasionally see here or in the bush; so that notwithstanding all obstructions we would not be disheartened. "The vision is yet for an appointed time, but at the end it shall speak, and not lie though it tarry." We are commanded to "wait for it; because it will surely come."

26 May 1834

Monday, 26. A most melancholy event happened this day, one of our men having been drowned in fetching water from the river. And the man who was with him saved himself by swimming. The bullock was also drowned, and before anyone could reach the place both the bullock and the cart were underwater. It was with difficulty that they were drawn out of the water; but the body of the poor

Journal 7: April-September 1834, p.3.

man could not be found. He was naturally stupid and helpless, and we fear was unprepared for death. His sudden departure has caused a little seriousness among the other men, which I wish may be lasting.

3 May 1834

June, 3. The body of the poor man was found floating upon the water to-day. It was taken out and buried.

12 May 1834

Thursday, 12. Endeavoured to persuade the Blacks to cut some bark for me, but could not succeed. One who promised to cut some tomorrow, went away towards evening.

21 May 1834

Saturday, 21. Spoke with a young man, whose native name is Maddy, and tried to explain to him in what manner Christ was crucified for fallen men. He seemed to take notice of what I said, but the result must be left to him who knows the heart.

26 May 1834

Thursday, 26. It is pleasing to observe that the Blacks sometimes pay a little attention, when spoken to about religious matters. True it is that they are in general careless and indifferent towards spiritual things, and care for nothing but food and tobacco, which indeed is very discouraging. But it is true also that amidst these gloomy prospects, there appears every now and then a gleam of hope. The children who stay here afford us also sometimes encouragement, and in general more than the Adults. The Lord's name be praised!

2 July 1834

Wednesday, July, 2. The several Boys who are at present with us receive daily instruction. May the Lord incline their hearts to remain with us!
There are some black women staying near our house, who seem to pay a little attention when talked to, and to make some inquiries.

Journal 7: April-September 1834, p.4.

One of the Boys assisted one man in catching the horse, and he said if it had not been for the Boy, he should not have caught it. Last week some of the Boys went for wood with the cart and horse. Thus they can make themselves useful, if they wish.

15 July 1834

Tuesday, 15. Mrs Handt being near her confinement, and the Soldiers' wives, who assisted her before, having left this place, I went to Murrumburgeri, about 22 miles from here, to obtain the assistance of a person, who has recently settled there, and is called a Doctor. He advised that Mrs Handt should go to Bathurst, as he could not comply with my request of staying a few days previous to the event in the neighbourhood, or at our house, on account of his business of his Cattle Station and as the distance from his place to ours was very far to send for him on such an occasion. He also said that he had not practiced much midwifery these 10 years, but that he would, in case of necessity, when sent for, tender every assistance he was able.
I spoke to the stockmen about the one thing needful, after they had come into the hut in the evening. One of them, a Londoner, seemed to be a very wild youth. When I offered

him a tract, he refused to take it, and said religion was a thing about which he never had cared. I asked him whether he would not repeat of it, when on a dying bed. He endeavoured to make light of what I said, was however persuaded to accept of a tract; and after he had read it, said, there were good things in it. When he swore afterwards, I asked him how he would like it, if God were to damn him in answer to his petition; but he tried to turn off in a Joke what I said. I gave to all of them some tracts.

Journal 7: April-September 1834, p.5.

16 July 1834

Wednesday, 16. I thought to have met with some Blacks at this station, but there is none. I therefore intended to go this morning to a place 6 miles from here, had my horse not strayed away. I went in search of him this morning with the Doctor, but as we could see nothing of him, we separated. He went along the river, and I on the road, where I tracked him with his hobbles, and found he had gone towards home. Happily it so occurred that a dray of the Doctor's was going to Cobolyen, which is but 4 miles from Wellington, and thus I was enabled to return in the evening with my saddle, oppossum cloak and blanket. Through this circumstance an opportunity was afforded me to talk again to that wild youth mentioned yesterday, as he was driving the bullocks; but I fear it was to little purpose. He said he did not want to read the Bible, because if a person had much knowledge, and did not act accordingly, he would fare the worse for it. I told him that wilful ignorance was as culpable as to act against knowledge. He endeavoured to excuse his conduct in several ways, which proved that he loved his sins, and was loathe to part with them. The other man, his assistant, who had been transported for machine-breaking was of a more teachable disposition, and I felt sorry that he had such a bad companion. He was a fine singer, which I observed, when in the afternoon he began to sing the "Evening Hymn". "Glory to thee, My God, this night" etc.

Journal 7: April-September 1834, p.6.

Turning out of the road on our way, in order to make some inquiry about the horse at a station, I met with 4 Blacks there, with whom I talked about the Saviour. Two of the poor creatures were sick, and I endeavoured to persuade them to pray God make them better.

20 July 1834

Sunday, 20. A rainy day. Very few of the Whites attended divine service. The Blacks who are here, were present, and behaved with as much decorum as usual. May the time not be far, when they shall attend the divine ordinances with sincere devotion. Spoke with two of them in the afternoon of the Saviour, that he had died for them etc.,

and when I asked them, whether they loved him they replied in the affirmative. Had some further conversation with them, which was also rather encouraging.

25 July 1834

Friday, 25. Mrs Handt had an accident, which we thought would be of serious consequences, but by the goodness of divine providence nothing materially injurious has followed at present. Though the Blacks afford us no great encouragement at present, as they are indifferent to anything but what relates to food, yet there is reason to hope that some of the rising generation may be brought to see and value the comforts of a divine life, and to imbibe the doctrine of Christianity. And even with regard to the present, we are not altogether without proof that the Lord is with us, and that he sometimes inclines the heart of one or another of the poor Blacks, to listen to instruction, and to wonder at the good news. We cannot indeed say that any material change

Journal 7: April-September 1834, p.7.

has taken place in them, yet we know that his word shall not return empty, but accomplish that for which he has sent it.

26 July 1834

Saturday, 26. Having agreed with Br. Watson that we should have the assistance of a Government woman, Mrs Handt being near her confinement with her second child, I set out for Bathurst to fetch one, and took a young Black man for my companion, and for a guide through the creeks and rivers. The roads are very bad and the river high on account of the great rains which have fallen of late; and we have still frequent showers. Met with no Blacks on the road, nor at the place where I stayed for the night, though I took it almost for granted that I should find some at that Station. We had much rain after sunset, which will render the roads still more difficult to pass.

27 July 1834

Sunday, 27. A rainy day. Stayed where I was, and kept divine service. The creek which runs through this station is rising very fast.

29 July 1834

Monday, 28. Proceeded on my journey in company with the Overseer of this station, who has to go to Sydney on account of some men, in prison there, who were taken up for cattle stealing. It is very common in this country to steal cattle, horses or sheep, though such criminals, when convicted, have in general to suffer the extreme penalty of the law. We had to pass a deep creek. but providence directed us to a man in the

neighbourhood, who offered to show us a good crossing place. We passed it in safety, though

Journal 7: April-September 1834, p.8.

it was very dangerous from the strength of the current.

29 July 1834

Tuesday, 29. The road was as yesterday very wet and boggy; and the creeks high. We however met with no accident, which is a fresh cause for thankfulness. Could not cross the river at Bathurst, and was obliged to remain on this side.

30 July 1834

Wednesday, 30. Crossed the river this morning, and sent the Black man to Mr Rankin's mill, to see whether my dray was there, as I had not met it on the road, though it had left Wellington nearly two weeks before I did, in order to fetch some flour. The black man, however, did not return at the expected time; and therefore I went myself towards evening, when I found the men at a loss how to act as there was no flour at the mill, and Mr Rankin was not at home. I succeeded in buying some wheat, but had to pay twelve shillings per bushel, though it was of an indifferent quality. The wheat is at present scarce and dear on account of the failure of the last crop.

1 August 1834

Friday, August, 1. Left Bathurst, and after having examined the protecting hand of the Almighty in many instances, arrived on the third day at Wellington in safety.

7 August 1834

Thursday, 7. Went with the black Boys, who are here at this settlement, into the bush to cut some bark. This bark is very useful for building sheds and huts; and what the Boys got to-day was to build a hut for themselves. When they were thus employed, they were at the same time seeking for grubs, which live in the rotten trees; and one of them having

Journal 7: April-September 1834, p.9.

found a very large one, seemed to eat it with great relish.

9 August 1834

Saturday, 9. The Boys went away this morning, and I was afraid they would not return; but it appeared that they had only gone away for fear that should be asked to assist in building the hut.

12 August 1834

Tuesday, 12. One of the Boys was persuaded by a stockman who lives at Cobolyen to desert us. This is very trying to our feelings. We want to keep them to do them good, and such profligate characters entice them away from us to make them like themselves, and to indulge their own idleness by employing them in attending to the cattle or sheep under their care. Such an employment suits the character of the Blacks, and they seem more willing to work for others than for us, which probably arises from their being conscious of our desire to keep them. We have frequently more trouble to make them do any thing; or to look after them while doing it, than if we did it ourselves. I do not mention this, because of having the trouble with them, but merely to show the difficulty we labour under in this respect.

13 August 1834

Wednesday, 13. Went with a young black man to fetch the Boy back, who had left us yesterday. We did not find him at the station, but I was informed that he went this morning into the bush for grubs. I asked the man, why he had enticed him from us. He denied that he had done so, but said that the Boy had asked him, whether he might stay at his place last night, which request he had complied with. I did not much credit

Journal 7: April-September 1834, p.10.

what he said, and told him, how trying it was that we should exert our utmost to keep the black Children in order, if possible, to do them good, and then see them allured to forsake us, and to return to their former habits. I resolved then to go on horseback after the boy, which intention the men at the station endeavoured to frustrate by telling me that I should not find him, as he would discover me before I did him and conceal himself. I went however, and by the guidance of providence found him not far from the river and brought him back. May God give him a disposition to stay with us and to receive instruction. The Macquarie was difficult to cross and I had nearly been off from the horse before I was aware on account of its leaning itself against the current which was very violent.

18 August 1834

August 18. This morning about half past four o'clock, Mrs Handt was safely delivered of a Daughter.

20 August 1834

Wednesday, 20. There are considerably more Blacks staying here, than there were last winter. Their prejudices seem to wear off, and their confidence in us appears to increase. This is encouraging, though we have in many other aspects no reason to be sanguine in our expectations.

25 August 1834

Monday, 25. The Blacks, who have been staying for a few days, returned this evening to their wives, each of them having a few Oppossums, and a piece of a Kangaroo. Their wives seemed to be elated at the arrival of their husbands. One of them, called Coborn Neddy, has one wife; but each of the others has two.

Journal 7: April-September 1834, p.11.

29 August 1834

Friday, 29. When I spoke with the Blacks about Jesus Christ, one of them asked me who had told me that he had died for the Blacks and Whites. I answered that I had a book which told me so, and that God said so.

30 August 1834

Saturday, 30. The Blacks saw to-day a white man, walking beyond the Bell river, along the mountains, westward from Wellington, whom they took for a Bushranger because it is not very likely that any person would have had any business there, except he went in search of cattle, and then he would have had some dogs at least with him, if no horse. But this man, they said, had neither. I could not see him, however, the distance being too great.

4 September 1834

Thursday, Sept. 4. About thirty of the Blacks paid us a visit this afternoon with Boby their king; and encamped about a quarter of a mile from our dwellings. When I went to them in the evening, they were sitting around their fires, with their dogs about them. Their Kings have not much control over them, and are Kings more in name than in power.

5 September 1834

Friday, 5. The Blacks were nearly all painted this morning, and most of them went away in the course of the day.

7 September 1834
Sunday, 7. Many of the Blacks, who left here two days ago, returned to-day, each one having two or three Oppossums. One of them, called Needle, swore at a dog in the English language, when

Journal 7: April-September 1834, p.12.

it came near towards his Oppossums. I told him that it was bad language, at which God was angry, and only that of wicked white men. He did not appear to be conscious of having said anything wrong, and put the blame upon the dog for coming to take his meat. I reproved them also for hunting Oppossum on Sunday, but it is difficult to convince them of its being a sin. One of them called Geordy, who had seen me on my last journey, recognised me, and remembered several little incidents, which had taken place when I was with him.

8 September 1834

Monday, 8. Spoke in the morning with king Boby and some other Blacks about God and Jesus Christ: they were attentive but with regard to their personal interest in these things, indifference seemed to pervade their minds. However God is able to open their hearts, and we hope that he will do so at the time appointed. In the meantime we must not despise the days of small things. Many of the Blacks came to us this afternoon in addition to those who were here before, and stayed all night. The young men sang at night with great animation and cheerfulness some of their heathenish songs.

19 September 1834

Tuesday 19. Most of the Blacks left here this morning, to go a hunting in the mountains after some Wallabins, which, one of them said, was a small sort of the Cangeroo kind. When talking to some black women, they made a few inquiries about God, which showed their low ideas of the Supreme Being, and their degraded state of mind. I felt very much

Journal 7: April-September 1834, p.13.

grieved about it, but could not help pitying them on account of the darkness of their minds; for they were not aware of having said anything wrong.

13 September 1834

Saturday, 13. A large party of Blacks came to-day, and took up their abode for the night at a short distance from our dwelling. They have visited us more frequently of late, than they did before; and though we cannot say that they come to us for the benefit of their souls, yet the circumstances merely of their coming here affords encouragement, for it shows that their prejudices against us are wearing off, and that they put more confidence in us than formerly.

14 September 1834

Sunday, 14. When talking with the Blacks this morning, I observed that two women, who were making a hole in the ground with their sticks, became suddenly alarmed. One of them was so terrified that she caught away her little boy from the hole in great haste. I

inquired after the cause of their fright, when I saw a small snake moving in the fresh ground. The other women threw it into the fire with her stick, intending probably to eat it afterwards, as they are accustomed to do. About thirty Blacks attended divine service, and behaved pretty well.

15 September 1834

Monday, 15. Spoke with the Blacks this evening about the Saviour. One woman heaved a heavy sigh, which made me think that their hearts are sometimes affected, though we can seldom perceive it.

Journal 7: April-September 1834, p.14.

16 September 1834

Tuesday, 16. The Boys asked leave this evening to sleep in the camp (the place where the other Blacks had made their lines) which request was granted them. I went afterwards, and while there, heard them say their prayers, which I was pleased to see they were not ashamed to do among the young men, who were there and by their example induced some of these to join them.

17 September 1834

Wednesday, 17. The Boys returned this morning from the camp, and in the evening wanted again to go there; but asked Mrs Handt, to hear them first say their prayers.

20 September 1834

Saturday, 20. Spoke with a black this morning, and told him what an occasion of grief it was to us, that they would not leave off their old habits and practices, and sit down with us to be instructed as we had come to this place for that very purpose. He replied that he believed we felt grieved about it; but the black fellows were stupid. May the Son of righteousness soon arise with healing in his wings on their benighted souls!

21 September 1834

Sunday, 21. The Boys went away this morning after breakfast, not long before service, which they ought to have attended. I felt sorry about it, and went after them, but could not find them. They have been troublesome for some days past, and went several times fishing, when it was the time that they should have been instructed. However they returned generally in the evening; but to-day they have not come back. They have probably gone to

Journal 7: April-September 1834, p.15.

feast on a bullock, which was drowned yesterday in the Macquarie River, when in the shafts of a dray, the dray being upset by the violence of the current.

21 September 1834

Monday, 21. The Boys returned this evening, and one of them said he would not go in the bush any more. They desired also to say their prayers, and to have their supper.

24 September 1834

Wednesday, 24. We were again visited by a large number of Blacks; and we have no reason at present to complain that they keep aloof from us. But the difficulty now arises from our not having sufficient to feed them on, as we are short of flour.

27 September 1834

Saturday, 27. Two of the Boys went away this morning, though one of them promised last Monday when he returned, not to go in the bush any more. But it seems he made then that promise in order to get his supper. There is not much reliance to be placed on what they say; for if they want food they will promise any thing.

28 September 1834

Sunday, 28. The two Boys, who left yesterday, returned to-day. I did not expect that they would come back so soon; but it seems that though they like to have a ramble every now and then, they wish also sometimes to be with us, which is an encouraging circumstance.

Journal 7: April-September 1834, p.16.

30 September 1834

Tuesday, 30. Am making an attempt to translate the Passion of our Lord into the Aboriginal language; and for that purpose have began the twenty-six Chapter of St. Matthew. I hesitated whether I should make a trial at present; but a weak and imperfect beginning, may be better than no beginning, as it gives rise to the inquiry for words and sentences which otherwise I should not think of.

[signed] J.C.S. Handt.
[signed] W. Watson.

viii. Oct-Dec 1834

Journal 8: October-December 1834, p.1.

Rec. July 13/35

J.C.S. Handt's Diary from October to December 1834.

7 October 1834

Tuesday, Oct.7. The number of Boys have increased to-day, two others having consented to stay with us for a time.

8 October 1834

Wednesday, 8. When instructing the Boys, one of them refused to write, because each of them, who came yesterday, had received a new slate. I would not, at first, appear to take any particular notice of his behaviour; but when he prevented another Boy from writing by taking away his slate, I took it from him again. This made him so angry, that he threw away his pencil; and said he would go into the bush. Under such circumstances it is difficult to know how to act towards them; for if we were to punish them they would probably go away and not return any more; and if they be not corrected at all, they become more and more careless and insolent. In this instance I told the Boy, if he did not behave better, he might as well go into the bush. But as I saw he was in no great earnest about going, I told him to look for the pencil. which he had thrown away; this he did, though I did not expect it, and behaved for the present somewhat better. When they are instructed in their lessons, and questioned on religious subjects, they say sometimes, Why do you talk so much

Journal 8: October-December 1834, p.2.

to us about these things?

13 October 1834

Monday, 13. Three of the Boys asked leave this morning, to go into the bush for a few days. I tried to persuade them to remain, but finding that it was to no purpose, I told them soon to return. One of them however remained here, but was afterwards scolded by his father for not having gone with the two.

15 October 1834

Wednesday, 15. A black Boy who came here to-day wanted to stay with us for a while.

16 October 1834

Thursday, 16. A party of Blacks came to-day, and stayed at night not far from our dwelling.

18 October 1834

Saturday, 18. Shortly after the Boys had been instructed this morning, I was told by one of them, that the other two had gone away. I went therefore after them with the Boy who had informed me of the circumstances, and found them not very far from the Establishment. I entreated them to return with me, but as they seemed to be bent upon going into the bush: all I could do with such independent beings as they are, was to invite them soon to return to us again.

20 October 1834

Monday, 20. A Boy, who sometime ago asked permission to go into the bush for a few days, had been persuaded by some white men, belonging to a certain Settler's dray, to go with them etc. On their journey they stopped at the Sergeant's at Wellington, and we learnt that the Boy was with them. I went there and brought him back. When I asked him afterwards, why he had not come back by himself, he said that the men of the dray

Journal 8: October-December 1834, p.3.

had forbidden him to return to us.

22 October 1834

Wednesday, 22. We find that the Boy just mentioned has imbibed the practice of swearing since he left us. But this is no more than can be expected from the society he has been in.

27 October 1834

Monday, 27. A promising Boy, who had been here several times at intervals, having been seen passing through the Settlement with some white men who were driving cattle down the country, I went after him, in order to persuade him to return with me, that he might have the benefit of instruction with the others who are here. One man, who had come with a dray, which was going down the country with the cattle, when he saw what I was doing, told the Boy in a commanding manner to return to him. I would not allow it, as the Boy had already consented to go with me; but when he began to be insolent, I threatened him, as I took him for a prisoner to tell the Sergeant, who was living near the spot where the circumstance took place, to confine him in gaol. The Sergeant then interfered telling him to attend to his own business. Another fellow, who was on horseback rode up to me, and began to be particularly insolent; probably it was because he had served out his time as prisoner, for he told me that he was a free man. He threatened to take the Boy from me forcibly, which I dared him to do, telling him that we were placed here by Government to instruct the Blacks, and that it was our duty to keep them with us etc. I told him also that

Journal 8: October-December 1834, p.4.

it was no advantage to the black Children to stay with them, for they taught them nothing but wicked things, and endeavoured to make them as bad as themselves. Br Watson coming up in the mean time, and the Sergeant being present the fellow ceased talking, and rode off. An Overseer of a certain station, who was with the party on horseback, said with a laugh, "Oh, let him go! I know he" (namely the Boy) "will not stay with them, while I am in these parts." The white men around us, who, in general, may be considered as the very scum of human Society, render our situation here very unpleasant, and even dangerous, especially when we are travelling in the bush.

29 October 1834

Wednesday, 29. The Boy last mentioned, who had gone with the others to fish to-day, sent back the blanket which we had lent to him, having been already persuaded by a white man to leave us.

1 November 1834

Saturday, November, 1. A black man and his two women, with whom I was conversing about dying and a future state, said they did not wish to hear of those things, and that they were not good. I answered that it was necessary to talk of them, as both they and I were soon to die etc.

8 November 1834

Saturday, 8. Mr Watt, who has a few months since arrived in this Country from India, is visiting these parts, and took up his lodging in the Mission House. He was well acquainted with Mr Gutzlaff, and told me several interesting circumstances concerning my Country-man and Brother Missionary.

Journal 8: October-December 1834, p.5.

10 November 1834

Monday, 10. It is sometimes very difficult to persuade the Boys to come to School, or to engage their attention, when under instruction. One of them, when desired to come to school to-day, said that what I told him about God was not true. After School I reminded him of what he had said before, and spoke seriously to him about it; wishing to put an end to the conversation he answered that he had merely said it in Joke.
The time of harvest is approaching, and according to all appearances there will, by the blessing of providence, be a plentiful harvest.

5 November 1834

Saturday, 15. The Boys have been very troublesome during the week, frequently refusing to come to School and to prayer; or to do anything which they were desired to do. They went this morning towards the river as they frequently do; but about noon they sent their blankets which had been lent to them, informing us by the black man who brought the blankets, that they would not return, but would go into the bush. They came back, however, towards evening, and seemed to have laid aside their sulky tempers. Mrs Handt, when giving them their supper, spoke seriously to them about their former misconduct, upon which one of them began to cry; but it hard to say what was the real cause of his tears.

16 November 1834

Sunday, 16. The Blacks who are here, most of whom were washed and dressed, attended divine service as usual, and conducted themselves with propriety.

Journal 8: October-December 1834, p.6.

22 November 1834

Saturday, 22. Several Blacks came to us to-day with whom I entered into a conversation. When I asked them, whether they would stay here for a while, they replied in the negative, and said they were going to the river fishing. When I was in the garden to-day with the Boys, who are here under instruction, one of them began of his own accord to repeat part of the morning hymn, "Awake, my soul! and with the sun." But the same Boy, after having received a good mess of potatoes, went away without asking permission or mentioning his intentions.

23 November 1834

Sunday, 23. Had divine service. One of our neighbours, called Mr Fisher, who had about six months ago broken one of his legs, attended again for the first time since he met with the accident.

24 November 1834

Monday, 24. The Boy who went away the day before yesterday, returned this morning with another Boy mentioned under date Oct.29. The latter is a very interesting Boy, and I hope he will stay now with us for a while. In the evening, another Boy who is lame was persuaded to study with us. Several fresh yeeners visited us to-day, and seemed to be of a sensible disposition when talked to about religious matters.

25 November 1834

Tuesday, 25. Went in search of a Boy [Umbi], who had left us about five weeks ago, in

order to bring him back if possible. I found him at a station about ten miles from here, and inquired of him where the other Boy was, who had gone away with him, when he left us; he replied that he had gone away, and he did not know where he was.

Journal 8: October-December 1834, p.7.

When I asked him, why he did not go back to Wellington, he replied that he would go by and by. I tried to persuade him to come with me now, and offered to take him with me on horseback; but during the time I was speaking to a person in a hut close at hand, he hid himself. I then dismounted, and sought for him, calling him by name; but had nearly broken my limbs, having had a fall while walking on a tree which had been thrown across the Bell river by a flood. My errand however was not accomplished as I was obliged to return alone.

26 November 1834

Wednesday, 26. A large party of Blacks came up to us to-day. In the evening they encamped a considerable distance from our dwelling, where I visited them, and talked to them about God and Jesus Christ. As the Boys, who are here under instruction, had taken their nightquarters with them, I heard them say their prayers there.

27 November 1834

Thursday, 27. Many of the Blacks went away again to-day, and the lame Boy, who had come on Monday evening, went with them. One would think that this Boy would be very glad, if he could sit down quietly, and was taken care of; but it does not appear that this is the case. They will sacrifice everything to their desire of roving about.

29 November 1834

Saturday, 29. Several Blacks visited us to-day, among whom was the Mother of one of our Boys, who are staying here; and as she expressed a desire to see her Son, I told the Boy to go and see her, but he seemed to be backward to do so. One of the two Boys, who went away on the eighteenth of Oct. returned to-day, and was content to stay again with us.

Journal 8: October-December 1834, p.8.

1 December 1834

Monday, Dec.1. A large party of Blacks visited us to-day, among whom were a few Boys. They promised to stay with us, but, whether they will keep their word, is doubtful. In the afternoon, they all went to encamp a short distance from our dwelling; where I followed them, in order to converse with them. They appeared to pay a little attention, when talked to about God and the Saviour.

9 December 1834

Tuesday, 9. The Blacks who came yesterday took their departure this morning; and the Boys who had come with them, would not be persuaded, at present, to stay any longer with us.

12 December 1834

Friday, 12. Several Blacks visited us this afternoon, and stayed here at night.

13 December 1834

Saturday, 13. The Blacks, who came yesterday, went away again.

14 December 1834

Sunday, 14. A large Party of Blacks came to us this morning, but they soon took their departure. In the afternoon I was informed by some women that they were sitting down at a certain place in the direction of Cobolyen, to which place I went in the afternoon. When I was yet afar off, I heard a noise; and coming nearer I saw a great number of Blacks quickly moving to and fro among each other, and brandishing their Bargans and Bondies (instruments of war.) When I arrived at the place where they were; they appeared to be in a great agitation, some of them disputing with the others, and beating the

Journal 8: October-December 1834, p.9.

ground with their Bargans, so that I thought they would instantly commence fighting; this however was not the case. The hostile parties continued a long while to quarrel with each other in this manner: not in a whole body, but one, two or three perhaps of each party. One group of them had come from Buree, about thirty or forty miles from here, who seemed to be neuter, as they all sat on the ground taking no part in the quarrel. And one of them particularly informed me that they had nothing to do with it. This man is called Sandy, and was one of those Blacks who accompanied us from Molong to Wellington two years ago, when we first came here. He said he would visit us tomorrow. The other two parties who were at enmity with each other, were the Wellington tribe and part of the Mudje Tribe, who had come from about thirty or forty miles distance. The latter had a man wounded in his right arm. This had happened before I came, and was done by throwing a Bargan or Womera. After the mischief had happened, they had broken the instrument in pieces, and one of our Boys picked up a piece of it, still stained with blood. As soon as practicable, I talked to them on the impropriety of fighting especially on a Sunday . They assented that fighting was not good, but those of the distant Tribes could form no idea of its being particularly wrong to fight on a Sunday . There were several stockmen present, and I began to suspect that they would entice our Boys to desert us, especially as, when coming up from the water, I found one of them speaking to a Boy, whom they have

twice before persuaded to leave us. When therefore the hostile parties seemed to be reconciled to each other, I called the Boys together and went home with them. After they had had their supper, they asked permission to go again to the Blacks, and to encamp with them for the night. As I thought the white men would have left the place by that time, and as the two older Boys seemed to be bent upon going, I knew it would be of no use to insist on their staying.

15 December 1834

Monday, 15. The two Boys, just mentioned, did not return from the Camp this morning, but went to Cobolyen, as I learnt from one of the young men. Their unstable disposition is a great discouragement. I hope however that they will soon come back again.

16 December 1834

Tuesday, 16. When talking to the Blacks on the subject of religion, one of them replied, that she thought I was telling stories. I felt grieved at this expression, but if the prophet of God's chosen and exalted people of old exclaimed "Who hath believed our report?" there is not much reason to wonder at the unbelief of these most wretched and degraded of all human beings.

17 December 183

Wednesday, 17. As the two Boys, mentioned the day before yesterday, had not returned to-day; and I supposed them to be at a certain station; I went there. Paddy, I was told, had not been seen there at all; and Billy had gone with one of the Stockmen for Cattle; and would not return, it was supposed, till tomorrow. I earnestly entreated the person who acts as Overseer at the Station, and his Wife, to endeavour to persuade him to come back to us, when he returned; but I have no reason to think that

they will be much concerned about it. This Boy went on pretty well in learning, and afforded me some encouragement, but now my hopes are blunted. As he appeared rather superior in intellect to the other Boys I began to indulge a hope that he might become useful in translating the language; his going away however has deprived me of this hope also. I have no proper person whatever to assist me, and therefore go on but slowly.

20 December 1834

Tuesday, 20. One of the black women was crying out with pain this afternoon, being exceedingly ill.

22 December 1834

Tuesday, 22. Most of the Blacks left here to-day, to go to Cobolyen, where was to be a dance, as I was informed.

25 December 1834

Thursday, 25. Christmas Day. Had divine service, which was pretty well attended.

26 December 1834

Friday, 26. A large party of Blacks came to-day from Cobolyen. Some of them were Ging Ging Blacks, so called from a place of that name far down the Macquarie River. They had never been here before. Conversed with them on the all-important subject of religion. I enquired after their names also, but they were unwilling to tell them, and merely answered that they were black fellows. Towards evening they went over the Bell River. I went in search of them afterwards, but could not find them, however I supposed them to be farther away than they really were.

27 December 1834

Saturday, 27. The poor black women mentioned under date the 20th instant, died this morning on our premises. Some of the black females came and tied her up in her Oppossum cloak, and a piece of old cloth, with her leg bent under her.

Journal 8: October-December 1834, p.12.

They then carried her on a sheet of bark to a short distance from the house, when on finding a hole that had been previously dug for another purpose, they halted, and a black man proceeded to dig in it, with occasional assistance from two others; till it was about three feet deep, and just so large as to fit the corpse in its bended position. When they had finished it, they laid first some small branches and dry grasses in it together with a little bag which had belonged to her, and then the corpse upon these things. Afterwards they covered the body with dry grass and small branches, and then filled up the grave to the surface of the ground with larger branches and pieces of wood. A mound of earth was then raised upon it, and then covered with large boughs and pieces of wood. As I learnt that the Blacks were encamping beyond the Bell River, I went there but could not find them.

28 December 1834

Sunday, 28. The Boys had gone away last night to the camp, but one of them did not return this morning.

29 December 1834

Monday, 29. Went this morning to the camp of the Blacks, beyond the River. The Boy who did not return yesterday was not there, or at least he kept out of my sight; and the Blacks said they did not know where he was. I met the father of Billy, a Boy mentioned under date the 17th instant, and inquired of him whether Billy had not slept in the camp last night, agreeable to the information I had received from another Boy; he replied in the affirmative, but said that he had gone away now. I requested him to tell him to come back to me, when he returned, as I wanted him very much, but he gave me no answer, and those who stood

Journal 8: October-December 1834, p.13.

by, said, they would not tell him. When I had seen them all, and was about to return, I requested Billy's father to come up with me to Wellington, as I thought I could prevail better with him concerning his son, when he was away from the other Blacks, but he declined coming. In the evening I went again; but did not see Billy, and his father said that he had not yet come back; nor could I learn where the other Boy, just mentioned, was, even not from his mother, who was then present in the camp. Probably she had concealed him on purpose. Such and similar cases fill the mind with great grief and anxiety. Indeed, none but ourselves can any proper idea of the trials and exertions we have to endure with regard to the poor Blacks. May God give us grace, that in patience we may possess our souls! Went around to all the Blacks in the camp, and talked to them. On counting them, I found that they were ninety-six in number: Women and Children included. There were however some absent; as I afterwards learned, so that the whole perhaps amounted to about a hundred. One of the largest parties that have been at Wellington, as far as I remember. There were several strange Blacks among them, who, when invited to come up the next day to our dwelling, would not comply with the request.

30 December 1834

Tuesday, 30. The Blacks left Wellington to-day and went to Cobolyen. The Boy who did not

Journal 8: October-December 1834, p.14.

return on Sunday morning, came back to-day.

[signed] J.C.S. Handt.
ix. Jan-March 1835

Journal 9: January-March 1835, p.1.

No. vii
J.C.S. Handt’s Diary
from

January to March 1835
Wellington Valley

Journal 9: January-March 1835, p.2.

J.C.S. Handt's Diary from January to March 1835

1 January 1835

January, 1. New year's day. Some of the Blacks, who left here two days ago, returned to-day. I was told by one of them, that some were still beyond the Bell River, where a great number of them had resorted of late; but when I went there, I could find none.

3 January 1835

Saturday, 3. A Boy who came to-day from Cobolyen, has promised to remain with us.

4 January 1835

Sunday, 4. The Boy called Billy, who went away three weeks ago returned this morning. He did not make his appearance at first, but remained behind one of the men's huts, and a black man came to inform us of his arrival. I went to him, and he seemed to be a little ashamed. When I asked him, why he had gone away, he replied that he had wanted to be with the other Blacks for a while. I found however that he had chiefly been with the Stockmen at Cobolyen. There are several Blacks here at present, who have encamped not far from our dwelling. Went in the afternoon and had some conversation with them. I learned from them that all the strange Blacks, who had come to these parts some days ago, had again taken their departure.

6 January 1835

Tuesday, 6. The black Boy Billy, who returned

Journal 9: January-March 1835, p.3.

the day before yesterday, has gone away again, and another with him; the same who came last Saturday. I went after them about two miles but could see nothing of them. May the Lord afford grace and strength to support us under our great discouragement. Conversed with some Adults. One of them called Charly, seemed to be more attentive than the rest, especially when I talked to him about death and a future state.

7 January 1835

Wednesday, 7. Engaged in getting words and phrases, and in talking to the Blacks.

8 January 1835

Thursday, 8. Went to the Blacks this evening, where I met with a young man, whom I had formerly known; but from his thin and altered appearance could not recognise him again. These poor creatures are soon reduced by sickness from their being so neglected, and having no comforts to give strength to their bodies. When I had ascertained who he was, I asked him for the reason of his being so thin, upon which he replied that he had been very ill, even at the point of death. This information afforded me a suitable opportunity of speaking about a future state and the Saviour of sinners.

9 January 1835

Friday, 9. Learnt to-day that a number of Blacks were encamped about two miles from here, I went therefore in the direction pointed out to me, but could not find them.

Journal 9: January-March 1835, p.4.

10 January 1835

Saturday, 10. Was informed by one of our Lads that the Boy, who came here a few days ago to stay with us for a while, had already gone away. As I thought he would be in the camp, in search of which I was yesterday, I went again, and succeeded in finding it; but the Boy was not there, nor his brother who had brought him to Wellington. When I inquired of the women in the camp, where the Boy was, they said they had not seen him. But questioning them more particularly, they informed me that he had gone early this morning towards Wellington. But probably neither of their statements was true; for I suppose he was in the camp last night and went away this morning, but not to Wellington, as I did not find him there on my return. In the evening I was told by some Blacks, that if I did go now to the camp, I should undoubtedly find him, and thus I went again. A young man whom I met first, told me that the Boy's brother was there; and when I asked, whether the Boy himself was present, he nodded assent. However when I inquired of the brother, he said that the Boy was not there; but had gone away yesterday, which I did not much credit; for the Boy had probably hid himself. Went around in the camp and talked to the Blacks about God and the Saviour of sinners.

Journal 9: January-March 1835, p.5.

There were four persons sick among them, two men and two women, who seemed to listen with more attention to what I said, than the rest did. On counting them, I found that they were about thirty in number.

11 January 1835

Sunday, 11. The Blacks behaved with great decorum when attending divine worship.

12 January 1835

Monday, 12. Most of the Blacks came up from their camp to-day, and stayed here nearly all the day.

13 January 1835

Tuesday, 13. When talking to a yeenar (woman) about the things necessary to salvation, she said that she supposed God was like a father and a great gentleman.

17 January 1835

Saturday, 17. Have had very sore eyes for several weeks past. They have frequently been so bad that I could not see to read or to write.

18 January 1835

Sunday, 18. The Rev Thomas Hassall, son in law to the Rev S. Marsden, paid us a visit last night, and preached an excellent sermon to-day on Exodus III.3. It is refreshing to the mind to be visited by a friend in the wilderness. The Blacks who attended divine service conducted themselves with great propriety.

20 January 1835

Tuesday, 20. Mr Hassall left us yesterday, and all the Mission family accompanied him to a short distance, except myself, as I had to deny myself of that pleasure on account of my eyes, which have been very painful since last

Journal 9: January-March 1835, p.6.

Saturday; but they are at present much better through the mercy of God, who has blessed the means used for their recovery.

23 January 1835

Friday, 23. It is exceedingly hot and dry, on which account the country wears a dreary and barren aspect. Several persons have been afflicted in our neighbourhood with sore eyes.

25 January 1835

Sunday, 25. In a conversation, which I had with the Blacks, respecting faith in Jesus, the dreadful state of the wicked in a future world, and my own hope of going to heaven after death; two of them asked, whether they also should go to heaven, when they died;

I told them they should, if they believe in the Lord Jesus Christ, upon which they replied that they did believe in him. I trust, that from this answer, they understood and felt something of what I had said. Oh, that they had indeed a saving faith in Christ!

29 January 1835

Thursday, 29. Some of the Blacks, who were staying here, have left us, on account of the lying report of one of the Settlers in our neighbourhood, who told them that there were soldiers coming from Bathurst, who would take away all the Blacks that were near Wellington. It appears to be the anxious desire of our white neighbours, to prevent the Blacks from staying with us, and to hinder our work in various ways. But till they can do no more injury to the Mission cause, than what is permitted them to do; for the Lord reigneth, and he will accomplish his own purposes.

Journal 9: January-March 1835, p.7.

30 January 1835

Friday, 30. As I thought, according to some account which I received, that there was a party of Blacks not far from the station, at a place where they had been not long since; I went there in search of them, but was disappointed in my expectations. February,

1 February 1835

Sunday, 1. Not many Blacks here at present; those however who were attended divine service.

9 February 1835

Monday, 9. Our visitors, the Blacks, have increased to-day. It is encouraging to see them coming to us, and heart-cheering to have an opportunity of talking to them about the glad tidings of the gospel; though it is not an easy matter to make them fully understand these good news in a spiritual sense. After I had ceased speaking to some of them to-day; one asked me whether I had now done. I asked, if he wished to hear more of these things, upon which he replied in the negative. This answer reminded me of the complaint of the prophet Isaiah concerning the children of Israel in his time, when they would not hear the law of the Lord, and said to the seer, “See not”, and to the prophet, “Prophecy not." His reluctance to hear anything more about these things arose, I suppose, from a fear perhaps of being again troubled in his mind about a future state etc; for I had observed that he did not like to hear of it, though I had as well stated the happiness of those in another world who loved the Lord Jesus. One of them afterwards climbed a large tree, and in a few minutes fetched an oppossum out of one of its hollow boughs, which he killed by striking its head against the tree.

Journal 9: January-March 1835, p.8.

12 February 1835

Thursday, 12. One of our Boys went with his mother into the bush this morning. I hope however that he will soon return, as he went away twice before, and after a time came back again.

15 February 1835

Sunday, 15. Had divine service which was well attended by our white neighbours, but there were only a few Blacks as there are but few in these parts at present.
Intend to go into bush, but the thoughts that we cannot find any Blacks except at Stockstations is very discouraging. On these Stations they stay in order to get some food for little or no trouble; and the husbands prostitute their wives there to white men for that purpose. So they do, though there is no occasion for it; for if they would stay with us, their little wants would be amply supplied. Horrid diseases, the consequence of such a line of conduct, are therefore raging among the Whites and Blacks.

17 February 1835

Tuesday, 17. Set out on my journey among the Blacks to talk to them about the one thing needful wherever I can find them; and especially to see whether I can not, by the help of God, persuade some Children to come to Wellington, if I should find any. I went for that purpose to Murrumburjeri, where it was said some Boys were staying, and took with me the Boy who is living here that he might be an inducement to the above to come to Wellington. I thought of starting very early, but the horses got out of the Paddock last night; and in the morning

Journal 9: January-March 1835, p.9.

several hours elapsed, before they could be found. On the road I met with a Settler, who asked me to go with him to his station to see one of his men who is dangerously ill. I found him indeed very sick, and told him that, if his soul was not in a better case than his body, he was indeed in a miserable condition. He seemed backward however to enter upon the subject of religion, and evaded direct answers upon my questions of this sort; but complained much of the want of proper nourishment. His master told me afterwards that in his healthy days he had been very profligate, (by which conduct his sickness had been brought on) and had made a mock of religion and Scripture. He added however that since his sickness he sometimes prayed. May the Lord have mercy upon his soul. Towards evening I arrived at Murrumburjeri, where I found some young men of the Blacks and three Boys. I talked to them about the creation, fall, and restoration of man. Several of them listened with considerable attention, and when I asked them whether they understood me, they replied in the affirmative. They seemed to be much pleased at the idea that the Blacks and Whites had originally sprung from the same parents. I presented them with some pipes and tobacco, and invited them, particularly the Boys, to come with me to Wellington, where they might have always

tobacco and plenty to eat. For these things are the only means at present, by which they can be induced, to comply with a request. Two of the

Journal 9: January-March 1835, p.10.

Boys seemed to be inclined to go; but the young men showed symptoms of dissatisfaction about them going: and the third Boy gave a direct denial. Late at night, I went to their camp, and spoke with them: one of the young men told me without ceremony that none of the Boys should go with me to Wellington. The reason, why these young men wish to keep the Boys, is as I have every reason to fear, that they commit with them the horrid sin of Sodom. How necessary then to get the Boys from them.

18 February 1835

Wednesday, 18. This morning, when going to the Black's camp, I found no Boy, and the young men denied their knowing anything of their going away, or of their abode. I accused them of having sent the Boys away in the night, in order to prevent them from going with me: they denied however the fact, and seemed to be very sulky. I went now to seek for the Boys, when one of the young men whom I had not seen in the camp this morning, called me and directed me to go to a certain place along the river, where I should find them. I asked him to accompany me, for the compliance to which he desired me to give him some tobacco, which I promised to give him. However when we came to the place; no Boy was visible. Afterwards another of the young men fetched them from their hiding place on promising him a handkerchief. The two, who yesterday felt inclined to go with me,

Journal 9: January-March 1835, p.11.

were still of the same mind, though one of them cried at the idea of parting with his friends; but the third still refused to come with me. I now set off with the Boys as soon as possible, putting one behind the Boy on horseback, who had come with me; and the other behind me. On the road they desired me to go towards the Macquarie River that they might bathe, with which request I readily complied, but avoided halting at either of the two Stations, which we had to pass on our road to Wellington, where we safely arrived in the afternoon.

22 February 1835

Sunday, 22. The Boys whom I fetched on the 18th instant, went away this morning, just before Family prayer; and took the other Boy with them, whom I had with me when I went for them. It would be in vain to attempt to describe our feelings when we meet with such discouragement; words would prove insufficient to do so. May God prepare the

way before us in our arduous work; and show us the means which he will be pleased to bless in the conversion of these careless and wretched Aborigines!

24 February 1835

Tuesday, 24. Went in search of the three Boys who had gone away two days ago. About 14 miles from here, I was informed, that they had been there the preceding day. Coming to Murrumburjeri, the place from which I had fetched them a week ago, I was told that they were about the place, but had hid themselves. I called them, and sought for them: one of them, the same who had been persuaded by the two others, to leave us, when they went away, gradually made his appearance. The other two did not come; the blankets were however taken from them, as we consider that to allow

Journal 9: January-March 1835, p.12.

them to keep their blankets after staying here for so short a time, and going away in a clandestine manner, would be to encourage them in their duplicity and deceitful dealing towards us. In the few days they were here, they asked two or three times for tobacco on one day; so that I could not apprehend how they could use so much. But when they had gone, I was almost sure that they had intended to take it with them. I had then to return with one Boy only, but felt thankful that he was inclined to return with me.

26 February 1835

Thursday, 26. The Boy whom I fetched back the day before today, behaved in a very sulky and trying manner: he refused to be instructed, notwithstanding every persuasion and entreaty; which is a great grief to my mind. Once only I could prevail on him to say his lesson, since he has returned. If we were to use coercive means, as in such cases should be resorted to, he would probably go away altogether; for they are the most independent creatures, the bush being their home and their storehouse. Besides they can get provisions on the several Stockstations around us, by assisting the men in the looking after the stock, a business which agrees with their own mode of living as they have to ramble about in the bush. And because they can on these Stations do as they like, and indulge in every evil practice, being under no moral constraint whatever, but rather encouraged in every sort of wickedness, which well suits their corrupt propensities; they therefore prefer staying at such places. On these accounts our difficulty, in managing them, is great; for we dare not use the road, and yet it is necessary to be firm with them. Sometimes it seems to have a good effect, to refuse giving them a meal, which they have been anxiously expecting: at other times they appear only to be exasperated by it, and are still

Journal 9: January-March 1835, p.13.

more obstinate and unteachable.

30 February 1835

Friday, 30. The Blacks have left these parts at present, but it is to be hoped that they will soon return, as they seldom stay for any length of time at one place.

7 March 1835

Saturday, March 7. Was informed that there were some Blacks at the junction of the Macquarie and the Bell river, but I saw none when I came there.

14 March 1835

Saturday, 14. We have not been visited by the Blacks for some time; several young men however came to us to-day. and there will probably be some more coming in a short time.

15 March 1835

Sunday, 15. A Black, who according to all probability, had enticed a young yinar (woman) a few days ago to go away from here, returned to-day, and, when told of his having done wrong, behaved in a very insolent manner. He denied the fact, but what he said in his defence showed that he was guilty. He threatened to tell other Blacks to come with him, and destroy our dwelling; and to give his menaces a formidable appearance, he said that the Blacks were not afraid of us. There is indeed not much occasion to apprehend , that they will take violent measures against us, for fear of the few Soldiers who are stationed here; but they might injure us secretly, setting our dwelling perhaps on fire, or the stacks of wheat. But the Lord is our Protector, and without his permission none can do us any harm.

18 March 1835

Wednesday, 18. Spoke with some black young men, and endeavoured to explain to them the wretchedness of their condition; and how much they neglected their temporal and eternal interest, in not complying with our request of sitting down with us planting corn, keeping cattle etc and of receiving instruction. Upon one of them, who formerly stayed with us, I urged the matter particularly; but he seemed to be as deaf to my entreaties as the rest, and replied that

Journal 9: January-March 1835, p.14.

he would go away again in about three or four days. Thus the time does not seem to have fully arrived, when the saving arm of the Lord shall be revealed to these poor creatures; but we must pray that it may speedily be done, and wait by faith for its accomplishment. It affords great comfort to the mind, to consider that all the members of Christ in every part of the world offer up their supplications before the throne of grace

for the conversion of all nations, in which the Aborigines of this country are included, and their prayer is made for them by all the Redeemed on earth.

23 March 1835

Monday, 23. The disease, which raged in Sydney a few months ago, called the influenza, has also made its appearance in these parts. I had a severe attack of it, and Mrs Handt and our two Children are still suffering under it: the little Boy is particularly unwell.

24 March 1835

Tuesday, 24. The Boy, whom I brought back the 24th last month, went away again last night, his father having persuaded him to leave us. This is indeed discouraging; but faith in the promise keeps up our drooping spirits under such circumstances; and when the Lord is pleased to give success to his work, he can do it, even under the most opposing circumstances. It appears the Blacks have also taken away the Boys from the several Stockstations around us; of which circumstance we have however reason to be glad; for when they are in the bush, they have at least no opportunity of being more initiated by the example of bad white men, than they were before.
Have finished the translation of the sufferings of our Lord, as contained in the last three Chapters of St. Matthew's Gospel. Have translated the first five Chapters of St. Luke's Gospel, and Doctor Watt's first Catechism with the Scripture Names and Prayers for little Children. Though these translations can by no means be said to be correct, they are a good exercise in acquiring the language.

J.C.S. Handt.

x. April-June 1835

Journal 10: April-June 1835, p.1.

no.vii

J.C.S. Handt’s Diary from April to June 1835
Wellington Valley

Journal 10: April-June 1835, p.2.

J.C.S. Handt's Diary from April to June 1835.

4 April 1835

Saturday, April 4. One month elapses after another, and on review there seems but little

good to have been effected. May the Lord give us skill, wisdom and prosperity in our arduous undertaking.

9 April 1835

Thursday, 9. Some of the Blacks have returned; which is a sign, I hope, that we shall soon be favoured with the visits of many more. The place appears to be very dreary, when there are no Blacks here; but when there are a number of them about us, the aspect is more encouraging and enlivening; though they are in themselves such retched objects.

13 April 1835

Monday, 13. Our visitors, the Blacks have increased in number, four more having come up, one man and three women, two of whom are his wives: He left this place about six weeks ago, though he and one of his wives, who accompanied him, were unwell at the time. During their absence they appeared to have grown worse, whereas had they remained, they might have been returned to health against this time. But their wandering habits thus compel them to go from one place to another.

14 April 1835

Tuesday, 14. Talked to the sick man and his wives of the great and good God, and of the love of his Son. After having conversed a while, and coming to the Believers' going to heaven after death, and also to the destination of the wicked, he said I should cease talking of these things: he did not want

Journal 10: April-June 1835, p.3.

to hear any more. I answered that I told him very good things, and he ought to listen: heaven was a very good place, and if he did love the Son of God he should go there when he died. But he made no further reply.

15 April 1835

Wednesday, 15. When speaking with an old woman, I inquired after a Boy, who generally was with her. She replied that a white man had taken him from her. This Boy was twice with us; the women herself persuaded him to go with her the last time, when she went to another station. Now he has been taken from her, and that by a person who will not teach him anything that is good. I inquired of her also for another Boy, Ngalgan by name, who stayed with us a while ago; she replied he would come either to-day or tomorrow. But I have not seen him today.
When I went in the Evening to the Camp, I took a large stick with me, in order to defend myself against their dogs, of which the Blacks have usually a great number; though their dogs are, in general, very cowardly, yet sometimes I have found great trouble in keeping them off, even with a stick. As it was twilight when I went, two of the women,

seeing a person coming towards them, but not recognising me from a distance; and mistaking my stick for a musket, ran away. When I arrived, the other informed me of it, and called them back; and they all joined in a hearty laugh at their mistake.

16 April 1835

Thursday, 16. The Boy Ngalgan is not come to-day; though the old woman told me that he would certainly come to-day, if he did not yesterday. This Boy was of a lively disposition, and I felt very much

Journal 10: April-June 1835, p.4.

disappointed at his leaving us before. But they are determined to gratify their own inclinations, in spite of every encouragement, that we can give them to remain. May our Lord give us patience, and at last crown it with success.

17 April 1835

Good Friday, 17. When conversing with the Blacks, I told them, that we are quiet this day, because a long while ago, the Son of God had died for the Whites and for the Blacks on that day.

19 April 1835

Easterday, 19. Three of the Blacks, who are encamped a distance from our dwelling had been fishing to-day. It is not easy to make them sensible of their doing wrong in breaking the Sabbath; and they will not be convinced at present that the keeping holy of the Sabbath is a duty incumbent on them.

20 April 1835

Monday, 20. Discoursed with the Blacks, and read to them a short discourse, containing the chief truths of the Bible. I asked them several times while I was reading, whether they understood what I said, they answered they did, but I fear they did not understand all.

21 April 1835

Tuesday, 21. Three other woman paid us a visit to-day, but went away again towards evening. One of them told me that the Boy Ngalgan would come with his mother to-morrow.
The Boy Umbi, mentioned under date Nov 25/34, returned to-day. after having been absent for about six months. His hair had grown so long, and he looked so dirty that I could not recognise him for some time. He was shy at first, but soon became as droll again as he usually was.

22 April 1835

Wednesday, 22. Some more Blacks visited us to-day, and encamped with the rest, who were here before, not far from our house: They were about thirty in number. The parents of the boy Ngalgan

Journal 10: April-June 1835, p.5.

was also among them. I inquired of the mother after him; she replied he was afraid to come here, because he thought I was angry with him. I assured her that I was not, but merely wished him to return. I supposed him not to be far from his mother, and therefore I asked him again, where he was, upon which another woman pointed to an Oppossum cloak, that was spread there, and said he was there. The Boy then crept from under it, and they all raised a great laughter. He went with me to our house, willing to stay again for a while. Another Boy, who came today, has also been induced to remain, at least for the present. These are encouraging circumstances, as well as the frequent visits, which the Adults begin to pay us again in large numbers, and thus favour us with suitable opportunities of presenting to them the riches of the Gospel. The Lord be praised for these evidences of his favour; and though we cannot have them further than to an outward appearance, yet they afford inducement to hope for an inward change among these forlorn creatures.

23 April 1835

Thursday, 23. The Natives had a dance this evening. As they appeared to be highly gratified with this amusement, and were anxious for us to be there, we went to witness it. On approaching the spot, we saw a number of young men jumping and dancing before a fire, sometimes bending down towards the fire, shaking their limbs and heads, and all the while screaming as loud and as long as their lungs would allow them. They did not stand in regular order, however their motions agreed with the song. Their bodies were painted in red and white stripes, and their hair in spots of white, so as to resemble white feathers.
[note] Read in Committee July 17th [signed] W. Watson

Journal 10: April-June 1835, p.6.

A number of women stood in a group at one side, and sang in a soft and plaintive voice their parts of the song. I could not help pitying them, because they will not taste the better pleasures of religion, and of communion with God. There was a Boy looking at the dance, whom I had not seen before; I went therefore and asked him, whether he would stay with us, he replied in the affirmative, but would not come till the morning.

24 April 1835

Friday, 24. The Boy whom I saw last night, came this morning; but his mother took him away again, after he had had his dinner. When I went to the camp this afternoon, his

mother said he should come back with me, and asked a blanket for him. I replied that he should have one by and by; for I suspect that his mother wants him only to get a blanket, and then to take him away. He returned with me, and also another Boy, whom I met with in the camp, and who was with us several times, but went away about six months ago with Umbi, mentioned under date 21st instant.

25 April 1835

Saturday, 25. When I was about to read to the Blacks to-day, one of them, who is sick, desired me to forbear. I then asked some others, whether they would hear me, who replied that they would. By asking them almost at every period, whether they understood me, I received the benefit of being occasionally corrected. When I read of the consequences of the fall, and came to the awful messenger death, the sick man again cried out that I should cease. I replied that he should wait a little, and something better would follow. I then proceeded to the Redemption of fallen man through the Son of God, and asked him whether

Journal 10: April-June 1835, p.7.

this was not a pleasant subject: he made no reply; but I hope that he did not dislike it so much as the former.

26 April 1835

Sunday, 26. When Mrs Handt desired the Boys this morning to wash themselves, and to put on their clean shirts, as they usually do on a Sunday, two of them said, it was too cold to wear shirts, and they would keep on their blankets. Mrs Handt replied that they might put their blankets over their shirts, if they would wash themselves; but they could not be persuaded to do so, and shortly after went away. In the afternoon I saw them in the camp roasting an Oppossum; thus they had been amusing themselves in hunting, preferring that employment to going to Church in comfortable clothing. In the evening they threw stones at the fowls and pigeons, as an annoyance to us. We would not appear to take much notice of their conduct, though it cannot but grieve our minds. One of them, the wiser of the two, went afterwards to the camp to the other Blacks; but the other came and stood about our house, apparently desiring his supper. I reproved him earnestly for his ill behaviour, after which his supper was given to him.
The woman, who took away her Boy last Friday, seemed to be ill humoured, when I requested her this afternoon to let him come with me to the house. She had allowed him to stay with us this morning, and to go to Church. But she now demanded a blanket for herself, her husband, and her Son, upon which condition she promised that he should stay with us. If we had so many blankets, as to supply each of them with one, there is every reason to think that she would go away with the Boy notwithstanding. Indeed we have

Journal 10: April-June 1835, p.8.

scarcely any blankets remaining.

27 April 1835

Monday, 27. The other Boy who yesterday behaved in so bad a manner, sent a message this morning, that he would be a good Boy, if we would let him come back. He was received accordingly, but as to his better conduct I very much doubt it, as he was hitherto proved so unruly. When they behave improperly or threaten to go away, we now find it best not to appear as if we were much concerned about them, for experience has taught that the more they perceive we are anxious to retain them, the worse they behave.
When in the camp this afternoon, a woman sitting at a short distance from me, began to scream violently. She then arose and went away. I inquired of her husband, if he had beaten her, but he made no answer, till I asked whether he was deaf, when he replied he had only beaten her a little. One of the Blacks seemed to be more attentive to-day, when I was delivering a short discourse, than I had observed him to be before. I asked him whether it was good news, he answered, yes it was.

28 April 1835

Tuesday, 28. Some of them went this morning to Cobolyen in order to feed on a bullock which had died there. They returned however in the afternoon with part of the heart, and gave of it to the others who had remained here. The scene of their eating it, almost in a half raw state, was enough to sicken any but themselves. If their appetites were not so veracious, they had no occasion to eat the meat of animals died of themselves, while they are staying here with us, for they get as much as will be sufficient for a person of a common appetite.

29 April 1835

Wednesday, 29. One of the Blacks was swearing this afternoon at

his dog. When I reproved him, he answered that white men did so, and another taking his part, replied that Gentlemen swore too.

30 April 1835

Thursday, 30. Find the Blacks averse to religious conversation. O that the Lord would send a hunger and thirst among them for hearing his word. When the women were singing to-day a song; a little Boy belonging to them was dancing in the native style. He had a few days ago received a small article of clothing, but was now quite naked,

though it is very cold. When I saw it yesterday, it was as black and dirty as the little fellow himself.

1 May 1835

Friday, May 1. Some more Blacks visited us to-day, and they expect some others to come this way.

2 May 1835

Saturday, 2. Many of the Blacks have gone away to-day, though according to the intelligence, I received yesterday, I had hoped that their number would increase.
We have had no rain of any consequence here since the month of October last; and on that account the prospect with regard to the next harvest is unfavourable. It is now sowing time, but nothing can be done for want of rain.

3 May 1835

Sunday, 3. Collected a few Blacks together, and gave them with the Boys who are here a short address. They were more attentive than I have found them for some days. I found this morning the water outdoors in a bucket covered with ice; the winter having commenced this year rather earlier than usual. Though it is less extremely hot in summer, more so than in Sydney, the winter makes it much colder than it is there. I was two winters in Sydney, but I never saw ice there.

5 May 1835

Tuesday, 5. Two of the Boys behave in a provoking manner; they steal anything eatable, they can meet with; though they receive their regular

Journal 10: April-June 1835, p.10.

meals. When they are reproved for their conduct, they perhaps make a song of us, or go to the river or into the bush. There they stay the whole day, and come back in the evening, only with a hope to receive their suppers. On Sunday night, one of them behaved in such a manner, when h said his prayers, that I was obliged to send him away, and the other did not come at all. O for patience, love, and wisdom, to deal with these poor lost creatures!

6 May 1835

Wednesday, 6. The two above mentioned Boys came this morning, and stood about the house, but said nothing. We supposed they had repented of their behaviour, and therefore told them to grind a little wheat for their breakfast; but when they refused to do so, we thought it best to make them return their blankets, which had been lent to them;

in order to see whether that would not produce a better effect upon their minds. For the present they remained as sulky as before; however in the evening, when it began to be cold, one of them returned, promised to behave better and begged for his blanket. He received it accordingly, and also his supper. This Boy is the best of the two and would not behave so badly if he were not instigated by the other.

8 May 1835

Friday, 8. This morning the two above mentioned Boys went away and took another Boy of a more teachable disposition with them. I was soon informed of the circumstance, and immediately followed them; but when they saw me, they ran as fast as they could, one in this direction and another in that. I should have been exceedingly glad, if I could have recovered that Boy only, whom they had seduced to go with them, and I have no doubt if I had been able to talk to him, he would have returned with me. Such circumstances try our faith and patience. Received a letter yesterday from a Christian friend in Sydney, in which I was encouraged

Journal 10: April-June 1835, p.11.

not to faint at disappointments; and it seems to have come just at the time, when encouragement was particularly required.
In the afternoon a large party of Natives visited us; on counting them I found that there were about fifty; but there were some more absent from the party. One of the women was in mourning, being daubed over with pipeclay, particularly the top of the head. The young men told me that it was on account of her husband's death. I could not gain much attention in talking to them.

9 May 1835

Saturday, 9. Found the Blacks more attentive to-day, than they appeared to have been for several days past. May God give them a heart to understand what they hear! When I was with the unmarried men this evening, one of them asked me for a drink of water, and for that purpose would go with me to the house to get it. As we were as near to the well as to the house, and I did not intend to return just then, I asked him why he would not go to the well; but he avoided giving a direct answer. I perceived he was afraid of going alone to the well at night, and therefore I offered to go with him. He accepted of the proposal and so did another; and they not only drank themselves, but brought also some water to the rest. This circumstance afforded me a fair opportunity of speaking on the liberty, courage and comfort of those who love God and his Son whom he has sent.

10 May 1835

Sunday, 10. The circumstance, which occurred last evening, seemed to have made a good impression upon their minds; for they listened with particular attention, when I visited them this morning, and conversed with them on the great truths of the Gospel. Was informed the day before yesterday, and yesterday again

that there were two Boys in the camp with the women, but as I never found them, and the Boy who had informed me of the circumstances is a talkative subject, I thought it was a mere tale. This morning however I met them in the camp, and they suffered themselves to be persuaded to stay with us at present. The one, named Yurrumbaddi, is one of those whom I fetched from Murrumburjeri on the 16th of Febr. but who went again on the 22nd of the same month. When Mrs Handt asked him, why he had gone away, he replied that the other Boy had persuaded him to leave us.
Delivered a short discourse to the women, but their attention was much drawn aside, just when I was in the midst of it, by two white men, coming with muskets from a neighbouring station, to go a hunting on a Sunday morning, and accordingly several reports of their muskets were heard in the course of the morning. Most of the Blacks went away in the afternoon to a place about eight miles from here, called Mumbal, where the women, who remained here, supposed they were going to fight. May they not have visited us in vain.

13 May 1835

Wednesday, 13. The Boy Yurrumbaddi, one of the two, who came to stay with us last Sunday, seems to be of a more teachable disposition, than those who were left us of late. This circumstance affords me some comfort, after having been tried by the former.

15 May 1835

Friday, 15. Some of the Blacks, who went away last Sunday, returned to-day; and I learnt, to my great satisfaction that they had not been fighting, as the women supposed. They told me that they had not been angry, and that the others had returned another way. The father of the boy Yurrumbaddi also came back: I found them more attentive than I supposed.

17 May 1835

Sunday, 17. Went early in the morning to the camp, read to

them, and asked them questions. Went to them again in the afternoon and found them sitting around their fires as usual, none of them seeming to have profited as yet by the instructions they have received: the females were particularly jocular and noisy. In the evening there was an addition of two other men to those who were here before.
A good congregation of Europeans to-day.

19 May 1835

Tuesday, 19. Read to the Blacks to-day a translation of part of the eighth Chapter of St. Luke, and explained it. I asked them repeatedly whether they understood me, they replied they did; but there was no sign of having produced any impression upon their minds.

21 May 1835

Thursday, 21. Read to the Blacks another part of Scripture, and talked to them afterwards about it. When conversing of the love of God and of his Son our Lord, I asked them whether they loved Jesus Christ they replied in the affirmative. But according to all appearance they made this answer without any spiritual feeling. Sometime they plainly answered me that they did not love either God or Christ.

24 May 1835

Sunday, 24. Delivered in the afternoon a short discourse to the black women, and conversed with them afterwards. When I was talking to them about spiritual things, they asked me, when we should kill a bullock. O that it may please the Lord to give them a spiritual mind and a new heart!
Have a severe cold, and have felt a great degree of soreness at my breast for several weeks.

25 May 1835

Monday, 25. Some more Blacks came last night, two of them are sick, and have a wretched appearance.

26 May 1835

Tuesday, 26. Found more attention, when conversing with them, than I expected; and though some of them laughed,

Journal 10: April-June 1835, p.14.

yet they confessed, that what I had told them was true. They informed me that strange Blacks were lower down the Macquarie river, and that they expected them to come here.
The Boys have become troublesome of late with regard to pilfering.

27 May 1835

Wednesday, 27. Another women came to-day with a child recently born. Have been favoured by providence with a little rain, and I hope we shall soon have some more.

Rain is indeed very much wanted; for it is now the seed time, and nearly over in some parts of the Colony; but on account of the dry weather it has been impossible hitherto to plough the ground at this place.

28 May 1835

Thursday, 28. The Boy Yurrumbaddi told me this morning that a Stockman from this neighbourhood, had come to the camp last night, and taken one of the women; and that he had also endeavoured to persuade him, to leave us, and to go with him. This person is a notoriously wicked man and hardened sinner. He has often proved troublesome to the Mission cause.

30 May 1835

Saturday, 30. Found great difficulty in gaining the attention of the Blacks, when talking to them about the one thing needful. The men laughed at me, because I was anxious to tell them about religious things. And when I conversed with the women, and thought they were listening to me, they began to inquire, when a bullock would be killed, and after that their attention was taken by a horse, not far from the place.

31 May 1835

Sunday, 31. Found the Blacks more attentive than yesterday. On asking two of them, whether they thought that the Blacks would ever be civilised, they replied, Never. However they

Journal 10: April-June 1835, p.15.

said that they believed what was told them about God. But it is evident that the poor creatures do not believe with the heart.

1 June 1835

Monday, June, 1. Some of the Blacks told me that they expected some Gingging Blacks to come up. They are so called from a place lower down the River, and have been expected for some weeks.

3 June 1835

Wednesday, 3. Read to the Blacks a translation of the transfiguration of our Lord, and of his healing the lunatick. When I was reading to the women, they were so noisy, that I was obliged to desist. They however asked the reason of my having done so. I replied that my reading to them was of no use, as they did not listen, upon which they promised that they would pay more attention. An old man called Bawbagual is sick, but appears to be quite senseless, when spoken to about his soul.

6 June 1835

Saturday, 6. Some more Blacks came today, in addition to those who are already here. They encamped with the others not far from our dwelling, some of whom had gone this morning for a pig, which had been killed a few miles from here by dogs; and when they returned in the evening, they gave to those and to the others also; so that they all feasted upon it. They were together about thirty in number.

7 June 1835

Sunday, 7. Many of the Blacks went away this morning. Those who remained showed more attention than I had expected. Some of our Gentlemen neighbours took a ride this morning, instead of coming to divine service.

Journal 10: April-June 1835, p.16.

11 June 1835

Thursday, 11. The Blacks gave very repugnant answers to my questions about their love to God etc. It could not but fill my mind with grief, and stir me up to pray that the Lord may enlighten and save them.
When in the evening the moon was rising, the Boys said that the devil was sitting there, and had made a fire; and they seemed to be very tenacious in keeping this opinion.

12 June 1835

Friday, 12. The Boys stole some flour out of our kitchen tonight, though they got their meals every day.

14 June 1835

Sunday, 14. Found very little attention among the Blacks; and an insensibility with regard to spiritual objects seemed to pervade their minds. May the Lord, in mercy, remove the veil of darkness from their minds!

15 June 1835

Monday, 15. The old man Bawbagual is very ill. When I talked to him, and said that he should beg Jesus Christ to take his soul to heaven when he should die etc; another black man, generally called Jacky, said I should not talk any more on that subject. I replied that there was no reason for my being silent, as I spoke good things; and asked him, whether he did not love the Saviour of men, upon which he answered "No." Thus the enmity of the human heart against God shows itself even in the wretched Blacks of New Holland.

17 June 1835

Wednesday, 17. Two more Blacks came to-day: a father and his son. The former was attentive when I talked to him.

18 June 1835

Thursday, 18. When I had gone to the place where the men were sitting, and was just begging to talk to them about the one thing needful, one of them, who on several occasions had shown an antipathy to anything relative to religion, said that there were some Boys sitting not far distant with two women, and asked whether I would not go and fetch them to stay with us. I replied that I supposed he only wanted

Journal 10: April-June 1835, p.17.

me to be gone, that I might not talk to him; but when some others confirmed what he had said, I went the direction they pointed out to me; it was however in vain; for I saw no Black, nor any smoke of fire, a sign by which they generally may be found. When I returned, and told them that I had not seen any Blacks, they replied that they must have gone away.

19 June 1835

Friday, 19. Two young men came to-day, one of them left here of late only. The other, when I saw him in the camp, was spreading an Oppossum skin upon a green piece of bark, fastening then skin upon the bark with wooden pegs. This is the way in which they generally spread and dry the skins, when they intend to use them for making a cloak, or when they think of giving them to white men for provisions. When they do not intend to make any use of them, they do not skin the Oppossum, but throw it in the fire as it is, as I have frequently witnessed.

20 June 1835

Saturday, 20. Two more women came to-day; but the men who were here went away, some of the young men and two old men excepted.

21 June 1835

Sunday, 21. The young men who remained here yesterday, went away to-day, and some of the women did go to the river to get shellfish.

22 June 1835

Monday, 22. One of the women who had been fishing yesterday, desired me to-day to discourse to her from the book, as she called it. What was the motive of her desire, I cannot tell, it was however pleasing, hearing such a request from her.

24 June 1835

Wednesday, 24. One poor black women died last night on a neighbouring station. It was said that she was wounded on her head, which was perhaps the chief cause of her decease. Who inflicted the wound is not known as yet.

Journal 10: April-June 1835, p.18.

28 June 1835

Sunday, 28. There are few Blacks here at present, but I hope we shall soon have some more.

30 June 1835

Tuesday, 30. A party of Blacks visited us to-day, and encamped not very far from our dwelling. There is a young women among them, who of late has committed the atrocity of killing her own newborn Infant. She had previously lived with a white man, through whose wicked connexion this unhappy victim had received its existence. I was shocked when informed of the circumstance, much more so, when in the afternoon I talked to her, and found her quite indifferent about it, and her heart as hard to my remonstrances, as if it had been a diamond. When I called another women to witness, in whom I expected to find a better disposition, that it was an abominable act; this women, to my astonishment replied, that it was not a pretty child, and on that account she thought there was no harm in having destroyed it. I told the mother plainly that she would go to hell for having killed her child, especially as she had not done it in ignorance, but known well that it was wrong, having stayed here for several months and received instruction. By speaking in this manner, I hoped to rouse her conscience, but she began to talk and to laugh with the other women.
Have this quarter written a Grammar; translated the Confession, the Creed, the Lord's Prayer, the Ten Commandments; and continued to translate in St. Luke to the 10th Chapter.

[signed] J.C.S. Handt.

xi. July-Sept 1835

Journal 11: July-September 1835, p.1.

Rec. June 1836

J.C.S. Handt's Diary from July to Sept. 1835.

1 July 1835

July, Wednesday, 1. The Blacks who came here yesterday, left again to-day, except one man. The father of the Boy Yurrumbaddi was among them who went, and he endeavoured to persuade his son to go also. The Boy consequently asked leave to go, and told me of his father's desire. But I succeeded in persuading him to the contrary; I do however not think that he will stay much longer.

2 July 1835

Thursday, 2. An old man, who left here a few days ago, returned to-day. He is in an ill state of health, but still he thus wanders about.

3 July 1835

Friday, 3. Some Blacks visited us to-day, the woman mentioned under date the 30th of last month was one of them. The poor creatures ridiculed all that I could say when talking to them in the camp. I told them that they would not feel inclined to laugh and to ridicule, when the Lord Jesus would come down from heaven, and turn all those into hell who had despised his counsel. An old sick man, who sat by himself, was of a more teachable disposition, and in some degree his behaviour counter-balanced that of the others.

4 July 1835

Saturday, 4. A company of the Blacks came this

Journal 11: July-September 1835, p.2.

evening, and joined the party who were here. Saw the woman, who of late destroyed her new-born Infant, carrying a pup in her bosom. I could not help telling her that she seemed more fond of that dog, than she had been of her own offspring.

5 July 1835

Sunday, 5. Most of the Blacks, who arrived here last evening, went away again in the course of the day; but not without having heard something of the most important subject - religion. One of them usually called King Bobby, had a little Boy with him, whom I should have liked to stay with us, had he been willing. But both he and his father appeared averse to hear of it.

7 July 1835

Tuesday, 7. Some of the Blacks came to-day, who had left here of late. When I asked the Boy Yurrumbaddi; whether he ever talked to his mother, who has been here some time, about the things of God and of his Son Jesus Christ, he replied in the affirmative. He however does not behave so well as he did, nor do the others. I fear they were growing tired of the little restraint we impose on them.

8 July 1835

Wednesday, 8. One of the women expressed a desire that I would read to her, which was an encouragement. Indeed I wanted such an excitement; for until then

Journal 11: July-September 1835, p.3.

my mouth was as it were sealed up from dejection of mind, after musing on their wretchedness.

11 July 1835

Saturday, 11. The Boys are becoming very careless: I find considerable difficulty in making them attend to instruction, and when under it to excite their attention. After school, they generally go away, and do not show themselves till evening, when they expect their supper. To night they did not come at all, nor where they in the camp. I learnt however that they took up their quarters with one of our neighbours.

12 July 1835

Sunday, 12. Found the Blacks tolerably attentive, and I felt comfortable among them on that account. The Boy Yurrumbaddi and Ngalgan, who are staying here, were present; and as they expressed a desire to say their prayers, probably that their mothers, who were there, might hear them; I made them repeat the ten Commandments after me, in their own language. The Blacks gave me to-day several names for wheat, though I had thought they would scarcely have one for it in their own language.

13 July 1835

Monday, 13. The Blacks were very friendly; but not much disposed to be talked to about religious matters.

15 July 1835

Wednesday, 15. When I went to the camp of the Blacks this afternoon, before I had scarcely arrived there, I

Journal 11: July-September 1835, p.4.

heard a white man uttering a dreadful curse; and looking around me, I saw the fellow standing with another party of Blacks. I went immediately over to him, and recognising him to be the same man that was here at the premises about a fortnight ago, in search of his master's horse; I asked him, whether he was seeking again for it. He replied in the negative, but said that he was on his return from Bathurst. I then seriously reproved him for swearing, reminding him particularly of the consequences of such a wicked life. He was at first offended at my remonstrances, but soon acknowledged the truth of them. I asked him where he would sleep that night, as I suspected that he was going to sleep with the Blacks; but he answered that he would go to Cobolyen, and stay there till morning. I saw that he was making some tea at the Black's fire, and as I did not wish to stay by him, while he was drinking it. I went to another party of Blacks, where I could observe him; and which place I did not leave, till he had taken his departure. The number of Blacks was increased by two, coming in the afternoon.

Journal 11: July-September 1835, p.5.

16 July 1835

Thursday, 16. When inquiring to-day of the women after some of their company, whom I missed; I was informed that they had gone away this morning to the station, where the white man is living, who was in the camp yesterday, he having invited them to go there. If he had no other motive in view, than to get them away from here, it would be bad enough; but it is almost certain that it was for far worse purposes, he invited them; and they it appeared were willing to go.

17 July 1835

Friday, 17. About 20 Blacks arrived here in the afternoon, but went away towards evening to Naiama, a place about 2 miles from here. They stopped however long enough to afford us an opportunity of talking to them about their spiritual welfare. Most of those who were here before, went with them. The women promised to return to-morrow. They supposed that the men would fight at the above mentioned place, but were not certain of it. Was informed in the evening that 2 of the Boys, Karrundi and Ngalgan had gone away. I suppose they have gone to Naiama to their mothers, and will return with them tomorrow.
A Boy who generally stayed at a neighbouring Stockstation, came here to-day; and said that he would stay with us, and therefore expected a

Journal 11: July-September 1835, p.6.

blanket to be given him immediately. I suspect that he has merely come for a blanket, and on that account have not given him any as yet.

18 July 1835

Saturday, 18. The Boy Ngalgan came back this morning, as I had expected; the other however did not. Some other Blacks came to-day; among whom was the Boy Nabinya, who left here about 4 months ago. I went to him, and asked him where he had been so long, and whether he had a desire to stay again with us etc. but he gave me no answer. The Boys said that the Blacks would be fighting this evening, at the place to which they were yesterday resorting, and for that purpose wanted to go there. I went with them; but to my great satisfaction, there was no fighting, nor would there be any at this time, as I was informed. Went around and talked to them, but did not meet with much attention. They were feasting on fresh beef; and as I did not know that it was of a bullock, which had died of itself, I asked whether Mr G., the Overseer of the station close to the place where we were, had killed a bullock, and given them of it. "No", replied one, "the devil has killed this"; meaning that it had died of itself. The Boy Kurrundi, who went away yesterday, was in the camp, and promised soon to return.

Journal 11: July-September 1835, p.7.

Gave a blanket to the Boy, who came yesterday, upon condition that he would remain here.

19 July 1835

Sunday, 19. Went this morning early to the camp, and discoursed to them, going from fire to fire, and getting as many together at each time, as I could collect. Some said they would not hear me. I took no notice of what they said, but began to talk to them. Three men, who wear brass plates with their names written on them, and given to them by white men as marks of distinction, refused to come to a neighbouring fire, to which I invited them, because, they said, they were Gentlemen. I took occasion from this to talk to them of the pride of the human heart, and of that Great Being, who loves one as well as the other, and with whom there is no respect of persons.
The Boy who came here the day before yesterday, and received a blanket last night, has gone away to the station, where he came from. Therefore my supposition of his having come merely to obtain one; proved to be correct. Probably the white men of the Station where he was, suggested to him this artful plan. There was a Boy in the camp to-day, whose mother said, when I requested her to let the Boy stay with us for a while, that I should give him a blanket first; probably she thinks

Journal 11: July-September 1835, p.8.

of dealing with us in the same manner. Another Boy was there, whom I wished to stay with us, but his mother would not part with him for the presents. The Blacks changed their place in the afternoon, and went to the Brickfields, as the place is generally called, where I paid them a visit towards evening.

20 July 1835

Monday, 20. They left these parts to-day, and the Boy Kurrundi, as I afterwards discovered, had gone with them; I hope however that he will return with the party, with whom he went; and the women who remained here, expect them soon to come back.

23 July 1835

Thursday, 23. They have not returned yet, and the women are staying here alone, except two men, who are unwell.

24 July 1835

Friday, 24. Have not been favoured as yet with any rain of any consequence, and one of the Yinars told me that there would be none till next winter. What their reason is for saying so, I could not ascertain; probably they speak from experience.

27 July 1835

Monday, 27. Several of the Blacks, who left here last Monday, returned to-day, severely complaining of hunger.

28 July 1835

Tuesday, 28. A man, who was complaining of a pain in his head, said this evening that books

Journal 11: July-September 1835, p.9.

(meaning the instructions we give from them) were killing the Blacks. I replied that I should have died long since, if books killed a person; for I had had them always about me, and that my health was, in general, better than that of the Blacks. He then appeared to see the futility of his opinion; and when his wife, who sat near him, began to laugh, he could not avoid joining her. At another fire there was a sick woman, who said she supposed she should die. I advised her to pray to Jesus the Saviour, to take her soul to heaven when she died etc. When I spoke of my own hope that the Redeemer would take my soul at my departure, she replied, that she did not think that I should die. This answer gave me occasion to speak more fully of the death of the body, and of its rising again at the last day. She listened with attention, and seemed to feel interested in what was said to her.

29 July 1835

Wednesday, 29. Read a translation of the first part of the 2nd Chp. of St. Luke's Gospel to the Natives, and made a few remarks upon it. Three other women came in the afternoon.

30 July 1835

Thursday, 30. Two of the Boys told me about noon, that the third had gone away after School. I replied that I did not think he had gone far, and that

Journal 11: July-September 1835, p.10.

he would probably return in the course of the day; but they insisted upon his having gone away entirely. In the afternoon I told the two others to fetch the horse up, but they would not be persuaded to do so. A little while after one of them, named Yurrumbaddi, came and told me that he would go to a place, a few miles distant, but would return tomorrow. I endeavoured to dissuade him from his purpose; but when I saw that it was of no use, he being determined to go, I consented, upon the condition that he should return tomorrow. The young men told me afterwards that he would not come back. Thus two Boys, who had been treated kindly, and fed well, went away, one in a sly and the other in an artful manner. Several adults also went away to-day.

31 July 1835

Friday, 31. The Boy Yurrumbaddi has not returned to-day.

1 August 1835

Saturday, August, 1. Went in search of him to a place a few miles distant, where he was said to be. After having found the camp, I met with a few men only, who told me that he had gone to catch Oppossums; but it was very likely that he had hid himself. I requested them to tell him to return to me, as I very much wanted him.

3 August 1835

Monday, 3. When I asked the Boy Mabinya this morning to grind a little wheat for his

Journal 11: July-September 1835, p.11.

breakfast, he refused to do so. I told him that he could have no breakfast then: he replied that he did not care about it. He also refused to say his lesson. I thought best to leave him alone for the present, and to see whether he would grind in the afternoon; for it is very difficult to deal with them in this respect, as they are as independent, as the Kangaroos in the bush. In the afternoon I told him again to grind, when he did so, but would not say his lesson.

5 August 1835

Wednesday, 5. Went for the Boy Yurrumbaddi, in order to bring him back, if I should

meet with him. But when I came to the place, where I supposed him to be, I did not see a single Black, and had to return alone.

9 August 1835

Sunday, 9. Read this morning the Confession and a short discourse to the Boy who is staying here, and afterwards to some women. One man and his wife refused to hear me.

13 August 1835

Thursday, 13. This evening I saw a fire in the bush, and supposing that it was a sign of the arrival of some Blacks, I went towards it, and found two young men. They made particular inquiry after a young woman, who, as far as I know, is living with a white man about 14 miles distant. I took occasion from this to speak to them about the

Journal 11: July-September 1835, p.12.

impropriety of such conduct, and showed them that it was tending to the extirpation of their own nation. They appeared to coincide with my views; but laughed, when I told them that idleness was the principle cause of all these evils. When I inquired whether there were no more Blacks coming up, they informed me that those belonging to this district were all sitting down at Yumbi, a place 26 miles from here, and that they would not return very soon.

16 August 1835

Sunday, 16. Thanks be to God for having sent us a little rain to-day, and I hope we shall soon have more. The weather has been so dry that both cattle and sheep are dying in all parts of the Colony.

19 August 1835

Wednesday, 19. The Boy Nyalgan who went away of late returned to-day, and an old man, the Father of the Boy who is staying here, came with him. He told me that his mother would come to-morrow.

21 August 1835

Friday, 21. A few other Blacks came to-day, one of them has sore eyes. He told me that they had been injured a few days ago by a chip flying into them, when he had climbed a tree, and was chopping a hole in it, in order to fetch an Oppossum out of its hollow parts.

23 August 1835

Sunday, 23. Discoursed to the Blacks this morning, and asked them several questions. They seemed

Journal 11: July-September 1835, p.13.

to pay tolerable attention, both to the prayer and discourse. Their number is increased by a few others, coming in the course of the day.

25 August 1835

Tuesday, 25. Two of the Black women had been fishing to-day, and returned with a large supply; they seemed to be very proud of their success. A man and his two wives left here to-day, and went to Cobolyen.

26 August 1835

Wednesday, 26. Found the Blacks a little more attentive, than they seemed to have been for some time. May the Lord give them ears to hear, and a heart to understand the things belonging to their peace!

28 August 1835

Friday, 28. Had nearly been bitten by a dog belonging to the Blacks, but by the protection of Providence I escaped unhurt. For I had neither a stone nor a stick in my hand to defend myself, not being aware that it was a female which had recently puppies; and the Blacks seemed to be so stupefied, that they did not check the dog for a considerable time.

30 August 1835

Sunday, 30. Some of the Blacks were very quiet, when I discoursed to them, while others seemed to pay no attention; and as far as I could observe afterwards, it had made no impression, either upon those who had been silent, or on those who had behaved in a contrary manner. Two women and a

Journal 11: July-September 1835, p.14.

child came here this morning, but went away again in the afternoon.

31 August 1835

Monday, 31. An old man of the Blacks, generally called Grandfather, is reported to have recently died. They seem in general to go down to the grave very fast.

Found a white man in the Blacks' camp this afternoon; who, when questioned, informed me that he belonged to Cobolyen, and was seeking for his bullocks. When he had gone, however, one of the Blacks told me that he belonged to another station, nor was he seeking for bullocks; but had been at Br Watson's for some medicine. And the reason that he had come to them was, that he had desired to have one of his wives.

2 September 1835

Wednesday, Sep. 2. Two Boys, who went away on the 6th of May, returned last night. I asked them this morning, whether they had come back, in order to stay with us for a while; but they made no reply.

3 September 1835

Thursday, 3. On going to the camp this morning, I heard some women making a mourning noise at a short distance; and when I inquired why they did so, I was informed that a Black, who had been ill for some time, had just expired. I went to the spot; and took occasion from this circumstance before me

Journal 11: July-September 1835, p.15.

to speak of the general Resurrection; but they seemed to be averse to hearing me talk on the subject. Soon afterwards they buried the body beyond the Bell River, in a manner similar to that in which they buried the body of the women, mentioned under date Dec. 27/34. They made a round hole of about three feet deep, put a few small branches and some dry grass into it, afterwards a few rags belonging to the deceased; upon which the bended corpse, tied up in a blanket, was deposited; but the body, though bent together, being rather too large for the hole, they twisted the head to one side, and pressed it down. They then laid small branches upon the corpse, and afterwards pieces of wood upon them; and at last covered the whole with earth, raising it in a mound. They did not put his clubs etc. into the grave, as I expected, but marked two trees near the spot, by cutting serpentine stripes in them after having stripped them partly of their bark.

4 September 1835

Friday, 4. To-day an old black man came from a place, called Mumbal, to pay us a visit.
5 September 1835

Saturday, 5. The Blacks were feasting to-day on a dead cow, which had been drowned in the Bell River, and they will probably not be satisfied, till they have finished it.

Journal 11: July-September 1835, p.16.

6 September 1835

Sunday, 6. A black young man came this morning to us, but soon went away again. Several others, who were staying here before, left also. Discoursed in the afternoon to the women who remain.

8 September 1835

Tuesday, 8. When I was about to come away from the Blacks to-day, one of the women asked, whether I had said enough. I was surprised at the question; but immediately proposed one to her, asking, whether she would hear any more. She replied in the affirmative, and I felt great pleasure in complying with her desire. The poor women is unwell, and is the same mentioned under date August 28th, in the latter period of what is written relative to that day.

9 September 1835

Wednesday, 9. One of the women told me that she had dreamed last night, that her husband had died, who is at present absent with his other wife.

13 September 1835

Sunday, 13. A neighbour of ours, not having come to divine service to-day, one of our Boys observed to me, that he thought he was a devil. A women, who is sick, told me, in the afternoon, that the devil had bitten her, meaning that he was the cause of her sickness. I replied that Jesus Christ had come down from heaven to deliver men from Satan and his power; and directed her to pray to him.

Journal 11: July-September 1835, p.17.

14 September 1835

Monday, 14. A woman with a child increased the number of our visitors, the Blacks. An old woman is very ill. I urged again the necessity of her calling upon God and his Son, to take her soul to heaven, if she should die.

16 September 1835

Wednesday, 16. Br. Watson went this morning on a journey among the Blacks towards a district, where they have been very troublesome of late, killing and destroying cattle, and putting some of the Stockmen in bodily fear.
Several Blacks, who have been away for a few weeks, returned to-day, and brought some of the flesh of a dead sheep with them. Many of those animals are dying in every direction of the Colony for the want of rain. The same may be said with regard to horned cattle. On this account provisions are daily rising in price throughout the Colony.

18 September 1835

Friday, 18. Two Black men refused to hear me on religious subjects, and the women said they would hear me only a little.

19 September 1835

Saturday, 19. Nearly all the Blacks, who are here, left to-day.
James Backhouse and George Walker paid us a visit to-day. They are members of the Society of Friends in England; and are sent out to visit

Journal 11: July-September 1835, p.18.

various Missions, and to do good amongst the Prison Populations, and wherever they can. They are travelling in this part of the Colony at present for this purpose.
20 September 1835

Sunday, 20. Had divine service. After the Prayers were read; John Backhouse addressed this Assembly to the edification, I hope, of all who were present.

21 September 1835

Monday, 21. One of the Boys wanted me to give him a pipe, but I refused to comply with his request, as I had given him one the day before yesterday. He expressed dissatisfaction, and was sulky. In the afternoon I learnt that he had gone away, and taken the other two Boys with him. He had probably done so, in order to revenge himself for not having received what he had desired. Two Blacks paid us a visit this morning, but soon went away again.

22 September 1835

Tuesday, 22. The above mentioned Boy returned to-day, but not the other two. A women, who was some weeks ago taken or stolen from her husband by another Black, came to us to-day.

24 September 1835

Thursday, 24. Took a walk to the Cave with James Backhouse and George Walker, our visitors. Met

Journal 11: July-September 1835, p.19.

with several Blacks, and talked to them: fell in also with one of the Boys, who went away on the 21st instant, and brought him back. The old sick woman, mentioned under date

the 8th, was worse this evening: Mr Backhouse prepared her some medicine, which, being sweetened, she took without reluctance. She is more susceptible, when spoken to about spiritual things, than I have found many of the men.

25 September 1835

Friday, 25. She is much better to-day, as she says; but I do not think that she will recover altogether. A man with his two women and two children, who left a few weeks ago, returned to-day.

27 September 1835

Sunday, 27. One of the Boys called Minya, asked me several questions about the heavenly state, whether there were trees, cattle, rivers etc.; and I was glad to inform him on the subject, endeavouring to direct his mind to the spiritual delights of heaven. The Adults left us after dinner, except one man and one women, who are sick. Br. Watson arrived in the afternoon from his excursion among the Blacks.

Journal 11: July-September 1835, p.20.

29 September 1835

Tuesday, 29. Our Christian visitors, James Backhouse and George Walker left us to-day, and I accompanied them on their way for about eight miles. They are travelling on foot.

J.C.S. Handt.

xii. Oct-Dec 1835

Journal 12: October-December 1835, p.1.

Rec. Nov. 28/36

Rev. J.C.S. Handt's Journal, Oct. to Dec. /35

J.C.S. Handt's Diary from October to December 1835 Wellington Valley

Journal 12: October-December 1835, p.2.

J.C.S. Handt's Diary from Oct. to December 1835.

2 October 1835

Friday, October 2. About 15 Blacks arrived here to-day; and in the evening some of the

Women made a howling mournful noise, on account of the man, who died on the 3rd of last month, one of them being the wife of the deceased.

4 October 1835

Sunday, 4. Two of the Boys went a fishing to-day after divine worship, and returned late in the evening. It is very difficult to make them sensible of the sin, which they contract by breaking God's commandment. The Spirit of God alone can convince them. The Adults paid a little attention, when spoken to of the pleasures of religion.

5 October 1835

Monday, 5. The Boy Ngalgan went away with his mother: the party, who arrived here last Friday, also left.

6 October 1835

Tuesday, 6. The other two Boys, who were staying here, went to-day into the bush.

10 October 1835

Saturday, 10. The Boys returned to-day, and also the Adults who left here on Monday .

11 October 1835

Sunday, 11. Most of the Blacks left again; but though they came yesterday only, they afforded us another opportunity of recommending them to the love of God.

14 October 1835

Wednesday, 14. The Blacks have encamped about a mile distant. Observed to-day, as I have done many times; that

Journal 12: October-December 1835, p.3.

they are justified with a great fear of death; and yet it is impossible to speak to them about religion, even with regard to the joys of heaven, without teaching the point of death. May the Lord deliver them from this slavish fear, and from him who has the power of death.

15 October 1835

Thursday, 15. Most of the Adults went away to-day; but I hope the things, of which they were informed while here, will not be entirely forgotten by them.

19 October 1835

Monday, 19. Have at present four Boys under instruction; and though they do not behave and learn so well, as we could wish; it is to be hoped, that the seed sown will produce some fruit in future, or at last not altogether be lost.

20 October 1835

Tuesday, 20. One of the Boys who has been sulky for some days, and behaved in an improper manner, went away this forenoon.

22 October 1835

Thursday, 22. The above mentioned Boy returned last night, but another went away after dinner, when I thought he had gone to fetch up the cows, taking his blanket with him. A young woman is very sick, and has laboured under indisposition for some time past. According to all appearance she will soon die. She listens, when told to pray to Christ etc.; but makes no reply.

26 October 1835

Monday, 26. The poor woman cries pitifully by reason of pain, and is so weak that she can scarcely move. In her healthy days, she has associated with various Stockmen in the neighbourhood, being lent by her husband

Journal 12: October-December 1835, p.4.

as is the common practice among them, no wonder therefore, if she dies in the bloom of life.

27 October 1835

Tuesday, 27. The above mentioned woman died last night and thus her sufferings were put to an end; but a gloomy thought pervades the mind, when reflecting upon the state of the immortal souls of these poor creatures. May the Lord speedily enlighten their minds, and sanctify their hearts.
The Boys who were here under instruction, went away yesterday; of Adults also there are not many at present; and therefore, if it please God, I shall take a journey into the bush tomorrow, to converse with the Blacks wherever they are to be found.

28 October 1835

Wednesday, 28. Undertook my intended journey, and proceeded towards the East, in order to see the Yar´ryar´ru Blacks and the Kam´millarai Blacks, who are so called on account of their different dialects. It is but seldom that the former come to Wellington; and the visits of the latter are still more infrequent. Met a Stockman, a Roman Catholic, who refused to accept a tract, and behaved in an insolent manner towards me. My way

leading through a creek, I thought it best to follow the course of it, hoping to fall in with some Blacks; as this was not the case, I turned towards the direction, for which I had set out at first; but was benighted before I could find water. At the foot of mount Bondanggeri, I tethered the horse, and made a fire; and now write this, sitting by the side of my fire, and having beside the Friend of friends no companion with me, except my faithful

Journal 12: October-December 1835, p.5.

dog, which is lying behind me. It is moonlight and everything around me is serene, and calls for devotion.

29 October 1835

Thursday, 29. Started early this morning, my horse however was unwilling to go any farther, and seemed bent upon going home. This circumstance probably arose from my not having found water last night. While I alighted, it availed itself of the opportunity and set off in full gallop, before I was aware, towards home. I ran after him, but he was soon out of sight, so that I found I should have to follow him the whole way. Unexpectedly however, I came to a Sheepstation, the hutkeeper of which, as soon as I informed him that I had lost my horse; immediately offered to go after him. After he had gone, his companion, who was minding the sheep, came with them near the hut, in order to let them rest in the heat of the day under a shady tree. He was a Roman Catholic, an old man, and was of a more teachable disposition than he whom I met yesterday. As he could not read, I thought my time well employed in reading to him. Several sentences of the tract, "Sin is no trifle," seemed to come sensibly home to his heart; and when he afterwards spoke of his own sins, it was evidently not without feelings of remorse, which I hope will not be transient. The man who had gone for my horse returned with it, after he had been away 5 or 6 hours. He had been obliged to run through the bush after the horse as far as Wellington, which is at least 12 miles from here. Such a service, and the readiness with which it was performed, is surely worthy of praise, and I rewarded it as well as I was able. As it was rather late, I proceeded no farther, but employed my time in reading and conversing with the man who had been for the horse, as he also could

Journal 12: October-December 1835, p.6.

not read. As he could tell the letters however, I encouraged him to pursue the study of spelling by himself, till he could read, and for that purpose left him several Tracts. In the evening I had prayer with them in the hut; and then went out to sleep at my fire. Though the accident with regard to my horse was vexatious to me, I consider it providential, as otherwise I should not have fallen in with these white men.

30 October 1835

Friday, 30. Proceeded on my journey, and after having travelled for several hours, I tethered the horse, kindled a fire, and made some tea. Met with no Blacks all day,

except one Girl, to whom I endeavoured to make known the way of truth. It is not an easy thing to find the Blacks, as they are generally wandering from place to place. The district through which I travelled was barren and rocky. Learnt this evening that the Yarrayarra Blacks, who inhabit the district of Mudje, had gone down to the junction of the Mudje and Macquarie River, in order to fight with the Wellington Blacks; and I intend therefore to follow them thither tomorrow. Found the compass very useful to-day; for without it, I should have gone almost the opposite direction I intended.

31 October 1835

Saturday, 31. Have now been travelling 3 days, and I have seen no more than one black girl; but the soul of this one individual is of infinite more importance, than the troubles of many a journey; and who can tell whether I may not have better success in the future? I am now about to start.
Fell in with two black young men this morning, quite unexpectedly, to whom I talked, and who informed me that the

Journal 12: October-December 1835, p.7.

Mudje Tribe were returning to their respective district, no fight having taken place; hence I thought it useless to proceed any farther in that direction, but went towards Mudje.

1 November 1835

Sunday, Nov, 1. Did not travel to-day, but employed my time in going to the Prisoners about here, talking to, and distributing Tracts among them. The Prison Population in the Interior of the Colony, are as sheep without a shepherd, cut off from every opportunity of moral instruction, and spiritual advice.

2 November 1835

Monday, 2. To my great joy, I fell in with a large party of Blacks to-day. They took their abode not far from a cattle station, as they generally do; and I halted with them, and made a fire, where I put down my saddle, blanket etc. Here I stayed with them the remainder of the day, and encamped at night. They were partly Yar´ruyarru Blacks, the dialect of whom differs but little from that of the Wellington Blacks; and partly Kammillarai blacks, who, though their dialect differs, materially from that of Yar´rayarru, understand it, and thus I was enabled to render myself intelligible to both parties through the medium of the dialect spoken about Wellington. What effect my interview with them had upon their minds, I am unable to tell, but I hope it will not be altogether in vain. I took down some Kammillarai words, which I received from an intelligent young man of that Tribe. They informed me that another party of Blacks will come to morrow. The young men were attentive to me in fetching some water etc., in return for which kindness, I gave them some tea.

3 November 1835

Tuesday, 3. The expected Blacks arrived here to-day

Journal 12: October-December 1835, p.8.

but there were not so many, as I had thought. They made several inquiries, when I talked to them on spiritual subjects, which was rather of an encouraging nature. One asked me, whether the souls of horses kangaroos etc. would go to heaven or hell, after they had died. I replied that their souls died with their bodies. I asked them the reason that the intended fight, mentioned Oct. the 30th had not taken place. They replied that the two persons of the Wellington Tribe, who were to fight, had not made their appearance, at the place appointed for the combat.
In the morning and at noon, the Stockmen of the adjacent Stations visited me, to whom I gave some Tracts, and spoke concerning their souls. They complained greatly that they had no opportunity of hearing the word of God. There were several Irish men among them, who also were of a ready mind to listen, when I spoke to them, and to accept some Tracts.
Prepared for the night, fetching some wood, and breaking small branches from the bushes, in order to make my couch on the ground a little soft. But the Blacks disappointed me; for, about 3 or 4 o'clock in the afternoon, they dispersed, and not one remained, taking their things, weapons, bags, etc. with them. I saddled therefore my horse, and rode to another place, where I, at night, met with about 40 other Blacks. They were sitting round their fires, where I talked to them. Several Oppossum skins were extended upon pieces of bark by wooden pegs.

Journal 12: October-December 1835, p.9.

4 November 1835

Wednesday, 4. The Blacks talk of leaving these parts to-day. Though there are about 15 women among them, yet I observed that they had two children only and no infant; nor did I see an infant among those Blacks. with whom I was two days previously. They were totally attentive, when I spoke with them. I started afterwards, but did not meet with any other Blacks. Having been informed that a Boy, called Yurrumbaddi, who stayed with us before at Wellington, was at one of the Stockstations, I proceeded towards the direction pointed out to me, and succeeded in finding the Station about sunset, after I had given up all hope of finding it to-day. However the Boy was not there: he had gone to another Station.
Was very unwell all day.

5 November 1835

Thursday, 5. Went to the other Station, where the Boy was said to be; a creek having been pointed out to me as in some measure to be my guide, I closely followed it, and reached the Station about noon; but did not find him here either. I was told that he had

gone away again to another neighbouring Station, and therefore I went to that also; but though I had to pass very steep creeks and rocky plains in search of him, all was in vain: I could not find him. Towards evening I reached home in safety.

8 November 1835

Sunday, 8. Two young men paid us a visit to-day, but soon left again.

9 November 1835

Monday, 9. A man with his wife went away to-day, to Nannima, a place a few miles from here.

19 November 1835

Thursday, 19. An old woman, who has been unwell for some time, has become worse, her breath is very short, her eyesight fails; the sense of hearing also is affected. She

Journal 12: October-December 1835, p.10.

does not seem to like to hear of spiritual things, as I observed she had formerly done. Only a few Blacks here.

20 November 1835

Friday, 20. Two young men arrived here to-day, and it is to be hoped that they will remain for a few days.

23 November 1835

Monday, 23. The Mother of the Boy Nyalgan, after I inquired after her Son, said that he was afraid to return. I replied that he had no reason to be so, for nothing was desired of him, but his return.

24 November 1835

Tuesday, 24. Entered in a conversation with several women, who paid us a visit to-day. They said that many other Blacks would come tomorrow.

26 November 1835

Thursday, 26. A party of Blacks having encamped at the Bell River, I went to converse with them. A woman who left here of late in apparent health, was so reduced by sickness, that I did not recognise her at first. The Boys Kar´rundi, Yurrumbaddi, and Nyalgan, who stayed with us before, and whom I expected to find in the camp, had run

away, as I afterwards learnt, as soon as they saw me coming. Most of the Adults denied indeed that the Boys had been there, some however told the truth. Thus they shun us and our house, as though they had been ill treated, when quite the contrary has always been the case. They have had their regular meals, and as much as they could eat at each, without any trouble and labour of their own, as we are often afraid to ask them to do anything, lest they should be offended and go away. They have all been provided with blankets while here to keep them warm; and those they prefer to any other kind of clothing, but still they are dissatisfied.

Journal 12: October-December 1835, p.11.

In the afternoon I went again to the camp, and talked to the Blacks. The Boys I saw not, and was informed that they had not been there since the morning, when they went away that I might not see them. While I was in the camp, one of the Adults said that he saw them coming, soon afterwards he informed me however, that they had gone back, as soon as they discovered that I was at the place where they were going.

17 November 1835

Friday, 17. Went very early this morning to the camp in order to meet with the Boys; that I might have an opportunity of persuading them to stay with us. I first saw Nyalgan, sitting with his father and mother, and the other woman belonging to his father at a fire. When I asked his father to let his son go home with us, he replied in the negative; and when I inquired the reason for his denial, he complained that he did not get enough to eat at Wellington. I told him he should come up to our house, and I would give him to eat, upon which however he made no reply. It was evident that neither he nor the mother would permit the Boy to stay with us; for they laughed at all my entreaties; and the other woman very shrewdly said, that I must first give them my son William to take into the bush, and then they would let Nyalgan stay with me. I went then to another fire, where was a man, called King Boby, with four other Boys, Yur´rumbaddi; Murundi, and two others, who chiefly stayed at Cobolyen. When I asked the latter whether they would stay now at Wellington, they at once refused. The two former were yet asleep, or at least they feigned themselves to be so. As King Boby claims some right to Yur´rumbaddi, because this Boy is the brother of the wife, who belongs to King Boby's brother, who was then absent, I asked him to let the Boy go with me, but he said no, saying,

Journal 12: October-December 1835, p.12.

he wanted the Boy himself. When further expostulated with, he asked what I would give him, if he allowed the Boy to stay with us. I promised him a shirt; but as he was not satisfied, I asked him what he would have more, upon which he said that he wanted everything, plenty of clothes and plenty to eat. I told him to come with me, I would give him victuals; but he refused, and said, he had not received plenty of food formerly, and became quite enraged. When he had left off speaking, and became cool, I tried again to persuade him, but it was to no purpose. The Boy's sister also was there, to whom I said

Mrs Handt would give a cap, if her Brother would stay with us; but all was of no use. In the mean times the Boy raised himself, and Karrundi also arose; but even they themselves refused to come with me, saying the devil was in the house at Wellington, and would bite them, if they stayed there, and whatever I said to the contrary, they affirmed that it was true. This fear arises probably from the several deaths, which have recently taken place here. May the Lord have mercy on these poor people! They are indeed all their lifetime subject to bondage, because of fear.

1 December 1835

Tuesdays, Dec.1. Several of the mounted Police arrived to-day. They had been down the Macquarie River, after those Blacks who had been stealing and killing cattle, and murdered two Europeans. They had a black young man with them whom they had taken prisoner. He confessed that he had assisted in burying one of the Europeans, but denied having killed any. Others had done it, he said. He was not of a particularly savage countenance, many of the Wellington Blacks look more fierce than he did. He seemed to be well disposed to hear of the love of God through his Son. His

name was Baggama; and he seemed to be in pretty good spirits, though his legs were in irons. A gloomy thought, with regard to his future state, however evidently pervaded his mind. Two others had been taken prisoners, but had made their escape.

13 December 1835

Sunday, 13. Very few Blacks here at present. Have been favoured by providence with some fruitful showers of late, which has produced a verdant appearance on the ground, and an ample provision for the animals.

15 December 1835

Tuesday, 15. The Blacks left here to-day, an old man excepted, and went with some others, who passed here, towards Cobolyen; about which place, it is said, they will meet with some of the Mudje Blacks.
16 December 1835

Wednesday, 16. Several women arrived here to-day, one man only was among them. The other men belonging to them are lower down the Macquarie River. The mother of the Boy Ngalgan, mentioned under the date the 27th of last month, was one of them, she told me that Ngalgan was at Mumbal, and requested me to go and fetch him, that he might stay with me. I asked, why she would not let him stay a fortnight ago, when she was here with him; but she merely laughed at my question. She now however repeated her request that I would go and fetch him. Her desiring me to do so, is not so much to oblige me, as to please herself. For she wants him, as she is staying here at

present; but when she goes away, it is very probable; that she will persuade him to go with her. However I intend to go; and to fetch him, though he may soon leave again.

17 December 1835

Thursday, 17. Talked to the Blacks, but must confess that I did not meet with encouragement. They are very greedy after victuals, and do not seem to care for anything else;

Journal 12: October-December 1835, p.14.

and the more they receive, the more they want.

18 December 1835

Friday, 18. Several other Blacks arrived here to-day, and also the Boy Mabinya. He was with us before, and consented to stay again for a while. I endeavoured to speak with the Adults about their souls, but their minds do not seem to be settled for listening to the subject.

19 December 1835

Saturday, 19. Went to-day to the place, where Ngalgan was said to be, but did not meet with him.

20 December 1835

Sunday, 20. There are more Blacks here at present, than there have been for some time past, which is an encouragement.

22 December 1835

Tuesday, 22. Some more Blacks were this morning added to the number of them, who are already here. Found more encouragement when talking to them, than I have for a considerable time; as some of them listened with tolerable attention, and one of the women desired me to say something more. The Boy Karrundi came also today, willing to stay with us for the present.

23 December 1835

Wednesday, 23. The black men were amusing themselves by jumping over a rope, which was slung by two of them who kept it in a continual spherical motion.

25 December 1835

Friday, Christmas Day. Many Blacks here at present. Spoke to them about the birth of

the Son of God, that he had come down from heaven, and become man out of love towards the Blacks and Whites etc. Found great difficulty in gaining their attention. Another Boy has consented to stay here; and I have hopes that tomorrow we shall have another.

Journal 12: October-December 1835, p.15.

26 December 1835

Saturday, 26. One of the women, who was sick, I directed to the great Physician of soul and body.

27 December 1835

Sunday, 27. One of our Boys went away this morning, but another came, so that with regard to their numbers, we sustain no loss.

28 December 1835

Monday, 27[sic]. The Boy Nyalgan has returned from a Sheepstation, and is now with us.

29 December 1835

Tuesday, 29. Read part of the 15th Ch. of Saint Luke in their language to the Blacks, but did not with the attention, I had wished for. Some of the women had afterwards a shamfight with their sticks, and then danced.

30 December 1835

Wednesday, 30. Most of the Blacks left again to-day: two of the Boys also went with them. I learnt afterwards that they had gone away, in order to make young men, as they term it. Probably they will make these two Boys young men also, as they are of about the right age, when they perform the ceremony on them. If this should be the case, they will not stay with us afterwards to be regularly instructed.

J.C.S. Handt.

1.2 Reverend Handt's Journals – Annotations

1. Major Donald McPherson, 39th Regiment, formerly Commandant at Bathurst.
2. Robert Dawson, the Present State of Australia. A Description of the Country, Its Advantages and Prospects with Reference to Emigration and a Particular Account of its Aboriginal Inhabitants, London : Smith, Elder, 1830. Dawson was chief agent of the Australian Agricultural Company until 1828.
3. The settler William Lane of `Tarranah Farm', Fish River near Bathurst.

4. In 1832 the children of William and Catherine Lane were Mary and John Tom Lane, twelve and ten years of age, and the infants James Barrett, born at Bathurst in 1830, and Nicholas Oliver, six months old.
5. Probably the emancipist, William Smith, who arrived in the colony on the Agamemnon in 1820. He was an overseer for Hassall at Bathurst from around 1828, after gaining his Ticket of Leave. He is described elsewhere in the Wellington Valley mission papers as "a pious man".
6. Possibly Lampetar Farm, on the Fish River, O'Connell Plains, near Bathurst, owned by Reverend Thomas Hassall.
7. ie. O'Connell Plains, named after Lt Col Maurice O'Connell, 73rd Regiment. The area was located by George Evans in December 1813.
8. Reverend John Espy Kean and his wife, Mary.
9. Identified in the Watson Journals as Mr Williams, the overseer of Lane's estate at Summer Hill .
10. The emancipist Charles Booth of "Kyong", Lewis Ponds Summer Hill is 3-4 km west of the present site of Orange.
11. "Bial", another word from the generic lingua franca or contact language. See for example, Joseph Mason (c1838), "bale means no but often sounds singular as used with there broken English", Kent and Townsend (eds), Joseph Mason, 132.
12. Murrumbidgerie station, established in 1825 for George.T. Palmer of Pemberton Grange (Parramatta). Palmer was the son of a former NSW Commissary General, and was briefly a superintendent of government stock under Governor Macquarie. ADB, s.v. "George Thomas Palmer", by M. Steven, 2: 308-9. In the late 1830s, Murrumbidgerie station was held under license by William Odel Raymond, under the superintendence of William Piggins, with 9,000 sheep and 15 acres of wheat in 1839. Commissioner of Crown Lands, Itineraries and Returns, SRNSW x814.
13. Could be Lt Vicars Jacob (free settler per Medway 1822), formerly of the East India Company, merchant in Sydney in 1820s and owner of Luskintyre estate in the Hunter Valley.
14. ie. Neurea (Wellington Valley, NSW).
15. Their son was named William Handt. He married Johanna Eleanore Muller in 1863.
16. John Betts, free settler and Bathurst landowner, husband of Mary Marsden.
17. Dixon, Native Tribes, p.303 notes that among the southern Wiradjuri, a Headman (rather than an old man) is called Bidja-bidja. `The Bidja-bidja was always a medicine man'.
18. Lieutenant-Colonel Henry Despard, 17th Regiment, Commandant at Parramatta, June 1833 - June 1834. One of the other officers was Lieutenant John Darley, 17th Regiment, who was then stationed at Goulburn as Commanding Officer of the Mounted Police, 2nd Division (Argyle and Southern Counties).
19. Watson objected to Handt's departure and complained to the Sydney CMS. Watson to Hill, 8 November 1833, CMS CN/O5(a). The Sydney CMS responded by forbidding either missionary from absenting himself from the mission on private business without the approval of the Sydney Committee. Hill to Watson and Handt, 8 January 1834, CMS CN/O5(a).

20. Handt gave the same account of this incident, virtually word for word, in a letter to the Sydney Committee dated March 1834. Handt to Hill, March 1834, CMS CN/O5(a).
21. The man was identified elsewhere as “Dixon”. Watson Journal, 10 June 1834; Handt to Hill, 8 July 1834, CMS CN/O5(a). See also Watson Journal, 26 May 1834.
22. Possibly Dr Samuel Curtis, an important local pioneer-settler who arrived in the region about this time. (see WellPro Directory).
23. Their daughter was Sarah Handt (1834-1847).
24. The taphoglph or incised tree is a distinctive culture feature of the Wiradjuri and has been used to determine the extent of Wiradjuri country.
25. Nanima station, owned by J.B. Montefiores, under the superintendence of Dr Samuel Curtis.

1.3 Reverend Handt's Report

i. 1835 Report

Rec. Nov. 28/36
A
Annual Report of Mission of the Mission at Wellington Valley by J.C.S. Handt.

1835
Attention was be paid to the temporal and spiritual improvement both of Adults and Children.
About 15 Children were under instruction in the course of the year. Of them we had in general from 4 to 7 on occasion staying with us. The time of their stay was uncertain; sometimes they would remain for months before they took a ramble into the bush; but at other times a few weeks only or even a few days. The Girls have proven to be more steady and tractable than the Boys: one of them has been staying now at Wellington about 3 years, and another above one year, and they are proving useful in many extents. The Children do not want in ability of learning so much as steadiness and a desire to improve. Their intellects want merely to be developed, and their habits regulated; and this appears to be the great task the Mission has to accomplish. It is often with difficulty that the Boys are induced to attend to instruction or do a little work sometimes however they will work, and in general they attend irregularly to instruction as may be expected.
When the Children are spoken to on religious subjects their minds appear sometimes seriously impressed, and they yield a ready assent to all the truths of Christianity; but no real spiritual mindedness has yet manifested. So far they have improved, that, if one falls into the sin of cursing or swearing, another generally informs the Missionaries of the circumstance, knowing that it is wrong. Great difficulty is sometimes experienced in obtaining the Children from their Parents and Friends, so that entreaties, persuasions and promises seem to be of no avail.

Handt Report, 1835: p.2

With regard to the Adults, we had in general from 8 to 12 staying with us but sometimes less; at other times we had from 20 to 30 and upwards. They are instructed as opportunity presents itself, at home, in the bush or in the camp, by talking, or reading a passage of Scripture, or delivering a short discourse to them, in their own language. Their attention is not always to be gained, as they are frequently given to much talk and jest. When they are listening to what is said, their attention will be sometimes drawn aside by a cow or a horse or another object near them. At other times, when they appear to be very attentive, they will start the question, when a bullock is to be killed. When asked whether they love God and his Son, they will sometime reply in the negative. When one would talk to them on religious subjects, they would sometimes say, that they were hungry, (for this is their general theme whether they really or not,) and that they first wanted to be fed. They give even sometimes a first denial of hearing spiritual things and that because of an antipathy against them.

But the Adults nevertheless sometimes afford a little encouragement. When the undersigned has beheld at times their filth, misery and wretchedness, and felt so dejected in his mind, that he could scarcely open his mouth to speak to them, they would desire him to talk to them about spiritual things; or when he had ceased speaking, they would request him to say a little more. Their minds seemed sometimes so impressed, when under religious instruction, that they every reason and then heaved a sigh; and when questioned abut their love to God and his Son, the answer would be in the affirmative; yet no real change of conduct has as yet taken place.
Their fear of death is very great, and they are loath to hear anything on the subject; and yet it is difficult to speak on religious matters without touching this point.

It is a lamentable fact that their increase is inferior to their decrease, especially as they often kill their half cast offspring. Four deaths took place at Wellington in the last year, viz. two Adults and two Children. An Adult, a woman, also died 4 miles from Wellington; and an old man, who was under medical treatment at Wellington, went away and died after he had left. On the other hand, the undersigned can only remember three births, which took place in the neighbourhood of Wellington; and one of these Children was killed. The mother of this child often having been under instruction at Wellington, was taken away by her husband, and prostituted among the white people which connection occasioned the existence of the said Child. The undersigned saw her a few days after the atrocious act had been perpetrated and seriously reprehended her for her [?] but she endeavoured to turn off the reproof by a laugh. Another woman, from whom more humanity was expected was called upon to testify that it was wrong but she cooly replied that it was just a pretty Child. Such[?] was [?] though [?] Christian sympathy and call forth the utmost exertion to remove these poor creatures, from destruction: and most with [?] are chiefly owing to the wicked intercourse with many of their white neighbours.
The dialect spoken by the Wellington Blacks is called Wirradurri; that spoken by the Bathurst Blacks Wandangurra; that of the Mudje Blacks Yarrayarra; and that of the Blacks of the south of Mudje Kammillarai. The last mentioned dialect extends as far as the Hunter, and differs materially from Wirradurri. The others differ more or less. It is however clearly to be perceived, that they are of one origin. Of the dialect spoken at Wellington a Dictionary and Grammar have been composed. St. Luke’s Gospel and some other parts of Scripture have been translated, as also several parts of the Liturgy, and Doctor Watts’s small Catechism. It is not to be expected that these translations can be correct; for the beginning must be imperfect at first, and perfection must be attained gradually. As to the Grammar editions and improvements have been made, as the idiom of the language was more fully known.

J.C.S Handt
Reports of the Mission to the Aborigines for the year ended 1835.
J.C.S. Handt
For transmission to England
Rev. JCS Handt’ Report on the Mission: 1835
#

Preamble

The original manuscripts of the papers of Reverend William Watson are held with the Church Missionary Society papers in Birmingham University Library (Class Mark C.N./O 93). This edition has been prepared from microfilm copied under the Australian Joint Copying Project (AJCP) as part of its Miscellaneous series, M173-198 and 199-243. The Watson Papers appear in AJCP M232. Note that the microfilmed pages are in some places out of order, and there is some duplication. The editors have restored the correct order of pages for this edition, so that the transcript page numbers differ from that of the AJCP microfilm.

2.1 Reverend Watson's Letters comprises 11 items, the first written from Cape Town en route to NSW, and another three written from Sydney before Watson's departure for Wellington Valley. Letter 6 is an extract of a letter addressed to the Sydney Corresponding Committee, while Letter 6b, addressed to Reverend Richard Hill, was written jointly by Watson and Handt. Both were apparently forwarded to London together and are catalogued under the Class Mark C N/O 92/6. Letters 10 and 11, addressed from "Apsley Station (Wellington)", were written to the Society after Watson's dismissal from the Wellington Valley mission.

2.2 Reverend Watson's Journals contains 12 installments of a quarterly Journal covering the period August 1832 to June 1835. Installments 1 and 2 are the longest, reflecting Watson's early enthusiasm, each being over 30 pages. Installment 8, for the period April - June 1834, is the shortest at 7 pages, and was submitted together with the following installment, Journal 8, being marked as received on the same date. Installments 6 and 7 were also submitted together.

2.3 Reverend Watson's Diaries features the remaining 6 installments of Reverend Watson's Journal. From mid 1835 the quarterly installments are all labelled "Diary", though there is no change in the format (Watson uses the terms Journal and Diary interchangeably). The final installment, Diary 6, is for the period January-March 1837, when Watson conducted the mission alone, following the abrupt departure of J.C.S. Handt.

2.4 Reverend Watson's Reports contains six items written between 1832-40 which are slightly ambiguous. They appear to form part of the body of general reports submitted to the colonial authorities. Though the reports were obstensibly co-written, these here may be largely the work of Reverend Watson and are filed in the bundle of Watson's papers in Birmingham and AJCP copy. The Report for 1835 is "compiled from the statement of the Rev. W. Watson and the Rev. J.C.S. Handt", but is signed only by Watson. It can be contrasted with a seperate 1835 report lodged by Handt. There are important ommissions here, notably the Annual Reports for 1834 and 1837, both the cause of significant political developments respecting the course and future of the Wellington Valley mission. Report 3 is titled "Mr. Watson's remarks towards furnishing matter for the annual Report", dated 30 April 1836, and contains the curious note that "These remarks have been drawn up in the name of the Missionaries merely to avoid exposing the writer to the charge of egotism". It includes an account of items issued to Aborigines from the mission over the previous 16 months. Report 4, 1839, is a brief, desultory effort

signed by Watson, Gunther and Porter. Reports 5 and 6 are quarterly accounts, each one page, simply listing the number and status of people attached to the mission at that time.

2.5 Reverend Watson's `Reply', 1840 is properly titled "Reverend William Watson's reply to the Charge preferred against him by the Reverend James Gunther dated Sydney Nov 1-1838". It is a detailed response to criticisms and allegations contained in a lenghty letter Gunther submitted to the Sydney Corresponding Committee when he was in Sydney for Supreme Court proceedings in late 1838 (CMS C.N./O 5a). Watson received Gunther's `charges' in April 1840. The final remark on the last page states that he was unable to have his Reply formally submitted to the Sydney Corresponding Committee, so the copy in the Birmingham/AJCP archives must have been sent straight to London.

ENDNOTES

1. Watson and Handt made five annual reports to the NSW government between 1832-1837, also made avaiable to the Society in London. The 1834 report "exhibited such favourable results" that the CMS presented it to Lord Glenelg in support of their case for secure tenure on the Wellington Valley reserve and increased financial backing from the NSW Treasury. The positive assurances the CMS received from the Colonial Office motivated the appointment of Reverend Gunther and the agriculturalist William Porter. Similarly, a lengthy, extracted version of the 1837 Annual Report was sent from Church Missionary House to Downing Street in November 1838, highlighting developments in NSW that were threatening the mission's future. Coates to Glenelg, 31 October 1838, HRA I, 20. The 1837 Report was also crucial to the NSW Executive Council's deliberations on the future of the mission in 1839.

Introduction

Reverend William Watson of Beverly, Yorkshire, was a teacher, formerly a grocer, when he entered the CMS Institute in Islington in 1829, aged 30. Attracting the favourable opinion of Principal Reverend J.N. Pearson, he was quickly identified as the Society's chief candidate for the proposed NSW mission, though Watson's acceptance was almost withheld when the Bishop of London refused to allow his ordination, meaning he would be sent out merely a `catechist'. That would rob him of, among other things, his right to exhort, which he could not possibly surrender. "The love of Jesus is a spark that presently ignites my inflammable affections, and I have too much reason to fear (if I may say fear) will lead me beyond the bounds which a catechist may not transgress". After ardent lobbying by the Society, the Bishop allowed Watson's ordaination in December 1830, and accepted him into the priesthood in June 1831, making him "the only ordained Anglican Englishmen to be prevailed upon to work with the Aborigines" in the first half of the nineteenth century. He received his `Instructions' on 7 August 1831 (see Appendix)

For Watson and his wife of 13 years, Ann Oliver, the Aboriginal mission at Wellington Valley was a first and only appointment. They became the longest serving missionary team in colonial NSW, making a remarkable and prominent contribution to the early history of area.

ENDNOTES

1. Watson to Pearson, 2 April 1830, quoted in Barry Bridges, "The Church of England and the Aboriginies of New South Wales, 1788-1855", PhD thesis, University of New South Wales, 1978, p.251.
2. Bridges, "The Church of England and the Aboriginies", p.257.

Vol 2 - The papers of William Watson, 1832-40

Table of Contents

1.... 2.1 Reverend Watson's Letters

38.... 2.2 Reverend Watson's Journals

262.... 2.3 Reverend Watson's Diaries

356.... 2.4 Reverend Watson's Reports

389.... 2.5 Reverend Watson’s Reply to the Charges of Reverend Günther, 1840

2.1 Reverend Watson's Letters

i. 28 February 1832

Letter 1: Watson to Coates, 28 February 1832, p.1.

Dear Sir
Through the tender mercy of our gracious God we have arrived at the Cape of Good Hope in the enjoyment of perfect health. Capt & Mrs C. joined us at Deal on Octr 18th/31 & the wind being fair, anchor was immediately wd & we set sail, in the midst of wickedness extreme, for I never was so surrounded with sinners of the grossest class before. The Capt intended to go direct to Plymouth where we were to take in more passengers but on the 22nd having had contrary wind for 2 or 3 days & the weather getting worse, he changed his course & ran into Cowes, Isle of Wight, where we remained till the 6th Nov. While here we had almost daily some new & extraordinary manifestations of the Lords special protection & preservation. The night on which we entered Cowes, a Brig slipp'd her anchor & ran foul of us, becoming entangled in our rigging two of our seamen were thrown overboard, but they were immediately taken up without having sustained an injury nor was any damage done to our vessel save a little to the yards & other tackling. Scarcely a day past over us on which some ship did not come in with the loss of one mast or more or stove or otherwise injured. The day after we put into the above place the Yarmouth Steamer could not come out on account of the very tempestuous weather; indeed Capt. C. & other Seamen said it was impossible for her to live in such a storm. One night the Steamer ran down a Brig (a short distance from us) which immediately sank & the crew had scarcely time to escape by the boat, which they could not prevent from being driven out to sea, & they were taken up by a Pilot boat the following day. But how cold & indifferent is the human soul to the innumerable mercies of a gracious providence, men see death & danger surrounding them, & when preserved they forget the hand that delivd them. Nor are the children of God free from this ingratitude. I think of an observation of my venerable and dr Principal Pearsonon this subject. "When we are delivd from imminent danger or bless'd with peculiar favour, how ready are we to say I am thankful for such an interposition when in fact we are not truly grateful, we are only pleas'd & gratified." O that the Holy Spirit may make us to see & tell our entire unworthiness before God then shall we more duly appreciate his free grace & unmerited Kindness. On the 22nd after a very stormy night, how appropriate & graciously applicable, to our circumstances & to our hearts did we feel the language of the 107th Psalm in the morning service. On another occasion when my heart was deeply afflicted on account of the moral wretchedness I daily witnessed & experiencing very rough weather, how suitable & how seasonable did I find the language of the Redeemer to his disciples in the 12 Luke to my lips, which occur'd in my order of reading the Greek Testament. We left Cowes on the 6th Nov. but the wind failing almost immediately we cd proceed no farther than Yarmouth Roods, where we had very squally weather till the 9th when we again set sail, but meeting with contrary winds we did not reach Plymouth till the 12th. On the 16 we left that place & there bid adieu to our native country dear to our hearts for innumerable reasons, expecting perhaps never more to see its shores; & presenting a fervent prayer to the Father of all

mercies still to preserve, and bless its inhabitants with the light of his countenance & the joys of his salvation. On the 17th in the night we had a severe gale of wind, which brought some on their knees to supplicate the mercy of that God whose name they had prophaned & whose service they had despisd in brighter scenes. Happy wd it have been for them in aftertimes, if they had remembered

Letter 1: Watson to Coates, 28 February 1832, p.2.

their prayers & vows & laboured to obtain a personal & experimental interest in the covenenant of mercy; but alas! Ephraim like their goodness & repentance were like the morning cloud & early dew; for the storm & their prayers & anxious fears departed together. O that men were wise, that they wd consider their latter end. During the gale of the 17th Mrs Hough a passenger was delivd of a fine boy which I have since Baptiz'd by the name of Wm Wallace (after the ship). We had very slack winds with occasional rough weather till we got into the Trades when we frequently sail'd 210 miles in 24 hours. We cross'd the line on the 2d Jany in the Even. & on the following day we were visited by Neptune & his associates; when the usual circumstances of shaving &c were gone thru & I am happy to say there was neither any drunkenness or swearing or ill will resulting from or connected with the whole proceedings. We of course, as all the Cabin passengers redeem'd ourselves, & therefore had only to witness the scene. While here I was led to remember an anecdote which I have some where heard or read of a pious gentleman crossing the line & reflecting within himself to the following effect "I am now in the centre of the globle on one hand as far as I can conceive is the East, & on the other hand as far as I can conceive is the West, & David says as far as the East is from the West, so far hath God removed our transgressions from us." & indeed it seems natural that a pious mind shd be led to reflections of this nature, the East & the West can never meet, & therefore as God has made to meet on Jesus Christ the iniquity of his people, they are those whom the same Psalmist describes when he says Blessed are they whose iniquities are forgiven; whose transgressions are cord Blessed are they to whom the Lord imputeth not sin. The weather was not so hot as we had anticipated in the Tropics nor did we experience any calms here which is generally the case; but after we got out of the Trades we had frequently baffling or contrary winds with some rough weather. We were very much toss'd about for 3 or 4 days before we came in sight of the Cape; but on Monday morning the 13th inst. (Feby) Table Mountain was discovd the weather clear'd up became exceedingly fine & at 5 in the evening we came to anchor in Table Bay under circumstances which deeply affected our minds. The goodness of our heavenly Father in having preserv'd us during the dangers of so great a part of the voyage & having brought us in health & peace & safety to this place, was a circumstance on which we cd not but reflect with sensations of gratitude & aspirations of praise. The rough & dull weather which we had experienced during Friday Saturday & Sunday, made the delightful tranquility of Monday connected with the beautiful scenery of Cape Town lying at the feet of such majestic mountains, & the passing of a ship in full sail just leaving Port for England highly pleasing & deeply affecting. But that which gave us the greatest joy was the calmness, the tranquility & peacefulness on board our ship. When anchor was wd at Deal it was under circumstances the most appalling to a Xtn 's

mind; oaths curses & profanation of the sacred name of the Deity almost petrified our souls but now, during the whole business of furling the sails letting down the anchor &c

Letter 1: Watson to Coates, 28 February 1832, p.3.

only one improper expression was heard; though there were circumstances then & there occurring which one of the officers the most respectable on the ship has since told me were enough to make a saint swear. What has God wrought in this respect! Surely you will not be surpris'd when I say Mrs Watson was deeply affected even to tears, while witnessing the scene before her & reflecting these circumstances. Mrs W. suffered for 5 or 6 weeks severely from sea sickness. I am happy to say thro' the Divine goodness I have not experienced the least inconvenience or indisposition though I have sat very close in my cabin which (I assure you with the warmest thanks for the change) is so convenient commodious & comfortable. We have nearly 80 souls on board & as far as Evidences go, taking Scripture for our guide only one pious person (a female) on board - except ourselves. In the cuddy we have 3 Rom. Catholics (of which Mrs C the Captains wife is one) & 2 children who are being educated in the errors of that idolatrous church; the Doctor who calls himself a Puritan who is a devoted enemy to the Church of England, & who cannot find a society of christians on earth whose principles are not erroneous & whose church government is not contrary to scripture. He hints that Divine revelations have been made to him & that however strange his notions may appear the time will soon come when they will be universal. We have as Cabin passengers, a Mr and Mrs Boughton who are returning (from a visit to their friends) to their estate (of 2000 acres) nr Lake Mac Quarrie.**[7]** They are intimately acquainted with Mr Threlkeld, & have had frequent & almost constant intercourse with many of the natives. They say the natives cannot understand the words Threlkeld has published when they are read to them; & also that the various tribes speak different dialects. Mr B advised me not to attempt any thing at the language before I arrived in the colony; however I though it better to know it & not be able to turn it to account than stand in need of it & not have it, therefore I have nearly made myself master of it. We have also on board nr 40 pensioners with families who for swearing, drunkenness, fighting & dissatisfaction (especially during the first month we were on board) are the most profligate I ever knew. I hold Divine Service at 1/2 past [hole in page] on Sunday morning & at 4 in the afternoons, & generally on Wednesday & Friday evenings, besides which appointed seasons of public worship I have frequent conversations with the Pensioners on the subject of religion, and I thank God for his condescending grace that notwithstanding all the opposition that has been manifested (on board) to spiritual religion, I have not altogether labd in vain. There are some in whom the incorruptible seed of Divine truth sees to have taken root. O may they be brought to bear fruit unto life eternal. Of 4 ships (having pensioners) that have arrived here from England all have disgraced themselves on shore by drunkenness &c except our own, which affords me another ground to hope that the means of grace have been bless'd by the God of grace to the benefit of some who have attended on them. There has been a great deal of unpleasantness on board all these ships (not excepting our own.) The Science (one of them) had no less that 5 mutinies on board between England & the cape though there

were on board 2 of the Society of Friends who had chosen that vessel in hopes of being useful to the pensioners. I have distributed Bibles & Prayer Books among the Seamen & Pensioners, but had not a sufficient number to supply all of them with a copy, & at the Cape, the Depot of the Society for promotin [sic] Xn Knowledge was nearly without any copies suitable, however the Revd Dr Burrows the Secty was kind enough to oblige me with the small number they possessed. You will be sure that I find work enough here, & a constant need for the exercise of Missy zeal, affection, patience & perseverance, & I cannot but think my appointment to this ship under all existing circumstances is design'd by the great Head of the Church to prepare us in some measure for the state of privation & separation from Xtn communion which if spared will be our future experience. I must acknowledge that it wd be most delightful to have a few fellow labourers or Xtn friends on board with whom we could hold converse in the things of God & I have often been led to think of the happiness of those thus situated & sometimes to think what a pity but there was one ship or more than one employed entirely by Missy Societies for the conveying Ministers & Missionaries to their respective destinations.

But this arises from too limited & contracted a view of things. By the Missy being case in the midst of Sinner he may be the means of gathering some of them into the fold of X. I am sure that the circumstances of their being so many sinners on board [helps] to make me feel the voyage less tedious. I am sorry to say the Tracts provided for me were both small in number & very little variety. You will be sure that this circumstance wd be very deeply felt by me. It was very well I had a few of my own. They day after we arrived here we went on shore intending to return in the evening to make daily visits so long as we saw it wd be beneficial either to our health or our souls. I thought it my duty as a Xtn Missionary to call & pay my respects to the Revd Dr Philip who kindly & pressingly invited us to make his house our home so long as the ship should remain. We thankfully accepted his invitation & I bless God that we did for his house was to us an earthly Paradise. His prayers, his judicious, & truly missionary conversation was made of very great advantage to us, it is impossible for me to con in words the sensible benefit I have derived from his sober & well digested remarks. Had we been his own children he & his excellent partner Mrs P. could not have taken a more lively interest in our welfare or paid us the more attention & regarded such true Xtn Philanthropy could not but make a deep impression on our hearts & we felt & do feel & I trust ever shall feel our hearts closely interwoven with theirs. This was one of the happiest & I hope most useful seasons I ever experienced or enjoy'd. Mrs Philip very kindly supplied me with more than two hundred Tracts & small books of an interesting nature for the use of the Pensioners &c. I waited on the Revd Mr Hough Colonial Chaplain, Rev Dr Wakes (from who I recd a letter of Introduction to a person of high respectability in Sydney) Revd Dr Burrows & was very kindly & affectionately recd by them all as well as by Revd Dr Adamson of the Scotch Church, Revd Mr Beck of Dutch Mission Church etc - The day on which we went on shore was the anniversary of the Infant School & the meeting was then assembled under the Presidency of his Excellency the Governor. The scene which here presented itself to our notice was interesting. A congregation of persons chiefly English & most of them ladies assembled to behold nearly 150 Black infants go through the various departments of Spelling reading singing praying &c which they perform'd in

an excellent manner. The pleasure we experienced can be better conceiv'd than described.
During our Stay in Cape Town we visited the Infant Schools & the School of Industry & was much pleased with their order & with the piety of their respective Teachers. On Sunday evening I assisted in the formation of a visiting society on the plan of Islington district visiting society & I was much gratified with the addresses delivered on that occasion. I was sorry to learn the most awful intelligence of the death of Bishop Turner, a person having a letter from His Lordship written a few days previous to his death in which he says he is quite exhausted & broken down without having any disease or complaint on him. I was also sorry to hear of the sudden death of Brother Ridsdale. In the removal of these excellent men from the Vineyard in the midst of us by illness I hear a voice saying work which it is day for the night cometh when no man can work. What ever thy hand findeth to do, do it with all they might &c. O may the Lord of the Vineyard supply the places of these his servants with such as shall promote his glory & bring home multitudes of those who have wandered from God.
Dr Philip desires me to present his Xn regards To Revd Mr Woodroofe & to Revd Mr Wilson of Walthamstow as we also desire.
Our visit to the Cape has been a very seasonable & refreshing one we have enjoyed the anniversary of Saints on earth & prov'd it profitable - On the Sabbath we had a very high day the Lord made us to feast on the fastness of his house & gave us to drink of the river of his pleasure & I hoped we shall return to our ship under mingled sensations of pain & pleasure having by our visit awaken'd the interest of many sincere Xns in our Mission & [illegible] in which we all labour & I have no doubt their prayers will be presented in our behalf Desiring to present our humble Xn regards to those dr brethren & Fathers who took so active a part when we recd our charge as well as to my Dr Venerable Principal & earnestly praying that the God of all grace may bless, guide, & prosper the Society its Committee & every individual labourer in every department,

I remain
the Society's Servt
& Yours faithfully in Xn bond
Wm Watson

Letter 1: Watson to Coates, 28 February 1832, p.4.

loss of main & mizzenmasts. But thank God we have experienced no severer weather than we calculated on when we commenced our voyage. The Lord has been very gracious to us & continues to be very gracious filling our souls with joy & gladness thro' the redemption that there is in J. I dare not wait till we are ready to said lest I should miss an opportunity of sending this as I missed one at Plymouth.

Feby 28th/32 Onboard Sir William Wallace Table Bay Cape of Good Hope

Table Bay, Feb. 28/32

P. S. We have been here a fortnight & during the last week it has blown almost a constant gale, we have 2 anchors out & a considerable length of cable & it is sometimes apprehended we shall be driven from them both. A ship was driven from her anchor on Saturday & another came in …
[Addressed to] Mr D. Coates Esqr, Church Missy House, Salisbury House, Fleet Street, London, England
[Stamped] G 5 My 5 1832
[Stamped in red] INDIA LETTER PORTSMOUTH
ii. 5 May 1832

Letter 2: Watson to Coates, 5 May 1832, p.1.

Rec. Sept. 14/32
Dear Sir
Through Divine mercy we arrived here on Tuesday 1st May after a passage of nine weeks from the Cape, during which we had frequent gales attended with great danger. We are now being hospitably entertained at the house of the Revd R[ichar]d Hill. We expected to wait on his Excellency the Governor today but his absence from town has necessarily deferr'd our interview with him until next week. The extracts &c with the letter to the Revd Secretary have been laid before the Governor, but as he has not recd any official dispatches from home authorising him to pay the money it is questionable whether he will feel himself at liberty to do so, (for almost the first question I was asked was have you dispatches for the Governor?) You will see how needful it is for the proper documents to be immediately forwarded by or from the Secretary of State. Mr Matthews is already at New Zealand. I should have been extremely

Letter 2: Watson to Coates, 5 May 1832, p.2.

happy in having him as a fellow labourer with me on this station (as well as Br Handt) we expected it all the time we were at the Institution together & we fostered the idea which increased our detachment &c. Mr Handt has been waiting here in Sydney for my arrival in great suspense, as it was reported we were lost. The language I have been learning is not worth a straw. Mr Threlkeld says so himself. It is remarkable he has publish'd the Gospel of St Luke in the Aboriginal language & he cannot converse with the natives in it. I shall (DV) send you further particulars by the Malina Capt. Wilson, which will sail in a few days. I was anxious to embrace this opportunity knowing you will feel some doubts as to our safe arrival. I hope & trust that both in this & every other department the blessing of God will rest upon all engaged in the service of the Society. With Xtn regards to the Committee, to my very dr & highly valuable Principal, & to yourself.

I remain
Yours faithfully
Wm Watson
Sydney May 5th 1832

iii. 4 June 1832

Letter 3: Watson to Coates, Sydney 4 June 1832, p.1.

Dear Sir
I am sorry to have to inform you of the Venerable the Archdeacon's having this night by letter to the Reverend Rd Hill tender'd his resignation as a member of the Committee of the C.M. Society and also at the same time desired his name might be struck off the list of Subscribers. The reason he assigns is that the Church Missionary Society has treated him with a want of courtesy and interfered in arrangements which were in the department of his duties. For the same reason he does not acknowledge me in my Clerical capacity, saying he has not Canonical authority over me, and therefore he has prohibited me from preaching in any and in every church in the Colony. How very deeply this affects my situation cannot be in any degree ascertained or imagined by any persons not living in the immediate vicinity, the inconveniences that will arise to me, as well as the injustice of prohibiting a clergyman (of unexceptional character) in English Orders, and ordained for this very Colony, are seen clearly and felt deeply by one of incalculable worth to your Society, and who has advised me, as the best and, indeed, only efficient way of obviating these difficulties, to apply to you to get me appointed as Chaplain, which would place me on a proper footing with the Archdeacon, and give him that ecclesiastical authority over me which he desires to exercise. As the sum of money appointed for the support of two missionaries, is exactly the allowance to 2 chaplains their would be no pecuniary difficulties in the way, there would be merely a nominal appointment,

Letter 3: Watson to Coates, Sydney 4 June 1832, p.2.

which the Bishop of London is perhaps prepared either to forward or disannul. The Revd Secretary is placed in very unpleasant circumstances from this turn of affairs, his connexion with Society's Committee lays him open to the inconveniences which a certain dignitary may chuse to throw in his way. As soon as the Archdeacon return'd from the country, the Revd Richd Hill introduced me to him, he welcom'd me to New South Wales, and treated me in the most Xtn and affectionate manner, look'd over my "Letters of Orders", said he would have me entered on the list with the other Chaplains, as I was a Clergyman in English Orders employ'd under Government, and he gave me full liberty to assist the Chaplains. I assisted for two Sabbaths, taking occasional duty in the week; but after that, when he learnt from the Governor, the dispatches and from the Society's Instructions to the Committee here, that the management of the Mission was not to be given up solely into his hands he immediately prohibited me as before named. The Revd Secretary has, I suppose, told you the present state of affairs in reference to the Mission. He has with great propriety avoided mentioning those topics which might involve him (as Chaplain) in unpleasant circumstances, it being [h]is anxious desire to pay the greatest respect to his Ecclesiastical Superiors, while at the same time he is desirous of fulfilling faithfully the trust reposed in him as Your Secretary. We are bound to both feel and express the most fervent gratitude for the hospitality and Kindness with

which we have been treated by both him and Mrs Hill. Before you receive this I hope we shall at least have erected the Standard of the Cross

Letter 3: Watson to Coates, Sydney 4 June 1832, p.3.

where Christ has not been named. O that we may ever repose on the arm of him in whom our strength lies. May we be enabled to recommend X't as well by our lives as by our preaching. Mr Hill advises me when we want any things from England to employ an agent who will transact our business (gratuitously) and draw on you for the amount, in order to avoid giving the Society any needless trouble. I think it was an oversight in you not to furnish us with writing papers. I suppose I had a Quire (and had to prepare 3 or 4 Sermons every week during the voyage of 7 months) and especially as we were coming to a country where Stationary is double or treble the price it is in England. If you think proper to send us any out, along with writing papers it would be a great saving to us, if you would forward also a Rheam or 2 of Scribbling paper. There is another thing which is very necessary for our station which we overlooked, namely Blankets for the natives. My proposal was to obtain a loan from New Zealand if we could till we should have some sent from England. Mr Hill approved of the plan. Above, when I referr'd to the subject of employing an agent, I ought to have told you that my Friend whom I shall engage is Mr Richard Marshall, 6 Barnsbury St Islington, who has been some 20 or 30 years in the bank of Messrs Curries Cornhill and whose daughters, the Miss Marshalls, are Missy Collectors and District Visitors well known, I believe, to the Revd Daniel Wilson. I mention the person that if you deem it advisable you may make enquiries.

I remain
Dr Sir
yours faithfully
Willm Watson.
Sydney June 4/32.

iv. 5 July 1832

Letter 4: Watson to Coates, 5 July 1832, p.1.

Rec'd Octr 19/32

Sydney 5 July 1832

Rev. and Dear Sirs
The "Ship" Mary Anne, by which this will be forwarded, will [depart] either this evening or early tomorrow morning. I have only time to prepare a short communication. The Rev. Rd Hill has this morning return'd from a 3 weeks visit into the country. I suppose he will not write by the present, but will embrace the first, next coming, opportunity of informing you of our departure, which I trust will not be more than 3 or 4 weeks hence at the farthest. The death of the wife of his Excellency the Governor; the absence of the Archdeacon from Sydney; my not bringing official dispatches from His Majestys

Government; a desire to obtain information respecting what Stores, agricultural implements &c were at Wellington before we advertis'd for any requisites for the Mission, were circumstances that render'd our remaining in Sydney longer than it were otherwise desirable to be. - The Rev. J. C. S. Handt was yesterday married to Miss Crook, eldest daughter to Mr Crook, 15 years a missionary in the service of the L.M.S. at Ota'heite. The ceremony was performed by the Rev. S. Marsden at St James Ch., Sydney. In the absence of the Rev. R Hill I suggested to Rev. S Marsden, who was at Sydney, that it was desirable they should be married by the Father, Friend and principal Advocate of Missions, in this part of the world; and the proposal was readily acceded to on [all] hands. I am happy to say so far as I have seen & been able to judge of the different members of the Committee here they fully answer that high tone of Xtn & paternal character, in which they were represented to me by the worthy Secty, D. Coates Esquire. & I hope & trust thro' Divine grace and guidance, our Confidence and Xn regards will be mutual.
Herewith you will receive a request from the Venble the Archdeacon of N.S.Wales to His Grace the Abp. of Canterbury (whose province it appears to be during the Vacancy of the See of Calcutta) to forward me a Licence in order that I may be placed on the same footings as other clergymen of the Establishment (ie the Ch. of Engl.) As my time is now so narrowly limited I am not able to send you a full copy of the correspondence between the Venble the Archdeacon & myself on this subject, but they will be duly forwarded by the next vessel which will leave this Port for England (perhaps in Octr). In this correspondence I acted on my own responsibility for 3 reasons. I: Because the matter in hand was applicable to myself, alone, individually & personally. 2: Because I was anxious to avoid any unpleasant feeling being occasioned in the mind of the Venble the Archdeacon toward the members of the Committee who are chaplains and who might otherwise have been involved in difficulties on my account. 3 Because I believed if I ask'd advice I should have been dissuaded. Afterwards I thought it my duty to inform them individually of the result. I always, in my own mind, anticipated some difficulty of this nature as I had neither a Commission from His Majesty, nor a Licence from the Ld Bp of the Diocese. It will be my duty to present you in a brief manner with as clear a statement of the case as possible. As soon as the Venble the Archdeacon return'd home, from the Country I waited on him, being introduced by the Revd Rd Hill. I submitted my Letters of Orders, he gave me a kind and Xnly welcome to N.S.Wales, look'd over the Letters of Orders & returned them, saying he wd afterwds have them entd on record as I was a clergyman in English Orders & employed in the service of H.M. Government. Mr Hill ask'd if I should be allow'd to assist him. The Archdeacon, in the most free & unhesitating manner, reply'd O yes to be sure. The Instructions of the Committee, of the Parent Society to the Committee of Correspondence here were left for his inspection. In the course of a fortnight Rev R Hill applied to the Venble the Archdeacon for leave of absence for 3 weeks for the reestablishment of Mrs Hill's health, proposing one of two, named clergymen, resident in Sydney, to take the Charge of his Parish with my occasional assistance as might be found necessary. The answer to this included a paragraph in which

the Venerable the Archdeacon said he could make no arrangements which depended on the assurance of Mr Watson, and he desired that I might be so informed as likewise that he did not see what canonical authority he had over me; and that therefore my submission of my Letters of Orders to him was merely voluntary on my part. This in a Postscript to the above letter addressed as above to Mr Hill the Archdeacon said would constitute an answer to my request forwarded to him (the Archdeacon) that morning. In that letter I merely requested a statement of the reasons why I was not allowed to officiate as Clergyman; & whether such reasons would have been operative had I, though specially appointed to & exclusively engaged in, labour among the Aboriginees of N. Holland, been commissioned as a Chaplain of the Colony. In this I observed that the communication was “private” & without the knowledge of Revd Mr Hill. I afterwards wrote to the archdeacon saying that I thought it incumbent on me to state by what motives I was influenced in submitting my Letters of Orders to him, observing at the same time that I apprehended without such explanation he might be induced to view my character in the same Suspicious light, as my not being allow’d to officiate had led the church and public in Sydney to esteem it. I said that I acted under a conviction of its being a duty I, as a clergyman in English Orders, & especially as employ’d in the service & supported by his majesty’s Government, owed to my Diocesan, & in his absence to his Lordship’s Representative. I referr’d him to the line pursued by clergymen employ’d in the Service of the Society for Propagation &c, the Society fr Promoting Xn Knowledge and the C.M.S. I instanced the Conduct of the 3 last Bps of Calcutta towards the Clergyman employed in the Service of the latter Society in India &c &c &c, to which I recd an answer express’d in very affectionate terms expressing sorrow that he was compelled by a sense of duty to do what in this instance was a scource[sic] of great pain to his mind. I then wrote soliciting the favour of his “Notification” that I had submitted my Letters of Orders to him & that they were satisfactory. The reason I assign’d for this was that as a Ship was about to leave Sydney for Calcutta I was writing to my friends there and was anxious of embracing that opportunity of engaging them to procure a licence for me when the Lord’s Bp should arrive. To this the Archdeacon reply’d that he was highly satisfied with the measure I had proposed but during the vacancy of the See the Abp of Canterbury was the only person whose province it was to grant the same & that he would write to the Abp on the subject. and he forwarded to me the Notification which I now

Letter 4: Watson to Coates, 5 July 1832, p.3.

transmit for you to procure its being sent to the Abp of Canterbury with such representation as you think proper or in a Blank envelope. The Archdeacon advised me to forward it to his Grace with such representation as I though proper not doubting but, all things would by this means be so arranged as to satisfy both himself and me. I hope the Committee will not think that I have acted in an unbecoming manner. I consider that the way will be made smooth for those clergymen who shall follow to labour either with or after me in the same part of the field. With Xtn regards and duty to all engaged in the immediate department at home to whom I have the honor to be known and praying that the great head of the Church may pour out of his spirit on all engaged in every part of the Society’s op[erations].

I remain
your and the Society's
Faithful, humbl, obedt Servant
Wm Watson
P.S. Thro' mercy, Mrs W and myself are well in health and have been since our arrival.

v. 31 December 1832

Letter 5 : Watson to Coates, 31 December 1832, p.1.

Mission House, Wellington Valley,
Decr 31st 1832.
Dear Sir
I am sure you will unite with us in praising our God for bringing us in peace & safety to the conclusion of this one first Quarter's residence & labours among the very ignorant & deeply degraded inhabitants of New Holland. You will, I trust, from the Report form some general idea of my proceedings. If there is any point in which I have been deficient in giving any necessary or desirable information, I assure you that circumstance arises from my ignorance or oversight. For I would that the Committee of the Parent Society, (as well as the Committee of correspondence in N.S.W.) had as full and perfect a view of our situation and proceedings as pen and ink are capable of delineating. Since my arrival here I have had a very great number of applications for medical assistance from the white part of the population. (as well of as the black). Many severe and important cases have come under my treatment of meddling with which I was exceedingly diffident. But what could I do situated at a distance of one hundred miles from a Medical Practitioner. I felt myself bound in the name and by the help of God to do what I could for my suffering creatures. To this end I have been under the necessity of studying medicine when otherwise I ought to have been sleeping. And I have abundant cause for thankfulness to God, that He has directed me to the use of proper means, and blessed my endeavours so that not any one case has failed. Rogers, to whom reference is made in the report, has been restored to perfect health and has recovered the use of his arm. Several other important cases I could mention but they would take up too much room on this sheet. The medicines disposed to such persons will be paid for, and so the Society will not lose by them, and I would hope and pray that the church of God will be benefited by these afflictive [sic] dispensations of providence, for persons are thus brought within the compass of religious warnings &c who have been living for years never hearing the name of God but when it was profaned or blasphemed. And making no difference between the Lord's day and common days. I must acknowledge the advantage I have derived from the notes I took when studying under Mr Fernandez and from several numbers of the "Lancet" which I brought with [me]. The Blacks here are inflicted with the venereal in a dreadful manner, children and even infants have it very commonly. It is a remarkable circumstance that Dr Fernandez said I should have nothing to do with this disease, and behold it is so common to man women & child

that I might almost term it "Epidemic". I have invariably treated them with Calomel &c and such treatment has succeeded in every case. One man, Oxley, had been ill for 4 years and his cure surprised everyone that was acquainted with him. One reason why the venereal is so common among them I believe arises in a great measure from the awful prostitution of their gins. When a Black fellow goes into the bush accompanied by his gin, it is ten to one but he will lend her all round to every Black fellow who may desire her. This disease is rather different in some respects as to the places affected by it than that among Europeans. But almost every white fellow in the neighbourhood has been at "death's door" by having imbibed the poison by commerce with the gins. It will readily be perceived that I am in want of more Medicine, and it may be thought desirable that I should put down a list of such as I want and the quantities. But as I suppose Medicines are often sent out to the Rev. Dr Williams at New Zealand, I think it more judicious to leave that at the disposal of the Committee at home. Bearing in mind that Medicines in general are 3 times the price in Sydney that they are in England. Epsom Salts may indeed be purchased in Sydney for 10d per lb.
Some of the difficulties with which we have to contend arise from the following circumstances (as well as from others unnamed) viz.

1. From the common connexion of the Black gins with white men who, as Stock Keepers &c are scattered round the district. By this means they are Kept about the huts of such persons, disease is extended, their minds poisoned and prejudiced against the motives, persons and labours of Xtn missionaries, and the fruit of such connexion is invariably murdered, for the Stock Keepers want no children to keep and the Blacks will not have such a spurious race to live among them. The infants then, as soon as born, are destroyed by the mother, and in some cases (perhaps very many) by the help of, if not entirely by, the white man who is the father. In one instance the cry of such a one new born infant arising from the pain of the fire into which it had been cast by its mother who sat by and heard it unmoved, brought a white man from a distance to know what was the matter. This was the 3rd infant this unnatural female had borne to white men, and all of which she had murdered. It will be seen in the report that a Stock Keeper not far from here murdered an infant which Rachael had to him (for that murder is now well established on the authority of the Blacks) and the next day beat an old Black woman till her life was almost despaired of.

2. There is a law among the Blacks prohibiting any young man coming within a certain distance of a gin. So that if we have a gin at school or at church no young man dare enter, and vice versa.

3. Their vagrant habits. They will scarcely stop a week in one place so that opportunities of conversing with them are only occasional.

4. Their remarkable aversion to labour. We may occasionally

prevail with them to do trifling work (and this I consider important as it may ultimately produce a habit of industry) but any labour they abhor.
5. Another circumstance that makes against us at present is having all our provisions to purchase. Previously to our arrival the Superintendents here were authorised by the Government to be very liberal with provisions towards the blacks. When I came here and found that I had to purchase beef at 2d per lb and to send for flour on a journey of 200 miles, and knowing the pecuniary state of the mission as it regards the Parent Society, I was bound to act on a difficult plan, and the Blacks attribute the loss of this privilege to my coming and had rather that I had stopt away. Two things seem absolutely necessary in order to put the mission on a fair ground of trial. The raising of our own grain, and having a good herd of cattle. If we are spared to compass these points we shall then have it in our power to encourage all the Black fellows to stop with us. And though they may even then occasionally go into the bush, knowing that they will be well treated here will make them generally [t]end to this point. As to the raising wheat &c I turned my attention to that in the very first instance. Although we arrived here too late in the season to get wheat seed into the ground, we succeeded in planting rather more than an acre of Indian corn. I laboured to get the garden into a state of cultivation as early as possible, but being so late, its being so long unattended to and this summer having been so very dry, have united to disappoint my hopes. We have had a few vegetables, but our tobacco seed never came up, and though we procured and planted about 400 tobacco plants they all perished. I am afraid it will be some time before we can procure a good herd, on account of money coming so slowly and hardly from the Government. I am sure that the ultimate advantage to the Mission in every respect would be greatly promoted by the purchasing of stock at present.
6th Another difficulty which at present impedes our progress is the falsehoods which the white stockmen have instilled into the minds of the Blacks. They told them that we should take the children and either put them into prison or send them down to Sydney, and the fear of this as well as of many other things is far from being removed at present. I know that not only the religious world are looking forward to the result of our labors [sic], but many both here and in England are carefully watching for occasions to deprecate the measure and exclaim against such a waste of public monies. This circumstance cannot fail to make my situation a very anxious one over and above that anxious and painful solicitude which every Xn

Letter 5 : Watson to Coates, 31 December 1832, p.4.

feels in reference to the souls committed to his care. I think that we ought to have 150 or 200 Blankets sent out as they are the means of inducing the Blacks to work a little. 40 were left here at my disposal by the late superintendent. I divided each one into 2 parts and thus made 80. By the promise of one of those each the Blacks were induced to labour at the hoe in the field for sometime or cut me a large quantity of Bark to cover outhouses, Verandahs &c. In no instance have I given one away except I have received some advantage as the price of it. I should be thankful for some more books on Divinity as I have very few of that kind and I am placed in a circle of white persons to whom I have to preach once or twice every Sunday, and expound the scriptures daily in family

worship where we have generally a dozen or more white persons. I know it may be said if God has appointed a person to a work he will qualify him for it. But it is well known that the Bee that collected its honey from various quarters is more useful than the Spider which spins its web out of its own bowels. A large Book (I forget the title) you promised me (written by Baxter) I should very gladly receive, as also Horn on the Psalms, Dwights Theology and such as you may please to recommend and forward. And now, Dr sir, I must take my leave of you for the present, earnestly soliciting an interest in your prayers and in the prayers of the Committee and Society that we may have grace and wisdom from above to enable us always to adopt such means as are in accordance with the Divine will, and such as the Lord will bless to the promotion of his own Glory. The moral difficulties, trials and anxieties connected with our Mission are known only to God and ourselves. O never forget us then when you approach the throne of him who is the covenant head of his church and who will most assuredly sooner or later bring forward his chosen out of every nation and people and tongue (however savage or barbarous now) to embrace the gospel of peace. He will blessed be his holy name (this is our comfort and encouragement in the dark and cloudy day, when with weeping eyes and overwhelmed hearts we groan and mourn over the moral devastation around us) he will make the Wilderness to bud and blossom as the rose, and all flesh shall see the salvation of our God.

I remain, Dr Sir
Yours and the Committee's Sincere,
Affectionate and Hbl Servt W. Watson

vi. 4 February 1833

Letter 6: Watson to Sydney Corresponding Committee, 4 February1833, p.1.

Rec. Aug. 16/34

Extract from a Letter of the Rev W. Watson,

Dated 4 Feb 1833.

The white men at the different stations, at least some of them, have laboured hard to prevent the Blacks and their children from coming to me. There is a great spirit of Revenge manifested against me because I have opposed the abominable practice of living in adultery and fornication with Black women and Black girls. Your soul would be horrified in the extreme if you were acquainted with only a fraction of the circumstances that have come to my knowledge. A short time ago we had a little girl about 8 or 9 years of age, she went away with her Father. I am told that a Stockman, whom I know well, is living with her as his wife and that this monster of Iniquity has sometimes 3 or 4 such children living with him at the same time in this manner. 3 weeks ago a girl came here and remains (perhaps she is 10 or 11 years of age) with us. She had the Disease and told me it was given her by a Stockman, about 3 miles from me. Narrang Jackey left a young gin (about 12 years of age) with us, 2 months

Letter 6: Watson to Sydney Corresponding Committee, 4 February1833, p.2.

ago, very bad of the Disease. She got cured and Jackey let her remain; 10 days ago he was going into the bush and wanted to take Nancy away but I had too much reason to believe that he wanted to leave her with the Stockman with whom Rachel (King Bobby's gin) lives, and who murdered the child which she bore to him. I would not let Nancy go. The Stockman infuriated Jackey's mind so much that he told a Blackfellow he would spear Nancy when he came back. What did this disappointed Stockman do but spread a report that Narrang Jackey had said he was going down to Munore to get a lot of Wild Blacks and to lay wait for me to kill me the first time I should go into the bush. And he told two Black fellows, King Bobby and another, to tell me that Narrang Jackey told them this; but they would not. They told me it was Keller, the stockman, that wanted them to say so.

[Noted in red] Feb. 4/33
Rev. Wm Watson

vi(b). 4 February 1833

Letter 6b: Watson and Handt to Hill, 22 January 1834, p.1.

Rec. June 23/35

from Messrs Watson and Handt
Wellington
22 January 1834

Dear Sir
In reply to your letter dated the 8th Instant the missionaries state
That with regard to the Military no particular arrangements have been made but they have been provided with rations except spirits.
That relative to the fourth resolution the members of the mission agree.
That in reference to the 5th resolution Mr Handt being interrogated as to the nature of the several questions which he proposed relative to his personal convenience remarks that he only proposed two questions first with respect to a servant and secondly to an increase of salary. Mr Handt has been able to procure a little soldiers girl of the Military here stationed who will be an assistant to Mrs Handt for the present. Should however her assistance fail the missionaries agree that Mr Handt should have one of the assigned servants.
That with reference to the 8th Resolution referring to that portion of the Aboriginal language prepared by the Revd Mr Threlkeld, forwarded here some months ago not having been seen by Mr Handt Mr Watson has to

Letter 6b: Watson and Handt to Hill, 22 January 1834, p.2.

observe that having examined it, he could find no similarity between it and the dialect spoken by the Aboriginal natives in this district. Moreover he has been daily expecting for the last twelve months to receive from the Revd R Hill the remaining parts of the Aboriginal language forwarded to him (Mr Hill, from the Revd Mr Threlkeld by desire of the Venble. Archdeacon in October or November 1832
That the missionaries agree that Mr Watson should go at present into the bush among the Blacks.

signed J.C.S. Handt
William Watson

vii. 21 May 1835

Letter 7: Watson to Jowett, 21 May 1835, p.1.

Rec. Oct 31/35

Mission House, Wellington Valley May 21/35

Mr Dr Sir
I received several letters from you full of Xtn sympathy and advice for which I return you my most cordial thanks. It comforts our souls in this moral wild to receive such evidences of Xtn affection. As our diaries contain all the information we have generally to communicate, I have not thought it necessary to trouble you with any letters. But I am unwilling that you should deem me guilty of ingratitude, therefore I just write a line by a friend who is going to Sydney. It will afford you comfort to learn that through Divine goodness we are preserved in health and not weary of our appointment. We are far from being destitute of hope that the glorious Redeemer will gather home to himself some of these so long neglected and so deeply degraded natives. We have no conversions to the faith of our Immanuel to record, but I rejoice to say we have many instances of moral feeling among them when we are speaking of the great things of God. Our children frequently shed tears while receiving religious instruction and more elderly natives have voluntarily acknowledged that they were very wicked. Hitherto we have had but little prospect of being useful to them, being able to address them only through the medium of a broken and mixed up language. I admire the maxim of the Greenland missionaries, not to speak on the subject of religion before they could address the natives in the vernacular tongue; but I confess that however plausible the theory I have found it impracticable. To see them sunk in moral wretchedness and be silent I felt impossible, though it is very probable no real good has been done under such circumstances. Now our way seems opening as we advance in the knowledge of

Letter 7: Watson to Jowett, 21 May 1835, p.2.

the language we shall have reason to hope for brighter scenes. Not indeed that we imagine the word of God will then act as a charm; but because we trust that the Lord according to His promise will bless it to the conversion of some. May it be of multitudes. We have lately had 70 natives here, now only about 20. I preach to them every Sabbath in their own language as well as teaching them morning and evening prayers. And it would cheer your mind to see as I have done 40 or 50 (nearly naked) savages running up at the sound of the bell that summoned them to worship. Last Sabbath I preached in the morning to the natives here and after the English service rode 20 miles and preached to another company of about 20. The idea of my going so far to preach to them seemed to affect them. Our girls continue to improve in religious knowledge but as yet have not given sufficient evidence of contrition of heart to authorise me to Baptise them. One of them is particularly fond of reading and indeed they all are much interested in hearing us read to them. Missionary records and accounts of pious children &c are very useful to us. I have forwarded several portions of the Aboriginal Language for the consideration of the Corr. Comm. in Sydney as to the propriety of Publishing in a Small Book. I feel very much the want of a Book in the Native Language from which to teach my children, and I think their reading such a publication would facilitate our attainment of the Language. Moreover, I fancy some elderly natives might then be induced to learn. But they have no desire to learn English Reading. Mr Threlkeld's Grammar has just appeared. Rev R Hill has kindly [sent] two copies to Mr Handt and myself. I think it will be very useful to us. I cannot say that it will serve as a Model, but as far as I have been able to proceed with my grammar the principle of both seems to be the same. I am exceedingly obliged by the Books and Medicines sent out by the Committee. And yet I am bold to ask for more. I should esteem it a great kindness to be favoured with a copy of Dwight's Theology and I think Reece's Family Medical Book. The Liquor Ammonia Fortiss that I brought out with me has under Providence wrought almost miraculous cures amongst both Europeans and

Letter 7: Watson to Jowett, 21 May 1835, p.3.

Natives, especially among the latter who are very much afflicted with pains in the joints and bones. Under such circumstances they are sure to ask me for oils to rub themselves with. My Stock, however, is nearly exhausted, and I use it with trembling, not knowing what I shall do when I have none left. I have generally several sick here. I do not know how the accounts of the mission stand; but I fear that we are behind, although the most rigid economy has been observed in the management of the Mission. We have at least 140 head of cattle and 250 sheep and as we have no Overseer but I have everything to attend to my time is very much taken up with secular matters for our servants being prisoners they are always on the alert to pilfer anything they can. I have been very anxious to have a catechist, such a person as Mr Chapman of New Zealand, who would take the whole management of secular affairs and leave me at liberty to Itinerate; But I think it did not meet with the approbation of the Corr. Comm. in Sydney. They were probably afraid of increasing the expenditure of the Mission. I have been

desirous of collecting a Herd of Cattle and of having a Flock of sheep which have not been effected. For (but O the dead weight the debt on the Mission at h.. prevents me from soaring) I have always looked on this station as a kind of Depot, I have ever contemplated the establishment of more missionary stations amongst these natives. And the cattle and the sheep which we now have will in process of time under the Divine blessing stock several stations, and in favourable seasons sufficient wheat may be raised here to supply them. Last year I laboured hard (sometimes ploughing, sometimes driving bullocks or harrowing) to cultivate 16 acres for wheat, from which we reaped I suppose 700 Bushels. This year we are likely to have no season, we have had but very little Rain for 8 months but we have a 2 years supply. So that in time we may expect to go on more smoothly. I am afraid you cannot afford to forgive us our debt. O that would be joyful news to us as we should then Labour prospectively calculating on an enlargement of the Mission. But though it is just and right to pay our debts we cannot but say if you can do anything have compassion upon us and help us. Natives are dying, souls are perishing, Satan is leading thousands of these untaught Heathen to eternal ruin.

Letter 7: Watson to Jowett, 21 May 1835, p.4.

I must leave it with you and our Divine Master who is the God of Missions and the Father of all the families of the earth. I trust He will guide you in all your consultations, and enable you to send forth men whom He has chosen, and may you see sheaves waving in every part of the field to His honour and glory. I am sorry to say Mrs Handt is poorly, otherwise the members of the Mission are well. I am sure you will excuse this scrawl with all its mistakes when you know that it is now one O'Clock AM.

Believe me
to be
My Dr Sir
Yours faithfully
W Watson.

viii. 17 January 1837

Letter 8: Watson to Jowett, 17 January 1837, p.1.

Rec'd June 29/37

To the Rev Wm Jowit

Mission House Wellington Valley Janr 17th 1837

My dear Sir
Not more refreshing to the parched earth is the rain from heaven, than your letters to our almost fainting spirits in this inhospitable wilderness. But like angel's visits they are

“few and far between”. No doubt in the midst of your multifarious engagements, we receive our portion, but we feel, sometimes that portion to be small. I am sure your heart would sicken, had you any idea of the moral wretchedness with which we are surrounded. Amongst the hundreds of Europeans who live in this neighbourhood whether Masters, overseers or servants, scarcely an individual is to be found who has any fear of God before his eyes; and a very large majority of them live in the violation of every moral principle. On some establishments, where there are from 30 to 40 servants, scarcely a hut can be found, where there is not a native female living in adulterous connexion with the European inmates. The fruit of such connexion, we have too much reason to believe, meets a premature death from the hands either of its unnatural father or mother. Aboriginal men compel their females, frequently against their will, to prostitute themselves in this lamentable way: because they themselves receive the wages of iniquity, being supported by the Europeans in such connexions.

Letter 8: Watson to Jowett, 17 January 1837, p.2.

It is to be credited that such proceedings are going on, where the Masters are living on the establishment; or if not living amongst their servants, are occasionally visiting them and must be well acquainted with the evil conduct of those in their employ. Honorable exceptions indeed are found as it regards Masters and Overseers, but all we know of amounts to no higher a number than four. True, we have the ordinances of Divine worship attended every Lord’s day, and as far as we know, those who attend are under some moral restraint; so far, and no farther has the preaching of the Gospel appeared to influence the minds of those Europeans who have been favoured with hearing it. No doubt it has reached you, that our mission is unpopular in the Colony. Look at the state of Society here and let me ask, can the cause of the Redeemer be popular with the devoted servants of the prince of darkness? Where the generality of the people labour to encourage the Aborigines in all kinds of vice, no wonder, if the Aborigines prefer such associations, to living with us under spiritual instruction. We need your Xn sympathies - we need your prayers. Our trials, mental trials, are beyond your conception. They are known, they can only be known, to the searcher of hearts, and to ourselves. Many are ready to infer, that, because, after four years of labour among the Aborigines, few only are at all attached to the Mission, or benefited by the instructions they have received, no good will ever be effected among them. You will not thus calculate. The Parent Committee will not thus infer. No person acquainted with the history of Missions

Letter 8: Watson to Jowett, 17 January 1837, p.3.

will thus speak. And I assure you that we have no such apprehensions. While we daily mourn over our unworthiness before God and our unfitness for so great and holy a vocation: Whilst we have daily discouragements and disappointments, we do hope - we do believe that God will call, from among these poor perishing heathen, a people to glorify His holy name. One of our native youths, Gungin (Jemmy Marshall) is very deeply affected with a sense of his guilt and danger as a sinner. He weeps and groans

and sighs when we converse with him, and he acknowledges his sinfulness and expresses a desire to be better. There are others who feel their sins a burden and occasionally seem to long for spiritual deliverance. If the conflict between a desire to be saved, and a sinful heart, be so long, and frequently so severe under more favourable circumstances, what must be the struggle in the mind of a native when his knowledge of Divine things is comparatively very defective, and everything around him is calculated rather to destroy than encourage his serious impressions. What our feelings are in the prospect of the conversion of Gungin, may be better conceived than described. What are all our privations, -disappointments - troubles - anxieties - tears, if the Lord smile upon our work, and bless the labour of our hands to His own glory. Our children continue to improve in scriptural knowledge. We look to the Lord to sanctify that knowledge. “The salvation of the righteous is of the Lord”. As they are continually under our eye, and constantly under instruction, they can scarcely fail of improving. My Diary from April 1st to Oct 1st will be forwarded herewith. They contain nothing of an interesting nature: our duties being continually the same and our daily conversations with the Natives affording but little variety, we feel no pleasure in forwarding, as you will feel no interest in perusing papers, little superior

Letter 8: Watson to Jowett, 17 January 1837, p.4.

to Blanks. I remember one of the members of your honourable Committee saying previously to our leaving our beloved country, “Mr Watson, you are going on the Forlorn hope”. I thank my Heavenly Father that I have never viewed the scene of our labours [sic] in that way. We have always believed that God would prosper His own work, and our greatest fear, is, that the Cor. Comm. in Sydney should be induced to abandon this part of the field.
Mrs Watson unites with me in sincere Xn regards to you and to all the Committee, praying that the great Head of the Church may guide you in all your counsels, and crown your attempts to spread the saving Knowledge of His name throughout the whole world, with abundant success, and finally by His mercy bring us all to unite in ascribing Salvation to the Lamb that was slain.

I remain
My dear Sir
Yours faithfully
W Watson

ix. 6 November 1837

Letter 9: Watson to Jowett, 6 November 1837, p.1.

Recd May 23/38

Mission House Wellington Valley 6 Nov 1837

My dear Sir
I received your Letter of the 16th March 1837 but do not consider myself at present fully prepared to reply to those very serious charges implied therein. As by the time we shall receive an answer to this we shall have been seven years from England, and as two applications have been made to the Cors Comee for leave of absence for the benefit of our health without obtaining their permission, I have now to request that the Parent Comee will allow us to visit England for the benefit of our worn out constitution.

I am
My dear Sir
Yours faithfully
Wm Watson

x. 1 May 1841

Letter 10: Watson to Jowett, 1 May 1841, p.1.

Recd Nov 9/41
Aboriginal Mission
Apsley Station (Wellington)
N.S. Wales 1 May 1841

Reverend Sir
I have to acknowledge the receipt of your letter of 20 January 1840. It is not convenient for me at present (having to form a new mission establishment to provide for thirty natives) to enter into the particulars of your letter; this I shall do at a future time. A gentleman of this neighbourhood being on his way to Sydney, I avail myself of the opportunity of forwarding the accompanying reply which has been too long delayed.

I am
Reverend Sir
Your obedient servant
William Watson.

xi. 12 September 1842

Letter 11: Watson to Jowett, 12 September 1842, p.1.

Aboriginal Mission Apsley Wellington,
New South Wales Septr12-1842.

Reverend and Dear Sir
I have repeatedly written to you since the Church Missionary Society were pleased to dissolve their connexion with me, but as yet have never been favoured with a reply. I cannot bring myself to imagine that your silence is from any disrespect. The Society may have been displeased at my retaining the Aboriginal children which during eight years I had collected and instructed in the knowledge of the Holy Scriptures, but be assured, dear sir, what I then did was neither out of bad feeling towards Mr Gunther or from any spirit of revenge to the Society. I knew Mr Gunther too well to consider him careful of the morals of the natives. I am well persuaded that had I in 1840 transferred the fourteen Aboriginal females which were living under my roof, to Mr Gunther's charge, they would have been ruined before they had been there a week. The conduct of the two Aboriginal girls that he had, both from me, I think is enough to establish this fact. A Native girl who was with us three years and who, during that period, never manifested any desire to have connexion with Europeans or Native men, was decoyed away to live with Cochrane, a Native youth, at the Mission House in Febry 1841, that girl's frequent elopements from the Mission House - her having borne an half caste child before she had been twelve months under Mr Gunther's charge as well as other circumstances prove, as Mr Porter has so repeatedly stated, that neither Mr nor Mrs Gunther were fit for the missionary work. This is moreover corroborated by the circumstance that they are under the necessity of paying wages to Aborigines (although they have about twelve paid European servants) to induce them to remain with them. However, the object of my writing at present is to request information as to which of my communications to the Parent Committee you refer to in your letter of 26 January 1840 in which you state that you are led to infer that all have had much to suffer from me. Be assured,

Letter 11: Watson to Jowett, 12 September 1842, p.2.

my dear sir, that I have the cause of the heathen too much at heart to allow the Society's treatment of me to [cause me to] sink into oblivion. The Society may prefer German Lutherans to English Episcopalians - and all their labourers may eventually be from Basle: Yet while other missionary societies can find a sufficiency of English candidates, it argues something faulty in the Church Missionary Society that more than half its labourers are foreigners who consider it hard that they must submit to episcopal ordination. As soon as I can leave my mission in the hands of persons who are devoted to the cause we shall proceed to England in order to plead the cause of these Aborigines - and I shall have a tale to tell.

I am my Dear Sir
Yours very affectionately
William Watson

2.1 Reverend Watson's Letters – Annotations

1. Watson sailed from London on the 262 tonne barque Sir William Wallace, to Sydney via the Cape under a Master “Center/Carter”, arriving 1 May 1832. Its passengers included “23 Chelsea pensioners”. It was they, presumably, and perhaps the crew, whom Watson described as “sinners of the grossest class”. Watson’s colleague, J.C.S. Handt, had travelled to NSW on a convict transport (see Handt Letter 3, 27 April 1830).
2. Reverend J.Norman Pearson, first Principal (1825-1838) of the Islington College of the Church Missionary Society. The Islington College was established to provide training for non-graduates, such as Watson, to prepare them for their missionary Ministry. There was, initially, considerable resistance to the ordination of non-graduates to the Anglican ministry. Students from the Basle Seminary, such as J.C.S. Handt and James Günther who went to Wellington Valley, were included in the first Islington intake. See Stock, II.70-81.
3. “For he spoke and stirred up a tempest that lifted high the waves. They mounted up to the heavens and went down to the depths; in their peril their courage melted away. They reeled and staggered like drunken men; they were at their wits’ end. They cried out to the Lord in their trouble, and he brought them out of their distress. He stilled the storm to a whisper; the waves of the sea were hushed. They were glad when it grew calm, and he guided them to their desired haven.” Psalm 107: 25-30.
4. The story of Ephraim and Manasseh is told in Genesis 48. Joseph brings his two sons, Ephraim and Manasseh, to Jacob to be blessed. Jacob says they will be equal in status to any of his own sons. He blesses them and predicts that Ephraim, the younger, would be mightier than the firstborn Manasseh.
5. Romans 4: 7-8. “Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin” (King James Version).
6. “cuddy”: ship’s cabin where officers and cabin passengers take their meals (abaft and under the roundhouse).
7. John Herring (or Henry) Boughton and his wife, Charlotte M. Westbrook. Boughton had land on the southern bank of the channel at `Reid’s Mistake’ (now Swansea), where his assigned servants operated a saltworks, though his `estate’ or primary residence was at `Tillimbi’ (Paterson) in the Hunter Valley Lake Macquarie, Australia’s largest coastal saltwater lake, was located in 1800 by Captain William Reid of the Martha. Reid sailed into the entrance channel, mistaking it for the Hunter River. Keith H. Clouten, Reid’s Mistake: The Story of Lake Macquarie from its Discovery until 1890 (Lake Macquarie Council 1967).
8. Thelkeld’s original mission station was just north of Boughton’s land at `Bahtahbah’ (now Belmont). However, at the time the Sir William Wallace was sailing to NSW, Threlkeld was establishing himself on his grant at `Ebenezer’ on the opposite side of the Lake (around Toronto-Coal Point).
9. The 235 ton barque, Science, sailed from London to Australia via the Cape in 1831-32, arriving in Hobart Town on 7 February 1832. On board were the Quaker Missionaries, James Backhouse and George Walker, who later visited the

Wellington Valley mission from 19-29 September 1835 The Science sank in a storm in June 1832, shortly after leaving the Derwent. See James Backhouse, A Narrative of a Visit to the Australian Colonies, London, 1843.

10. The Society for the Propagation of the Gospel was founded by the Church Of England and began work in India in 1710. It sent missionaries to North America and the West Indies in the ensuing decades.
11. Reverend Edward John Burrow, DD, FRS (1785-1861), acting Military Chaplain at Cape Town (1832-34) and member of Society for the Propagation of the Gospel in Cape Town and Wynberg (1831-33).
12. From this point, this letter is written across the page in red ink.
13. Reverend Dr John Phillip or Philip (1775-1851), Resident Director of the London Missionary Society and Superintendent of Missions in South Africa (1820-49) Phillip's residence, where Reverend Watson stayed in 1832, was at Mission House in Church Square, next to the Mission Chapel where Phillip was Minister. P Philip, British Residents at the Cape 1795-1819 (Cape Town: D. Philip, 1981), pp.324-5.
14. Reverend Phillip's wife was Jane Ross, a native of Aberdeen. They were married at Aberdeen in October 1809. She died in October 1847. P Philip, British Residents at the Cape 1795-1819 (Cape Town: D. Philip, 1981), pp.324.
15. Reverend George Hough, MA (1787-1867), Colonial Chaplain of Cape Town from 1817
16. Reverend Edward John Burrow, DD, FRS (1785-1861), acting Military Chaplain at Cape Town (1832-34) and member of Society for the Propagation of the Gospel in Cape Town and Wynberg (1831-33).]
17. Reverend James Constantine Adamson (1797-1875), Presbyterian Minister, missionary, theologian and mathematician, Minister of St Andrew's, Cape Town (1827-1841).
18. Reverend Beck of the NGK (Dutch Reformed Church), 18th Century. ???
19. The Governor of the Cape Colony in 1832 was Sir Galbraith Lowry Cole (1772-1842), an Irishman and former Governor of Mauritius (1823-1828). His administration (1828-1833) saw the reappearance of the suppressed South African Commercial Advertiser and the founding of the South African College. Eric Rosenthal, Encyclopaedia of Southern Africa.
20. The American missionary, George Champion, at Cape Town three years after Reverend Watson, also "attended the anniversary of the Infant School Society of Cape Town". Patronised by the Governor, it catered for around "70 or 80 children of every cast of complexion from jet black to perfect white", though its funds were dwindling and "interest in the school was rather declining". It was essentially a missionary undertaking, championed by men like Reverend Dr Phillip and Reverend Dr Adamson, with support "only among the intelligent English in town". Its guiding principle was to "teach the children the English Language, in order that in the course of 2 or 3 generations the native language may be extirpated … [and] all the stores of literature, science & religion that there are in the English tongue may be laid at their feet". It was hoped this "experiment" would preclude the need for learning and translating native languages, which so engaged the

Wellington Valley missionaries. George Champion, The Journal of an American Missionary in the Cape Colony 1835 (South African Library).

21. The nature and location of this institution remains undetermined. There are a number of references in the SA Archives to a School of Industry dating from 1830, given as operating from 16 Roeland Street in District 6 of Cape Town. This may be that described by Nigel Worden in Cape Town: The Making of a City (1995) as “a school of industry funded by the Ladies' Benevolent Society … opened in 1824 for girls between 5 and 12 years 'whose parents are destitute of the means of procuring them other instruction'. Education 'suited for their station in life' was provided and consisted of reading and writing as well as needle-work and sewing. This had a dual purpose since 'plain work is taken in at a very moderate price, the profits arising from it contributing to the support of the school.' By the late 1820s, daughters of free blacks and slaves were being admitted." N. Worden, Cape Town: the making of a city (Cape Town : David Philip, 1995), pp.135-6.
22. James Ridsdale died of cholera at Madras after 11 1/2 years of service to the Society. CMS Register, no.62.
23. Reverend David Wilson, vicar of Islington in 1824, later Bishop of Calcutta. Wilson established the Islington CMS Association in 1828.
24. Presumably Reverend J.N. Pearson, first Principal (1825-1838) of the Islington College of the Church Missionary Society.
25. Joseph Matthews trained with Watson at the CMS College in 1830 and was originally intended to be Watson’s colleague for the NSW mission. While in Sydney, Matthews formed a strong friendship with J.C.S. Handt, but he left for New Zealand several weeks before Watson arrived.
26. See Handt to Woodrooffe and Coates, 30 July 1832 (Handt Letter 7, p.1). Handt feared the Watsons had “met with a sad accident”.
27. “Quire” : ie. sheets of writing paper, folded as a booklet
28. Should this be David Wilson ??????
29. Governor Bourke’s wife died at Parramatta in May 1832
30. Mary Crook was the eldest daughter of the missionary, William Pascoe Crook. She had only recently returned to the colony after 14 years in Tahiti.
31. Watson is referring to the second instalment (October-December 1832) of his quarterly Journal. The first annual “Report” of the mission was not submitted until the end of 1833.
32. Dennis Rogers, emancipist, Principal Overseer of Government Stock, Wellington Valley.
33. The British medical journal, The Lancet, commenced publishing in [??]. Issues which Watson might have had with him, included coverage of ‘The Venereal'. The CMS had recommended that both Watson and Handt undertake medical training at Islington from a Mr P. Fernandez before departing for NSW, though the offer seems to have been withdrawn in Handt’s case. The training delayed Watson’s departure from England for several crucial months, but would make a decisive contribution to Watson’s missionary endeavours at Wellington Valley.
34. If Watson was able to affect cures with the application of "Calomel" the disease he treats is probably not what he has diagnosed.

35. This, presumably, is Henry Williams, ordained in 1822 for New Zealand, and leading missionary in the Bay of Islands, Died at Paihia, 16 July 1867 after 45 years of service. CMS Register, no.75.
36. ... refer to records of the government establishments …
37. Presbyterian divine, Richard Baxter (1615-1691). Though too late for Watson, a large volume drawn from the autobiographical 'Reliquiae Baxterianae' was published in London in 1834: The Christian and Ministerial Life of the Rev. Richard Bazter, taken principally from the account written by himself (London: Hamilton, Adams & Co., 1834).
38. George Horne (1730-1792), bishop of Norwich, published 'Commentary on the Psalms' in 1771. The BL has a copy of the twelffth edition, published in 1825 by G. B. Whittaker, which Watson may have known.
39. Beauties of Dwight; or, Dr Dwight's System of Theology, abridged. with a sketch of his life . . . and an essay on his writings, etc., 4 vols. (London: F. Westley, 1823).
40. This letter appears in the AJCP copy of the Watson papers, but could not be located in the original bundle in Birmingham. Nor does it appear in AJCP M215 with the correspondence of the Sydney CMS (CMS C.N./O 5a).
41. Hill to Watson and Handt, 8 January 1834, CMS C.N./O 5a.
42. The London Moravians had a mission in Greenland. The Basel Society was also a strong promotor of linguistic accomplishment as a prerequisit to conversion. Jesuits the pioneers of this activity.
43. See Watson to Coates, 31 December 1832 (Watson Letter 5, p.4), where Watson solicits "more books on Divinity" to strengthen his preaching.
44. Richard Reece (1775-1831) published a number of popular guides to family medicine. Watson may be referring to Richard Reece, The Domestic Medical Guide, or, Complete companion to the family medicine chest., New ed. (London: Longman & Rees, 1803) or Richard Reece, A Description of Family Medicine Chests . . . with their contents as adapted to different climates (London: S. Highley, 1807).
45. Stock, i. 72 notes that the employment of "catechists" or lay missionaries was first proposed in 1799, though "Christian artisans" were not sent out until 1809, when two "lay settlers", William Hall, a joiner, and John King, a shoemaker, were sent to New Zealand. The Wellington Valley mission, after repeated demands from the missionaries, was allocated the services of an "agriculturalist", William Porter.
46. Thomas Chapman was posted by the CMS to Paihia, New Zealand as Lay Agent in 1830. Later ordained by Bishop of New Zealand, he worked in the Rotorua District for 30 years He died in 1876. CMS Record, no. 155.
47. Hole in manuscript
48. Two other stamps illegible.
49. William Jowett (1787-1855) was a brilliant scholar and an early CMS missionary in the Mediterranean from 1815-30. He was appointed 'Clerical Secretary' of the CMS in 1832. He resigned in 1840 and took up a parish. CMS Register, no.24 Stock describes him as "faithful and tender-spirited" and thoroughly over-shadowed by the Lay Secretary, Dandeson Coates. Stock, I.252; II.40

50. Watson's comments here reflect the reality of pre-Victorian missions. See Hilary M. Carey, "Mission failure" etc. NAMP seminar.
51. Watson's Diaries 3 (April-July 1836) and 4 (July-September 1836), were both received by the Parent Committee on 29 June 1837.
52. These letters, if they were sent, were not held back in Sydney and do not now appear among Watson's CMS papers.
53. Watson is referring to the Aboriginal girl "Maria".
54. Stokes, i. 91 notes that of the first 24 missionaries sent out by the CMS in its first 15 years, 17 were Germans.

2.2 Reverend Watson's Journals

i. Aug - Oct 1832

Journal 1 : August-October 1832, p.1.

Rec. Dec. 10/33
Revd Mr Watson's Journal from Augt 17 to Oct 3/32

Journal 1 : August-October 1832, p.2.

Particulars of the Journey of the Missionaries Messrs Rev. Watson and Handt from Paramamatta [sic] to Wellington Valley, Noticed by the Rev. W. Watson.

[17 August 1832]
Friday 17th Augt 1832. Our Bullock Driver with the Dray left Sydney in company with James Meynard, a carrier who was conveying Goods for us to Wellington and to whom I thought it prudent to commit the charge of our Dray, as we are all entire strangers to the road, and there are constantly so many robberies being committed.

[18 August 1832]
Saturday 18th Augt Our man John started with the Cart and two horses accompanied by Br Handt. I had a little business unconcluded, so I took places for us to follow by the Coach which was to start at 4 O'Clock. At 1/4 before 4 we took an affectionate farewel [sic] of our dear and highly respected friends the Rev. Rd and Mrs Hill by whom we had been kindly entertain'd since our arrival on the first of May, and in whose family our souls had been frequently refresh'd and benefited; but the coach had started before its usual time; and left us behind we were therefore under the necessity of returning to our Xtn friends for accommodation during another night. The weather is today as well as has been for some time past extremely stormy.

[19 August 1832]
Sunday 19th Augt Arrived at Paramatta [sic] early and had the pleasure and benefit of hearing the Rev. S Marsden preach at the Church in the morning and at the Factory in the afternoon. At the latter place our minds were deeply affected in seeing so many unfortunate females many of whom were of the lowest grade and of the most abandon'd habits. And yet we could not behold their general deportment &c without breathing out aspirations of praise to our God for disposing our fellow countrymen to form an

Journal 1 : August-October 1832, p.3.

establishment so admirably adapted to ameliorate the moral and spiritual condition of these otherwise out-casts of Society. We have spent the day at the house of the Rev. S. Marsden, where we were most kindly entertained.

[20 August 1832]
Monday 20th Sept.[sic] We commenced our journey about 9 O'Clock, the Cart which contained requisites for accommodation in the Bush and in which Br and Sister Handt and Mrs W. rode, was drawn by two horses, Spot and Joe. We had not travelled above a mile before Spot which had been placed in the shafts became very restive and would not proceed. Rev. S. Marsden's man who was with us rode back to ask his master to lend us a horse till we should overtake our Dray. The Rev. Gentleman rode up to us and advised us to place Joe in the shafts, we did so but we soon found ourselves not in the least benefitted by the change. Spot became as unruly as before and it was not without the greatest difficulty that we could proceed. The ladies dared not to ride in the Cart, but two men coming up to us with an empty Dray, accommodated them for a small renumeration. About noon we reached the station known by the name of Yorkshire Dicks. Here we found our Bullock Driver and Dray. In attempting to Yoke one of the Bullocks he made a sudden [movement] and coming down to the ground on his head with great violence broke his neck and was dead in an instant. Here we made a fire of sticks, boiled some water and took tea though it was only dinner time here, and in this manner commenced our living in the Bush. I hope and trust that none of the inconveniences or privations we may be called to endure, will in the least damp our ardour, abate our zeal to give occasion for one murmuring thought. I believe I have long since counted the cost and surely I shall suffer a diminution of faith at the commencement of the campaign. O may the love of Christ constrain, the Grace of God inspire, and the example of that noble champion of the Cross, St Paul stimulate us all to self denial, to personal holiness and to increased energy in the work to which I trust we have been Divinely called. At 8 O'Clock this evening we reached the Station denominated the

Journal 1 : August-October 1832, p.4.

Shoemakers. Here Br Handt found that his carpet bag had slipped out of the Cart, several of us went some miles back on the road, but did not succeed in finding it. I took up my Bible this evening in order to read a portion of it, and open’d unintentionally at the 107th Psalm which I took for our meditation and all who know that beautiful portion of Scripture and consider our present circumstances will allow that scarcely a more inappropriate one could have been selected. We have thus commenced having family worship in the Bush and through Divine assistance I purpose its continuance during the whole of the journey. May the God of all grace make it a means of strengthening and refreshing our own minds and may it prove to the spiritual and eternal interests of those who travel with us.

[21 August 1832]
Tuesday 21st I sat up last night to watch as the road is so much infested with Bush rangers. James Meynard succeeded this morning in finding Br H's Carpet Bag in the possession of an officer of police who had pick'd it up last night on the road. We started about 9 O'clock this morning, which is very fine, and in a Punt crossed the Nepean or Emu ford very well with the assistance of Meynard, for our Bullock driver is not accustom'd to the road and the Bullocks are extremely bad ones. About one O'Clock we arrived at the foot of Lapstone Hill, the first of the Blue Mountains, and as it required a good pull to get up and our Bullocks were tired we agreed to rest here, erect our tent and take up our abode for the night. I have now laid aside every part of my usual clothes, and taken in their stead what I think is more becoming of my present circumstance, viz a suit of Barragon, a pair of strong Boots, a Straw hat and a Black stock, or Cravat. My Coat pockets are furnished with Twine, nails, a Gimblet, a Broadawl, a hammer and Tommahawk. And it is surprising how useful we have already found these articles, as our harness &c being all new is occasionally found to be too short or breaks, and as I am sometimes with the Dray and sometimes with the cart, my pockets seem to afford the most eligible situation for these requisites. Some persons say it is degrading to my official character as a clergyman, they being in the same office, to put my shoulder to the wheel

or to be seen thus equipped. It may be so, but not in my view of the peculiar circumstances and situation of a Missionary to barbarous tribes. After our arrival at this place a man with a Team of Bullocks came up to us. He prophecied [sic] that our Bullocks would never draw up the Dray, but he would assist us for 12/-. The Carrier who was travelling with us seemed to insinuate the same, however I was determined to try and so let the man seek out a readier customer.

[22 August 1832]
Wednesday 22nd Started at 9 O'Clock and succeeded much better than had been anticipated, though we had considerable trouble with Spot. A party of 16 or 18 of the Iron Gang (men who work on the roads in irons) passed us today escorted by a detachment of the Military. It is indeed exceedingly affecting to see rational immortal creatures under the necessity of being chain'd like the wild beast of the forest. Alas are these the descendants of those who were made in the image of God. O Sin, Sin, what hast thou done! I distributed Tracts among them and gave a small quantity of tobacco to each for which they appeared thankful. Having learnt while in Sydney that we should have to pass thousands of these degraded characters on the road I procured two thousand Tracts and purchas'd some tobacco to distribute among them. We arrived at a resting place near the Woolpack Inn about 3 O'Clock and having travelled about 12 miles today we halted for the night. As the weather was unfavourable we thought the ladies had better sleep at the Inn, and so it is, we have all supped there.

[23 August 1832]
Thursday 23rd I watched during the last night. We breakfasted at the Woolback where we learnt that the post-man had been robbed of the mail and most of his clothes, on his way from Bathurst to Sydney. We had a very great deal of trouble with the horses today. Spot would not draw except by sudden jerks; she broke both the Traces, and we spent hours in vainly attempting to make her do better. At last I was under the necessity of speeding after the Drays, which are now a considerable distance in advance, in order to bring back some Bullocks. We turned out the mare and yoked a couple of Bullocks and then were able to proceed.

Journal 1 : August-October 1832, p.6.

The ladies could not ride in the cart, but two men with a Dray coming up accommodated them. On the Dray were two female assigned, servants, prisoners who were on their way to situation in the neighbourhood of Bathurst, and their loose and abusive conversation more than overbalanced the advantage which Mrs W and Mrs Handt derived from not having to walk.
We rest this evening in the "Twenty mile hollow" where we have a very scanty supply of water, and that exceedingly thick and muddy; some in the company feel this circumstance as we only have two meals per diem, before we start in the morning and after we have arrived at the place we intend to stop in the evening. I had a long conversation on the subject of religion with the two assigned female servants this evening. They are professedly Roman Catholics. One of them was for a long time during her early years in the house and under the pious instructions of the celebrated Mrs Fry , whose name and worth are well known in the religious and philanthropic world. At the age of eleven she was removed from that Bethesda by her Roman Catholic friends in order that she might be instructed in accordance with their Tenets. She says had she remained with Mrs F she should not have become a slave to those habits and vices which have disgraced her character. She says Mrs F. visited her in prison and would have endeavoured to have got her sentence altered, but having too much reason to believe that under such circumstances she would return to her old habits and associates it was thought by being removed out of the country she might be reclaimed to the path of virtue. Though much degraded I hope she is not lost to moral feeling, for she wept exceedingly while I was speaking on the subject of religion.

[24 August 1832]
Friday 24th. All our Bullocks as well as the Horses were missing this morning, but were found by 10 O'Clock when we commenc’d another day's journey. We passed Pulpit Hill, a rock resembling in a very striking manner a Pulpit and a Reading Desk. Not far from this hill we took up our resting place for the night. The afternoon and evening have been very stormy, a great fall of snow has made it very difficult to make a fire, and rendered it impossible to erect the tent. We have been under the necessity of leaving two Bullocks behind

Journal 1 : August-October 1832, p.7.

us today. They were so weak and tired they could not keep up with the Drays.

[25 August 1832]
Saturday 25th I watched during the night as usual; it was very snowy all the time. We have had a very rough journey today. We had to come down the “Big Hill” which descends with an inclination of fifteen degrees. It is rocky and very much broken. On the left hand is a high rock, on the right a tremendously deep gully. Before we dared attempt to descend we were under the necessity of felling trees to fasten behind the Dray as well as of chaining up one of the wheels. One Dray in company with us was thrown over and everything in it thrown to the ground. Our Cart and Meynard's Dray got down very but the Bullock which we had in the shaft for our Dray fell down three different times, and it was with great difficulty that we got him up alive the last time. It was now dark; the place where the Dray was remaining a very dangerous one surrounded by the haunts of Bush Rangers. Nothing was to be done but that some of us should abide by the Dray which was now three quarters of a mile at least behind the cart and the other Dray. I therefore took my fowling piece, an old sword and a Bugle Horn and with two servants made a large fire by the Dray and determined to remain there all night. Two private soldiers and a Corporal, belonging to a Detachment which is employ’d in this immediate neighbourhood for the purpose of securing Bush Rangers, came up and continued a short time with us. The night is exceedingly dark and the roads wet and slippery. In passing from where the Cart and the others Drays are to our Dray I have been sometimes up to my knees in mire.

[26 August 1832]
Sunday 26th Four of our Bullocks are gone into the Bush and cannot be found. As our Dray was placed in so very awkward a situation, I engaged a man with a Team of Bullocks to bring it down, which proved very well as several Drays have come down this evening. We had service in the tent tonight. This has been a very gloomy day to our souls.

Journal 1 : August-October 1832, p.8.

[27 August 1832]
Monday 27th The men belonging to the other Drays attended family worship with us this morning. None of the Bullocks found today. A Dray was robbed last night as it was coming down the Big Hill.

[28 August 1832]
Tuesday 28th None of our Bullocks found this morning, however by the help of Meynard's we proceeded on to Collet's Inn where we arrived about 5 O'Clock and

erected our Tent nearly opposite to the Inn. We had family worship in Mr Collet's house and had a good assembly. I expounded the 55th Chapt. Isaiah and felt much refreshed.

[29 August 1832]
Wednesday 29th Our Bullocks not being found, John went off early to Mr Smith's, the overseer of the Rev. T. Hassal to accommodate us with the loan of 4 or 6 Bullocks. Mr Smith passed us a few days ago and promised to send us two down to assist us. We were visited today by a Black Native, his wife and a young child at the breast. I asked them to give me the child; the woman seemed to feel all the mother kindling up in her bosom at the question, and clasping the infant to her breast "Bayal Bayal (no no) why me give Piccaninny?" The man had a brass plate on which was his name engraved, as also the title King of Zion (or Lapstom Hill). His title did not fail to affect my mind in a particular manner. O that he was acquainted with the King of Zion and a faithful subject of his Spiritual Kingdom. I thought of Abraham's meeting a stranger, a royal stranger in the person of Melchisaduk, King of Salem (or Zion). I could not help but feel deeply affected while I stood and viewed his noble figure and intelligent countenance, to think that he should live and die ignorant of his Maker and of his Redeemer. I spoke to him about God as the Maker of all things, and respecting what would become of Black Fellow at death. He seemed to have no idea of a Supreme Being or of a future state of existence. It is very much the custom on these roads for persons in the neighbourhood to drive away Bullocks into some deep gully or thick Bush where the owners cannot find

them, and then go to the owners declaring their perfect knowledge of the Run (that is the Bush) and offering for a reward to seek them. It is the general opinion that ours have been "planted", and though I had an abhorrence of countenancing this system my circumstances seemed to leave me no alternative. I therefore offered two dollars to a person if he should find them.

[30 August 1832]
Thursday 30th As our Bullocks had now been lost five days and could not be found, though several men have been seeking them all the time, I have been induced to purchase four fresh ones. The rain fell heavily last night and most of this day which has made travelling on these roads both unpleasant and unsafe. This has been indeed an exceedingly toilsome and fatiguing day. I was drench’d in rain all the journey and we had to pass over some very rugged road, and through swamps and creeks so difficult that the Bullocks could scarcely draw out one Dray. Three Drays have been overturn’d today near to u but through the goodness of God no accident hath happened to us, we have abundant reason to be thankful, for the Drays were often up to the axle tree in a swamp or bog and we ourselves above the knees in trying to get them out. Mr Smith's man came this evening with the two Bullocks which he was so kind as to promise us, so gracious is our heavenly Father and so kind to raise us up friends in our difficulties. John arrived soon afterwards with four more, so that with the Divine blessing I hope we

shall now succeed better than we have hitherto done. My poor Black boy is very ill and has been getting worse I apprehend since we left Sydney. I was exceedingly pained tonight because one of the party, whose sympathies ought to have been exercised on the occasion, chose to sleep in the cart and would not allow the poor creature to remain in it so he was under the necessity of sleeping on the cold damp ground. We stopt tonight at the station called the "Ten mile flat".

[31 August 1832]
Friday 31st The road very heavy and rugged, a team was thrown over just before us at Monathon's Downfall. When we had proceeded about four miles our Carrier's Bullocks

Journal 1 : August-October 1832, p.10.

were knocked up, so that though we could have travelled much farther we stopt about a mile beyond Monathon's downfall.

[1 September 1832]
Saturday Sept. 1st A very heavy fall of rain last night and this morning. I had almost ever since we commenced our journey advised the Bullocks being watched but could not prevail, however tonight it was agreed on all hands that they should be watched. The men agreed among themselves to divide the night into three watches, so taking a loaded fowling piece, for we are surrounded here on all hands by Road parties and Iron gangs, they made a fire for their comfort for it is extremely cold.

[2 September 1832]
Sunday 2nd Sept. This morning being exceedingly fine, all the Bullocks at hand and having lost so much time already I was prompted on all sides (except by Mrs W) to proceed, and I must confess that I felt these circumstances operating as arguments and was almost tempted to yield. However the apostles' declaration "what is not of faith is sin"came to my mind and it set the question at rest with me immediately. I determined to rest on the sabbath according to the scriptures. On Br Handt refusing to officiate, I preached in the tent to all our company in the forenoon from 1 Tim 1.15. This is a faithful saying. After dinner I proposed to a young man, clerk to Mr Thos Marsden, who was travelling with us that he and myself should go and look out some of the thousands of poor prisoners that are in this neighbourhood. He was agreeable and having furnished ourselves with a couple of good substantial walking sticks, a little small quantity of tobacco, a few Testaments and a good number of Tracts we commenced our journey about half past one O'Clock. At the distance

Journal 1 : August-October 1832, p.11.

of a few miles we found the hut of the General Superintendent of the Road gangs. I told him my errand and he immediately offered to accompany us to a camp of prisoners about two miles distant. I preached in the open air to a large company from 15th Luke 10th There is joy &c Some were deeply affected and shed copious showers of tears; others appear'd as unmoved as walls of solid Brass. Their appearance was truly

affecting, ragged and wretched and miserable in the extreme. I distributed among them the Tobacco, Tracts and Testaments which I had brought for that purpose. It is truly a most lamentable fact that there are many thousands of prisoners engaged on the roads who scarcely ever see a copy of the Scriptures or any other religious book, punishment adapted only to savage tribes. When will they adopt measures calculated to correct, reform and elevate the morals of prisoners? My soul has often sank within me at the very many thousands of British prisoners, British subjects in this colony, that never hear a Sermon, have never any means of instruction. We arrived at our camp about 6 O'Clock and spent the evening in singing, reading and prayer.

[3 September 1832]
Monday 3rd Sept. The night has been dark and exceedingly stormy, we had great apprehension that our Tent would be blown over. We commenced our day's journey about 9 O'Clock amidst torrents of rain which continued till two O'Clock. We had very bad road today, so exceedingly swampy; we had 15 Bullocks to the Dray sometimes, and even then could scarcely draw it out. Once today we had 17 Bullocks yoked and 7 men engaged, and it was till we had laboured up to our knees in mire and water for nearly three hours that we succeeded in getting it out. Our Bullocks being tired and night coming on, though we had travelled only 7

miles we rested at a place called "Sod Wall Hut" where we have plenty of good water and fine pasturage. The night is very stormy, but our Tent being secured it affords us a hiding place from the wind and a covert from the Tempest, and reminds us of that divinely appointed mediator who is such a place of security from the Temptations of the world, the flesh and the devil. Today I had a providential escape. I was standing doing something with my back towards one of the Bullocks that is very wild. I had no thoughts of his naughty tricks when he just took me up between his horns and gave me a turn over. All the men said it was all over with me and Mrs W almost fainted from fear, however I sustained no injury. May I by grace, improve this circumstance.

[4 September 1832]
Tuesday 4th Sept. A most delightful morning, but four of Meynard's Bullocks being absent we cannot proceed. Billy is very ill today. He has eaten very little lately, he often speaks about fresh meat. Today we shot a Kangaroo rat, a duck and a crane. The first fell to Billy's lot and exceedingly glad he was. The second was to be eaten in common but it was soon found that Roasted Duck in the Bush is not like Roasted Duck at home, and after the ladies had exercised their skill in cooking, I heard them still complain that it was very dry.

[5 September 1832]
Wednesday 5th Five Black Natives and three of their wives came up this morning when we were at breakfast. One of them had his face daubed all over with pipe clay, which I am informed is the custom when they have a corrobbera [sic] or native dance. They had with them a number of kangaroo dogs nearly starved to death. We asked them to

accompany us to Wellington, they said Wellington Black fellow "no good" they would Kill them we had better sit down there. Mrs W gave them some buiscuit [sic] and Tea, but we could not persuade them to give any to their wives, who were at some distance by themselves, not being allow'd to come near us. I ask'd them who made all the things which we saw around us. They said that they could not tell. I ask'd what would become of them when they died; they appeared thoughtful and made no answer. On the same question being put a second time they said they did not know, nothing they believed. If such lamentable ignorance.

Journal 1 : August-October 1832, p.13.

of eternal things as this will not awaken Christian sympathy and excite to Christian energy I cannot tell what will. This day has been spent in fruitless seeking for Meynard's Bullocks. A short time ago some Bullocks were lost here, and the Dray to which they belonged was detained 9 days on that account, and they were ultimately found at a distance of 30 miles from the place where they had been unyoked. 5 more teams have passed us tonight, they are going to stop at a short distance from us. Some of the men are acquainted with Meynard who says they know every foot of the Bush for many miles round, they have engaged to find Meynard's Bullocks for 2 dollars. Poor Billy very sick and ill today. I said to him this evening, Billy you are very ill you had better go to bed. He replied "no prayer tonight Massa?" and I could not persuade him to go to bed before we had family prayers.

[6 September 1832]
Thursday 6th Meynard's Bullocks not found and the men engaged to find them have lost their own. Our horses also strayed away in the night and have not been seen. Every person with whom we speak on the subject says there never was known such a year for losing Bullocks as the present. A Black Snake 7 foot long was killed by our men today.

[7 September 1832]
Friday 7th Our horses found this morning, but not Meynard's Bullocks. A Mr Lane, of whom I had never before heard, who lives about 8 miles distant from this placesent his Stock man over to assist us in seeking our Bullocks with express orders not to return till they were found, he was also to press us very much to call at his master's where we should find a hearty welcome. Thus has our heavenly Father raised us up friends in the wilderness. 12 or 14 government prisoners in the custody of a constable called at our camp this morning on their way to Bathurst to different masters to whom they had been assigned. I gave them.

Journal 1 : August-October 1832, p.14.

about forty Tracts and a small quantity of tobacco. My heart was melted with the gratitude some of them expressed and the manner in which they conversed on the subject of religion. I know that some people are ready to remark "These fellows can say anything", perhaps they may, but we would hope though there is much base coin that

there is also some good. These men's testimony tend to corroborate all that I have heard on the subject, namely, that there is not a religious book of any kind to be found among the many thousands of prisoners on the roads. Poor Billy spoke in so simple and so feeling a manner respecting religion that I could scarcely refrain from tears. He said he should like to go to heaven. He is very low and his cough is violent. He often says, turning up his shirt, look at my poor legs and arms, how small they are.

[8 September 1832]
Saturday 8th None of Meynard's Bullocks found today. A man belonging to a Dray about half a mile distant has lost his Bullocks for sometime. Billy very poorly but he relis'ed a crane very much which was shot for him today. John rode over to Mr Lane's this evening for some flour which he brought, as also a cake which was very acceptable especially to the ladies.

[9 September 1832]
Sunday 9th I felt very much undecided this morning whether to yoke up and go to Mr Lane's and there preach to the people or remain where we are. My unwillingness to travel on a Sunday, as well as my desire not to leave my goods on Meynard's Dray behind me induced me to remain. I had a long and I hope not an unprofitable conversation with our men this morning, in which I endeavoured to lay before them the deep declension and degeneracy of man by nature his ruinous state and his helpless condition the suitability of the salvation provided to man's condition the notion of Xtn experience, the assurance of believers and the advantage as well as pleasantness of a life devoted to God and religion. Some of them were much affected. O that these expressions may not be

transient as the morning cloud &c. Br H addressed us this evening from Hebrews 3.1. Consider the apostle and High Priest &c.

[10 September 1832]
Monday Sept. 10th Meynards Bullocks not found, however we yoked and having passed through some deep gullies and marshes we arrived at Red Bank near to the Fish River, about 4 miles from Mr Lane's. Our Bullocks that were yoked in the Cart were so awkward today that one of the shafts was broken, we were however able to repair it in such a manner as to proceed on the journey. We left the camp about 4 or 5 O'Clock and proceeded through the Bush towards Mr Lane's. When we came in sight of the house Stockyard &c everything had so much of English about it that, our feelings mingled as they were, it is impossible to describe. This fond remembrance of our native country, of homely and early scenes was kindled at the view. Mr Lane and children, meeting us in the yard to give us a kindly welcome, heightened up the scene. A good fire, a comfortable cup of tea (pleasanter [sic] than drinking out of tins in the Bush) and Xn conversation put new life and vigour into us, or brightened up the languid flame, and made us forget the inconveniences of the journey. Mr Lane is from Devonshire. There he officiated among the Wesleyans as a lay preacher, he is a man of talent and

possesses a good share of general information. Mrs Lane appears to be very pious, as also Mrs Davey, a maiden lady who accompanied them from England and has resided with them ever since their arrival. As Br H declined taking the service, for as an elder Br in the ministry I invariably feel it my duty to submit to him on such occasions, I took it and expounded the 46th Psalm. We had several persons belonging to different Drays, as well as the servants of the family. We had some good singing and enjoyed the presence of our Divine Master. This is drinking of the brook by the way. As I did not consider it well to leave the Dray, all night after service I returned to the camp and had family worship there, leaving Mrs W. and Mr and Mrs H to enjoy the society of our

pious friends. I sent John to invite some men, who were with a Dray a short distance from us, to join us in family worship, but they refused, one of them cursed both me and my prayers. I expounded a Psalm and prayed, and it is well known to my friends that my voice is never very low in devotional exercises (this is my constitutional failing), so though they would not unite with us, unless they stopt their ears they could not fail to hear.

[11 September 1832]
Tuesday 11th Three men who it is said are well acquainted with the Bush in this neighbourhood have been out on horseback for many miles round looking for James Meynard's Bullocks, but in vain. Br H and Mr Lane came to the camp about 12 O'Clock. I returned with them about two and remained during the evening. Br Handt addressed us from 11th Matthew 28th, come unto me &c. After service I returned to the camp and had family worship, the men who refused to join us last night came tonight.

[12 September 1832]
Wednesday 12th I slept very comfortably in the Cart, last night, and rose this morning much refresh’d in body and with a disposition to send up songs of praises to my gracious God for his boundless goodness vouchsafed to me, the unworthiest and weakest of all his rational family. I went over to Mr Lane's and after prayer we took our leave of this very Kind family. They were extremely Kind to us. May the Lord grant them a sevenfold return of spiritual blessings. I gave the children a few books, and left a number of Tracts for the use of the servants. Mr Lane kindly gave us some fruit trees, nor would he receive payment for the flour which he had sent us on the preceding Saturday evening. We passed over the Fish River very well. We arrived at the Rev. Thos Hassal's Farm about 6 O'Clock. Mr and Mrs Smith welcomed us very kindly. Poor Billy exceedingly ill tonight.

[13 September 1832]
Thursday 13th As Meynard has some business to transact in Bathurst we cannot proceed on our journey before Monday.

[14 September 1832]
Friday 14th Poor Billy is much worse, he is scarcely able to walk. A Black fellow who came up gave him part of an opossum which he relished very much.

Journal 1 : August-October 1832, p.17.

[15 September 1832]
Saturday 15th Billy no better this morning though his blister had risen very well. I let him bleed, and such blood I never saw before. It was one coagulated solid mass throughout. He groaned heavily this morning, every person thought he was dying except myself. He revived a little towards evening and when I talked to him about God and religion he expressed himself in a very pleasing and simple manner. Among other things he said he wished to go to heaven, but not yet. He did not like to leave Mr Watson behind, he would be a long time before he came. He said he should cry if he was going to die, he did not want to leave Mrs W. "She was a goody Missis to him". He talked a good deal about Mr Hill and Mr Watson praying with him.

[16 September 1832]
Sunday 16th I preached at Mr Smith's at 12 O'Clock and at 7 in the evening. We thought most of the day that Billy was dying, but I never gave him up, against hope I believed in hope. I attempted to bleed him but could not succeed. I had applied a blister to his back. This had not taken any effect so I put another on his chest. The old man in whose hut he sleeps says that he attempted to say his prayers more than ten times during the night.

[17 September 1832]
Monday 17th As Billy is not capable of travelling I am anxious to wait to see how he will be in a day or two. Mr Smith and I rode over to Bathurst. I waited on the Commandant to whom His Excellency the Governor had been so kind as to favour me with a letter of introduction. I was very kindly received by the major who promised to do everything in his power to serve me and the cause in which I was embarked at Wellington. I also received a very cordial welcome from Rev. M. Kean, Chaplain at Bathurst. On our way home we were overtaken by a violent thunder storm attended with a very heavy shower of rain, but this is a trifle to one who is engaged to Keep the field during his natural life.

Journal 1 : August-October 1832, p.18.

[18 September 1832]
Tuesday 18th Two of our Bullocks have been missing since Friday last, it is believed that they have been planted. Billy was rather more lively at times today, and some hopes were entertained of his recovery. He has been quite sensible and as far as he was able to articulate always expressed thanks for anything that was given to him or

done for him. Mrs Smith has been exceedingly attentive to him, rendering him every comfort and assistance of which she was capable. He is much worse tonight, his throat seems to be nearly closed. I would sit up with him but this measure is opposed as there is a person sleeping in the hut with him.

[19 September 1832]
Wednesday 19th I was very much affected and shocked at 6 O'Clock this morning when I was told that Billy had died at half past 4. I sat up till near 2 and particularly requested the man to call me if he thought anything was the matter, which he promised but failed to perform. When I first saw him this morning I could scarcely believe he was dead, he lay on his right side with his hand under his head as he usually slept and his countenance was so placid and tranquil. I now felt thankful that I had babtiz'd him, especially as he deserved it. As we intended starting today I was desirous of seeing Billy decently interr'd previously to my departure. He was therefore closely folded up in a sheet of strong bark and interred in a deep grave near the bank of the Fish River close to a Black ative who had died here sometime ago. I with very great difficulty to my feelings read over him the beautiful and affecting burial service of our church. Had he been my own brother I could not have felt more anxious solicitude for his welfare. Indeed, during our journey up my heart was often much pained at the conduct manifested towards him. He was very often charged with idleness and deceit because he was unable to run about, and I was frequently told that I spoiled him with Kindness, that a horsewhip would more become him than medicine. Yet Billy bore all this with patience. I had almost said, and why shall I not say, Xtn patience, for I doubt not he is now in glory chanting Alleluias to his Redeemer.

Journal 1 : August-October 1832, p.19.

[20 September 1832]
Thursday 20th We recommenced our journey about 10 O'Clock. Mr Smith accompanied us for about four miles on the road. We arrived at the Rev. M. Kean's, Bathurst, about 4 O'Clock where we were kindly entertained. Several Black natives were there waiting for us and had been since early in the morn. There is a great stir made among the Blacks by our arrival. I don't know what their ideas are on the subject. When we were sitting at tea one of the Blacks said Three parsons (meaning Mr K. Br H. and myself) and three misses parsons.

[21 September 1832]
Friday 21st We after much difficulty got our Bullocks yoked and commenced our journey from Bathurst towards Wellington. In crossing the river we stuck fast and it was not without some difficulty that we got out. James Meynard had gone on before us and as we were entirely ignorant of the way we endeavour'd to follow a track which we supposed was his. We passed over some bad road for about 8 miles, when we came to a wide creek, over which the cart went very well, but the Dray sunk into the mire up to the axletree, and night coming on we were under the necessity of leaving it there.

[22 September 1832]
Saturday 22nd We succeeded in getting the Dray out of the Bog, repack'd it and attempted to cross in another part pointed out to us by a Stockman who lives near, as being shallower and having a better bottom. However if it had been better for others in times past, it was not so for us today, for we had not got half way over before the Dray sunk in deeper than it had done before, and all our exertions to make the Bullocks draw it out were ineffectual. We were therefore under the necessity of unloading it and carrying the various articles in our hands nearly up to our waists in water. We were now informed that we had come a wrong road. I thought my Bullock Driver was deficient in the Knowledge of his art so I sent to Mr Smiths on Rev. T. Hassal's farm to solicit the loan of

Journal 1 : August-October 1832, p.20.

[a] Bullock Driver. About 5 O'Clock this evening a Seargeant of the mounted police rode up to our camp bringing a letter from Major Croker, Commandant at Bathurst, in which that officer kindly offer'd the Seargant's services in directing us in the way to Wellington and in rendering us any other assistance in his power, as he was instructed to accompany us to Summer Hill where he was to be relieved by one of the detachment who was to proceed with us. But as I expected Mr Smith would send me a Bullock Driver who knows something of the road, I politely and gratefully declined accepting the offer. I had another reason for not accepting the services of the Seargeant. Our stock of provisions is very small, most of them are on Meynard's Dray which has gone forward and now it is very questionable whether we shall overtake him before we arrive at Wellington. Several men belonging to different Drays came to the camp tonight, among were those who had been up to Wellington with the Dray load of goods for us. They gave a most appalling account of the road we had still to travel. Here for the first time my heart seemed to sink within me at the representation given, they said we should have to travel over a swamp ten miles across where the Drays would be up to the axletree all the way, and that in one place we should see nothing but broken wheels and shafts &c &c belonging to Drays that had been broken to pieces. But I thank God this despondency was transient. My courage sprung up and I said, well, if it be even worse than has been represented we must try it. Others have travelled it and we have the Lord on our side, what shall we fear. We have been inform'd tonight that Meynard broke his axletree and was under the necessity of returning to Bathurst to have it repaired.

[23 September 1832]
Sunday 23rd We rested today in the same place. Br H. performed divine service. We were well supplied with milk today from a station belonging to Colonel Stewart. This evening old Smith, the Bullock Driver belonging to the estate of the Rev. Thos Hassal, came according to my request.

[24 September 1832]
Monday 24th. A very pleasant morning. We began to pack the Dray again and apprehending that as we had lost our two leading Bullocks, we should experience much difficulty

in travelling, so I sent a man off with a letter to the Commandant requesting the loan of two Government leaders which he was so kind as to send off immediately. During the man's absence we got yoked and attempted to cross the creek in another part, there we fell into the same situation that we had been in twice before and we could not by any means get the Dray over. This was the fault of our own men, for we had waded the creek in several places the other night and set up a way mark where it was fordable; but the men unwilling to go so far attempted to cross here and were unable. The Dray was drawn back on the same side and proceeded to the place where the way marks were. Having experienced so many disappointments, no sooner were the wheels descending into the river than an involuntary ejaculation for divine help burst through my lips and that help was not denied for the Bullocks and the Dray went over without the least apparent difficulty. I went on very slowly behind the cavalcade blowing my bugle, that the man who had gone to Bathurst might be directed by its sound to where we were and not go round to the place where he had left us encamped. The man heard it at two miles distant according to his own account and crossed over, thereby saving himself the time as well as the thought of going several miles. There is scarcely an article I brought out with me that has been of more use than my old bugle. When the men have been out in different directions seeking the horses or the Bullocks, when one of them had succeeded the others were brought home by the sound of the bugle. A man who came up to us this morning directed us into a nearer and better road than that by which Meynard had gone, by which we also avoided that very bad swamp where he broke his axletree. It appears that we had gone ten miles out of our road. Br and Sister Handt and Mrs W all poorly today. "Disappointments sink the heart of man but the renewal of hope gives

consolation". Mr Charles Booth, who lives ten miles farther on the road passed us tonight on his way home.

[25 September 1832]
Tuesday 25th. This morning our horses had all made their exit into the deep Bush or elsewhere, for though one or two of them were tethered, they had broken loose and could not be found. We thought they had followed Mr Booth's horse. At half past two the men returned without having found them, but some of them said they had tracked them a good way down the road which Mr Booth went. We had for some time yoked Joe in the shafts of the cart and two leading Bullocks before him. We were now under the necessity of trying a strange one in the shafts. The one which we thought most likely, after he was harnessed lay down and all the means we could use for a long time did not make him stir; but as soon as he was unharnessed he jumped up and ran away with the greatest possible speed. We attempted to yoke another, he play'd the same trick, however we ultimately succeeded and left the place of our encampment about two O'Clock. We were all walking this afternoon and got completely drenched by a heavy fall

of rain. We left John behind to look for the horses, but he came to the camp tonight without having found them. He would not have returned but he did not possess any facilities for procuring a light to make a fire to sleep by in the Bush. The place where we rest tonight is a very pleasant one and we are favoured with a fine spring of water. We passed over very rugged road today but nothing has happened to us, so gracious is the Lord toward us.

[26 September 1832]
Wednesday 26th John went off between 5 and 6 O'Clock in the morning to ascertain whether the horses had wandered in the direction that Mr Chas Booth had gone. Most of us went out in different directions to endeavour to find the Bullocks which were all missing this morning. I travelled 5 or 6 miles through the Bush fancying the footsteps of Bullocks which I was following up were from their track. But not finding them I thought these must be the marks of others, so I endeavoured to find my way back by the course of the sun. However the

Journal 1 : August-October 1832, p.23.

sound of the bugle which someone at the camp was blowing set me right and directed me for what particular point to aim. The Bullocks had been found and the company were afraid that I was lost in the Bush. John returned without the horses, having walked 14 or 16 miles. He took a small quantity of provisions with him and went back into the Bush to seek them. We started about 12 O'Clock. Mr Williams, the overseer of Mr Lane's estate at Summer Hill came up this morning and informed us that his master and mistress desired them to render us all the services in his power. He told us that the place where we had rested the last night was a very dangerous one for bushrangers. I left between 30 and 40 tracts with Mr Booth. The Black natives destroy'd more than 30 head of cattle belonging to Mr B. four years ago and long sought to kill him.

[27 September 1832]
Thursday 27th We have had a very severe frost during the night, everything was white as snow. Having as usual committed ourselves to the divine guidance and protection, we started about 9 O'Clock. The Dray which broke down a tall gum tree which fell between the driver and the Bullocks but providentially did no harm, only startled the Bullocks which soon recovered from their fright. We passed over, or rather through the swamp five miles across and which it was told us we should never manage. Indeed all this day's journey has lain through swamps, gullies and creeks. Many times we had fearful apprehensions that the Dray would be overturned. But the Lord being our helper we done [sic] very well, we who travelled on foot suffering nothing more than (what has become common to us now) being up to the knees and sometimes higher in water or in mire. Sometimes two thirds of the wheels were in the water, but our Bullocks have

drawn very well. We arrived at Summer Hill about 1/2 past 3 P.M. Two privates of the 17th Regt of foot are station'd here, to one of which I had a letter from the Commandant at Bathurst, requesting him to assist us in anything that we might want. They were very Kind and attentive. The Rev Mr Thom (once a Wesleyan Minister I am informed) and Mrs Thom sent their Xtn regards to us, requesting us to rest at

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their house, 3 or 4 miles in the Bush from this place, if convenient. Mrs Thom sent the Ladies a very good cake, which to those who had been living on biscuit during the journey was very acceptable.

[28 September 1832]
Friday 28th. We have had another very severe frost this last night. The soldiers attended family worship last night and this morning. I gave them some Tracts. Mr Williams brought us some hung beef and some vegetables this morning. We arrived at Kangaroo Bay about 3 O'Clock with abundant reasons to thank our God for the assistance and protection afforded to us this day. We had some very rugged road and some very severe pinches but through Divine help we came through all very well. When we had got about half way through our journey today we found a tree on the right hand side of the road with Mrs W.['s] Maiden name cut out in Capital Letters at full length. This appeared a rather remarkable circumstance so far in the Bush.

[29 September 1832]
Saturday 29th A delightful morning. All hands up by 5 O'Clock, breakfasted, had prayers, and then started about 8. Lilly the Shaft Bullock in the Dray fell down or laid himself down when we had travell'd about 4 miles this morning, and it was with great difficulty that we got him up again. We tried him again, and he travell'd about 2 miles farther, but when going a steep hill he fell down again and the shafts upon him so that we were under the necessity of cutting the harness in order to let him out, for we had some fears that he was dead, however having got him up he was able to travel alone, that is unharnessed. As I pass'd by a Station today, an Overseer told me that we were going to Wellington on a very needless errand, for the Blacks would

Journal 1 : August-October 1832, p.25.

only laugh at us. I made answer to him. Is that any new thing? Is it strange to find persons dispos'd to laugh at religion and sacred things? Are there not many persons in England and many white persons in this country who have been babtiz'd into the name and faith of Xt that laugh at religion? Did you never laugh at the things that belong to your soul's eternal welfare? The man said no more. I thank God that he does not permit my courage to fail notwithstanding all that men say against the policy of this measure or respecting the entire fruitlessness of all our endeavours. May it please the Divine Being to bless us with faith, zeal, patience, perseverance, constancy, an abiding sense of his sacred presence and every qualification necessary for our arduous undertaking. "Who

art thou O great Mountain, before Zerubabel thou shalt become a plain". We arrived at Molong, near to a station belonging to the Rev. S. Marsden about 4 O'Clock, having travelled 14 miles today. John arrived at the camp about 1/2 past seven O'Clock, having found the horses 28 miles from the place where they had been tethered. John reports that he came up to a camp of about 100 Black Natives who are going to war with a neighbouring tribe. Blessed be God he brought us thus far on our journey in health and peace. Not a bone of us has been broken no injury has been sustained worthy of record, either in our persons or property. We may gratefully [p]raise our Ebenezer, and from our hearts exclaim hitherto hath the Lord helped us.

[30 September 1832]
Sunday 30th Sept. Meynard the Carrier sent Thommy Raine (a Black Native) King of Bogin from Lauries Lake 8 miles distant to say that he had been waiting for us

Journal 1 : August-October 1832, p.26.

4 days. We were very glad to have come so near to him as our stock of Tea and sugar was exhausted and the men complai'd much though we had sacrificed our own comfort to supply their wants. Tea and sugar are principal requisites in the Bush. We therefore yoked and travelled through a very heavy rain, till we came to Lauries Lake. King Bogin's gin (wife) and three children Peter, Lumby and Maria joined us on the road. When we arrived at Lauries Lake and had got a fire several Blacks came up, among whom was one who is generally called "Sandy". He has been very much at Wellington and appears to be the most intelligent of any we have yet seen. They had been told that we were coming up with Blankets for all Black fellows, and they have been anxiously waiting and looking out for us a long time, continually enquiring "When Misshinir come up" "When cobohn Wheelbarrow come up" (great Dray). The agents of Satan had been preaching to them long before we had opportunity, telling them that Missionaries would make Black fellow work very hard and put all the "Pikinnies" in jail. They were rather shy but the hope of receiving Blankets overcame their fear. They soon cut down for us a large quantity of bark on which to lay our beds, for the rain was continuing and the ground exceedingly wet. They cut notches in the tree, in which they placed their great toes and ran up like cats. They also fetched us a supply of water. We gave them some meat and bread and tea and a few pipes, but they would not allow the gins, wives, to come near to us, nor would they give them anything to eat themselves. The married men left us about 7 O'Clock but the young men remained by us. When we knelt down to prayers they appear'd to be at a loss what to think or how to act, however they all sat still cross legged, and their hands clasped. After prayers

Journal 1 : August-October 1832, p.27.

we sang O'er the gloomy hills of darkness &c (set to the tune "Calcutta") come let us join our cheerful songs &c and There is a land of pure delight &c. The singing of the females seem'd to delight them much. I asked them where Black Fellow would go to when he should die? Sandy answered up there I believe pointing to the skies. I asked him who sits down there? He said Cobohn (great) King. Budjeree (good) fellows go

there I believe. Sandy begged John to tell me to give Blankets out tonight. I told them that all the Blankets were at Wellington. A Black native boy about 7 years of age which we have brought with us from the Rev. T. Hassal's farm (Dickey) is quite at home with them. They all lay round the fire on the ground as happy as possible to all appearance. They say they will go to Wellington with us.

[1 October 1832]
Monday Octr 1st All the cavalcade moved forward at 1/2 past 9 O'Clock. Two Drays, One Cart, 3 Horses, 8 White persons, 7 Black native men besides women and children. The men had each of them 2 or more spears 12 or 14 foot long 3 or 4 Womeras in their Belt and a shield, and a Nella Nella or club stick with a large head at the end. We passed over the rivers very well though they were deep and are often impassable, we were not able to go above 4 miles farther, the rugged road has knocked up all the Bullocks. We rested on very marshy ground to night, but we were induced to do so, on account of our Bullocks being tired, and there being good water in that place.

[2 October 1832]
Tuesday 2nd It has been very rainy all the night and all this morning, we travelled through torrents of it, and had an exceedingly uncomfortable journey, it was with great difficulty

that the Bullocks kept their feet the road is so very slippery. We rested at Rebecca's Swamp tonight, and made a very large fire for our Tent was very wet, as well as everything about us. Mrs W persuaded two of the Black natives to bring up their wives to get some victuals they came up and I can scarcely ever forget the astonishment they manifested at the dress of the ladies. They pointed at them and laughed and chattered away surprisingly. And they seemed to be much alarmed at my watch. Mrs W. gave her the lining of an old bonnet and she was as proud of it as ever a Monarch was of his royal Diadem. Sandy told me tonight that Peter is not King Bogin's child, nor has he the care of him, but he is his (Sandy's) nephew, and under his care, and he has given him to me.

[3 October 1832]
Wednesday Oct. 3rd A most delightful morning, we started about 9 O'Clock. When we arrived at Newry, Rogers the Government overseer in the Stock Department was so kind as to ride with us about two miles to show us the best place for crossing the river. There are several Blacks at Newry exceedingly useful, the Overseer says that they are as useful as white men. Long before we arrived at Wellington the Blacks pointed it out to us, as well as the Government House which being situated on a hill may be seen at a great distance. We arrived at Wellington about 2 O'Clock. We found only 2 or 3 Blacks. They had been so often disappointed in reference to our coming that they had lost all confidence in reports. Agreeably with the Kind offer of His Excellency the Governor, we took possession of the Government house which is finely situated upon a hill and commmands a beautiful view for several miles round, but the view is limited by deep

Bush and very high mountains all of which are grown over with trees. Br Handt has taken possession of one wing, and we of the other, the body room is large and is to be used in common, and as a church. I never anticipated having such a house as this in the Bush. I always expected to have no house but what would be raised by my own hands

Journal 1 : August-October 1832, p.29.

Thus in 46 days we have completed our journey of about 240 miles, during the whole of which we have been favoured by our Heavenly Father with blessings innumerable. We have all of us in general enjoy'd health, and as it regards myself in particular I have abundant cause for gratitude that notwithstanding my almost constant watching by night, and my frequent exposure to taking cold from being so much in water or mire, or wet with the rain I am in the enjoyment of perfect health. I am thankful to my God that during my journey up he favoured me with so many opportunities of speaking a word for him to many who seldom or never hear his name except in the way of profaneness. But I feel, and have very great reason to feel, deeply humbled before him that on such occasions I was not more in earnest, felt more love to my Saviour, and more pity for perishing souls. Blessed Redeemer how is it that while thy love is so great to me, mine in return should be so weak so faint so cold. My soul cleareth to the dust quicken thou me O God. We cannot but express our gratitude to God for raising up to us so many kind and Xtn friends on our journey, who sought us out, as Onesithorus did the apostle Paul, that they might administer to our necessities, and by whom we were indeed much comforted and encouraged on our way. May all the blessings of the New convenant be plenteously bestowed on them and theirs.
There was one circumstance connected with our journey that will make it ever memorable to me, that was the death of Billy Black a Native Black of about 9 or 10 years of age. The first time I saw him was when the Rev. R. Hill and I were passing through the Barrack Yard in Sydney where he was playing. He was then under the care of Major McPherson of the 39th. In the month of July the Major and his Regiment embarked for India. Previously to his embarkation I received a letter from the Honourable the Colonial Secretary intimating that as the Major was about to leave the Colony he thought I had better take

Journal 1 : August-October 1832, p.30.

the boy. Accordingly I waited on that officer and it was agreed that on his leaving Sydney the boy should be committed to my care. He informed that about 12 months before when he resided at Bathurst, the tribe to which Billy belonged came up to that place, and that after their departure he was found loitering about the premises and apparently anxious to remain . the Major took him into his family, clothed him, and kindly put him to school (where I have since been informed he was the greatest tyrant to all the other children). Afterwards when the Major came down to Sydney he brought Billy with him, and placed him at the school for the children of the military where he remained up to the time of his coming. He went on board with the soldiers when they embark'd at Sydney, and remained on board all the night which was very cold, (and I believe rainy

too) . That night I believe he caught a very severe cold for on his coming to the Rev. R. Hill's who was so kind as to take him to his house, he had a violent cough which he never lost till the day of his death. When he came to us he was exceedingly filthy and dirty, though well clothed. Mrs Watson cut his hair made him wash himself well all over and as the best means of getting him clean she burnt his linen. His habits in the room where he slept were of too dirty a kind to allow of relation. On the day preceding our projected departure from Sydney, I took him with me to the Government Garden to assist me in bringing up some Medical herbs, roots &c which I had selected to take with me; but instead of his being of service to me I was often under the necessity of waiting for him, because he walked so slowly which I thought arose solely from an indolent habit. But which I now think was occasioned by a severe affection of the lungs. On the road he was not able to walk so as to Keep up with the Dray so he rode upon it. I gave him medicine and applied a blister to his chest but all my attempts to remove his complaint were ineffectual. Sometimes he appeared considerably better but he soon experienced a relapse. His

Journal 1 : August-October 1832, p.31.

appetite in general got gradually worse, and he would often say to me look at my poor legs and arms, how small they are. But never a murmuring word escaped his lips. I'm sorry to say that he was the butt and ridicule of most of the company, notwithstanding my opposition thereto. It was repeatedly said that a horsewhip was the best medicine for him, and I was very frequently told that I petted him too much, and that even by those who ought to have had more pity, yet he made no improper reply. His remarks on the death of Xt and on Heaven were somewhat truly affecting. He remembered what Mrs Watson had said to him in Sydney when she read the Bible too him and endeavoured to explain it, and he mentioned it to me more than once. Several times when I was absent from the camp when any of the carriers or stockkeepers, who had come up, swore, he told them that God would not love them if they said those bad words, but they would go to hell. One of our company told me that he was surpris'd to hear him talk about religion that he spake like an old man. On one occasion when speaking with a Black native boy that had been some time in a religious family he said you are not a Xtn I am not a Xtn I have not been babtiz'd. One Lord's day his cough was so violent that I thought it were better for him not to come into the tent during Divine Service he expectorated so much. He was sitting at some distance; but no sooner did he hear that we had commenced Service that he came into the tent and laboured by every means to suppress his cough during the whole of the time. The apparent devotion, and reverence which was evident in his saying his prayers, has often affected my mind, his uplifted hands, and eyes appeared to convey the idea that with him it was not a mere form. Whoever has seen the beautiful plate of the Young Catechist, has seen a striking representation of Billy Black at his morning and evening prayers. He was

Journal 1 : August-October 1832, p.32.

very careful of some little books given to him by the Rev R. Hill as rewards at the Sunday School, as well as of a few tickets which he got at the latter place. He always

carried them wrapt up in his hat and would always have them under his head or by his pillow when he slept. He suffered a very great deal, with the greatest patience, especially during the last week of his life. When his happy spirit had left the cumbrous clod behind though I felt assured of his felicity I could not forbear weeping and sorrowing exceedingly, for I loved him as a Brother or as a Son and it was with the greatest difficult imaginable that I got through the funeral service over him. The ways of God are mysterious but I am persuaded always in wisdom and mercy. O that Billy Black may be the forerunner of very many of the Aborigines of New Holland to the realms of light

Journal 1 : August-October 1832, p.33.

Rev W. Watson's Journal, Aug 17th to Oct. 3/32

ii. Oct-Dec 1832

Journal 2: October-December 1832, p.1.

Rec. Dec. 10/33

Revd W Watson's Journal from Oct 4 to Decr 31/32

Journal 2: October-December 1832, p.2.

Journal of Rev W Watson, Wellington Valley, from Oct 4th 1832 to December 31st 1832 Inclusive.

[4 October 1832]
Octr 4th Last night as we had not an opportunity of putting up our bed stead, we attempted to sleep on the floor, but the attempt was in vain, we were attacked with such a host of vermin. We have been much disappointed in not finding a supply of wheat here, as we had been inform'd there was a very large quantity. John was therefore under the necessity of seeking out some settler in the neighbourhood who could accommodate us in this respect. He succeeded with Mr W. Scott at Narragaul 12 miles distant,[33] who promised to let us have 2 or 3 Bushels in the course of 10 days if the weather (which is now very rainy) shall prove sufficiently fair to allow him to thrash. Mr

Fisher, a free settler and agent to Judge Wild,[34] paid us a visit today and Kindly offered us his services if there was anything he could do for us. He resides at Goboleon about 4 miles distant from this place, from which it is separated by the River Belle. Mr Fisher introduced King Bobby, his brother Prince George, and other Black Natives of the Wellington tribe to us. Sandy, one of the Blacks who came up with us, is exceedingly useful. This evening about 9 O'Clock I heard a loud screaming in the Bush at a short distance from our house. At first I thought it proceeded from some children quarrelling, but when I arrived at the place from which it proceeded I found King Bogin beating his wife in a most cruel manner. He has cut her arm to the bone and lacerated her head and right side very severely. I prevailed on him to cease but he was very angry, and having emptied her bag of the trinkets which they usually carry with them he threw it at her, as he did also some water 3 times (I suppose as a deed of separation) and then told her to go away deeper into the Bush to make a fire for herself, for he would have nothing more to do with her, but the creature could scarcely crawl and it rained

Journal 2: October-December 1832, p.3.

very heavily and was exceedingly dark. It appeared that Bogin was moved by jealousy to treat her in this manner. He had seen some Black fellow speaking to her during his absence. Afterward when he came into the kitchen, I endeavoured to reason with him, but he breathed nothing but vengeance against the Black fellow and said if I would lend him a musket tomorrow, he would shoot him, it was a shame for his gin (wife) to have anything to say to a common Black fellow when he, her husband, was a King. Sandy, who it is said is brother to this woman, had been talking with her, and when he learnt how Bogin had beaten her he dared not to come into the Kitchen to sleep, but has laid down in the covered cart.

[5 October 1832]
Friday 5th Tom, my Bullock driver, and Sandy, the Black fellow, have set off for Bathurst for some Flour, a journey of 200 miles. It was agreed yesterday that Mr Fisher should slay a Bullock and that we should fetch 1/2 of it, but today he has sent me a note saying that the Belle River is so high that it is impassable for a Cart, so he will send me 60 or 70 lbs by the Blacks tomorrow. I have succeeded in effecting a reconciliation between Bogin and his wife, he has even washed her wounds in warm water which attention it is said is unparrallelled in their history. I dressed her bruises and Mrs W gave her some tea, she can scarcely move.

[6 October 1832]
Saturday 6th Oct. Prince George and 2 more Blacks brought us 95 lbs of beef, in two parcels, on their heads from Goboleon (4 Miles). I gave to each of them a pipe and a little tobacco, and they were satisfied. Bogin told John this evening that he should go away in the morning and take his 3 pikkininies with him as I gave more to other Black fellows than to him. However, he was satisfied when I had given him a little tobacco and explained to him how the other Black fellows had brought us Bullock (that is the name

which they give to beef). We have succeeded today in clearing a small portion of the Garden so as to put in a few seeds. It is sadly overrun with weeds not having been cultivated for several years, and it will [require] much time and labour to get it into order.

Journal 2: October-December 1832, p.4.

Mrs Watson show'd a doll to Bogin and his children today. They were very much alarmed, one of the boys screamed so loud and long that we thought he would scarcely be pacified. Bogin thought it was a white child and asked "what name". Mrs W. said "Adelaide", that is the name of my (Queen) King's wife where I come from. He has been trying all this day to pronounce it.

[7 October 1832]
Sunday 7th Had Divine service at 11 O'Clock AM at which the military, as well as Mr Fisher and his servants attended. I preached from Luke 15 - 10th verse. In the afternoon I gave some Tracts to the military. Bogin (who has attended morning and evening prayers with us since our arrival as well as when on our journey) says he knows this is Sunday. In the morning he had picked up somewhere an old ragged shirt and a pair of Trowsers with only one slop and was coming to church in that garb, but Mrs W. gave him a new shirt so he put off the old thing. He says that he will throw away all his weapons and sit down like white fellow. Br Handt expounded the 13 Ch. of Zech. at evening service, we had several Blacks present, as well as in the morning, they behaved as well as we could expect.

[8 October 1832]
Monday 8th We have been busy in the garden to day, several Blacks with us. As we are so very late in the season I have engaged 3 of the Military to assist us at the rate of 2/6 per day each. We have had about 15 Natives today. Mrs W. has been very busy cooking for them.

[9 October 1832]
Tuesday 9th About 30 Blacks here to day most of them wild ones from the Bush, several of whom I am told have not been to Wellington before. Major their Chief is a fine, warlike man about 6 feet 3 or 4 inches high and stout in proportion. I am informed that when any of his Tribe offends him he will take the person by the hair of the head and throw him to a considerable

Journal 2: October-December 1832, p.5.

distance and I believe he is well able to do it. We gave them a large iron pot full of boiled rice sweetened, which was a fair treat. They all sat down cross legged on the

ground, but those of different tribes [sat] by themselves. They would not all eat together. After dinner I distributed a few pipes and a small quantity of tobacco among them, and sitting down with them all about me in a large circle I asked them several questions respecting the Creation &c, but not one of them appeared to have any knowledge of the Divine Being or of any thing of a religious nature. I told them that soon I should go into the Bush and look out all Black fellows. They gave me the name of five Stations where "Black fellow sit down". The Deputy Commissary General came today and looked over the articles here belonging to the Government, from which I selected such as I thought would be useful to the mission and purchased them. As the Commissary was coming up to Wellington, a poor man, a Bullock Driver, in attempting to cross the river, was drowned in the presence of several gentlemen who, it appears, could not render him any assistance. I took occasion from this circumstance to urge on those who (having witnessed the scene) the necessity of being ready for death, and heaven. The old Blacksmith whom I saw at Bathurst, and who wished then to be engaged with me, came up today. I engaged him for three months at the rate of 15 [pounds] per annum, on condition that when he had nothing to do for us at his trade he should assist in anything else. I did this without authority, but I expected the Rev S. Marsden up daily to whom I intended to refer the subject, and therefore I engaged the old man only for 3 months. It appears now beyond all doubt that cannibalism is known and practis'd in the Bush, the Black fellows have told me themselves that formerly they did eat human beings but not now, but that wild Blacks do so even at this time.

[10 October 1832]
Wednesday 10th All the Blacks who were here yesterday have remained and several others come up. I attended a Corrobbera or Indian dance which they have had tonight 2 miles in the Bush, but I cannot describe it

Journal 2: October-December 1832, p.6.

so as to do anything like justice to it. They are all naked except a small band of net work 2 inches round the waist and a small tassel suspended to it before and another behind. As a ground work their bodies are rubbed all over with red ochre, on which is also generally laid a colouring with a kind of yellow stone, and then different designs marked out with softened pipe clay. Their faces are generally well daubed; but there are not 2 marked alike. One of them wears a kind of feathery crown made of white cockatoo's feathers. They have a very large fire by the side of which they perform their maneuvers. The women sit on the ground beating their bags (made of oppossum skins) with both hands, and a number of men at one side beating their Womeras (war instruments of a semicircular shape) to a tune to which they also sing. The men then with 2 womeras and a nella nella (a short bludgeon with a large heavy head) in the left hand and one Womera in the right go through a regular course of running, dancing and (apparently) skirmishing with the greatest order and exactness, though sometimes a stranger would fancy they were about to kill each other.

[11 October 1832]
Thursday 11th Jemmy Buckley, a Black young man, says he will stop will us, his mother

is a very good looking female, but his father a most surly looking fellow, however he agreed that Jemmy should remain with us. We gave the young man a shirt. When Mrs W. gave one of the boys a shirt he put it on the bottom upwards and let the sleeves hang down.

[12 October 1832]
Friday 12th The Wellington Blacks (all the others having gone away) were very busy at the stores this morning as Mr Bennet, the assistant Overseer, is cutting up a Bullock and on such occasions he gives them a very large quantity.

[14 October 1832]
Sunday 14th Bogin washed his shirt last night in order that he might have it clean to come to church today; but some one has told him that there are some Black fellows not far off who are "murra coola" (at war with or very angry) with him, so he is very much alarmed. There is some disposition for war between his Tribe and the Wellington Tribe and has been for a long time. Many Blacks came up this morning from Goboleon. I expected that they would come to church but they did not, they sat at the outside. After service when

Journal 2: October-December 1832, p.7.

I asked them why they did not come in they said "why did you not tell me". Indeed I thought they would have come in without invitation. This afternoon Bogin was disposed for going away and he wanted to take the little boy Peter with him whom Sandy had given to me. I was not willing and there I was obliged to stand for a considerable time to prevent him. As first the boy did not want to go but ran away to keep out of Bogin's sight, but Bogin chattered to him in his own language so that the boy would not stop. When the old man saw it was getting late in the evening he gave up the thoughts of going for this night. It is very affecting to see this old man (Bogin) joining the children and learning to pray to God. All the Blacks who came here in the morning have gone over to Kelley's, a Sheep Station belonging to Mr Fisher about 2 miles distant. Jemmy Buckley's father wanted him to go, but I was not willing. It was evident that the boy did not know what to do. He pulled off his shirt and laid it down, but I met him afterwards and persuaded him to return. Young man Bobby also came back with him.

[15 October 1832]
Monday, 15th Octr Mr Bennet, the late Assistant Superintendent here, went away this morning having (according to Orders from His Excellency the Governor) given up the Charge of the place &c to me for the service of the Mission. Bogin set off early this morning and took Peter with him. He has left his own boy and wife behind him.

[16 October 1832]
Tuesday 16th No Black fellows here today except young men Jemmy and Bobby. I have been told that those who went from here yesterday broke into a Shepherd's hut and took away 150 lbs of Beef. Jemmy Buckley caught 3 fine fish today weighing 16 or 18 lbs.

[17 October 1832]
Wednesday 17th Many of the Blacks came back today. We gave them some Ommeny (broth thickened with siftings). They were well pleased with it. We had 4 of the Natives at prayers tonight.

[18 October 1832]
Thursday 18th The body of William Hook, the man who was drowned sometime ago, was brought here to be interred today.

[19 October 1832]
Friday 19th Tom returned from Bathurst today with a supply of Flour, having been just 15 days. He says that Sandy, the Black Native, has been very useful to him. The Blacks held my boards today while I planed the edges of them in the place which I am fitting up for my Study.

[20 October 1832]
Saturday 20th Our horses were all absent this morning. Jemmy

Journal 2: October-December 1832, p.8.

and Bobby said that they had tracked them a considerable distance on the road to Newrea, but it is evident that these fellows are afraid to go in that direction because of some depredations they committed sometime ago. Sandy has gone in search of them. I taught several of the Natives to number as high as 24 by my Carpenters rule as they sat beside me at work today. I also endeavoured to speak to them on the subject of God and religion.

[21 October 1832]
Sunday 21st A large number of Blacks came early this morning and I expected they would come to church but they did not. They appear to be very much afraid of doing so; from what cause I cannot say. Sandy returned today with the horses and brought up with him 2 Black native young men, Tommy and Stumpy. All the other Blacks are gone to Kelley's again. Jimmy wanted very much to go and when I saw that I could not prevail on them to stay I told him he might go, but that he need not come back again for I would have nothing to do with him, then he sat down and remained here apparently contented. I had a long conversation with some of the Blacks today respecting the soul, and I hope some of them understood me, though perhaps very little, it is the work of God alone to teach them Divine truths by his Holy Spirit. O that we might be favoured with his holy influence ourselves and be so happy as to see that he has begun to work with them. They do not like to hear about God, they often say, speak no more about that, I am very frightened.

[23 October 1832]
Tuesday 23rd A man came from Newrea to say that Thos Rogers, the Government Stock Keeper had been brought in out of the Bush nearly Killed that he was not able either to speak or move, attempts have been made to bleed him without effect. I gave the man some medicine and some lotion, it not being convenient for me to go over and

see him. He had been in the Bush looking out for cattle, his horse it appears had fallen for it was very much bruised, and having got up again dragged him on the ground with such violence that the earth seemed as if it hath been plowed. In a state of perfect insensibility he was found by a man who was also looking out for cattle. He could not tell whether Rogers was dead or alive, however having got a little water he washed his face which brought forth some signs of life, the man then laid him across his horse, as he had no other means of conveying him, and took him to the 3 rivers where he remained in that state all night, and the next day was brought home upon a Dray.

[24 October 1832]
Wednesday 24th Rogers is better. He has sent me word that the lotion has been of great service to him, but that he believes his collar bone is broken and that he is very much bruised internally. All the Blacks have returned.

[25 October 1832]
Thursday 25th One of the married Military went to Newrea today to endeavour to get Rogers up here to be under my care. He came on horseback as slowly as the horse could be made to move, but the pain he has endured he says is most

Journal 2: October-December 1832, p.9.

excruciating. We could scarcely get him off horseback. He seems almost dash'd to pieces, he has no use whatever of his left shoulder and arm. His collar bone is very much sprung in the middle and all his surrounding part very much swollen. I dressed it twice today and gave him some medicine, but it is very questionable whether he will ever have the use of it again. I engaged some of the Blacks for the promise of a blanket to work 3 or 4 days with the hoe in clearing a small portion of ground in which to plant some maize. They worked very well and got their wages with which I apprehend they were pleased. We had left our plough and Harrows at O'Connel's Plains but Mr Fisher had the kindness to accommodate us. And he even lent us Bullocks and a man, for our's not having been trained to the work the men could not make act at all.

[26 October 1832]
Friday 26th Rogers suffers much from inward pain. I have given him some medicine. Some of the Blacks and myself have been very busy today filling up a Cellar (6 feet deep) under one of our rooms. The Sleepers were rotten and the floor broken in. We worked hard and got it filled up with earth and gravel. I conversed with them, while at work, on the subject of God and religion. One of them in reply to some remark I had made on the subject, said "Bayal Gammon that I believe Massa" (That is not untrue I believe). O that our God may teach us to adopt such plans as he will be pleased to own and bless to his own glory.

[27 October 1832]
Saturday 27th Rogers has a good deal of fever today and no appetite, but much less pain than yesterday. The swelling of his shoulder and arm considerably abated. The Blacks were very much amused today by looking at each others face [in] my bullseye

glass which is in a frame. Indeed it does make them appear very horrible. They shouted and laughed at an amazing rate.

[28 October 1832]
Sunday October 28th Mr Fisher brought 6 or 8 Black children with him to church. Some persons have come 12 miles to Divine Service today. We had also several Blacks, so that our house was full. I Baptized a child of one of the Military this morning. As far as any person in the neighbourhood can tell this is the first white child born or Baptized here. Its name is Wellington Fowler. May God make him an heir of Glory and prepare the way for the Spiritual Baptism of many both Blacks and whites here.

[29 October 1832]
Monday 29th I promised the Blacks to day each a Blanket if they would procure me a good quantity of Bark, so they are very busy. Several of the Black children that were here

Journal 2: October-December 1832, p.10.

yesterday, and to whom I showed some pictures, came today bringing others with them to look at books and pictures. I rode over to Goboleon to see some Black fellows that are ill. A young Black female, the wife of Prince George, was so severely beaten by him a short time ago that she is not able to move from the place, and now the sinews of one knee are so contracted that she will be a cripple all her days. The Blacks finished their work of cutting bark and received each of them a small blanket. Rogers is recovering fast as it regards general health, but no signs appear of the arm getting better.

[30 October 1832]
Tuesday 30th. Several Blacks in at prayers this morning. More engaged cutting bark today. It is really surprising what very large sheets they cut down. My study faces the north-west, and Mr Fisher says if I have not a verandah before it all my books will be spoiled. For this purpose then I want the bark.

[3 November 1832]
Saturday Nov 3rd. Prince George brought us up some plants from Goboleon, otherwise we have had none of them here since they received their blankets.

[4 November 1832]
Sunday Nov 4th. Laurie, a young Black fellow, was brought 3 or 4 miles this morning to have his legs and feet dressed. It appears that while he was sleeping last night in a hut, by some means a pot of boiling water was thrown over which scalded his legs and feet in a very severe manner. I have given him some opening medicine and dressed them several times with a cooling lotion. He suffers a very great deal of pain in them. Mr Fisher brought up several Black children again to church. Mrs. Watson gave a shimie [sic] to a little girl a short time ago, and her father, a very stout old man, instead of letting her come to church in it tried to put it on himself and thus tore it all to pieces.

[5 November 1832]
Monday Nov 5th. Having put shelves round my study for the books, and made a closet

in it (all by my own self) for medicine, today we put up a verandah all the length of the front and 8 1/2 feet wider. Laurie's legs a little better.

Journal 2: October-December 1832, p.11.

[7 November 1832]
Wednesday 7th. Bad as Laurie's legs still are he has gone away on the back of Prince George. Mr Fisher has been killing a Bullock at Goboleon and at such times he is very liberal to the Blacks, and it is almost impossible to keep them away though they may be getting all their wants supplied elsewhere.

[10 November 1832]
Saturday 10th. Several Blacks came today. Some of them brought me some pipe clay (as I intend to make pipes by and by). Most of them went back once they had got something to eat. Prince George remained here. I asked him towards evening if he was going to Goboleon tonight. He said no, narrang corroborrah tonight (family worship) and Cobohn Corroborrah tomorrow Sunday I believe. I said yes. I was pleased to hear him talk in this manner, for at many of the stations the white men have no Sundays. They make no distinction between one day and another. Surely the establishment of the means of grace here will be advantage to others as well as the Blacks.

[11 November 1832]
Sunday 11th November. Many Blacks at church this morning. I preached from 1 Cor. V. 7.8 and afterwards administered the Sacrament of the Lord's supper to 5 or 6 communicants. Alas how little love do I feel towards him whose sufferings and death are set forth in such a striking manner in these emblems. What are ordinances but empty channels when the Spirit of God is absent, when the love of X't is not felt or his glory seen. How ill qualified surely must I be for recommending the love of X't to others, while I am destitute of it myself.

[12 November 1832]
Monday 12th. Mr Fisher has gone to some of his cattle stations in the Bush. I would have accompanied him for the sake of seeing the Blacks, but expecting Rev S Marsden I thought it advisable not to leave home, so Br Handt has gone instead of me.

[13 November 1832]
Tuesday 13th. Major Croker, the Commandant, and Captain Steel of the Mounted Police, arrived today from Bathurst

Journal 2: October-December 1832, p.12.

and took up their quarters at our house.

[14 November 1832]
Wednesday 14th. Made some arrangement with the Commandant relative to the military. My having to ration them is a tedious and unpleasant circumstance. Previous to my arrival the Superintendent allowed them always to pick their meat and any that they refused was given to the Blacks. Since I began to supply them I have had but one plan for ourselves and for them, that is to serve out the meat as it rises in the cask, as I have

to purchase the meat (not having stock at [our] command as the late Superintendent had). The mission cannot afford to treat them as they have been accustomed to and this renders them very much dissatisfied. Last night the Major told me that they might be supplied with cured provisions from the Commissariat at Bathurst. Today he says that sooner than that plan would be adopted the detachment would withdraw! The climate here is so hot that everybody says we shall not be able to cure meat at all during the summer season, that meat never was and never will be cured here in the summer, that whole casks of beef have been condemned and burnt on this settlement. Taking this circumstance in in connexion with the niceness observed by the Military I feel unpleasantly situated.

[15 November 1832]
Thursday 15th. The gentlemen left us early this morning, and this evening a Black boy brought us a fine large wild turkeywhich the Major had shot and sent us a distance of 8 miles.

[17 November 1832]
Saturday 17th. This evening about 5 O'Clock we were very agreeably surprised by the arrival of our dear and valuable friend the Rev S Marsden. He in company with his son-in-law, Mr Tho's Marsden and Captain Jacobs of the East India Company Artillery and a member of the Committee of the Church Missionary Society (on the Bombay Establishment I believe) had left Molong in the morning, but lost their horses on the way. The Rev gentlemen set off to walk but providentially borrow'd [sic] a horse about 8 miles from this place. The other gentlemen arrived shortly afterwards.

Journal 2: October-December 1832, p.13.

[18 November 1832]
Sunday 18th. Our Rev friends addressed us this morning on the subject of David's fall and gracious recovery. O may we learn from this solemn circumstance to watch and pray to guard every avenue, that sin may not enter to separate us from our God. May we constantly, with becoming fervour, breathe out our souls in that important prayer "Hold thou me up and I shall be safe." Several Blacks here today.

[19 November 1832]
Monday 19th. We held a committee meeting to night at which the circumstances of the mission &c were taken into consideration.

[20 November 1832]
Tuesday 20th. All the company started about 7 O'Clock in the morning. Br Handt and I accompanied them 8 miles on the road. I should have been very happy if they would have remained longer with us, but no arguments could prevail with our Rev Friend.

[21 November 1832]
Wednesday 21st. A good many Blacks here today. I hope I have succeeded in teaching them part of the alphabet. But though I have spoken much with them on the subject of religion, I fear they have not learnt anything of the first rudiments. May the Divine spirit prepare them for learning and guide us in teaching, then our labour will not be in vain.

[25 November 1832]
Sunday 25th. Several Blacks here today. A Myole (or wild Black boy) about 9 years of age is with us. He knows very little English. But as is the case with all the Blacks he has learnt to swear in an awful manner. We have named him Sammy Marsden after dear and Rev friend. Samuel and Thomas &c the Blacks do not understand, but Sammy, Thommy, Billy &c are names common among them.

[26 November 1832]
Monday 26th. Mr Fisher has gone down to the stations again. I could not accompany him but intend (D.V.) to follow him tomorrow morning. As an evidence how rude my poor wild Sammy is in his manners, tonight when he came into the room to prayers when all were assembled except Mr and Mrs H, he turned round and made water in the middle of the room and then sat down as unconcerned as possible. However he appears willing to learn anything that we attempt to teach him. He articulates his prayers much

Journal 2: October-December 1832, p.14.

better than could be expected.

[27 November 1832]
Tuesday 27th. Last night I packed in my portmanteau such things as I thought would be useful for my journey. A little tea, sugar and bread, 2 pint tins, 2 bugle horns, a small quantity of such medicines as it was probable I should want among the Blacks, a little tobacco and a few pipes to distribute amongst any wild Blacks whom I might find in the Bush, and apparatus for procuring a light should I have to sleep in the open air. I intended to commence my journey about 4 O'Clock this morning, but Spot, the mare on which Jimmy Buckley (my Black young man who was to accompany me) was to ride and could not be caught before 7. After prayer we started. Jimmy had fastened a pair of old stirrups to a piece of rope and thrown it across the back of the mare. We had not, however, proceeded above a mile before Jimmy and his stirrups were on the ground and Spot making the best of her way homewards. I rode after her, sounding my bugle which brought the servant men out who soon caught her. We found Jimmy laid on the ground where he had been thrown, but having sustained no injury he immediately mounted again but would not have the stirrups. We arrived at Goboleon about 9 and proceeded to another station belonging to the Judge under the superintendence of Mr Fisher. Here we found several Black Natives, some gins (wives) and some children. As the sun was very hot we rested, gave our horses in charge to two of the gins to hold, but I was under the necessity of sending them to some distance before I could get Jimmy to come up. The Black fellows have a law among them which prohibits young men coming within a certain limit of a Black gin. Here one of the Black fellows fetched some water from a neighbouring brook while another kindled up a fire. We sat down with them, took some tea of which we gave them also a share and talked to them about God and their souls. But alas, little did they comprehend the meaning of my words I fear. One of them, a very old man with no hair on his head, ripe for death, on the verge of eternity,

Journal 2: October-December 1832, p.15.

altogether ignorant of every moral and religious truth, no idea of the existence of a principle within him that must outlive the havoc of death, no knowledge even that their is such a being a God. What heart but must pity, what bowels but must yearn over, what eye but must shed tears at such a scene as this. For one of the human race to be in this condition is lamentable beyond description, but it is not the case with one alone, it is the state of families, tribes, yea doubtless of all the Black Natives of this colony. O that the Lord would not arise and have mercy upon us. O that the time to visit these dark abodes of sin and death with the light and knowledge of salvation were now come. Having rested 2 1/2 hours we remounted and proceeded on our journey through the bush. We arrived at Murrumbirdgere, another stock station where [there] were 4 or 5 Black Natives whom I had not seen before. I gave a little tobacco among them. I do not approve or practice giving it to those whom we know, at a distance from home. That, I apprehend, would not have a tendency to draw them to Wellington, which we are anxious to do. But on our first visit I think trifles of this nature may tend to make a favourable impression on their minds. It was about 5 O'Clock in the evening when we arrived at this station, and having 16 miles further to travel before we should reach the place where we intended to rest, we did not halt, but proceeded onward. No sooner had the sun sank below the horizon than poor Jimmy began to be much alarmed (as they are when travelling in the dark). He was continually looking around as if he expected every moment to become the prey of some infuriated beast of the forest. I said, Jemmy you are very frightened. He said, "I believe so, very much indeed". I took occasion from his timidity to speak of the protection that is afforded to good men by God and of the confidence they have in him, so that they are not afraid to travel in the dark or to lie down alone in the Bush. I told him,

Journal 2: October-December 1832, p.16.

that if he learnt to read the Bible and pray to God, this would be the case with him. During the former part of our journey I had endeavoured to instruct him respecting the existence of God, the order of the creation, the fall of man, the love of God displayed in giving his son to die for us. He was very attentive, but whether he comprehended what I said I cannot tell. Surely[,] I sometimes say[,] all that I have said to him at different times on these subjects will not fall to the ground. A handful of corn sown upon the tops of the mountains will by the Divine blessing have its fruit to shake like Lebanon. And of a truth imparting instruction of a religious nature to these people is like sowing corn on the mountain tops. But he that giveth seed to the sower and bread to the eater will, I trust, according to his promise give us the former and the latter rain.
We travelled through deep Bush rendered particularly dreary by either being burnt or now in flames around us. Having my portmanteau to hold before me I was very tired. I asked Jemmy several times if we were almost at the place. He has no idea of miles, and all the information I could receive from him was given in these words, yahn (go) yahn, yahn, through Bush, then come nanang (little) river; then yahn cobohn (large) plain, then yahn, yahn, yahn, through Bush, then come to Berdjere. When I supposed we were within a mile or two we blew our horns which brought the stockmen out to meet us, Mr Fisher having told them that we were coming up. They had been in bed, but on hearing the bugles they arose. They made us a fire and having refreshed ourselves with a tin pint of tea and having had prayers, Jemmy spread his blanket in the open air, I did

the same and wrapping myself up in my cloak with my portmanteau for a pillow I was very thankful for such a resting place.

[28 November 1832]
Wednesday 28th. We were beset with hosts of mosquitoes last night, although the men had made a fire near to us to keep them off. About one O'Clock I was awoke by Jemmy calling out "Parson, Parson,

Journal 2: October-December 1832, p.17.

Wallo (rain) wallo tumble down, cloak get all wet". We immediately arose and went into the hut, for the rain descended in torrents accompanied with thunder and lightening. In the hut we could scarcely sleeps for fleas. We arose about 5, had family prayers and again commenced our journey about 6 O'Clock. When we were within one mile of Munore, the station to which we were going, we met 2 Black Natives proceeding to Berdjere with beef upon their heads for Mr Fisher's men. It is remarkable that these persons, Idle as they are, to a proverb would carry a heavy load 10 miles without receiving any other renumeration than a small quantity of meat or a little tobacco. We arrived at Munore about 8 O'Clock. I took up my abode in Mr Fisher's tent. A short time ago while chopping some wood the adze slipped and cut my ankle, the wound was very slight but the next day a small boil appeared on the other side of the ankle which has been succeeded by many others and I am still suffering extreme pain from them. This prevented me from going about deeper into the Bush, as I could wish. There were not more than 14 Blacks here besides their gins, the others are all in the Bush. This is the farthest station on this side, and a short way further the Blacks are all wild. I showed those who were here some pictures with the sight of which they were very much amused. I asked them what made Major, their chief, die, they said "Dibble Dibble" (the Devil) . I was exceedingly affected a few days ago when one of the Wellington Blacks told me that Major (the very tall, slant chief of whom I have before spoken) was dead. It appears that he was taken with a violent pain in his bowels, his body swelled to an amazing size, and no medical aid being at hand he died in a very short time at a white man's hut. Previously to his death he would have all the white men in the neighbourhood brought into his room. What can be the reason for this I am not able to say, but it appears to be a fact that when they are about to die they wish to have white men about them. They attribute all their misfortunes and afflictions to the Devil. And there are certain persons among them who profess the "healing art" by conjuring the devil out of the sick man. They have different methods of attempting this. If near to a river they make a circle on the ground with their woomera and after repeating something they cast a stone into the water and say that is the devil. When not near to any river or pond they make a circle on the ground and conjure the devil down there they say. How it is that they should have a belief in the existence of the devil (and they have 2 or 3 names in

Journal 2: October-December 1832, p.18.

their language for him) and know nothing of God I cannot say. None of them whom I have asked could ever tell me what the devil is, but they are afraid of him in the dark, that is the reason they will not travel by night. I asked them where all Black fellows

came from. Who made all Black fellows? Who made the sun, tree kangaroos &c &c? Bayal me know (I don't know) was the general answer. I then told them that some long time ago there was no Black man, no white man, no sun, no trees &c &c but that the great God who lives above made everything. I then told them what God made the first day, second day &c. They paid particular attention to what I said, frequently exclaiming "Hye Hye". I cannot say they understood me. It is a remarkable circumstance that in our conversation with these people respecting God &c they very rarely indeed ask any questions. But as the Rev D Wilson used to say before he ascended the pulpit, "May God be the preacher, then all the people will be hearers". So I say may God the Holy Ghost be the teacher then all the people will be learners. I suppose the other Blacks are perhaps engaged in war for there is a general stir among all the tribes in the neighbourhood on this account. I had heard before I commenced my journey that one of the Blacks, more cunning than the rest, since the death of Major "had made a light (discovered) a cobohn (large) Black fellow sit down in the moon" but notwithstanding I made the strictest enquires. I could not learn anything from any of them here on the subject, but they have a great deal of secrecy and mystery in some of their movements, so were this report correct they might be unwilling to tell me. I succeeded in obtaining a Black boy about 8 years of age who is very bad of the venereal, as also the promise of a blind girl who is not here at present. We left Munore about 4 O'Clock and arrived at Berdjere about 6. I took up my abode in Mr Fisher's tent and being very lame did not go out any more during the evening.

[29 November 1832]
Thursday 29th. The two Blacks who brought the beef from Munore collected me about 3 pounds of gum (from the Black wattle) which though not equal to Arabic will make a good substitute. I gave them a few fish hooks with which they were highly pleased. We having had prayers started between 7 and 8 O'Clock and arrived at Murrumbirdjere about 12 where we found several of our Wellington Blacks. Here we rested for a short time and took some tea. Commenced our journey again

Journal 2: October-December 1832, p.19.

about 1 and arrived at Gobolion [sic] about 4 O'Clock. After taking tea with Mr Fisher we proceeded homewards and arrived at Wellington about 1/2 past 6 O'Clock where through Divine goodness we found all in peace, safe and well. Though I have suffered much pain in my ankles and feet during this journey, I thank God that he inclined me to undertake and enabled me to perform it. As it regards the result of it in reference to those for whose sake it was undertaken, I must humbly leave it with him whose prerogative alone it is to use what instruments he pleases and to give that degree of success to labours of his servants which is in accordance with his infinite wisdom and grace.

[1 December 1832]
Saturday Dec 1st. The sergeant having complained of the beef this morning (to John who always serves it out) and said that he must report it to the proper quarter, I sent over for Mr Fisher, and when he came sent for the sergeant to come up and hear Mr Fisher's opinion concerning it. It appears that the meat is perfectly sweet and good, and the Sergeant denies in toto having made any complaints. But I believe my Servant for he is a very worthy, upright and, I hope, a religious young man. The military have a picque against him because he will not let them pick the meat which I would not allow even for ourselves under any circumstances.

[2 December 1832]
Sunday Dec 2nd. Many Blacks here today. My congregation amounted to 40. I preached from 25 Is. 5.6., Br H from "hallowed be thy name". I endeavoured to instruct the Black children who come over every Sunday with Mr Fisher. Have had many applications for medicine today from stockmen in the neighbourhood and some of the military here. This has been anything but a day of rest, however I trust that even this is the work of him that sent me, and that it is my duty to labour like my great master to do good to both the bodies and souls of men. But alas how difficult it is to do all with a single eye to the Glory of God.

[3 December 1832]
Monday 3rd Dec. A good many Blacks here today. Talked to them about religion. O that a door of entrance for the truths of God were given to them from above. Our

plan with these must be constant repetition. But we know that palaces and temples are not always destroy'd [sic] by tempests and earthquakes, the constant dripping of water will wear away the stones, as well as the gently moving air and softly descending dew will in the course of time moulder into dust or tumble to the ground the most stupendous buildings. O may we have grace to persevere diligently sowing the seeds of Divine truth.

[4 December 1832]
Tuesday 4 Dec. Br H has gone with Mr Fisher to a near station. Several Black children came from Goboleon today. I taught them letters by marking them out with pipeclay on a board, let each of them have a slate and a piece of pipeclay to make letters themselves. They were much entertained with looking at my pictures. I hope all their fear of us is now removed, for the emissaries of Satan had told them previously to our arrival that we should "put them all in prison". They come over every Sunday and occasionally during the week. It is a great treat to them to sit down in my study and look at the books. Scarcely anything surprises the Blacks more than to see my library. They never saw so many books together before. Sammy, the wild boy, settles very well. Dickey Marshal, a Black Native boy about 6 or 7 years of age given to me by the Rev T Hassal [sic], on whose farm at O'Connel plains he had been for 3 years, is quite a changed character as to morals. Mr Smith on the farm is a pious man, but the boy used generally to be with some of the men who laboured much to corrupt his mind, and they taught him to swear in a most awful manner. I believe that he never says a wicked word now. And he did not know the letters of the alphabet when he came up with us, now he

can read short words. We have also a gin (only about 11 years of age) belonging to Narrang Jackey. She is ill of the common disease. Her name is Narrang Nancy. Jackey has left her with us for a season. He has another gin who has borne 3 children to white men which she murdered as soon as born. Jackey is a very remarkably sharp and active fellow. One evening as Mr and Mrs Fisher were returning home from Wellington in the gig, Jackey ran along side for a good distance and then said "Fisher Bayal you be my brother". Mr Fisher asked why not? What is the matter with you Jackey? "Why", he said

Journal 2: October-December 1832, p.21.

"you ride, ride, ride, me yahn mandowhey (on foot), bayal you ask me to ride, I believe by and by me yahn Sydney get cohbohn coach bayal like yours, bulla (two) gallopers and me get clothes all over, then me come up make all Black fellows look about, bayal me then ask you to ride". Well well, said Mr Fisher, get up Jackey. When they arrived at Goboleon he said "you be cohbohn brother now, when me get coach then me let you ride." This shows that there is intellectual acuteness enough in them. Indeed I have never found any deficiency of it in reference to things with which they are acquainted, so far is the charge of idiotism preferred against them wide off the truth. The period may be distant, but I have no doubt it will come, when it shall please God to change their hearts when they will equal if not outvie some of the now civilised and polished nations of Europe. The weather is extremely hot here. Thermometer yesterday 94 in the shade. In the sun 120.

[5 December 1832]
Wednesday Dec 5th. About 50 Blacks with their gins and children. One whose little girl I was anxious to get on my late journey has given me his son Jemmy, about 10 years of age. He is from a tribe of wild Blacks at Bogin (there are two places of this name in the neighbourhood) but he has been much among white persons. I have got also another boy about the same age named Billy. The Blacks received some provisions, a little tobacco and some pipes. There were several whom I saw on my journey who have not been here since my arrival before today. There are also some wild Blacks who have come as spies to see whether Wellington is indeed budgery (good). I again endeavoured to converse with them on the great truths of God, but have no pleasing results to record.

[6 December 1832]
Thursday Dec 6th. Having made some provision for teaching on the "Infant School System" I commended this morning. But being in the Bush, and but a poor carpenter, I was glad to make as good a substitute for the necessary apparatus as

Journal 2: October-December 1832, p.22.

was in my power. I procured a log of wood 18 inches high and 24 broad. Into this I drove 2 square jointed staples to receive an upright of about 7 ft 6 inches in length. I then prepared a board about 26 inches square into the back of this. I drove 2 staples (corresponding with those in the log) to receive the top part of the upright that it might be raised or lowered at pleasure. I am thankful it answers so well. Provided then with

this board a piece of pipeclay and a sponge, I commenced by chalking out the letters of the alphabet on the board (which I had painted Black). And surely never were human means better adapted to teach the aborigines of New Holland. The pleasing and amusing manner in which instruction is presented to them makes it rather desirable than a task. The clapping of hands, marching &c falls in so much with their Native habits of corrobborowing [sic] that the Black children are quite delighted with it. The Blacks had a corrobbera behind our house last night. They asked us to go, and I feel thankful that we did. Our Jimmy Buckley, the Black young man who has been with us since our arrival here, would not go near but stood at a distance for a short time and then went home to bed. Another young man who had been dancing was laid down by the fire. I went to ascertain who it was, but when he saw me approaching he wrapped his head up in his blanket apparently ashamed. I found it was young man Bobby who had been a good deal with us. I thought much about the conduct of Jimmy Buckley in this instance, as the corrobbora is the greatest amusement they have, and even very old men will go a great many miles to one. Moreover, Jimmy's mother and father were both there. I know that persons may say with propriety than an anxious mind is too apt to magnify trifles. But may we not from these circumstances see reason for encouragement. We may be disappointed, but is that a reason that we should let pass unnoticed, at least in our own minds, circumstances of this nature. When we came home Jimmy said corrobborra in house (family prayers) is much better than that. This young man, though naturally of a

volatile disposition, is always so solemn and apparently devout when he says his prayers and hymns that Mrs Watson has often remarked to me how much her mind has been affected while witnessing him. It is so different to what he used to be, formerly he never came in to this duty but he laughed and trifled. All the children say their prayers and hymns to Mrs Watson morning and evening, nor do they like to say them to anyone else or when any one else is present. My heart has often been melted while from another room I have heard them repeat their prayers and hymns as with one voice. Read a letter today from Rev R Hill, Sydney, which has been laid at Bathurst a long time. The contents of it much cheers our minds as it gave us assurance that our X'n friends sympathised with us when they learnt how tedious a journey we had up. Thank God for suggesting to man the art of writing, without which we should not have rec'd this cup of consolation. I rode over to a station today and succeeded in obtaining a Black boy of the name Bushuparte. He is about ten years of age and nearly wild. At this station I saw Rachael [sic], the gin to Bobby King of Wellington, who expects every hour to be delivered. She was in the hut and attended by a Black female and an old man whom they name the Doctor. She was here a short time ago and I warned her not to kill the child when it should be born, she promised me that she would not. The man at the hut informs me that several Blacks (whether male or female I cannot say) persuaded her to go into the Bush that the child might be destroyed as soon as it made its appearance, that she refused, saying parson "tell her not tumble it down, he be murra cooley (very angry) if she did". He says they threatened to spear her if she would not, and so they prevailed. That he went and brought her back again, by force, he says also that King Bobby knew of her going and was willing.

[7 December 1832]
Friday 7th. All the Blacks except our own have gone to the station where Rachael is, for what purpose I know not. Young man Neddy, who is generally with us and a remarkably quiet man, got a shirt and a pair of my old small clothes on this evening and stretched about the room looking at himself in the glass, as pleased and as proud as any prince on being crowned a sovereign. I often think did but our friends in England know

Journal 2: October-December 1832, p.24.

how pleased our Black neighbours are with old cast off garments we should have almost a cargo forwarded to us. And I verily believe that this would be a powerful inducement to them to remain. For when they leave us to go into the Bush they assume a kind of superiority over their naked brethren. There are occasions when every young man is summoned and he must obey.

[8 December 1832]
Saturday Dec 8th. Two Black gins came over from Kelley's very early this morning, but not before I had heard that Rachael had murdered her child. I asked them about it, they enquired who told me, but that I was not disposed to answer. They acknowledged that the child had been murdered and they said that too by Kelley. I have been told today what I fear is too true, that Kelley pays to King Bobby a certain portion of handkerchiefs &c for the loan of Rachael, and this child was his. The gins say it was narang (little), white narrang Black. My soul is completely horrified at this conduct, and alas it is very common. Towney a Black Native boy about 14 years of age came on Monday but went back again. He came today and says he shall sit down with me. He is a sharp boy but very wicked. He had been much amongst the stockkeepers.

[9 December 1832]
Sunday Dec 9th. A very large congregation at the church this morning. Several stockmen from the lower stations. I preached from 1 Rom. 16., I am not ashamed &c with peculiar liberty. In conclusion I was led (I trust by the spirit of God) to remark on the great guilt and condemnation that must eternally be attached to those persons who, baptised into the name of X't and educated in the X'n religion, if, when cast among these poor Black Natives who know nothing of God, of X't, of salvation, they sink them deeper in degradation and make them more the children of the devil than they were before, by introducing among them vices to which they had before been strangers. The propriety of these remarks were acknowledged by some to whom they applied. The Lord grant that they may feel them, see the error of their ways and turn to him by sincere repentance. I asked some of the Blacks this

Journal 2: October-December 1832, p.25.

evening why they did not come to church in the morning, they said that they were too much sleepy. I ask'd them what would become of them when they died &c &c but to such questions they mad no reply. We have 9 Black children and young men under instructions daily. Besides several Black men and sometimes gins also come in and say their prayers.

[10 December 1832]
Monday Dec 10th. A Black Native named Oxley came in today from Narragaul, 12 miles from Wellington on the Bathurst Road. He has not been here since my arrival before. He has been diseased with the venereal for 4 years, he is extremely bad of it. He speaks the English language very well. A Black Native young man has gone with our Bullock driver (and the dray) to Bathurst to assist him.

[11 December 1832]
Tuesday Dec 11th. Jimmy Buckley has been [on] a journey of 24 miles for me today, he performed this errand punctually. I had heard a whisper today that our Black boys had been concerting a scheme to discamp in the evening or rather at night when all the family would be asleep. I took no notice of it till after they had said their prayers. Then I went into the room and said some of you boys wish to go into the Bush, if that one is so disposed will give me his blanket he may go. They all denied it. But it was true and I know that Towney was the suggester of the plan. He is very wicked.

[12 December 1832]
Wednesday 12th. Have been busy cutting and branding the cattle today, assisted by 2 overseers who were so kind as to come 8 miles to do this for us. One of them is Rogers who is restored to perfect health but has not got the use of his arm. I am happy to see my Black children improve very fast. And as I teach the children of the military, the religious instructions given and the questions asked daily I trust will be of some advantage to them. I also think it my duty to catechise the children publicly every Sunday at church in the afternoon, by which means I apprehend theirs will also derive benefit. I am more induced to do this by having witnessed the good effects of that plan adopted by the Rev Dan Wilson at Islington. All the Blacks are gone into the Bush to make young men (that is to initiate them into the company and rank of men).

Journal 2: October-December 1832, p.26.

[13 December 1832]
Thursday 13th. Kelley came today to have his eye dressed (as he has done occasionally for a long time). I spoke to him in plain terms in reference to his connexion with Rachael and the very great guilt which must attach to such conduct. I told what I had heard. He denied its being true, he said the child was "still born", however I gave him to understand that I firmly believed what I had heard. I had another circumstance against him, he had been beating in a most severe and cruel manner one of the Black gins who is old. He said that she had been taken away by the wild Blacks into the Bush and he gave such a description of the scene of prostitution that was exhibited that day by a company of 30 Blacks as I dare not record. He said that they would have murdered her husband and two sons had it not been for him and King Bobby who said "parson would be murra cooley (very angry) with them["]. And that it was her husband who beat her, after he (Kelley) had brought her back. The old gin was brought up to me tonight by several others, in order that I might dress her wounds, She is indeed in a most wretched condition. She is very likely to die. They have made a fire near to the door of my study and are to sleep there for the night. What are my feelings at the conduct of these English stockkeepers may be better conceived than described.

[16 December 1832]
Saturday 16th. Preached this morning from Rev.1.10. In the afternoon catechised the children and expounded the 1st Psalm. No Blacks here today except an old man (Jemmy) and his wife. Mrs Watson and myself were deeply affected while talking to this aged pair respecting God and religion. He often comes in and says his prayers with the children. While looking at their entire ignorance of all religious truth we are led to ask, can these dry bones live? As far as human efficiency goes most assuredly not. But God can breathe into them the spirit of life. O that this were the happy time. In the evening expounded part

Journal 2: October-December 1832, p.27.

of the 119th Psalm. We have had 4 services today including family worship (which is rather public than otherwise as several of the military frequently attend) but alas, how small our improvement of those precious and inestimable privileges. I feel well in health of body through Divine goodness, but low in mind. Like many of my brethren at the close of Sabbath services I have to enquire who hath believed our report, and to who is the arm of the Lord revealed? Nor is it indeed anxiety for the eternal interests of others alone that depresses my spirits. I feel so little of the vital principle of religion in my heart. In public and in family worship I often feel what appears to be enlargement of soul, and warmth of devotion. But I fear I have too much reason to suspect it may be only animal excitement. O for that depth of humility, that ardency of love, that spirit of self denial, that willingness to sacrifice all for Xt, that counting all things as dung and dress, for the excellency of the knowledge of Christ Jesus my Lord which inspires and marks the conduct of every child of God.

[20 December 1832]
Thursday Dec 20th. Three of the Blacks have come up from the Bush. More are expected tomorrow.

[22 December 1832]
Saturday Dec 22. Laurie, whose legs were so severely scalded a short time ago, came today, he says to remain with us. Sammy left us one morning and has not returned, he has a brother in the neighbourhood and it is said he has decoyed him away. Our boys went to bathe in the river today, but it appears that Towney and another have had a severe engagement with 2 Black boys from Goboleon. One of the latter has come up to have his head dressed, it is so severely cut.

[23 December 1832]
Sunday 23rd. A good congregation. I baptised a child of one of the military, so I preached from Joshua 24.15. A Scotch settler (William Scott) was at church this morning. He says he was never in an English church before,

Journal 2: October-December 1832, p.28.

or rather was never present at the service of the Church of England before.

[24 December 1832]
Monday Dec 24th. No Blacks here today except our own. They are afraid of a tribe on

the other side of us. I have been told that a few Sundays ago when the Duke of Burrundong was here (the only time since I came) one of the Wellington Blacks challenged him to a fight and he was under the necessity of going away. I shall endeavour to put a stop to such proceedings.

[25 December 1832]
Tuesday Dec 25th. Nativity of our blessed Lord. How unlike the season in which we have been accustomed to celebrate this feast. Instead of severe cold, frost and snow we have the thermometer nearly 90, sometimes 96, in the shade. However, we have greens enough to decorate our church withal and make it so far resemble old times and places. We had 13 Blacks here today besides all the children from Coboleon. They could not tell the reason of 2 Sundays coming nearly together. I endeavoured to explain it to them. Mrs Watson made them a very large pudding for their dinners and gave them tea in the evening. This was a fine treat for them. I abhor the too prevalent custom in X'n countries of celebrating the festivals of the church only by gratifying their appetites. But here I wished to impress the memories of the ignorant Blacks and I thought this was the most likely means of doing it. I spoke to King Bobby today respecting the Wellington Black fellow challenging the Duke of Burrundong when he came here. I told him that Wellington belong to me and that I would on no account whatever allow any Black fellows to fight on my ground. That all who came here from any tribe were under my protection, and whether they were at war or no they should all meet as friends here. He seemed to understand me well. He is quite civilised and very rarely goes into the Bush. He highly approved of what I said, as did others to whom I mentioned it. If I do not take some such measures all our attempts to civilise them will prove abortive.

[26 December 1832]
Wednesday Dec 26th. Our boys are still contemplating another fight. Some of them had gone into the Bush to prepare

Journal 2: October-December 1832, p.29.

Womeras for that purpose. I told Towney, the ringleader, that if he was determined to fight he should not remain with me. Being a testy youth he immediately threw down his blanket and walked off and Laurie with him. It is a very difficult matter when we have a boy who is likely to corrupt others, it be our duty patiently to bear with him, or, in order to save the rest, to dismiss him. We need Divine direction in all our movements.

[29 December 1832]
Saturday Dec 29th. There is a report abroad that some Bush rangers have been seen in the neighbourhood, 3 of the military have gone out in disguise in order to look out.

[31 December 1832]
Monday Dec 31st. Several Black gins came up today in a most wretched state with the venereal. They have come to be healed. Received today a supply from Sydney in which is included the apparatus for teaching on the Infant School System. Our children shouted and jumped about when they saw the pictures &c. And now by the help of God I shall commence teaching in good earnest.

Journal 2: October-December 1832, p.30.

[Note] Rev W. Watson's Journal, Oct 3rd to Dec. 31/32

iii. Jan-March 1833

Journal 3: January-March 1833, p.1.

Rec. May 8/34

[1 January 1833]
Jany 1st 1833. Through the goodness and mercy of God we have been brought to see the commencement of another year. Many were the vicissitudes through which we were brought during the last. More than once we narrowly escaped a watery grave. We are now in a situation which for many years it has been my most ardent desire to occupy, that is being engaged as an Ambassador for the Saviour to those who are altogether unacquainted with the covenant of grace. May the Lord enable me to make full proof of my ministry to do the work of an evangelist, and to be in some measure (weak and feeble as my efforts will most assuredly be) instrumental in gathering into the fold some of these heathen sheep for whom the great and good shepherd offered his soul as a sacrifice of atonement. May the Holy Ghost shine upon us and on our work, directing, inspiring, animating and sanctifying us in, and for the same.

[4 January 1833]
Friday 4th. About 40 Natives came up this morning, principally from Munore 50 miles west of Wellington. While speaking to them on the subject of God, the immortality of the soul &c one of them said that he believed it was true for he was very much afraid when he thought of dying. I had much difficulty in keeping our children at their lessons this morning as the newly come Natives were standing on all sides and laughing most heartily. Several of the females were in a most deplorable state with the venereal, but I could not persuade any of them to remain with us for the purpose of taking medicine. They were all highly pleased with some pictures which I showed them.

Journal 3: January-March 1833, p.2.

[5 January 1833]
Saturday 5th. I saw all our boys at 10 O'Clock last night apparently asleep. This morning not one was forthcoming. It appears that they had taken the advantage of the full moon in order to join the wild Natives. I felt at a loss how to act, whether I should go immediately and bring them home, or wait till some adult Natives should come and tell them that if they did not bring back my boys they need not expect to receive any favour from us. However, I rode over to the where I supposed they had encamp'd the preceding night. I soon discover'd by small fires in different places where they had been sleeping, but most of the Natives had gone away into the bush and with them all my boys except two whom I saw laid on the ground near to a fire. When they saw me they

trembled exceedingly, their countenances betrayed the greatest alarm. As soon as they had resumed sufficient courage to speak, one of them asked me "Yahnagree Wellington" (shall we go to Wellington). I replied yes. I am not angry with you, but you ought to have told me that you wished to come here. I felt sorry that I had not arrived at this place earlier in the morning, as there had been a large number of wild Natives who will not go near the dwelling of a white person. I was exceedingly hurt at losing so many of our boys who had begun to read short words, to count, and to say their prayers very well. One little boy, Andrew, about 8 years of age, was particularly quick. In my visit to Munore I found him very ill with the disease, and by giving his father a blanket I succeeded in obtaining him for a season. I brought him

Journal 3: January-March 1833, p.3.

a distance of 10 or 12 miles on my mare, but being so very ill he was not able to ride any further on horseback but was brought (to Wellington) on a dray. These are missionary trials, and far more severe are they than travelling trough the bush under a burning sun or sleeping in the open air cover'd only by a blanket. May we have grace and patience to roll this burden on the Lord, and to persevere in his name till he shall be pleased to cause light to shine in this dark corner, and water springs to be opened in this moral desert. I am thankful to hear that Towney, (a Native boy) who was with us a short time ago, is sometimes observed going about clapping his hands and saying two ones are two, two twos are four &c.

[6 January 1833]
Sunday 6th. This morning the wife of a neighbouring overseer who constantly attends our church was taken ill during the service and is under the necessity of remaining here. Preached this morning from the words of St John, "The world passeth away and the lust thereof ["] &c.**[56]** Felt it a very solemn Season. May we be enabled to live above the world.

[7 January 1833]
Monday 7th. Goongeen (a Native young man) returned this morning apparently ashamed of having been absent for the space of a week without leave. We would hope that he has an attachment either to this place or to us, as he has been with us since the second week after our arrival.

[8 January 1833]
Tuesday 8th. The Natives in this immediate neighbourhood have been under arms (if I may use the phrase) during the last 3 or 4 days, expecting an attack from the Narrogaul tribe 14 miles east of this place. Sentinels have been stationed

Journal 3: January-March 1833, p.4.

at certain distances all the way between Wellington and Goboleon (4 miles) and some have been sitting near to our house all the day with their eyes directed toward the road

which they expect their enemy will come. Many messengers have been passing to and from during the last week.

[9 January 1833]
Wednesday 9th. All the Natives have gone westward into the bush. Several female Natives came up today with their children, all of them in a wretched condition with dirt, filth and disease.

[10 January 1833]
Thursday 10th. Barthary (a Wellington Native) came from Narrogaul. I asked him if they were going to fight. He said no, he told the Narrogaul Black fellow that Parson would not have any fighting at Wellington, "and so they threw all anger away". I have invariably endeavoured to impress on the minds of the Natives from the various tribes that this is neutral ground, that there shall be no fighting here, but all shall meet together here as brethren. Barthary told the females that "plenty of wheat sit down at Narrogaul" and away they all hastened. And very shortly afterwards it appeared that two of our boys (the same which I fetched back the other day) had also gone.

[20 January 1833]
Sunday 20th. A large congregation at church today. We have got another Native girl named Murrahmil about 10 years of age. She is yeener to Geordie the King's brother. She has the disease and says she got it from a white stockman with whom she been living.

Journal 3: January-March 1833, p.5.

[28 January 1833]
Monday 28th. Mr Richards, the surveyor, came up yesterday. We felt happy this morning in having it in our power to accommodate him with a few articles of food while surveying in the neighbourhood.

[30 January 1833]
Wednesday 30th. The overseer's wife mentioned under date of the 6th instant has so far recovered as to be removed home today.

[1 February 1833]
Friday Feb'y 1st. Mr Richard's, the surveyor, has gone, and I imagine that Goongeen has accompanied him, for we have not seen him since the morning. Narrang Jackey, who left his young yeener Warrahbin with us a short time ago, came up last week, and as she is now well he wished her to go with him (he said) into the bush. She refused and though we desired her to go as she belonged to him, she seemed determined to remain with us. It appears, however, that Jackey did not want to take her into the bush, but to leave her with a man who holds a ticket of leave and whom his master has thought proper to fix within a mile and just opposite to our house. This person is the one whom I mentioned in my last as having too much reason to believe that he has murdered a child which a Native female who was living with him had borne to him. This

man enraged at not obtaining Warrahbin persuaded Jackey to circulate the report that he (Jackey) was going to engage a number of wild Natives to lie in ambush and to murder me whenever I should go to look out Natives in the bush.

Journal 3: January-March 1833, p.6.

[3 February 1833]
Sunday 3rd Feby. A large congregation at church today. Several adult Natives present.

[5 February 1833]
Tuesday 5th. Several Natives came up today. After I had been speaking to them a long time on the subject of religion &c one of them said by and by "I will come and sit down with you and then you tell me more of these things". The girls have been reading and sewing as usual. Mrs W says that they improve very much.

[9 February 1833]
Saturday 9th. Several Natives from Munori and Mudgee came up today but alas, like all their brethren they are altogether willingly ignorant of God and of their immortality. Surely there must be some from among these Natives destined to swell the triumph of Immanuel's cross, but when and by whom they shall be gathered He only knows. O that the time were now come. It is heart rending to hear them reply to our reproofs and instructions, "well never mind now". We feel the difference between the climate of England and that of here. Thermometer 96 in my study at 10 O'Clock tonight.

[10 February 1833]
Sunday 10th. I could not prevail on any of the Natives except Narrang Jackey to attend church today.

[11 February 1833]
Monday 11th. Prevailed with the Natives to work a short time today, and was much pleased with the attention they seemed to pay to me while speaking to them on religious subjects. Thermom. 106 in the shade.

[13 February 1833]
Wednesday 13th. About 50 Natives, principally from Mudgee (50 miles distant) came up today. Their King, Billy Tall Boy, is a very intelligent looking Native. He and some of his tribe paid

Journal 3: January-March 1833, p.7.

great attention to what I said respecting God &c and seemed to be interested in it. I asked them what kind of creature Buggeen was (that is the Devil). They replied that they had seen him in the bush and that he was about the size of a child. I gave to each of them a small quantity of wheat and to most of them a pipe and some tobacco, with which they seem'd to be much pleased. They immediately ground their wheat and made cakes. This evening they had all gone to the side of the river opposite to our house,

when 3 young Natives came up and enquired for them. One of them swore at his dog, at the same time mentioning the name of God. I immediately asked him where God was. One of his companions immediately replied, no good swear, no good swear, and then went away to their friends.

[14 February 1833]
Thursday 14th. All the Natives went away this morning although I had promised to slaughter a sheep for them. Their King attended family worship last evening and this morning. Warrahbin again refused to go with Jackey at which he was not a little displeased, but he saw that it was not our desire to keep her without his consent.

[17 February 1833]
Sunday 17th. Bobby, King of Wellington, and several other adult Natives came to church today. They conduct[ed] themselves during Divine service much better than might be expected.

[18 February 1833]
Monday 18th. Succeeded in getting some of the Natives to work today after which I gave them some wheat and they went away. A Native female who has been living a long time with

Journal 3: January-March 1833, p.8.

a white man, came up last evening. She said that she would remain with us, as she is very near her confinement, and as I had too much reason to believe the little infant would be murdered I used all means in my power to persuade her to do so, but today she has gone off. Her husband, Barthary, came this evening and begged very much for me to give him a pipe. I asked him how he could expect me to give him a pipe when he was in the habit of lending his yeener to white men, the only answer he could make was the common one, namely that "white fellow always ask you lend me yeener, you lend me yeener".

[20 February 1833]
Wednesday 20th. Several Munore Natives came up today.

[21 February 1833]
Thursday 21st. Some of the Natives worked today, among whom were young men Neddy and Bobby who have been much with us here. The latter is a notoriously bad fellow. He is always diseased when he comes. They worked a short time, received some wheat which they immediately ground, made into a cake and eat [sic] it and then went away, except Neddy and Bobby who came in and said prayers with the children.

[24 February 1833]
Sunday 24th. Preached this morning from the 5 Ch. Acts, last verse. They departed from the council &c. Towney recovered and gone away.

[25 February 1833]
Monday 25th. Several Natives here today. When I was conversing with them on the subject of religion two of them said Black fellows in bush always laugh when we tell them about God, and we say don't you laugh, Parson don't laugh when he talk that way. It is some little encouragement to us to have reason

Journal 3: January-March 1833, p.9.

to believe that they do not always forget what they have heard here. It may be that the Lord will be pleased to overrule their vagrant habits to his own glory by making those who frequent this place the instruments of communicating to others at a distance what they have heard respecting Him. A young man (a Native), Booby by name, came up today from Berjere (40 miles distant) for medical assistance. He has a hole in his forehead, deep even to the bone, as well as ulcers in other parts from the venereal. Both the Natives and others who have seen him say he is very likely to die. A short time ago he went into the bush alone to die, but finding that he did not die so soon as he had anticipated he returned to mingle with his brethren, some of whom advised him to come here, which with very great pain and difficulty he has done.

[28 February 1833]
Tuesday 26th. Several Natives here today. Was much pleased with the attention which they appeared to give to what I said to them respecting eternal things. Booby, the sick youth, was very attentive. May it please the Almighty to teach him by his spirit and to raise him up to be a monument of his mercy and grace. We have erected a small weather boarded hut and thatched it with reeds for the reception of such Natives as are sick, for we generally have some here, and their loathsome condition and dirty habits render them unfit to reside with decent persons.

[27 February 1833]
Wednesday 27th. Had occasion to reprove Neddy and Bobby for wanting to have connexion with our Native girls. How painful such a circumstance must be to our minds will be easily conceived by true X'ns, and how naturally such a circumstance is likely to occur will readily appear to all who know that Native females are brought up in prostitution almost from their infancy. I spoke very seriously to the girls on the subject of God's seeing them, and I would hope that they seemed ashamed of their conduct.

Journal 3: January-March 1833, p.10.

[2 March 1833]
Saturday March 2nd. Our men attempted to plow [sic], but broke the coulter immediately owing to the ground being so dry and hard. We have had very little rain for a long time. Our garden and indeed vegetation in general is almost parched up. Scarcely any food for the cattle.

[3 March 1833]
Sunday 3rd. A large congregation at church today. Two young Natives, instead of coming to church, went over to a station in the neighbourhood.

[4 March 1833]
Monday 4th. Attempted again to plow, broke the other coulter and so gave up the idea till it shall please the Almighty to favour us with rain. The two young men who went over to the station returned this morning. I spoke to them on the evil of wandering about on Sunday, and of the reasons why the great God had commanded us to rest and to worship him on that day, but they would not acknowledge that Black fellow walking about was the same as white fellow working. Had a pleasing conversation this evening with Booley (the sick youth). He is very willing to be instructed in the things of God. He is exceedingly ill. I have to attend him many times a day to dress his wounds &c, no Native being willing to do anything for him. This may arise from their extreme indolence, or from his not belonging to Wellington.

[5 March 1833]
Tuesday 5th. Rode into the bush about 30 miles today in a direction which we had not before been, but did not see more than 9 Natives during the day. Found Lady Grey (a Native girl of about 8 years, mentioned in my last quarter's diary as being here) with her father and mother at a white man's hut. I had often heard that this child was living with him as his wife and neither the girl nor her parents denied it. The man was not at home. Found other two females (Native) who are living with two white men

I endeavoured to speak to them on the subject of their souls &c, but found them as ignorant and as depraved as their companions in iniquity could desire.

[9 March 1833]
Saturday 9th. Eight or nine adult Natives have been here for several days generally doing a little at felling trees &c. I find that I obtain more of the language when working with them than when sitting down, as when they speak to each other I ask the meaning of the words spoken and immediately write it down. I frequently endeavour to lead their minds to God and religious subjects, generally I fear without much effect. Sometimes they are attentive and will ask a few questions. At other times they are altogether indifferent. This evening a young man (Thommy) who has been much here, said "I am going". I asked where. He mentioned the station (about 3 miles distant). I told him that the day following was Sunday and that he ought to come to church. He replied that he did not care. I said he would care when he died. O said he, "I am a young man, good long time before I die." I referred him to a very stout Native who had died suddenly a short time ago. He went away unconcerned. Such indifference to spiritual things is extremely painful, but I have often witnessed as much in my own country.

[10 March 1833]
Sunday 10th. Preached from John 15.22. Hope the Lord enabled me to press home on the consciences of my hearers their aggravated guilt, if after possessing so much knowledge of the way of salvation they should be found without an interest in Christ.

May God enable me to feel and practice what I preach to others. Only one young man (Native) at church in the morning, the others said "too much yeener sit down there". However, I prevailed on 6 or 8 to attend in the afternoon. The young men and yeeners not being allow'd by their customs to come near to each other or to

Journal 3: January-March 1833, p.12.

be in the same room is a source of considerable inconvenience to us. When Goongeen has been out with me and we happened to meet some yeeners he has always taken a circuitous rout. One of the Natives whom I lately reproved for going away on Sunday said to me today "what for you walk about on Sundays" and I had gone only a few yards in order to speak with them. This, however, shows that if they will not follow advice, that they remember it.

[13 March 1833]
Wednesday 13 March. Several Natives have been cutting bark for us these 3 days to cover a hut for our men. A large number from Munore came up today, about a dozen of them in a sad condition. Some of them literally covered with wounds and corruption from head to foot and not willing to assist another. I have had their wounds to wash [and] dress &c myself, and not who has not beheld these poor creatures can form any adequate idea of such employment. But I am thankful that God gives me ability and a disposition to do it. Bobby King of the Wellington Natives has long been complaining to me that P.K., a stockman (a mile from our house) had his yeener and would not give her up, that when he went for her that person abused and threatened him, challenging him out to fight and using other provoking measures. As Bobby had said the same to a gentleman who was in this neighbourhood a short time ago, I thought it my duty to go and desire the man to give up the yeener to Bobby. This he did, but with such awful imprecations and threatening to Bobby and all

Journal 3: January-March 1833, p.13.

the Natives around as horrified my mind and made me much afraid that Bobby would do the man some bodily injury. However, he did not resent it, but took his yeener and went up to our house in a quiet peaceable manner. The other yeeners and Native men were going away, being alarmed at the threats of the man. I told them if they thought proper they might remain there as the land did not belong to him or his master but to the Governor. This is the man whom I mentioned in my last quarters diary as being accused by the Natives of murdering an infant which this same yeener bore to him. Barthari and another Native fought this morning about two miles from here and then came up to have their wounds dressed.

[14 March 1833]
Thursday 14th. Passed through several stations today, but saw not more than a dozen Natives during a ride of about 40 miles. They dare not come to Wellington, the respective tribes being at variance. At 6 O'Clock arrived at Molong, a station belonging to the Rev S Marsden. Had family worship and was hospitably entertained by the overseer.

[15 March 1833]
Friday 15th. On my way home I met several Natives who seemed pleased to see me, but like the rest they are afraid to go to Wellington. Was much pleased with the conversation of an old man at a station where I rested for a short time. He appeared to be thankful for some tracts and a Testament which I had sent him a short time before. Such characters are very rare in this part of the world.

Journal 3: January-March 1833, p.14.

[16 March 1833]
Saturday 16th. Rode Eastward into the bush, saw about 20 Natives and conversed with them according to my ability in their own language. Some of them seemed pleased to hear me and said they believed that I had been a Black fellow once. Found them ignorant of the existence of God but willing to listen. On my return I met Bathari going to look out some Natives of another tribe, to fight the tribe of the one whom he wounded near to Wellington a short time ago. Thus animosities are raised which will probably exist for years. I am happy to find that Mrs Watson has attended to my sick patients during my absence for 3 or 4 days administering medicine to them, dressing some of their wounds &c. A short time ago the very witnessing of such scenes would have been very afflicting to her, but now the lord has enabled her to attend those poor wretched creatures in the most humiliating point of view. Some of our young Natives had been cutting each others hair today, Mrs Watson asked Booley (the sick youth) why his had not been cut, he said "cut it tomorrow, no! Not tomorrow I believe, another day, tomorrow Sunday." It was pleasing to find that he remembered the Lord's day and that it was wrong to have his hair cut on that sacred day.

[18 March 1833]
Monday 18th. Some of the sick Natives have gone away. Three, Wallahmin, Joey and Booley, remain here. As they cannot attend family worship I have thought it to be my duty to teach them in the open air, and although at first they appeared reluctant, they afterwards assumed courage and repeated after me with apparent solemnity

Journal 3: January-March 1833, p.15.

We have received another girl into our family, She is an orphan of about 8 or 9 years of age, her father died a short time ago in the bush when none were with her but him, but this motherless child, she looked out a piece of bark, put him into it and then covered him over with leaves and earth. She was soon afterwards taken by a Native to be his yeener, but an Irish man succeeded in taking her from the Native and keeping her in a

very improper manner. The master of that person, much to his credit, made him give her up to him and he immediately sent her to our house.

[20 March 1833]
Wednesday 20th. Our sick Natives came in to family worship this morning of their own accord. Through Divine mercy they are much recovered. Five or six Natives from Cobra came up today. Goongeen, one of our Natives (who went away with Mr Richards the Surveyor on the Instant), came with them. As he went away without saying anything to us, and had been in the bush nearly 3 weeks, I thought during his absence that if he should return I would look shyly at him, but as soon as I heard his voice my relentings were kindled within me, and my feelings were like those of a parent on hearing the voice of a long lost son. I spoke very seriously to him this afternoon respecting God and Christ and Heaven, and told him that he knew these things better than the poor Natives in the bush, and therefore it would be much worse for him after death than for them if he did not attend to them. He appeared serious and thoughtful. All the Natives came in to family worship and remained to say prayers with the children.

[21 March 1833]
Thursday 21st. The Cobra Natives went away this morning and Goongeen too, though I had been speaking to him of the evil of running about in the bush like those who don't know anything respecting God &c. In the afternoon I was a short distance

Journal 3: January-March 1833, p.16.

off in the bush. Goongeen came up alone and sat down on an old tree that lay close by. I asked him where he was going. I don't remember what answer he made me, he seemed very pensive but he came home with me and says he shall continue here. It is pleasing to find that he has not forgotten his prayers by being absent. We have 9 under religious instruction and it is deeply affecting to observe with what solemnity they say prayers, grace and respond at church. These are pleasing circumstances amidst all our painful ones.

[23 March 1833]
Saturday 23rd. Much grieved today on having learnt that two Native females who were with us are living with a wicked stockman opposite to our house and about a mile off.

[24 March 1833]
Sunday 24th. Narrang Jackey (husband to Warrahbin, one of our girls) and some Native females came up to church today.

[25 March 1833]
Monday 25th. Commenced plowing today. Narrang Jackey has towering ideas of his greatness. This morning he said to Mrs Watson "you give me biscuit and I give all about to poor man Black fellow, but you give me bread, I be gentleman." This evening after family worship he remained to say prayers with the Natives but he would not kneel. Mrs Watson told him that he must kneel. He said "poor man kneel, not me". Mrs W said

there is no difference between poor man and gentleman before God and in Heaven. He replied "very well that will do" and immediately knelt down. Was much grieved this day to learn that on the night than Geordie took Murrahmil (a young yeener belonging to him) away from here, he lent her about to many Natives, some of whom I know were wretchedly diseased, and that

Journal 3: January-March 1833, p.17.

early the following morning she escaped from the camp and ran towards Wellington, Geordie running after her with a Bearah (club) and that she would have reached this place had not an old Native intercepted her path and by his spear driven her back again. Female prostitution is one of the horrors of heathenism, but no where practised to a more awful extent than among these Aborigines.

[26 March 1833]
Tuesday 26th. Several Natives came up today, among whom was Wesley, once a pupil of Mr Harper, a Wesleyan Missionary. He appears to be as ignorant of God and Divine things as the rest of his brethren. I had a long conversation with him this evening. I asked whether after the opossum had been killed, it would live again. He answered no. I asked him the same question in reference to themselves, the answer was as before.

[27 March 1833]
Wednesday 27th. Several more Natives came up today. I spoke to them of many of their evil practices, especially of their lending yeeners all about, but they have no idea of moral evil as far as I have been able to ascertain. They worked for a short time at burning weeds &c.

[28 March 1833]
Thursday 28th. Narrang Jackey went away this morning, having secretly disposed of Warrahbin to another Native for a season. As she had not taken breakfast, and we having learnt the above circumstance, Mrs Watson would not give it to her which was the means of detaining her, and so the Natives went away without her. On my asking Booley (the sick youth) if he understood any words spoken during family worship, he replied, yes a few. He seemed pleased when I told him that by and by he would understand more.

Journal 3: January-March 1833, p.18.

[31 March 1833]
Sunday 31st March. The last day of our second quarter's labour among these benighted souls. Many have been our difficulties of a moral nature, but great have been the mercies vouchsafed towards us by our covenant God and Saviour. We have no conversions to record, but we do hope and trust that our labours have not been altogether in vain (feeble as they have been). Many of these heathen have heard truths connected with their eternal destiny, of which they never before heard. The evil of their

conduct has been pointed out to them, in many respects in which they have been rendered much worse by their intercourse with Europeans, but how far these admonitions and instructions have been made beneficial, or whether they have derived any benefit from them, is known only to him who searcheth all hearts and knoweth what are the motions of every mind. Every days experience confirms the truth of our Lord's declaration "Without me ye can do nothing". O may it please him to smile upon and bless our feeble efforts to his own glory.

[signed] William Watson

iv. April-July 1833

Journal 4: April-July 1833, p.1.

Rev W. Watson's Journal from 1st April 1833 to 1st July 1833 inclusive.

[4 April 1833]
Thursday April 4th. Some of our Natives appeared to be much surprised when I told them that tomorrow would be like a Sunday. They said in their own language that Sunday much make haste now. They were very attentive while I was endeavouring to instruct them in the reason &c of the day.

[5 April 1833]
Friday 5th. A good congregation at church this morning. Mrs W spent a long time in the morning in explaining to the children the subject of our Lord's crucifixion &c, and on their being asked tonight whether they remembered anything that had been told them in the morning, they related several circumstances. They frequently mention what they have heard in family worship. I asked one of our little boys (Dickey Marshal) this evening, as we were walking in the bush, where wicked children would go when they died? He said "to that very bad place". I then asked him who were wicked children? He replied, "those that are disobedient, say naughty words, play or bathe on a Sunday". He spoke this in so simple and artless a manner as made it very pleasing. Tears often run down his cheeks when we speak to him on religious subjects.

[14 April 1833]
Sunday 14th. Spent this day in the bush visiting several sheep stations and conversing with the shepherds on the subjects connected with their salvation.

Journal 4: April-July 1833, p.2.

[19 April 1833]
Friday 19th April. Wirrimbildwally, a Native about 26 years of age, has been here all the week on account of sickness. He is generally at a neighbouring station, and almost invariably attends our church on Sundays although nearly blind. He has no yeener, and

we have reason to believe that he is far more virtuous than the most of his brethren. I very often speak with him on religious subjects, to which he is far more attentive than the generality of Natives. He says that he lately had a dream respecting Heaven. He was in a large building full of windows and saw God, but he did not speak to him. Rec'd a letter from J Maxwell Esq, J.P., desiring that I would go over and see one of his overseers (about 12 miles distant) who has been severely injured by one of his neighbours in a drunken revel.

[20 April 1833]
Saturday 20th. Goongeen and I rode over to see the above named overseer. Found that he had been severely bruised on the head and neck (with a spade I am informed). I observed to him "the way of transgression is hard". As is generally the case under such circumstances he said that he was not in fault. I left him some oils and some medicine. I saw Kobohn Bobby, King of Burrondong. I have long desired, and made many attempts, to see him, but he was always in the bush when I have gone that way. He lost his sight two years ago by the small pox. He is now on his way to Wellington, accompanied by two yeeners, two

Journal 4: April-July 1833, p.3.

boys, 10 or 12 years of age, and a young child 1 1/2 years of age. Gave a Testament to a shepherd at one of the stations. It was received with apparent thankfulness. May it be the means of leading him to an acquaintance with its Divine author. Several Natives have been here for some days, most of them very ill of the venereal.

[21 April 1833]
Sunday 21st. Am happy to find that my last sabbath's visit into the bush has been the means of inducing several persons to attend church today who have not been before. Some have come 8 and others 12 miles. Our children respond very well at church. I am sometimes almost ready to imagine myself at St Mary's, Islington, when I hear them. They are very partial to singing, indeed all the Natives are very much attracted by music. They are almost ready to dance at the sound of the flute. Kobohn Bobby and his family came up this evening. He is a very stout old man and has a remarkable appearance.

[22 April 1833]
Monday 22nd. Tidings have reached us that Wesley the Native is dead. We learnt a week ago that he and another had been wounded. I scarcely know how it is, but when I hear of the death of any of these Natives, it seems to affect me as deeply as if I had lost a relative. We must leave them to the righteous judge of all, who cannot do but what is just. But taking the holy

Journal 4: April-July 1833, p.4.

Scriptures for our rule, we cannot perceive how they can enter Heaven. Such circumstances are calculated to rouse our minds, and to stir us up to use every means in our power to impart unto them religious instruction. And we see additional reason for being constant and fervent in our applications at the throne of Divine grace for the influences of the Holy Ghost to accompany all our attempts at the moral and religious improvement of these poor creatures. Woowah (Blind Bobby) is as ignorant of God as any of his brethren, though more intelligent than many of them.

[25 April 1833]
Thursday 25th April. Several Natives came up today, but as it was raining they refused to cut us any bark. I spoke to them respecting Wesley, and asked them where he was now? But this was a subject on which they would not enter. One of them said why don't you give Black fellow all about plenty to eat, then all about sit down with you. I spoke to them on the subject of religion &c but I fear it appeared to them only as an idle tale.

[26 April 1833]
Friday 26th. Conversed with Woowah a considerable time this morning. Among other things we spoke on the practice of the Natives lending their yeeners all about to other Natives and to white men. I told him what the great God said in his book respecting one man having one wife only, and that one always to

Journal 4: April-July 1833, p.5.

belong to him and not to any other. The reply he made was a very appropriate one. He said "white fellow all about make a light God, Black fellow all about very stupid. What for white fellow always say you lend me yeener belonging to you, this night, so many nights this moon &c, then I give you bread, I give you milk, shirt &c &c, when Blackfellow make a light God then he never never lend yeener to white fellows at all". He also said "Duke, my brother, come up by and by then you talk to him about God and he make a light directly".
All the Natives in the neighbourhood have been summoned to go and avenge the death of Wesley. When a Native is killed his nearest relative or friend will not rest till he has taken the life of the murderer. Here is traditional evidence of the birth of Holy Scripture and here we see that practice that was the reason of the appointment of the cities of refuge.

[27 April 1833]
Saturday 27th. This night after prayers, going round as usual (to see how all the Natives were situated), I missed the two yeeners and the young child belonging to Woowah (Blind Bobby). I asked him where they were. He said "Charlotte (the child) too much cry, so yeeners gone in bush to sleep". I did not believe that this was the case as they had been sitting and sleeping near to the door of my study for nearly a week, and no complaint had been made. I was afraid that an assignation had been made between them and some white man or men.

Journal 4: April-July 1833, p.6.

[27 April 1833 cont]
I[t] was a long time before I could ascertain in what direction they had gone, but at length I perceived the glimmering of a fire at some distance. I immediately took two of our girls (Warrahbin and Murrahmil) and went to the place. There we found the two yeeners and the child, apparently (but not in reality) asleep. I asked them why they had come there? The elder one said "Charlotte too much cry". I told her I did not believe that that was the reason. When I came home I informed Mrs Watson respecting the circumstance. Mrs W had retired to rest, it being past 10 O'Clock. She arose and taking the two girls we four went to the place. I now learnt from Mrs W that the elder yeener had denied to her (two days before) that she was pregnant. So our suspicions now were of a different nature from what I had at first entertained. When we had come near to the place we perceived by the light of the fire a white infant laid very near to it, and apparently struggling in the agonies of death but not crying. The elder yeener was sitting with her back to it, and the younger yeener was digging a hole in the ground with a long stick (which they use for the purpose of digging up roots &c). Mrs W asked her why she had killed the child? She said no good that one, this one very good, taking the Black child Charlotte and putting it to her breast. Mrs W asked her if she killed the child

Journal 4: April-July 1833, p.7.

[27 April 1833 cont]
with the staff? She said no, with her foot. Mrs W took the babe and wrapped it in a blanket which she took from one of the girls, and folded it in her cloak for it is a very severely frosty night. The babe felt the warmth and feebly cried, on which the cruel mother seemed surprised, and looking round said, "you give it me now, you have it in morning". Having bought it home Mrs W prepared some cordial and took it to the wretched parent who is about 1/2 a mile from our house. When she returned and began to wash the babe, it was found to be literally covered with dirt and its back much burnt. When the yeener was asked why she had denied being pregnant she replied that she was afraid.

[28 April 1833]
Sunday 28th. Mrs W had prepared some cordial to take to the yeener this morning, but she was up at this place early. She asked Mrs W if the child cried very much, the ans'r was no. She then said "don't you let Black fellows make light, my Black fellow is blind, he cannot see that it is white". A short time afterwards she came into the house when Mrs W was dressing the babe. She said well, you may have it, I don't want it. The poor little creature has caught a very severe cold. We have now in our family Native young men 4, children 8, yeeners 2 and old men 2, making a total of 16 for whom we have daily to provide and who are religious instruction.

Journal 4: April-July 1833, p.8.

[1 May 1833]
Wednesday May 1st. Booley, the young man who came up so very ill and is quite well

now, went away this morning. When he was so bad that neither himself nor anyone else thought he would recover, he said when he got well he would never go away from us. So say most of them that come up sick.
- Erected a temporary bark hut for Woowah and his family, as the young men dare not come up to the house when the yeeners are sitting near to it.
- The anniversary of our safe arrival in the Colony. May the remembrance of past mercies make us grateful, and our spared lives be devoted to God.

[3 May 1833]
Friday 3rd. Bobregul, a old Native who has been much with us here, came up today from a neighbours station in a sad rage. It appears that his dog had been running some sheep and a Native boy who was tending them threw a woomera at it and the stockman who had the charge of them afterwards killed it. Wallahmin, a Native (who had been sometime here on account of sickness but having recovered and gone over to the station), took the side of the boy and this caused a quarrel between him and Bobregul. The old man wept like a child at the loss of his dog. Indeed it was the principal means of providing him his support in the bush. To pacify him I gave him one of my own with which he was much pleased. He embraced

Journal 4: April-July 1833, p.9.

and kissed it, and let it lick his face all over.

[4 May 1833]
Saturday 4th. Bobregul went away early this morning and returned at noon having being speared through the thigh by Wallahmin with whom he had been fighting. He said that Wallahmin also was wounded. I sent Goongeen with a horse to bring him up, but he either had not been wounded or would not acknowledge it, and he told Goongeen that he was afraid of seeing me.

[5 May 1833]
Sunday 5th. Large congregation at church today. 23 persons to dine (Native and European).

[7 May 1833]
Tuesday 7th. Was much amused and pleased this evening. They were all sitting in the room where we have family worship, unconscious of being observed. Each of them took a Hymn Book and then one of them asked Dickey Marshal (Native boy 8 yrs old) were the hymn was? Dickey answered "it is here, it begins with a P". He then began to give out Praise God &c and said "but before we begin I must say the first chapter in Psalms". He then repeated the versus before and the rest joined him in singing it. Their practice on such occasions is to make Dickey their clerk, they generally say to him before they begin "now Dickey say it".

[10 May 1833]
Friday 10th. I am happy to hear that all religious instruction given to the Natives while

here is not forgotten when they are at a distance. Booley, the young man that was ill here a long time, went away on the

Journal 4: April-July 1833, p.10.

1st Inst. to Berjere, a station 40 miles distant. There a stockman swore at his cow because she was rather unruly. Booley said "no good you swear that way". The man asked him why? He answered "because you wont go to Heaven if you swear". The stockman enquired how he knew that? To which he replied "very much Mr Watson talk that way, and good many books he has talk that way all about". It is worthy of remark that when Booley came up here he was much in the habit of swearing, but after a short time I have heard him frequently reprove other Natives for that wicked practice. This is some encouragement to us, although they will not remain long with us. Perhaps it will please the Almighty to overrule their vagrant habits to his own glory. Woowah (blind Bobby) and his yeeners went away this morning. He said, "to fetch up his brother, the Duke, to sit down here because that fellow go too much about in the bush". He begged that I would not let his hut be pulled down. He has left his two sons Jemmy and Jacob with us.

[12 May 1833]
Sunday 12th. Old Bobregul expressed a strong desire this morning to have a shirt and a handkerchief that he might be like the children at church. He put the shirt on with the bottom upmost and the sleeves hanging down.
Wirrimbildwally has been hunting Buggeen (the devil) this evening. Whether the others youths and boys apprehended any danger I cannot say, but they were cooing and calling to him both loud and long. I went out to ascertain the occasion of so much shouting, and I was informed that the above named youth was pursuing the devil towards the water.

Journal 4: April-July 1833, p.11.

[12 May 1833 cont]
I immediately went off in the direction that I was told he had taken. Goongeen followed me, on which the others seem'd much alarmed and desired him not to go, but he said Mr Watson was going, so he was not afraid. When we met the youth returning he was quite exhausted with running. He said that he had seen the devil, but he ran about so much that he was not able to come up with him, and that at length he planted himself so that he could not find him. I had a long conversation with him respecting this imaginary devil and the real one. In general he was so mystical that I could not understand the subject. But this much I learnt, that as he is a Doctor he can see and also is able to kill the devil, and that none but those of that profession is able to do either. He says that the devil is often killed, but some Black fellow who is Koolah (at variance) with a tribe, or an individual, makes him jump up again. They attribute all their afflictions and troubles to the devil. He says when a child is lost in the bush, or its parents die, the devil always takes it. He has promised to catch him and bring him to me. Our little babe is very ill and has been so since the time that he came into our care, his eyes have been exceedingly

bad and his lungs are also much affected. Great pains have been taken to insinuate that the mother had no intention of killing it.

Journal 4: April-July 1833, p.12.

[13 May 1833]
Monday 13th May. Sister Handt was safely delivered of a fine boy this morning. The Lord was very gracious to her.

[14 May 1833]
Tuesday 14th. It hath pleased the Almighty to take to himself the dear little babe which we have had in charge. It is impossible for strangers to conceive the affection we had for the dear creature. The remarkable circumstances under which he came into our hands, and the constant attention he required on account of sickness may in some measure account for it. He seems to have been snatched from an untimely grave to be introduced into a X'n family and into the church of Christ, and then to be translated to a better world. We considered him as our own, given to us as it were accompanied with a voice from Heaven saying unto us "Take this child and nurse it for me". This we should have been happy to have used our utmost endeavours to do, had we been permitted. I had baptised him by the name of Wilson Pearson, after two eminent (Islington) clergymen very dear to my remembrance and of incomparable service to the Church Missionary Society. Warrahbin, one of our girls, was much affected at its death.

[15 May 1833]
Wednesday 15th. This evening at family worship I attempted to improve the visitation which death had paid our family, addressed especially to the Natives. They were serious and attentive. Warrahbin has assisted Mrs Watson in performing some of the last offices for the infant. She put her face to its face and said "poor baby,

Journal 4: April-July 1833, p.13.

I shall not nurse it any more now." And then turning to Mrs Watson she enquired "Is it in heaven now? Has Jesus Christ taken it?" Mrs Watson said yes. It is now singing Alleluiah, a chorus which our girls often sing. It is said that the Natives are much afraid of being near a dead corpse, but all ours came in and saw the infant and appeared to be affected. I have engraved the initials of the child's name, age &c upon the lid of his coffin.

[16 May 1833]
Thursday 16th. Ascension day. We have this morning interned the infant. It was followed to the grave by Br Handt, myself, all the military and children (who attended uninvited) and all our Native family, consisting of 10 young men, children &c. After I had read the burial service the Native children sang Praise God from whom all blessings flow &c. Shortly after our arrival here, I interned a man who had been drowned. On that occasion I could not prevail with a single Native to accompany me. Now there was not the least hesitation manifested on the part of anyone.

[18 May 1833]
Saturday 18th. An overseer belonging to J Maxwell Esq came up today. He informs me that Woowah (the blind man) is at his station and that he told him that "now he believed there was a God". The man asked him where he had learnt that? He said "greatly Mr Watson talk about that."

[19 May 1833]
Sunday 19th. Church filled with Natives and Europeans. I trust that the means of Grace here will be made a blessing to some of those Europeans who are scattered around in the neighbourhood and who have long had too much reason

Journal 4: April-July 1833, p.14.

to say no man careth for my soul.

[20 May 1833]
Monday 20th. Wirrimbildwally has been dreaming again. He says that the other night he dreamed that he saw God, that he was in a very large house and had a long white coat on and a cap or hat. That there was another one with him, his son. That he had two very large books placed on a table before him. That God pulled him in at a window with curryjong (that is a cord so called because they make use of the bark of a tree of that name for the general purposes of twine or rope). That God did not speak to him. That there were outside the house many thousands all reading books which he heard but could not remember.

[21 May 1833]
Tuesday 21st. Woowah and his two yeeners returned today.

[23 May 1833]
Thursday 23rd. Am happy you learn that although Woowah comes into family worship, some of our children teach him to say prayers like themselves. A Native boy of this neighbourhood has returned from Bathurst, 100 miles from here. He was much amused at seeing a poor girl with a wooden leg. He rolled himself on the ground and laughed, crying out where 'tother foot? Where 'tother foot? The Natives have begun to come in from the bush. They have been 100 miles distant and have wounded a man of the tribe which he belonged who slew Wesley. They say this fellow is so strong that they cannot kill him.

[29 May 1833]
Wednesday 29th. Several Natives came up the other day, some of them very ill. They all say prayers with the children.

Journal 4: April-July 1833, p.15.

[31 May 1833]
Friday 31st May. Two bushrangers were brought here tonight about 10 O'Clock, having been taken about 3 miles distant.

[2 June 1833]
Sunday June 2nd. Trinity Sunday. Had a large congregation at church today, Natives and Europeans. Have thought much today respecting my Brethren at Islington. Probably some of them will this day be set apart to the work of the ministry in Heathen lands. May the unction of the Holy Ghost rest upon them St Paul, a of the Holy Ghost rest upon them. May they in the Spirit of St Paul, a Brainerd, a Martyn, go forth determined to know nothing but Xt and him crucified. Counting all things, but dung and dross for his name's sake and for his church's sake.

[16 June 1833]
Sunday 16th. Several Natives at Church today.

[20 June 1833]
Thursday 20th. The Natives who came up a few days ago have again gone into the bush, while here we got them to work occasionally and to attend family worship. Geordie, at the suggestion of a stockkeeper (at a station very near to us) has taken away Murrahmil, one of our girls that belonged to him. He said she should return the following morning, but she has not. And now she is living in the commission of a vice of which she was constantly told the evil consequences while here. It is extremely painful when a girl has been cured of the disease and rendered in some measure tractable, and has been brought under religious instructions. I say it is extremely painful to see her taken from us and living in fornication with a professor of religion in our very sight. Wirrimbildwally came up this evening, I suppose to remain with us a few days. Goongeen is very useful at times. He will yoke the horse and fetch us up wood, water &c without any assistance. But I have often much difficulty in prevailing on him to read a lesson.

Journal 4: April-July 1833, p.16.

[23 June 1833]
Sunday 23rd June. A very serious accident happened at our house today. The Native children (as their custom is) had gone into the church an hour before the commencement of Divine worship. They had been singing very sweetly when we heard them shout, but thought it arose from some dogs coming into the church, which is often the case. However, Mrs Watson went in and found one of the girls (Geanil) outside the door enveloped in flames, in attempting to extinguish which she burnt her own hands very much. I succeeded in breaking the string of her frock neck which was the only part left, but not before she was most dreadfully burnt, the whole length of her back, her left side, one of her arms and her left cheek. I have spent nearly the whole of the day in dressing her. Poor girl bad as she is, when the other children said grace before dinner she made an attempt to rise and move at the name of Christ.

[26 June 1833]
Wednesday 26th. Geanil is exceedingly weak and ill in consequence of being so severely burnt.

[30 June 1833]
Sunday June 30th. Not so many Natives at church today, most of them are in the bush. In concluding the report of another Quarter's labours we cannot but admire and adore the great goodness of our Heavenly Father in affording us health and grace to persevere in our work. Our difficulties indeed have been great and out discouragements numerous. It is impossible for our

Journal 4: April-July 1833, p.17.

[30 June 1833 cont]
friends who are surrounded with all the comforts and polite appendages of civilised society can form anything like an adequate idea of the drudgery and attendant on this mission. I often think that to have our residence in a charnel house would scarcely be more disgusting than our employment here. We have generally some sick and occasionally from half a dozen to a dozen at the same time apparently destined to an early dissolution, filthy and corrupt in their bodies through the ravages of the venereal, covered with sores &c and unwilling to move from their place on any account, or to do anything for themselves. I must wash and dress their wounds, their victuals must be prepared for and taken to them. Under such circumstances it will be readily conceived that we must be attacked by a host of vermin as well as be affected with the most unpleasant stench. All this is not more than I anticipated nor more than God in mercy enables cheerfully to go through for his name and for his people's sake. I always calculated on the labours of this mission being of the roughest and coarsest cast, but that my dear wife should be enabled to enter into the work with all her heart and powers, and to bear with cheerfulness and pleasure the fatigues and (so many times) unpleasant labours of the mission is a subject that demands my constant gratitude to God. It would afford us peculiar satisfaction to be enabled to record even one instance of conversion to X'ty among this benighted race. But alas, so far as our observation has extended they do not appear in our opinion to exercise either

Journal 4: April-July 1833, p.18.

[30 June 1833 cont]
gratitude or reflection. However, with all their moral degradation and apparent small degree of superiority to the brute creation, we believe that they are men, and as such are interested in the economy of salvation. Under such views we feel it our duty to labour to instruct them in the great things of God although as yet we have not had reason to believe that real spiritual good has been derived by them from our instruction. May the prayers of our X'n friends in England be constantly sent up to Heaven in the behalf of ourselves and our wretched charge. Could they see from 50 to 100 of these poor creatures half or entirely naked lying on the ground, pulling to pieces an oppossum with their hands and teeth, and covered with filth and dirt, they would indeed with a

heavy heart enquire "can these dry bones live?" Thank God we know they can. O that the wind from Heaven might now come and breathe upon these slain that they might rise up an exceedingly great army to praise and glorify God.

[signed] William Watson

v. July-Sept 1833Journal 5: July-September 1833, p.1.

Rec. Aug 16/34

Rev W. Watson's Journal from the 1st July to the 1st October 1833 inclusive

[4 July 1833]
Thursday 4th July. Nine Natives here today. Some who have been remaining with us have gone into the bush, probably they will soon return. Their predilection for wandering about prevents that improvement which they would otherwise make.

[5 June 1833]
Friday 5th. One of our girls (Murramil) who had learnt to read and sew, was enticed away a short time ago and is now living in prostitution with an European stockman. Today I attempted to get her away but was unsuccessful.

[6 June 1833]
Saturday 6th. Some of those who went away on Thursday have returned this evening.

[7 June 1833]
Sunday 7th. Eight Natives at family worship and at Church today.

[8 June 1833]
Monday 8th. This morning one of our Native youths had been shooting cockatoos in the wheat paddock. I had been attending to the repairing of the plough and was returning when I met him with some

Journal 5: July-September 1833, p.2.

[8 June 1833 cont]
other Natives, one of whom had a musket which he had borrow'd at a stock station. Jemmy, our Native, said that he and the others were going to look out Black fellows, a very large number having come within three or four miles of Wellington, in order, as he said, to kill his father. I told him that I did not believe it, false alarms are so frequent among them. He persisted in his determination, however I would not allow him to take the fowling piece, and I proposed that he should go home with me, catch the horses and I would go with him. To this he assented with the greatest readiness. Speaking of his father (who is a notoriously bad man and who is said to have murdered many an

European) he said "me very fond of that old man, I no want to throw him away." We went to within a short distance of the place where the wild Natives were said to be, and having sent Jemmy's father and those who were with him to the mission house I proposed to go into the bush and look out for them, but not a single Native was willing to proceed.

Journal 5: July-September 1833, p.3.

Br Handt and I proceeded into the bush but could not discover the tracks of any. I cooed but received no answer, and it being nearly dark we returned home.

[9 June 1833]
Tuesday 9th. This evening I baptized Br Handt's child and we experienced a sense of the Divine presence in that Holy ordinance.

[11 June 1833]
Thursday 11th. Finished sowing twenty acres of wheat today.

[12 June 1833]
Friday 12th. The Natives who came to us for safety the other day left us this evening, saying they would go and look out Black fellows to come and fight those Myole fellows.

[14 June 1833]
Sunday 14th. A dray stopped in the settlement tonight (on its way to Bathurst). Two or three Natives who are accompanying it came up to the Mission house, joined us at family prayers, and remained afterwards to say prayers with the children. This is gratifying to our minds, perhaps it may please the Lord to open the eyes of some of them that they may behold the great things of his law.

[18 June 1833]
Thursday 18th. Narrang Jackey, to whom one of our girls (Warrahbin) belongs, came up. He had over his shoulders an old oppossum cloak

Journal 5: July-September 1833, p.4.

and was so thickly daubed all over his body with red ochre that I did not know him. He had heard in the bush the circumstance of two Native youths who came up some time ago breaking into a hut where the girls were sleeping. However, Warrahbin would not yield to their wicked desires. Circumstances of this nature are peculiarly painful and lead us often to apprehend that we shall be under the necessity of confining ourselves to the instruction of the males. And hitherto we have had more reason to hope favourably of our girls than of the boys.

[21 June 1833]
Sunday 21st. Feel much depressed in mind on account of the general difference which the Natives manifest to their spiritual interests. Oorimbildwally, who almost invariably

attends our church, today informed me in the course of conversation that he says his prayers when he is absent, and that he knows he shall go to Heaven when he dies. If he does feel any confidence on that point, though, it is an evidence that he has not learnt the plague of his own heart. An important point seems to have been gained, that is, his belief in the existence of a heaven.

[28 June 1833]
Sunday 28th. Fourteen Natives attended church today.

Journal 5: July-September 1833, p.5.

It was highly pleasing to observe how correctly one of our children pointed out to some who are here only occasionally the meaning of several pictures, as the crucifixion of our Lord - the prodigal son - Christ blessing the little children &c.

[29 June 1833]
Monday 29th. Kobohn Billy, his three wives and two children came up again today. He is literally cover'd with filth and disease. He has lost the use of one hand and nearly of both his legs, as well as being deeply diseased in other parts with the venereal. Last week I allowed rations to Goongeen, one of our youths, and he went out every day and worked with the men, but this week something has offended him in the men's hut and he will not remain with them.

[30 June 1833]
Tuesday 30th. Was pleased with the attention which Kobohn Billy paid while I was speaking to him this evening on the subject of the soul's immortality, the son of God's dying to save mankind. Two of his yeeners are ill like himself.

[3 August 1833]
Saturday 3rd August. A Native youth who had been cured of the disease some time ago at this place, came up this morning with an European stockman who is ill and who did not know anything of their being medical aid to be obtained here except from what the Native had said. He brought him a distance of 30 miles through

Journal 5: July-September 1833, p.6.

the bush.

[4 August 1833]
Sunday 4th August. Yesterday I got Kobohn Billy into a hut with his family in order to render him more comfortable and to facilitate my attendance on him (3 or 4 times daily). But this morning I found the hut empty, he had crawled out and gone three or four hundred yards into the bush. He and his yeeners listened to religious instruction tonight but my faith is very feeble.

[8 August 1833]
Thursday 8th. One of our girls was extremely angry last evening because one of the other children had received some trifle and she had not. She spoke in a very improper manner and said she would go away to a certain stock station to a white man. Poor creatures, little do they know, therefore they [are] unable to appreciate the ultimate advantage contemplated in their instructions. This morning however, she expresses sorrow for her conduct and promised not to be guilty of such behaviour any more.

[9 August 1833]
Friday 9th. Kobohn Billy is recovering. He can use both his hands and his feet.

[18 August 1833]
Sunday 18th. Rode over to a station to see a person who is ill. On my return I called to another where two yeeners are kept by an Englishman, a shepherd. These females had both been at Wellington, one of them was very bad of the disease when she came and after her recovery she remained some months with us. The other had been lame and unable to walk for 3 months

Journal 5: July-September 1833, p.7.

when I first saw her, however by the use of some oils she recovered. When these two females saw me going towards the hut they ran away. I spoke with the man on the wickedness of his conduct, but he said he was a very honest, upright person.

[23 August 1833]
Friday 23rd. Narrang Jackey desired Warrahbin (his yeener who is with us) to go with him to a station 3 miles off. I was not willing, for I knew that some stockmen there had long been using every means in their power to induce him to take her away from us, saying among other things that I only wanted her for a very improper purpose, and telling Jackey to break her head is she would not go. Two young Natives came up this evening. After prayers, as they did not attend, I went to them and asked if they heard the bell ring? Yes. Did they know for what purpose it was rung? Yes. Why did you not come in? They answered that they were very tired but they would come in the morning.

[24 August 1833]
Saturday 24th. As the Natives had heard that some blankets forwarded by the Government had arrived, about 30 of them came up today and made a formal demand of them, saying that

Journal 5: July-September 1833, p.8.

[24 August 1833 cont]
they did not belong to me, they had been sent up for them and they must have them. Such a procedure not meeting with my view of the case, they were very insolent, and it was thought that one of them would have knocked down Mrs Watson with his club because she had a short time ago lent him a very large blanket to sleep in here, and

having taken it and disposed of it to a white man, she told him of it. But she was no way intimidated by his maneuvers. I thought that the stores would have been forcibly entered by some of them. I gave a blanket to Bobby, King of Wellington, and promised that if they would come on Wednesday and cut bark I would give them blankets. As my conduct in not giving the blankets to the Natives on this occasion may not be viewed in the same light by different persons I think it my duty here to assign my reasons. . The letter of the Hon the Colonial Secretary which accompanied them directs that they should be distributed amongst the Black Natives in this district, of which there are several hundred, and preference was to be given to such Natives as had conducted themselves properly. (60 blankets was the number).

Journal 5: July-September 1833, p.9.

[24 August 1833 cont]
Had we therefore given 30 at this time (for there would have been dissatisfaction if one had received and another not, we should have had only 30 remaining for all the Natives who should afterwards visit us, particularly as the blankets are very small.
Again, last year 40 blankets were given us for distribution among the Natives. Being very good ones I cut them into two and made 80 of them. At that time I gave one to every Native who in a measure earned it by cutting bark, working in the field &c and the remainder were reserved for future exigencies. As we brought no blankets with us nor could we obtain any, I have many times felt very thankful that such a plan had been adopted. Otherwise I am at a loss to know how we should have acted, for we have had sometimes from twelve to twenty children and youths under instruction who all required a supply of blankets. Moreover we have almost generally had several sick Natives with us who also needed the same accommodation.
Again, when any Natives come and sleep here, which is a general practice with some or other of them, they invariably ask for a blanket, which indeed except when the weather has been very stormy we have not in every case acceded to. With these facts (arising out of twelve months experience) before my eyes, I deemed

Journal 5: July-September 1833, p.10.

[24 August 1833 cont]
it a very imprudent act to give away so many in an indiscriminate manner. Lastly, I was convinced that the Natives had been induced to behave in this insolent manner in making a demand of the blankets by the advice of some European stockmen who had on the occasion mustered all their shirts and clothes and dressed up the Natives as much as they could. Knowing the disposition of the Natives I was aware that if we evidenced the least fear of them by yielding to their demands in this instance it would only be a means of giving them reason to believe that on any future occasion they might obtain whatever they should think proper to demand.
Coercive measures enter not into the means used by X'n missionaries in labouring to bring savage tribes to the knowledge of the Saviour, but promptitude and decision I think should always accompany kind and gentleness in our conduct towards them. On this occasion they were treated with some beef and wheat and appeared satisfied and

listened to our instructions. Narrang Jackey succeeded in getting Warrahbin away this evening when I was in the garden.

Journal 5: July-September 1833, p.11.

[25 August 1833]
Sunday 25 Augt. Ten Natives here today. Warrahbin came home today. Jackey had gone into the bush and she had come, according to her own words, to escape the evil treatment of a stockman who wanted her to go into his hut.

[26 August 1833]
Monday 26th. Twenty Natives came up today and cut bark. While speaking with them on religious subjects some paid attention and others were very careless. They are not ashamed to assign as a reason for their not knowing or not attending to these things "that Black fellow too much stupid". I was in the garden in the afternoon when two elderly yeeners and one about 9 years of age came up. I asked to whom the young one belonged and if he would remain with Mrs Watson, but this obtained no satisfactory answer. I began to speak to them something respecting God, when one of them said "you give me pipe, you give me bakka, me murry hungry, me murry mitherable". I told them to go up to the house to Mrs Watson. I followed immediately. When in the house I asked them who made them? One of them said she did not know, "dibbil dibbil I believe" (that is devil). I enquired what would become of them when they did? She said she did not know, she believed dibbil dibbil would take her.

Journal 5: July-September 1833, p.12.

[27 August 1833]
Tuesday 27th August. Gentleman Jackey came this morning with other Natives to cut Bark. I had a long conversion with him but he is as hard as the Nether Millstone. He says he has four yeeners and so is a gentleman. He has indeed 4 yeeners who are all "farmed out" as it were to white men by whom he is quite well supplied with food &c. Horrid work indeed!!! The Natives repeatedly say that if they will not lend yeeners White fellow take them by force.

[28 August 1833]
Wednesday 28th. Lieutenant Lukie of the 39th has come up to see the country and remains with us at the mission house tonight. The Natives received blankets and went away. Ten young men remain with us.

[30 August 1833]
Friday 30th. The young men caught a large number of oppossums today and went a short distance into the bush to feast on them. Jackey wants Warrahbin to go, and as she was anxious to go we agreed, but knowing the abominal practice of the men in lending their yeeners to the youths I was jealous on that point, and late in the night I

went as near as I could to observe their movements, but the dogs either saw or heard me and immediately began to bark. In the twinkling of an eye every Native was up on his feet and his spear and clubs in his hand, looking out. I stood behind a tree and before they could have distinguished who it was I should probably have felt something grazing or pricking me in rather an

Journal 5: July-September 1833, p.13.

unpleasant manner. However, I told them in their own language that I saw them, they instantly recognised my voice and retired to their fire again.

[1 September 1833]
Sunday 1 Sept. Many Natives at Church today. While speaking to several of them in my study this evening respecting the love of God displayed in the gift of his son Jesus Christ to die for them, I thought they were very attentive, and I entertained the hope for the time that their minds were somewhat impressed. We are very apt to think our giving instructions to them is like writing on the sand, the impression on which may be defaced by the first breeze or wave that passes over it . But as we know not what thoughts are entertained by them on these subjects, or how often what we have said comes into their minds, and having the promise of God we feel it our duty and desire to continue to sow. We have 19 now with us.

[2 September 1833]
Monday 2nd. All the young men in at prayers today. Kobohn Billy went away as soon as he was able to walk. He has been brought back extremely ill. He says that last night he dreamed that he was on a great fire which burnt him all about. I told him that the Great God sometimes speaks to people when they are dreaming. He says that his present affliction is the effect of a dream

Journal 5: July-September 1833, p.14.

in which he thought that he was taken up to a great height in the air where he fought with a Black woman and killed her, and that afterwards she killed him and put him in the ground.

[3 September 1833]
Tuesday 3rd. Some more Natives came up today and attended family worship in the evening. Billy very ill tonight, however I washed him all over in warm water and gave him a sudorific powder. He says "white fellow tell him it is all gammon (lies) about God, that there is no God."

[9 September 1833]
* Monday 9th. Billy very low, he thinks that he shall die. He paid attention to my instructions of a religious nature tonight.
See the next page

[11 September 1833]
Wednesday 11th. Colonel Despard, Lieutenant Darley and some officers of Police came up this evening. The Col remains at the mission house for two nights.

[13 September 1833]
Friday 13th. An old Native (Bobbegul) left us this morning and returned in the afternoon severely wounded and bruised about the head. He had been fighting with a young Native. I dressed his wounds at which he seemed much pleased. Kobohn Billy asked me tonight how he was to pray to God, he himself was very stupid so that he did not know how.

Journal 5: July-September 1833, p.15.

[4 September 1833]
Wednesday 4th. Anticipating the arrival of some visitors from Sydney shortly. Mrs Watson had been during the day putting up a kind of curtain to divide the large room where we always have family worship into two apartments. The children remembering that we had green boughs disposed about the room at X'mas asked what tomorrow would be, if it would be Sunday? Warrahbin, speaking about Kobohn Billy, said she believed he would die and enquired of Mrs Watson if he would go to Heaven? Do not such questions being put voluntarily give us reason to hope that there is in the mind of the enquirer a belief in a future state? Some Natives have gone into the bush, we have now 15 remaining with us.

[7 September 1833]
Saturday 7th. One of the Native youths came to the window late tonight. Mrs W asked what he wanted? He said "where is Mr Watson?" In the study, was the reply. What do you want from him? He said "I want some medicine, I have got a cold in my head". He received some medicine but before he took it he said "don't give me any salts, I don't like salts medicine". I have six sick patients to attend to. One of our servants is afflicted with a violent inflammation of the lungs.
See the asterisk on the preceding page

Journal 5: July-September 1833, p.16.

[14 September 1833]
Saturday 14th. Narrang Jackey asked me for a long Pipe. I said yes, you shall have one when you can read. O, he replied, I am very stupid now, but as soon as I get a long pipe and begin too smoke I shall make a light book directly, all stupid then go away. They are quick and cunning enough in reference to a supply of their bodily wants. He has now gone and taken Warrahbin with him. She hesitated, but at length stripped off the clothes which Mrs W had given her and put on her blanket. After having had her a close inmate in our family so long and having made so much improvement and given rise to so many pleasing hopes in our breasts to see her go away to mingle with the deeply debased and untutored Natives of both sexes in the bush produces painful emotions, difficult, yea impossible to describe. We are indeed bound to persevere in our work, but it is evident

that in doing so we must against hope believe in hope. Two Native youths were enticed away from us 8 Days ago by a stockman who promised to give them something if they would go with him, and after walking about more than 60 miles he refused to fulfil his promise, and today they returned wearied and vexed.

[15 September 1833]
Sunday 15th. Not many Natives at Church today. One of them, (Oorimbildwally), after Church service was over pulled off

Journal 5: July-September 1833, p.17.

his trousers and laid himself down in the sun. I asked why he had pulled them off? He said he was cold and had pulled them off to get warm.

[17 September 1833]
Tuesday 17th Sept. Billy something better, two of his yeeners very ill.

[19 September 1833]
Thursday 19th. Have had Billy and his family in a hut for a fortnight. He has now so far recovered as to be able to walk. He has gone a short distance into the bush to sleep.

[20 September 1833]
Friday 20th. Billy and his family gone away to a station 2 1/2 miles distant. I asked him this morning who had made him well. He said God.

[24 September 1833]
Tuesday 24th. Have been about 30 miles into the bush but did not see more then half a dozen Natives.

[28 September 1833]
Saturday 28th. One of our Natives had been out early this morning and brought us word that a Bullock had been killed on the other side of the river, and his hide left. After prayers I went to look, and found that it was one (belonging to a neighbour) that had died yesterday, that the Natives had skinned it and several were on the place roasting some of it on the stones.

[30 September 1833]
Monday 30th. Several Natives returned to the mission house this evening. It appears that some of them say prayers

Journal 5: July-September 1833, p.18.

and their grace when they are in the bush.

[Signed] J.C.S. Handt

[Note] Read in Committee Dec. 14/33

[Note] Rev. Watson's Journal
July 4th to Sept. 30/33

vi. Oct-Dec 1833

Journal 6: October-December 1833, p.1.

Rev Wm Watson's Journal from 1st Oct to 31st Dec 1833 Inclusive

[1 October 1833]
Tuesday 1st Oct. Many Natives have come up today. Several of them came in to say prayers with the children. Goongeen rode over with me to an overseer who had sustained serious injury by a fall from his horse. The youth was very attentive to my instructions as we travelled on the road.

[2 October 1833]
Wednesday 2nd. Goongeen and myself left home in the morning to visit some wild Natives whom we were informed were at a station about 20 miles distant. When we had proceeded about 6 or 7 miles a large number of white cockatoos flew up from the ground and so much frightened the mare on which my Native companion was riding as to make her start considerably to the left and the youth fell down, but through Divine goodness he sustained no injury. This afforded me an opportunity of speaking on the care of God towards us. After experiencing some difficulty we succeeded in catching her, and so proceeded on our journey. On our way Goongeen showed me a place where some boys had been

Journal 6: October-December 1833, p.2.

[2 October 1833 cont.]
sometime ago initiated into the "Order of Young Men" and when there had been a severe fight in which one wild Native had been killed. Two trees were much carved and he was interred between them. When we had proceeded to a distance of 16 or 18 miles we found about 30 Natives with their yeeners and children feasting on fish which they had caught in the McQuarrie [sic], on the banks of which they had fixed their camp. With all these I was well acquainted, they having been much at Wellington. They expressed much pleasure in seeing me. The wild Natives had gone away. Goongeen fetched some water from the river and having boiled it and made tea we found it very refreshing. In the course of conversation with them I had occasion to reprove a young man (Native) for swearing, on which most of the others began speaking so very quick that I could understand but little what they said. He had not been so much with us as several of the others, and so had probably never before been reproved or told that he ought not to swear, but this can not be said of many of the others. The females never congregate

with the males, but have a camp to themselves at a short distance. I was very anxious to see Warrahbin, a young yeener belonging to Narrang Jackey, of whom mention has several times been made. I soon discovered her with the other yeeners. But what

Journal 6: October-December 1833, p.3.

[2 October 1833 cont.]
were my feelings when I saw her wrapped up in an old dirty oppossum cloak and a Kanney (or long staff) over her shoulders, and contrasted her present wild and savage appearance with that modesty of demeanour which characterised her when, dressed like an English female, she resided with us at the mission house? My bowels yearned over her and that attachment which originated in her being so long a member of our family constrained me, notwithstanding her present circumstances, to view her in a different light from the others. We cannot doubt but it is from our Heavenly father that we feel such strong affection for those Native children who have been much with us. Where souls are the subjects of increasing care, it matters not what is the colour of the body. Goongeen has on several occasions given evidence of his sympathy and affection. When we were at the camp today a sick Native was in the company, and he asked me if he might give him a piece of his cake (which had been made for himself). As the wild Natives had gone into the bush to some distance and we had not taken much provision with us, I thought we might reach home tonight. Narrang Jackey, Warrahbin and her sister, with 3 or 4 young men agreed to accompany us to Goboleon. The sun was nearly down when we started. The

Journal 6: October-December 1833, p.4.

[2 October 1833 cont.]
clouds presently gathered thick and Black and gave every indication of an approaching storm. It soon became so dark as to prevent us seeing any track except by the flashes of lightning which left us in greater darkness. The thunder rolled in most tremendous peals, and the wind, which we heard for some time coming over the mountains before it approached us, was so high and accompanied with such torrents of rain as rendered our situation truly appalling. Though in our voyage to this colony we experienced many storms, in none of them did I feel that chilling horror that on this occasion seemed to pass through every nerve. Previously to the storm's reaching us I had thought it advisable to walk and had my mare. Goongeen kept his seat and the Natives walked after him. As he knew the way, he went first and I was in the rear. When it did attack us it was indeed with indescribable fury, it seemed as if every tree in the forest was being rent to pieces. The saddle on my mare by some means got under her body and she was so affrighted by the hurricane that she ran round several times with such violence that I was compelled to let her go. On account of the roaring of the tempest my Native companions had no opportunity of hearing whether I was following close behind. And now I could only ascertain in what direction they had gone by their answering to my cooing, which it was sometime before they could hear. At this moment I lost sight of that advice

Journal 6: October-December 1833, p.5.

[2 October 1833 cont.]
"Festina lente",for on hastening to overtake my companions I fell over an old stump, and my hat falling off I saw, by a flash of lightening at the instant, it carried away by the wind almost with the swiftness of the eagle's flight. When I came up with the Natives and they had heard of my disaster, one of them came on each side and asked me to take hold of their arms that I might escape falling over any stump or sustaining any injury in passing through creeks &c. And thus we travelled on through the tempest and reached Goboleon where we remained till the weather became fair and calm and the moon arose, after which we proceeded, and through the goodness of our Heavenly Father arrived at Wellington about eleven O'Clock.

[3 October 1833]
Thursday 4th Oct. [sic] This morning Goongeen and one of the servants went and found my hat, handkerchief and, indeed, everything except the bridle. Nine Natives came up today, some of them sick.

[4 October 1833]
Friday 5th. [sic] Seven Natives at work for us today in digging a trench. One of the youths uttered a very vulgar word (the same whom I reproved the other day). Some of the others immediately cried out "Carrea yalla" (don't speak that way) "Wirri murrumbahng " (no good that). Oorimbildwally said that he often spoke to his Native brethren on the

Journal 6: October-December 1833, p.6.

[4 October 1833 cont]
impropriety of their conduct, but that he was now tired of it and he would do so no more "because they too much say don't care for God, don't care". He addressed me to forbear saying any more to them about God, as they were so very stupid. I told him that both he and myself must continue reproving them &c hoping that by and by they would care for and think much about God. They are to have a corrobera this evening respecting Thannah Thannah (the small pox). They say it will never come here again. While working, some of them said repeatedly "good many white fellows Mr Watson get work it now" meaning themselves. Whether they thought it disgraceful to work like Europeans or it arose merely from pleasantry I cannot say. I was much affected (as I frequently am) on looking at them and thinking here are immortal souls, and which of them shall become acquainted with God his Saviour, or shall they all like so many of their ancestors live and die altogether destitute of the blessings of salvation. We sometimes hope there is a breaking in the clouds, and indeed we must say that notwithstanding continual and numerous discouragements we have some pleasing circumstances to cheer our minds. We cannot but believe that some who occasionally leave us for a season do say their prayers and grace in the bush or they would not remember them so perfectly when they return.

Journal 6: October-December 1833, p.7.

[5 October 1833]
Saturday Oct 5th. Three of the Natives returned from the Corrobera last night about 11 O'Clock and several more today. It appeared that on their way last evening one of our boys reproved a Native for swearing and was severely beaten by the aggressor for this act of X'n kindness, for so I think I may term it.

[6 October 1833]
Sunday 6th. Several Natives at church who behaved very well. It is remarkable that the Native men cannot conceive why we should want Native females to reside with us except for the same improper purpose as the Europeans. We have repeatedly told them that we are desirous of having old and young, male and female, to teach them all respecting God, to read &c (but they listen to what the missionaries of Satan teach in preference to our instructions, and those labourers are far more successful in their labours than we are in ours). I am often sick while I am dressing the wounds of their emaciated bodies, and my heart is frequently overwhelmed within me when I think of their diseased souls and observe their general indifference to the appointed means of cure.

[October 1833]
Monday 7th. 15 Natives now remaining with us. We would hope that Warrahbin feels a conviction of the sinfulness of adultery, as we have learnt that during her absence she has been much teazed by stockmen, but she repelled them saying that "the Great God who sits down in Heaven and all about will see and will be angry". Narrang Jackey was very angry this evening because I would not give him a blanket. I told him that I had given him one a very short time before and he parted with it almost immediately. He said "O never you mind that, all about blankets Governor sent for Black fellow

Journal 6: October-December 1833, p.8.

don't belong at all to Parson, white fellow all about say so".

[8 October 1833]
Tuesday 8th Oct. Mrs Watson prevailed on Narrang Jackey to leave Warrahbin again for a season. She gave him a shirt and he went away, apparently satisfied. In the space of 2 or 3 hours he returned saying "there was a plate in a box for him at a neighbouring station, that the master was coming up and he wanted to see Warrahbin, yeener belonging to him". And besides, "White fellow tell him Mr Watson want to take yeeners all about down Sydney, put them into jail and send them over to another country". That "Mrs Watson had sent away father and mother belonging to Dickey Marshall (a Native boy given to us by the Rev T Hassal) and that he had fired balls at Dickey's head which made it bad". (The boy had always been affected with a scarred head). He was in a high rage and said "he would take Warrahbin away". He believed that I was a very poor man, "that I had not got many clothes for I did not give Blackfellow all about clothes". He laid down his pipe, then took it, drew a little, knocked out the tobacco and laid down the

pipe. Hastily he resumed it, smoking and resting while he paced the hut with hurried step, and ultimately went into the room to Mrs Watson who succeeded in talking him into a calm and quiet frame. He afterwards came in to family worship. 14 Natives here now.

[9 October 1833]
Wednesday 9th. Jackey appears satisfied, he has been working all the day. He came in to family prayers but did not remain to say with the young men and boys. Afterwards, when Mrs Watson went into the hut to teach the girls, she told Jackey to kneel down

Journal 6: October-December 1833, p.9.

and pray to God with the children, but he continued smoking his pipe as if he did not hear. He was again requested to kneel down, he replied "I cannot say prayers, I have been a long time in the bush, I am very stupid now". Mrs W told him that he could repeat after her. He said "I want to smoke now, I have smoked very little today". He was told he could smoke afterwards. He answered "I will say prayers tomorrow". He was reminded that he might not be alive on the morrow. He then said "well well you Mrs Watson come and kneel down here beside me", on which being done he repeated with the children. Nineteen Natives here now, most of whom not only attend family prayer but also attend with the children afterwards and repeat what they are taught.

[13 October 1833]
Sunday 13th. Several of our Natives went this afternoon to a station about 2 1/2 miles distant. In the evening I spoke to them on the impropriety of so doing, but they have no moral feeling.

[14 October 1833]
Monday 14th. Goongeen, one of our servant men and myself left home for Sydney, having several important circumstances to lay before the Committee. Goongeen was very anxious to go to Sydney and I believe that if I had not taken him with me he would have gone in company with some of the neighbouring stockkeepers or Bullock drivers who probably would

Journal 6: October-December 1833, p.10.

[19 October 1833]
Saturday 19th Oct. Reached Sydney through the care of our gracious God in health and safety.

[28 October 1833]
Monday 28th Oct. Left Sydney about 4 O'Clock in the morning.

[1 November 1833]
Friday 1st Nov. Arrived in safety at Wellington Valley and found our friends in health and

peace. Of the Lord's mercy we have been preserved and bless'd on our journey homeward and were brought in safety a distance of 240 miles in five days.

[7 November 1833]
Thursday 7th. About 30 Natives came up today, not to hear or learn anything relative to their soul's salvation, but to beg pipes, tobacco &c &c. May the Lord have pity upon them, vain and fruitless are all our efforts without his aid.

[8 November 1833]
Friday 8th. Ten Natives at family worship and saying prayers with the children. Spent a great part of the day in teaching and instructing all the Natives who are here. They listened with apparent interest. May the Holy Spirit seal instruction in their minds.

[9 November 1833]
Saturday 9th. Very many Natives here today, several of whom have been at work. I reproved one for swearing, on which another remarked "Long time I make a light no good swear".

[10 November 1833]
Sunday 10. Twenty Natives here today, most of whom attended Church and family worship.

[11 November 1833]
Monday 11th. After prayers this evening I spoke to an old Native who seldom comes into family worship, he promises to come

Journal 6: October-December 1833, p.11.

tomorrow. He is a very wicked person and is the father of one of our boys.

[13 November 1833]
Wednesday 13th. Eight Natives at family worship today. Was very much affected with the expression of our Lord (which came on to be read in one of the children's lessons), "I receive not honour from men". A lesson for humility.

[17 November 1833]
Sunday 17th. Eleven Natives at church today. Sometime ago we had a servant whose hair had been lost through disease. The Natives gave him the name of Gunagal Bob. Gunagal is the Native term for a plain. This evening I was surprised at hearing one of the boys tell the other Natives that it was wicked to say "Gunagal Bob". It appeared that he was led to say so from having learnt that hymn of Dr Watts respecting the prophet. "Go up thou bald head" &c. In the afternoon some of the children were missing and we could not find them. At length Mrs Watson discovered them in the church looking at some pictures. They said they wanted to see Jesus. Did they indeed feel a desire to see or become acquainted with the Saviour that would be a most happy circumstance.

[19 November 1833]
19. This morning several of the boys refused to grind the wheat which had been given for themselves. They were not satisfied with having beef for their breakfast and so they went away from the mission house, but returned in the evening and were standing on the outside near to the window when the children were at their prayers, and they repeated after them. They afterwards came to the lodging room window and said several times "give us this day, all day, our daily bread: and forgive

Journal 6: October-December 1833, p.12.

us our trespasses". This circumstance proves that they understand some part of what they are taught. They take advantage of our evident desire to keep them with us, which in connexion with their vagrant habits renders them very little subject to order and very impatient of control. Our patience is indeed continually put to the test. Engaged today in planting maize corn.

[21 November 1833]
Nov.21. Six Natives at family worship. Engaged in preparing and fixing the alter rails in our new church.

[22 November 1833]
22. Thirteen Natives here. Seven attended family worship. Engaged in making a pulpit. Goongeen talked a great deal today about preaching, but I am afraid that he understands little and feels less on religious subjects.

[24 November 1833]
Sund 24. Ten Natives at Church today.

[25 November 1833]
Mond 25th. Some of our boys went away yesterday without any known reason. At work in making the pulpit.

[27 November 1833]
Wed 27. Eight Natives at family worship. At family worship this evening I had been reading on account of Missy Proceedings amongst the Negroes on one of the West Indie Islands. I afterwards enquired of the Natives if they heard what I read. They said yes, and then repeated some part of it. Working at the Reading Desk.

[28 November 1833]
Thurs 28. Had a long conversation this evening with a Native who did not attend family worship. He would acknowledge that he believed he should ever die. How can we speak to them respecting their souls without referring to death, and that is only another name for terror to them. So true

Journal 6: October-December 1833, p.13.

it is, that through fear of death hey are all their lifetime subject to bondage. Eight Natives at family worship. Some of them employ'd in wheeling bricks, mortar &c for the Church. The boys who went away on Monday have returned.

[30 November 1833]
Sat Nov 30th Oorimbildwally came up this evening bringing his clean shirt with him that he might be ready for Church tomorrow. Our children are now frequently speaking of the Rev R Hill, Sydney, since Goongeen was with me at that place, who has told them much about what he saw and heard. If they see a portrait of a clergyman, they are sure to ask is that Mr Hill. Today one of the boys asked if I intended to send the pulpit (which I was making) to Sydney for Mr Hill, and immediately "O no, I believe he has got one larger than this."

[1 December 1833]
Sund Dec. 1st Eight Natives at church today. In the afternoon some of them told me that they were going to bathe. I endeavoured to dissuade them but could not succeed. Shortly afterwards I perceived them going towards a neighbouring sheep station. I then sounded the bugle which caused them to stop for a short time and then they proceeded more quickly than before. These are painful circumstances.

[2 December 1833]
Mond 2nd None of the Natives have returned, but some more came up. I asked one why he went away on Sunday morning and did not come to Church. He only gave me a smile for an answer.

[4 December 1833]
Wednes. 4th Had a providential escape today. While riding on my mare with my Native boy Dickey Marshall behind me

Journal 6: October-December 1833, p.14.

she took fright at a Black stump in the bush and threw us both on the ground. Through Divine goodness we sustained no injury. Only four Natives here now. Those who went away on Sunday have been several times at the barracks since, but did not come to us. They will now be ashamed and afraid to return.

[6 December 1833]
Friday 6th. Very much pleased with the conversation of our children respecting the future state of existence. All the wanderers came up today, and several others with them. Engaged in making windows for the Church.

[8 December 1833]
Sund 8. Five Natives at Church. Many others in the immediate neighbourhood. Spent the whole of the afternoon in speaking to them on religious subjects, but without any apparent good.

[12 December 1833]
Thursday 12th. Five Natives at family worship.

[22 December 1833]
Sunday 22. Six Natives at Church.

[29 December 1833]
Sunday 29th. Six Natives at Church. Oombeedyoong, one of our boys got into the pulpit. I told him that before he could properly occupy that place, the great God must change his heart. Another of the boys then enquired if "where God sits down is a very large place". Oorimbildwally tells me that on Christmas day he was at a station in the bush, that he remembered it was Kobohn Sunday (a great Sunday) and that he said his prayers. A Native boy about 14 years of age was passing through the

Journal 6: October-December 1833, p.15.

[29 December 1833 cont.]
settlement about a fortnight ago. I succeeded in persuading him to remain with us. He learns to read &c but like the rest of his brethren he has no desire to learn. There is much jealously in the mind of Goongeen towards others remaining here, and I have had many reasons to suspect that he has been the occasion of boys leaving us. Under such circumstances we are much at a loss how to act. I have spoken to him on the subject but he does not acknowledge it. I cannot dismiss him. He never leaves us for any length of time. Since our return from Sydney he frequently speaks of the New Zealand Blacks whom he saw there, and whom I told him (at least very many of them) learnt to read and to pray to God. He was much delighted when in Sydney with the large Church (St James) and with the organ, as well as with an organ at the Rev W Cowpers on which that gentleman was pleased to play several times for Goongeen's amusement.
In conclusion we have nothing of an interesting nature to record. Our trials and disappointments continue. We have indeed two children, a boy and a girl, who make considerable improvement. They are generally reading beside me when I am in the house or beside

Journal 6: October-December 1833, p.16.

[29 December 1833 cont.]
Mrs Watson. In reference to the Natives generally we can only observe that, instructed by the history of Greenland mission, we have not confined ourselves (in addressing them) to the nature and perfections of God, the Creation, Providence &c, but have also spoken to them on all the doctrines of Xty. If we should be enabled to master this most difficult language so as to have it in our power to preach to them in their own dialect, humanly speaking we shall have more hope of success. Our hopes are that both ourselves and our arduous undertaking are constantly borne up before the Throne of Grace by our Xn friends at home, that our spiritual state may be invigorated and that the blessing of the most high may descend and rest upon our labours.

[Signed] W. Watson

vii. Jan-March 1834

Journal 7: January-March 1834, p.1.

[Note] Rec. Jue 23/35

Rev. W. Watson's Journal from the 1st Jany 1834 to the 31st March 1834 inclusive.

[1 January 1834]
Wednesday 1st Jan. A man came over from Goboleon to say that seven armed bushrangers had robbed a hut at a short distance and had intimitated their intention of coming to Wellington. We have indeed more danger to apprehend from such characters than from the untutored Natives around us. Several Natives worked in the mission garden today. We have 8 of them here. They often ask questions now respecting religion.

[4 January 1834]
Saturday 4th. Eleven Natives here. All of whom are under instruction and say their prayers morning and evening. They have been working in the garden for several days.

[10 January 1834]
Friday 10th. Some more Natives have come up exceedingly afflicted with a disease of the heart, many of them are at present suffering from the same complaint.

[12 January 1834]
Sunday 12. Only eight of the Natives attended church today, but they seemed to pay as much attention as if they felt deeply interested in the service. We have repeated evidences of their remembering many things which they hear at church and family worship. We have never taught them the Apostles Creed as part of their prayers, but when I read over my translation of it into their language they immediately repeated it in English and they had learnt it inly by hearing it at church.

[14 January 1834]
Tuesday 14. Br and Sister Handt with child and servant arrived tonight from Sydney, having been preserved from

Journal 7: January-March 1834, p.2.

the attacks of the bushrangers with which the roads are so much infested at present.

[24 January 1834]
Thursday Jan 24th. Rode 16 miles into the bush today and found the heat extremely

oppressive. Ten Natives with us at present. I could not prevent them from eating a calf which had died today of the "Black leg".

[25 January 1834]
Friday 25th. Another calf has died of the above named disease and it is truly affecting to witness the desire which our children show of eating it notwithstanding they receive a regular supply of good and wholesome food.

[27 January 1834]
Sunday 27th. Ten Natives at church today. They were catechised and instructed in the afternoon by Mrs Watson, as I had gone a few miles to visit a sick man. They possess very retentive memories and are very quick at learning when they will bend their minds to it.

[31 January 1834]
Friday 31st. Goongeen and I left home to go into the bush in a south westerly direction. After travelling for sometime we arrived at a sheep station where we found two Europeans; both could read but they possessed no book of any kind. One of them, an Irishman, paid no attention to what I said on the subject of religion, but the other, an Englishman, entered freely into conversation on the subject. I gave them some tracts and travelled on till we arrived at another sheep station where we found two men without any book except a tract respecting a pious negro, which they said they had read over so many times as to remember almost the whole of it.

Journal 7: January-March 1834, p.3.

I had seen one of these men before, on the Sunday which I sometime ago spent among the shepherds. He had received religious instruction at a Sunday School and seemed to be affected when I spoke to him respecting his soul. I gave them some tracts. Hoping to find water we travelled till it was quite dark without succeeding. The difficulty of proceeding through the bush compelled us to stop. We had considerable difficulty in erecting our tent as the night was so dark that we could not see to cut poles for it. However, having succeeded in finding what we were willing to be satisfied with we erected our tent, spread our blankets on the ground and committed ourselves to the care of our heavenly father.

[1 February 1834]
Sat. Feb. 1st Rose this morning about 4 O'Clock. We had much rain during the night attended with thunder and lightening. We placed our pannikins outside the tent in order to catch a little rain to quench our thirst, but could not succeed. This morning Goongeen found water at some distance which was seasonable relief to us. Having sought Divine direction we recommenced our journey and proceeded till we came to a sheep station where there were 3 Europeans. I gave them some tracts and spoke to the only one present on the subject of religion. In a few hours without having seen any Natives we came to another hut. I alighted and went in, but the conversation of the 4 or 5 white men there was of the most vicious kind. I spoke to them on the subject, one of them

acknowledged that it was an unprofitable practice. But another kept pacing the room whistling

Journal 7: January-March 1834, p.4.

[1 February 1834 cont]
aloud as though he did not regard what I said. We learnt that 3 policemen had left this station in the morning in pursuit of an armed bushranger who fired at them yesterday and from whom they had taken a horse laden with tea, sugar, ammunition &c but he escaped with a Black female who was accompanying him. After leaving this station we had not proceeded many miles before we reached another where we found between 20 and 30 Natives. One little (Native) girl who had been with us a short time came running to meet me saying "now parson, now parson". I was acquainted with nearly all the Natives that I found here. While speaking to some of them respecting religion, one female said she believed that they "would all go to devil devil very soon'. There were several children here but I could not succeed in persuading any to go with me. There was also a fine boy here about 12 years of age who had been sometime with us at Wellington Valley but he would not return. The white men here seem'd very jealous of me, one in particular followed me from one company of Natives to another. We erected our tent on the bank of a fine creek, made some tea of which the Natives did not wait for a second invitation to partake. We removed from here a short time before sun setting and reached a station where we propose spending the Sabbath. Goongeen asked me to travel all the night in order to get to church at Wellington tomorrow. We arrived at the hut and had family worship after which we erected our tent at a short distance. Goongeen wished to sleep in the tent with me, as it is a very small one made to be carried on horseback I could not accommodate him. He said that he was afraid of Wandong (the devil). I told him that he ought to pray to God

Journal 7: January-March 1834, p.5.

to take Wandong out of his heart as it was his being there that he ought to be concerned for. He said he would go and sleep in the hut and then croppies (thieves) would immediately come and take me. I told him that he might go into the hut as I was not afraid. However he laid down and was very soon asleep.

[2 February 1834]
Sunday Feb 2nd. Had Divine service and family worship in the hut today.

[3 February 1834]
Monday Feb. 3rd Having had family prayer and given a Testament to one of the men, we commenced our journey homewards, for in no other direction would my Native companion proceed one step. And as I was not able to take my tent &c on my mare, I was compelled to yield. We reached home in the afternoon, having travelled during the journey 80 or 90 miles. I cannot say that any good has been effected by this short tour. I have seen some of the Natives and spoken to them respecting their souls. I have visited

many of my own countrymen who are scattered as sheep having no shepherd. I have admonished them and given them tracts &c. May the Lord in infinite mercy grant that they may be made instrumental to the good of their souls in this wilderness.

[8 February 1834]
Saturday Feby 8. This day Mrs Watson, myself and Geanil (our Native girl) and Joseph left home, with the cart and 3 horses, in order to proceed into the interior to visit some of the wild Natives. We were to start yesterday but Mrs Watson was not well. Her reason for

Journal 7: January-March 1834, p.6.

thus exposing herself to additional privations and inconveniences is the hope that she may have some influence in persuading some Native females to give or lend their children to us. Goongeen wanted to accompany us, as did also Oombeedyoong, another of our boys. I did not wish to take them away from the settlement. However, they went before us and for 2 or 3 miles cut down large boughs of trees and laid them across the road to prevent us from proceeding. After we had got a few miles they showed themselves and expressed an anxious desire to accompany us. Though our stock of flour was small we consented to their going. Goongeen led us (as he said) a shorter way than the usual track, but as it was through the deep bush and as we were overtaken by a very heavy storm of rain attended with tremendous thunder and lightning our horses proceeded very slowly. Having travelled about 18 miles we encamped near the river, erected our tent and took up our abode for the night.

[9 February 1834]
Sunday Feby 9th. The rain, thunder and lightning continued during the whole of last night, and we were teased by so large a host of small ants creeping over us that we had no rest. Our camp furniture consists of boxes and sacks of which we make pillows, chairs, tables &c. When the weather cleared a little we struck our tent and again proceeded, intending if we should meet a party of Natives to remain with them for the day. But not falling in with any we travelled till we arrived at a place called by the Natives Murrambirdthiree [sic] where we found several. They immediately brought some wood and made us a fire while

Journal 7: January-March 1834, p.7.

the tent was being erected &c. After having taken some tea we had family worship in the open air, at which two white men from a neighbouring station and all the Natives, 8 in number, attended. All the latter afterwards said prayers, Goongeen taking the lead in a very solemn manner, and the others repeating. Administered medicine to two sick Europeans. A Native female, Charlotte, who is living here is very lame, she has not been able to walk for a long time owing to pain and contraction of her knee. I gave her some compound liniment of ammonia to rub on it. She allowed us to take a little girl Kitty, an orphan of whom she has the charge but who is generally living with an European in an improper manner.

[10 February 1834]
Mond. Feb. 10th Having had family worship we struck our tent and proceeded on our way, several of the Natives accompanying us. Their active and lively manouvers seemed to alleviate the monotony of bush travelling. Arrived at Warree about One O'Clock, found here old Bobbaguk, a Native who is generally at Wellington, and a few others. Administered medicine to a sick European and travelled on to Dhubboo about 40 miles from Wellington. We determined to rest here for the night, we therefore unyoked our horses and erected our tent. We are informed that there are many Natives in this neighbourhood, but as one of their number died here a short time ago they will not sleep near the place. The ceremony of making young men, it's said, is to take place soon not far from here, and a large concourse of Natives is expected to be present on the occasion. Several Europeans attended family prayers tonight, held as usual in the open air, but how little they are accustomed to such religious

Journal 7: January-March 1834, p.8.

services may be well imagined from the fact that they stood up having their hats on during the time we were thus engaged. In this respect they were outdone in decorum by the poor unlettered Aborigines who all knelt down and said their prayers in the presence of the Europeans who expressed their astonishment at what they saw and heard in this respect. Tonight about 9 O'Clock, Kabahrin (or Oorimbildwally) rose up and went for a considerable distance round the tent, holding his hands over his head apparently in mental agony. Some of the Natives said he saw the devil, others said he said his father's spirit (he was interned in this neighbourhood a few months ago). For a considerable time he would not speak to anyone and the Natives who were sitting round the fire kept up a continual puffing and spitting which I am told is to drive the devil away. When his inward struggling was over he laid down and called for some water, saying that he was sick and ill.

[11 February 1834]
Tuesd. Feb 11th Left Dhubboo before breakfast this morning and travelled about 9 miles to Bertherie where we turned our horses out to feed, and erected our tent to rest for a while and to take a little tea, for this is our general food in the Bush, Tea and Damper (unleavened cake baked in the ashes). Karbahrrin started this morning at daybreak and Goongeen remained behind with some Natives, of whom we met about 20 or 30 going to Dhubboo. I knew many of them. We met also a sick Native so debilitated and crippled by disease that he was scarcely able to walk. I told him that I should soon return and then he must accompany us to Wellington. He was willing to do so, and told me that he was brother to Booby or Booley of whom

Journal 7: January-March 1834, p.9.

I have several times made mention, as coming to Wellington in almost a dying state, and afterwards recovering and reproving an European for swearing. We reached Munore, about 60 miles from Wellington, **[78]** a short time before sunset. This is the most beautiful place I have yet seen on the banks of the McQuarrie. It is what some

would indeed term a "Lovely Spot". Here we erected our tent and took up our abode for the present. We have found only two Natives here, one of them, Tommy, very ill, he was with us at Wellington for a few weeks sometime ago. He says that he was very stupid to leave us. A stockman had many times advised him to come to me for medical aid, but he always refused, saying he was too mush afraid. He now promises to go, but he is unable to walk such a distance. Had family worship as usual in the open air at which two Europeans, Roman Catholics, and the Natives attended. We have seen many trees that had been struck by lightening in the late storm, several of which had been split and driven to a considerable distance. Thus have we been graciously preserved by our God and Saviour. A thunder storm in this colony is truly awful.

[12 February 1834]
Wednes. Feb. 12th We this morning proceeded on our journey into the interior. Tommy was very anxious to accompany us, the other Natives begged that he might as he knew the road through the bush. His very diseased body rendered him a very unpleasant companion to Mrs Watson in the cart, but she was willing to bear this inconvenience. They always emit a very unpleasant smell, but in what a wretched condition his poor body was may be in some measure

Journal 7: January-March 1834, p.10.

[12 February 1834 cont]
conceived from the circumstance that when he afterwards left the cart pieces of corrupt flesh were found where he had been sitting. It is impossible to convey in writing the sickening and disgusting scenes we are often compelled to witness in our attempts to do good to these degraded creatures. Not indeed that under such circumstances we are out of love with our work or with the scene of our labours, we are willing and anxious to spend our whole life among them hoping and praying that God would make us useful to their souls.
Our journey today lay through very thick bush which was not passed without difficulty, and through a deep creek. This with the heavy storm of rain, thunder and lightning which we had for a considerable part of the day made us glad and grateful to find a convenient resting place where we could erect our tent, which we did a short time before sunset having travelled for nearly 12 hours. On our way, coming to the river, our Natives would take a swim, one of them who is nearly blind dived to the bottom and brought up a very large turtle. We shot a wild pigeon yesterday which we found if not very substantial at least very grateful to common meal. Goongeen shot a duck tonight. We are now 320 miles from Sydney and about 80 from Wellington. I think that some place in this neighbourhood would be eligible for a missionary station. It is on the very borders of the wild Natives. We expected to meet many today as a messenger had been dispatched to Gingin to summons them to Dhubboo, but we have not met any. Our Natives say that perhaps they have gone another way and they may be now at Munore. Some venomous insect, of which there are very many in the bush, stung Mrs Watson today in her left wrist, it immediately swelled and run up her arm

Journal 7: January-March 1834, p.11.

accompanied with most excruciating pain extending to her chest. The arm was bound up above the place were it was stung and it has been well bathed with a lotion, but neither the pain or swelling has abated.

[13 February 1834]
Thursd. Feb. 13. Our servant man and Goongeen went out early this morning to endeavour to kill a kangaroo or some other animal for the dogs which have fared poorly since we left home. However, though they saw several they could not come up with them. The pain in Mrs Watson's arm has prevented her sleeping during the night. It is much inflamed and swollen this morning. We engraved the initials of our names on two trees where we have been encamped. As we had not met the Natives, and it was believed that they might now be at Munore, and especially as our stock of flour was getting very small we thought it advisable to return. The wild Natives in this neighbourhood about 6 months ago in one of their excursions near one of the stock stations slaughtered some Bullocks. The stockman said to some of their brethren afterwards that policemen would come from Sydney and take them down there and hang them. This has been the means of keeping them back in the bush lately. The road through the bush, as yesterday, was exceedingly rugged, which shook the cart so violently as to make the pain in Mrs Watson's arm almost intolerable. We returned by a different route from that which we travelled yesterday. I felt exceedingly fatigued when we arrived at Munore, though we had not come more than 18 or 19 miles, but the sun was so oppressive and the bush so difficult to pass, often scratching our faces or tearing our clothes as we proceeded. We encamped at Munore on the

spot where we had encamped before. The messenger that had been sent to summon the Gingin Natives returned today having travelled 60 or 70 miles without finding them. Another messenger who had been sent before him has not yet returned.

[14 February 1834]
Friday 14th. Are resting our horses today. Goongeen shot a duck and caught two fishes [sic]. We have 6 Natives here whom we are attempting to instruct in the great truths of religion, but it seems almost like beating the mountains with a rod.

[15 February 1834]
Sat 15th. We have remained here today in hope that the wild Natives would come up, but they have not. The Natives caught a turtle and some fish. Goongeen shot 3 wild pigeons and a duck. Mrs Watson's arm much easier and less swollen tonight.

[16 February 1834]
Sunday 16th. Had Divine service today as well as family worship in the open air. I endeavoured to speak to the Natives respecting the creation &c &c today, but they had no ears. I attempted again and again to fix their attention but without effect. O that God would be pleased to give them another heart and another spirit.

[17 February 1834]
Monday 17th. Left Munore taking with us sick Tommy in the cart. We reached Berthiree about 11 O'Clock and stopped to rest our horses and to take breakfast. Having rested for a few hours we proceeded towards Dhubboo intending to spend the night at the camp of the Natives, but when we came there not a Native was to be seen. A short time afterwards a young man joined us. At first Goongeen looked on him apparently with a jealous eye, but having exchanged a few words they soon became familiar and we learnt that [neither] the Mudgee nor the Gingin Natives having come up the others had gone to Murrambirthiree. We therefore proceeded to Dhubboo and encamped for the night. The overseer at this place was exceedingly kind, accommodating us with some fresh mutton. Sometime ago he came to Wellington to beg a few cobs of maize corn, which I gave him and he appears to have remembered it. Gratitude is so rare

Journal 7: January-March 1834, p.13.

in this Colony that a single instance like this makes a deep impression on one's mind. I have several times taken in sick Europeans to afford them medical assistance, much to my own personal inconvenience. And in return before they have left me, though restored to health, they have either robbed me or attempted to do worse, to have connexion with our Native females. All the Europeans at this station, 6 or 7 in number, attended family worship. Their behaviour was much more becoming the occasion now than it was when we were here before. The Natives said prayers as usual.

[18 February 1834]
Tuesd. 18th. As one of the Europeans here is very ill, for his sake we have remained another day.

[19 February 1834]
Wednes. 19th Left Dhubboo and proceeded by Warree, where there were only two or three Natives, to Murrambirthiree, where we found about 60 Natives. I administered medicine to 17 of their sick tonight. The diseased and corrupted state of their emaciated bodies is a true though not perfect emblem of their diseased souls. I visited them all tonight at their camp, which took me some hours so that it was about 11 O'Clock when I returned to my tent. Their petitions are not for instruction in the way of life. But their fist and continual language is "Gathal deengunga, Pyhook deengunga, Weekga deengunga", give me tobacco, give me a pipe, give me bread.

[20 February 1834]
Thurs 20th We have work enough now before us, and so long as the Natives remain here and we have a morsel of bread and water from the river to make us tea, we have no intention to depart. Many of the Natives and especially females came and remained around our tent the whole of the day. They were shown many pictures with which they seemed much surprised and pleased. I administered medicine to the sick and endeavoured to impart some religious instructions to all around. Warrahbin is here with Narrang Jackey, and

she would go with us to Wellington but Jackey will not allow her. She said that she does not speak to the Native females respecting God because they do not know anything. Mrs Watson told her that she ought to teach them and they would then perhaps begin respecting those good things of which she had heard so much at Wellington. Mrs Watson wished her to take the lead with the children in saying prayers, but she would not, perhaps she felt a degree of shame before so many Natives, however she readily united with them when Geanil took the lead. We have here a very old woman in a sorely diseased state. We wish her to go with us, but do not know whether she will.

[21 February 1834]
Friday 21st The old woman had gone away very early this morning but has been brought back to us. Most of the Natives are moving away to Buckambah, as it is said to make young men there. Several females are left behind. Charlotte, who had been lame for a long time, has been completely cured by the liniment which I gave her on my way to Gingin, she is now walking about without pain or stiffness. The many cures which the Divine Being has graciously effected on the diseased bodies of these Natives through my instrumentality would, one might imagine, make them grateful. But I have not yet witnessed a single instance. Mrs Watson has succeeded in obtaining two more young girls. She saw them going towards the river, but when they saw her they ran away with all possible speed. But taking Geanil with her she followed them to the camp. They were very much afraid and another which was there hid her face under an oppossum cloak. Geanil acted as an interpreter and was the means of encouraging them. For a wonder the other Natives, both male and female, urged them to come without fear. One of the girls is blind, we purchased her once before for a blanket, but her mother took her away. And now again

for a handkerchief, and the other for necklaces. Geanil was very useful in my holding conversation with the Natives on the subject of religion. It was truly surprising to hear how earnestly she argued with them in their own language. We have now five females and two sick males to accompany us to Wellington, besides Geanil, Goongeen and Kabarhinm making 10 in all.

[22 February 1834]
Sat. 22 Feb. We have been up all the night as we were afraid some of our family would be decamping by moonlight. I was very anxious last evening to have the horses up and tethered at a small distance from the tent in order to commence our journey during the night. I could not prevail upon our man to get them up as they had broken the rope once, he said I could have them soon enough in the morning. I dared not to tell him my intentions as it would soon have reached the ears of those who had given us the children and their coming again would cause us considerable inconvenience. As I had anticipated it has fallen out. Though we were ready to start before 6 O'Clock, some of the Natives were with us even earlier than that, among whom were the parents of the

blind girl. In addition to the handkerchief we gave them something to eat, a pipe and some tobacco, yet they were unwilling to let the child go. And the mother of the girl was determined to go with us. I used my utmost endeavours to dissuade her but all to no purpose. And indeed what can we say to such a circumstance. In addition to that affection which naturally has possession of the parent towards her child, every means is used by the European stockman to prejudice their minds against by representing us as wanting the children only to send them to prison &c &c.

Journal 7: January-March 1834, p.16.

The old woman that is so very ill would not on any account go with us. One of the females here has a babe about a fortnight old. It is very ill. Its hands and feet and other parts appeared to be blistered, perhaps by its being smoked, as it is a custom to hold their infants in smoke for a considerable time and to rub them over with the bark of a certain tree which is exceedingly Black. Mrs Watson washed the infant in warm water and made it a small gown &c. I felt very much inclined to baptise the child, but expecting it would die I apprehended that its parents would say I had killed it. We proceeded on our journey homewards having eight persons in the cart. Kabahrin acted as postillion riding the first horse. We reached Wellington between 5 and 6 O'Clock in the evening, having been graciously preserved by our Heavenly Father, not having suffered any accident and having had our health continued (except in the case of Mrs Watson's arm) though we have not slept in a hut during the whole of the time, and have had only Bush fare in the rudest sense of the word. We found 3 Natives here on our arrival.

[24 February 1834]
Mond. Feb 24th Being informed that an overseer about 12 miles off has sent for me on account of sickness, I and Goongeen rode over today to see him.

[25 February 1834]
Tuesd. 25th. Eighteen Natives here now, 13 of whom said prayers. The remainder were either too sick or too proud to come in. Several attempts have already been made to get the blind girl away.

[26 February 1834]
Wednes 26th Our sick Natives are recovering and the others are being instructed. A young man has come who is

Journal 7: January-March 1834, p.17.

very ill. He has been a good deal about this establishment. He is very wicked and I have at different times had considerable trouble with him. I met him in the bush sometime ago and was speaking to him respecting his conduct when he replied that he would do as he pleased for me, and made use of the worst language that was possible. I suppose he remembered this and durst not come to Wellington. However I saw him as I passed through Goboleon the other day and told him to come up and he has done so.

[27 February 1834]
Thursd Feb 27th As some of the Natives being sick do not attend family prayers I have taught them tonight in the open air.

[1 March 1834]
Saturd Mch 1st We have had all the girls sleeping in my study for seven nights in order to prevent their escaping. But they are so dirty and bring in so many things as fish bones &c &c that the smell and dirt they make has become almost intolerable. Today I made a shutter and put it on the window in the hut for them to sleep there. But they had not been in it half an hour before the blind girl had climbed up through a small hole which had been left to admit light into the hut. She, however, was brought in again. It is not to be understood that we keep them as prisoners night and day. During the day they have sufficient liberty but at night we are anxious to have them where there is neither ingress nor egress for several reasons.

[2 March 1834]
Sunday Mch 2nd. Preached this morning for the first time in the building which I have altered and fitted up as a church. It is commodious and convenient. Having a pulpit, reading desk, table for an alter and alter rail. May the time speedily come when it shall be filled by Natives anxiously listening

Journal 7: January-March 1834, p.18.

to the message of mercy in their own language. This afternoon I was teaching a few of the children in my study. I could not prevail on those which we brought with us out of the bush to come in. When I had been thus engaged about half an hour one of the children went out and immediately returned saying that Harry and the females had all gone. I could scarcely believe it though they had broken the door of the hut open during the night. I immediately took my mare and two Native boys and went in one direction, and one of our men in another. After having sought for them a long time in vain we returned. The man came back when it was nearly dark bringing the blankets which had been lent to the Natives. He said that he found Harry in a tree and the children under it. As soon as they saw the man they enquired "what name you look out? Blankets?" He said no, I want you to go to Wellington. At that they instantly threw down their blankets, jump'd into the river and swam across in a very short time. When they got on the shore they all ran away as quickly as they could. And so ends all the effects of our care and anxiety &c &c in bringing them so far and supporting and giving medicines to the sick man.

[7 March 1834]
Friday Mch 7 Fourteen Natives here at present, some of them very ill.

Journal 7: January-March 1834, p.19.

[9 March 1834]
Sunday Mch 9th. Eight Natives at church today.

[10 March 1834]
Monday 10th King Bobby and three yeeners came up to our house today. Rachel, one of them, and one who was mentioned sometime ago as having a child to an European, which the Natives was murdered by its father. She had an infant (half caste) with her, it was literally covered with that most loathsome of all diseases. We could not prevail on them to stop here.

[11 March 1834]
Tuesday 11th. Our children were speaking to each other in the hut tonight. We overheard them. Their subject was Jesus Christ and Heaven. they said Jesus Christ is all over and sees everything, and then they endeavoured to recollect all the places and person's houses with which they were acquainted, saying and Bathurst too and Sydney too &c &c. They then attempted to consider who there were in Heaven. Among them they mentioned God and Jesus Christ and Methusala and Moses too. Six Natives here at present. 4 or 5 belonging to us have gone to a station 3 miles off. Perhaps they will return tomorrow.

[16 March 1834]
Sunday 16th. Eight Natives at church today. Eramdiul came up this afternoon. I spoke to him on the subject of religion and told him that he should be getting ready to die. He said do not say any more about dying, I shall not die yet. I told him that if he knew God and Jesus Christ who died to take away his sins he would not then be afraid to die. So true it is that through fear of death they are all their lifetime subject to bondage. Nothing can deliver them from this but a saving interest in Christ. Sometime ago some of the Natives went to Mr Fisher at Goboleon, 3 miles from this place, and asked for

some tobacco. Mr Fisher very properly told them to go to Wellington. O no, they replied, "Too much Mr Watson Apyhalla (a spurious word for speaking). That fellow always pyhalla, we don't want pyhalla, want tobacco, pipes, bread." A Native came up to our house this evening to join the others at prayers. He had brought a number of Oppossum's skins for an European. I told him that it was very wicked to do so on Sunday. He said he did not make a light (know) what day it was, but white fellow did he believed.

[17 March 1834]
Mond. Mch 17th Left home this morning with one of our Native boys for the bush for a few days. We reached Murrambirdthiree about 3 O'Clock. I erected my tent and having made a fire took a pannikin of tea. Many Natives in this neighbourhood. Several soon congregated round my tent. Two of them paid particular attention to what I said and asked some pertinent questions. I always endeavour to preach Jesus Christ, never forgetting the instructions on this head given in the history of the Greenland mission. Seven or eight attended prayers (in the open air) tonight and said their prayers afterwards.

[18 March 1834]
Tuesd. 18th There are about 20 Natives in this neighbourhood, several are very ill. Many attended prayers tonight. I administered medicine to those that are sick, and to an European who has been confined to his bed for a long time. How much was I affected this day at the expression of a Native youth. When speaking to him on the subject of religion he asked in a quick manner "what for you not tell me that when I come up Wellington." I was affected at the

Journal 7: January-March 1834, p.21.

question as it regarded the youth. It seemed that he felt an interest in the subject. And as it regarded myself to think that I could have been guilty of allowing a Native to come up to Wellington, if only for an hour, and to go away without having heard something respecting religion. The Lord help me to be instant in season and out of season.

[19 March 1834]
Wednes. 19th The European is much better as well as some of the Natives. They are moving off, not many here tonight, only 3 at family prayers.

[20 March 1834]
Thursd 20th Found it extremely cold in the tent this morning. As the Natives had most of them gone away we commenced our journey homewards. When about 12 miles from Wellington we met Tommy, the sick youth whom we took down from Munore with us, but whom I left at home recovering. I asked him where he was going, he said "to look out you". I said well you must go back again. He appeared very willing. As Mr Fisher was in the gig, Tommy had to walk about 8 miles to Goboleon, and then I took him up into the gig.

[21 March 1834]
Frid 21st Rode over to Newrea, 8 miles on a little business with the Blacksmith.

[22 March 1834]
Sat. 22nd Many Natives came up today on their way to Burrandong. They did not remain long here.

[23 March 1834]
Sund 23. Five Natives at church today. The Goboleon boys were in my garden yesterday stealing peaches, and so I suppose they are afraid of coming.

Journal 7: January-March 1834, p.22.

[24 March 1834]
Mond M'h 24. Bobby and his yeeners returned today. Twelve Natives here today. Br Handt went into the bush today accompanied by an European who is acquainted with the road. A Native is to join them at Goboleon.

[25 March 1833]
Tuesd 25th The stockman who accompanied Br Handt returned today saying that he had lost his horse, but the stockman had found it and brought it. I sent one of our men with another horse telling him to remain with Mr Handt. I also sent a Native boy on the strayed horse.

[27 March 1834]
Thursd 27th I was at a short distance in the bush with our Natives today. Kabahrin had also come up. He asked "what day is tomorrow". I answered Friday. O, says he, "whitefellow told me it was Sunday, go to church tomorrow". I said it was a great day. "hy hy Good Friday I believe?" he replied. I said yes, that is the day on which Jesus Christ died for you and me and everyone. He observed "yes yes he died, no not died I believe, only great sleep" referring to his rising again on Sunday.

[28 March 1834]
Frid 28th Crucifixion day. Twelve Natives at church. Several more came up but could not bear to hear me speak of death, unwilling to believe that they should ever die.

[30 March 1834]
Sunday 30th Ten Natives at church today.

[31 March 1834]
Mond 31st Ten Natives here. After prayers I endeavoured to direct the attention of the elder ones, who

Journal 7: January-March 1834, p.23.

[31 March 1834 cont]
had not been with us so much as the others, to the subject of religion and a future state, but they begged that I would talk no more about that as they should live a long time yet. I referred them to some who had died rather suddenly and attempted to remind them how I had spoken to those in this manner and how they replied that they should live a long time, and now they were dead. But they would not converse on the subject. One of the sick youths whom I mentioned under date of Feb'y said respecting God "what for that fellow not make me murrambang" (recover me from sickness). I told him that he never prayed properly to God, that he cast off God and did those things which God said he should not do. It is very painful to hear them speak of the Divine Being under the appellation of fellow. But it is a name they give to every one whether male or female.

W. Watson
[signed] J.C.S. Handt

Journal 7: January-March 1834, p.24.

[Note] Rev. W. Watson's Journal
Oct./33 to March/34

viii. April-June 1834

Journal 8: April-June 1834, p.1.

Rec'd Jany 3/35

Rev. W.Watson's Journal from the 1st April to the 30th June 1834 Inclusive.

[1 April 1834]
April 1st We have not more than twelve Natives remaining with us at present.

[8 April 1834]
8th Several Natives came up today and are remaining here, in addition to those above mentioned. As usual I attempted to lead their minds to think on the great end of their creation and of their redemption by the Son of God. But Felix like they defer the consideration of these subjects to a future period.

[16 April 1834]
16. Rode about 20 miles into the Bush but saw very few Natives.

[17 April 1834]
Thursday 17. A few more Natives came up today. I endeavoured to point out to them the necessity of becoming religious, but their indifference was deeply affecting. Young and old cast away all thoughts of God and things of a spiritual nature. However, several attended family worship and were taught prayers afterwards.

[22 April 1834]
Tuesday 22nd. One of our Natives in the course of conversation this evening enquired if God was altogether so good as I represented him to be why he did not make him well. I told him that he had not prayed to God in a proper manner. Besides, as his soul was affected with a more virulent disease than that of which he complained he should first pray to God to change his heart and to pardon his sins. The Natives here have got an idea that the world is shortly to be partially destroy'd by a flood. That they will live in a large hut which they intend to build, but before the inundation animals of every kind will of their own accord go into the hut. They have learnt this from some one celebrated Native who lives near to a large river. I asked them many questions on the subject, but it is enough for them that they have been told that it will be. They use no arguments and they appear to be exceedingly angry if the truth of what they relate is disputed.

[26 April 1834]
Sat 26. Nearly 40 Natives came up today, several of whom are very ill. I could fain have spoken to them on the subject of religion, but their anxieties were only expressed after pipes and tobacco. I told them that they were always ready to ask fro a pipe but they felt no desire to pray to God to make them good, and that he might take them to Heaven when they died. Most of them went away. After only the sick remained. When I was in the garden this evening the following conversation took place between Goongeen and one of my Native youths and myself.

G: The Black fellows are going to fight tomorrow, I shall go. Mr W: No you must not. Tomorrow is Sunday, it belongs to God. You must go to church and pray to God to take all evil from your heart and to make you good.

Journal 8: April-June 1834, p.2.

G: I will go after prayers I believe.

Mr W: No, the whole day is sacred and it is your duty to remain at home and learn respecting Jesus Christ who died for you.

G: Tomorrow Sunday! Hy! Hy! Great Sunday in Sydney, great church there. Everybody go to church in Sydney. Great music too, Boom! Boom! baa!(organ). What for not make great church here like at Sydney?

Mr W: When the Natives are desirous of coming to church and have become acquainted with religion we shall erect a church for them here, and others in other parts.

This young man had been with me to Sydney and he often speaks of the church and organ and of Mr Hill. At the same time he saw several New Zealanders, very many of whom, I told him, sat down and read Bible and many of them were very good. This also frequently forms a topic of conversation between him and his Native brethren.

[30 April 1834]
Wed 30. Goongeen driving Bullocks at plough and occasionally plowing. Taught the Natives prayers in their own language as usual tonight.

[1 May 1834]
Thursd May 1st . Employ'd as yesterday, Goongeen also. This evening several Natives came up on their way to a corrobbara at a neighbouring station. Our young men wished

also to go. I used my utmost endeavour to dissuade them from going, but without effect. Goongeen said they would return early tomorrow morning.

[2 May 1834]
Frid 2 Goongeen returned this morning at 10 O'Clock exceedingly hungry, and because he did not immediately receive his breakfast he has been angry all the day and has gone back. They had not a corrobbara last evening on account of the rain. They are to have one tonight.

[4 May 1834]
Sund 4. Several Natives came up today but none of them attended church. Goongeen has returned and seems disposed to remain. However, we have some always here who improve in reading &c &c.

[7 May 1834]
Wed 7th About 14 Natives came up today among whom were 3 or 4 girls who properly belong to us, but their husbands are not willing to leave them. They are almost lost in dirt and disease.

[8 May 1834]
Thursd 8 Several more Natives came up today. No impression was made on their minds by my attempts to instruct them. Their conduct was light and trifling in the extreme.

[9 May 1834]
Frid 9 Goongeen has again gone, promising to return in the morning. He had been driving Bullocks at plough all the day.

[11 May 1834]
Sund. 11 Only four Natives at church and family worship. Goongeen has not returned.

[12 May 1834]
Mon. 12. Goongeen has returned. Read over my translation of and 2nd Chap of Genesis. The Natives say they understand it, but they do not always speak the truth.

Journal 8: April-June 1834, p.3.

[17 May 1834]
17. Have had only 7 Natives here during the week. Goongeen is now suffering from the effects of going to the late Corrobbara. He there caught the disease. This is the first time I have known him to have afflicted with it. Though he has been so much here and

has received so much religious instruction he has not yet seen the impropriety of adulterous intercourse. Though it is a law among them that the young men shall not come near to the place where espoused females are, at their corrobbarras the married men almost compel the young men to commit adultery.

[18 May 1834]
Sund 18. Three Gentlemen came up to church this morning and remained to dine with us. Among them was A. Ranken Esq from the Lachlan, who informed me that he had at some time paid considerable attention to the Aboriginal language spoken in the neighbourhood of his estate, and that it is the same dialect as that spoken by our Natives. I was highly gratified by this information, as that circumstance shows the importance of becoming acquainted with this dialect, as it will afford an opportunity of preaching to Natives in the same dialect over an extent of country of many thousand square miles. This stimulates me to double diligence in studying it.

[25 May 1834]
Sund 25. Only 6 Natives at church today.

[26 May 1834]
Mond 26. Our establishment was thrown into consternation and sorrow today by the death of one of our men by drowning. He had gone down to the river to assist Mr Handt's servant man to draw water. Both of them rode in the cart and drove the Bullock without reins or leading string or any means of turning him. The consequence was instead of turning round he went forward until both himself and the cart with the men in it sunk beneath he surface of the water. Mr Handt's man could swim a little and escaped it. He immediately called two men who were plowing close by and I also went down to the river, but nothing was to be seen, nor was there the least bubble on the water. We continued grappling all the afternoon. The Bullock soon floated and the cart was got out, but the man could not be found. It is extremely rare that we go to the river for water, as I have at considerable labour and expense opened a spring at a short distance from the house.

[27 May 1834]
Tuesd 27. Have been engaged dragging the river, but the unfortunate man has not been found. The Natives are holding a feast of the Bullock. Have sent Mr Handt's man servant to Bathurst to inform the Coroner. About 16 Natives here at present.

[31 May 1834]
Sat 31. Several of our Natives have been summoned away to join their brethren under the anticipation of a fight with some wild Natives.

[1 June 1834]
Sund June 1. Only 8 Natives at church today.

[4 June 1834]
Wednes 4. Several of the Natives have returned. There has been no fighting.

[8 June 1834]
Sund 8. Many Natives at Church today. Two of our boys who had been away for sometime returned to day much ashamed, as all our Natives are when they return having been absent without leave. Something being said respecting the unfortunate man above alluded to, one of the boys immediately asked "Has he gone to Heaven?", which is a proof

that they do not forget what they have learnt. These two boys were accompanied by a white boy, a Native of the Colony about 16 years of age who remains at the Sergeants.

[9 June 1834]
Mond 9. The Searg. came up to speak with me respecting the boy who says his parents are living near Parramatta but he has not heard of them for 3 years past. I thought it prudent to keep and employ him until I should have an opportunity of forwarding him to them, as his being at large in this Colony would expose him to many ruinous temptations.

[10 June 1834]
Tues. 10. It is quite clear that the Natives have an idea of a spirit separate from the body and which survives the dissolution of the body, though they often say body and soul or in their own phrase "Black fellow die altogether". Since Dixon's death they will not go near his hut. It has been exceedingly rainy today and the Natives did not know where to find shelter, as our huts are not waterproof. I told them to go to Dixon's. They answered "O no, too much Dixon sit down". I asked them how he could sit down there when he had been deposited in th earth. They said "O soul come up".

[13 June 1834]
Frid 13. Finished sowing 13 acres of wheat. May it please the Lord according to his promise to bless us with favourable weather and in due time with a plenteous harvest that our means not being limited we may be able to induce the Natives to remain with us by supplying them with food.

[14 June 1834]
Sat 14th In the course of conversation this evening one of our youths said that the devil sits down in the grave of lately buried individuals and eats his heart, liver and kidneys. I enquired if the Natives saw the devil in the grave at the time of burial. He said no, he sits deep in the earth. I then enquired how he could breathe is he was covered with earth (as the suppose the devil to be corporeal). He could not tell that, but one of the boys laughed and said hy hy hy as much to say it cannot be. The Bell River has risen so high that we cannot pass it except in the bark canoes of the Natives.

[17 June 1834]
Tuesd 17. Several Natives have been cutting bark for us today. After Goongeen had got supper he went out and did not return before 9 O'Clock when we heard him saying his prayers with one of the boys in the hut, after which he read a long lesson with the same boy by the light of the fire.

[19 June 1834]
Thurs 19. Several of the Natives have again been cutting bark. About 6 O'Clock Goongeen came to our window saying he wanted to say prayers, as he was going to the camp. As the young men were all present prayers were said and he went to sleep at the camp.

Journal 8: April-June 1834, p.5.

[23 June 1834]
Mon June 23. Mrs Watson has been confined to her bed through sickness for nearly a fortnight by a cold caught in our hut during the late storm in attending to the Natives. Mrs Handt is poorly and Mr Handt is not well. The wife of one of the military stationed here is also confined to bed and the child of another is dangerously ill of the dropsy so that much of my time is taken up in studying and administering medicine. Indeed this is generally the case. Yesterday Goongeen went after Divine service to the river and there he saw a gentleman fishing. Goongeen was well convinced that this was an improper employment on the Lord's Day and he did not fail to make his remarks on the subject.

[24 June 1834]
Tues 24. Bobagul, one of our old Natives, having been a short distance in the bush this morning, brought information that he had seen a dead cow. I sent one of the men who found it and reported that it had died in calving. Bobagul and some others immediately took their departure for the purpose of cutting up and cooking it, which though I opposed I was not able to prevent. We have more Natives with us than usual, which may be accounted for, perhaps, in two ways. First because we supply them well with milk, having 16 cows milked every day. 2nd, because we now have water at a short distance from the house, so that they can procure it without going to the river.

[25 June 1834]
Wed. 25 Goongeen has been driving a Bullock at plough today. This evening I went down to the barracks to baptise the infant daughter of one of the military. I told Geanil she should accompany me as she had never witnessed the administration of that sacred ordinance/ I suppose she had told the others for after I had entered the house, on looking round I perceived 8 or 10 Natives sitting on the ground in due order, and when I knelt down to pray they responded with the most apparent solemnity. On our way to the mission house the children made many enquiries. One enquired "would the child now die?". I replied that I did not know, but what I had done would not cause it to die. Another observed, when it dies it will go to Heaven, Jesus Christ will take it. In the afternoon Mrs Watson had a long conversation with one of our girls, Nanny, on the subject of Baptism, in the course of which she told her that she would have to be baptised, but that she would then belong wholly to Jesus Christ. The girl said "I will never leave you Mrs Watson." She then enquired if the boy who came up here

Journal 8: April-June 1834, p.6.

on the 9th Inst had been baptised as he was a white boy though he had been guilty of a very bad action. Mrs Watson told her that what he had done was very wicked, to which she replied "But if he is very sorry and prays to God, he will be forgiven."

[28 June 1834]
Sat 28. When we were in the garden this evening one of the boys, who is expecting to accompany one of our servant men shortly to Bathurst, said "Mr Watson, you give me Tin shilling".
Mr W: For what purpose.
P: To purchase some clothes when I go to Bathurst.
Mr W: The people will cheat you.
P: O'no, I will go to Parson Keane's and say parson you give me jacket and trousers, Mr

Watson give me money.
Mr W: Mr Keane does not sell clothes.
P: Does he not. That fellow parson Kohbohn (large) bell ring it there then everybody go to prayers like here.
One of the children remarked "many weeds sit down here, this is not like Paradise where Adam and Eve lived."

[29 June 1834]
Sund 29. Mrs Watson is very poorly today. A Native youth came up this evening having on his shoulders a new oppossum cloak which he said he intended to give Mr Watson. I told him it was Sunday and we could not speak about it today. He said "O yes, I know too much Sunday sit down today I believe I talk tomorrow." He looked towards the paddock and seeing the springing wheat he enquired "what name that?" I said wheat. He replied "O thank you, wirri yambul (no deception now), I believe that jump up kohbohn by and by."

[30 June 1834]
Mon 30. Many Natives have come up to the other side of the river opposite to our house. Several have come up to the house. Goongeen had been driving Bullocks at plough all the day. When he had got his supper he came down to the garden and said that he was going to the other side of the river to see one of the Natives (Narrang Jackey) who was Koolah (angry) with him and wanted to fight. I told him that he must not go as it was Satan that made them want to fight and that if he did go and fight he would not any longer belong to me, that fighting was very wicked. He said "I believe so" but immediately went in the direction of the river. Two of my boys

Journal 8: April-June 1834, p.7.

[30 June 1834 cont]
accompanied me afterwards to the river but it was so high that we were not able to cross it. However, it appears there has been no fighting. In closing my diary for another quarter I have to adore the goodness and mercy of our Heavenly Father for the health and many blessings graciously vouchsafed unto us during the same. I cannot but feel deeply humbled that so very little fruit appears from my labours. The Lord daily convinces us that the work is His and only His. May we be enabled to look off from man and look to God. It is the Lord's goodness that I have been enabled to translate the Lord's Prayer, the Creed, the and 2nd Chapt of Genesis &c into the Aboriginal language. Glory be to God alone.

W. Watson

ix. July-Oct 1834

Journal 9: July-October 1834, p.1.

recd Jany 3/35
Rev. W. Watson's Journal from the 1st July to the Oct 1834 Inclusive.

[1 July 1834]
Tues. July 1st Several Natives came up from the other side of the river. Goongeen, who was mentioned as having gone over the river on the 3 June to fight, returned this morning and, as if conscious that he had done wrong, has been wandering about with uneasiness depicted on his countenance all the day. When the children were getting supper he came to the window and said "hy hy young fellows, you look our when dark, I will get hot water out of the men's hut and throw it on you altogether". I told him it was very wrong for him to speak in that way. He said "children wont cut bark for you and then you angry with me because I look out Black fellow fight". Many of the Natives have been working in the mission garden today.

[3 July 1834]
Thursd 3rd Nine Natives have been working in the garden again today. They were speaking respecting a child of one of the military which died yesterday. One said I believe it is in Heaven now. Another enquired how it would get into Heaven. Little Dickey Marshall said "there is a key to the door of Hell" referring probably to that passage in Revelations "I have the keys of Hell &c &c".They all expressed a desire to attend the funeral, and having received clean shirts &c they went down to the barracks where they joined the procession walking two & two in due order and not speaking a word till they arrived at the grave where they united in responding the Lord's Prayer &c. This evening our young men were speaking of a Native youth who is ill. I observed that if he had not broken the law which forbids young men going near an espoused female he would not have caught the disease. One of the company said he never been ill that way and never should be. I told him that I knew a young man who once said the same and in a short time he was in that condition. The youth to whom I referred said "I believe you mean me", I said yes. He answered "no more I do that way". I told him that before he could leave off those wicked ways he must pray to God to give him a new heart.

[4 July 1834]
Frid 4th Goongeen has been at plough again today and several Natives working in the garden. This evening, as I was informed there were many Natives about two miles distant, I thought it

Journal 9: July-October 1834, p.2.

[4 July 1834 cont]
my duty to go to them, several of the children wished to accompany me. On the road Goongeen directed my attention to a mound of earth where he said an old Native had been interred two years ago. He was drowned in the river while in the act of drawing water. One Native enquired "where is he now?", to which another replied "In Heaven is he not Mr Watson?". I asked (in order to avoid giving a direct answer) if the Natives had any parson to teach them &c. On their answering in the negative I enquired how he could go to Heaven if he did not know God and Jesus Christ. One of the boys observed "I believe all children go to Heaven". I said they are not baptised. He then remarked "What for all pikininny go to fire, no good that". Another of the boys said "It is devil, devil will not let them go to Heaven." They frequently ask questions which we do not think prudent to answer. We soon discovered the camp of the Natives by their fires of which there were twelve at some distance from each other. At each of these fires one family was sitting, except that belonging to the young men who all of that class were sitting together. I went round and spoke to them all on the subject of religion. Kobohn Billy was here, sometime ago he was exceedingly ill at Wellington for a long time, but recovered. One of his yeeners was deaf at the same time, I applied something to her ears and she soon went away so that I was surprised to find now that her hearing was perfectly restored. I enquired who had made Mary to hear Billy, in an emphatic manner replied "I know, God". He acknowledges that it was God who restored them both. When I came to Narrang Jackey's fire I asked what is that Warrahbin? I did not know her, she does not look clean and respectable as she did when she was living with mrs Watson. I said to Jackey you have thrown away God, you never say prayers or come to church. He replied O good many pikininnes sit down with you, you all say prayers in Gundee (house) I believe. I told him if he did not pray to God he would not go to Heaven when he died. He remarked "O you say prayers always in Gundee, that is good, Black fellow go about bush, that is good. Black fellow tell me too much I sit down with Parson." I told him that he ought not to mind what Black fellow said but what God said in order that he might go to Heaven. Another Native who had one yeener with

Journal 9: July-October 1834, p.3.

[4 July 1834 cont]
him laughed when I asked where his other five were, as they are living with different white men in the neighbourhood. I had a long conversation with him but he trifled in a most awful manner. He said he did not care anything about what I was saying. I told him that he would acre when he came to die. He said "I shall die very soon, two moons I believe". As we were approaching an old man's company, one of my boys whispered "That old man never swears". Two of his yeeners are ill, he has promised to come up to the house in the morning. There were about 40 Natives at this place. When I had gone round the camp I asked Goongeen if he was going home with me. He said no, he should come in the morning. Our boys took fire sticks in their hands as the night was so dark. When we had got about half a mile on our way home our boys on looking back saw some fire at a distance on the road. They were much alarmed at it, saying they did

not know what it was. I told them it was a Native coming. But they did not believe that was the case and they came round me apparently much alarmed. I proceeded towards the light. At this they became more terrified, saying "don't go Mr Watson, don't go Mr Watson, devil devil I believe". We soon found that it was Goongeen and another Native youth.

[5 July 1834]
Sat 5. The Natives have not come up as they promised to do, and several of our have gone with them. On yeener (Poll Buckley), mother to Goongeen, came up alone today. She said that she told Jemmy (her husband) that she would not go with him and his other yeener to Goboleon, but she would come up to Wellington. Goongeen and another youth have been cutting bark today but they would not come to the hut for their suppers because the mother of one of them was at a short distance, so it was taken round to them. This evening I said Nanny you must go with me to teach Poll Buckley her prayers. Goongeen said "What is that?" I said we must go and teach your mother to pray to God. You do not wish her to go to that bad place when she dies do you?
Goongeen: O'Black fellow die altogether, does not go anywhere.
Mr W: If Black fellow dies altogether, why are you afraid of going into the hut belonging to the man that was drowned?
Goongeen: O that soul, it goes somewhere, I do not know where.
Mr W: If the souls knows God and Jesus Christ it goes to Heaven, and if it be wicked it goes to hell.

Journal 9: July-October 1834, p.4.

[5 July 1834 cont]
Goongeen: Who puts wicked souls into Hell?
Mr W: Satan.
Goongeen: Who puts good souls into Heaven?
Mr W: Angels who are good spirits.
Goongeen: Where Satan sit down?
Mr Watson: In the hearts of wicked men and all over where wicked people are.
Goongeen: Where is Heaven? In the clouds?
Mr W: No, beyond the sun and stars.
Goongeen: Have you ever seen something like stars fall? That always come down when Black fellow going to die.
Mr W: Pshaw. not so I think.
Goongeen: Hy Hy Hy, you won't believe Black fellow, Black fellow won't believe you.
The conversation again turned on the subject of the soul.. I told him that it was Satan that made their souls blind and deaf and that hardened their hearts so that they did not feel any desire of knowing God and Jesus Christ, that Satan wished to keep them from God. He again asked "where Satan sit down?" I replied in the heart of wicked men. He observed "I don't see him, you don't see him I believe". One of the boys said "O yes, Mr Watson Doctor" (they suppose no one can see the devil but their doctors). I told them that it was not my being a doctor that made me acquainted with these things but the Bible, God's book. That the Natives could not know these things of themselves as they

had no Bible, no minister to teach them, and as they only lives a short time, but God had always lived and knew everything, and that he had told good men what to write in their Bible. I told him that he ought to pray to God to cast Satan and all evil out of his heart. He said that he did pray to God, but that God had not done so. I told him that he prayed in a careless manner and did not feel a desire for God to do so. He said that a very very long time ago all Black fellows died. I enquired where the others came from then. He replied only one old man and an old woman sit down or lived. Nanny and I went to teach Poll Buckley. At first she was unwilling, saying she did not know it. I told her that we would say it and then she was to repeat, to which she assented, and she did so and said she understood a little

Journal 9: July-October 1834, p.5.

[8 July 1834]
Tues July 8. Rode over to see a person who is confined to his bed in consequence of a compound fracture of the ankle. Goongeen accompanied me. As we proceeded on the road I asked him where all those trees were which he cut down some time ago in order to prevent our going into the bush (which occurred in January last). He said he had thrown them all away because he had done wrong. I told him that his doing so did not make me angry, but that it arose from the evil spirit in his heart. When we were returning home he asked, "What you have prayers there too". I said yes, we always pray with sick persons that God may restore them if He please, and if they die that He may take them to Heaven. We saw about twenty Natives. I remained conversing with them a long time. I asked King Bobby why he did not come to church now as he used to do. He said "Too much I look out Kangaroo". I told him that it was not good to look out Kangaroo on Sundays, that the great God gave them six days to go about but Sunday belonged altogether to Him. That my King always goes to church. He said "Aye Aye, your King, King of England, good I believe." I saw a Native female grinding some berries (the fruit of the Kurryjong tree) between two stones with water in the same manner as painters grind their paint. She afterwards made it into a cake and baked it.

[9 July 1834]
Wed 9. Some of the young men have submitted to learn to read for a few days past. In general it is very difficult to prevail on them to stay a lesson.

[10 July 1834]
Thurs. 10 Twelve Natives have been hoeing up weeds today in the paddock, and very hard they wrought. They have been of much service both in the garden and in the paddock.

[11 July 1834]
Frid 11. Two of our young men left us this morning to go to a neighbouring station. Perhaps tomorrow they will return. One of the boys went away with a stockman who had come to Wellington to look for some strayed cattle. I was afraid that some of the girls had also gone for I could not find them. I immediately went into the bush with one of the boys, and when I had got about a miles I saw the girls returning. They said that

they had been after the boy who accompanied the stockman in order to bring back his blanket, but had not succeeded.

Journal 9: July-October 1834, p.6.

Thus our minds are constantly exercised by night and by day. We have no claim on the children. At other places with Europeans they are under no moral restraint, subject to no discipline but uncontrolled and unreproved, they indulge in all their evil propensities. And all the kindness with which we have treated them has not attracted them to us.

[13 July 1834]
Sund 13. Only 9 Natives attended church and family worship today.

[14 July 1834]
Monday 14. Two adult Native men, a boy, a girl and four women came up to a short distance from the house today. I went to them and succeeded in persuading the boy (Baonaparte), who had been with us before, and the girl to come and stop with us at the mission house. In the evening I went to the different companies, spoke with them on religion and prayed with them. Some knelt down and repeated the prayers, others did not. There are 18 Natives here who are instructed, though imperfectly, on the doctrines and duties of the X'n religion. May the God of all grace open their understandings to receive the word of life.

[15 July 1834]
Tuesd 15. Spent most of this day in conversing with the Natives who came yesterday. When I was speaking of the Creation and had observed that God had made the sun, moon stars &c one of the old men added trees, grass, water &c. Among the things which he mentioned was snow. I enquired if he had seen snow, he said yes, in the clouds. A sick Native about 18 miles from here, I am told, has sent repeated messages by different Natives saying he wants to see me. I had not heard of it before this evening and I cannot go tomorrow.

[16 July 1834]
Wed 16. One of our young men asked me this morning to allow him to go cut some bark for a gentleman about 8 miles distant. I did not think it my duty to refuse. 4 or 5 more accompanied him. My boys have been putting a fence round a piece of ground for a garden for themselves. One of them was laid on the ground. He was not aware that I was near. I heard him repeat the words "Our Lord, Jesus Christ". I listened and found that he was repeating part of the church service, after which he began to sing a hymn.

[17 July 1834]
Thursd 17th Started in the gig accompanied by Goongeen on my journey to visit the sick Native. On our way we met a gentleman who said that the Native was not very ill, that he had left him by the door of his hut (as his men were at work in the bush) to watch it. When he perceived that I was bent on proceeding, he said the Native was a

very wicked fellow, a notorious swearer &c. I replied that he needed instruction and admonition. when we came near the place we saw Kohbohn Jackey (the sick Native) and two yeeners, and as Goongeen, according to law, durst not approach the females, I had to go first and send them to a distance. With some difficulty we lifted Jackey into the gig, for

Journal 9: July-October 1834, p.7.

he was unable to render himself any assistance. As may naturally be imagined his diseased and dirty condition of body rendered him a not very pleasant companion, but the Lord in such mercy enables us cheerfully to submit to those unpleasing circumstances in which through the calls of duty we are often placed. We were under the necessity of driving very slowly as Jackey could scarcely bear the motion of the gig. On our way home we saw two girls, who probably belong to us, tending sheep for a free man who resides near to the place. These are painful circumstances for there is scarcely a man within 40 miles of us, bond or free, who is not being in adultery with these unhappy females. No wonder then that they, like the interested persons in Ephesus, should use their utmost endeavours to prevent the Natives from believing and embracing the Gospel.

[18 July 1834]
Frid 18. We had a hut full of Natives at prayers this evening. They all appeared to pay great attention to the instructions delivered to them. The children are frequently overheard conversing on the subject of religion. O that it may please the most High to incline their tender minds to his fear and to faith in His Dear Son. Goongeen was much alarmed tonight on hearing that a large number of Natives had come within a few miles of this place to fight his father (who is a very wicked man). He wished me to lend him a horse to go and bring him up here, which I did.

[19 July 1834]
Sat.19 Three sick Europeans here remaining for medical assistance. Two of them scarcely able to rise from their beds. Besides several sick Natives, and we have not a man at home belonging to the mission to render any assistance.

[20 July 1834]
Sun 20 Some of the Natives who left us a few days ago to cut bark for a gentleman in the neighbourhood returned today. I enquired of them, do you know what day this is. To which they answered No! Alas, they have no Lord's days, and no wonder when Europeans on all hands of them have not. They seem to have no idea of computing time by weeks. Only by moons and winters.

[21 July 1834]
Mon 21. Two of the Native youths wait on the sick man. Goongeen and the boys assist in milking.

[22 July 1834]
Tues 22. The weather is exceedingly rainy. I am often up to my knees in mire in looking after the cattle &c.

[26 July 1834]
Sat 26. Goongeen wished to go the mountains to look for a Wallaroo (a large animal of the Kangaroo species). I told him that he got sufficient food here and that I did not want him to go about like other Natives, but always to remain with me. He replied "I want to go take a walk. Tomorrow Sunday you know, not go about

Journal 9: July-October 1834, p.8.

at all tomorrow, sit down all day." However, as the weather cleared up Mr Handt started for Bathurst for the purpose of procuring a female servant and Goongeen accompanied him. So he got a long ride instead of a walk and I am sure he preferred it.

[27 July 1834]
Sund 27 Very many Natives here today. We had more of them at church than generally. Many females also attended. They sat on the right side of the reading desk. In the midst of the service a Native youth came to in very softly, shut the door and passed by the reading desk, not opening his eyes till he came close up to the females, on seeing which he immediately turned round and ran out of the church with the greatest possible haste. I endeavoured to instruct all the Natives after dinner as usual.

[29 July 1834]
Tues. 29 When speaking to the Natives this evening on the subject of religion, one of them asked "What for you speak much about God and devil and dying. No other white fellow no other master talk that way." It seems strange to them, and well it may, that we should be always speaking with them on those subjects which persons even of respectability never mention in their hearing.

[30 July 1834]
Wed 30. The boys have been working in their garden. I gave them some turnips &c which they have planted.

[31 July 1834]
Thursd 31. Mrs Watson is again confined to her bed by indisposition.

[3 August 1834]
Sund. 3 Had no service today as Mrs Watson is ill and Mrs Handt also. Mr Handt from home and no Europeans to attend except two soldiers at the barracks. Mr Handt and a female servant and Goongeen returned from Bathurst this evening.

[5 August 1834]
Tues 5th Some of our Natives appear to pay more attention to our instructions than they formerly did. May the Holy Ghost become their teacher, then they will learn to purpose. I

have not been able to ascertain whether they have any sense of guilt or uneasiness of mind on account of their conduct. Their frequent sighing when we speak on religion and their constant fear of death would lead us to imagine that they felt all was not right. Kobohn Jackey is nearly well, so far restored indeed as to be able to go a mile into the bush for grubs (which they find in old decayed trees) though he is well supplied with milk at the mission house. Indeed milk and vegetables are all that we have either for our own food or for the Natives, as we are under the necessity of reserving the wheat in store for the military and we have no men to slaughter a Bullock.

Journal 9: July-October 1834, p.9.

[8 August 1834]
Frid 8. On going to the camp of the elder Natives this evening I found Kobohn Jackey very ill, scarcely able to draw his breathe, and complaining of violent pain all over his body. I laboured hard to persuade some of the Native men to assist him up to the mission house, but none would move. They said "In the morning, I believe". I had reason to fear from appearances that he would not be alive in the morning unless immediate relief was obtained. At length two females assisted him. When he arrived I immediately let him blood, formented him[87] for two hours and applied a blister to his chest. Two or three Natives were present but they would render no assistance. I was under the necessity of washing his legs &c by myself.

[9 August 1834]
Sat 9. Jackey is much easier this morning. He is laid at full length before the only fire at which Mrs Watson has to cook &c and he makes the place exceedingly dirty for he will not rise to do anything. Mr Handt has now taken charge of the boys.

[11 August 1834]
Mond 11. When I was sitting in the kitchen with my children today not conversing on any subject, I was writing, one of them said "Mr Watson, what does that mean, 40 years long was I grieved with this generation". I, by way of explanation, gave them a brief account of the deliverance of the Israelites &c. The girl had remembered this from hearing it at church.

[12 August 1834]
Tues 12. A Native about 40 years of age has been a short time absent from this establishment. A few days ago he returned bringing with him a female. He has now given her to Kobohn Jackey rather than quarrel with him, though Jackey had one before. I spoke to them all on the impropriety of such conduct.

[14 August 1834]
Thurs 14. Jackey has given the yeener back to the man today.

[18 August 1834]
Mon 18. Mr Handt's family was increased this morning at 5 O'Clock by the addition of a fine daughter. May she be the Lords.

[19 August 1834]
Tues 19. Out two servant men returned from Bathurst today with a supply of flour, having been absent 5 weeks, during which we have experienced great scarcity off provisions. I was engaged in the stores this evening when a young man who once resided with us came up and said that a gentleman at the front of the house wished to speak with me. I enquired who he was and was told that he was Lord Lascelles and that he was on his way to the Hunter (a river of that name). I went up to him when he very unceremoniously asked "Can I remain here tonight?"

Journal 9: July-October 1834, p.10.

I answered in the affirmative as it was very late and there was no other place where he could be accommodated. He was accompanied by three persons as servants on foot. He took some refreshment , after which he attended family worship. He entered at large into the nature and prospect of our mission, means of support, the habits of the Natives &c. He professed to be perfectly acquainted with the customs &c of the Natives of Van Dieman's Land. He said that religion in England was nothing but hypocrisy and dissimulation. I, however, differed from him in opinion on this point and I told him that notwithstanding abounding wickedness I believed that there never was a period when there was more vital goodness in England than at present. He expatiated at length on the British Parliament and animadrected on the conduct of His Excellency the Governor and the Legislative Council of this Colony. I knew that it was my duty "not to speak evil of dignities" and on this principle I conducted myself. I said that I considered it more profitable to study the politics of the kingdom of Heaven than those of earthly potentates.

[20 August 1834]
Wed 20. One of the men who accompanied Lord Lascelles has reported to the sergeant here that he is an impostor. He has been examined and is now taken into custody.

[21 August 1834]
Thurs 21st His Lordship has left the establishment in charge of a soldier who will escort them to the Bench of Magistrates at Bathurst.

[24 August 1834]
Sunday 24th. I took part of an old number of the Missionary Register into the hut this evening. One of the young men requested me to give it to him. I did so, feeling anxious to know what he would do with it. He read one of its columns, though it was small print and he had to spell every word.

[25 August 1834]
Mond 25. The weather is extremely rainy, the water is from 10 to 14 inches deep in our hut.

[26 August 1834]
Tues 26. This morning the river had risen so much that the adjoining lands are covered

and have the appearance of a sea. A great part of our wheat crop is under water. I and Goongeen were riding through one of the paddocks which are flooded, my mare got into a hole and fell down. I kept my seat thinking that she would recover herself, however she gave two or three plunges and then laid down on the water. In an instant Goongeen was off his horse standing in the water and his arms round my waist attempting to lift me on his horse, which is much higher than my mare.

Journal 9: July-October 1834, p.11.

[27 August 1834]
Wed 27. The water has subsided. The wheat is not all covered at present. I was observing to the Natives this morning that the Lord was very kind to us in causing the water to go away so soon. One of them enquired "What for God let water come up all over wheat?" I told them that we had an opportunity of seeing how soon God could destroy everything and leave us without anything to eat. The Natives who went away on Friday have returned.

[30 August 1834]
Sat 30. Another of our boys has gone away to Goboleon where he will receive a cordial welcome. Our neighbours, even those who attend Divine service here are always ready to receive boys who go away from us.

[31 August 1834]
Sun 31. Several Native females at church today. One who had not been above once before, talked much during prayers although her daughter (one of our little girls) frequently tapped her on the shoulder and told her to be silent. Kohbohn Billy came up a short time before service this morning. I told him that he must go to church, at which he only laughed and said something about Peter (some white man in the neighbourhood). I said never mind Peter. You know that some time ago you were very ill here, near dying, and God made you well. Now you ought to thank God and come to church, but he went away. Two of our boys went very early this morning to take a gentleman in one of their bark canoes across the river. When they returned Mrs Watson asked them if they has said prayers in the morning. "No". If they had said grace, "No". Kohbohn Billy returned this evening. He has walked more than twenty miles today on an errand for some European. If I had asked him to go three miles for me he would not have gone. They are taught that we have a right to give them all they think proper to request without working or doing anything. Two females, the wives of one man, had been fighting last night, one of them has come up to have her arm dressed.

[1 September 1834]
Mon Sept.1. There was a muster of our Natives this morning. It appears that Kohbohn Billy told them last evening that a large number of wild Natives (with whom our's are not on very friendly terms) were coming to Wellington Valley.

Journal 9: July-October 1834, p.12.

Our Natives went away to muster all their forces in order to meet their enemies. When they came up to breakfast I enquired if they were going away, and they said "No". But no dependence can be placed on their word. The Boys say "I will never go away Mr Watson, no, never" and in the course of a day or two days they will be gone. I went to the camp after breakfast and found an old Native making a shield. I enquired if they were going to fight. He said no, but "good many Blackfellows come up tomorrow". I said that I was very glad of that, I wished them to come as all the Natives belonged to us, and we wanted to speak to them about God. He replied "Hy Hy, but them wild fellows, they ask you give blanket, give flour, pipes, tobacco". I answered "Very well". He asked "will you give it them?" I told him that it was very probable that I should. At this he was far from being pleased. The females who have been with us for two or three months evince some degree of modesty now which certainly is one point gained and perhaps not a very small one. One of our children today asked Mrs Watson when Mr Watson would Baptise Mr Handt's babe, which shows that they think about that ordinance.

[2 September 1834]
Tues Sept 2. A gentleman came up to our house this morning to request that a Native might be allowed to put him across the river (in a canoe). When they were gone the following conversation was started by one of our girls.
Geanil: Who is that white master Mr Watson, is he an Englishman?
Mr W: No.
Geanil: O. He is an Irishman then?
Mr W: No. He is a Scotchman. He comes from another country, but it also belongs to my King.
Geanil: All about master belong to your King, King William. You always pray at church every Sunday for King William. Is he a good man?
Mr W: Yes, he always goes to church and reads his Bible and prays to God.
Geanil: Adelaide. Who is Adelaide?
Mr W: She is Queen, the wife of King William.
Geanil: Queen Adelaide. Gracious Queen Adelaide. Is she a good woman?
Mr W: O yes. She prays to God, reads the Bible &c &c.
Geanil: Black fellow don't pray for King. Always go about Bush.

Journal 9: July-October 1834, p.13.

This conversation was succeeded by the following.
Oomby: Sheep mutton sit down at Sergeants.
Mr W: Yes, the flesh of sheep is called mutton.
Oomby: Who made mutton?
Mr W: God makes sheep, and when killed they are called mutton.
Oomby: First time I believe. (That is, God made sheep at the first).
Geanil: Always God make it, make it all about. First man God make was Adam, then he did eat of the tree of knowledge of good and evil.
Mr W; Yes, Satan tempted him to eat of that tree which God had told him not to eat of.
Geanil: No weeds sit down there. Did Adam then die?
Dickey Marshal: No, God came down from Heaven and turned him out of the garden

with a sword which went this way (having a piece of wood in his hand he moved it quickly over his head).
Geanil: Is Adam in Heaven?
Mr W: Yes. God told him that by and by Jesus Christ would come down from Heaven and die for sinners. Adam was very sorry that he had done wrong and God forgave him.
Geanil: Then he went to Heaven when he died.
Mr W: Yes.
Geanil: Eve too?
Mr W: Yes.
Dickey M: Enoch too went to Heaven.
Geanil: Enoch did not die.
Dickey M: Abel too went to Heaven. Not Cain.
Geanil: Why did not Cain go to Heaven?
Dickey M: Because he was a wicked man. He killed his brother, Abel.

[3 September 1834]
Wed 3. Several strangers (Natives) came up today. They could not wait to hear any word respecting religion, they were going with dispatches.

[4 September 1834]
Thurs 4. All the Natives have returned today. The messengers informed them that they had no reason to fear. That instead of being treated as enemies they were requested to co-operate with those who had lately come up as allies. There are more than thirty Natives here.

[5 September 1834]
Frid 5. Several more Natives came up this morning. I spoke to them for a long time, especially to King Bobby and Prince Geordie, his brother. I told them that formerly they came to church, but now they did not make their appearance there at all. That they had cast off all thought of God &c, to which they said O no. I told them that it was so indeed and that when wicked white men spoke that which was not good they were quick of hearing and immediately them, but when we spoke about God and Jesus Christ they were deaf.

Journal 9: July-October 1834, p.14.

I reminded Geordie that one of his yeeners (Sally) had laid down lame a long time, but I gave her medicine and she soon recovered, and he had taken her and another of his yeeners (Rachel) from us and lent them to a white man, that this was very wrong and he knew it to be so. Bobby said it was "stupid white fellow always want yeener", that he "good many times say it was wrong". Geordie said "well never mind, don't you care about it." I told him that I did care very much, that I was very sorry when they did wrong. Geordie has left Rachal with us. Most of the Natives have gone. Only fourteen are remaining here.

[7 September 1834]
Sund 7. All our Natives, fourteen in number, attended church today. After service many of those who went away on Friday returned. About 32 here tonight. I went to the camp and found them busy cooking their opossums of which they had got a large supply. I expressed my regret that they should go about on Sundays. One of them said "Black fellow not got Sunday". I pointed to the moon, which had just risen, and asked "Who made the moon?". One said "I do not Know" and another said "I do not know". I knew this was false and therefore addressing one of them I said "What Neddy, do you not know?" Immediately pointing to the Heavens he said "God". When we address them on the important subject of religion they appear to be as indifferent as stones, but if we show them a pipe, piece of tobacco or a piece of bread they are all life and agility. So profound is the spiritual sleep in which they are sunk. But we cannot allow them to sleep on without making repeated efforts to rouse them, praying that the Holy Spirit may bless our feeble endeavours. It was pleasing to find that Rachal had not forgotten the morning hymn, for she sang at church and urged the other girls to sing.

[8 September 1834]
Mond 8. More Natives have come up, we have about 40 here. This evening they had made their fires on a rising ground at some distance in the bush which gave them a pleasing appearance. I asked them when they would erect huts and form gardens for themselves and have sheep &c &c like white men. But they have no desire for such comforts. I have made many attempts to induce them to build a hut and have a garden. Hitherto, I have not succeeded.

[9 September 1834]
Tues 9. Many of the Natives have gone a hunting for a few days. They have left their yeeners here which shows that their prejudices against us are giving way. Oombejoong, one of my boys, requested leave

to accompany the other Natives. I was well convinced that he would go and that if I did not give my consent, conscious that he had done wrong, he would be ashamed and afraid to return.

[11 September 1834]
Thurs 11. Five more Natives came up today.

[13 September 1834]
Sat 13. All the Natives have returned. More than 40 here. Oombejoong looks very dull and gloomy, he says he will go no more into the bush. We dare not believe him. I have prevailed on another boy to remain with us. He will probably be soon made a young man. Formerly the Natives, when in this immediate neighbourhood, camped near the river for the sake of the water, but for the last 3 or 4 months they have encamped in the neighbourhood of a spring which we opened last year not far from the mission house.

[14 September 1834]
Sun 14. This has been a very interesting day to us, although we cannot say that any of the Natives have derived spiritual benefit. As we know that the young men would refuse coming to church if there were any yeeners present, we arranged that all the females should sit behind the pulpit at one end, the men and children in the middle and the young men at the other end with our servants &c. However, not more than 4 young men attended. There were present more than 30 Natives. I am sure several of them understand part of what they hear, and their frequent sighing would lead us to hope that they feel all is not right with them. Until it shall please the Holy Ghost to move upon their hearts our labours will be ineffectual. But He is promised and in the Lord's good time we are persuaded He will be imparted. We plow in hope and sow in hope, though our hope is mingled with groans and sighs and tears. Warrahbin (who had been for many months absent from the establishment) came in after all the others had dined. But previously to her taking dinner she said grace of her own accord and curtsied at the name of Jesus Christ. In the afternoon and evening I visited all the Natives at the camp and conversed with them. They say that a small snake made the first fire and that a bird flew away with it and gave it to the Natives.

[16 September 1834]
Tues 16. I was much pleased, on going to the camp this evening, to find that the young men had been saying prayers by themselves.

Journal 9: July-October 1834, p.16.

[19 September 1834]
Frid 19th. This evening a man who was not able to cross the river with his dray came to the establishment to get his supper. During family worship he enticed one of the yeeners to a short distance from the hut. Mrs Watson was not in at prayers, she called her to return, at the same time mentioning the man's name, but the female still went on. When we came out of the church Mr Handt and I went to look for them. The man had gone and the yeener was returning.

[20 September 1834]
Sat 20. Several more Natives came up today. The female appears to be ashamed, not for her conduct I fear, but that we had become acquainted with it. A Bullock driver, in attempting to cross the river today, had a narrow escape from being drowned. One of his Bullocks was drown'd.

[21 September 1834]
Sund 21. After breakfast and prayers this morning, one of the Natives that came up yesterday had got his weapons in hand and was about to start for the feast of the Bullock that was drowned yesterday. I told him he must not go today as it was Sunday, but he must come to church. He suggested many excuses, however, he laid down his weapons and at the time, with about 20 others, came to church. I was much pleased with the attention which the children and others paid to my instructions in the afternoon in the hut. In the course of conversation with the Natives at the camp I asked a yeener

who made her.
Yeener: I do not know. Mother I believe.
Mr W: The Great God made you and everybody and everything.
Yeener: Hy Hy.
Mr W: To what place will you go when you die?
Yeener: To the clouds.
Mr W: Who told you that?
Yeener: I do not know.
Mr W: What will you do in the clouds?
Yeener. I do not know.
Mr W: There is nothing but water in the clouds. You cannot live in water.
Yeener: I believe not.
Mr W: Where do wicked people go at death?
Yeener: To a very great fire I believe.
Mr W: That is very bad and it is not to be trifled with.
Yeener: O yes, fir very good, very good.
Mr W: Would you like to sit down in fire always?
Yeener: You give me pipe.
Mr W: The Great God does not wish you to go to fire. He sent His son, Jesus Christ, from Heaven to die for you that you might not go to fire, but to a place of happiness when you die.
Yeener: Hy, Hy, you give me a pipe. I want a pipe.

Journal 9: July-October 1834, p.17.

[22 September 1834]
Mon Sept 22. Many of the Natives have gone away to feast on the Bullock that was drowned on Saturday. I had 12 Natives with me in the mission garden today where, while they were resting in the shade, I read a part of the beginning of Genesis and it produced a conversation among themselves, but their manner of speaking being so remarkably quick I could not understand them. Only 14 Natives now here.

[24 September 1834]
Wed 24. The Natives have returned from the feast of the Bullock and a few strangers with them. I visited them at the camp as usual.

[25 September 1834]
Thurs 25. More Natives have come up today. Our number is increasing. A Native of a district in the south came up today. I embraced the opportunity thus afforded of obtaining a few Native words of a dialect apparently quite different from this. He was very shy and so I obtained not more than 20.

[26 September 1834]
Frid 26. Several of our Natives have been cutting bark for us today. Goongeen said he was ill, he could not go. In the afternoon I was sent for to see a Native youth who is frequently here. I found him very ill, scarcely sensible and trembling exceedingly. A

yeener (mother to Goongeen) was sitting beside him weeping. I gave him some medicine. In the evening Goongeen came to our window saying Mr Watson, I want some medicine, I am very ill, i want to go into kitchen. I said very well, there are no females there. I went and gave him some medicine.

[27 September 1834]
Sat 27. The sick young men are both recovered. It appears that they had been eating some grubs which had been dead for a day or two days. They generally eat them alive as they pick them up out of old decayed trees. Poll Buckley, one of our females, is taken exceedingly ill with trembling all over, a violent cough and pain in her chest and limbs. Her husband came up today and seem'd to be very much affected, but he went away again. One of our girls is also very ill.

[28 September 1834]
Sund 28. Only 12 Natives at church today. Mrs Watson asked the girl who is sick if she was going to church. She said no, so she did not get dressed, but no sooner had we commenced singing than she made her appearance. Some young men went away from the establishment this morning who, I feel persuaded, know that it is wrong to do so. I know that they will say as an excuse that "Too many yeeners sit down" but how to act we know not, so as to

Journal 9: July-October 1834, p.18.

meet these difficulties.
Hoogley Jackey came this morning to take his yeener away. She seemed very unwilling to go and begged that we would ask Jackey to let her remain with us. We used our endeavour with him but he said he wanted to "look out old man father belonging to him." Formerly we could not prevail on an adult female to remain with us, but now we generally have several. I have no doubt Jacket would have left this one if we had given him a shirt, but with our limited means we did not feel authorised to do so. However, during the time she has been here considerable pains have been taken to instruct her as well as the others in the principles of X'ty. We have twenty Natives with us now.

[Signed] W. Watson

x. Oct-Dec 1834

Journal 10: October-December 1834, p.1.

Recd Jany 28/35

Recd July 13/35

Rev. W. Watson's Diary from Oct 1st 1834 to Dec 31st 1834 inclusive.

[2 October 1834]
Thursd. 2nd I have at present 20 Natives under my care, to whom instruction is imparted in one way or other. With the children order may be obtained, but with the elderly Natives we are happy to give instruction as opportunity serves.

[3 October 1834]
Frid 3 This day is the second anniversary of our arrival here and we cannot but be deeply humbled under a sense of our unprofitableness [sic].

[4 October 1834]
Sat 4 Yesterday our wheat paddock was again flooded and we apprehended that the wheat would be all under water. However, the wind has changed and the paddocks again clear.

[5 October 1834]
Sund 5. As the young men came to church this morning, the yeeners were thereby prevented from attending. Most of the Natives here are sick.

[6 October 1834]
Mon 6. Several Natives have come up today and more are expected tomorrow.

[7 October 1834]
Tuesd 7. Twelve more Natives came up today. In the course of conversation with the Natives at their camp, some of them said, indeed, they did believe in God. They were very attentive to my discourse. I spoke to them on the impropriety of their conduct in several respects, they acknowledged it was not right to do such things.

[8 October 1834]
Wednes 7 [sic]. I have now 20 Natives here.

[9 October 1834]
Thurs 8. [sic]. Old Jemmy Buckley (whose yeener Poll has been with us sometime) came up to the hut today and wished Poll to go to the camp. I cannot say whether she refused, but he took her bag and went away with it. Shortly afterwards Mrs Watson accompanied Poll to the camp. But Jemmy was in so violent a rage that the children cried out he will kill her, he will kill her, send for Mr Watson, he will give over directly if Mr Watson comes. I went and found both of them angry with each other, however, by and by, they seemed to be reconciled.

[10 October 1834]
Frid 10. A man came up from a station 30 miles distant from Wellington Valley to report the sudden death of his hutkeeper. The wretched state of the Europeans scattered abroad in the bush is truly deplorable. Without any means of instruction, and free from all moral restraint, they are generally given up to the practice of vice of every kind. Depraved in their habits and afflicted with the most loathsome disease, they differ from the aboriginal Natives in little more than the colour of their skin. I asked an old Native

today who made him? He said "I don't know, you I believe". I told him that could not be. He said "good while ago me very near die, and you make me well again". I said it was the Great God that made him at the first, and that raised him up when he was ill. It is a painful circumstance that some who are spoken to daily on the subject of religion remain so ignorant.

Journal 10: October-December 1834, p.2.

[12 October 1834]
Sund Oct 12. Only 17 Natives at church today, although we have 40 here. The young men and the yeeners were equally afraid of each other and so neither came. In the afternoon I read to my children and others some accounts from the Missionary Register, and as is usual they were attentive and asked many questions. I had an interesting conversation with the Natives at the camp on the subject of the general Resurrection. When I was speaking with one of the Natives on the subject of religion this evening he interrupted me by saying "Mr Watson, I am going into the bush and I shall look out skins for Mrs Watson". I told him that we wished him to remain here and learn how he might go to Heaven. That he would go about in the bush until he died and then he would go to a bad place. However, I could not dissuade him.

[13 October 1834]
Mond 13. Our number is reduced to 24, the others have gone into the bush. some say to make young men, others to hunt. Goongeen has also gone. He wished me to lend him a dog which was left by a person passing through the settlement a short time ago. I told him it would not right for me to lend another person's dog. Then (he said) lend me one of yours, to which I did not agree. He then requested me to give him something. I told him that when he remained with us he was supplied with everything. He said "too many yeeners sit down, now I cannot sit down here". I replied that yeeners did a great deal of work but young men would not work. He then remarked in a very emphatic manner "what can I do? How can I do?" We have to teach the Natives prayers in 3 several companies. our children, then the young men, and afterwards the yeeners and adult males.

[14 October 1834]
Tues 14. One of our Natives who went away yesterday has returned. Have had some more conversation with my Natives respecting the erection of their hut. 7 Natives here sick.

[15 October 1834]
Wed 15. One of our youths told me this morning that the Natives were very pleased to say prayers in their own language, that many could now say the Lord's prayer in the bush. I will just remark here that we do not give credence to all they say, so that our recording their expressions is not to be received as an evidence that we always believe them to be true. Some of the young men have been planting maize corn and melons for themselves. This is a circumstance which I apprehend has no parallel in their history. I had 14 Natives in the mission garden today. After work I sat down with them in a shady

place and read over my translations of part of the Scriptures. They said they understood it. They were much pleased with the picture of the star in the east, the explanation of which afforded an instructive lesson. This evening Kobohn Billy, one of his yeeners and a boy came up. When I was speaking seriously to Billy, a young man pointing to a hog which had just been slaughtered, asked "where soul belonging to pig now? Has it gone to Heaven?". I answered that the pig was not so highly favoured as to have a soul like man. He said "O yes pig got soul". I enquired if he thought himself in no way superior to that animal, to which he gave no answer. They were all very serious at prayers. Several of them are heard to sigh dearly. Surely this bespeaks a consciousness of all not being right within.

Journal 10: October-December 1834, p.3.

Narrang Jackey came up and voluntarily left Warrahbin with Mrs Watson, so both his yeeners are here. He wanted a blanket and one was given to him. It is a lamentable fact that since she left us she has fallen into those vicious habits which are so universal here. It is beyond dispute that for sometime she repelled the solicitations of wicked Europeans. But nothing short of Almighty Grace can renovate the heart. One of the young men said tonight at the camp, "Xmas will soon be here now". I answered yes, that is a great day, being held in commemoration of the Great God coming down from Heaven to die for men. He replied "O yes".

[16 October 1834]
Thurs 16. Young men planting corn, melons and pumpkins for themselves. Went to the camp as usual and taught the different companies prayers in the aboriginal language. Several Natives have returned.

[18 October 1834]
Sat 18. Changes have taken place on the establishment today which prove how little we should trust appearances. A short time ago Narrang Jackey left one of [his] yeeners (Mary) with Mrs Watson saying he should leave her under her care till she was grown up. On that occasion he received a blanket. On Wednesday last he brought Warrahbin and got another blanket. This morning he has taken them both away. Several Natives came up today whom we have not seen before. Two yeeners who have each a child have gone away. One of them said yesterday "she should soon lend her little girl (now not more than 3 years old) to white man" and all we have said and apparently all we can say produces no effect. Our hearts sink, our souls are heavily oppressed and we groan out "Help Lord, vain is the help of man". In the morning we had 40 Natives, this evening not more than 20. We have had much thunder and lightening today. I asked one young man "who made the thunder &c". He said he did not know, Black fellow he believed. Another replied "God to be sure. God made everything".

[19 October 1834]
Sunday 19th. Not more than 12 Natives at church. One young man who is sick received a clean shirt and handkerchief, but he wanted also a pair of new trousers. These were not given him. On that account he picked up somewhere and put on part of an old red

jacket and a pair of trousers, as much torn and patched as can be well imagined. In this state he came to church, creeping behind the door because he could not forbear laughing at his own ludicrous appearance. After dinner I saw one of the Natives busy with his fishing line. I spoke to him and he immediately put it by. I read to them some portions of Scripture in their own language, and then conversed with them. In the evening taught them as usual at their different camps.

Journal 10: October-December 1834, p.4.

[20 October 1834]
Mon Oct 20. Had a long conversation with our Natives this morning on the subject of the general resurrection, the judgement, and the dissolution of the world. They asked several questions respecting Jesus Christ.

[22 October 1834]
Wed 22. Some Natives have come up and some have gone away. I was pleased with the conversation of several this evening, they spoke favourably of religion and of our design in coming to live among them.

[23 October 1834]
Thurs 23. An old man who is passing with some sheep came up this evening to request liberty to fold them on the settlement. He was allowed to do so, but before he left the premises he endeavoured to persuade one of our yeeners to accompany him, however she refused.

[24 October 1834]
Frid 24. Several Natives came up for a supply of fish hooks. One of them said one of our girls (an orphan) belonged to him and he wished to have her. I told him at once that she belonged to Mrs Watson and would never more go to live in the bush. I was much pleased this evening with the distinct and solemn manner in which the Natives repeated their prayers, and particularly with two old men (one of whom has been notoriously wicked) who never before attempted to pray. I can scarcely help believing that the lord is doing something for us. Some of the young men have been preparing ground for tobacco seed.

[25 October 1834]
Sat 25th. Our patience has been again tried. One of our little girls (Eliza) who came up a short time ago (with Nelly, her mother, Sally, another yeener and old Jemmy to whom they belong) and who seemed to be settled with us decamped. All the females had received breakfast in one hut, and all the males in another. In about 15 minutes I went to the door and not seeing Eliza I enquired where she was? The other children either did not know or were unwilling to tell. I then went down with them to the garden, they were going to plant some peas in their respective plots. I said where is Eliza? Has she gone into the bush? One of them said yes. I immediately returned to the house and went after the fugitives. I overtook Sally and Nelly about a mile from the house, but no girl with them. They said they did not know where she was. I compelled them to come

back. I then brought them into the house and told Jemmy that they should not go till he brought back the girl whom I knew was concealed not very far off. At length he went and brought her up. She had been crying, not knowing, I suppose, where the other females were.

[26 October 1834]
Sund 26th. Only 14 Natives at church today. In the afternoon when I was conversing with the females and children in one hut, one of the females appeared to be affected and hid her face beneath her opossum cloak. She seemed to labour to conceal it from being observed. I spent the whole afternoon in attempting to inform their minds on religious subjects.

Journal 10: October-December 1834, p.5.

[26 October 1834 cont]
When I was speaking of Satan's tempting Eve to sin, one of our girls asked me "why God made the Devil"? This led to a conversation on his supposed previously exalted and happy state, his disobedience and fall, and his continually seeking to lead persons to sin against God. The same girl asked afterwards if Jesus Christ could not come from Heaven by and by to destroy the world. I had a long conversation with our Native youths this evening. I found it extremely difficult to understand them. Kabahrin was the chief speaker. The following is a part of the conversation.

Mr W: Does your Devil ever die?
Kabahrin: No. Never.
Mr W: Do not your doctors sometimes kill him.
Kab: O yes!
Mr W: How is it that the devil is sometimes killed and yet never dies?

To this he made no reply, but the other Natives laughed aloud.

Kab: Baggeen (a name we have always supposed given to the devil) belongs to the soul. Every Blackfellow has got a Baggeen. Baggeen belonging to some Natives at a great distance have made young man Billy ill at Goboleon, he will soon die, very large stone sit down in him.
Mr W: How did Baggeen belonging to the Natives come so far and leave their bodies behind?
Kab: O come up when sleep. Very great stone they put in young man Billy.
Mr W: When the doctors say that they have taken a stone out of the body of a sick person, had they not the stone in their hand first.
Kab: O no.
Mr W: When you see a doctor about to take a stone from a sick person, look into his hand to ascertain whether the stone is there. (At this some of the Natives laughed aloud).
Kab: O Blackfellows are not deceitful.

Mr W: I did not say they were. I only said you ought to watch the doctor to see whether he does not pick up a stone, as you know they look all around for one.

Though I made many enquiries respecting this Baggeen, I could not understand Kabahrin on the subject. The conversation then turned on Byamy.

Kab: Byamy made all Blackfellows, and white fellows and everything.
Mr W: Where does Byamy live?
Kab: A long way off across the great waters, near to England.
Mr W: Do the Natives pray to him as we do to the great God.
Kab: O yes.
Mr W: Do you pray to him?
Kab: O yes.
(I do not believe that to be the case)
Mr W: Has anyone ever seen Byamy.
Kab: O yes, when dreaming.
Mr W: Did you ever see him?
Kab: I do not like to talk about him, he will be very angry.
Mr W: Does he hear you speak? How will he know you are speaking of him?
Kab: I do not like to talk about him.
Mr W: I am anxious to see him.
Kab: How would you get across the water?
Mr W: In the same way as the Natives who accompany me.

On going to the camp this evening I had occasion to reprove two young men for having been fishing when they had been well supplied with food from the mission house. They replied that they were very stupid to do so today, but whitefellow take wool down on Sunday (referring to a gentleman who accompanied his dray with wool on it had passed through the settlement).

Journal 10: October-December 1834, p.6.

[27 October 1834]
Oct Mon 27. After our children had been working in the garden we retired to our shady retreat. I spoke to them of the sufferings of Jesus Christ and of the goodness of the Great God in giving His only son to die that poor Black children might go to Heaven. I remarked how much we ought to love God and how readily should we obey Him. They replied "Indeed it was very good of the Great God to do so". I then spoke of the resurrection and ascension of our Lord, and endeavoured to convey to their minds an idea of the manner in which these two memorable circumstances took place. When I had ceased speaking, one of the girls said "speak more of it Mr Watson, speak more of it". This child is very partial to hearing us read as well as to reading herself.

[1 November 1834]
Sat Nov 1 Several Natives have been planting corn &c &c for themselves lately. When I was sitting at the young man's camp this afternoon, J Buckley came up from the other

camp. As he had all his weapons of war with him I thought all was not right. I enquired where he was going? He said that an old man (Jemmy) about 2 miles off was evilly disposed towards him, and he was going to "look him out". I said never mind Jemmy, his anger will soon go away. You remain here with me. It is very bad for any to fight, but especially old men. You know when you pray, you say forgive us &c. But he would go. In the evening one of his yeeners enquired of me, Did Jemmy tell you he was angry with another one Blackfellow? I answered yes,and I bade him not to mind the old man, but to sit down here and be quiet. Her heart seemed to be full and she said "That was very good of you".

[6 November 1834]
Thurs 6. How elastic is the human heart, under particular circumstances it is depressed and bears the semblance of humility, but no sooner is the pressure removed but it rebounds. Perhaps there is not a greater impediment to the success of the Gospel than human pride. God will have all the glory of His Grace. We are conscious that we can effectually do nothing in our great work without the Almighty Spirit, yea, that it is that Divine influence that must do all in the salvation of the sinner. And yet when God is pleased to convert a sinner, how ready is pride to spring up in the heart of the instrument and to lay claim to a share in the glory saying "Thou hadst a hand in the work". Truly and effectually to humble us the Divine Being may see needful to bestrew our missionary path with disappointments and discouragements. O that they may not be lost upon us.
I have been led to make these reflections from a painful circumstance which I am about to relate. I have often had occasion to mention that in order to prevent improper intercourse between our girls and the Native youths, the former have almost invariably slept in my study, on the same floor with and not more than 3 yards from our lodging room. The weather

Journal 10: October-December 1834, p.7.

[6 November 1834 cont]
being not extremely hot, three nights ago we thought we would let them sleep in the hut adjoining our lodging room in another direction, taking the precaution to lock the doors and bring away the keys. But after all our care and caution they were too cunning for us. This morning about one O'Clock I heard a noise in the hut and on enquring the cause of it I overheard one of the girls in a whisper tell another to say what she thought would satisfy me. I immediately dressed myself, procured a light and went into the hut, where I found two Native youths making their escape up the chimney. The girls confessed who they were. I went out to the young men's camp but on seeing me the two offenders jumped up and made the best of their way into the bush. I proceeded to the camp of the elder Natives which was at some distance in the bush. When I arrived not an individual was to be seen. I was aware that short as the time was that had elapsed between my

surprising the youths and my arrival here some communications had passed between them and their elders. I stood by the dying embers which lay there for a short time, when lo! from behind the bushes the elderly Natives made their appearance. The father of one of the aggressors (Goongeen) asked "what is the matter? what name you look out?" I told him, though I believed he was acquainted with it before. He said "you are not angry?". I said yes, indeed I am. It is not a very small thing for them to come into the house &c &c. My mind was too deeply affected to admit of my going to bed, for one of the girls, with whom I have taken extraordinary pains and who has made remarkable improvement, was equally involved with the rest. The father of Goongeen came up early this morning to intercede on behalf of his son (a most remarkable circumstance indeed.) He said I must tell him that it was very bad to do so, and that he must do so no more. How to act so as to show our abhorrence of the deed, and at the same time to avoid discarding them, we scarcely knew how. We allowed Goongeen to come up to the house and into my study. He said he had done very wrong and felt very much ashamed, and that he would never do so again. Mrs Watson said you know Goongeen that it is very wrong, you have been told so very many times, and your conduct makes us very sorry, it makes us that we cannot eat or drink or sleep. His heart appeared to be full and he said hye; hye; does it? does it? He laid blame on the other young man saying that he was very stupid to listen to him. But it appears that every young Native on the premises has been in the hut during the 3 nights the girls had slept there. The other young man is a notoriously wicked one. He has given me the very grossest language that he was capable of when I have spoken to him at different times respecting his conduct. But I cannot think of him without this reflection. How do I know but this very wicked youth may be monument of God's saving grace.

Journal 10: October-December 1834, p.8.

What under this circumstance more affecting is the hope we were beginning to cherish of brighter scenes. Lately there had been unusual attention paid to our instructions and to prayers.

[8 November 1834]
Sat 8th. Several Natives have gone away, the young men are ashamed (not their conduct I fear but of) being discovered.

[19 November 1834]
Wednes 19. Fourteen Natives here. As there is much sheep shearing in the neighbourhood the Natives are at present at those stations where masters are engaged with the wool, as they are under no moral restraint and receive food for doing a little work. I had the painful duty this day of interring an overseer (station'd about 10 miles distant) who met with his death yesterday by his horse running against a tree in the bush. He was killed on the spot. A fortnight ago he spent the holy sabbath shearing his sheep. May this solemn event be made a blessing to the unthinking on all sides.

[22 November 1834]
Sat 22. Several Natives (strangers) came up today. I asked them who made them?

They replied that they did not know and they wished me to tell them. I spoke to them accordingly of the creation, of the gift of Jesus Christ to save them, of our errand here &c. Two of them expressed much surprise. They went away to a station about 3 miles from here. Duke ? has taken away his yeener (Sally). When she was brought up here a short time ago she was scarcely able to crawl or even to move about, but she is perfectly restored and has taken her departure, evincing and I believe feeling no gratitude either to God or to myself.

[23 November 1834]
Sund 23. Ten Natives at church today. Two of the adult females are learning to read. A message was brought to Poll Buckley today from her husband Jemmy, saying there was going to be a Native dance at a station and she must meet him there. I told her it was very wicked to do so on a Sunday and said she had better not go. However she did not take my advice. One of my girls (?) was reading a lesson which runs thus, a good boy will not lie, swear, steal &c. When she came to the word "lie" she suddenly stopt short and would not proceed. I asked why she had done so. She hesitated answering, but at length acknowledged that she did not like to read it because it condemn'd her conduct.

[24 November 1834]
Mond 24th. Poll Buckley returned with several others this morning. She says that they had not a Native dance because she told the men that I said it was wrong. (This may be true). I showed them the portrait of a female Native of Van Dieman's land. One female was much alarmed and called out "Devil Devil". They all said prayers in the Aboriginal language in a solemn manner. 20 Natives here.

Journal 10: October-December 1834, p.9.

[25 November 1834]
Nov Tues 25. I had 14 Natives including the children with me in the garden today. As usual after working for a short time we sat down and I read to them and conversed with them. They appeared to pay attention to what I said. But they are extremely crafty. We never have an influx of Natives without having an increase of anxiety, as there is generally on such occasions a plan devised for getting away one or more of our children. A female who has lately come here said that Geanil, our orphan girl, is her sister, and the girl readily falls into the scheme. This female comes from a distance of 100 miles from this place. We told her that we did not believe it, but be that as it might the girl would never leave Mrs Watson. There are two girls lately come up but we have little chance of keeping them with us.

[26 November 1834]
Wed 26. Many Natives came up today increasing our number to nearly 40. Mrs Watson asked a Native man to leave his girl with her. He said "O no! O No! What for you want pikininny". He was told that we wanted her to learn to read &c &c. He said "O No! O No! Mr _ (a Gentleman and a magistrate about whose estate this Native generally lives) "No good Parson get pikininny, get yeener, get young man all about. What for not all about

go in bush. Governor come up by & by take up Parson, put him in jail". I asked the strange Natives who made them &c &c? They said they did not know. Byamy, they believed. It may perhaps yet appear that they believe in a first cause.

[27 November 1834]
Thurs 27th. After breakfast the Native men took their departure. The females were at the camp a short distance in the bush. The mother of one of our girls (Eliza) was waiting near the mission house, probably with the intention of getting her away, and we had too much reason to believe that Geanil (the orphan) was also disposed to go. In the afternoon a female who is generally here came up from the camp, probably to fetch Geanil, for she enquired for her several times. Geanil was in the house sewing so she was disappointed.

[28 November 1834]
Frid 28. Several Native men came up today. I apprehended their errand and had to watch our girls with as constant attention as a shepherd has to watch his sheep, lest they should become a prey to the prowling wolf. There is a larger concourse of Natives than usual in this neighbourhood...engagement one man was killed.

Journal 10: October-December 1834, p.10.

[29 November 1834]
Nov Sat 29. Many Natives of both sexes came up today but did not remain long.

[30 November 1834]
Sund 30. 17 Natives at church today.

[1 December 1834]
Mond. Dec 1. About 60 Natives on the establishment today, some whom we have not seen before. Warrahbin and her sister (belonging to Narrang Jackey) came and told Mrs Watson they wished to remain with her. Murramil, who went away a few days ago, is also to remain. A man who had a fine boy with him readily agreed to let him stop with me. Mr Handt took him under his care as also another who says he will stop here. I gave 25 pounds of beef to the men and 25 pounds to the woman, and many of the latter got their dinner in our hut. It has been remarked in reference to such occasions as this "Give the Natives the meat and let them cook it and divide it, who can think of cooking for 60 or 70 savages". To a stranger the observation will appear very reasonable. But what is the consequence? Both amongst males and females there was nothing but complaints and dissatisfaction. "Mr Watson I have had nothing to eat" was the cry of one and another all the afternoon. When I had weighed the beef and given them an iron pot to boil it in, one of them very deliberately took a piece of about 10 or 12 lbs weight and was walking away with it for himself. He was prevailed on to take it back and put it into the pot with the rest. When we cook and distribute it ourselves some call out "too much you cut it, too much you cut it, give it Blackfellows altogether". The yeener and daughter of the Native lately killed are literally covered with pipe clay as a sign of

mourning. A Native brought his sick wife upon his shoulders for medical aid. I visited them at the camp and spoke with them.

[2 December 1834]
Tues 2. Most of the Natives have gone. Only 12 remain with us.

[4 December 1834]
Thurs 4. Many of the Natives have returned. One of them is very anxious to get away one of our girls (Eliza) whom he said was given to him long since.

[5 December 1834]
Frid 5. All the Natives came up for breakfast. Mrs Watson had given to each a piece of bread, and in serving out milk, she said Narrang Jackey take your milk, however another took it. Shortly afterwards Jackey came up and asked for milk. Mrs W said I gave it to you. He went out of the hut in a rage, threw down his pannikin with the greatest violence, summoned his two yeeners and went away, and although Mrs W went out after him to give him milk he would not have it. With a hut full of Natives pressing closely to her on all sides it is no wonder she made a mistake, especially knowing that Jackey would very readily come again and again for his share of provisions. Commenced reaping today. 8 Natives are learning to Reap.

Journal 10: October-December 1834, p.11.

On going to the camp this evening I heard a female groaning heavily. On enquiry I learnt that she had a violent pain in both her ears and all over head. I had her brought into [the] hut. After having given her a little medicine and syringing her ears well with warm water, she was better.

[6 December 1834]
Sat 6th. Engaged in reaping wheat, the Natives also, they will very soon learn.

[7 December 1834]
Sund 7th. 15 Natives at church today. Two sick Europeans came up for medical aid. The Natives very attentive to instruction, especially one sick youth. They were telling me this afternoon of a place about 50 miles distant where they say the Natives are numerous and speak this dialect. This is an additional spur to me in reference to the language. I often cry out "O for the gift of tongues". One of our young men wished to go and reap today. One of the servants told him that it would be wrong. "Why?". Because perhaps the Lord would send rain and destroy all the wheat. "O but Mr Watson pray to God, and then God will not". (This implies something).

[8 December 1834]
Mond 8th. Two more of our young men are ill. One of them has cut his foot, and having occasion to go into the study, when I returned, he had emptied the pot and besmeared himself all over with it. A short time ago I took some lotion in a bottle to the camp for one of the Natives to bathe her eyes with a little of it. I laid down the bottle and went a few

yards to speak with some others. When I returned an old man had emptied it, washing himself with the lotion. Our children have been reaping as well as the young men and one old man, the latter work very hard. Another sick European came up for medicine.

[13 December 1834]
Sat.13th. Several Natives came up this day with intelligence that some "wild Blacks" were coming and messengers were dispatched in all directions to summon up others to meet them. Some have been teasing me all the day to go and shoot "wild Blackfellow" or "lend Blackfellow musket". I was busily employed till late this evening with some European servants just arrived, that I could not visit the camp before 9 O'clock, it is about 2 miles off. As our Natives had gone, I had not a companion. When I arrived at the camp the first salutation was "well Parson, you come alone"? Yes, I am not afraid of going alone in the dark. "Devil Devil did not catch you". This afforded me an opportunity of introducing religion, but the moment I mentioned dying they simultaneously cried out "Do not say any more". After conversing with them for some time I accompanied by several young men returned home where we arrived between 11 and 12 O'clock. There were about 50. They promised that they would not fight.

Journal 10: October-December 1834, p.12.

[14 December 1834]
Dec. Sund. 14 Several Natives came up from the camp in the morning but soon returned. Only 15 Natives at church. This afternoon I went to the yeeners camp behind our house and found Sally, belonging to Duke Timms , apparently dying. The other yeeners said she was dying. I gave her some medicine and shortly afterwards a little tea and she revived a little. I afterwards went to the men's camp and found about 80 Natives. I learnt that they had been fighting and one was severely wounded. I spoke to them on the impropriety of their conduct in fighting on a Sunday at Wellington. I told them that all their fighting arose from the evil spirit. They were very silent. Our own Natives were not at all pleased to see me go up, being conscious of their having done wrong in being present.

[15 December 1834]
Mond 15. This morning I found Sally somewhat better, as also another sick female. I gave them some medicine and one of the girls took breakfast to them. But on going to the place in the course of half an hour, I found they had crawled away into the bush. This evening the Natives encamped near to our wheat paddock where there is no water. They have done this, I apprehend, in order to help themselves to wheat, as some did the other night. But as we are going to lead all the night they will be disappointed. Our old man has given over reaping. He goes to the paddock, gathers a little wheat, dresses it, brings it home, grinds it, makes it into a cake, bakes it and immediately eats it, and he is continually complaining of being "hungry".

[18 December 1834]
Thursday 18th Engaged on the wheat stack today. Another sick Native has come up for medicine. Sally remains very ill but too far off for me to render her that attention which is

necessary. Kabahrin, one of our young men, was taken so ill that we thought he would die a few days ago. He complained of violent pain in his head and at his heart. I applied a large blister over the affected part and he recover'd a little so as to be able to crawl away to Goboleon. Old J. Buckley has come up very ill, pain in his head and chest, and deaf. I gave him medicine &c and he went to the camp.

[21 December 1834]
Sunday 21st This morning about 9 O'Clock we heard some person singing and first we thought it was our men. Shortly afterwards we heard a person speaking as if engaged in delivering a fervent exhortation. As we have lately received two servant men from Sydney**[88]** we thought the warm address must proceed from one of them. However, on looking towards the Blacksmith shop we saw one of our boys apparently listening. Mrs Watson went over and lo!, there was Goongeen (our Native youth) standing on the hearth delivering some kind of address, apparently with all the energy possible. When he saw Mrs W he immediately ceased and ran to conceal himself. It appears that he had borrowed a Bible of one of the servants and then going into the shop, closed the door. The boy who was listening said that he first sang the morning hymn, then little prayers and great prayers. (I suppose he meant the prayers said by them daily and the Church prayers). Then the Benediction, afterwards he

Journal 10: October-December 1834, p.13.

began to preach. What were his reason for this procedure I cannot tell. He shut himself up alone so that while it was an imitation of Divine worship I can scarcely say it was a mockery.
While speaking to my Natives this afternoon respecting a future world, an old man (Bobagul) said he was afraid he should go to hell "for all Blackfellows were very wicked". I then spoke to him respecting the incarnation and death of Jesus Christ and told him if he prayed to God he would give him a new heart and take all of his fear away. He said he did not know how to pray. I told him that I had taught him and would teach him more. Went to the camp in the evening, found some of my patients better, but Sally is very ill. On my way I trod upon a snake but sustained no injury. May I be as graciously preserved from the venom of the "Old Serpent".

[22 December 1834]
Mond 22. Finished reaping wheat today. Several Natives have gone to Goboleon with wheat which they have gleaned in the paddock.

[23 December 1834]
Tues 23. Many Natives came up this morning having heard (I suppose) that we had killed a Bullock. Having been supplied with the head and some offals they went down to the river to cook it and did not return. In the evening I went to the camp and found, as I had anticipated, poor Sally left alone in the bush, unable to move and without any provisions. I took a man with the dray and brought her up to the door of our hut. She cannot recover (I think). I brought her into the kitchen, applied a blister to her chest and gave her some medicine. Afterwards she took some tea and bread.

[24 December 1834]
Wed 24. This morning I found Sally outside and her blister on the ground. I replaced it but she very soon took it off. Many females gleaning in the paddock. It appears that the Natives have been fighting at a short distance.

[25 December 1834]
Thursd 25th. Our Bullock, lately slaughtered, weighing nearly 1300 lbs, is spoiled by the lightening and heat. Thermometer 960 in shade. Several Natives came up today, some from a distance of 100 miles from here. They came to church with the others but were not so well behaved. After dinner I read over some of my translations of holy scripture and so interested did they appear that they came and sat down with me, one after another, and paid the greatest attention. They said they understood what I read. When I gave over reading some of them said "Kurrandiring Myengoo, Kurrandiring Myengoo", book for Blackfellows, book for Blackfellows. Surely there must be some degree of knowledge necessary as preparatory to their conversion to

the X'n faith. So true is the saying 'How can believe on him of whom they have not heard?, and how can they hear without a preacher?' And it may be added without a preacher able to address them through the medium of a language with which they are familiar.

[26 December 1834]
Friday 26. About 70 Natives here today, many from Gingin, 100 miles NW of Well. Val. I gave them 70lbs of beef and allowed them to gather wheat which had fallen down in the stackyard. Though they rec'd so much beef and 3 iron pots in which to cook it, 2 hours elapsed before any one could be prevailed on to fetch water from a short distance for the purpose of cooking it. And after all there were many complaints about not receiving a share of it. I proceeded as usual with my translations. This evening I and 5 of our children visited the camp 1 1/2 miles distant. As I had previously caught a violent cold and having a blister on my side I was more than usually afraid of wading through the river. My children soon took an old branch of a tree, threw it across the water, then wading through they took hold of my hands. In passing through grass almost as high as myself they were careful to go first and, by treading down the grass, make a path for me. These and other similar attentions are pleasing in heathen children. Sally very near to death today.

[27 December 1834]
Sat 27. Poor Sally died this morning about 10 O'clock. She was sensible to the last but I cannot say anything favourable of the state of her mind. She had received X'n instruction during the short time she had been with us and we must now leave her to the judge of all the Earth who will do right. But the circumstance of a heathen dying on our premises without affording any fair ground of hoping in her salvation cannot but deeply affect our minds. It does not fail to reprove us for not giving more diligence to the study

of the language as the probable channel through which instruction will be imparted to advantage. O may we truly repent of lost time and be moore attentive to this very difficult but very necessary part of our work. It is a gracious providence that for 2 years not one sick Native had died here, notwithstanding many have been brought up here apparently beyond the hopes of recovery. She did once recover and went away, but on her return to us she was ill. The other yeeners bent her feet backward when she was dying and laid her hands on her breast. She was then closely folded up in her oppossum cloak, and afterwards in a sack. She was then folded in a sheet of bark and borne by 4 females to a short distance behind our house. King Bobby, assisted by

Journal 10: October-December 1834, p.15.

two other Native men who came up, dug the grave about 3 feet deep. Into it was then very carefully put a quantity of grass and leaves. On this the body was placed. Her bag was placed under her head. Upon the body grass and small boughs were laid, then 2 or 3 rails reaching from one side of the grave to the other. On these were placed sheets of bark and the earth heaped up to the height of 2 or 3 feet. A quantity of large boughs and stakes were placed on the top to prevent Native dogs from disturbing the body. There was no ceremony whatever. One of the women seemed very anxious to become possessor of the contents of the bag. She took it up and looked in it, then laid it down. This she repeated more than once but, as they believe the "Devil is in the bag", she dared not to take it.

[28 December 1834]
Sund 28th. 14 Natives at church, some for the first time in their lives. Visited the camp in the evening, about 90 Natives present. I saw a tree nearly covered with locusts. As they form part of the food of the Natives, it is probable John the Baptist eat [sic] something of the same kind.

[29 December 1834]
Mond 29th. Many of the Natives came up today. I proceeded as usual with my translations. 100 Natives on the settlement at present.

[30 December 1834]
Tuesd 30. Some Natives came up today, the rest had gone to Goboleon. A design was formed for getting away one of our girls, but it failed and she remains with us. I and my children visited the place of their late encampment. I am informed that when the Natives have been 2 or 3 nights in the same place, they imagine the Devil is there and they must remove.
Have gathered all our wheat, perhaps 700 or 800 bushels, which we trust will be a great advantage to the mission. During the last 9 months flour has been from 35/ to 40/ per 100lbs, which in our circumstances is of great importance.

[31 December 1834]
Wednes 31st Several Natives came up today, but they were soon summoned away by a messenger from Goboleon on account of some fighting among the Natives.

Having being busily engaged with the harvest lately I have not been able to pay that attention to the language that was desirable. I will just give a brief statement of what I have done in it, and the order in which I proceeded with it.

Journal 10: October-December 1834, p.16.

1. A vocabulary of words and sentences, about 4000, the former alphabetically arranged, order: English & Aboriginal.

2. The Lord's Prayer & Apostles Creed.

3. The , 2nd & 33rd Chapters of Genesis, to set forth the wisdom, power and goodness of God, man's originally happy state, lamentable fall, consequences, author of all evil, Satan.

4. Moral Law or X Commandments, to exhibit the justice and holiness of man, the Divine Being, man's duty and guilt, consequent on disobedience.

5. , 2nd, & 33rd, 4 & part of 5 Chapt of Matthew's Gospel from 17th ver. Chapter. The birth of Christ, Baptism, Temptation, the sermon on the mount to 12th Verse of 5th Chapt.

6. 8th, 26th, 27th & 28th Chapt. of St Matthew's Gospel.

7. Two or three of the miracles.

8. Conjugation of about 12 verbs through Indic. Mood. pres. imperf. Perfect and Future Tenses with a few other parts as preparatory to the formation of a Grammar.

These attempts at translation will at a future period either to myself or to others appear contemptible, but it is our duty to begin and as our knowledge of the language advances we shall revise, correct and improve our present labours or, dissatisfied with it, throw it away altogether and commence anew, "Who hath despised the day of small things". By the help of my Heavenly Father I purpose now to direct my attention to the improvement of my vocabulary and the formation of a grammar. I had made preparation for publishing a first book in the Aboriginal language for the use of our children and wrote to the Corresp Com in Sydney on the subject. But I am of opinion it may be preferable to defer this proceeding as the expense thereby incurred might be thrown away by the inaccuracies which probably would be seen to abound in the work.

[Signed] William Watson

xi. Jan-March 1835

Journal 11: January-March 1835, p.1.

[note] Rec Feb 10/36
[Note] Recd[?] Apl. 18/35

Rev. W. Watson's Journal from 1st Jany to 31st March 1835

[3 January 1835]
Sat 3rd About twenty Natives came up to day. Some enquired if they might have sope [sic] to wash; to be ready for the Sabbath. All who have been for any time at the Mission House know that the Sabbath is a day of rest, and during the week frequently enquire "What name to day?" They are indeed ignorant of the sanctity with which it ought to be observed; but it is no uncommon circumstance for them to make observations on the impropriety of persons driving cattle in Drays through the Settlement on the Sabbath.

[4 January 1835]
Sund.4th Twelve Natives at Church, several whom we expected to see there, went away after breakfast. In the afternoon I addressed my children and a few other Natives, in our Kitchen, in the Aboriginal language, it was a paraphrase on the principal matters contained in the three first chapters of Genesis. When speaking of several parts of Creation I was frequently interrupted by one, and another mentioning animals, trees &c which I suppose they thought I had forgotten. Our old man Bobagul who understands very little of the English language paid particular attention, and when some seemed disposed to laugh, he said Karria Kindatha, Karria Kindatha[?] do no laugh, do no laugh. Afterwards I went down to the Camp where there were about twelve Natives, I presented a prayer in the Aboriginal language and then sitting down read my

Journal 11: January-March 1835, p.2.

discourse which they said they understood.

[6 January 1835]
Tuesd. 6 A large fire appearing in the Bush behind our Paddocks I sent our men to burn the Grass near to the fences to preserve them; but after all our care more than 100 yards were destroyed. After evening prayers I and my children went down to ascertain if the fire was out. On our way homewards one of the girls looking upwards said "Moon and stars. Ah there were no moon and stars the first day, God made light the first day, that was the first thing God made. I endeavoured to shew her that the first thing God does in the conversion of a Sinner is causing light to shine into his mind by which he is led to see how very wicked he is. I then remarked but you have not received that light yet, you never felt sorry for your sins, you never wept because you had grieved the great and gracious God by doing wrong. She enquired did you do so when a boy? did your Father and Mother teach you that way? In could answer both these questions in the affirmative.

[7 January 1835]
Wed. 7 Several Young men came to day a boy the brother of one of them says he will remain with us. Gungin was with them he is going with dispatches. I told him that he was now a Messenger of Satan as he was collecting natives to fight but he did not believe me.

[9 January 1835]
Frid 9 I had an interesting conversation with several of our Natives to day but of so desultory a nature, as our conversations with them generally are, that I cannot record it. It commenced by

Journal 11: January-March 1835, p.3.

my shewing them a portrait of Edward Parry a New Zealand Christian and proceeding to speak of the Success of our Brethren there. How far many of them will come to hear the Gospel, that many are engaged in preaching Jesus Christ to their countrymen, of their having a large Axe suspended from a tree which they beat in order to summons their neighbours to family worship. I told them that I should very much like them to see the New Zealand Christians, but that I was well persuaded if they went on board a ship with me they would think I was going to take them to prison, they acknowledged that they should think so. I then endeavoured to explain to them the necessity of a change of heart &c. But whilst we are labouring to instruct we must look to the Author of every good gift for the influence of the Holy Spirit.

[10 January 1835]
Sat 10th
I was surprised to day to hear one of our Natives say that this land is surrounded by water, that "old man say so." I had some more conversation with them respecting Byamy* who they say made everything, and who is very good to them. I cannot understand them on this subject, but I shall endeavour to keep my eye on him, for I think there is something important connected with him. Fifteen natives here.

[11 January 1835]
Sund 11th
Twelve Natives at Church to day. In the afternoon I taught the children and others who were present. Mrs Watson then read several short narratives from the Children's Friend (which either the committee or some Christian friend in England kindly sent to us). Towards evening I went to the Camp, where I found 23 natives some were preparing their spears. I enquired if they did not

Journal 11: January-March 1835, p.4.

know it was the Sabbath, They replied in the negative. I then took my station beneath a shady tree, the spears &c were immediately laid aside. Having presented a prayer in the native language which I had composed for the purpose, I delivered an address to them to which they paid particular attention. When I had finished I entered into conversation

with them, one said it was "Yambul" that is false. I reminded him of what I had been reading that Satan told Eve it was false and by that means led her to do wrong. I remarked that they would not believe these great truths, but threw them away, but when death came they could not throw him away. It appears surprising that they neither mock nor laugh at the imperfections with which I cannot but believe my compositions in the language abounds. Many sick natives here at present.

[12 January 1835]
Mond. 12.
Most of the natives came up from the Camp to day, one of them spoke to Mrs Watson about what I had said last evening in my discourse. Mrs W. put it off as though she did not believe he had understood me, at which he put his hand on his breast and lifting up his eyes said "wirrai yambul, wirrai bibai ngila", (No deceit no little thing that).

[15 January 1835]
Thursd. 15.
Many natives came up to day; but they proceeded to another station where they had been told they could get plenty of wheat, our old man Bobagul has also gone, though they have as much here as they can eat.

[16 January 1835]
Frid 16
While saying prayers in the hut this evening, Kabarrin said the devil was standing near the door, and he immediately rose up and went away. I was not present at the time. When I came in, he had gone to the Camp.

Journal 11: January-March 1835, p.5.

[17 January 1835]
Jan Sat 17th
Bobagul has returned not having found a supply of wheat at the station to which he went. Twelve natives here.

[18 January 1835]
Sund. 18
This morning about two o'clock Rev. T. Hassal a Colonial Chaplain, and his overseer who is also a pious man arrived at the Mission House. they had travelled 70 miles in one day in order to be able to spend a Christian Sabbath with us. Mr Hassall preached an excellent Sermon in the morning on the Burning Bush , and in the evening addressed us on the 5th Chapter I Kings. Visits from such Christian friends are cheering to our minds in this moral wilderness.

[19 January 1835]
Mond 19th
Our christian friends are gone, having left a sweet savour behind. May his visit have

been for the glory of God, and for the benefit of all who attended Divine Service. Fourteen natives here.

[22 January 1835]
Thurs. 22nd
As it is very seldom that we can persuade the young men to learn to read, I to day gave them some Tin[?] Letters as a means of amusement as well as of instruction, promising as a reward to those who could name most correctly, some peaches. They were amused and at the same time became familiar with the Alphabet.

[23 January 1835]
Frid 23.
One of our Natives, Kabarrin, is wondrously pleased with a closet in our kitchen, he has contrived, a Table and a seat and has driven pegs into the wall on which to hang his clothes, and in this place he takes his victuals. I have been conversing with him respecting Byamy who he says makes rain. Guinjar who we have always understood was a name for the devil Kabbarin says is not much of an enemy to

the natives. But he sometimes throws down an invisible rope and catches Natives by the neck and draw them to a great height in the air. Kabarrin says when he was a boy, he saw a man drawn up in this way, that the Natives threw their womeras and broke the rope, when the man fell down and remained in a state of invisibility for three days. I cannot understand their views respecting these real or imaginary beings. But at present I think it imprudent to introduce any of their devils by name into our translations as we should be liable to convey very erroneous ideas to their minds. When we ask them what is wandong? What is Guinjar, they are ready enough to say, devil, devil, but it is probable that they understand as little of Satan as we do of their names for him. Kabarrin is blind of an eye. One of our girls said this evening, why does Kabarrin not pray to Jesus Christ as Bartisneous[?] did? then he would see with both eyes.

[25 January 1835]
Sund 25th
When one of our youths was asked this morning if he was going to Church another who knew better persuaded him to go away and they took their departure. The Natives say they will kill the two boys who are at Mr Handts for not going into the Bush. They imagine they have power by some enchantment to kill persons who are at a distance from them. Mrs Watson and myself have often been the subject of their threats for keeping the girls.

[28 January 1835]
Wednes 28.
Have finished the English part of my Dictionary. When I began to collect words, and as I proceeded I placed them in Alphabetical order, but this only referred to the Initials. To

make it more correct and to afford greater facility for reference, I have now copied from Johnson's Pocket Dictionary the whole of the words

Journal 11: January-March 1835, p.7.

(except such as I considered had synonimies[?]) amounting to nearly Ten thousand. I intend to fill up this with the Aboriginal words which I have collected, and as I succeed in obtaining more. So that it will be an English and Aboriginal Dictionary.
Yesterday a Dray came up from Sydney accompanied by the Master (or owner) who is a Settler about 18 miles from here, many native females were on it and many males accompanied it. This morning the Dray proceeded and with it the Natives, of both sexes. Tidings were brought to our Natives that a large company of soldiers were coming from Sydney to take up all the Natives and put them into jail. It is inconceivable how readily several who had been treated with the greatest kindness here, believed the Report and prepared to take their departure. My arguing with them had no effect. Several have gone. Kabarrin is to go tomorrow.

[31 January 1835]
Sat 31st
Gungin who went away on Sunday and persuaded the other youth also to go has returned. I spoke to him on the impropriety of his conduct, he heaved a deep sigh and said "I believe so." An old woman (Nelly) mother to one of our girls (Eliza) is very ill and nearly blind, she is taking medicine but all I say to her respecting her soul produces no impression.

[5 February 1835]
Thurs Feb 5th
Have had only Twelve Natives for several days.

[9 February 1835]
Mond 9
Thirty Natives have to day encamped at a short distance, one of them to whom I gave a plate (to wear on his breast) sometime ago, brought it back saying "master all about say plate no good parson you take it back." They are all anxious to have Brass plates with their names engraved on them which they hang round their necks with twine or small chains.

Journal 11: January-March 1835, p.8.

when I was in Sydney in Oct/33 I purchased six plates such as my native youth selected from among others. Every means has been tried by Europeans in the neighbourhood to put the natives out of love with them. This circumstance is recorded to shew how

determinately persons around us are opposed to our Mission. However in all our perplexities and troubles it is our comfort to know that the Lord God Omnipotent reigneth. And that He will make the wrath of man to pray* Him.

[10 February 1835]
Tues. 10th
The Natives were all supplied with fresh Beef this morning, they immediately resorted to the River to cook it, and have not returned.

[12 February 1835]
Thursd. 12th
We have got another Native girl. Kobohn Jackey of whom mention has been frequently been made came up a few days ago very ill, he is now much better. He got this girl when he was in the Bush a short time ago, she is very ill, and is to remain with us, her name is Mary.

[15 February 1835]
Sund. 15th
Twelve Natives at Church to day.

[22 February 1835]
Sundy 22
I have always though by Baggin[?] the Native meant the evil Spirit, but Kabarrin told me to day that every man has a Baggin and a Tullubang (soul). I enquired Do you see Baggin and Tullubang? Yes. Do they both reside in man while he lives? Yes. If they are inside the body how do the Natives see them they cannot see the heart which is in the body? O doctors can see them them, doctors do not tell lies. He would say nomore on the subject. Only Ten Natives at Church, several went away after breakfast.

[23 February 1835]
Mond 23rd
All the Natives have gone except our Children, there is a strong mustering of them about 20 miles off but I am suffering so severely from a scalded foot that I can scarcely stand or sit.

Journal 11: January-March 1835, p.9.

[28 February 1835]
Feb Sat. 28.
We have not been visited by a single Native this week we have only our four children. Mary the girl who lately came remains ill.

[6 March 1835]
Frid Mch 6.
Kabarrin came up to day, he said to see me but I do not believe that. I imagine he has come with a message from Kobohn Jackey for the girl. Jackey received a Shirt, some

Tobacco Tea and Sugar and was to leave Mary for several moons, and as he dared not to come so soon I believed he had sent Kabarrin. He says he will go away when the moon rises.

[7 March 1835]
Saturd 7
Mary slept in my Study last night with the other girls but her conduct was so improper that Mrs Watson had occasion to rise in the night to chide her. Kabarrin did not go last night but has gone to day. I found that Mary had been making preparation for her departure by stealing several articles and depositing them in her bag.

[8 March 1835]
Sund 8th
Mary slept in the hut the last night but took her departure before we arose this morning. When I was speaking with my children on the nature of repentance and asking if they felt any fear that they could not go to Heaven, they appeared affected, and one of them said with tears rolling down his cheeks that he did often feel afraid.

[9 March 1835]
Mond 9th
Old Bobagul came to night, we were ready to image he had come a Message for our other girls. He says the Natives are all fishing

Journal 11: January-March 1835, p.10.

[14 March 1835]
Sat 14
Five Natives came up to day all of whom we consider belonging to us. Wallamin who has not been here for sometime before is extremely ill. They all look meagre and wretched, indeed this is generally the case when they have been any time absent from the Establishment.

[15 March 1835]
Sund 15
Eight Natives at Church to day. In the afternoon they were instructed as usual. I read over such of the Church Service as I had translated, some who had attended Divine Service more than the rest immediately understood it. Kabarrin was exceedingly angry because Mrs Watson charged him with bringing a message the other day to Mary, for her to go into the Bush. He said that I should soon die and seemed much surprised that I was not afraid. He said moreover that the Natives would soon come and burn the Mission House.

[16 March 1835]
Mond 16th
I said to Kabarrin this evening, well is your anger all gone? He said yes all gone now. I told him it was both silly and wicked of him to be angry that way.

[20 March 1835]
Friday 20th
The Natives have all gone, even Gungin could not be persuaded to remain.

[22 March 1835]
Sund 22th
Only Six Natives at Church to day.

[28 March 1835]
Sat 28th
This has been a trying week to us. Nelly the mother of our girl Eliza wanted to take her away and we would not allow her. The Mother wept aloud and scolded on the outside of the kitchen, and the girl wept in the kitchen.

Journal 11: January-March 1835, p.11.

Being anxious to go I gave the old woman as much Wheat and Beef as she could carry, as also Tobacco and Pipes but all would not do. My feelings almost overcame my Judgment in this affecting scene, and indeed nothing but the licentiousness to which I knew the girl would be exposed prevented me from letting her go. However Old Bobagul having come up she is quite satisfied to leave her, having received a Cake, a Blanket, and a Neck handkerchief she has gone with the old man part of the way, and in the morning they are to prosecute their journey. From the impression on the woman's mind, her anxiety to take away her girl is not to be wondered at. The Natives have received information that Byamy will kill all the girls and women who live with white men, so that there is not a female native to be found at any station for many miles around. Moreover the Natives have a large Meeting at a place called Bahbyjal[?], to hold a feast or have a Corrobbora to Byamy, and all the natives who are not present will be killed. Several months ago we had a report prevalent among the natives, that Byamy had been insulted in some way by some white men, and that he was going to kill all white persons every where. Our Natives here planned among themselves how they would act when the event took place. They would dress us in new Clothes put us in boxes and bury us. Gungin would put the window blinds down, and pack up all the articles to take into the Bush. Mrs Handt's boys were to do the same with Mr and Mrs Handt and their clothes &c. I supposed that report had died away as I have not now for sometime heard any thing of it

Journal 11: January-March 1835, p.12.

in the present proceedings. The Song to be chaunted [sic] at the Corrobarra is made by Byamy, has been sent by a Lizard from which it was communicated to some Natives. There are certainly circumstances here that involve some interest. And it is probable

these Natives will be found a far more interesting race than they have been generally esteemed. In reference to the Aboriginal language this Quarter. I have attended to Translating. In the Prayer Book several of the Prefatory Sentences, the address, Confession the Lord's Prayers &c Venite Exceltemus[?] - Te Deum - Jubilate Deo - Apostles Creed &c.
In the Grammar I have made several alterations and corrections and enlarged it, having collated nearly 400 verbs having the same termination.
I have also nearly finished a Manuscript which I intend to forward to the Corresponding Committee for their consideration as to the Propriety of Publishing. Though not ostensibly a Grammar, it will contain illustrations of the use of Particles - Nouns, Pronouns, Verbs & Sentences, Phrases and 6 or seven Dialogues illustrating the views &c of the Natives, a description of several animals with which they are acquainted as the kangaroo - oppossum & snake &c &c in the Aboriginal language - A Vocabulary of about nine hundred words - short prayers &c &c.
The first four Chapters of St. Luke's Gospel - in the Scriptures. Watson's First Catechism & Scripture Questions &c

W. Watson.

xii. April-June 1835

Journal 12: April-June 1835, p.1.
Rec Feb 10/36
No VII

Rev. W. Watson's Journal from Apl 1st to June 30th 1835

[1 April 1835 ??]
Apl 10th [sic] Intelligence has reached us that Gentleman Jackey is dead. This is a circumstance that may affect the minds of some of the Natives. They have been collected from a distance of many miles in every direction to celebrate Waganna (a dance) to Baiami a being of considerable note amongst them. The place at which they assembled is Babidyal; literally the land of nettles from Babina nettle. It was said a short time ago that Baiami was about to kill all the Europeans in this country because some of them had seduced his wife. The prophecy passed away without being fulfilled, now it is reported that he will destroy all Natives who either live with Europeans; lend their females or children to them; or, do not celebrate this "Wagganna". Gentleman Jackey had six wives, if that honourable name be allowable here, of whom not more than one was generally with him. The others were living with Europeans, from whom he received

the wages of iniquity. Jackey had united with his brethren in the Waganna; but that same night was taken with, according to the representations of the natives, violent pain at the heart and died two days afterwards. He was probably not more than 25 years of age; and was more free from disease than any other I have known of his age. Baiami is said to live in the East, and Tharrariwingal* his father, in the west. Both live near the sea. The natives say that when Baiami gave the "Gudthi" (song) which they now chaunt [sic] to him, he gave them also wooden gods which after the first celebration of the "Waganna" they burnt. He also commanded them to use small Twigs about 9 inches in length which they were to beat against each other in the "Waganna' and then to burn them. These Twigs are named "Mudthir' from Mudthirra which signifies repeated beating or, thrashing. It is said that the road taken by Baiami and his wife when they left the house of Tharrarwirgal is marked by deep pits in the earth where they slept. In one place is a small mountain of stone of a superior quality; One night when Baiami was on his way, he was bitten by an ant, and from the wound immediately proceeded this mountain. The natives say Baiami is not to be lightly spoke of, nor his song taken in vain. His father Tharrariwingal is said to be the author of "Thanna thanna" (small pock). He has his name from a large tree growing out of his thigh, Tharra thigh, and wirigal a cutter of wood. Burranbin "The uncreated one" is

Journal 12: April-June 1835, p.2.

is said to be the greatest of all beings; but the natives say little about him. The circumstance of their having apprehensions of such superior being is more than was at first anticipated. They have a name for angels which they say live on a high mountain, whose food is only honey, and whose employment is like Parson's. They are said to be white. I have now no doubt that there is among these natives a settled belief in the existence of a "First cause." Pride has led many of them to deify one another; and to consider in many instances each other as the author of what indeed can only be wrought an Almighty arm. These simple circumstances are related in order that those who many peruse the journals may look upon our charge as not being so destitute of knowledge of the Divine Being as we in our ignorance and haste represented them to be. Doubtless the attainment of the language will open to our minds a deeper insight into their real views. Kannaimirra signifies to know every thing, not in the sense of wisdom or skill; but in that of all seeing. As this cannot be applicable to any finite creature, it must have its origin in a knowledge (at some period however) of the omniscient Deity. Again Ma with many of it compounds signifies to make; But "Wallungmarra" (or) "Wallungma" signifies to make out of nothing - to create.
One day in a year is celebrated by them in giving presents to each other of such things

as they possess. This they say has long been a custom with them. Its origin is unknown to us at present. I hope I may be excused for thus digressing from the generally adopted plan of recording in our Journals, only our labours &c among the Natives.

[8 April 1835]
8th Three young men came up to day. Gungin (Jemmy Buckley) our young man says that he was miserable in the Bush, that made him come home. He always calls our house his home. I fear he is not miserable on account of his sins.

[12 April 1835]
12th Seven natives at church to day. I read prayers to them in their own language *.
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* From this time when mention is made of Reading Prayers or Preaching to the Natives, to prevent tautology, it is to be understood in the Aboriginal language.

Journal 12: April-June 1835, p.3.

13th Several females came up to day. After having been supplied with provisions, they went away. Three young men that were here also went away towards evening. Much pains was taken to induce our girls to go; they were told that as the natives were going to sing to Baiami, if they did not also attend they would die in consequence. Mrs Watson was making straw bonnets for them at the time, which probably had a counteracting effect as they did not evidence much desire to go. Otherwise they are frequently influenced by the foolish and false tales of the elder Natives. After prayers, I and my boy Dickey went and found about 20 of them 2 miles from our house; but there was no singing. The story had probably been told to the girls to decoy them for a worse purpose. I found an old native Jemmy Buckley very ill, suffering from inflammation of the lungs.

[14 April 1835]
14th J. Buckley, his wives, and several others came up to day. After they had been supplied with provisions they went and encamped near the well, about 400 yards from the Mission House. This evening I took Jemmy a Blister, and some medicine. The latter was dissolved in Tea and made very sweet, to cover the unpleasant taste. The medium he took; but of the application of the Blister he was much afraid. One of his wives however who had derived much benefit from one, advised him to have it applied to which he assented.

[15 April 1835]
15 The old man had taken his blister off soon after I had left the camp last evening, which shews that they are not very attentive patients. The medicine appears to have done him some good. Taught the natives prayers at Church this morning.

[16 April 1835]
16 Had family prayers with the Natives in church to day. Several attended, and behaved well.

[17 April 1835]
17 Crucifixion Day. Many Natives attended prayers in the morning; but none were present at the English Service except one of our children. Some excused themselves this evening by saying this was not Sunday. Our girls remembered the discourse pretty well to day, it was what they had been taught.

[18 April 1835]
Sat 18th J.B. has recovered; for his restoration I fear he feels no gratitude to the Author of all good.

[19 April 1835]
Sund 19th Six Natives at church to day. Some had gone early in the morning to fish. They excused themselves by saying that they did not know it was Sunday. If true the fault is ours in not being careful last evening to remind them. Our children remembered the Sermon very well to day. Taught them Watson's* Catechism &c as usual.

[20 April 1835]
Mond 20 Stayed with the Natives at the Camp this evening. On enquiring if they understood me some answered in the negative. I then went over the prayer in separate sentences and they said they understood it, I afterwards conversed with them and felt my soul watered from above, and entertain hopes that some of the Natives were touched with Grace Divine.

Journal 12: April-June 1835, p.4.

[22 April 1835]
Wednes. 22 Many Natives have come up these two days. About 40 here now. I prayed with them at their different places, and endeavoured to converse with them; but their hearts do not appear to be prepared for the reception of Divine truth. Gave Medicine to

several who are sick. One old man who has been here but once before, though very ill, refused to take medicine.

[24 April 1835]
Thursd 24. Preached to different parties of natives this morning; many laughed where they ought to have wept: viz. at the recital of some of their improper and unholy proceedings. Some nodded at the close of every sentence as if they understood what was said. One female the wife of a professed native Doctor was very ill this morning: I wished to let her blood; but she was unwilling till I had fetched her husband from the Camp. She is much easier this evening. Spent most of this day at the camp conversing with the natives, that some understood me is evident from their asking some questions respecting thier future state. I was asked by some of them if I should ever return to England, I answered that it was not my intention to return; that I had come to live and die among the natives to teach them the way to heaven. They exclaimed Gunning dyang! An expression of admiration; but which literally signifies motherless. When asking several questions, I was pleased to find that one who had once lived with us; but had now been absent for sometime answered readily, which shews as far as knowledge is considered our labour is not altogether in vain. They have had a "Waganna" or Nature dance to night in which they sang to Baiami. When they were ready they sent messages with fire sticks to summon us and direct our path. They beat small sticks as mentioned above. The song is very short, and all that I could learn from it or of it was something respecting angels; carrying on the back; playing to him; and throwing into the fire. Their Poets enjoy like all others the liberty of using language different from what is used in general conversation. As we were returning home, our ears were assailed with loud Shrieks; on going to ascertain the cause, I found that it proceeded from several females, relatives to Gentleman Jackey, lately dead, whose absence from this festivity reminded them of the painful circumstance. A shooting star expended itself at a short distance from our house this evening. The natives were much alarmed, always viewing such a phenomena as an omen of death.

Journal 12: April-June 1835, p.5.

[25 April 1835]
Frid Apl 25th All the Natives came up this morning, in separate parties and at different times. I preached to one party, and from their deeply sighing I could not but hope that they felt all was not right within. When I addressed the females, afterwards, one of them was much affected. She had been an inmate of our house; but her husband took her away. In the afternoon while addressing another and when speaking of the consequences of living and dying unregenerate, one, and another exclaimed not me I

believe, not me I believe. One of them confessed that he was afraid of going to hell; but that he had never killed anyone. They have this characteristic mark of fallen nature in common with others. None will freely acknowledge his guilt. Several have gone away; we have 30 here now. We begin to hope for brighter Scenes. We trust the Son of righteousness will soon gild our moral horizon with His sacred rays. 4 boys who were formerly with us have returned. 3 of them sent word that they wish'd to come again, so I commissioned our young man J. Buckley to seek them out and tell them to come.

[27 April 1835]
Sund 27th As we have so many Natives here, I this morning commenced a separate service for them; however not more than 16 attended. The females & males will not generally assemble together. Our old man Bobbagul was affected while I was conversing with him and the children in the Kitchen. Addressed the Natives (females) at the Camp in the afternoon.

[28 April 1835]
Mond 28th Many Natives have gone away, though they were well supplied with food. They have however heard important truths. May it please the Good Spirit of God to Seal instruction on their minds.

[1 May 1835]
Friday May 1st The Anniversary of our safe arrival in the colony. A day of thankfulness for mercies enjoyed, and of deep humiliation for unprofitableness [sic]. May we have grace to live for God and souls. Many natives came up to day. One of the men Geordie Brother to King Bobby had only one of his wives with him, I asked where the other was, he in a joke said "she is dead." I however embraced the opportunity of speaking on her unprepared state. He was very angry and extremely agitated, and asked me* in a very furious manner how many females I wished to have. He said that no other gentleman spoke about natives being wicked; that all other gentlemen were good. I spoke to him seriously about his soul. He sighed very much, as he did on a former occasion when I was preaching. Two females who heard our conversation were affected.

[2 May 1835]
Sat 2 Many of the Natives have gone to a Station at a short distance, as they say, to get pumpkins. 16 only remain.

[3 May 1835]
Sund. 3 Had Service for the Natives, at church. 16 present. It was extremely cold, and I apprehend we shall not be able during the winter to have them at church. We must in

that case preach to them at the camp. The Lord's blessing is not confined to Buildings although raised for, and dedicated to His honour and glory.

Journal 12: April-June 1835, p.6.

Two of the boys who returned, have conducted themselves much worse then they formerly did; they are always committing some mischievous acts. Sammy Marsden who was with us only a short time before is a very quiet peaceable boy.

[6 May 1835]
Wed 6th Twenty natives here now. I was much grieved with some expressions uttered by some Europeans as they passed the camp of native females to day.

[7 May 1835]
Thursd 7th More natives have come up to day. Our children continue to improve in Scriptural knowledge, and in several instances have evidenced a sensibility of their state as sinners. When I was reading over some sentences in the language to the natives to day in order to ascertain their correctness, I came to this Why do you not look out for Opossums? At which our old man Bobbagul lifted up his head and briskly replied "Because I have got no tomahawk."

[8 May 1835]
Friday 8th Three of the four boys who lately returned, have again taken their departure; so uncertain is the keeping of them for any length of time. Seventy natives here, they have had a Waganna to night. In general their songs are of the lowest and most obscene description; calculated only to fan the flame of their corrupt desires. As are their songs, such are their practices. It is impossible for any human beings to be guilty of vices more abominable. While we cannot but feel abhorrent at the conduct, we cannot forbear pitying their precious souls. At the same time we rejoice to know that the blood of Christ cleanseth them from all Sin.

[9 May 1835]
Sat 9th This morning before breakfast I went to the camp and preached first to 16 young men, and then to all the rest choosing a central position so that all might hear. Some laughed, others appeared to be serious, two finally were affected. I afterwards gave

provisions to them all.
Amidst all of our discouraging circumstances I never entertained higher hopes of usefulness to our sable charge than I do at present. We do not expect that addressing them in their own language will operate as a charm; but we do trust that the good Lord will bless His own word to the purpose for which He sent it. I have just cut up from 60 to 70 pounds of Beef to be ready for them in the morning: for if it were given to them to night, they would not sleep before they had eaten the whole. Two boys who were here sometime ago have returned.

[10 May 1835]
Sund. 10th This morning I enquired of King Bobby whether the natives would go into the Church, as it was very cold he said they preferred being outside. I therefore took my station under a large Shed. And, leaving motives out of the question, it was certainly a most pleasing sight, to behold upwards of 40 half naked savages running to hear the word of God at the sound

Journal 12: April-June 1835, p.7.

of the church going bell[?]. Their deportment and attention during the whole of the service were truly pleasing. When I had concluded they began to speak aloud respecting the natives being all wicked. One and another said not I not I. In the afternoon I preached to the females at the camp about 20 in number. Many of the men have gone away. Old J. Buckley has left his two wives Poll. and Biddy to remain in our house which affords me an opportunity of close conversation with them. Biddy says very little. Poll is often affected.

[11 May 1835]
Mond. 11th Being scarce of men I have to day been thrashing [sic], and thankful I am that we have plenty of good sound wheat to thrash [sic]. We last year reaped 600 Bushels of good wheat from 16 acres, and we now feel the great convenience and advantage of it. Last season we had to fetch all our supplies on a journey of 200 miles. This together with the hugh [sic] price of Flour 30 shillings for 100 pounds and the low state of the mission funds prevented us from being so charitable to our charge as we wished. It is a hard thing to say to a native "I cannot afford to give you bread."
[note] (Perhaps this may be examined[?] from the experience of W.W. – [?])

[12 May 1835]
Tuesd. 12th One of the boys has been thrashing [sic] to day and he frames very well. Two females wives of the late gentleman Jackey are remaining with us, they are almost

covered with wetted pipe clay, their mourning dress. It is said they will mourn for 12 months.

[15 May 1835]
Friday 15th Several Natives have been up to day.

[17 May 1835]
Sund. 17th Preached to 18 natives in the Church this morning. Being told that there were many natives about 8 or 9 miles distant. After English Service I took a little cheese and bread in my pocket and rode in the direction in which they were said to be. I found between 20 and 30. And preached to them. In conversation afterwards, one of them asked me if the Son of God did indeed die. Geordie, who was so very angry the other night, now said that he understood a little, but that he should understand more by and by. On my way I called at a Blacksmith's who appeared in his working dress. When I asked Are you at work to day? He anxiously enquired what is to day? Is it any particular day? He could scarcely believe that it was the Lord's day; However he immediately shut up his shop, and expressed much regret that he had not know what day it was.
It has just occurred to my mind that perhaps some sincere Christian (who is a Bell founder) would esteem it a privelege [sic] to know he has an opportunity to contribute to the Mission among these lost Sons of Adam by presenting it with a Bell to summon them* to church. They often encamp at a distance of a mile or a mile & a half from the Mission House, and consequently cannot hear our small hand bell.

Journal 12: April-June 1835, p.8.

[18 May 1835]
Monday 18th This morning we had 30 Natives, several of whom are gone away to a station 3 miles distant where, they have been informed, a Bullock has been killed.

[19 May 1835]
Tuesd 19th Our old man Bobbagul was taken very ill last night at the camp. He is suffering the effects of a violent cold. His right knee and thigh are so swollen and so painful that he cannot turn himself. After breakfast I took some Ammonia liniment and went to the camp. When the other natives saw me take off my coat and double up my Shirt sleeves they appeared alarmed, not knowing what I was going to do. I am under the necessity of doing these things for the Natives for none of themselves will take the trouble. They would pour on the oil and leave. When I had done my hands as may be well supposed were as Black as those of a chimney sweep.

[21 May 1835]
Thursd 21st The old man is no better. In the forenoon I folded his leg and thigh up in flannel but this evening I find that he has taken it off.

[22 May 1835]
Frid 22 Several more natives have come up. One of them has decoyed the wife of an old man from him.

[23 May 1835]
Sat 23rd More Natives have come up.

[24 May 1835]
Sund. 24th I preached in the church to 18 natives this morning. This evening Kobon Jackey, his wife, and another native named Wallamin came up scarcely able to crawl. Talk they in Britain of the happy condition of Heathens! I would that such could take but an [sic] transient glance at the physical wretchedness of these natives, the effects of their moral habits. They would most assuredly become supporters of Christian Missions.

[26 May 1835]
Tues. 26th A female has come up, to day with a half cast child very young. She has been given away by her husband to another. 36 natives here, 10 of whom are on the sick list.

[27 May 1835]
Wed. 27th Two European Servants in the neighbourhood went to the camp last night for improper purposes: and this morning two females have left the camp to go where these men are to receive the wages of their iniquity. I heard a noise about 12 o'clock, and went very near to the camp, but all was quiet, and the natives appeared to be asleep. The natives say that one of them (who holds a Ticket of leave) was armed with a Pistol.

[28 May 1835]
Thursd 28 One of the men went to the damp last night and succeeded in persuading one of the females to leave us and go to live with him. These are some of our painful trials.

Journal 12: April-June 1835, p.9.

[31 May 1835]
Sund May 31st Preached in the church to 20 Natives this morning. Several are sick. Old

Bobbagul is very ill. Instructed the children in the afternoon as usual. I find Mrs Trimmer's* Scripture Catechisms very useful.

[2 June 1835]
Tues June 2nd Two of our Native youths have gone into the Bush to look for some of our strayed Cattle. The Thermometer is 29 in the shade which to us is extremely cold. All the natives, except Mr Handts boys, are cooked for every day by us, and it is pleasing to hear how correctly they ask a blessing on, before they partake of the food provided for them.

[5 June 1835]
Friday 5th On going to the camp this evening, I found an old woman weeping; on enquiring the cause, I learnt that one of her dogs had been killed by one belonging to another female. I told her not to weep, as I would give her plenty of food, and she would not want a dog to hunt with. This afforded her little consolation.

[6 June 1835]
Sat 6th Some more Natives came up to day. 43 here now.

[7 June 1835]
Sund 7th As the weather is so cold the Natives cannot be easily persuaded to come to church. I therefore went to the camp and preached to 40 in two companies. It is very pleasing to hear two children at the camp, 2 or 3 years of age repeat morning and evening prayers. O that out of the mouths of these sucklings* God may be pleased to perfect praise.

[8 June 1835]
Mond 8th Many natives have gone from here into the Bush, they said they were going to look out Opossums to make cloaks, the weather was so cold. 19 now here.

[11 June 1835]
Thursday 11th Most of my sick patients are convalescent except Bobbagul who remains very ill. J.B. my native youth accompanied me on a ride of 22 miles in the Bush to day. We did not see more than 10 or 12 Natives. A Young man who came to the Establishment a few weeks ago sick, and who went away as soon as he recovered, is now dangerously ill. I would have taken him home with us in the Gig; but the old man his father would not consent. It is painful to see them on the verge of eternity unconscious of their unpreparedness [sic] for the world of Spirits.

[12 June 1835]
Frid 12 I asked one of the females this morning, who had preserved her alive during the night: she answered that she did not know, though she had just thanked God in prayer for that very benefit. They are very ready to say "don't know" in reference to religious subjects, when they will immediately afterwards give evidence that they do know. But this proves that no serious impression is made upon the mind of the individual thus answering. Old Bobbagul is so very ill that I had him brought on a sheet of Bark to an empty Hut close to our house, where I can give him Tea and other comfortables [sic]; as well as medicines more regularly, than I could at the camp. When Mrs Watson went into the Hut to see him, he held up a flannel cap (being unable to speak) which she had made him as if he would say, here it is.

Journal 12: April-June 1835, p.10.

[14 June 1835]
Sund 14th After preaching to the Natives to day I enquired if they never felt sorry for their sins. The answer was "No." Do you feel no love to the great God for giving His son to die to save you from eternal misery? "No." It is clear that although they may understand our words, they do not feel their application. Whilst we endeavour to set before them the Attributes of the Deity as manifested in the Creation and government of the world; and as exhibited in the moral law; we do not neglect that which may indeed be of far greater weight with them, viz. the doctrine of Redemption through the Sufferings and death of Jesus Christ. I often feel, when endeavouring to shew them the sinfulness of their conduct, what danger I am in of conveying to their minds the idea of a cruel and vengeful Deity. In this point as in all others we need the guiding influences of the Holy Ghost, that we may not be guilty of the sin of not Glorifying God in the sight of the people. Bobbagul is must better, to day.

[15 June 1835]
Mond 15th Our Harpes[?] are again upon the willows. I have discovered that nefarious practices have been carrying on, between two who are under our care. This is not more than might be expected from their early habits, and remembering that they are Heathens. The circumstance is severely painful. It is however some consolation that while one has yielded to the influence of her corrupt nature, another has successfully resisted temptation. We were apparently going on comfortably. Some of the young men had returned to their lessons and our hopes were a little raised.

[17 June 1835]
Wednes 17th All our natives are recovered except Bobbagul, and he can walk about

with the assistance of a walking stick. It is remarkable that he remains so contentedly in the hut alone. And the other natives are too lazy to take any fuel to him. One young man said to me the other day "never mind him, let him die."

[18 June 1835]
Thursd. 18th Some more natives have returned, so, that our number is now above 30. Some who have come up are very ill; and others who have returned during their absence have evidenced the small degree of influence which their previous instructions had upon their minds.

[20 June 1835]
Sat. 20th Several men have gone away, it is said to provide weapons, against an anticipated contest with some other Tribe.

[21 June 1835]
Sunday 21st Had Service with the Natives in the hut this morning. When I went to the camp in the afternoon I was sorry to find that several had gone to the

Journal 12: April-June 1835, p.11.

River for Shell fish; although they had all received provisions from us in the morning. So long however as they remain destitute of Christian principles we can scarcely expect them to pay due deference to the Lord's day. When I was speaking with them in the evening on the subject, one of them said, she should never die; but that she believed I wanted to make her die. I enquired where was her father? "dead" - "Mother?" "dead." Why then do you think that you will not die? She made me no reply.

[23 June 1835]
Tuesd 23 Our number is reduced to 16 by several going away to day.

[24 June 1835]
Wednes 24th A Gentleman came to day from a Station two miles distant to say that a native female was found dead near his stockyard, and an infant lying by her side. I succeeded in persuading two of our Native females to accompany us to the place for the purpose of interring her; but the European servants at the place were just about to do it. The child is half cast and very weakly. It cannot speak not is it able to walk. I think

its age may be from 15 to 18 months. As children indeed all human beings in warm climates are more forward than in cold ones. The Lord has thus committed another child to our care, if it be spared may we be enabled to nurse it for Him.

[27 June 1835]
Sat 27th I asked one of the females at the camp, if she knew that day tomorrow was. She said "yes, Sunday we talk about it altogether."

[28 June 1835]
Sund. 28. When I was reading the Missionary Record to our Natives to day mention was made of two young men by name whose mothers were now present, they immediately rose up, and came to look at the Book. This afforded me an opportunity of speaking to them on the advantages of being able to read. Our children read; this afternoon, the history of Christ's sufferings and death as recorded in the 26th and 27th chapter of St. Matthew's Gospel. They said it was very wicked and cruel of the Jews to seek the death of Jesus. I put the following question to one of them. If I were beating Dickey and he wept very much would you not also weep especially if he were innocent? - "Yes," "and I should think you did very wrong." I then remarked you would weep if you saw Dickey severely beaten; but you read and hear of Jesus Christ being scourged, and nailed to the tree: and you do not weep; nor are you sorry for your sins. It was sin that made it necessary for Jesus to die. If there had been no sin Jesus would not have died. It was Satan that led the wicked Jews to crucify Jesus; and it is Satan that leads little children to do wrong in any, and in every way. One of the children remarked

that Joseph was the father of Jesus. "no said Dickey, God was His father." They then began to speak of another Joseph, mentioning many remarkable circumstances recorded in his history. I allow them to wander from one subject to another in this way occasionally because it affords opportunity of shewing the different times when, and circumstances under which persons of the same name lived. It is very pleasing to hear how much of Scripture they remember. The following conversation took place in the evening, unprovoked by any remarks or question of mine. One of the girls asked, "Will all persons come out of heaven and hell at the day of judgment? Yes. When the great Angel blows the great trumpet will it sound all over; and every body that has lived, rise again? Yes. - There will be no Sun then; the moon will be turned into blood, and the stars will fall. Will Angels come with Jesus Christ? - yes. Then he will try every body out of the books? Yes. Will God say tot he wicked people, go away into everlasting fire?

Yes. Will wicked people then be sorry? Will they kneel down and pray? It will then be too late to pray.

[29 June 1835]
Mond 29th Several natives have come up to day. More than 30 here now. Warrabin (Nanny) of whom mention has often made in our Diaries has had a child, by an European, which is dead. It is difficult to say whether she has killed it, or it was dead when born. She says the latter was the case. We have 4 females here now, murderers of their own children. 3 of them have destroyed 3 infants each; and some of them in the most cruel manner. It does not appear that they ever kill any Black infants, only those which are halfcast. One gentleman who is living in the midst of his servants, about 16 miles from this place, told me a short time ago that one of his [?] shepherds (holding a Ticket of Leave) had 20 of the Aboriginal females whom he kept for improper purposes. Master and Overseer say that there is no law against such proceedings; and in general the men are allowed to act in those cases as their depraved principles suggest. O how large a debt do Britons owe these Aboriginal natives for the physical and moral injuries inflicted by their fellow countrymen.

W. Watson.

2.2 Reverend Watson's Journals – Annotations

1. Evangelical influence, informed and motivated by Reverend Marsden, was instrumental in causing the construction of the new Female Factory at Parramatta, now a closed institution. Hirst, Convict Society and its Enemies, 17-18. At the time Watson visited, the institution accommodated some 456 women (160 of whom were serving a colonial sentence) and 155 children under the age of 3. Sydney Gazette, 2 August 1832.
2. The manuscript reading is rather mysterious. The bullock, not the driver was killed in this mishap, for he is still alive on the 21st.
3. Psalm 107 which begins: “O give thanks to the Lord, for he is good; for his steadfast love endures forever' is rather long, but Watson probably refers specifically to verses 33-38: 'He turns rivers into a desert, springs of water into thirsty ground, a fruitful land into a salty waste, because of the wickedness of its inhabitants. He turns a desert into pools of water, a parched land into springs of water. And there he lets the hungry live, and they establish a town to live in; they sow fields, and plant vineyards, and get a fruitful yield.” Divination by opening the Scriptures was a common practice.

4. Earlier, ‘Woolpack’.
5. Elizabeth Fry (1780-1845) was a Quaker minister and an active prison reformer who achieved improvements for convicts transported to New South Wales.
6. ie. Cox’s Pass, descending Mount York. The missionaries apparently followed “Berghofer’s Pass”, which led down on the left. Field, in 1822, thought “Big Hill … should have been named Mount Pisgah, for it affords the first view of the promised land of Australia, after the wilderness of the Blue Mountains”. Field in Mackaness (ed.), Fourteen Journeys, 124. See also Lesson in Mackaness (ed.), Fourteen Journeys, 154.
7. ie. Collits’ Inn, or The Royal Garter (formerly The Golden Fleece), owned by Pierce and Mary Collits.
8. Isaiah 55 begins “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price”.
9. A large number of these breastplates are in the Australian Museum.
10. ie. Melchisedec/Melchizedek. See Hebrew 7:1. “For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him”
11. “Monaghan’s Downfall” was so-named, according to Charles Darwin, “in allusion to the desperate death of a prisoner, who fell when the road was forming there”. F.W. & J.M. Nicholas, Charles Darwin in Australia, 43.
12. Romans 14:23
13. 1 Timothy 1:15. “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief”.
14. Luke 15: 10. “Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.”
15. Another clergymen, Reverend Joseph Orton, also preached to the road gangs in this neighbourhood a few months later. Orton felt it “profitable to preach the word of life to these poor self-degraded, & miserable creatures” W.L. Harvard, "Pierce Collits and His Inns", JRAHS 23, 5 (1938):406.
16. The settler William Lane of `Tarranah Farm', Fish River near Bathurst.
17. Hebrews 3:1. “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus”.
18. In February 1823, while surveying the road between Rydal and Bathurst, Surveyor James McBrien of the Lands Department reported finding "numerous particles of gold" in the Fish River, being the first reported discovery of gold in the colony, almost thirty years before the `rush' of 1851.
19. Hannah Davey, came free per Jupiter 1823. She is listed in the 1825 Muster as being employed by William Lane at Bathurst
20. Psalm 46: “God is our refuge and strength, a very present help in trouble”.
21. ie. a possum, usually a brush-tailed possum (Trichosurus vulpecula), a nocturnal, tree-dwelling marsupial found throughout most of Australia.
22. Watson frequently treats inflammation and infections by applying a “blister” or counter-irritant. It was thought to promote aborption of thickenings and effusions in joints and under the skin, and to relieve congestion in organs (such the lungs) by reacting with the nerves to regulate the size of blood-vessels. The key

substance was possibly mustard (paste or leaves), or turpentine, or liniments of ammonia and chloroform. The substance was spread on muslin, flannel cloth, paper or plaster, bandaged to the skin for upwards of thirty minutes, causing it to peel and blister. Thompson, Black's Medical Dictionary.

23. Major William Croker, 17th Regiment, Bathurst Commandant 1832-1834. See also Watson Journal, 13 November 1832 (Watson Journal 2, p.11), when Croker visits the mission to work out victualling arrangements for the military detachment.
24. Reverend John Espy Kean.
25. Watson's account of Billy's conversion and death was published in the Church Missionary Record, Volume 5, March 1834: 37.
26. Possibly Lampetar Farm, on the Fish River, O'Connell Plains, near Bathurst, owned by Reverend Thomas Hassall.
27. Major-General William Stewart, Stewart's estate at Mount Pleasant near Bathurst was built on a grant obtained from Governor Darling in 1826.
28. The emancipist Charles Booth of "Kyong", Lewis Ponds.
29. William Tom (1794-1883) and Ann (nee Lane, 1796-1870), landowners at Lewis Ponds Creek near Bathurst.
30. Mrs Watson's "maiden name" was Anne Oliver.
31. Major Donald McPherson, 39th Regiment.
32. This letter probably exists in the Colonial Secretary's correspondence in the State Records of NSW, but has not yet been located.
33. William Scott, free settler, superintendent for John Maxwell at Narroogal, Wellington Valley. See also Watson Journal, 23 December 1832, where Scott attends Divine Service at the mission.
34. ie. John Wydle, Judge Advocate from 1816 and a landowner at Cabramatta. ADB, s.v. "Sir John Wylde", by R.J. McKay, 2: 627-9. Thomas Fisher was a free settler, acting as agent and manager for Wylde and Palmer, Wellington Valley.
35. ie. Adelaide, daughter of George duke of Saxe-Meiningen, wife of William IV (reigned 1830-1837).
36. Luke 15: 10. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."
37. Watson comes to change his mind on this question. See Watson Journal 11.
38. The Sydney CMS was authorised to purchase articles from the stores of the now defunct government establishment at Wellington Valley. McLeay to Hill, 13 July 1832, SRNSW 4/3616; Hill to McLeay, 27 July 1832, CMS CN/O5(a). Watson spent £67.7.6 on three bullocks, six cows, a heifer, agricultural tools and house furniture. Watson to Hill, nd., CMS CN/O5(a).
39. Identified under 18th October as William Hook.
40. The old blacksmith is described elsewhere as having just received his ticket-of-leave at Bathurst, after working at Wellington Valley for seven years. He was probably John Daws (or Dawes), approaching his sixties, who was at Wellington Valley from around 1825, serving a life sentence. Dawes soon left the mission, presumably because Watson would not let him take on work from other settlers, fearing it would draw unwanted white men to the settlement. Two other men were left at the settlement by the departing Superintendent of Stock to help the

missionaries manage the livestock they purchased from the department on their arrival. They were the convict R. Young (per Henry), who was left behind to tend the milking cattle, and William Stewart, who was recommended by Superintendent Bennet as a “faithful, trustworthy and religious man”. Watson to Hill, 9 October 1832, CMS CN/O5(a).

41. The evidence for widespread cannibalism among Australian Aborigines, whether for ritual, warfare or as maternal practice on the death of an infant, is equivocal. Most early observers, such as Watson here, provide only hearsay evidence. For a summary of the issue, see W. Arens, The Man-Eating Myth: Anthropology and Anthropophagy, (New York: Oxford UP, 1979). On alleged cannibalism in Far North Queensland, see Eric Rolls, Sojourners (Brisbane: UQP, 1993), pp. 194, 196, 198, 205, 217; Rolls’ account has been critically reviewed by Peter Bell in Australasian Historical Archaeology 10: 94-95 .
42. Jemmy Buckley, or “Goongeen”, becomes a semi-permanent member of the Mission. This is his first appearance.
43. See Watson Journal, 2 October 1832.
44. ie., hominy, or coarsely ground maize, boiled with water or milk.
45. This is a good example of what Threlkeld described as an exchange in which both Black and White believed themselves to be speaking the other’s language. None of the words here are, in fact, Wiradjuri, but are corrupt forms of the Sydney language which formed part of an emerging Criol.
46. Major William Croker, 17th Regiment, Bathurst Commandant 1832-1834.
47. Shortly after arriving at Wellington Valley, Watson informed the Sydney CMS of the “great inconvenience” and expense of having to ration the military detachment, and the difficulties arising from his not having received instructions on this matter from the Committee. Watson to Hill, 9 October 1832, CMS CN/O5(a). In 1833, the Commissariat Office was twice required to address the Sydney CMS on the subject of military provisions at Wellington Valley, noting that the detachment was retained there for the protection of the missionaries and warning that they would be withdrawn unless satisfactory arrangements were made. Laidley to Hill, 12 June 1833 and 8 November 1833, CMS CN/O5(a). The missionaries were experiencing difficulties finding a contractor to supply the provisions. Watson to Hill, 8 November 1833, CMS CN/O5(a). Problems arising from the need to provision the military continued through 1834. Watson and Handt to Hill, 22 January 1834; Watson Journal, 5 August 1834.
48. Possibly a malleefowl (Leipoa ocellata), or a scrub/brush turkey (Alectura lathami), both mound-building birds. The malleefowl is a highly sedentary species, endemic to the dry scrubs of central NSW, western Victoria and central and south-western Australia. The scrub turkey is more commonly found in eastern Queensland and northern NSW.
49. Could be Lt Vicars Jacob (free settler per Medway 1822), formerly of the East India Company, merchant in Sydney in 1820s and owner of Luskintyre estate in the Hunter Valley.
50. ie., myall, or “natives who remain in a savage state … named `myalls’ by their half civilised brethren”. Mitchell, Three Expeditions, 1: 20.

51. Handt visited Murrumburdgeree on 12 November and would have informed Watson of this on his return. Watson neglects to mention that Handt had preceded him on this journey to outlying stations by about a fortnight. Handt Journal, 12 November 1832.
52. Isaiah 25: 5-6. “Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low. And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.”
53. Revelation 1:10. “I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet”
54. Joshua 24:15. “And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.”
55. This installment (marked C N/O 92/14) was received on 8 May 1834 and included the Journal from January to June, rather being a customary quarterly issue. It has no title.
56. 1 John 2: 17. “And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.”
57. ie. the iron blade fixed in front of the share in a plough.
58. John 15:22. “If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.”
59. Watson’s grotesque description of the Minore Aborigines was published in the Church Missionary Record in November the following year, and in the Report from the Select Committee on Aborigines in 1836.
60. John Harper (1801-1862), schoolmaster and `assistant missionary' of the Wesleyan Missionary Society, conducted a mission to the Aborigines at Wellington Valley between 1824-1826. See Watson Journal, 22 April 1833, respecting the death of Wesley.
61. This instalment C N/O 92/14, follows immediately on in the manuscript from Journal 3: January-March.1833
62. Although there is a break of five days here, there is no missing page.
63. Possibly a misreading. There is no one of this name in the CMS Register of Missionaries, or the DNB.
64. Henry Martyn (1781-1812), the linguist missionary. Translated the New testament and Prayer book into Hindustani, New testament and psalms into Persian, Gospels into Judaeo-Persic. Left ‘Journals and Letters’ published 1837.
65. ie. “His heart is as strong as a stone, and as hard as the nether milstone”. Job 41:14 (?).
66. ie. a powder to produce copious perspiration. Bathing in hot water is the best known diaphoretic.
67. Entries for Wed. 4 - Saturday 7 are out of place in the manuscript, which Watson acknowledged by using an asterisk. The editors have retained this error.
68. Lieutenant-Colonel Henry Despard, 17th Regiment, Commandant at Parramatta, June 1833 - June 1834.

69.
70. ie. Make haste slowly, from festinare to hasten + lenté slowly.
71. There appears to be a page missing here in the AJCP microfilm copy. Watson set off for Sydney suddenly in pursuit of Mr Fisher, suspecting that his neighbour was intending to apply for land abutting the mission reserve. Watson felt required to justify his unannounced visit to Sydney in a letter to Reverend Hill in November, when he also noted that Handt was preparing to take leave from the mission at Christmas. Watson to Hill, 8 November 1833, CN / O 5(a).
72. ie. Same date as receipt of previous quarterly instalment, Oct-Dec. 1833
73. The Handts had been absent from the mission since 17 December 1833. Watson had objected and complained to the Sydney CMS, though spitefully noting that he had "no apprehension of the Mission's Suffering from their absence or of any department being on that account neglected". Watson to Hill, 8 November 1833, CMS CN/O5(a). The Sydney CMS responded by forbidding either missionary from absenting himself from the mission on private business without the approval of the Sydney Committee. Hill to Watson and Handt, 8 January 1834, CMS CN/O5(a).
74. Blackleg is a gangrenous myositis, occurring spontaneously in cattle and sometimes in sheep. In cattle, the disease ends in death within three days, and the carcass is quickly bloated and putrefied. Blackleg occurs throughout most of Australia, though is now curbed by the vaccination of young calves. For more see W. Beveridge, Animal Health in Australia v.4 (Canberra: Australian Government Publishing Service, 1983), 55-59.
75. "Wandong" or Wondung is the name given to sacred dances performed during the Wiradjuri burbung. Howitt, Native Tribes, 586.
76. Liniment of ammonia, also known as "hartshorn and oil", was popularly used for sprains, bruises and rheumatic conditions. Thompson, Black's Medical Dictionary, 531.
77. ie. Dubbo, on the Macquarie River below Wellington Valley.
78. ie. Minore, west of Dubbo, roughly 60 km from Wellington Valley.
79. ie. Burrendong, on the Macquarie River above Wellington Valley (now Burrendong Dam).
80. This second receipt, written in red, probably refers to filing. The first date refers to when the journal was received in CMS House.
81. The man was identified elsewhere as "Dixon". Watson Journal, 10 June 1834; Handt to Hill, 8 July 1834, CMS CN/O5(a). See also Handt Journal, 26 May 1834.
82. Dropsy, or Hydrops, is a general term to describe an abnormal accumulation of fluid beneath the skin or in the body cavities. Thompson, Black's Medical Dictionary.
83. ie. Same date as receipt of previous quarterly instalment, April-June 1834.
84. Revelation 1:18 "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."
85. See Watson Journal xii, 24 April 1835. "A shooting star expended itself at a short distance from our house this evening. The natives were much alarmed, always viewing such a phenomena as an omen of death."

86. Fomentation, ie. application of a warm cloth to dilate the blood vessels and sooth the nerves. The fomentation cloth is wrung out of hot water, and can be prepared with tablespoons of turpentine or laudanum. Thompson, Black's Medical Dictionary, 367-68.
87. ie. witchetty grub, a large white grub (larva) dug from the roots and stem of the mulga bush.
88. Two months earlier, the Sydney CMS had applied for four assigned servants to alleviate the labour crisis on the Wellington Valley mission. Hill to Watson and Handt, 12 September 1834, CMS CN/O5(a).

2.3 Reverend Watson's Diaries

i. July-September 1835

Diary 1: July-September 1835, p.1.

Rev. W. Watson's Diary from July 1st to Sept 30th 1835 inclusive.

[1 July 1835]
Wednesday 1st This morning we had about 40 natives with us, this evening only 16.

[3 July 1835]
Friday 3rd Several natives came up to day but after having been fed went away to a Station 2 miles distant where cattle are being slaughtered, and where those who have females are certain that their wants will be supplied. Warrabin remains with us though her husband (Narrang Jackey) and his two other wives are at the station above alluded to. I have spoken seriously to her respecting her conduct: she says that she is miserable but that husbands among them always make their wives be wicked with other men. This is true but it is a lamentable fact that the females are as wretched as their husbands.

[4 July 1835]
Sat 4th I had reason to believe that one of the Mission Servants was at the camp of the natives late last night and I ascertained with what female he had been. But while he positively denied it, the female professed to be extremely sorry for her sin.
One of my girls says her heart is often very heavy when she thinks of her sins, and that she often prays as she is going about, saying "Lord Jesus have mercy on me, a poor wicked child, change my wicked heart, Have mercy on all Black fellows." And that when she lies down to Sleep she always prays, "Lord keep me this night from sin and save me." She frequently sheds tears when spoken to on the subject of religion. Another female also occasionally manifests some sensibility of her guilt and danger, but her husband, a very wicked man, will not allow her to remain with us at all times. About 40 (Forty) Natives here to day. I taught them prayers the evening as usual. A fine boy, an orphan, was at the Camp but his brother would not allow him to live with me.

Diary 1: July-September 1835, p.2.

[5 July 1835]
Sunday July 5th 41 Natives here this morning. 22 of them came to breakfast. I had last night prepared some boiled Wheat and Beef, so when they came up I was ready to distribute the same to them. I embraced the opportunity (thus afforded) of addressing them; the Lord grant it may be for good. Most of them immediately left the Establishment. I this afternoon, Baptized our Native child, by the name of Betsy

Christian. I had translated such part of the Service as was necessary for the occasion. The Natives present appeared to feel the solemnity of the Ordinance, my own heart was deeply impressed with a sense of the Divine presence, and I trust something of the influence of the Holy Ghost was felt by others. One of my girls was much affected and seemed to envy the child's condition, it being, in her estimation, much Superior to her own, as she is unbaptized. I do hope that the Lord is preparing her by his grace for being admitted into his church.

[9 July 1835]
Thursd. 9th I was much pleased with the conversation of our old man Bobbagul this evening. He said he was pleased to hear about religion and that he wanted to hear more about it. He remarked that all the Natives knew that wicked people would go to everlasting fire.

[12 July 1835]
Sund 12 Many Natives here now. I endeavoured to instruct them at their respective camps. It is not easy at all times to assemble them.

[16 July 1835]
Thursd. 16th Mrs Watson has been confined to her bed through sickness for two or three days - the child is likewise very ill, always in the cradle unable to sit up and as I have no assistance but my little girls who are by no means attached to the infant, I have had it to wash and dress and otherwise attend to, as well as to Mrs Watson and to cook for a large number of Natives, my hands and heart and head have been fully engaged.

Diary 1: July-September 1835, p.3.

[17 July 1835]
Frid 17 July Several Natives came up to day, but after staying a short time, went over to Nannima, a Station 2 miles distant. It is said that they are mustering their forces for the purpose of fighting some wild natives who lately murdered an European. Mrs Watson through mercy so far recovered as to be able to sit up. The Infant remains the same.

[18 July 1835]
Sat 18 All our Natives except 8, went over to Nannima this evening, some of them expressed an anxious desire that I should go as two of the natives were going to fight. When I arrived the matter had been made up they said "because Mr Watson said it was not good to fight." Some wild Natives were present from Gingin, 100 miles N.W. of Wellington Valley. They behaved very well during prayers though they did not repeat. They all promised to come up in the morning when I was to "Teach them to Kobohn" (Much or large) and then give them breakfast." On my return I set on three large Iron pots full of Wheat and Beef, to be ready for them.

[19 July 1835]
Sund 19th As Mr Handt rode over to Nannima, early this morning, the Natives did not come up. At noon some females came for the purpose of being fed, which however

afforded us and her opportunity of addressing them. About 25 remain with us. I sat up with our infant last night, it still lives, but we have given up all hopes of its recovery.

[20 July 1835]
Mond 20th The child died this morning at 10 o'clock. I doubt not its Spirit now rests with its Redeemer. It was carried to the grave by our 3 girls and Dickey Marshal. The Natives, who saw it in the coffin expressed their admiration, saying it was pretty. Some remarked that its Spirit had gone to heaven, where they feared they should not go. I spoke to them respecting the general resurrection and they listened with deep attention.

Diary 1: July-September 1835, p.4.

The supposed difference between the present condition of the lately deceased infant and that of its unfortunate mother was the subject of much conversation among the Natives at the Camp this evening.

[22 July 1835]
Wednes 22 An European who came up to the Establishment today endeavoured to persuade some Native females to go with him to his station. We have continually to bear trials of this nature.

[23 July 1835]
Thursd 23rd Two females with an old man and a boy the husband and son of one of them to day left us, to go to the Station of the European who came up yesterday. The mercy of the Lord does indeed seem long to be withheld from these degraded Aborigines. Satan riots in their ruin and the enemies of the Cross triumph, While the enemies of the Gospel rejoice and say in spirit like the Ancient Adversaries of the church "What do these feeble Jews"It is our lot to mourn over the impediments which lie in the way of the erection of the Lords example in this land of darkness.
Began to teach the Natives to read in their own language today .

[26 July 1835]
Sund 26 Addressed 17 Natives in our house to day. One of them seems to have received a glimmering of Spiritual light. O may we not be disappointed.

[Wednesday 29 July 1835]
Wed 29th Many Natives have come up during the last 3 days about 10 of them very ill. Murramil who has been with us a fortnight this time, and frequently before was to day taken away by her husband; and it is to be feared that she will return to her wretched course of life.

Diary 1: July-September 1835, p.5.

[30 July 1835]
Thursd July 30th I enquired of a Native (Kobohn Billy) this evening where one of his wives was. He said he did not know. I told him that he was knew very well that he had left her with a Shepherd, and that he also knew it was very wicked. He was angry and gave me very abusive language, although he has at different times been brought here apparently dying and has been waited on - bathed - rubbed with linament [sic] &c for weeks when no other native would do any thing for him. Ingratitude is a very prominent feature in the character of these Natives. Their general indifference to spiritual instruction makes me many times, when leaving them, pour out my soul in groans for them.

[31 July 1835]
Frid 31st One of the Native females took the lead in asking a blessing before dinner (in their own language): I was glad that she was able to do so. Who can tell what good may ultimately result from their being able thus to address the Almighty in prayer!

[1 August 1835]
Sat Aug 1st Many of our Natives have gone toward the McQuarrie: only about a dozen most of whom are sick, remain with us. Old Nelly, the mother of one of our girls (Eliza), is very dangerously ill, and has been for several days. Nothing can be conceived more painful than to behold these natives on the verge of eternity, and their minds still beclouded with ignorance. It is a very remarkable circumstance, that when they are very ill they frequently repeat their prayers with more than usual solemnity and emphasis. My boy Dickey Marshall has been poorly for a day or two; he is no better to day; and medicine seems to produce no effect on his disorder. He says that he shall not recover

Diary 1: July-September 1835, p.6.

[2 August 1835]
Sund Aug 2 Dickey too ill to attend church to day: upon the whole he appears to be worse. He has great difficulty in swallowing and is considerably weaker. He spoke this evening about dying he said he believed he should die, and he hoped that he should go to heaven. I enquired "who go to heaven?" He replied, "Those that love God." "Do you love God?" "Yes sometimes I feel I do." "Why do you love him?" "Because he is good to me (intimating that God was good in keeping him and giving his Son Jesus Christ to die for him). Do you love me? Yes sometimes. "Why?" "Because you teach me.' “But you have not yet a new heart." "No." "And can you go to heaven without a new heart?" "No. I am a wicked boy. Billy Black used to tell me I was a wicked boy. - He speaks very little: Indeed talking seems to be either irksome or painful to him. Seven sick natives here.

[3 August 1835]
Mond. 3 Dickey seems to be near his end. He is very weak, and at times appears to be a little delirious. This afternoon he said that he would go for the cows (a part of his daily work when well) but poor child, he is not likely ever more to fetch them up. This evening he expressed thankfulness that he had been baptized; and said that he did not wish to live: he desired to die and go to heaven.

[4 August 1835]
Tuesd 4th My poor Dickey is no more. He died this morning about 9 o'clock. I was up with him most of the night he was very restless; but during the whole of his sickness he never complained; and he always took readily the medicine that was presented to him. I had this morning been attempting to give him some medicine, but his power of swallowing was gone. He said he wished to sit up. I raised him; and he immediately rolled his eyes and died in a moment, in the most easy manner conceivable.

Diary 1: July-September 1835, p.7.

The stroke is to me a very heavy one. Dickey was very useful in many respects: But I trust that he has found redemption through this blood of the covenant. It is not, indeed, from what he said during his short illness that I am led to hope of his salvation; but, in some measure, from those tears of penitence which sometimes, under religious instruction flowed very copiously. While we are daily mourning over the unfruitfulness of our labours, may we not say in reference to this child, "Is not this a brand plucked out of the burning?"One of our girls Geanil (Nanny) is very poorly and we fear that she has caught the disease which terminated the earthly existence of the infant and of Dickey.

[5 August 1835]
Wednesday 5th Some of our sick Natives recovering. One whose death I have been daily expecting is now much better. Geanil is very poorly we watch her looks with anxious solicitude fearing that she also will soon be taken from us.

[8 August 1835]
Saturday 8th This has been a week of anxiety to us. Nanny is no better, I have read and studied and prayed for her recovery. As it regards the state of her soul she says little or nothing, nor does she seem to have any pleasure in being spoken to on religious subjects. This is so different from her usual conduct that I am at a loss to account for it. May the Lord enable us to submit with patience and resignation to His wise dispensations, however painful to our minds.

[9 August 1835]
Sunday 9th Have thought much to day respecting Nanny's Baptism. It is an important step especially at her age and surrounded by wickedness as we are. In times past she has frequently expressed a desire for that Sacrament and I have reason to believe that she is sometimes troubled in heart respecting her sins. I have determined (if we are spared) to devote the ensuing week to giving her special instruction on that subject, and if Mr Handt on

Diary 1: July-September 1835, p.8.

examination thinks her a proper candidate, and she desires it then I will publicly admit her into the church by the Sacrament of Baptism.

[10 August 1835]
Sunday 10th What a development has to day been made. Our souls are filled with grief and horror. We have ascertained that Nanny is suffering from _____. We immediately supposed that she had been with some Native youth; but this we have reason to believe was not the case. Our own assigned servants - married men - who are also fathers have been the guilty seducers not only of Nanny but also of the other girl. When I and Mrs Watson were in the Bush in 1834 it was but little that I slept, and that little was taken advantage of by the European Servant (who accompanied us) for decoying the girls into wickedness. And now the same has been practiced within a few yards of our house when the children have gone to fetch a little wood for the fire. I had too much reason to believe that the men were in the habit of going to the Native's Camp at night (though notwithstanding I frequently was on the alert I never discovered them). But never did I apprehend any danger of their taking the girls. They always sleep under the same roof with Mrs Watson and myself with locked doors. So that we took every precaution: nor would we ever allow the young men to be in the kitchen with them unless we were present. We may now well conceive why she has been silent when spoken to on religious subjects. This wickedness seems however to be within the last month.

[15 August 1835]
Sat 15. This has been a week of trouble as the last was of anxiety. We have learnt so much of the wickedness of our men that it is thought proper to return them to government service. We do not excuse Nanny she ought to have told us; for while we know that the influence of wicked Europeans over the natives is very great through fear, we know also that the heart is deceitful above all things.

Diary 1: July-September 1835, p.9.

[16 August 1835]
Sunday Aug 16th Geanil has been kept from church to day and she seemed to feel the privation much. Few native here now only some who are sick.

[17 August 1835]
Mond 17th Word was brought to us to day that one of our men (sent away for his improper conduct) was taken dangerously ill about six miles from here and he wished to be brought in as he did not expect to live through the night. I therefore sent the only man we had with the horse and cart, and about 11 o'clock this night they arrived. Richard is indeed very ill but on Saturday he did not say any to me on that subject.

[18 August 1835]
Tuesd 18th Was up with Richard most of the night. His throat is violently ulcerated; he appears to have been taking some sharp medicine: which however he denies. It was evident that he was labouring under much mental excitement. I enquired the cause. Whether he was afraid to die? He burst into tears and said, "you have done all that you could for me, had I taken your advice I should not have been in this state." I directed him to the Saviour and prayed with him.

[19 August 1835]
Wed 19th Richard no better. As he is unable to gargle I have to shryinge [sic] his throat several times during the day; he is generally insensible. Having now but one man on the Mission my time is principally taken up with waiting on Richard and attending to several sick natives, some of whom are not likely to recover and having gone to some distance administering medicine and giving to them necessary comforts cannot be so regularly attended to as if they were with us.

[28 August 1835]
Frid 28th Several of our sick natives have recovered. One (Old man Neddy) is in all probability near to eternity; but he makes no remarks or reply when I speak to him respecting the state of his soul. Richard remains the same. Totally insensible to the calls of nature and scarcely understanding what is said to him on any subject.

Diary 1: July-September 1835, p.10.

[1 September 1835]
Tuesd Sept 1st Neddy seemed to be a little better this morning. Richard still lives though we have many times thought he was dying.

[3 September 1835]
Thursd 3. I took some gruel to old Neddy this morning but it was too late, he was just dying, and dying I am afraid without any prospects of a better world. How far our instructions may have benefitted [sic] those who have been favoured with them and yet dye [sic] without affording any evidence of serious concern it is difficult to say. That the minds of some are informed on religious subjects while their moral habits remain unchanged we have daily proof. He was interred on the opposite side of the river probably because the ground there was not very hard. On this occasion young men were not prohibited being present though there were several females. The body and the ground round it were smoked with burning branches for the purpose they (the natives) said of driving away the evil Spirit. The grave was dug deep and the body laid in it contrary to what we have been informed was the custom with males. Two Trees were carved, one on each side of the grave.

[6 September 1835]
Sund 6th Richard died this evening. To the very last he denied what I had occular [sic] demonstration was true. The last 6 weeks have been a season of much perplexity, sorrow and harrassment [sic] to us. No wonder that we should feel ourselves poorly in body and dejected in Spirits. Our trials are known only to Him who has caused it to be written "All things work together for good to them that love God, and are called according to His purpose." It need scarcely be added that we are entirely at a loss how to act so as to avoid a recurrence of the painful circumstances above recorded. Such is the habitual idleness of the natives that if we would keep them with us for the sake of religious instruction they must be well supplied with food (and it is no moderate supply that will satisfy them). Hence arises the necessity of having servants to attend to stock and agriculture. And such servants as we have in general had, and such as are all

around us seem to shew the danger of having native females on the premises. And what can we expect if we do not encourage them to abide with us. It will be clearly seen how we are straitened on every side.

Diary 1: July-September 1835, p.11.

Were the funds of the Mission adequate, the most eligible plan appears to have a few pious married labourers who would feel interested in the prosperity of the Mission in every department. And thus to form an establishment further in the interior while Wellington Valley would be a kind of depot. So long however as our means are so limited we must the Lord being our helper struggle with our difficulties.

[16 September 1835]
Wed 16th Having heard that the wild natives about 60 miles from this place are destroying cattle, it has been agreed on in Committee that I should go and endeavour to persuade them to desist, and embrace such opportunities as might be afforded for preaching the gospel to them. Accordingly I took my chaise (gig) and a number of Blankets, cast of regimentals &c and with Gungin my native youth, commenced the journey this morning. As my carriage was weak I walked most of the way to day (24 miles). Called at a station where I thought to have the chaise repaired but was disappointed. Here I found several natives, some of whom were sick to whom I gave medicine and instruction. Some females who are living with European Servants here (under the eye of their masters who reside on the premises), made their appearance but were ashamed to come up.
We arrived at Murrumbirdthirri about sunset. While Gungin and Bartharai (another native who is to accompany us) erected the Tent I accepted the pressing invitation of Dr B - who resides here to Tea. He urged me to sleep in his cottage but I find easier access to the natives in my Tent as all in the neighbourhood come up when they know I am there, on that account I declined.
K --- and two other European Servants came to the camp. I have had frequent conversations with K - respected his wicked course of life. About 2 months ago he came in the night and took away from us a native female (a widow) and is now living with her. I asked him when he would think it time to begin to prepare for death and eternity? He said indeed it was time long since, and talked in such a manner as would have induced a stranger to his duplicity to imagine that he was a sincere penitent. I had prayers in English, and afterwards in the Aboriginal language. Have been about 20 natives to day. All beggars. The first and continual Salute being give - give - give. Fearful representations are given of the determined atrocity

Diary 1: July-September 1835, p.12.

of the Natives amongst whom I am going; some who had a hand in murdering Mr Cunningham, the Colonial Botanist are said to have united themselves with those who are slaughtering cattle. The benefits I have in view are both of a Political and Missionary

kind. If the Lord succeed my feeble attempts, well -. If I fall a sacrifice in attempting to do what I feel my duty I trust my soul will be accepted, through my great Redeemer and whom I have left behind will be preserved and blessed by Him who said "Let thy widows trust in me".

[17 September 1835]
Thursday 17th K's master informs me that he is in high spirits saying "I have got the blessing Mr Watson did not scold me for taking away the woman I will now be married to her". Having had prayers we directed our course towards Buggabil where we had been informed two sick and dying natives were remaining. On our arrival I found young man Neddy complaining much of pain in his head and chest and Harry's right cheek very much swollen, so that his eyelashes could not be seen. I let out the horse to feed a little while I waited to see the effects of the medicine on Neddy and was fomenting Harry's cheek. Harry said that he had been crying all the night, so violent was his pain, and so certain he was that he should die. I endeavoured to persuade him that it was the Lord that had directed me to come to him for his relief. (This place was much out of our road). Having attended to these patients for about 3 hours, and both expressing themselves much better, we began to prepare for proceeding; but our horse had broken his harness. However, as Mrs Watson had put some thread and a couple of needles in my box Gungin repaired one part, as I did another; and thus it was made serviceable. I found that either an European who came up or one of the Natives had stolen my bag of Tea, containing about 2 pounds; but who was the thief I could not tell; so I left the matter. We arrived at Warri about 5 o'clock and as I wished to strengthen the shafts of my carriage a native youth (another Harry) had two pieces of rail soon prepared. However as the depredators have (it is said) come into this neighbourhood, we pitched our Tent here. I had family prayers with the men in the Hut; and I trust there was a sense of the Divine presence felt. At least that was my experience. What a field for Christian philanthropy - for Missionary employment is open among the scattered Europeans in this vast wilderness, and were proper persons engaged in this work, who can say how great a political blessing would result, and how many wandering sheep might be reclaimed. I always feel a pleasure in

Diary 1: July-September 1835, p.13.

having family worship with them on my journies [sic] in the Bush.

[18 September 1835]
Frid Sept 18th The Natives sat up most of the night conversing about the "Wild ones." I listened with attention. It is quite evident that some are much alarmed. An old man, who, with his wife resides here, both R.C. came this morning to apologise for not attending family prayers last evening, as he did not know of them; and being unwell he had retired to rest early. On my begging to be excused taking breakfast with them, they sent me a few eggs and a little butter to the Tent. Bartharai and Kobohn Mark went, in the morning, to look for the Wild Natives and to bring them up here. Gungin wished to fish; I gave my consent; but before he went he inquired again and again if I were afraid of remaining by myself. On my answering in the negative, he departed with the other

youths. I am ever careful to avoid giving them reason to think I am afraid of any thing. Two females are here; one blind and decrepid [sic] with disease, the other also sick: she has frequently been with us. I told her that I though she would die; she replied, "I think I shall soon." I enquired to what place her soul would go at death? Her answer was "I don't know; but you know; tell me." I did endeavour to give her instructions suitable to her state; and administered medicine to her and her female companion. They accompanied me to the Tent where I gave them some provisions and read a Sermon, which they seemed to understand. An old man, Manni Manni, said he was afraid of dying. I read to him, and he paid much attention. Joe (another old man belonging to Munou) came here to-day: at first he said that he did not know me; but he soon recollected who I was, and said I had given him food at Wellington Valley. Of course he was now very hungry both for food and Tobacco. I enquired where his wife was? he replied "With white man". Where is your child? "With white man too". He complained much of pain in his bones I gave him a little medicine &c and he went away. Batharai and Kobohn Mack returned this evening not having seen the natives; but reporting that they found the place where they had killed and roasted a Bullock.

[19 September 1835]
Saturd 19th Had an opportunity last night of witnessing the wickedness of an elderly Native in seducing my native youth into sin. They thought I was asleep but I was listening to their conversation being able to understand them. Left Warri this morning, and proceeded on our way. At Dubbu [sic] found 5 or 6 Natives all of whom

Diary 1: July-September 1835, p.14.

accompanied us, generally for medicine. When we arrived at Birribang, where we encamped (a Station being on the opposite side of the river) he called out to an European, inquiring where his wife and daughter were, vociferating most loudly, "Parton, (Parson) Wellington - Parton, Wellington!"
Here I was surrounded by more than 20 natives, some of them the vilest in the neighbourhood, and who had been with the cattle slayers: The brother of the ringleader was in our company. All were expecting to be fed, and all were fed. I gave medicine to the Sick and had prayers. The conversation among the Natives was of the same cast as noticed above. While speaking of the danger to which we were exposed, I observed them continually watching my countenance. I wished Bobby Dickey (brother to the ringleader) to go and bring them up: But no promises could prevail on him. He said they would kill him. Gungin in a violent rage “said never mind them let the Policemen shoot them." I told him that if they were killed in their present state that they would go to hell. "O (he replied) let them go". I observed that if he knew what place that was he would not say so. He said, very hastily "What for they kill bullocks?" An European belonging to the station came to the camp and wished to take Kabbarrin's Pipe. Kabarrin said "that is my Pipe, why does not master belonging to you buy Pipes and send them to you?" European. I have no Tobacco but we expect a Dray up by and by and then we shall have plenty.
Kabarrin. By and by! Oh! that is next week I believe. I believe you are very miserable,

aren't you? Your best plan will be to send to Sydney and buy two pounds for yourself that is your best plan I believe.

[20 September 1835]
Sunday 20th Our horses strayed away in the night but Gungin and another youth went in Search, and brought them back. I went to speak with the females who sat at some distance. They knew me; and voluntarily said that I at Wellington, talked to them about the great God. When I was conversing with them, one said she was afraid of dying, and that her soul would go there (pointing upwards). When I expressed my doubts on that subject, she said, no, she believed that devil devil would take her, and not let her go up, I read a Sermon to them. While I was with them, a person passing on the road, turning aside came up to them; but, (I suppose) having some idea who I was, after remaining sometime he proceeded on. I read a Sermon to the natives at the Camp, which they said they understood. When I was in my Tent reading

Diary 1: July-September 1835, p.15.

to day, and only 3 natives present, an Old native said "do not be miserable, do not be miserable: don't you want to be in the house at Wellington?" I embraced this opportunity of saying that God was my father, and that I had therefore no cause to be miserable that when I died I should go to Him in heaven, where I should be always happy, and I wanted the natives also to go there. He replied "You will never die; Parthon very strong, Parton will never die." I endeavoured to convince him of his error in that respect; but I have frequently heard them make the same remarks.
I enquired of a female to day where her father was? She said he is dead. I asked his name, and she replied "I shall cry if I mention the name of my father when he is dead. - Gungin wished me to play the Bugle this evening. I said "not on Sunday. He replied "Sunday gone now, this is monday." They reckon the day from sun set to sun set; and instead of saying 3 or 4 days, they say so many nights. We are frequently reminded here of Scripture truths of such a nature. Bobby Dickey was observing, that in two moons, there would be plenty of rain, Gungin Doctor said so, and that he made rain. I replied, that he could not make rain: that the great Spirit made every thing. Kabarrin said "O he goes up in dream and brings it down. An old man remarked "Tullubang(Soul) goes up". I seemed to dispute that the Spirit of the Native saw God under those circumstances. Kabarrin said in a very solemn tone "O yes I know good while ago I see that - that very excellent place there" referring to a remarkable dream which sometime ago he told me he had, and which was noticed in my Diary at the time though I did not know whether to believe him. One of our Natives had been wandering in the Bush all the day, he returned this evening accompanied by a sick European who wished to have some medicine. I gave him some, and some Tracts for which he appeared to be thankful.

[21 September 1835]
Mon 21st I got the horses up and ready to start by daylight this morning but could not get my native to move before the sun had been up two hours. I was under the necessity of leaving the sick natives on account of scarcity of provisions. Bartharai and I

proceeded; Kabarrin and Gungin went round another way; and the rest of the natives tarried behind; saying, "I believe not much to eat: sit down." We arrived at Mannur about 8 o'clock, and exceedingly wearied I was with walking. We erected the Tent near the river, as usual.

Diary 1: July-September 1835, p.16.

I had scarcely erected my Tent when the Stockman belonging to this Station returned from the Bush, saying that he had found several cattle speared; and that although he had not seen the natives, he had found where they had lately been, by the fires, and by the grass being newly burnt; and also that he believed they were encamping near to a Creek a few miles distant. I therefore took my Bugle, as I expected there were some in company with the wild natives who were well acquainted with its sound and walked to a considerable distance but did not see either the natives or their fires. A sick Native, whom I saw to day, 18 months ago seemed to be quite a young man; now he is so emaciated by disease as to have the appearance of 40 years. Sometime ago, he took a girl (who had been under instruction at our house) from her husband Harry (the sick native at Buggabil). I asked him where she was? He replied, "with white man: I do not want wife now." The Europeans at this station shewed [sic] me no little kindness; apparently studying to make my situation as comfortable as possible. Had family prayers in the Hut. When I would have prayers at the camp Gungin laid down and began to sing one of their wicked songs.

[22 September 1835]
Tuesd 22nd I was much grieved with the conduct of some of my natives this morning. As we have no animal food with us, the men at the hut agreed to supply us, and so the natives went there last evening and took supper and this morning for breakfast. In both instances they afterwards came to the camp and would have Tea and bread though they knew that our stock of both was very small. As none of the natives seemed disposed to accompany me into the Bush, I saddled my horse and was ready to start, when a native youth (who never previously intended to go) got the other horse, and went with me. I soon found that my guide was not only an entire stranger to this part of the country; but that he was also much afraid, always keeping considerably in the rear. We found the place of which the stockman had told me the day before; but although the grass was still burning we could find no camping place. I proposed to blow my bugle but my guide said the sound would frighten the natives. I then wished him to Cooi (call), but he said that would make them run away. After riding some miles further, I enquired if we made a fire would not that induce the natives, if they saw it, to come up, he said yes (unthinkingly I suppose). In a short time we alighted, for the purpose of making a fire; but he collected only a sufficient quantity of small dead boughs to enable him to light his pipe so long as we should remain there. However, I made a very large fire, and rode to some distance, on all sides, but could not see or hear anything of the natives. Having crawled down on my hands and knees to the brink of the river, in order to quench my thirst, I discovered

Diary 1: July-September 1835, p.17.

a Canoe which however on examination proved to be a very old one. As the sun was fast declining we bent our course towards Mannur [sic]. On my arrival I felt very tired having travelled I suppose 30 miles. Gungin in a sulky mood said "What do you want with the wild natives? They will kill you". I told him that I had long been endeavouring to instruct the natives about Wellington and they remained as wicked as ever, now I wanted to try what I could do with the Wild ones.

[23 September 1835]
Wednes Sept 23rd The natives were singing their lewd songs till very late last night; and then one of the older was teaching the young men another Dialect. They would occasionally break off, and speak of my danger from the wild Blacks. I enquired why they thought that I should be killed and others (whom I named) had not. Kabarrin said "Because they are in trouble now, and they think you go to them about killing cattle". "Besides Mrs Watson will cry when you do not go back, and the Governor will put us all into jail." As none of the Natives would accompany me I started by myself this morning, though it rained heavily; but while that circumstance made it unpleasant travelling, I thought it would rather facilitate the end I had in view, if I could meet with the natives; as the Blankets would then be a more acceptable Boon. I kept close to the river for sometime and then having crossed it proceeded through the Bush; but my labour was in vain. Having travelled about 20 miles I returned. I afterwards learnt that Gungin followed me, but could not find me. This he was induced to do from the rebukes of Kabarrin who (himself being ill) spoke very sharply on the subject of letting me go alone. This evening Gungin would read so he took up a Tract and read (spelling every word) half a page. He would then teach another youth whose awkward pronunciation made him laugh so much that they could not proceed.

[24 September 1835]
Thursd 24th We had a most terrific storm during the whole of the night - Rain - thunder and lightening were severe and awful. All my natives left me in the Tent with no other companion than my faithful dog; which alarmed at the storm, crept into the Tent for shelter. It is agreed that Bartharai and Harry, shall go in one direction to-day, and Kabarrin and I in another. I asked a boy at this station this morning, who made him? He did not know. - Where would his soul go at death? Pointing towards the sky, he said "up there".
" - Who told him that? Natives. How would his soul get up there? He did not know. - I was much encouraged this morning by read the Tract on St Peter's casting the net on the right side of the ship.

Diary 1: July-September 1835, p.18.

[25 September 1835]
Frid 25th I was so exceedingly wearied last night with my journey that I could not write.

Kabarrin (who was born in this neighbourhood) and I travelled all the day over high mountains and through thick bush till I could scarcely sit on horseback; But the natives we found not, though we found a place where they had lately been making weapons. I cannot say that these unsuccessful journies into the bush are useless, for they make me better acquainted with the country. Kabarrin said in the morning that we should find them, for he was dreaming in that subject. They think much of dreams. Here, however, he was mistaken. I retired to rest in my Tent immediately on my return, being afflicted with a violent head ache (with me unusual) and pains in my limbs, probably having taken cold. I slept soundly and this morning, through Divine Goodness am considerably better. I have learnt to day that the Wild Natives call white men by the name of Wandong which our Natives always say is the same as devil. This circumstance comforts me in some measure for not meeting them for by the discourse I had prepared for them very erroneous ideas respecting Wandong might have been conveyed. O the importance of the language! Spent this morning in attempting to make repairs of accidents sustained in travelling.

[26 September 1835]
Sat 26th Had very little sleep last night gave the hungry natives the last piece of bread I had and having sucked a couple of Raw eggs we commenced our journey homewards, desiring to reach Murrambirdthirri (26 miles) to night. When we had travelled about 15 miles we met some young natives, whose conversation engrossed so much of the attention of my companions, to whom time is of no importance, that at length I moved slowly on; however, I neither saw nor heard any more of them before evening; and as they had both the bugles I had no means of informing them where I was. I kept, as I thought, the right road until I arrived at a station, which I took at first to be Murrambirdthirri; but which I learnt to be Barbidgal 16 miles from that place. Here I found an European and his wife, who had a young child. A native boy that belongs to us was here, but he would not accompany me. I endeavoured to find the right road, but in vain, as it had not been much traversed lately, and was probably overgrown with old long grass. How important is it to have a faithful guide in an unknown wilderness! As the sun is fast declining, I thought it prudent to direct my course towards the river, as I knew in what direction it was; but, owing to its bending course, I had no idea how far I might be from it.

Diary 1: July-September 1835, p.19.

My carriage being weak at all points, and having to pass through thick bush, leading the horse, I could move but slowly. In this way I travelled on for many miles finding neither the track of man or beast. And how acceptable would have a draught of water at that time! Providentially, however, just as the sun was setting, up came Kabarrin and Gungin. No sulky questions were asked why I did not wait for them? They knew that they were faulty: and as they had tracked me, they knew what a long journey I had had. It was full 3 hours after this before we reached the river at Murrambirdthirri; where I drank a little boiled water, which, with the exception of the two eggs, was all the refreshment I had for about 40 hours.

[27 September 1835]
Sund 27 Having no, provisions, and the natives (at least one of them, dissatisfied) I thought it prudent to move forward to-day, particularly as some christian friends I am informed are at Wellington Valley who will probably leave that place tomorrow morning. Nevertheless I will not attempt to justify my travelling on the Lord's day even under existing circumstances. Kabarrin said, this morning, "Mr Watson - you go ask Mr - to give you breakfast: plenty times he come to your house" I refused to comply. He then said "I do not like you go all day long not eat. You not eat yesterday, you not eat today: you soon die." We arrived at home about 3 o'clock, and have abundant reason to adore our gracious God for the blessings vouchsafed to us in the Bush, while travelling about 200 miles, and to those who were left at home. Found the conversation of our christian friends, James Backhouse and George Walker, cheering to my heart after a fatiguing journey.

[28 September 1835]
Mond 28 On reviewing the events of my journey, I certainly see some discouraging and some encouraging circumstances. It is pleasing to find that some natives, wicked as their lives are, have not forgotten the religious instructions given to them at Wellington. At Boggabil I was struck with the expressions of an old man, when he was dreaming. Several times during the night he cried out, "Burrambin (God) Win (fire) Wandong (devil) which would shew [sic], I think, that the Sermon had given him some disturbance.

Diary 1: July-September 1835, p.20.

[29 September 1835]
Tuesday 29th
Our christian visitors who are making a Tour on an errand of mercy have left us to day. Their conversation has animated us a little amidst the general gloom with which we are surrounded. As in water face answereth to face so does the heart of man to man. At all events Grace in the heart of one christian responds to grace in the heart of another. I cannot conceive how the Society of Friends of which our visitors are members can enjoy the influence of the Divine Spirit and hold such views on some important points of our holy religion as they do. And yet I cannot but believe that these and others whom I have known of that community are truly pious.

W. Watson.

ii October-December 1835

Diary 2: October-December 1835, p.1.

Rec. Nov. 28/36
10

Rev. W. Watson's Diary from October 1st to December 31st 1835 Inclusive.

[1 October 1835]
Thursday Oct. 1st As we have many natives here, I endeavoured to persuade some of them to plant some Maize Corn for themselves. Some replied "that it was too dry, there would be no rain this year and consequently it would not grow." Others said "they would plant it tomorrow." Any excuse to avoid labour for the present.

[3 October 1835]
Sat. 3rd This is our third anniversary in this lonely wild. A wild it was when we entered on it, and a wild it remains. No real improvement appears in the general conduct of the natives. They are as wicked in every point of view as they were before our arrival. Several have died during the year in the Bush, of whom who can say that they have gone to heaven? We have need indeed to humble ourselves deeply before our God. While the emissaries of Satan are successful at all points, we have too much reason to take up the lamentation of the prophet, and say "I have laboured in vain, and spent my strength for nought and in vain".Several times when there appeared a breaking in the clouds, and we were hoping to see light arising out of darkness, suddenly the clouds became thicker and darker and we were left to bemoan our false calculations. Again and again this has been the case with us, so that now we are afraid to hope.

[4 October 1835]
Sund 4th Poor Biddy Buckley is extremely ill suffering from Phthisis Pulmonaris[?].Her wicked husband has compelled her to accompany him from station to station for the sake of procuring provisions &c with which he knew he might be well supplied at the Mission house. This he has frequently done when she was scarcely able to walk. I endeavoured to set before her, her state as a sinner and to shew her the abundant mercy of God through Jesus Christ to save her; but though she appeared to listen to these subjects she seemed not to feel their importance. She has frequently heard them before.

[5 October 1835]
Mon 5 Most of the Native have gone away, only eight are remaining. Biddy asked Mrs Watson to allow her to be in the house, to which a cordial assent was given. I give her medicine and she has such food as is suitable to her debilitated state; but no hope of her recovery can be entertained.

[6 October 1835]
Tuesd 6 Kabbarrin went to Gobolion on Sunday and returned this evening with Sammy Marsden. Gungin this morning asked me to allow him to go into the Bush, as the Natives had told him. I said that he got no good in the Bush, but much evil. However as I knew that he would go

I did not refuse his request. He said "you will not be angry then, I am going, now you will not be angry." They always say our speaking to them respecting their evil conduct, is being angry. Many times when I have been endeavouring to show them the danger of a sinful course, they have said "speak good" "speak good" "don't speak that way."

[7 October 1835]
Wed 7th Kabbarrin and Sammy Marsden have been assisting in the erection of a wool shed. A female who had eaten a large quantity of shell fish was seized with violent pain in the chest and in different parts of the body. I found her at the Camp weeping and screaming, believing that she was dying. A little medicine soon alleviated her sufferings.

[8 October 1835]
Thursd 8th The natives again working at the wool shed.

[10 October 1835]
Sat 10th Many natives came up to day. Duke Lims has been in this neighbourhood a fortnight. He came up this evening very ill with the measles; I gave him some medicine, and some Tea and desired him to remain here till he should be well. Addressed the natives and had prayers with them at the Camp.

[11 October 1835]
Sund 11th No Natives at Church to day except the Boys and Girls; the others have gone a short distance into the Bush, Duke Lims has also gone. Our shepherd's hut was robbed to day while the hut keeper was at Church. Among other things, belonging to me was a fowling piece. Gungin was very vexed at the loss of that article as he is remarkably partial to shooting, and we are so teazed with the cockatoos; and crows that but for it we should not have had a crop of any thing.

[14 October 1835]
Wed. 14th We have had a delightful rain. The Duke came up this evening scarcely able to crawl, and trembling exceedingly. Bartharai brought a large sheet of bark to preserve him from the rain, and if he died as most thought he would, to serve him as a Coffin. I gave him a Quart of Tea and some medicine, and although he was scarcely likely to live over the night, the other natives would fain have taken the Tea from him, for themselves to drink. As it was very rainy I wished the Duke to sleep in an empty hut close by. He said and the natives echoed that he would die if he went in there, because a dead man was laid in it a short time ago. Kabbarrin said "one day not long ago he felt it when he was going by the hut." What he meant I could not understand. He is very unwell but when I began to address the natives, he usurped me, and talked to them

on the subject of religion in a manner that truly astonished me.

[15 October 1835]
Thursd. 15th The Duke is considerably better this morning. He says it is being in this

neighbourhood that has made him ill, as he was not ill before he came. Poor Biddy is rapidly declining, and it is but seldom that she will take any medicine. She scarcely makes any reply to my questions as to the state of her mind.

[16 October 1835]
Frid. 16th Most of the natives have gone away. Duke also, as he is able to walk. A widow, Mary Anne, whose husband died here the last quarter, has also been enticed away. It was only a few days ago she told Mrs Watson that she would always stop with her.

[17 October 1835]
Sat 17th Rode about 20 miles into the Bush to day and found the natives who left us yesterday. Duke is fatigued with his journey, and seems not so well as when he left us. Some of the natives were ashamed and would not come near me. They have some more superstitious prophecies afloat among them. They say that shortly there will be a general flood and all the mountains will fall down because Neddy has died (a native noticed in the last quarter Diary). Had some conversation with the natives here this evening; as usual Kabbarrin was the chief speaker. He said that when he sees a shooting star it is the departing Spirit of some native, (others say it is an omen of the death of some native) that the soul also makes a buzzing noise when it first leaves the body. He said many curious and superstitious things which nothing but a knowledge of the gospel will eradicate. Gungin is sadly out of order to night. For several days he has been running about, and knowing this was wrong he seldom came into the house for his supper, so when I was at the Camp this evening he asked in a very improper manner "why don't you give me something to eat?" "Why are you sulky with me? You give to all Black fellows, but me." I asked him when he was refused meat if he came for it, and if the natives said all Europeans were sulky with them if they did not offer them food? I remarked that he was running about all the day, not doing any thing for us, nor under any instruction. He replied in a very fiery manner. What do you want here? What do you come here for? Why do you not go to your own country? I told him that I came here to instruct him and other natives in the way to heaven. This youth has been with us more than any other and consequently has experienced more kindness but every now and again under like circumstances he treats us in this way.

[18 October 1835]
Sunday 18th Only 2 Boys and our 2 Girls of the Natives at Church to day. Though the others were well supplied with food they went to look for Grubs - Oppossums &c. I spoke to them this evening on the impropriety of their conduct but they made no reply. Several have had the measles here; but having submitted to medical instructions they are all recovered. Poor Biddy lingers on, her body is reduced to a mere skeleton and her mind remains

unenlightened, and of course unimpressed with the importance of Divine truths.

[19 October 1835]
Monday 19th All the Natives have gone away except our Boys and Girls, they say that they are offended at my telling them last evening that it was wrong to violate the Sabbath. Kabbarrin is so far recovered as to be able to go away, and has taken his departure with the rest.

[20 October 1835]
Tuesd 20th All the natives who went away yesterday have returned. Gungin has lost his choler, and is satisfied to remain for a season.

[22 October 1835]
Thursd. 22 An Old man came up to day very ill for the purpose of receiving some medicine. It is well, that in their sicknesses they will resort here as it is sometimes through the Divine blessing a means of saving life, and as it is affords an opportunity of directing their minds to them who alone can heal their maladies, both of body and soul.

[24 October 1835]
Sat 24th Kabbarrin has left us, to go to Murrumbirdthirri; he says the natives are going to beat the "Wild Blacks" for slaughtering cattle.

[25 October 1835]
Sund 25th Mrs Watson has been confined to bed for 3 or 4 days suffering from violent pain in the head, through mercy she is somewhat easier this evening

[27 October 1835]
Tues 27th Poor Biddy died in the night, a most tempestuous night indeed it was for any sick person to be exposed to; but she preferred being out, nor could we persuade her to remain in the house, though she at first desired it. I have attempted to instruct her in the truths of religion, but yesterday, when I enquired where would her soul go at death, she faintly said she did not know. It is painful to witness the death of a native, where no evidence of a change of heart is afforded. This was a fine looking young female her features were more of a European cast than any other of pure blood that I have seen. She was not more than 19 or 20 years of age; and had borne several half cast children, all of whom she cruelly murdered. "O that our God would remember the covenant, for the dark places of the earth are full of the habitations of cruelty." Several of the natives have lately been affected with the dysentery; but all have recovered.

[29 October 1835]
Thursd. 29 News have reached us that the natives who left here to go to Murrumbirdthirri, instead of punishing the "Wild Blacks" for stealing, and slaughtering cattle, have been fighting among themselves, and that some of them are severely wounded.

[1 November 1835]
Sund Nov. 1 No natives at Church to day but our children. A boy who was here with his father some months ago, and who went away with him and his mother to a Shepherd's Station, to which they were invited when sitting down with us, is dead, as is also a stout native named Hoogley Jackey. They disappear like snow beneath a burning sun. And though we constantly refer to these circumstances in our addresses to the natives, they always find a put off.

[16 November 1835]
Monday 16th Several who lately came up have gone away, but not before they had treated us with all the contempt and scorn they could muster, after having had their daily wants regularly supplied. I would not regard their contempt and scorn - their presenting disposition - yea let Satan rage with all his fury, and mingle early and skies against us, could we but perceive that the Holy Spirit was moving upon the hearts, and awakening the consciences of some poor Aboriginal natives to a sense of their guilt and danger.

[21 November 1835]
Sat 21st Two native youths came up to day in company with a Gentleman (who lives 14 miles from here) to borrow two Bushels of wheat; when it was ready for them, it appeared that one of the youths had gone over to another station, the other took his 60 pounds on his head, and walked away with it; thus he could be easily persuaded to carry that weight 14 miles for a settler, and he would not go 4 miles for a missionary.

[23 November 1835]
Mon 23rd Old Nelly gave me very satisfactory answers to several questions which I put to her to day in reference to subjects which are connected with religion. She has been very ill for the last week but is recovering. As she is the only native female here that sleeps outside, I wished her, during the rain, to sleep in the house, but she would not. Old Bobbagul is once more well and strong, his recovery is almost miraculous.

[25 November 1835]
Wed 25th About 30 Natives came up to day and passed on to the river, King Bobby alone came to the stock yards for a Bullock's head, as we were slaughtering. Kabbarrin has generally been cutting Bark, for our Barn, the last week. I rode 20 miles in the Bush to day; at one station where sheep were being shorn, I was shocked to find no less than five or six native girls in a Tent close adjoining the wool shed. These are the circumstances which cut us to the quick, when we behold persons placed in situations high and respectable, if not themselves guilty, yet winking at those connected with them who are guilty of practices degrading to any human being and more so to any who have ever trod the shores of Britain. In a hut belonging to the same "Firm" were two native females living in adultery with the Shepherd and his hut keeper. This practice is general, and the consequence, at least one consequence, is that men are sick and dying in every direction. I heard to day, that the native Boy Sammy Marsden was buried yesterday, having died of the measles, about 9 miles from Wellington.

After my return home, I went to the Native's camp and addressed them; some laughed, others were silent and apparently attentive. A European servant was there, who had Warrabin (Nancy) once belonging to us living with him. I spoke to him on the impropriety of his conduct; but he denied his guilt. He said that he had no where to sleep but in the bush, as he is going home in the morning. About 4 months ago I found him in the same situation and advised him to go and sleep in our men's hut; he did so, and in the night, he and two of our men went to the camp to the females, (one of them unhappy man!) has died in consequence of his misconduct.

[27 November 1835]
Frid 27 Nov.
Several of the natives came up this morning for milk. They were supplied. I also delivered an address to them, after which they dispersed, some going in one direction and some in another.

[28 November 1835]
Sat. 28th
Henry and Gungin lately came up to the Establishment; but as Gungin went into the Bush without leave he has been ashamed of seeing me; however he came this evening for his supper.

[29 November 1835]
Sun 29th
No native at church but our 2 girls. Geanil (Nanny) can now find both the Lessons and the Text; she has recovered from the stupor: into which her yielding to our unprincipled servant man had brought her. She now attends to her lessons with accustomed diligence and improves in her acquaintance with the Scriptures of truth.

[1 December 1835]
Tues Dec. 1st
Lieutenant Zouch Superintendant of Police and 12 of his men arrived to day, on their way home from the Bush where they have been in search of the Natives who lately murdered Mr Cunningham the Colonial Botanist. They brought with them one prisoner, two others had made their escape. In the evening I went to converse with the native, and found that he could speak very little English, however I was able to speak with him in the Aboriginal language. He denied being the murderer, or having had any thing to do in the perpetration of the deed. He gave the names of the two murderers Father and Son who he says knocked Mr Cunningham on the head with a Club like weapon (named utha* by the natives). That when they first saw him they could not understand him - That he buried him and went into the Bush; and on his return found him disinterred and partly eaten, and that he then interred his bones. The Police say that he did not hesitate a moment shewing them where the bones were.
The native is a youth of about 25 years of age, of a free open intelligent countenance but at this time evidently full of fearful apprehension of losing his life. He asked me many times over, "if they would hang him?" and said I believe you send book (or)

Letter) to Governor to tell him not to hang me." I endeavoured to direct his mind to the concerns of his soul; he appeared somewhat surprised at my conversation; but he was so afraid that he would be hanged that he could think on no other subject. He had probably never before heard of the Great Creator of mankind - nor of his own sin and danger nor of the blessings purchased for him by Jesus Christ, nor had he any disposition or desire to hear of them. His only enquiry was "will they hang me?" "Yes I believe so." "no I believe not." He was constrained to believe they would, and yet anxious to believe that they would not. I gave him a Blanket with which he seemed pleased.

[2 December 1835]
Wednes. 2 I visited the native again this morning before the Police left Wellington Valley with him. He seemed more tranquil in his mind. Our girls had made him a cake which we took with us as well as some Beef for which he appeared thankful. Our little girl Eliza seemed determined to force it home upon him that he was one of the murderers; but he positively denied it. I was very thankful to hear our children talk so much to him about God and about his soul. As these were new subjects to him he could not comprehend them. He charged two Native youths present to warn the other native not to kill any more cattle, for if they did the soldiers would take them all to Sydney. The Tribes in the neighbourhood from which he comes are remarkably wild and ferocious. The dialect spoken at Wellington Valley is spoken also by them.

[6 December 1835]
Sund. 6 Our natives are once more settled and quiet with us; but though they are daily receiving religious instruction in conversation &c we cannot prevail on them to learn to read. It is very rarely that any young man will attempt to say a Lesson. We sometimes think some of them are uneasy respecting the state of their souls; but they do not confess it.

[8 December 1835]
Tuesd. 8th Kabon Bartharai has come up to warn the natives that another Messenger will soon arrive to summon them to sing to Baiami, who it is said has given them another (annual) revelation to which they (in general) consider themselves bound to attend. They all, old and young - male and female must appear at the anticipated "Waggangnidyal" or native dance with Murrugian (a bone through the cartilage of the nose) or Baiami will inflict the punishment of death on the delinquent.

[13 December 1835]
Sund 13th More natives at Church to day than usual, though some were absent whom we desired to attend. While addressing the natives this evening on their unfitness for Heaven, and the necessity of a change of heart, one of them who is usually very careless, seemed thoughtful and attentive, and acknowledged that he was not right. However only a few of them united in prayer with me.

Diary 2: October-December 1835, p.8.

[16 December 1835]
Wednesd. Dec 16th A large number of natives came up to day. They are assembling from all quarters to be ready for the new revelation. O when shall they assemble from all quarters anxious to hear of the Revelation of mercy and grace through our Lord Jesus Christ! In a moment - in the twinkling of an eye Almighty grace can constrain them. Without it all efforts are and must for ever be abortive.

[17 December 1835]
Thursd 17th Duke Lims came smiling into my study to day. When he last left us he was slowly recovering from the measles; he is now strong and healthy. I asked him why he had not a bone through his nose as the others had. He replied "O I don't believe that, it is all nonsense." However I cannot say that I thought more favourably of him on that account. For as Dr Paley says (in some respects however) "Any religion is better than no religion." If the Duke had by instruction in the Christian religion been led to see and disown the superstition and fallacy of the ideas of his brethren I should have rejoiced greatly; but I am more alarmed at infidelity than of superstitions.

[19 December 1835]
Sat 19th I rode about 24 miles in the Bush to day, found a Native very ill but he either could not or would not come in to Wellington. My pockets ought to be like Saddle Bags that I might always take medicine with me, for I never go out without meeting with some sick. Found a native female living with a European, a short time ago she was with us for 2 or 3 months successively, she had then a half cast infant which she promised to give to Mrs Watson now she says it died of the measles. As she had previously murdered 2 of the same cast it is not easy to be believed that it has died a natural death. The native who is said to be her husband has another wife a girl of about 14 years of age who is living with a shepherd; indeed there is scarcely a station to be found where a native female is not living in adultery with a European. Our girls are evidently uneasy at what the natives say will be the consequence of their not having bones through their noses, and not associating with them in their "Wagganna." Hence we frequently detect them feeling at the cartilage of the nose or probably endeavouring to make a hole through it with the nails of their finger and thumb. They would be content and happy with us if the other natives would let them alone; but we never have an influx of natives without an increase of anxiety, for at such times plots are continually laid to effect the escape of the girls. If they themselves were opposed to it we should be more at ease; but with all the superior comforts they enjoy here, they have a predilection for their native habits. We find it necessary to tell them plainly that they shall never go into the Bush.

Diary 2: October-December 1835, p.9.

Sat. 19th Dec(continued).
In conversation with our natives this evening, I asked them if Baiami [was] not angry when they committed wickedness? Kabbarrin answered "O he does notice nothing". (though he sometimes says Baiami sees everything). I enquired how he could make

everything, if he did not see everything? He replied “O yes he makes everything, and when he wants to eat fish he commands the water to go away, which it immediately does, and leaves the fish at his feet”. I remarked that the great Spirit whom we name God was the maker of all things. He enquired "What God?” I believe white man made the Bible and then put down God in it." "O Baiami is a great Doctor, parson is no Doctor." I endeavoured to shew him that the great God loved all men, and desired their happiness; that He had directed pious and holy men to write the Sacred Scriptures, and that all His laws were there. Kabbarrin remarked "there is no Bible in Wirradhurei". (the natives Dialect) I told him that a long time ago all people Knew the will of God: but that many of them did not wish to retain God in their minds, therefore they gave over praying to him and did not teach their children to Know Him: and so those children when they became the heads of families not Knowing, or regarding the will of God did not teach their children and this was the reason that the heathen did not understand anything respecting Him. Kabbarrin said Burrambin was son to Baiami; I enquired How? He said "Baiami spoke them Burrambin came into existence". Sometimes they say Burrambin never had a father.

[20 December 1835]
Sund 20th Though there are many natives (about 60) here very few attended church; I addressed them at the camp in the evening and prayed with them. A very sick girl after much persuasion accompanied us home for the purpose of having medical assistance. It is truly deplorable to see so many young females whose bodies are emaciated with disease through the general licentiousness of men of both Classes.

[21 December 1835]
Mond 21st The girl is some little recruited in her spirits, and has returned to the camp, saying that she should die if she remained here. At the Camp the natives said yes, and no to my expostulations and instructions; and that is all we can get from them.

[22 December 1835]
Tuesd. 22nd About 70 natives here at present. To day we gave them a Bullock weighing 500 pounds to themselves, and this evening some of them came up and said that they had not got any. A report has reached them that the soldiers are going to do something with the men, and to take all the females and give them to Europeans. I argued with them for an hour on the falsity of the Report; but could not

persuade them to believe it was not true. I referred them to many such reports which had been spread and which at the time I told them were false, and they had proved to be so. But it was to no avail. They said that they were all going to live at Mount Harris (about 200 miles NW.) I said very well I also will go and live there. "But there is no wood, only stone." Well I will build a house of stone. "But you cannot get over the river it is very deep, the cart will sink." Well then we will make a Boat of Dried Hides. "But those boats will not be good." Never mind, let us try them when you go.

[23 December 1835]
Wed 23rd The natives all say they are very hungry and want some more Beef.

[24 December 1835]
Thursd. 24th More natives have arrived which affords us an opportunity of conversing with them on the subject of religion. Young man Neddy (whom I found at Boggabil in September nearly dead and who was restored through the medicine I administered) came up to day cheerful in mind and well in health. I said O Neddy you are not sick now. He answered "No, no it is all gone away." I enquired, who made you well? He replied - God. It was something for him to merely acknowledge this without being prompted to it.

[25 December 1835]
Friday 25th Anniversary of the Nativity of our Lord. All the natives promised to come to Church this morning; but not one appeared there, though they were standing around the door when we went in. However Mr Handt who was not at Church preached to some of the females before his house. It appears that the men had dispersed. I preached to them at the camp in the evening and taught them prayers.

[27 December 1835]
Sunday 27th We succeeded in getting some of the natives to Church this morning, and so at the close of the English Service I addressed about 35 of them in their own language. Some of them were afterwards speaking in the Kitchen respecting some points of the sermon which shews they paid attention and understood it. At the camp this evening I asked Warrabin (Nancy) why she didn't come to Church? She said "I was afraid of your preaching". It is to be hoped that she has not forgotten all she learnt with us; though she is as wretched as the rest she seems to feel ashamed occasionally when we speak of the evil and danger of sin.

[28 December 1835]
Mond. 28th I preached to nearly 40 natives this morning before my study window, after which most them went and worked in the Garden. Went to the Camp in the evening as usual. The men had been collecting honey and had brought a large quantity. Their manner of finding it is rather remarkable. They search for the bees which are generally flying about, and having found one they stick a small feather, or a little down to its feet which the honey causes to adhere, they then follow it with their eye to its nest and possess themselves of the fruit of its industry. They put the honey with

the comb into a vessel made of Bark and having filled it with water they took small [pieces] of grass - or shells and drank the liquor. A few days ago we got in 21 head of cattle in from the Bush and Gungin promised to look after them during the day until we got a Paddock formed. He received a pair of New Trousers and for 3 days attended to his promise. This morning he went to look for honey and the cattle are left. He came up to the Camp while I was there, Knowing that he had done wrong, he was prepared to

give very abusive language if I should say any thing on the subject. However I saw fire in his rolling eyes and rage pictured on his countenance.
As I was going in to family prayers last evening I heard a loud shouting at the Camp, all was quiet when we came out or I should have gone to ascertain the cause, it appears two native men had been fighting about some honey. Kobon Jackey an elderly native was wounded in the head.

[29 December 1835]
Tuesd 29th Kobon Jackey came up this morning to have his wounded head dressed. It was indeed severely cut. I washed it, put on some salve and bound it up and he went to the Camp after he had been supplied with a small quantity of Tea and Sugar, which he begged me to give him. The natives say that Tharrarwirgal (one of their Divinities who lives in the N.W. and who is said to be the author of the Small Pox) is not angry with them now that he will never send the Small Pox again because he has now got a Tomahawk which he formerly wanted. I was sorry to hear that a native youth, who has lately taken a wife, allowed her to sleep at a house on this Establishment during the whole of Sunday night. I spoke to him this morning on the subject, he denied it, so far it appeared that he was either ashamed or afraid of its being known by me. He charged me with taking females from natives and Keeping them altogether. I told him that one of the girls was thrown away by her husband, and had long been living with a European before she was given to us, and that the other was given by her mother to us, and that however anxious the natives might be to get them away, we should never allow them to go to mingle with the wretched natives, and imitate their vices, this gave rise to much conversation, which had a tendency to enlighten their minds in reference to better things; as several were present I was pleased they would argue at all. At his going away the youth said "you are not angry I believe." I told him that I was not angry at anything but sin. Just as I was leaving home to go to the Camp this evening Kabbarrin came up and asked for a marrow bone (a part to which they are all particularly partial) I told him that I had given them all to the females, and passed on, knowing that sufficient had been given to him. After I had taught the females I went to the Camp of the males, as I drew near Kabbarrin accosted me with "what do you want here?" I said that I came to teach him and the other natives. He replied "I do not want you here you did not give me good meat this morning it was all bone. I chucked it away it was dog's meat" (He was satisfied with it in the morning)

Diary 2: October-December 1835, p.12.

[I asked him] how much I had given to him the preceding night (no small quantity indeed) which [he] could not eat but would save till today? He replied "O I gave that to Black fellows." [How much] did you get for breakfast? I then asked. He said Ah! Ah! you call that breakfast. I don't call it breakfast, that was dog's meat (though it was quite fresh) you like yinars too much" What do they do for you? I said they had been working. O! O! working have they! what do you want with Black yinars? (wives or females). Why don't you go to Sydney? plenty white yinars sit down there. Yes yes you get plenty of children by and by. I asked him if he thought what he was saying was true? If he believed it to be so? He made no reply to that but all the other natives set up a loud

laugh. He said the most provoking things which I cannot name. - It is our Divine Master that assists us to bear for his sake such contradiction of sinners as is indeed extremely trying and painful to our nation, and considered more painful from the consideration that it is only echoing what Europeans have told them to say, and what Europeans (to serve as an apology for their own vices) would be extremely anxious to be believed. While I was speaking to them of their sinful practices and of what would be the consequence if they did not repent and believe the Gospel of Jesus Christ, one of them asked what fire? Where fire sit down? Black fellow got plenty of fire.

William Watson.

iii. April-July 1836

Diary 3: April-July 1836, p.1.

Rec. June 29
Rev. W. Watson's Diary from April 1st to July 31st 1836
A

[4 April 1836]
Mond April 4th A few weeks ago Ngarrang Bartharai came up to the Mission House for the purpose of leaving with us his motherless daughter, 4 years of age, and his sister Maria an orphan of about 10 years. He was accompanied by his father and mother, to each of whom, as well as to himself I gave a blanket. The grandmother in a few days went away with the child, and yesterday Maria was decoyed away by an old man an Aboriginal native.
A short time ago two of our native youths, in the company of the Sergant of the Detachment at this place, went to a station a few miles off and brought thence a native female of about 12 years of age in an advanced state of pregnancy. She had lived with Europeans from an age too early to be credited in England. A few months since, the man with whom she was living came up into this neighbourhood; when he was severely beaten, and deprived of her by the man from whom our youths took her, with whom she was living as his wife after he had taken her from the other.

[8 April 1836]
Frid. 8th Many natives came up to day. They listened to instruction

Diary 3: April-July 1836, p.2.

[10 April 1836]
Sund 10th Many Natives at Church to day: they were afterwards instructed, and appeared to hear with interest some missionary accounts that were read to them.

[11 April 1836]
Mond 11th Mr and Mrs Handt left this place, for Sydney, to day: taking with them two of their children, and leaving the other with Mrs Watson.

[13 April 1836]
Wed 13th A sick native came up this morning for some medicine, which was given to him; but because he did not instantly recover he directed me to give him "more and more."
Darby an Aboriginal Native has this morning given to us a little girl about five years of age to whom he is step-father; the child's mother was equally willing for us to have her. They had so frequently promised her that I had almost given up all expectation of having her.

[16 April 1836]
Sat. 16 A widow of about 20 years of age named Mary Ann, whose husband died at this place last year, has come to live in the house. She did so a few weeks ago, but the other females at the camp teased her so much that she went away. On that occasion knowing who they were that had enticed her away, I withheld some indulgences they were accustomed to receive at the Mission House, and they now say that they will not do so any more. We have named her Betty. Another widow expressed much desire to come

Diary 3: April-July 1836, p.3.

and live with us; but I am sorry to say that we have not convenience.

[20 April 1836]
Wed 20th About 40 Natives remaining here now, all of whom are under instruction.

[23 April 1836]
Sat 23rd
Kobon Bartharai, one of those who brought the female mentioned on the 4th July, is exceedingly troublesome, wanting to take her away to be with himself.

[27 April 1836]
Wed 27th Gungin was driving Bullocks at plow to day as usual, - he saw a native youth having a fowling piece, pass the paddock, he immediately threw down the whip and joined the fowler.

[30 April 1836]
Sat 30th Hearing a loud noise at the native's camp about 10 o'clock to night I went to ascertain the cause, when I found that Kobon Bartharai was angry with Kabbarrin one of our youths because he could not succeed in taking away from us the female that he desired. To end the quarrel I persuaded Kabbarrin to come and sleep in the kitchen, which he did, saying, he would not go down to the camp any more. I found also Ngarrang Jackey in a violent rage, because an European assigned servant had gone to

the camp some nights ago and, by threatening to shoot him with a pistol, had taken one of his wives away by force.

Diary 3: April-July 1836, p.4.

[1 May 1836]
Sund. May 1st Our Natives received new Cloaths this morning. One of the youths spread his handkerchief carefully on the floor, another took his dirty shirt &c to kneel on at Church.

[7 May 1836]
Sat 7th Ngarrang Bartharai came up to day; I spoke to him on the impropriety of his conduct in giving me the two girls, as noticed under date of 4th instant, and then having them taken away. He denied all knowledge of the circumstance, adding that he had been to Bathurst and therefore did not know where they were. Their readily excusing themselves by telling the most palpable falsehoods is truly awful.

[8 May 1836]
Sund 8th It appears that Bartharai came up yesterday with a message, as several of our natives have accompanied him on his return. I am told that some have gone away because they did not receive food enough; although they were daily supplied with Beef and wheat. I suppose this tale is invented by those who remain, merely to induce me to give them a more liberal supply.

[11 May 1836]
Wed 11th A Store at this place was last night robbed of property to the amount of fifty pounds. Our natives have been endeavouring to track the robbers, which they did for several miles; but without finding either the plunder or the plunderers.

[12 May 1836]
Thurs. 12th Rode over to a station about 14 miles from this place to see a sick woman the wife of an assigned servant. In the hut where they live which is a remarkably small one, six individuals reside. The sick woman with her husband and child, and two shepherds, and a native female who lives with one of the shepherds as his wife. When speaking on the impropriety of living in this way, one replied, "the master sees and knows, and if he allows it, nobody else has ought to do with it."

Diary 3: April-July 1836, p.5.

[13 May 1836]
Frid. May 13th I was grossly insulted this evening by a drunken man who had been drinking Spirits at the house of the Sergeant of the Military detachment here.

[14 May 1836]
Sat 14th Gungin requested one of our men to day to cut his hair: the man not thinking

what day it was promised to do it on the morrow. "No not tomorrow, said Gungin, tomorrow is Sunday; if I have my hair cut tomorrow I shall die."

[15 May 1836]
Sunday 15th Many natives at Church to day. About 30 remaining with us.

[22 May 1836]
Sund 22 Many natives at Church to day. Catechised the children as usual and read over some Missionary accounts, and they seemed as they generally do to feel interest in those accounts.

[24 May 1836]
Tuesd. 24th Many natives came up to day; but they had no ears to listen to instruction: all they desired was to have their temporal wants supplied.

[1 June 1836]
Wed. June 1st As our girls are reading through the Book of Genesis, they came this evening to the melancholy account of Dinah's sin. This afforded an excellent lesson on the evil consequences of mingling with wicked heathens, and they listened to it with attention.

[3 June 1836]
Friday 3rd In their New Testament reading, the children came this evening to the raising of Jairus's daughter. The circumstances struck one of the girls very forcibly and she asked many questions

Diary 3: April-July 1836, p.6.

[4 June 1836]
Sat 4th Several Natives have been working in the garden during the last fortnight; but the weather is too cold for them.

[7 June 1836]
Tuesd 7 Our native youths have begun to work with more apparent earnestness than usual. One drives Bullocks at plow, others are pulling up fences to make a new paddock, and one is cultivating a piece of ground for tobacco.

[12 June 1836]
Sund 12th The little motherless girl given to us sometime ago; but afterwards taken away by her grandmother, came up to day. I immediately took charge of her knowing, that though she cried much at the time kind treatment and a few hours would reconcile her to us: accordingly she is quite satisfied to night. Mrs Watson has been again confined through sickness for two or three days.

[19 June 1836]
Sund 19th Kabbarrin refused to have his jacket this morning, a good new blue one for

which I lately paid 16/- in Bathurst, he says that it looks too much like "new chum" a name given to newly arrived assigned servants. One Sunday he will have blue jacket and trowsers, another Sunday he will have frock and white trowsers, and so continually changing. However he went to church which I did not expect when he was so much out of order respecting his Cloaths .

[26 June 1836]
Sunday 26th Many Natives at Church to day. I afterwards preached to them and catechised the children in their presence; some of the elderly natives said they understood what was said.

Diary 3: April-July 1836, p.7.

[30 June 1836]
Thursday 30th The Natives continue to work well, in their respective departments. This Quarter I have formed a new vocabulary in the order of English and native dialects correcting the orthography &c of my former one, and adding many more words. Am now proceeding with a new vocabulary in the order of native dialect and English, composed and preached several sermons in the Aboriginal language

iv. July-Sept 1836

Diary 4: July-September 1836, p.1.

Recd June 29/37

Rev W. Watson's Diary from July 1st to September 30th 1836

[4 July 1836]
Mond July 4th I was engaged with sowing wheat to day when Mr Handt arrived here from Sydney. He brought the astounding information that leave had been obtained from His Excellency the Governor for Mr Handt to transfer his services from Wellington Valley to Moreton Bay. No mention was made of the reasons of this alteration, nor whether I was to remain alone or expect to be joined by another fellow-labourer. On this subject, as Missionaries, we cannot but feel. The Native Dialect spoken by at least Three thousand Aboriginal natives has been studied by Mr Handt for 4 years; but by this transfer his labours in the language will be in a great measure lost. This District is very extensive, and many of the wild natives are in some measure prepared to receive a missionary. I have had repeated messages brought to me to go and live amongst them; it is true that they may not be hungering for the word of eternal life; but certain I am that those who have brought the messages, would tell them, that I should teach them "the great Book."

Diary 4: July-September 1836, p.2.

[7 July 1836]
Thursd. 7th Mr Handt and his little girl left us to day for Sydney.
When speaking with Gungin to day respecting some of the wheat, in the Paddock where he is working, being his own, he said "what shall I do with it?" directly Black fellow know I got wheat they come up and eat it all up at once, “and then I shall have to go into the Bush like another Black fellow." There was much truth in his remarks, and in them may be perceived one of the impediments that lie in the way of their becoming possessed of property. We turn our eye continually to the Gospel of the grace of God as that which alone can impart moral courage, and induce them to brave all dangers in residing with their christian Teacher; as well as give them a relish for the comforts of a civilized life.

[9 July 1836]
Sat 9 Kabbarrin is very ill, and has been for several days; he says he shall not be able to attend church tomorrow, he thinks that he shall die this time. One of our girls Eliza, is also very ill with the Influenza: she acknowledges that her heart is very wicked, and that she is not ready for death.

[12 July 1836]
Tues. 12th Benjamin Pearson an assigned servant to W. Raymond Esquire died here this morning: he had been ill only two or three days; having had several falls from scaffoldings & he was in a very emaciated state. He told me, yesterday, that his sins had been

Diary 4: July-September 1836, p.3.

a subject of serious consideration with him for a long time, and that he was not afraid to die. However when I left him last night about eleven o'clock I had no anticipation of his dissolution being so near. His complaint was Ischuria, but he had experienced relief. I knew nothing against him as a christian, and I hope he is now at rest with the Saviour. He was a great assistance to us in singing during the short time he was at Wellington.

[13 July 1836]
Wed. 13th I this morning received a note from Messers J. Maughan and W. Raymond Esquires enclosing a check for five pounds, as they remarked, as a contribution on their part towards defraying the expences [sic] of medicines administered to sick persons in the neighbourhood. This handsome donation reflects the great credit on those Gentlemen from the circumstance, that very few of their servants had required my medical advice. I forwarded the check to the Society of the Corresponding Committee to be handed over to the Treasurer.

[21 July 1836]
Thurs 21st Gungin has attended plow regularly for a long time, but is now tired. Kabbarrin is recovered as also Eliza.

[23 July 1836]
Sat 23rd Rode over to a station Ten miles off to visit a man who I was told was dying. I found him in a very deplorable state; but with death and eternity before him, he denied the nature of his complaint. I gave him some medicine and prayed with him for which he appeared to feel thankful. I saw several natives

Diary 4: July-September 1836, p.4.

among whom were two girls that properly belong to us, but having been decoyed away they are now living in a very improper manner. I was shocked at their behaviour while conversing with them on the subject of religion.

[25 July 1836]
Mond 25 Kabbarrin has been dreaming again. He says that last night he saw the Lord, who put his hand on Kabbarrin's head, he saw many cords let down from heaven far whiter and more beautiful than any he ever saw before. He says that he also saw that very dark place.

[1 August 1836]
Mond Augt 1st Mrs Watson has been confined for some days through sickness, she is somewhat better to day. A sick female came up to day she said Wandong had bitten her; but she could not, or would not be persuaded that sin was the occasion of her illness. Several natives who have been sick are recovered; but though they acknowledge that God has restored them to health, they evince no gratitude to him for his mercies.

[4 August 1836]
Thurs 4th Seventeen Natives at present under religious instruction.
Gungin is very anxious for me to lend him a musket, that he may go and take Warrabin one of Ngarrang Jackey's wives from an European with whom she is living. I refused, to day, telling him that it would be of no use, as in a very short time she would be with some other.

[6 August 1836]
Sat 6th George and Gungin went this morning for Warrabin, but the man with whom she was living, said that she had gone away.

Diary 4: July-September 1836, p.5.

[6 August 1836]
Sat Aug 6th This morning when conversing with an aged native, Bobbugal, who is generally a resident with us, but has lately been in the Bush, I said you do not pray to God every day now, as you used to do, he hung down his head and answered, no. Another old man, who was sitting by, observed that he believed, when he died, that the great Governor would roast (burn) him because he was wicked. I told him that if he died

in his sins the evil spirit would cast him into the place of misery; but that the Great God was kind and merciful and desired all to be good and happy.

[7 August 1836]
Sund 7th Preached to the natives and catechised the children as usual. Kabbarrin said he did not know where he should become a christian, whether here or at Liverpool. He has been to Liverpool several times, and frequently speaks of the Reverend R. Cartwright Colonial Chaplain at that place.

[8 August 1836]
Mond 8th Gungin has been wandering about since he left off ploughing: he has however fallen into order again, and has, to day, fetched, the military, two Dray loads of wood for fuel.

[9 August 1836]
Tuesd 9th Several of our natives returned from the Bush to day.

[11 August 1836]
Thursd 11th Three of our Native Youths have been assisting the men, for the three last days, in cleaning out the Stock yard: this evening the Cart shaft was broken, Gungin was no little pleased at the accident, he immediately came and asked me for the fowling piece, which having obtained, he went and shot two wild Ducks, and gave

Diary 4: July-September 1836, p.6.

them to the natives. Many natives came up to day, among whom was Ngarrang Bartharai the father of our little Fanny. She was standing at the door and did not see him on his arrival; he touched her chin, when on looking up and recognising him, tears started into her eyes. He sat down and took her on his knee, when there appeared to be the workings of mutual affection. Our own feelings are not altogether uninterested in witnessing scenes of this nature, nor are we without our apprehensions on such occasions, that the child many manifest a desire to accompany its parent.

[14 August 1836]
Sund 14th Twelve natives at Church to day, the others have gone away.

[16 August 1836]
Tuesd. 16 August 1836 Kobon Bartharai has got a wife; but this has not settled his mind, for he came up to day apparently determined to take away our Jane (the Native girl that is pregnant.)

[18 August 1836]
Thursd 18th More natives have come up, so that we have more than twenty now.

[26 August 1836]
Frid 26th After a season of severe suffering the native female Jane was this night

delivered of an infant boy more dead than alive, it was sometime before the little creature was brought about.

[29 August 1836]
Monday 29th Natives have been collecting for sometime past, in order to witness the punishment of Kobon Bartharai, for having been guilty of an offence with a native female, in the absense [sic] of her husband, and against her will. He underwent the punishment, to day, which has a number of womaras (more properly Bargans, for that is the native name) thrown at him, by different persons, at the same time. This will be considered as a remarkable

Diary 4: July-September 1836, p.7.

circumstance among these debased heathens. It has often occurred to my mind that the existence in their Dialect of a word for shame, and the frequent use of it among them, is an evidence that, though guilty of every vice that can disgrace human nature, they yet profess a higher sense of moral propriety than people imagine, or than we could easily believe considering their general licentious behaviour. Indeed some of their regulations, or customs, are truly admirable as it regards modesty.

[2 September 1836]
Frid Sept 2nd The Blankets having arrived from Sydney, all our elderly natives have to day been supplied: they have gone some miles up the river to fish: the youths also are gone. A native female about fourteen years of age came up to the mission house; she is a widow, her husband having died a few months ago. She said the her father and mother told her to come and live with us. I was not at home when she arrived, and when it was known that she had come to the mission-house Kabon Billy who has two wives already hastened up, and in a very violent rage demanded her. However Mrs Watson took care to secure the door, after which she went round and soon talked Billy into a good humour, and he went quietly away.

[6 September 1836]
Tuesd 6th Gungin has returned by himself having left all his companions in the Bush.

[12 September 1836]
Mond 12th Gungin gone into the Bush to look for strayed cattle.

[15 September 1836]
Thursd 15th All our children have been planting Pumpkins, and Melons for themselves. The youths have been sowing Tobacco seed.

Diary 4: July-September 1836, p.8.

[22 September 1836]
Thursd. 22 Two of our native youths took the horse and cart, to day, and went 24 miles to fetch some Articles which had been brought from Sydney, by a Carrier. Among the Parcels was a Box from England containing many valuable Articles for our native children; gratuitously provided and kindly forwarded by our highly valued christian friends Mr Marshall and family of Barnsbury Street Islington. Our children were very much pleased with their presents. In the Box was also a Cuckoo Clock which we immediately fixed up; and which, to the no small amusement of our natives, soon began to "talk." In a very short time all the natives arrived from the Camp enquiring "Taga Dhibbalaindhu ngaggu Kngidya yallianna?" (Where is the bird that is talking in the box?) They evidenced the greatest astonishment at what they saw and heard.

[24 September 1836]
Sat 24th Having exchanged some Rams with a neighbouring gentleman: two of our youths set off this morning to take them twenty four miles through the Bush. This is a proof that volatile as they are, they may be safely trusted with property that is not their own.

[Sunday 25 September 1836]
Sund 25th Taught and catechised the natives to day as usual, several strange ones attended.

Diary 4: July-September 1836, p.9.

[26 September 1836]
Mond 26 Septr King Bungarri one of our native boys was sitting in the garden resting himself to day. Seeing him busily employed I went up to him and found that having moistened some clay, he had made a very striking image of a child, or woman in miniature, calling it a "Lolly" (Doll). It was well proportioned, and its large Bonnet with knotts [sic] of ribbons on it looked very well. He afterwards made a gig and Horse with all the things necessary for drawing and placed his "Lolly" in the Gig. When it shall please the Lord to convert these native by His Holy Spirit they will develope [sic] intellectual powers, far beyond what many at present, are willing to acknowledge them possessed of. The two native youths who went with the Rams on Saturday have returned, having delivered up their charge according to instructions.

[28 September 1836]
Wed 28th Gungin has gone again into the Bush to look for strayed cattle.

[30 September 1836]
Frid 30th Gungin returned this afternoon bringing in a wild Cow which has broken out of our Stock yard several times: it is therefore necessary for us to slaughter her this evening. We had promised to send a man with a Team to assist a neighbouring overseer, who is leaving his situation 12 miles from this place, to remove his furniture but having now to slaughter the Cow we had not the means of fulfilling our promise; but Gungin wearied and sore as he was agreed to go: so having had some refreshment he

set off with his Dray and Bullocks to go 12 miles this evening, and to bring up the Overseer's furniture tomorrow morning. If he would

Diary 4: July-September 1836, p.10.

constantly remain with us he would be as serviceable as any European servant; but he is not allowed to do so. He is either enticed away by other young men, or commanded by the old men to accompany them. It is natural for the elderly natives in their present state to be jealous of the young men always residing with Europeans, and thus forget the use of their weapons, as their young men constitute their strength in the time of war. Gungin is much attached to us though when he has been absent without leave or imagines that I look slightly on him, he is very insolent; but he is, for a heathen, acquainted well with the gospel plan of salvation, and his heart is tender; he frequently sheds tears when spoken to respecting his soul. There are no natives respecting whose salvation I have greater reason to hope than of Gungin (Jemmy Marshall) and his mother Mary Buckley. Their minds seem most susceptible of religious impressions, and we do trust that they will be gathered in to the fold of Jesus Christ. A short time ago I was from home on the Lord's day: Mrs Watson afraid that the natives would wander about all the day told them in the morning that they should have a church to themselves in the house. Accordingly the young men washed and dressed themselves and, at the hour of worship came into the house. Mrs Watson read through the morning service, the natives regularly responding. This was all Mrs Watson had intended to do; but to her great surprise when the prayers were finished, all the natives sat down

Diary 4: July-September 1836, p.11.

apparently expecting a Sermon. She felt at a loss how to proceed. However her mind was directed to some anecdotes of pious youths and children; and some accounts of happy deaths of several who had served the Lord in their early years. Having read several of these, and made occasional remarks, as how happy we should be in seeing this native, and that native in heaven &c she thought they would be tired, and enquired shall I give over now? Are you tired of hearing these? Kabbarrin said go on, go on. Gungin with his face literally bathed in tears, with difficulty articulated, no, read more, we are not tired.
This Quarter I have done a little in the vocabulary native and English. Have translated afresh, part of the service of the Church of England; several sermons which have been regularly addressed to the natives and made a new Translation of the first four chapters of the Book of Genesis which I have also frequently read to the natives.

v. Oct-Dec 1836

Diary 5: October-December 1836, p.1.

Rec'd 2/37

Rev. William Watson's Diary from October 1st to December 31st 1836

[1 October 1836]
Sat Octr 1st Several natives came up to day, they seemed much surprised at hearing our two little girls read; but they evidenced no desire to be able to do likewise.

[2 October 1836]
Sund 2nd More natives at Church to day: after service I instructed them as usual.

[Tuesday 4 October 1836]
Tuesd 4th The natives are coming up in great numbers, for the purpose of receiving Blankets: some of them listen to instruction, with apparent interest; but others seem to turn a deaf ear to all we say.

[5 October 1836]
Wednes 5th Having been supplied with Fish-hooks, and Blankets, the native men are gone down the river to fish: they have, however, left many of their females under our care, who are under instruction by day, and sleep at the camp, near the river, by night. They have been assisting us in clearing weeds off, in the garden.

[8 October 1836]
Sat 8th Kobon Billy, in accordance with his promise, this morning, brought two fine Cod-fish for Mrs Watson. He had caught them about three miles from our house. When in season, Fish is the principal food of the natives. Salt meat they will have, in the absence of fresh; but they are by no means partial to it. And yet it may be remarked how far civilization is gaining ground among them, from the simple circumstance, of some not relishing fresh meat without a little salt to it.

[9 October 1836]
Sund 9th About 50 natives on the establishment to day; but not more than 20 attended worship. After the English Service, I catechised our children, and some of the elderly natives said they understood what was said. In the afternoon I spoke to them all, and endeavoured to lead their minds to religious subjects.

Diary 5: October-December 1836, p.2.

[10 October 1836]
Mond Oct 10 All the men have gone into the Bush, and taken all their females except

two. Our native youths, are also gone. Gungin says that two or three natives are angry with him, because they cannot succeed in decoying away from us two of our females, who are widows.

[11 October 1836]
Tuesd 11th King Bungarri, who is alternately here, and at Gobolion, came up to day. He said he had left the latter place because Mrs ___ “had Kicked up a row with him." It appears that he had been sent to the river, for water, and had lost the Bucket. He said that he did not lose it, it was the stream took it away.

[14 October 1836]
Frid 14th All the females have returned from the Bush, and say, that, the men will come up to morrow. Dhirram-Dhirram-Boy with his yinnar and son came to day for the first time. The man is extremely ill. This is one of the natives, that about 16 months ago were destroying so many cattle down the river, and whom in September 1835 I went to seek. I gave him some medicine and food; and then conversed with him. He appeared much surprised to hear me speak in his own language; but much more so to hear the natives unite with us in family worship, in their own language. They say their boy shall remain with us. Very many natives have swollen eyes, from the venomous bite of insects with which this country abounds.

[15 October 1836]
Sat 15th About 50 natives are remaining with us at present, including the men who came to day. Other natives passed through, on their way to Ngannima, where they expect to meet with enemies from a distance, provoked, it is said, by some of these natives singing about them. Ngarrang Batharai seemed highly delighted on hearing his child (our little Fanny 4 years old) reading: though he does not know a single letter of the Alphabet.

[16 October 1836]
Sund 16 As we had so large a number of natives, here, this morning, I hoped to

have a favourable opportunity of addressing them in a company; but they dispersed very quickly, without my knowing it, till it was too late. About 30 females, however, remained; but having learnt, that, a calf was dead, at a short distance, they took the spoil and went to the river, to cook it. I still expected that they would come together afterwards, but only few did: so that we had not more than 16 of them at Church in the

morning and only 12 afterwards, to whom I could give instruction. A girl whose name is Lady Grey, of about eleven years, who has been with us at different times, came with the other females, and expressed an anxious desire to remain with us. The other native females wished her to go with them to Ngannima, where they were to join their husbands, but she refused. In the evening Dauboi, to whom it appears she is wife, came to the mission house, with all his weapons of war, and in a violent rage: he demanded the girl at our hands, and we hesitated not for a moment to say, that as she belonged to him, she must go; but that it would be better for him to leave her. He said, that, he had no other yinnar, and he wanted her to make his fire &c; but he would leave his boy with us. It was not without considerable difficulty, that, we could persuade the girl to accompany her husband. This evening while asking my children questions on the creation of the world &c, I took occasion to contrast the wisdom of God as displayed in the provision made for man, before his creation: as also in giving seeds to vegetables and trees, that a succession of them might be furnished, to the end of time, with the folly and short sightedness of man. I could not avoid bringing the subject home to the case of the aboriginal natives, who are so improvident as never to think of the morrow. I quoted Solomon's advice, "Go to the ant thou sluggard &c" and endeavoured to explain the subject. They appeared to be much surprised, that any thing should be found in the Bible respecting so small a creature. This is the manner in which we endeavour

Diary 5: October-December 1836, p.4.

daily, from what they read, or from the scenes around us, to impart instruction. And it cannot be but they must improve in knowledge. This may almost be termed a land of ants; they abound so much in al[l] directions. The children in company with myself had frequently watched these busy troops when in the garden: but they seemed to day to feel more deeply interested in the subject. I may remark here, that, so accustomed are the native children, who are living in the house with us, to be under instruction, that, we have no difficulty in keeping them at their lessons: They feel pleasure and delight in reading, when once they are able to understand.

[17 October 1836]
Mond 17th All the natives came up this morning. About 70 in number. They hunted Mrs Watson and myself from place to place, continually crying out Give - give. Tobacco - Pipes- Blankets - Wheat - Beef &c &c. So cunning are they, that, when I have supplied their wants they will frequently take the advantage of my absence, to procure more from Mrs Watson. Some among them are anxious to take away three of our females: so that anxious as we are to embrace every opportunity of instructing them, we never have an accession of numbers on the Establishment, without an increase of trouble and anxiety.

From dear bought, and painful experience, I am confirmed in the opinion, I long ago formed, that those who are under religious instruction, ought, if possible, to have no communication whatever, with natives who are constantly wandering about.
Our cuckoo clock was a subject of general admiration to the natives, who had not, previously, seen it. The men went over to Ngannima, but the females remained to attend family worship. Gungin, harassed no doubt by the other natives respecting our females, has been very insolent to day. This youth, though, often apparently in trouble about his soul, when vexed is very insolent.

Diary 5: October-December 1836, p.5.

[18 October 1836]
Tuesd 18th The natives came up from Ngannima, this morning; but some of the men passed on into the Bush to look for Honey. We have to pay dearly for children that we have under our care. Ngarrang Bartharai, the father of our little Fanny, is extremely troublesome when in this neighbourhood. He thinks that because we have a child belonging to him, that, we must give him every thing he desires. Not only would he have us to supply his own wants; but he brings up other natives saying, they are "his brothers"; however we happily are acquainted with most of their relatives: so that we can repel such false statements. But they are extremely troublesome under those circumstances. This time, I have given to Bartharai, a Razor, a Pocket Knife, a Blanket, Wheat - Beef - Tobacco &c &c and yet in my absence he came to Mrs Watson saying he was going away, and must have this article and the other, that, he could not wait for Mr Watson. It is increditable, the expense that is incurred on this mission from the habits of the natives. When here, all their wants must be supplied by us, and it is no small quantity that will satisfy them. Lady Grey came to day and expressed her anxious desire to remain; but we gave her no encouragement. She had not forgotten to say grace before meat, and when the children rose up for that purpose, she said "I know this long time ago." The native females went, after dinner, to the river to bathe, after they returned, one of them came to my study door, I said to her well have you bathed? She replied "yes." Then you are clean now. "yes" I said outside; but you don't mind about inside being clean. You have no desire to have a clean heart. She hung down her

Diary 5: October-December 1836, p.6.

head, and said "yes I do." I told her in what way she was to obtain a new heart. And in the evening she left all the other females and came to the house, saying that she wanted to say prayers. We entertain hopes of this female's conversion from her evident tenderness of conscience, and the attention which she give to religious instruction. She

would live with us; but her husband compels her to go about with him. I was this evening reading the Missionary Register to our children, when one of them, who is often naughty and occasions us much mental anxiety, turned round and wept all the time. She is guilty of telling falsehood, a practice very common among the aborigines, and yet she is frequently melted down under instruction. We have several natives here very ill. One of them Sally is always ill when she comes. This evening, on going to the camp, about 9 o'clock I found Jemmy, Sally's husband, with a blazing bough in his hand, beating the ground near to his wife, and blowing very strongly with his mouth. I enquired what he was doing, and was informed, that he was driving away the evil spirit (Wandong) away, which had caused her illness. I spoke with him on the subject, asking if he had seen Wandong there? He replied "no." I then spoke to him of the "evil Spirit" of which he had heard much before. He conversed very freely on the subject; but continued beating the ground, and blowing.

[20 October 1836]
Thurs 20th One of the elderly females, who was present while I catechising the children to day, was much affected: but did not say much when I endeavoured to converse privately with her, afterwards.

[22 October 1836]
Sat 22 Many of the natives have gone away, about 30 remain here.

[23 October 1836]
Sund 23rd Not more than 15 natives at Church to day.

[30 October 1836]
Sund 30th About 30 Natives at Church to day. I preached to them in their own language. There were only two men, and they sat in a corner with their faces to the wall, and their backs towards the females. These men are at least 40 years of age; but the men never like to be

Diary 5: October-December 1836, p.7.

present among many females. They say, they are ashamed. Some who had never attended Divine Service before, seemed to be much astonished at what they saw and heard.

[31 October 1836]
Mond 31st Several natives assisted in washing sheep, to day.

[1 November 1836]
Tues Nov 1st The natives employed as yesterday. One because he could not receive any Rum left us in the midst of our work. This evening, he was led up to the mission house in a state of intoxication, shouting out loudly, and calling for me. It appears that when he could not obtain Rum from us, he went to a Rum seller, and got sufficient to drown his reason, and almost to render useless, all his bodily powers.

[2 November 1836]
Wednes 2nd The native that was intoxicated last evening is very ill to day, and no wonder, for it is said, that the article sold in this neighbourhood, under the name of Rum is extremely deleterious.

[4 November 1836]
Friday 4 I rode out this afternoon; but had not been more than a quarter of an hour, when I was fetched home, on account of an old man, a Blacksmith, having had an attack of Parallassys [sic] which took away the entire use of one side, from his head down to his foot. Having done what I could for the old man, I mounted my horse but was presently called back to see another sick man, who with difficulty had ridden 3 miles. I found him scarcely able either to speak or breathe; and as I had no medicines proper for him, I wrote to his master who has a good supply by him.

[Saturday 5 November 1836]
Sat 5th I have been told that the sick man, who came here yesterday, is much swollen and becoming Black.

[6 November 1836]
Sund 6th The man who came here on Friday is dead. Nothing can be more deplorable than the conduct of numbers of Europeans in this colony, and their wretchedness consequent on their conduct. By their licentiousness they become diseased, then

Diary 5: October-December 1836, p.8.

Blue Vitriol, and Corrodine Sublimate, with similar virulent poisons, are the medicines to which they immediately have recourse. It is not then to be wondered at, if death be frequently the result. Our old Blacksmith appears to be much affected with his state as a sinner. He has wept and prayed much to day. Preached to about 30 Natives to day, whose attention would lead to the hope that they not only understood, but also felt the importance of the subject.

[13 November 1836]
Sun 13th Preached to between 30 and 40 natives to day.

[16 November 1836]
Wednes 16th I was told, this morning, that natives, from a short distance, were coming to fight with those of Wellington Valley; but as the number of those who were said to be coming is very small, and they are generally on friendly terms with ours I did no thing much of it. What then was my astonishment, on coming from the Bush about 6 o'clock this evening, to see about Two hundred, near the mission house, standing in battle array with all their weapons of war, their spears pointed, and ready for an attack. The number of our natives present was very small. I told them that this ground was sacred, and no fighting could be permitted. But they appeared deaf to all I said. One apparently full of self importance, had much to say respecting his having been at Bathurst, - how Englishmen did when men were brought before a magistrate - how the land "all about" belonged to the natives, and that I was not to mind. I had already learnt that many of these were wild natives, and had come from a distance of 100 miles, I was therefore more determined to let them know that I was a peacemaker. I had to ride up and down the ranks of the enemy, and occasionally to knock down a spear already pointed: while our own natives were continually

calling out "Mr Watson keep at outside the spears will hit you - the Bargans will hit you." However I hazarded the danger and succeeded in preventing any fighting at that time; but not before I was so hoarse with shouting that I could scarcely speak. I was able to say all that was necessary, on this occasion of their fighting, in their own language. They promised to be at peace and to encamp together. In about 2 hours afterwards I rode to the Camp: there were about 100 different fires. I was surprised to hear so many strangers accost me with "well Parson" "Well Parson" as they had never before seen me. I spoke to them respecting religion: some listened, and, asked questions: others laughed. Some said that "they did not understand about soul; but they understand tobacco and pipes." Some of them observed, "Mr Watson Black fellow all about very much frightened of you, they be all like Pikkininnies to you, very soon you make give over fighting; horse belonging to you very much angry too, very much he kick backwards." They all promised that there should be no fighting.

[17 November 1836]
Thursd 17th The natives came up this morning promising to be peaceable. I endeavoured to impress, upon their minds, the truths of religion; but they had no ears for those things, they were hungry and wanted food. In the afternoon seeing some natives running up from the river, and from that inferring that all was not right, I immediately mounted my horse and rode up, when I found them engaged in hot war: their poisoned spears were flying in all directions, and their tremendous clubs were in full play. One of our Natives (Charley) had his skull fractured and part of his brain appeared in the hair: his ribs were also much bruised; however I instantly rushed in among them, and after much to do, succeeded in stopped the

Diary 5: October-December 1836, p.10.

engagement. Some of enemies appeared to be going away, but they only went round a large hill at some distance, and returned, dancing, singing, shouting and menacing: in a word, using every means in their power to provoke our natives to a renewal of hostilities; however they did not succeed. I never saw men more determined for any thing, than these new come natives were to day. I could compare them to nothing but madmen. It appears that some of our natives having come over from Ngannima, to day, was the occasion of the fighting; for the strange natives who came from a distance were fully bent on killing at least six of our natives King Bobby, Geordie, Dr. Charley, Darby, Lumpy Bobby and another, and some of those who came up to day were of the number. Several of our natives were wounded and I desired them to come and have their wounds dressed, they said, they would come when it was dark. Our natives begged of me, several times, not to go away, as they knew the others would not keep their promise of being peaceable. However they all seemed to be reconciled and encamped together as last night. It appears that in the heat of the contest, Darby, (a native 6 feet high and stout in proportion) one of those to be slain, escaped from the field of battle and made the best of his way to the Mission-House. Our girls on seeing him approach painted all over his face and body, carrying his weapons, and running with all possible speed, not knowing or recognising him, ran to Mrs Watson, "crying out, Black fellow coming Black fellow coming, running very fast." Mrs Watson told them to come in, into an inner room while she went to see what was the matter: for she apprehended that the wild natives were coming to attack the Mission House and take away the girls. Having secured the girls, who appeared to be much alarmed, Mrs Watson was going to the door to look out, when what should present itself to her notice but the painted face of a native (between)

Diary 5: October-December 1836, p.11.

the partly opened door and the door post) and a number of spears and, other weapons half way in. Mrs Watson did not at first recognise him, and she felt some alarm, when, he panting exclaimed, "Black fellow come up, Black fellow come up, plant, plant, where is Mr Watson." However he was soon known and having convinced Mrs Watson as much by his trembling as by his expressions that he wanted to be concealed from the natives who were seeking to kill him, he was put into a private room and shut up. But he could not rest. He kept continually rising up and saying "where is Mr Watson? You go fetch him. No, No, you sit down by me, don't let Black fellow come." What a scene was this! A stout, able, Savage, seeking for safety, and reposing his confidence for protection in a nervous European female. When I arrived at home he was very anxious for me to accompany him to the Camp, but I refused and endeavoured to dissuade him; but when it was dark he went by himself.

[18 November 1836]
Frid 18th Many of the natives came up to the house, this morning: I began to address a few; and as soon as the others heard me speaking in their own language, they came up and listened with attention. Eight of the wounded came up to have their wounds dressed, some were speared and others severely bruised. Old King Bogin, who I suppose is the leader of the hostile forces, came up to the house this evening: he said much about his endeavours to prevent them fighting; but they will say any thing, to suit their purpose or serve their present interests. He came up with us to Wellington Valley in 1832 and remained sometime with us. He remembered my having cured the arm and side of his wife, whom he had at that time most cruelly beaten: he also mentioned many, whom he heard I had cured, when very ill. He enquired how many boys and girls we had, I told him: he then said why do you not give Betty to Kabon Jackey, who is brother to her husband that died. I told him that I knew Jackey was not brother to Neddy, (the name of Betty's husband) and a long time ago, when they were all with me)

Diary 5: October-December 1836, p.12.

and Neddy was ill, I went to the Camp and found Betty sitting down with Jackey and his other yinnar, and on enquiring the reason I learnt that Jackey had said, unless Neddy gave Betty to him he would kill him, and so the sick man was compelled to let her go, and that I made Jackey give her back to her own husband, with whom she continued to live until his death, which happened at this place last year: as also that Betty came to live with us of her own accord, and that Jackey had no claim on her. King Bogin replied "Oh! Oh! that is the way it is; but that fellow did not tell me that way." He also asked "what for want you females to sit down with you?" I told him that we might teach them to read the holy Book; and to know God and the way to heaven, he answered "well, that

very good for boys, no good, no good at all for girls, but I am very hungry and must have some Flour and Beef and Tea and Sugar and Tobacco, I must have now I want to go to camp."

[19 November 1936]
Saturd 19th This morning, early, Darby, Tommy and a yinnar were seen running hastily by our house, towards Ngannima: in a short time the natives were seen coming up from the Camp, and from their motions it was evident that there was some discomfiture among them. Mrs Watson went over to the hut of one of our men to enquire if any native had come up, in order that she might ascertain what was the matter. On her returning, she met Kabon Jackey and Kabon Billy, with their weapons, and in a great rage they asked where is Darby? that fellow steal yinnar plant it plant it. Mrs Watson did not understand whether they meant that Darby was planted or was to be planted. She told them that was very wrong of Darby to take the yinnar after he had been protected here yesterday. Billy said, very hastily, "don't you talk that way, Black fellow all come up, want to kill him." In a short time all our natives came running up to the Mission House and the others making advances after them; presently our large room which had just been

Diary 5: October-December 1836, p.13.

washed and got ready for the Sabbath was nearly filled by about 40 females who had rushed into the kitchen, for refuge, crying and trembling: Then the men came one after another both for their weapons which the females generally carry. The yinnars not daring to make their appearance kept throwing out their weapons saying to Mrs Watson you give that to Bobby and that to Tommy and so on for all their husbands, and it was very well Mrs Watson escaped without injury, for in their fright they threw them down any way. I learnt at first that Darby and Tommy had taken a yinnar from those who had lately, come up and being well persuaded that nothing would enrage a native more than such a circumstance, I knew it was no time for trifling, as all our natives had fled to our house for safety; I therefore had all our arms got into a state of readiness, that we might be prepared for an attack. However the hostile tribes did not come up, only Ngarrang Bartharai whose yinnar had been taken away. Bartharai has a yinnar whose name is Kitty about 12 years of age and the natives said so much about Kitty having been taken away that I was some time before I understood that it was not that one, but another. Acting under this erroneous impression, I offered to go with Bartharai to Ngannima to see Tommy and Darby, and to procure his yinnar for him, but he refused. It appears that sometime ago Tommy lent or gave his own yinnar Kitty to Ngarrang Bartharai, and that she this morning, in the absence of Bartharai, had run away from the other yinnars, and

come to Tommy, who with Darby immediately set off with her to Ngannima. The hostile tribes took their departure homewards, but our natives said it was only deception, and that they would come round another way and take them by surprise, either in the day or by night. They therefore have been upon the watch all day; but this evening have all gone into the Bush, they say to fetch more natives up. So the place that, in the morning was literally covered with natives cannot now produce one of them.

Diary 5: October-December 1836, p.14.

[20 November 1836]
Sund 20th Old Bobbugal and three of our boys returned this morning, they say that the others have gone to seek up other natives. I hope this is not the case. I attempted to catechise our children this morning; but their minds had been so much engaged about the other natives lately, that they could answer only a few questions.

[23 November 1836]
Wednes 23rd Commenced reaping, to day. I told the boys that they must go with me and work, "very well" said one of them "then I shall eat four times a day." I had seven of them with me and they did very well.

[26 November 1836]
Sat 26th Natives are employed daily with me in the field. As I was passing by the camp, this evening, one of our youngest boys called out "Mr Watson Mr Watson Buonaparte does not believe." I enquired what he did not believe: the boy replied "He does not believe that God made Tarpaulin." I said that was right, and then explained the matter to them, how God makes the article, of which Tarpaulins are manufactured, to grow, and that men prepared it and weaved it. Yes yes said Buonaparte I told you so. They frequently ask us respecting individuals, whether they be christians, and will go to heaven: we generally endeavour to avoid giving direct answers to such questions; but they are by no means backward in attaching to persons, those marks of ungodliness which they see them evidence in their lives, and inferring therefrom that such persons are not good and will not go to heaven.

[27 November 1836]
Sundy 27th Had a large congregation of Europeans at church to day. Only our 10 children and old Bobbugal natives here.

[28 November 1836]
Mond 28th Some of our native children are dangerously [ill] of the Influenza which is

very prevalent here. One of the children 4 years of age is ill, and was laid down in a room by herself; but as soon as she heard the other children begin to pray she knelt down repeated with them and said Amen as loudly as any of them. Mrs Watson is also suffering from the same complaint

Diary 5: October-December 1836, p.15.

[30 November 1836]
Wednes 30th Mrs Watson, in addition to suffering under the Influenza, was to day attacked with spasms and faintings. All our children are ill: as well as several other natives and many Europeans. Every thing lies in my hands, not an individual to render me any assistance; to cheer up my sinking spirits. Blessed be God, when all created streams are dry, His fulness [sic] is the same.

[1 December 1836]
Thursd Dec 1st About 30 natives came up to day most of them very ill, they say that many natives are dying down the river. Mrs Watson no better than yesterday.

[4 December 1836]
Sund Dec 4th Was not able to have service in the Church, on account of Mrs Watson's illness; but addressed the natives in the hut, in the afternoon: some of them appeared to be the subject of religious impressions. May the Lord seal instruction on their hearts.

[7 December 1836]
Wednes 7th Mrs Watson, through mercy, is slowly recovering she is able to sit up for a short time. Our native children are also better.

[8 December 1836]
Thursd. 8th Mrs Watson so far recovered, that I could leave her to day, and take our eight natives with me to reap. The youths were employed in fetching water &c with the Dray, for the Establishment. The female who last came to live with us, has been pretending, by conjuration, to cure one of the sick females in the house, during the night. She pretended to have felt a small wandong (evil spirit) creeping about, by swallowing of which she derived power to extract a stone from the body of the sick person. Their superstitions are truly awful. After speaking to her in the presence of the other females, I directed one of the girls to read such portions of Scripture, as denounced evil against Witches &c.

[11 December 1836]
Sund 11th Preached to about 20 natives to day. Many are wandering about, and many are sick, though several are recovered.

Diary 5: October-December 1836, p.16.

[16 December 1836]
Frid 16th Our natives have been employed reaping wheat all the week. This evening Two of our females, Betty and Mary the last that came to us have gone away. It is only what we have anticipated, for some time, from the manner in which we have been teased about them. Mary had scarcely been three months with us, and from not knowing a single letter of the Alphabet had become able to read very fairly in the Prayer Book. Betty had been more than six months an inmate of our house, she was of a very quiet and peaceable temper, and during the whole time she has been here, we have not had any occasion to reprove her for using improper language, and had she been let alone, she would have continued with us. From the conversation I heard between Mary and another yinnar who came up to the house in the afternoon, I expected that some plan was being formed.

[17 December 1836]
Sat 17th The Frocks and Handkerchiefs, in which the two females were dressed when they went away last evening, were found this morning a short distance in the Bush. I went to the natives camp this morning by sun rise; but did not see the runaways. I made no enquiry after them, as I was certain of not being told the truth. There are about 40 natives at the camp. Not one native male or female has come up from the camp to day.

[18 December 1836]
Sund 18th Preached to Twelve natives from 1 Tim: 1 Ch. 15v. The other natives cannot be approached.

[19 December 1836]
Mond. 19th Two of our native youths have been wandering about all the day: this evening one of them, George, came up very boldly and asked for his supper, I told him that I could not give food to natives who neither attended to instruction nor worked. He said "Black fellow not that way when born you know, he not work, he not learn." I told him that, wild natives lived on opossum &c and if he wanted to live as a wild native he must look out for Wild natives food. That if he wished to have his wants supplied here, he must either attend School, or work. In a short time afterwards, Gungin came to Mrs Watson and said "I must have my cloaths."

Diary 5: October-December 1836, p.17.

Mrs Watson asked him why he wanted them. He replied, "Mr Watson is very angry with me and I cannot bear that." I had not seen him, but having been absent all the day, when he knew we wanted his assistance, he was conscious of having done wrong: and George having told him what I had been saying, he applied my words to himself, and was miserable; but Mrs Watson soon talked him out of his angry mood, and all was right with him again. Kabbarin, who had been in the Bush, came up a few weeks ago, asking for a Basket to bring some fine talking Birds in, which he would send to the Governor: we let him have one, though we placed little dependence on what he said. Last week on coming from the field our girls found the Basket in a tree. Kabbarin has returned, saying that he could not get any Birds. I said nothing to him respecting the Basket, as I knew it would not do any good, and only afford occasion for his telling falsehoods.

[20 December 1836]
Tuesd 20th One of the boys had been saying that Kabbarin did get birds, and gave them to a gentleman in this neighbourhood, the youth was so angry that he threatened "to lock the boy up in the Pigeon House and to give him nothing but bread and water and perhaps not that." All the youths and other natives have been reaping wheat.

[21 December 1836]
Wednes 21st George and Gungin have been loading Wheat to day.

[23 December 1836]
Friday 23rd The natives continue working at Wheat.

[24 December 1836]
Saturd 24th It appears that the two females who lately left us, are at no great distance from this place. George and Gungin have been commissioned to tell us that they will never come back, and they appeared anxious for us to say that we did not want them; but that we would not say. All the elderly natives have gone away, and the young men also expressed a desire to go. Mrs Watson said tomorrow is Sunday and it is wrong for you to go about on that holy day. I want you to be here, and to hear of God and salvation and Heaven. Gungin said

Diary 5: October-December 1836, p.18.

that his father wished him to go. Mrs Watson said, well, your father does not know so much as you do; Gungin, with a sigh, said "no he does not; but perhaps we shall come to church tomorrow I don't know."

[25 December 1836]
Sunday 25th A European servant came, up to the Establishment, this morning, for medical assistance. His head and face were severely cut in several places, and he said that three of his ribs were broken. He said that the wounds had been inflicted by James Mitchell a person who, it is said sells spirits without a license, about 8 miles from this place. One of our servants met a man, almost killed, in the neighbourhood of that place yesterday. Our native youths came up and attended church to day. A Gentleman was at Church to day who informs me that two of his men were struck down, yesterday, by lightning, one was killed on the spot, the other is much injured. Kabbarin when speaking of the circumstances, afterwards in the Mission House, said, "yes, yes, I know plenty about that place, plenty wickedness sit down there, that dead white fellow always take yinnar, and will not let her go to camp at all. All white fellow all about very wicked now." Our Youths went this evening to Ngannima; but about 9 O'Clock Kabbarin returned in company with a native who has not been here before, and has come a distance of 70 miles.

[27 December 1836]
Tuesd 27th Read over a portion of scripture, translated into the native language as well as the church prayers, to our natives to day. The native stranger was present, and listened with much attention.

[28 December 1836]
Wednes 28th Read over as yesterday to our natives. The stranger said to me, "Why don't you go look out Black fellow long way off where I come from: very much they want to see you, plenty children they give you if you go." Kabbarin who had been among them told me the same.

[Friday 30 December 1836]
Frid 30th A European was brought in, from a station 8 miles distant, to be interred. Though the overseer lives a very short distance from the hut of the man, he says that he did not know he was ill, all yesterday. When reading the funeral service over him I had to stop and

Diary 5: October-December 1836, p.19.

request some one of the Europeans to cast a little mould into the grave at those solemn words "Earth to earth" &c. The overseer and three or four other Europeans were present. The spiritual ignorance of persons of this class is truly lamentable, far more so that some of our instructed Aborigines. The man whom I interred to day had been drinking, previous to his death.

[31 December 1836]
Sat 31st Several natives passed through this place to day, it is said that they are gone to fight with Ngarrang Bartharai. Another European was brought in, during last night, to be interred. He was found dead in the Bush, in the neighbourhood of the dealers in Spirits: and a Magistrate who saw the body, informs me that there were marks of violence upon it. O the infatuation of men bearing the christian name in this neighbourhood. No wonder if the Aborigines; witnessing such scenes of wickedness on every hand, should turn a deaf ear to our instructions.
I have done little more in the language this Quarter, than Translating and preaching a few sermons, collecting more words, and improving by daily converse with the natives. After a year of divers vicissitudes, the Lord has brought us to see its close; and greivously [sic] upheld us amidst innumerable conflicts and distresses, external, and internal: many have been our seasons of sorrow and trouble; but very many have been our consolations and mercies. The Lord has in his good pleasure preserved us at our post, with no more desire to abandon the scene of our labours, than in the hour on which we entered the field. We are labouring in deep darkness; but through grace Divine we are watching for the morning's light. Our retrospect though mark'd by numerous failures, and generally bearing the appearance of fruitlessness, is not more painful than many of our Christian Brethren in similar circumstances have had to experience. The Word of God, the Sword of the Spirit has found its way to the hearts of some of these heathens, it has pierced them, they have felt; and do feel the pain thereof. Shall we not adore the riches of Divine Mercy? Are not these, drops of holy promise, before the coming shower?

Diary 5: October-December 1836, p.20.

May we not see cause to thank God, to take courage and go forward. Who or what can stand against our omnipotent Lord? He must reign till all enemies are put under his feet. Let our Christian Brethren in England only continue their holy, fervent petitions at the

Throne of Grace for these poor perishing Aborigines in particular: and it is not to be doubted whether God will hear - will answer - will pour out the enlightening quickening, sanctifying influences of His eternal Spirit upon these Dry bones.
Having left behind in our beloved native land, friends almost dear as our lives, and innumerable comforts and privileges: to wander, solitary and forsaken - without a smile to cheer, or a heart to sympathise with us, to be hated by many, loved by none - to endure the vicissitudes of an unhealthy clime - to dwell where Satan has his seat - to see in every human face an enemy to our God and his cause - to have no Christian friend to counsel or advise, and often to be at a loss to know what course to steer - what plans to adopt - to labour amongst the very lowest heathens in the world, and to have impediments to our usefulness thrown in our way at every step by men of our own country - bearing the same hallowed name as ourselves. Called thus to labour and to endure: next to the consolations of the Holy Ghost nothing cheers our minds so much in this scene of sorrow and of tears, as the consideration that our dear Brethren in England are bearing us and our trials and cause in the arms of faith and prayer before our heavenly Father and thus consoled and strengthened we pursue our way.

Rev. W. Watson's Journal, 10
April to Dec. 1836.

vi. Jan-March 1837

Diary 6: January-March 1837, p.1.

Rec'd Feb. 8/38

Rev W. Watson's Diary from 1st January to the 31st March 1837.

[1 January 1837]
Sund Jan 1st. Preached this morning from Jer. 28th ch.16th v. This year thou shalt die. Felt something of the solemn importance of the text as applicable to my own soul. The Lord has in undeserved mercy brought us to the commencement of another year. But O in what manner shall be spent so much of it as He may graciously allot to us on earth? Shall we still be loiterers in the way, drones in the vineyard of God - cumberers of the ground, O Lord arise, help us and deliver us for thy name's sake. Help us to renew our covenant with thee, to give up ourselves unreservedly to thy cause among them that still know thee not. O lead us guide us teach us and bless our charge for thou art able of these stones to raise up children to Abraham. If this year shall be our last on earth, O

that by thy blessing it may be our best, may we not have to say that the end for which thou gavest us our being, and brought us here has not been in any measure accomplished.

Several Natives who went through this settlement yesterday on a fighting expedition have returned, but did not come to church. Gungin and George also came but did not dare

Diary 6: January-March 1837, p.2.

to approach the mission house before dark. Having been running about in the Bush for a week they were afraid or ashamed to appear before us. They were both well clothed when they left us, and now they have nothing, having disposed of their clothes to Europeans. Thus have they commenced the new year. O when shall a new era commence among them? When shall the dayspring from on high visit them to give light to their benighted minds and to guide their feet into the way of peace. These youths were spoken to respecting the impropriety of their conduct, Jemmy Marshall was speechless.

[2 January 1837]
Mond 2nd The youths have set themselves to work today, perhaps thinking thereby to atone for their late misconduct.

[3 January 1837]
Tuesd 3rd Many natives came up this morning as they had heard that we last evening, slaughtered a Bullock. They will indeed go for miles when they know a Bullock has been slaughtered, and strange as it may appear they will not remain long with us although we bountifully supply all their temporal wants. Their eyes are indeed closed, and their hearts are hardened that they can neither perceive nor feel their guilt and danger. No doubt there is some hindrance in ourselves, something which prevents the Holy Spirit from convincing and converting those among whom we labour. We daily pray Search us O God and try us and see if there be any wicked way in us, and thoroughly purge us from all iniquity. We endeavour to look into our

Diary 6: January-March 1837, p.3.

hearts and we think that the most prominent desire there, is that God would glorify his name, and magnify his grace in the conversion of the heathens. Notwithstanding the humbling views which Divine grace hath given me of my nothingness in every respect, I

count it a source of consolation that amidst all our discouragements in labour, I have never had a doubt of my call to make known unto the Gentiles the unsearchable riches of Christ.

[8 January 1837]
Sund. 8th Twelve Natives at church to day. When I questioned those who do not live in the house with us, whether they understood what they had heard, one said he was poorly and so went asleep, another said he was thinking on something else. On conversing with them afterwards on the subject of their soul's salvation, Frederick said "O never mind being a christian, I shall go somewhere I do not know where, and sit down with some other parson. I know very well you want me to die, but I shall not die yet. I shall not die till I be old man, Black fellow wont believe you when Black fellow that hear you tell other Black fellows then they swear and say wont believe that, wont believe that. White fellow too swear when he wants Black woman and she wont go with him, he too say never mind parson and swears again, and says bad things of you, I cannot tell you what he says but I dare say you know." An old man in the company said that he did not know wither his soul would go at death, he believed that it would be buried with his body or else go somewhere and eat bread, let them put it into fire if they liked, he did

Diary 6: January-March 1837, p.4.

not care about Jesus Christ. One youth, J.M, who had said nothing, being much affected ran out of the house to hide his emotions.

[9 January 1837]
Mond 9th Several natives here to day. I read to them some accounts of the conversion of heathens in other countries, and then enquired when it would be said of these natives that they were converted to God. One of the youths very boldly replied "never". I asked, what never? Have not these natives souls? Cannot they think? he answered "O yes, they got souls, they can think, they be very good (clever) you know" I told them that though many of them might reject the Saviour and die in their sins, God would in his mercy make some of them holy and happy. J.M. was much affected but said nothing. One young man who is well known to us but has never been a resident at the Mission House though frequently here, said "Jemmy Umby and I say prayers every night, we kneel down and say Our Father &c and Gentle Jesus &c". Jemmy Umby was with us when a boy, but having been made a young man he has not been two nights here for the last two years, and we have heard him now take the lead in family prayers, which he remembered.

[10 January 1837]
Tuesd 10th. Had occasion to shut one of our girls up in a room, alone, today as a punishment for telling a falsehood, an evil of which the natives are all notoriously guilt. She knows the evil of it and when convicted acknowledged it; but converting grace alone can cure her.

Diary 6: January-March 1837, p.5.

[12 January 1837]
Thursd Jany 12th Had some serious conversation with one of our youths J.M. This evening,. I had a short time before, being reading part of Brown's History of Missions**[24]** to the natives, but all on a sudden they rose up and went out leaving me to read by myself. In the evening J M. was with me in the kitchen, and in the course of conversation he told m,e that a certain native whom he named was very ill with violent pains in his limbs, I said he is a very wicked man, he has many times been ill and has recovered after I have given him medicine; but he is always leaving his wives with Europeans and dare not now come here because he is ashamed or afraid to see me. He has been all his life among Europeans, but he has learnt nothing except wickedness. I said, Jemmy dont you think it is a sad thing for that native to live that way, and never to think about God and religion, and thus be prepared for nothing but misery after death? He said "yes I do" and when I brought the subject home to his own case, he was much affected, and confessed how wicked he was.

[13 January 1837]
Frid 13th Rode in company with J M. 24 miles into the Bush, and endeavoured to open to him the way of salvation by Jesus Christ; but he made very little reply.

[15 January 1837]
Sund 15th Twelve natives at Church to day. On asking them if they understood the sermon, Frederick said yes some, and J. M. said that I spoke too quick so that he could not understand

Diary 6: January-March 1837, p.6.

much, I then endeavoured to go over the principal parts, and afterwards read some accounts from the Missionary Register but without much apparent effect; however this is one way of communicating knowledge and if the happy results do not immediately appear, they may be seen after many days. It is so excessively hot that we can scarcely breathe. One of the natives was remarking, how hot it was, "yes", said Frederick, "this is

Sun-day you know" evidently catching at the name to show that the sun might be expected to give more heat on that day. As far as I know the idea was original, for I had never before used or heard the expression in that way. Burrimal a native who has been at Goat Island for the last twelvemonths on suspicion of having been connected with the murder of Mr. Cunningham the Colonial Botanist, was brought up to this Establishment, under civil Escort to remain here. Several other natives had been confined at the same place, but the term of their punishment having expired, they were disposed of, and Burrimal has been forwarded to this place; but unless he be placed under the control of the military, I apprehend that he will not be here this day next month. He seems, according to his account, to have lived sumptuously and been in the practice of Fishing and shooting while

Diary 6: January-March 1837, p.7.

at Goat Island, which appears to have given him much pleasure.

[16 January 1837]
Mond. 16. In conversation with J M. this evening, he said that he was very miserable, that his heart was very wicked, and that he wanted to be better. I told him that all good people had been that way at first. That I was miserable once, and that all are born in sin, and that at first the mind was like midnight when there was no moon or stars, all dark, very dark, that nothing could be seen, but when the spirit of God shone into the mind it was like the Sun at first rising, when we see a little, and then more, so we see and feel our sins; but Jesus Christ died to take away our sins and to make us holy. He was very serious and manifested much trouble of mind; but his companions will probably soon have him into the Bush where he will see and hear nothing but wickedness. We can only commit him to God praying for his salvation. A Bullock Driver (a carrier) is very anxious to take J M down to Sydney because he would save him the expense of hiring a European; but we told both of them that we should not allow it, as he would see no good, and would be exposed to much evil. The Carrier though he is a very wicked man said that J M knew well enough how to avoid evil, and not to be influenced by others.

[18 January 1837]
Wednes 18th It has been very sultry the last three or four days; but this morning it has

begun to rain, and is so cold that every person is shivering, and we are under the necessity of having a fire in the room. This sudden transition will be the occasion of

Diary 6: January-March 1837, p.8.

severe colds.

[21 January 1837]
Sat 21st The rain has continued with but little intermission for the last four days, and the weather is remarkably cold for the season. I overheard our natives, this evening, saying that Duke Lims (a native) had got another wife. He has been absent for some months, having left his wife and child to run about the bush. Had it been convenient for us we would have taken her in, and she wanted to remain with us. A long conversation then followed, on different topics, one of which was that these natives are going to muster all the force they can collect, in order to go and avenge a late quarrel on the Warwick natives who came up here to fight, a few months ago. I told them that under present circumstances if other natives came to kill them, they might defend themselves; but that it was very wrong for them to go and seek natives, for the purpose of killing them. They excused themselves on the ground that they had not offended the Warwick natives, nor even seen them before. I replied that was no excuse because whenever they engaged the neighbouring Tribes to espouse their quarrel, they would be sure to fight with some who had never injured them. They remarked, well, that was true but the Black fellows would go and fight, and then they would get all the females belonging to their enemies. I asked why they wanted so many wives? and said that several of them had three or four each, and seldom one with them, that they were generally living with Europeans, I instanced

Diary 6: January-March 1837, p.9.

one, King Bobby who had two or three before, and now he had taken a girl (who had been decoyed from us) a widow, when her husband had been dead only a few months, and according to one of their own laws, no widow is allowed to be taken to wife before her former husband has been dead twelve moons. At this the natives set up a loud laugh, J M. said, "O Bobby is stupid, he does not know" I replied yes he does know for I have many times spoken to him on the subject; moreover you know that he sometimes leaves his wives with Europeans, and sometimes he beats them for being with them, he then declared, that for a long time he had thought it wrong to have more than one wife, and very wicked not to keep her to himself. He is well acquainted with our views on the subject; but he has not yet been tried, he is at age to take a wife; however he is still

single, and his present circumstances are viewed by us not without deep concern. He wishes to have one of our girls. He is not converted, and she is not converted, and to give her to him might be her eternal ruin, O that we may be Divinely directed in this as well as in all other matters.

[22 January 1837]
Sund Jan 22. Very rainy to day. Not many Europeans and but nine natives at church. In the afternoon preached to the natives from 146 Ps. 8 v. During the time of my delivering this discourse one of the natives laughed, but he would not tell me why.

Diary 6: January-March 1837, p.10.

[25 January 1837]
Tuesd Jan 25th Our children while reading the account of the out pouring of the Holy Ghost, on the day of Pentecost, on the Apostles by which they were enabled to speak languages with which they were not previously acquainted, were so astonished that they voluntarily left reading and counted the different countries from which persons present on that occasion had come.

[28 January 1837]
Frid 28th Our young men have gone into the Bush, the father of J.M. having sent for him to collect honey. They promised to return tomorrow.

[30 January 1837]
Sund 30th Our youths have not returned, so only Fred, Burrimal, and our children at church.

[31 January 1837]
Mond 31 The only two European servants on this Establishment, left us this morning to proceed to Bathurst for supplies which were expected here last october. J M. was to have gone, and so have been the means of leaving one servant at home, but he had not returned from the Bush, however he came in the course of the day and is very much out of humour.

[1 February 1837]
Tuesd Feby 1st There are many natives wandering about in this neighbourhood at present; but they do not come near to us.

[4 February 1837]
Frid 4th One of our Boys (Ngalgan) was going for the milch cows this evening, as usual, unknown to me he was accompanied by another of our boys Henry, each of them had taken a Horse, Henry rode Turk a very powerful strong animal, which, when in company with other horses, is extremely difficult to be held in. It appears that Ngalgan had been going at a pretty quick pace, and Turk as usual being determined not to be left, Henry was not able to hold him, and fell,

Diary 6: January-March 1837, p.11.

his foot being entangled in the stirrup, he was dragged on the ground till providentially the girth became broken. The boy was taken up for dead, and brought home, but recovered in some measure. We thought that his jaw was broken, and a deep hole was cut under his chin; after being washed and his wounds dressed he went to sleep.

[6 February 1837]
Sund 16th Fourteen natives at Church to day. Spent the afternoon, as usual, in teaching and conversing with them.

[8 February 1837]
Tuesd 8th We have increasing evidence of the removal, or dying away of some of the superstitions of our natives. On our arrival here not a single native would attend the funeral of a European, now they go of their own accord. In the most tempestuous weather they would not go into or near a Hut where any person had lately died. An old man died here a few days ago, under very painful circumstances, and Frederick has been wearing his coat every day since his death, and this night at ten o'clock he went alone into the hut, and took an old opossum cloak with which the old man was covered after his death, and he says that he shall sleep on it. In times past we have found it impossible to persuade them to wear or even to receive any thing belonging to a person who was dead.

[10 February 1837]
Thursd 10th One of our native youths has hired himself to a settler at a few miles distant from this place, but I suppose he will not long remain; however there is a disposition to hire themselves prevailing among the native youths.

Diary 6: January-March 1837, p.12.

[19 February 1837]
Sund Feby 19th Last night Jane, the native girl that has a child, had been gone to bed, in a room where she and her child sleep by themselves, about an hour, when Mrs Watson heard some person call her several times by name. On going into the room she found the girl dressed - sitting on a box and trembling exceedingly. On enquiry being made what was the matter with her, she replied, "I want to believe in Jesus Christ, my heart is very sick, I want to believe in Jesus Christ, I am afraid I shall go to that bad place". On my going in, she spoke much to the same purpose, and seemed very much alarmed. After speaking with her for some time and praying, I gave her some medicine and she went to bed, but we heard her afterwards engaged in prayer. She has been very dull and gloomy all the day, but has said very little. She has been living with us about ten months. In reference to this circumstance I can only say, that whether or not these impressions shall terminate in true conversion, there is encouragement to persevere in our labours among the natives, inasmuch as it is evident, that in the hour of apprehended danger, this girl was alive to her guilt and misery. She knew and felt that she was a sinner, and was afraid of being condemned to suffer the eternal consequences of her transgressions. She knew where the remedy was to be found, hence she wanted to believe in Jesus Christ. Such convictions may attend dying natives, in the Bush, who have been instructed here, and they may find mercy.

Diary 6: January-March 1837, p.13.

[26 February 1837]
Sund Feb 26. Had a large congregation at church today. About sixty natives have been here for several days. We have received into our house three more native children, two boys, and one half cast girl about six years of age, for which we had to give Blankets &c but after all the respective mothers of the children wanted to have them again.

[27 February 1837]
Mond 27. The mothers of our new come children are continually teasing us to give them up; but knowing that if let alone the dear little creatures will be happy enough, we shall not easily surrender them.

[28 February 1837]
Tuesd 28th Burrimal the aboriginal native, that was brought up here six weeks ago, has this evening made his escape from the military at this place. During his short stay, our natives have repeatedly taken him away to stations at three, four and five miles off, in spite of all my remonstrances. He has been very busy lately in providing himself with spears &c, and having heard his conversation with other natives, in which he said, among other things, that if the Police should go after the natives any more, they would set fire to all the Huts of the Europeans, and retreat to a place where the Police could not follow them, I thought it my duty to give him in charge to the Detachment here; but he had not been there an hour before he made his escape with all his weapons.

[5 March 1837]
Sund March 5th As we had a large congregation of natives at church, I read prayers, and preached in their own language.

Diary 6: January-March 1837, p.14.

[8 March 1837]
Wednes March 8th Anxious to use every probable means of inducing the native youths to remain with us, I a short time ago hired Frederick, and this evening hired J M. to be stockkeeper.

[9 February 1837]
Thursd 9th J M. has been wandering about all the day as usual, so that my hiring him has availed nothing.

[10 February 1837]
Frid 10th On going to the garden to day I found, under a peach tree, a bunch of feathers which I knew belonged to one of the young men, and in the evening gave it to one of our boys saying, "give that to J M, perhaps he will know to whom it belongs" J M. overheard me and immediately said "yes, that is mine, I went into the garden last night and got some Peaches; I was coming by and thought I would have some, I never got any before, and I will not get any more".

[13 February 1837]
Mond 13th About fifty natives came up today. They are on their way to extirpate the Kobbara natives who, it is said has been singing about them. The principal occasion of the quarrel however appears to be this; sometime ago the wife of one of the Kobbara natives ran away from her husband and has since that, been living with Doctor Charley

one of the Wellington natives, on which account war has been the subject of conversation, and the Kobbara natives have been expected

Diary 6: January-March 1837, p.15.

at this place for a long time. So changeable are the natives that many of those whom the Wellington natives a short time ago were going to destroy, are now their allies against the Kobbara Natives. When I spoke with the newly arrived natives, some of them said that they were not going to fight, whilst others laughed at the idea of its being wrong, some of them listened with attention, but others did not seem to know what to make of the instruction I attempted to give them.

[14 February 1837]
Tuesd 14th The natives came up this morning like a swarm of Bees, demanding Beef - Wheat - Tobacco and Pipes. One native whose little girl is living with us said, "I have many Black fellows belonging to me, you must give me for all".

[15 February 1837]
Wednes 15th Many more natives have come up, they seem to be bent on war and are expecting to be joined by many others. We attempt to sow the seeds of divine truth, may the Lord cause it to take root spring up and bear fruit to His glory.

[16 February 1837]
Thursd 16 We have had reason to believe for the last three days that the natives had an intention of forcibly taking away our girls. This evening after family worship, Frederick said to me "When will you give me bed?" I replied, it will be of no use to you as you do not always sleep in the kitchen. He said "well well, I will build a house for myself, and then

Diary 6: January-March 1837, p.16.

go to Badda, you know what for." As he had said several times that he would go to that place for a wife, I answered, yes I know what for.
Frederick, you will not give me one of your girls.
Mr W. No, they are too young.
Fred. no they are old enough, they are old enough, if I get wild woman, she will directly look out whitefellow.
Mr W. No, if you are determined not to allow her to go, she very likely will not go, as she does not know much of Europeans, and if you take one of our girls she will soon leave

you and go among them.
Fred. O no, I will always leave her here at home.
Mr W. You cannot do that, because the other ,natives will tease you saying, why do you not bring your yinnar with you? Why do you leave her with Mrs Watson? that is like sitting down in Jail, and then you will come to us saying what for you keep my yinnar always here? Black fellow want to see her, other women want to speak with her, I must take her, she belongs too me.
Fred. No, Black fellow wont say that to me, he never talk that way. (He had told me in former conversations that the natives said stopping with us was like being in Jail).
Mr W. Yes I know they will because they are opposed to any natives remaining with us.
Fred. Well well you will see by and by, you will be very miserable

Diary 6: January-March 1837, p.17.

by and by, Black fellow will come up and take away all your girls.
Mr W. Well if they do I cannot help it, but I am not afraid of them.
Fred. Well well you will see, good many Black fellow come up soon, got plenty muskets, other white fellows not like you, they always lend musket to Black fellow, and you will be very sorry soon, I know you will.
Mr W. Well Frederick you know that you have not yet got a new heart, you are not a christian, and these girls are not christians, and if you take one of them, she will soon be as wicked as any other female in the Bush.
Fred. Dont I tell you I will always leave her at home with you, what for wont you believe me? I believe you are very stupid. What for you want so many girls? you got good many.
In this way he went on for a long time, and in a very angry mood; but we can only be awake to the danger, and use every means to prevent the natives from taking our girls away.

[17 March 1837]
Frid March 17th The natives took their departure from the camp this morning without coming up to the house. J M was very anxious to accompany the other natives, but knowing or thinking that I should object to it, he dared not to ask; however he ventured to ask Mrs Watson but would not go without my leave, I said "well you may

Diary 6: January-March 1837, p.18.

go" to which he replied "yes that way you always say, you never want me to go". I asked "How can I want you to go and fight with natives? they will be killing you, and what then

will become of your soul? you are not prepared to die, you are not ready for heaven". He answered "O no, natives will not kill me" and then went away, but apparently with a heavy heart.

[18 March 1837]
Sat 18th Many of the natives returned, without fighting, and passed through the settlement on their way home. None of the Wellington natives have returned.

[19 March 1837]
Sund 19th During the past week I have been suffering severely from inflammation of the lungs which has prevented me from officiating in public to day; however, I could not rest without catechising our children, which affected me very much.

[20 March 1837]
Mond 20th Having to attend a funeral late this evening, I found the cold damp air affect me considerably. The man at whose interment I attended had been ill only a few hours, yet on my going to the Burial ground where the men were digging the grave, I found the wife of the deceased sitting upon his coffin and smoking a pipe. O what unthinking beings are Europeans in general in this colony. Received seventy five volumes of Books from the Religious Tract Society as a present to the Mission family at this station. No sooner was the parcel opened, than our children flocked round the table with joy sparkling in their eyes, and pleasure beaming in their countenances; but as the Books are for the Mission family I dare not lend them to any native children; however I can read them in their

Diary 6: January-March 1837, p.19.

hearing, and this will be to them a source of delight. There is nothing with which these little dear creatures are so much pleased as with a new Book, and if it contains any narrative relative to the Black people it is doubly valued. This present is highly gratifying to ourselves both in reference to the pleasure and benefit we and others may derive from it; and also from the delightful idea that we who are separated from all christian fellowship, and have to spend all our days in these regions of moral darkness, where Satan has his seat, are remembered by our dear christian Brethren at home; and are interested in their prayers - their Sympathies and their benevolence.

[21 March 1837]
Tues 21st JM. returned late during the night, it seems that he could not remain long absent from us. O that he would give up himself to the Saviour at once, poor youth, how

unhappy he is, and satan keeps him back from enjoying true peace. I feel myself very low and poorly; but feel desirous that the Lord should do with me what seemeth Him good, whether for life or death. I fear, that, if He be pleased to take me out of the world, all our dear children would be taken away, and henceforth be exposed to all the moral horrors of a Bush life. But why should I fear this? Will he not vindicate his own cause? He needs not the services of a sinful helpless worm to execute his wise and gracious purposes among the heathen.

[23 March 1837]
Thursd 23rd Our youths are more steady now, being engaged in thrashing & c.

Diary 6: January-March 1837, p.20.

This has been a gloomy day with us, my dear wife scarcely able to raise her head from the pillow, and myself so very poorly, with a dozen children under the same roof who, poor little creatures, cannot be expected to be very quiet; however we are not without divine support, and many of God's dear children have been in more painful circumstances.

[24 March 1837]
Frid 24th Crucifixion day. Attempted to read to our children for a short time to day but the effect on my lungs was very distressing, so I must endeavour to be silent, which indeed is no small self denial. Our children being always under our eye, and we, anxious to embrace the opportunity afforded by what they may be reading; or what may be occurring to give instruction, are generally talking, and with all their depravity, they never seem unwilling to hear, but rather otherwise.

[25 March 1837]
Sat 25th Last evening as two drays had come up from Sydney to Goboleon, and I expected some medicine by one of them, J M and Frederick asked me to allow them a couple of horses that they might go over to the place, which I did. Frederick returned about seven oclock, and been asked where Jemmy was he said "he has gone to Merrits' Dray". As I expected there was rum on that Dray and knowing how pleased such wicked persons are when they can make a native drunk, I felt very anxious. About nine Oclock we heard some person shouting for a considerable time, at length J M made his appearance calling out Fred, Fred. he came up shortly after in a state of intoxication, and using very improper language. On going to the fire of the natives he lifted up a native boy, and would have put him on the fire had I not interfered.

Diary 6: January-March 1837, p.21.

On looking round and seeing Mrs Watson, he said "Mrs Watson Mrs Watson you go in and go to bed I am not going to kick up a row, those stupid white fellows gave me rum". I came into the study and prepared some medicine, which is said to cure intoxication immediately; and having taken it to him, returned. He then began to call out "Mr Watson - Mr Watson, where is Mr Watson? He is angry with me for swearing. I know he is, I am very sorry very sorry, I will never swear any more". He then came into my study asking "Are you very ill?" I told him that I was, and that my heart was very grieved to see and hear him go on that way. He replied "I am very sorry Mr Watson. I will not swear again, those stupid white fellows gave me rum". I told him that his heart was very wicked and that made him swear. He went away to the fire, and taking up a dog belonging to me caressed it very fondly saying "poor Blackey, you are Mr Watson's dog, you belong to Mr Watson". after having taken another dose of medicine, he laid down, went to sleep and was as quite as possible. This morning he went to the river, and did not return before evening when I asked him if his head ached. he said "yes and my heart is very, very sick".

[26 March 1837]
Sund 26th I am still a prisoner, having been much worse yesterday and to day. Dr Hathorne called on me to day but he said that I was far too weak to be bled, however I have continued a blister, on the region of the parts affected, for several days,

Diary 6: January-March 1837, p.22.

and hope I shall derive some benefit from it.

[27 March 1837]
Mon 27th Rode out, in the single horse chaise, with Mrs Watson, and took all our children in a light cart, driven by a native boy about nine years of age, and felt somewhat refreshed by the ride.

[28 March 1837]
Tuesd 28th One instance may be recorded here of the instability of the native mind, such instances are daily occurring, Frederick had received during the day, everything that he needed; but because he was not allowed to be in the room among the girls when Mrs Watson was about to leave them for a short time, he became almost frantic with rage, walking about and shouting, "I cannot stop here, I cannot stop here, I must go away, I will go away in the morning, yes I will go away I cannot stop in this place". As we

had learnt from experience that it was the best way not too take any notice of him, we let him proceed. This morning he and J M. of their own accord brought up five Bullocks, yoked them and fetched a large Dray load of fire wood: after which J M rode out with Mrs Watson and Frederick took a horse and rode over to the sheep station, about a mile from our house, to bring a slaughtered sheep: however as one of the shepherds was coming over, he took the horse and brought the sheep and poor Frederick had to walk home, not a little vexed, to think that the shepherd imagined he was not capable of bringing a dead sheep: nor did his trouble end here, for after I had given him the sheep's head for his

Diary 6: January-March 1837, p.23.

supper, while he was taking his cloaths into the house, a dog ran away with it, and he could not find it, he got over it by saying "never mind it I don't want it". But had he found the dog, or known which it was that had taken it, his death would have most certainly ensued. I gave him some wheat which he immediately ground, and he is now baking pancakes in the kitchen. One of our girls was very stubborn this morning, and as a punishment I confined her in a room by herself, allowing her the privilege of having a book. This evening I went and spoke with her on the impropriety of her conduct, and the wickedness of her heart, she said that she always prayed after she went to bed, as well as before, I spoke on the ineficacy [sic]of the prayers of the wicked, and remarked that it is the prayer of the humble penitent which God hears and answers, I then knelt down and prayed with her, and she appeared to be much softened. Another girl had been very careless at her sewing, which with the other's misconduct prevented them from being indulged with a ride this evening, which they seemed to feel very keenly. I took occasion to speak to them on the good things which sin kept them from possessing and enjoying, and remarked that if they felt this trifling disappointment so much, what would they feel if they were so unhappy as to go to misery at death, and seeing many native children in heaven, would have the mortification of knowing that they might have been there also. This is given as a specimen of our daily attempts to lead our children in the way of heaven.

Diary 6: January-March 1837, p.24.

[29 March 1837]
Wed 29 March. Felt better during the day, but am very low and poorly this evening. Mrs Watson too is far from being well, O may we be enabled to cast all our care upon Him who careth for us.

[Signed] Wm Watson

2.3 Reverend Watson's Diaries – Annotations

1. Watson informed the Sydney Committee of Betsy's baptism later that month. Watson to Hill, 26 June 1835, CMS CN/O5(a).
2. Nehemiah 4:2.
3. Zechariah 3:2. `And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?'
4. Romans 8:28. ` And we know that all things work together for good to them that love God, to them who are the called according to his purpose'.
5. At this point, the mission had about eight servants, including a servant for Handt and a female domestic for Mary Handt. `General Scale of Rations at Wellington Valley', 8 October 1835, CMS CN/O5(a). This was evidently too few to carry on the multitude of tasks and responsibilities of the station, necessitating the casual employment of local stockkeepers to retrieve stray cattle, local labourers to build fences, and the military called on to lend a hand. The mission staff included the convict `Paddy', who had formerly worked for Aspinall and Co. under the superintendence of John Maxwell, and was with the missionaries from around mid 1833. His propriety and industry was such that Watson wished to employ him when he became eligible for his ticket-of-leave, even though the going salary for an illiterate overseer at Wellington was £40. Paddy was said to be able to keep other servants in good order, and would thus be in high demand on the frontier. Watson to Hill, 16 December 1835, CMS CN/O5(a). Paddy appears to have found better pay elsewhere and moved on.
6. Jerimah 49:11. `Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me'.
7. John 21:6.
8. Isaiah 49:4. `Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God'
9. ie. tuberculosis. Phthisis, meaning wasting, refers to the enfeeblement and weight loss arising from tuberculosis as it affects the lungs.
10. Measles, or Rubeola, an acute and highly infectious disease, characterised by an eruption of small, crimson spots on the skin. It was once thought to be a variety of smallpox and was sometimes confounded with scarlet fever. Symptoms include fever, catarrh, headache, sore throat and thirst, and complications include ear and eye infections, diarrhoea, encephalitis, or inflammation of the respiratory organs resulting in bronchitis or pneumonia. Measles spread with great rapidity and virulence among indigenous peoples. For examples, a virgin soil epidemic decimated the population of the Faroe Islands in 1846, and Fiji in 1875.

11. Psalms 74:20. `Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty
12. During 1835, Geanil emerged as one of Watson's most promising students. In June, he informed the Sydney Committee that she was "under serious religious concern. She weeps and prays and expresses an anxious desire to be baptised". Watson to Hill, 26 June 1835, CMS CN/O5(a).
13. Howitt describes the perforation of the septum as a custom performed on children prior to initiation. Boys were treated by old men and girls by old women. Howitt, Native Tribes, 740-1.
14. Matthew 9:18-26.
15. Influenza: an acute infectious disease, caused by one of three known types of influenza virus (A, B and C). The illness is characterised by generalised aching and respiratory symptoms, with possible serious complications arising from infection of the lungs. An influenza pandemic in 1918-1919 is estimated to have caused 20 million deaths worldwide.
16. Ischuria, retention or suppression of the urine.
17. Reverend Robert Cartwright (1771-1856), Anglican clergyman and chaplain at Liverpool from 1819-1836 (see WellPro Directory).
18. Proverbs 6:6.`Go to the ant, thou sluggard; consider her ways, and be wise'
19. Paralysis, or Palsy, meaning a loss of muscular power, resulting from an affection of the nervous system. Paralysis affecting one side of the body is known as hemiplegia, commonly due to brain disease, possibly a cerebral haemorrhage, thrombosis or embolism.
20. Vitriol, or sulphuric acid, being an oily, colourless and powerful mineral acid. Dilute or aromatic sulphuric acid containing cinnamon and ginger, known as `elixir of vitriol', could be used to treat diarrhoea.
21. Corrosive Sublimate, or Perchloride of Mercury, a powerful antiseptic.
22. 1 Timothy 1:15. `This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.'
23. Jeremiah 28:16. `Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD.'
24. William Brown, M.D., History of the Propagation of Christianity among the Heathen since the Reformation. London: Ogle, Duncan & Cochran, 1814.
25. Psalm 146:8. `The LORD openeth the eyes of the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous'.
26. Buddah Lake, north-west of Narromine, roughly 100 km from Wellington Valley.
27. Blood-letting was a popular treatment for various ailments. The key methods were puncturing or cutting the vein (venesection), cupping or leeches.

2.4 Reverend Watson's Reports

i. 1832-1833

Report 1: 1832-1833, p.1.

Rec Aug 16/6

No. 8.

1832 - 1833
Report of the Mission to the Aborigines of New Holland Station Wellington Valley.

The Missionaries Revd. William. Watson and Handt with their wives arrived at Wellington Valley 3 October 1832 accompanied by eight Natives who had joined them on the road. A few Days after their arrival they were visited by more than sixty Natives many of whom were Wild, and had come from 50 to 70 miles distant. They were supplied with food, a small quantity of Tobacco and a few pipes. They were then interrogated as to their knowledge of who had made them, the sun and Trees &c of this they appeared to be entirely ignorant; nor had they least idea of a Supreme Being, of the immortality of the soul, or of a future state of existence. They were then informed that the Missionaries had been sent by the King of England to teach them the great truths of religion and to make them acquainted with Arts and Civilization. They answered to these things Budgery Budgery (good, good). They did not remain many days but have since paid several visits to the Mission. The Missionaries very speedily discovered that the Natives had been prejudiced against them by the Stockmen in the neighbourhood who told them that the men would be yoked and made to work as Bullocks and the children would be sent to Sydney and put in prison. A School

Report 1: 1832-1833, p.2.

was established at the commencement of the year and has been continued. Here from twelve to twenty children have been under instruction at one time some have occasionally left and others have their place. These have been taught to read and, spell, and have been regularly instructed in the principles of the Christian religion.
It has not been discovered that these children & youths are in any degree inferior in intellect or ability to learn to those of civilized countries they learn their lessons, hymns, Prayers & as readily as children in general in an English School.
That some moral reformation has been produced by the labours of the Missionaries

among these degraded and unlettered Tribes is evident from this one circumstance viz. That swearing in the English language which is grown prevalent is never practised in the hearing of the Missionaries by any Native who has occasionally been at this station. Instances have occurred of the Mission boys correcting adult Natives for swearing even at the expence [sic] of a good beating for their friendly admonition. Sometime ago a Native youth who was so deeply diseased as to render his recovery exceedingly doubtful came to Mr Watson for medical aid. He was at the time notorious however, after being at the establishment for some time he recovered and returned to his Brethren 40 miles distant. Shortly after his return an English Stockman swore at an unruly Cow in the hearing of this Native youth who reproved him and said it was no good to swear". He was asked why? He replied "Because

Report 1: 1832-1833, p.3.

you will not go to heaven if you swear." He was then asked who told him so? He answered God and Mr Watson talk that way and good many books he have too which talk that way all about": The Englishman acknowledged that it was very wrong to swear and would try to do so no more. Female prostitution is practised to an extent that finds no parallel in the history of savage Nations: The female infant is given to some adult Native his future wife; he is then at libery to take her when he chooses which is generally at the age of five or 6 years. She then accompanies him his wanderings or becomes the property of a Native for a season or is lent to some white man who perhaps has three or four of these young girls from eight to twelve years of age with whom he lives in a state of adultery. If she remains in the possession of her husband whenever they have a Native Dance she is probably prostituted to all the youths in the company. No class of human Beings on the earth can possibly be in a more wretched and pitiable condition than the Aboriginal females of New Holland compelled for look out for food for themselves and sometimes for the men: and in their journeyings forced to carry many of his weapons and it may be added sometime compelled to yield to the baser desires of white men against their will. Idleness in both sexes has led to their so common intercession between white men and Native females that now the former seem to think that they have a right to any one and if

Report 1: 1832-1833, p.4.

she is not given up readily she is frequently taken by force, and the Native husband is put in jeopardy of his life. The cruelty of some of these Stockmen to the Natives of both sexes it is to be greatly feared even ultimately lead to revenge on the part of the Natives and the result may be the murder of any or of every white man they meet with common

as female prostitution where the Missionaries are happy to say that one female who has been under religious instruction at the Mission house has since that been known repeatedly to refuse the solicitations of white men and has told them as a reason for conduct that God would see them and that God who sit down in heaven would be angry. That the Children instructed at the Mission house believe the fundamental Doctrines of the Christian religion is evident from the very interesting questions which they are constantly in the practice of asking.
In the month of April 1833 Mrs Watson rescued an half cast infant from immediate Death. Its unnatural mother had so treated it as to impress her own mind that it was already dead and her female companion another yinnar was preparing its grave when Mrs Watson discovered them. By the attention paid to it it revived and lived three weeks when the effect of its [?] unnatural conduct at its birth produced a Disease which terminated its earthly existence. On three occasion the Native children at the Mission House were deeply affected and asked

Report 1: 1832-1833, p.5.

Is Babby in heaven now has Jesus Christ taken it? Is it a little Angel?
There is abundant proof that some of the children who have left the establishment and gone into the Bush for a season have both repeated their prayers at night and said Grace before they partook of the of the opossum or wild cabbage.
Besides those who were under regular instruction there are generally several other youths and adults at the Mission House. Their number is very fluctuating and their stay very variable sometimes twenty or thirty will remain for a fortnight and then take their Departure. In a Day or two some of them perhaps all will return and remain for a short time. But the very most of them attend morning and evening worship in the family and at the Church on Sundays we have had several visits from large numbers of Natives have made several Tours into the Bush. It is a remarkable circumstance that the Natives have no Desire to emulate white men except in their vices. It is only by Kind treatment and trifling rewards that even the young are brought to attend to their Sessions ever. Were this desire to learn equal to their [*] they would soon make great proficiency. After the experience of every act of kindness for twelve months it is a lamentable fact that the Natives even in this neighbourhood are afraid that the Missionaries have some evil intentions towards them.

Report 1: 1832-1833, p.6.

it is rather surprising that they will believe what the Stockman say rather than be convinced of the priority of the intenting [sic] of the Missionaries when they have

received so many acts of kindness from the latter.
The expenditure of the Mission has during its first years been unavoidably heavy and indeed it must continue to be so if as has been the case during the past year all the supplies needed for the establishment in future have to be procured in Sydney or at Bathurst indeed if they will have to be purchased at all. The Missionaries aware of this have availed themselves of the facilities afforded them by the generos [sic] act of His Exellency Governor in offering a certain portion of land at Wellington Valley for the use of the Mission. Accordingly in the month of July last Twenty acres of wheat were sown which however from the unparalleled dryness of the Season has all perished, about Ten Acres of Maize corn has since been planted and is in a promising state. When there has been raised at Wellington Valley a sufficient number of Stock and Grain enough to warrant such a proceeding the Missionaries think it highly desirable to form a station

Report 1: 1832-1833, p.7.

amongst the Wild Black Natives, where they have not been corrupted by intercourse with the Europeans, such a station might be conveniently supplied from Wellington Valley where Missionary efforts will still be in operation and as diligently attended to as at present, a vocabulary of the Language is in a state of preperation [sic].

Mission House Wellington Valley
14 Decr 1833
Signed
William Watson.

ii. 1835

Report 3: 1836, p.1.

Rec. Nov 22/36
Com of Cor May 18/36
8
[note] Mr Watson's remarks, towards furnishing matter for the annual Report April 30th 1836

In presenting this their third annual report, the Missionaries are happy to state that upon the whole, they have reason to believe that many of the Aboriginal natives are improving in Scriptural Knowledge: and that some have in a great measure become

reformed. A Native boy who died at the Mission house in September 1835 gave grounds of hope that he had not in vain been instructed in the principles of Christianity. During his illness he was not heard to utter one murmuring or repining word; but rather seemed anxious to die. His words on this subject were “I Know I shall die: and I do not wish to live; I wish to die and go to heaven." He expressed great thankfulness that he had been instructed, and that he had been baptised. He had been taught that he was a sinner, and that it was only through the meritorious sufferings and death of Jesus Christ that he could obtain the remission of his sins. And this sacred truth seemed to have been sealed in his heart by the Divine Spirit. Under religious instructions he frequently shed tears, and with apparent contrition acknowledged the sinfulness of his heart as well as of his life. In August 1835 George Mercatto Esqr. gave information to the Missionaries that an infant girl had been found, on his estate, lying by the side of her deceased mother, and that it was then in his house. It was accordingly brought to the Mission house, and on the Lord's day but one following, was baptized publicly in the presence of several Aboriginal natives (the Service being in their own language) some of whom were affected and shed tears on the occasion. The infant however died in the course of a month and received Christian burial. This makes up the number of four Aboriginal Natives that have been baptized since the commencement of the Mission.

Report 2: 1835, p.2.

they will work, and in general they attend as regularly to the instruction as may be expected.
When the Children are spoken to on religious subjects, their minds appear sometimes seriously improper, and they yield a ready assent to all the truths of Christianity; but no real spiritual mindedness has yet been manifested. So far they have improved, that if one falls into the sin of cursing or swearing; another generally informs the Missionaries of the circumstance, knowing that it is wrong. Great difficulty is some times experienced in obtaining the Children from their Parents and Friends, so that entreaties, persuasion and promises seem to be of no avail.
With regard to the Adults, we have in general from Eight to Twelve staying with us, but sometimes less - at other times from Twenty to Thirty and upwards. They are instructed as opportunity presents itself, at home, or in the bush, or in the Camp, by talking, or reading a portion of Scripture, or delivering a short discourse to them in their own language. Their attention is not always to be gained, and even when they are listening to what is said, their minds are easily diverted. That they do not always forget what they have heard respecting religion, at the Mission House, is evident from many circumstances, which have come under the observations of the Missionaries

Report 2: 1835, p.3.

One circumstance may be sufficient to establish the fact. While one of the Missionaries was addressing a company of females, forty miles from Wellington, one of them, whom he did not remember having seen before that time, said, "You talk that way Wellington." And when asked to what place she expected to go at death, she replied, "to heaven, I believe." When it was suggested that that was very questionable, she answered, "No I believe when want to go, devil, devil, pull down again, not let go."
At public worship their general behaviour is good; but some of their customs and habits render it almost impossible to form a congregation of Males and Females. The young men are prohibited from going near a Native Female for several years, and even those men who have wives, have an objection to come to Church, if there are many females present. This circumstance is attended with many inconveniences, not only in reference to Divine Worship, but also in domesticating them, as when the Females reside in the house, the young men will not come near, and vice versa. It would, however be easy to erect a building in such a place, as to domesticate both sexes without their coming in contact, or, even in sight of each other, as well as to keep those, who are domesticated apart from all communication with occasional visitors. The latter point is

Report 2: 1835, p.5.

[*] by conciliatory measures to induce them to desist. In prosecution of this object he travelled sometimes in company with Natives, and sometimes alone, more than two hundred miles, but without success, never being able to meet with them, although places, where they had slept the night previous, were several times discovered. It is stated that when some of the more civilized Natives, who were in company with the depredators found that they were determined to slaughter Cattle, they at once separated themselves from them, and left that part of the Country.
It has been found extremely difficult to form an accurate idea of the opinion of the Natives in reference to the Creator of the World, the Creator, the immortality of the soul and a future state of existence, as the accounts given by different Natives, are frequently at variance with each other. It appears, however, that there is among them a general idea of a Creator, who is himself uncreated. They believe in the immortality of the soul, but what is their idea of its state and employment after death, has not been learnt. They attribute all their afflictions and troubles to an evil being (Wandong,) who is said to be visible only to their doctors. They have an idea of an order of beings (Guinyar) inferior to the Creator, but superior to man. The only kind of Worship known among them is the (Wagganna) or native Dance, accompanied by singing to Baiami

who, annually, about February or March, reveals to some one Native, at a very great distance from Wellington, the song, in which all are bound to join under penalty of death. This song is esteemed sacred by the Natives, who apprehend that if they should not be present

Report 2: 1835, p.6.

at the singing of it they would die.
Their laws principally, if not entirely, refer to obtaining from certain kinds of food, until they arrive at a certain age, and to the young men evading publicly if not privately the company and conversation of females. They have no law against murder, and consequently no punishment for it. A man may murder his Wife, or Child, or any other relative with impunity; but if a person murder another, who is no way connected with him, the nearest of kin to the murdered person will sometimes avenge his death, though this seldom happens, except the delinquent and the sufferer are of different Tribes. It is only in proportion as they become acquainted with the customs of Europeans, and are instructed in morality that human life is regarded. In the Native Wilds they sport with the sufferings of man and beast. It is worthy of remark that in the year 1835, when it was reported at Wellington that a man of Mr Lawson's had been murdered by some of the Bogin Tribes, all the Wellington Natives armed themselves and went to avenge his death; but not finding the perpetrators, of the murder they beat an old man nearly to death and then returned.
It is a lamentable fact that their increase is inferior to their decrease, especially as they often kill their half-cast offspring. Four deaths took place at Wellington in the last year: viz. two Adults and two Children. An Adult, a woman, also died three miles from Wellington and an old man, who was under medical treatment at

Report 2: 1835, p.7.

Wellington, went away and died after he had left. On the other hand, we can only remember three births, which took place in the neighbourhood of Wellington and one of these Children was killed. The mother of this Child, after having been under instruction at Wellington, was taken away by her husband and prostituted among the white people, which connection occasioned the existence of the said Child. She was seen a few days afterwards, and seriously reprehended for her atrocious barbarity, but she endeavoured to turn off the reproof by a laugh: another woman from whom more humanity was expected; was called upon to testify that it was wrong: but she cooly [sic] replied that it was not a pretty Child. Such cases should excite Christian sympathy and call forth the utmost exertion, to rescue these poor creatures from destruction: such acts are chiefly

owing to the wicked intercourse with many of their white neighbours.
To the study of the Aboriginal language the Missionaries continue to devote much of their time, as it is expected that through this medium the Natives will more easily receive, and readily comprehend the instructions given to them. Of the Dialect spoken at Wellington, a Dictionary and Grammar have been composed. The Gospel of Saint Luke and some other parts of Scripture have been translated, as also several parts of the Liturgy, and Dr. Watson's small Catechism. It is not to be expected that these translations can be correct, for the beginning must be imperfect, and perfection must be attained gradually. The Dialect

Report 2: 1835, p.8.

spoken in this district (extending from Bathurst to beyond Mount Harris, and from Mudjee over the Bogin Country Warwick, the Lachlan &c) has been compared with as much as is contained in Mr Threlkeld's Grammar, and such is the affinity of one language to another as to leave no doubt in the minds of the Missionaries that the language is radically the same. This however will be more clearly ascertained, when the knowledge of other Dialects is attained, and to this object the Missionaries feel it is their duty to pay much attentions, as their time and opportunity permit. The Dialect spoken by the Wellington Blacks is called Wiraduri; that spoken by the Bathurst Blacks. Kandangurra; and that of the Mudjee Black, Yarrayarru; and that of the Blacks North West of Mudjee, Kamillarai: The last mentioned Dialect extends to the Hunter, and differs materially from Wirraduri. The others differ more or less. It appears very desirable that a small work in the Aboriginal Language should be pointed, as a First book for the purpose of teaching the Natives the aboriginal pronunciation, and it would also be a means of correcting the spelling of Aboriginal words.
In conclusion the Missionaries are bound to say, that though in the prosecution of their labours daily discouragements arise, they have no doubt of the gradual and ultimately abundant success of the Mission. The

Report 2: 1835, p.9.

great distance of the Establishment from the source of supplies, with the heavy expense consequent thereon, the uncertainty of the seasons for raising grain, and the limited means in the hands of the managers of the Mission, constitute among other

circumstances difficulties in the way of giving the Mission the prospect of much success at the present. As it regards the evangelising of the Natives, the Missionaries look to higher than human power to effect this object of their desire, even remembering that while it is theirs to labour, it is the Lord's to bless.

Report 2: 1835, p.10.

Report of the Aboriginal Mission
1835
William Watson.

iii. 1836Report 3: 1836, p.1.

Rec. Nov 22/36

Com of Cor May 18/36
8
Mr Watson's remarks, towards furnishing matter for the annual Report April 30th 1836

In presenting this their third annual report, the Missionaries are happy to state that upon the whole, they have reason to believe that many of the Aboriginal natives are improving in Scriptural Knowledge: and that some have in a great measure become reformed. A Native boy who died at the Mission house in September 1835 gave grounds of hope that he had not in vain been instructed in the principles of Christianity. During his illness he was not heard to utter one murmuring or repining word; but rather seemed anxious to die. His words on this subject were “I Know I shall die: and I do not wish to live; I wish to die and go to heaven." He expressed great thankfulness that he had been instructed, and that he had been baptised. He had been taught that he was a sinner, and that it was only through the meritorious sufferings and death of Jesus Christ that he could obtain the remission of his sins. And this sacred truth seemed to have been sealed in his heart by the Divine Spirit. Under religious instructions he frequently shed tears, and with apparent contrition acknowledged the sinfulness of his heart as well as of his life. In August 1835 George Mercatto Esqr. gave information to the Missionaries that an infant girl had been found, on his estate, lying by the side of her

deceased mother, and that it was then in his house. It was accordingly brought to the Mission house, and on the Lord's day but one following, was baptized publicly in the presence of several Aboriginal natives (the Service being in their own language) some of whom were affected and shed tears on the occasion. The infant however died in the course of a month and received Christian burial. This makes up the number of four Aboriginal Natives that have been baptized since the commencement of the Mission.

Report 3: 1836, p.2.

At present there are nine in the house under instruction whose improvement shews their aptness to learn. There are also from twelve to twenty females who sleep at the Native's camp: but come up to the house daily to receive instruction in reading &c and to be fed. There are frequently from forty to sixty and sometimes more Natives on the Establishment who are regularly addressed on the Subject of religion through the medium of their own language. And that they understand, generally, what is spoken to them on these occasions, is evident from the remarks they make sometimes during the address being delivered, and sometimes afterwards. That the wandering natives do not always forget what they have heard respecting religion, at the mission house, is evident from many circumstances which have come under the observation of the missionaries. One circumstance may be sufficient here to establish the fact. While one of the missionaries was addressing a company of females (forty miles from Wellington) one of them, whom he did not remember having seen before that time, said "you talk that way at Wellington" and when asked to what place she expected to go at death, she replied "to heaven I believe." When it was suggested that that was very questionable she answered "No I believe when want to go, devil pull down again, not let go."
At public worship their general good behaviour is admirable, as well as their correctly and orderly responding to the church service. But some of their customs and habits render it almost impossible to form a congregation of males and females. The young men are prohibited going near a native female for several years; and even those men who have wives have an objection to come to church if there are many females present. This circumstance is attended with many inconveniences, not only in reference to Divine worship; but also in the regard of domesticating, as when the females reside in the house the young men will not come near; and vice versa. It were however very easy to erect a building on such a plan as to domesticate

Report 3: 1836, p.3.

both Sexes without their coming in contact with, or even in sight of each other: as well as to keep those who are domesticated apart from all communication with occasional

visitors. Which latter point is an object very much desired. It is presumed that if a missionary establishment were formed on such a plan and near the river many facilities for advancing the mission would be obtained. It is no uncommon circumstance for twenty or more natives to leave their females on this Settlement when they go into the bush. These must necessarily encamp by the river there being no accommodations for them at the mission house. In that exposed situation they too easily become the prey of vicious Europeans who not unfrequently draw or compel some to accompany them to their habitations. This circumstance while it breaks the chain of instruction afforded to the houseless females, tends also to destroy the confidence of the men in leaving them, as they say, with the missionaries.

In September 1835 a report being in circulation, that some of the Bogin natives had crossed the country and having united with some of the Badda Tribes, were destroying cattle belonging to Judge Wilde, one of the missionaries thought it his duty to visit them and to endeavour by conciliatory measures to induce them to desist. In the prosecution of this object he travelled, sometimes in company with natives and sometimes alone, more than two hundred miles; but without success: never being able to meet with them, although places where they had slept the night previous were several times discovered. It is stated that when some of the more civilized natives who were in company with the depredators found that they were determined to slaughter cattle, they at once separated themselves from them and left that part of the country.

The missionaries are happy to find that on some establishments changes for the better in reference to female natives have taken place. Old overseers have been removed and others appointed, so that where formerly nearly every European Servant had his sable paramour, not a female native is

Report 3: 1836, p.4.

allowed to remain in any hut on the establishment. Were the proprietors and overseers of establishments beyond the boundary of the Colony believers in the gospel of the Redeemer, it would be of infinite advantage to the Native population. But when those tho bear the christian name glory in employing themselves as the Missionaries of the prince of darkness, every christian will mourn their delusion and bemoan the thus increased moral degradation of the untutored Aborigines. However it is with heartfelt satisfaction that the Missionaries can record the fact that when they entered the huts of Europeans, far in the bush, with the Bible in their hands and the word of christian counsel on their lips, rarely, very rarely has it occurred that they have not met with a

cordial welcome, and received thanks for their kindness and pious admonitions. And there is reason to hope that more than one wandering sheep has thus been reclaimed, and restored to the fold of Jesus Christ.

It has been found extremely difficult to form an accurate idea of the opinions of the natives in reference to the Creation of the world, the Creator, the immortality of the Soul and a future state of existence; as the accounts given by different natives are frequently at variance with each other. It appears however that there is among them a general idea of a Creator who, himself, is uncreated. (Some say that Baiamai is the uncreated and that Burrambin is his Son; that Baiamai spoke and his son sprang up at once. Others say that Burrambin is the father, and Baiamai the Son.) They believe in the immortality of the Soul; but what is its state or employment after death has not been learnt. They have an idea of an order of beings inferior to the Creator but Superior to man. These it is said are white, live on a high mountain, eat only honey, and their employment is singing. They attribute all their afflictions and troubles to “Wandong" an evil being which is said to be visible only to the doctors. Though they attribute all their evils to Wandong as the author, they often ascribe them to other natives as the instruments, who they say, have power to afflict, and even to kill at a distance of hundreds of miles when so disposed.

Report 3: 1836, p.5.

The only kind of worship known among them is the "Wagganna" or native dance accompanied by singing to Baiamai who annually, about February or March, reveals to some one native, at a very great distance from Wellington, "the Song" in which all are bound to join under penalty of death. This Song is esteemed Sacred by the Natives who apprehend that if they should not be present at the singing of it they would die.

Their laws principally if not entirely refer to abstaining from certain kinds of food until they arrive at a certain age, and the young men evading the company and conversation of females. They have no law against murder, and consequently no punishment for it. A man may murder his wife, child or any other relatives with impunity; but if a person murder another who is no way connected with him the nearest of kin to the murdered person will sometimes avenge his death, though this seldom happens except the delinquent and the sufferer are of different Tribes. It is only in proportion as they become acquainted with the customs of Europeans, and are instructed in morality that

human life is regarded. In their native wilds they sport with the sufferings of man and beast. It is worthy of remark that in the year 1835 when it was reported at Wellington that a man of Mr Lawson's had been murdered by some of the Bogin Tribes all the Wellington natives armed themselves and went to avenge his death; but not finding the perpetrators of the murder they beat an old man nearly to death, and then returned.

To the study of the Aboriginal language the missionaries continue to devote much of their time, as it is to be expected that through the medium of that the natives will more receive and more easily comprehend the instructions given to them. It appears desirable that a small work in the Aboriginal language should be printed, as a First Book for the purpose of teaching the natives; because it seems a waste of time to be teaching the English pronunciation of the Alphabet and afterwards to have to teach the aboriginal pronunciation. This would also be a means of correcting the Spelling

Report 3: 1836, p.6.

of Aboriginal words. The dialect spoken in this district (extending over from Bathurst to beyond Mount Harris, and from Mudjee over the Bogin country - Warwick - the Lachlan &c) has been compared with as much as is contained in S.W. Threlkeld's Grammar. And such is the affinity of one dialect with the other as to leave no doubt in the minds of the Missionaries that the language is radically the same. This however will be more clearly ascertained when the knowledge of other dialects is attained, and to this object the missionaries feel it their duty to pay such attention as their time and opportunities will permit.
In conclusion the missionaries are bound to say that, though in the prosecution of their labours daily discouragements present themselves, they have no doubt of the gradual and ultimately abundant success of the Mission. The great distance of the establishment from the source of supplies with the heavy expence consequent thereon; the uncertainty of the seasons for raising grain, and the limited means in the hands of the managers of the mission, constitute among other circumstances difficulties in the way of giving the mission the prospect of much success at the present. As it regards the evangelizing of the natives, the missionaries look to a higher than human power to effect that, even bearing in mind that while it is their's to labour, it is the Lord's to bless.

[note] These remarks have been drawn up in the name of the Missionaries merely to avoid exposing the writer to the charge of egotism.

Report 3: 1836, p.7.

Issued to Aboriginal Natives from January 1st 1835 to April 30th 1836.

6001 pounds Beef
4297 pounds Wheat & Flour
14 pounds Tea
112 pounds Sugar
80 pounds Tobacco
12 Yards Green Flannel
19 Neck Kerchiefs
6 pairs Trowsers
2 D Frocks
16 Shirts
14 yards Calico
29 yards Print
4 yards Canvas
2 Blue Jackets
18 Pocket Knives
&c &c &c

iv. 1839

Report 4: 1839, p.1.

Recd Sept. 4/40

Report of the Aboriginal Mission Wellington Valley
for 1839.

During the past year six children have been added to the mission family as permanent residents. Of these four were pure aborigines, and two half cast. The father of one of these aborigines was brought in February borne on the shoulders of four Aboriginal youths, apparently in a dying state to Mr Watson for medical aid, on his recovery he with his wife the child's mother, freely gave up the child to the mission. Several boys previously unconnected with the mission have been under instruction, who though not residing in the house have been supported by the mission and have attended Divine worship. Several of the Adult female natives have been more in the mission house and

have rendered themselves more useful than formerly. Some boys who were under instruction, were compelled by the elderly natives, to go into the Bush, to be made young men; but they all returned in a few weeks. On this occasion a boy who had formerly been under the care of Mr Watson, but who had been decoyed away,

Report 4: 1839, p.2.

came to him requesting to be concealed from the elderly natives, and stating that he did not wish to be made a young man; however under all the circumstances of the case it was not thought prudent to accede to his request.
In the month of July an aboriginal native girl, of about fifteen years of age, and who had been on the mission for nearly six years died of the Influenza. At her own most earnest request she had been baptized, and previous to her death in the presence of respectable witnesses testified that she had not in vain been instructed in the truths of Christianity. She expressed herself as being happy in Jesus Christ and as professing an assurance that she was going to heaven.**[2]** As an evidence that the religious instructions imparted to the Children are not forgotten the following instance among many that might be adduced may be recorded. On going to church one Sunday, one of the children on seeing her mother, who had lately come from the Bush breaking wood for her fire immediately of her own accord called out, "Don't break wood today Mother, it is Sunday."

Report 4: 1839, p.3.

The young men have continued to make themselves generally useful, and to improve in reading and in the attainment of religious knowledge. Several can read the Holy Scriptures with tolerable fluency and are very partial to reading. Several journies have been taken into the Bush and from forty to fifty natives have occasionally visited the mission during the year.

Signed
William Watson
James Gunther
William Porter.

v. Oct-Dec 1839

Report 5: October-December 1839, p.5.

Recd September 4 1840

A Quarterly Report of the Mission Wellington Valley
to 31st December 1839.

Clergymen - 2.
Agriculturist - 1.
Servants - 6

Aborigines -
upon the Station. above 12 years old {Males - 14 Females - 4
under 12 years old {Males - 11 Females - 6

Receiving daily instruction in the school {Males - 21 Females - 8

Able to read in English - {Males - 10 Females - 8

Attending Divine Worship {In family {Males - 14 Females - 8
{In public {Males - 24 Females 12

Employed as Servants or assistants {In the family {Males 1 Females 4
{In the field {Males 9 {Females -

Who have been baptized? None.
Unattached to the Mission visited during the last quarter 50.

Signed William Watson
James Gunther.

2.4 Reverend Watson's Reports – Annotations

1. The Report of the Mission for 1832-33 was written by Watson alone. Handt refused to participate, apparently believing his journals contained a sufficient account of their proceedings. Watson to Hill, 8 November 1833, CMS CN/O5(a). The Report was submitted to Governor Bourke in February 1834. Hill to McLeay, 19 February 1834, CMS CN/O5(a).
2. The deceased girl was Nanny. On her illness and death, and remarks on Watson’s decision to baptise her, see Gunther Journal, 26 July 1839 (Gunther Journal 7).

2.5 Reverend Watson’s Reply to the Charges of Reverend Günther, 1840

Reverend Watson's `Reply', 1840

Watson’s Reply, 1840, p.1.

Rec Nov 6/41

Reverend William Watson’s reply to the Charges preferred against him by the Reverend James Gunther dated Sydney Nov 1 -1838 a copy of which by special request was transmitted to Mr Watson April 1840

There appears to be some error in the date of Mr Gunther’s charges, as on the first November 1838, he left Wellington Valley for Sydney; so that if the date be correct, the charges must have been prepared at Wellington Valley, not in Sydney. Every person knows how easy a matter it is to make a general charge - and how difficult it is to reply to such a charge. Had Mr Gunther stated times, places or circumstances - when - where or under which, occurrences transpired which annoyed him, I could have replied in order; but the reverse is the case, and Mr Gunther knew full well, that, he could not adduce one single instance, wherein I refused to co-operate with him. Previously to entering on a reply to Mr Gunther’s charges, it is necessary for me to make some preliminary remarks; and the Committee must bear with, what may appear to them, a lengthy detail, without which it is impossible for them to understand the merits of the case. On Mr Gunther’s arrival at Bathurst he wrote me word - that - they had proceeded thus far, on their journey, and as Rev William Cowper had informed them there was a gig at Wellington, the property of the Mission, he requested that it might be forwarded to them. There was not, either had there ever been, such property belonging to the Mission. I had in 1833 purchased a jig from the late Rev. R. Hill, it had been lent to Mr Handt in March 1836 to take his family to Sydney. He left if for several months at the residence of the late Reverend Samuel Marsden at Paramatta [sic] (although in the interim he proceeded to Wellington Valley to fetch his little girl & food) Mr Marsden sent up the gig by a Stranger, & wrote me word that Mr H had left it & the horse (my own) at his place & made no inquiry after them, that the gig was a complete wreck, tied together with cords to prevent its falling to pieces.

Watson’s Reply, 1840, p.2.

My gig having been thus destroyed by Mr Handt - I had been under the necessity of purchasing a light cart, which I sent down to convey Mr & Mrs Gunther to Wellington Valley. Our Natives & children were dressed and prepared to meet them, for three days previous to their arrival, intending to sing appropriate hymns which they had learnt for the occasion. Previous to their arrival Mrs Watson had used her utmost endeavours. to render comfortable for their reception, the rooms formerly occupied by Mr Handt. Not

sooner had Mrs Gunther seen these rooms, than she exclaimed, these rooms! They are stables - barns - they are worse - many barns & stables are much more comfortable. O that I should ever be brought to such a place! What would my poor mother say if she saw these rooms! She sat down and wept They were surprised that Mrs Handt should say there were three comfortable rooms. Mrs Watson remarked that Mrs Handt was always satisfied with them, & if they though proper to prefer our end of the house, we would exchange. They said that Mr Cowper assured them that every thing necessary to make them comfortable should be afford. They were dissatisfied with every thing - "to be rationed like a soldier or a convict" "Paltry salary of sixty pounds a year" "Ten pounds for a child - our child shall never accept of it" I said they would find the salary sufficient taking all things into consideration; and as to the house I consider it a palace, in comparison of what I had anticipated; for when I left home I expected to have no other habitation in the bush that what I should raise with my own hands. "A palace indeed! - a palace for horses & Bullocks, you might expect to find no accommodation; but that was not the case with us" Mr Gunther has had a chaplaincy offerred [sic] - he has been offerred [sic] also a handsome salary as tutor in a gentleman's family; but as he considers himself under obligation to the Society he does not wish to leave before he has been three years in their service, when he will consider himself free of obligation" Indeed Mr and Mrs Handt & others advised us not to come, as it would be impossible for us to live with Mr Watson" All this & much more to the same purpose was mentioned before they had slept one night in the house. Now I would ask whether we had reason to believe that they came to us with minds unprejudiced, & ready cordially to unite? & what from such a beginning we had reason to expect?

Watson's Reply, 1840, p.3.

Mr and Mrs Gunther were altogether unacquainted with the scene of their future labours. Under these circumstances was it not natural for him to listen to his German brother; & having been told that Mr Watson was a sheep and cattle holder (or dealer) was it in the least surprising that he should be biassed [sic] in his mind, against the individual whom he was about to join. Add to these the many months that they were in Sydney - the Society with whom they associated, the respect paid, and it will readily be seen that their minds were ill prepared for a Missionary life among the Aborigines of New Holland. But if they felt themselves so disappointed now, what would have been their complaints in 1832? The absence of European female servants was another fruitful source of complaint, and it was charged home upon me "It is all your doing - with your economy your have ruined the Committee - you have made Mrs Watson a slave: but Mrs Gunther shall never be a slave" These and many other equally cutting remarks I bore patiently. Messrs Maughan & Raymond being allowed to remain on the Mission land was another source of disatisfaction [sic]. It is inconceivable the Misery we endured on that account. Mr Handt was well as myself had agreed to it. Up to the time that Mr Gunther arrived - they had lived on the most amicable terms; not an unpleasant word had ever passed between us - they had manifested a deep interest in the Mission - they regularly attended church - their servants did the same, as well as frequently coming to family worship & to the weekly meetings for practicing singing. After Mr Gunther's arrival, their determined opposition to those gentlemen gave us to see most clearly,

that, if we continued our intimacy with them we must be miserable at home, so we yielded in this point also. When we saw Mr Maghan[sic]'s men commencing plowing the Paddock, I proposed that we should immediately inform them that we wanted it for our young men to cultivate. Mr Gunther opposed it saying "No - let them go on, it will be all the better for us - surely they will not have the impudence to sow it" In this point I also yielded When they had plowed half the Paddock, our young men were sent to commence plowing - hence commenced that unpleasantness which has led to a Police Establishment, & nearly to a Township on the Mission. But the worst part of Mr Gunther in this affair, (& which brings home upon himself the charge against me of want of brotherly & straitforward [sic] conduct towards those with whom I ought to go hand in hand) is this,

Watson's Reply, 1840, p.4.

that while he was unceasingly complaining against the gentlemen & urging me to get them removed, & even uniting with me in preparing & signing the documents - he was going to them & saying "I have nothing to do with the differences between you & the Mission it is all Mr Watson" Having lost many children from not having a place of security to keep them from communicating with the elderly Natives, I got 500 slabs 8 feet long split, in order to fence in a piece of ground on the front of the house; but not Knowing whether Mr Gunther would approve of being thus enclose, I had only my own side (Including the Middle room) done; leaving it to Mr G on his arrival, to have the remainder fenced in or no, as he should feel disposed. A Hut was built in this enclosure, adjoining the fence on Mr Gunther's side, & a door opened out of the middle room: so that Mr Gunther & ourselves might have equal access to the play ground & to the children.

On Mr Gunther's arrival he heard the children read - repeat their catechisms, saw their writing &c I said Mr Gunther this is the plan that I have adopted - if you can adopt a better, or suggest any improvements, I shall be most happy. Mr G replied that he could not - that he had found the Mission in general & the children in particular, far superior to what he had been led to expect. During the first twelve months, after Mr Gunther's arrival, while I was residing in the house with them, the children were generally neglected - I did not attend to them regularly , lest I should be accused of monopolising their instruction, and Mr Gunther did not attend to them, through want of inclination or disposition: so that at the expiration of that period, Mr G told the children that they had improved very little since he came. On Mr Gunther's arrival he was told of the difficulties we had experienced in keeping the young men and the young women apart from each other. Mr Gunther remarked that he considered it wrong to keep them apart - this point being conceded, we had to witness the young men & young women sitting together at the same table, carrying on their bad conversation in the native language, not a word of which Mr Gunther could at that time understand. To oblige Mr Gunther (in his inexperienced views)
I agreed that one of our Native youths should take a young woman, who had not been long with us, and as there was no other place for them, they as well as another native

couple, lived in the Kitchen where all our victuals were cooked. One Evening one of our girls Jane

Watson's Reply, 1840, p.5.

had occasion to go into the Kitchen, where the young man (just referred to) was sitting. She threw her arms around his neck & behaved as immodestly as she possibly could; another young man who has a claim on Jane (having brought her to our house) saw her conduct and went into the house in a most violent rage. Mrs Gunther said "O the girls dont want you natives, they want white men. Jane wants to have Garner (one of the Mission's servants) Nua [sic] is to have Taylor (another servant of the Missions) Nanny is to have such a one &c." I said to Mrs Gunther dont speak that way, you do not know the natives - that is making bad worse! It was calculated to excite the native youth to do some injury to the Europeans alluded to. This was the fist time that I had ever opposed Mr [and Mrs] Gunther in any way; but it gave great offence. As I had anticipated, the natives remained not long in the Kitchen: one morning we found them (the two couples) decamped: a short time afterwards the young man returned without the girl: having given her to another native in the Bush. This circumstance, one would have thought, might have led Mr Gunther to pause, before he recommended the marriage of the young men young women on the mission, to the Committee. The next circumstance which caused unpleasantness between us, was my giving charge of the articles to Mr Porter. Previously to Mr Gunther's arrival (that no jealousy might arise) we had a closit [sic] formed in a passage between the middle room & Mr Gunther's apartments; in this we deposited Tea Sugar - Tobacco - Sugar &c and in the passage - a Box in which were Calico Print Check & belonging to the Mission. In my return I had always entered the quantity of these articles used - & what remained on hand: I naturally expected that Mr Porter would do the same: in giving up charge, I therefore gave up these articles, on this Mrs Gunther was excessively angry, and said it was a pretty thing indeed that she could not be trusted with such trifles. Mr Porter said that he did not wish to make any unpleasantness, Mrs Gunther might keep them: only if he had to give an account, it was right for him to know what he took in charge: Mrs Watson remarked that Mr Porter would have to enter them on this returns, and if any person complained, he might be expected to be the person, not Mrs G.

Watson's Reply, 1840, p.6.

Many cruel & bitter remarks were made to Mrs Watson by Mrs Gunther, among the rest she said she had never asked Mr Watson for any rations, and she never would. Mrs Watson replied "We have Mr Handt's to thank for all that" Mrs Gunther was correct in saying - that she never asked me for any rations, as during the twelvemonth that they had been on the Mission we had had but one table & every thing had been prepared under Mrs Watson's directions. And as Mr Porter had now taken charge of the stores, it was not very likely that Mrs Gunther would have occasion to ask me for any rations. At tea the same evening Mrs Gunther refused to come in: but she sent something like a

note - or something wrapped up like a note on the tray, by the native girl to be given to me. Mr Gunther snatched it up & put it into his pocket, so I never knew, nor ever desired to know what it was. It was my determination to keep my accounts regular & my prevailing disposition to keep down the expenditure of the Mission that has given offence to my respective colleagues. I think - that the average annual expenditure of the Mission, during its first 4 years (when we had not only to provide for the current consumption of the Mission & Military, but also to provide sheep & cattle for the future) compared with the expenses of the last 18 months when Mr Porter had a good herd of cattle & two flocks of sheep to commence with, will justify my remarks on this subject.

The above named two occurrences were the only occasions on which any unpleasantness arose between us: I had borne most cutting and cruel remarks again & again, both from Mr and Mrs Gunther without replying: & indeed it was Mrs Gunther's own mind respecting my giving up the articles, & not from any remark of mine or Mrs Watson, that could possible give offence. I will just mention a circumstance or two, which will tend to shew the manner in which Mr Gunther was ever ready to judge me, & to condemn me, merely on his own suspicions. A letter from the Reverend Mr Cowper to Mr Gunther was brought by a Policeman (as there was no Post) from Bathurst, he had slipt it inside one of mine, by which means it had been kept cleaner that it would have been, had it been brought in the man's pocket. Because the letter was clean Mr Gunther said that I had opened it (an act I should abominate) & that he should make a minute of it, and write to Mr Cowper on the subject. Mr Gunther had been but

Watson's Reply, 1840, p.7.

a very short time with us when that occurred. Previous to my leaving home for Sydney, in April 1838 I enquired if I could do any thing for them respecting a female servant (a subject of constant complaint from the day of their arrival) They replied "O No Mr and Mrs Cowper have promised to procure one for us" I remarked, if you commission me, I will do the best I can for you, but if I have no commission I shall not interfere. On my arrival in Sydney, the Reverend William Cowper said to me, 'we have sent you a man & his wife as you said you wanted such persons" I asked what have you done relative to a female servant for Mrs Gunther to which Mr Cowper replied - the Committee think it is not necessary they think that Mrs Gunther should endeavour to do with one of the native girls. When I mentioned this, on my return, Mr Gunther, in a temper of mind, very far from the spirit of meekness, said "It is your doings, you have influenced the minds of the Committee, you have persuaded them not to let me have a female servant; I will never believe otherwise; you have made Mrs Watson a slave to the Committee. But Mrs Gunther shall never be a slave." I replied, you know that I asked if I could do any ting for you & you replied No Mr and Mrs Cowper would procure you the servant: he remarked "Yes but as a Christian brother, you might have acted otherwise than you have. But I will write to Mr Cowper - I'll know the bottom of it - you would not allow Mrs Watson to have a female servant, & you don't want us to have one" Mrs Watson replied "No Mr Gunther, it is not that Mr Watson opposed my having a European female servant but from the commencement of the Mission, we have felt it our duty to domesticate & train the Native girls, which we could not so well do if we had a European female servant"

Add to these circumstances that Mr Gunther had (as he stated) instruction s to investigate the state of the Mission, in every particular & report to the Committee: but as he said to me, he should not let me see his report. These circumstances being duly considered, it will be at once perceived, that Mr Gunther's mind was anything but prepared for union - harmony & co-operation. No unprejudiced person could have remarked, as Mr Gunther did when speaking of my cattle "you can put any brand you thought proper on the cattle" implying that I had branded the Mission's cattle with my own brand. To this I simply replied - that there were servants on the Mission who had been present at nearly every branding since its commencement & they

could testify what brands had been used. Was it christian meekness & brotherly love that could influence Mr Gunther in making such remarks? I defy any man to prove that for my own personal & private benefit, or advantage I ever took one sixpence worth of the mission's property beyond what I was allowed to do by the instructions of the Committee. Let Mr Porter prove if he can, let him say if he dare, that Mr Gunther does not. I know more than they imagine & than they desire that I should know.

Before I conclude these preliminary remarks, I will mention another part of my behaviour towards Mr Gunther, which, I think, will tend to prove - that there was not in me such a disposition to have the sole government - and such an unwillingness to co-operate with him, as he has charged home upon me. On Mr Gunther's arrival I said to him, I have been here a long time preaching &c. You are fresh and the people will be glad of a change you take the whole service, the same with family worship. I therefore gave up the pulpit - the administration of the sacraments - the service at family worship &c for nearly one whole year, that I was living in the house with them. I also said as we are on the same establishment it is no use my keeping a Diary to send home: you see & know all that is going on - your Diary will be sufficient.**[5]** Not a servant was engaged - not a Bullock was slaughtered nor any transaction attended to, with which Gunther was not as intimately acquainted as myself. What I could have done more than I have done to prove myself willing & ready to cooperate with Mr Gunther I am utterly at a loss to conceive. I gave up my Grammar of the language (which he had in his possessions upwards of two years) I afforded him every facility in my power for becoming acquainted with the language. Not only while I was living in the house with him; but also afterwards, I repeatedly proposed that we should meet at stated times to study the language together. But this was never done. Mr Handt would never study the language with me - but studiously avoided speaking on the subject, until he found that I had acquired more than himself then he gladly accepted my Grammar - copied it and sent it to the Committee. Mr Gunther has equally with Mr Handt studiously avoided speaking to the Natives in their language before me. For the two years that I have been at the prisoners camp, notwithstanding the many times Mr Gunther & I have been together with Natives, I have not heard him utter a Native word three times when speaking to them, although quite the reverse has invariably been the case with me. I am happy to say that I have nothing on my conscience either manifested, or desired, of unwillingness to unite & co-operate with Mr Gunther, or with Mr Handt.

Watson's Reply, 1840, p.9.

I now proceed to attempt a reply to Mr Gunther's charges, so far as I shall be able; but his carefully avoiding mentioning any particular circumstance, makes it very difficult for me. There is no tangible point on which to fix one's hold so as to enable one to give a direct reply. Mr Gunther commences by saying "It is no easy task for me to make the following statements, to which only a sense of duty can lead me" I would ask Mr Gunther who imposed this task upon him? He felt it to be a task - & not an easy task. I suppose that he imposed it upon himself. But why did he so? "Only a sense of duty can lead me" In all the range of motives not one other could be found by which Mr Gunther could possibly led to make the statements. Mr Gunther's expression implies this. But duty to whom? to himself? to the Corresponding Committee? or to Mr Watson? Perhaps it was a sense of the duty which he felt he owed to those who commission'd him to investigate the Mission & to report, that led him to make statements.- Was it only a sense of duty that led Mr Gunther during his visit to Sydney, to spread abroad his evil opinions of Mr Watson and to endeavour to prejudice the minds of respectable persons against me? Mr Gunther was not aware, that at least, some minds were invulnerable to the poison he endeavoured to instil. I was informed how Mr Gunther was carrying on; but I never upbraided him with it. My cause was, & is in the hands of Him who will do right.

Mr Gunther proceeds to say "There is not that union & harmony so particularly required on any Establishment like a Christian Mission" Here is a statement made, but no instances adduced - no circumstances recorded to prove the statement. "The Committee will guess that I mean to say I am at variance with my colleague Mr Watson" Mr Gunther evidently had encouragement to make his statements (uneasy task as he felt it) for he is persuaded that the Committee will anticipate his statements, and guess (without being told) that he was at variance with Mr Watson. Mr Gunther says one thing & intends another. He meant to say that Mr Watson was at variance against him. But he here produces no instance of what he asserts. How then can I reply? Again Mr Gunther proceeds "I have the satisfaction to know that I an unwillingly so, that I have not been precipitate in judging, & have borne much before I venture to speak" If Mr Gunther had the satisfaction to know that he was unwillingly so, why does he not state what he had done to promote union & harmony - what plans he had proposed &c wherein Mr Watson refused to co-operate & the objectives raised by Mr W?

Watson's Reply, 1840, p.10.

If Mr Gunther was at variance with me (as he states) he must have known on what subject &c he should have told something of the much he had borne before he ventured to speak. He confessed that he did sit in judgement on me - but that he did not judge (I suppose he means condemn) me precipitately. Mr Gunther must have a most treachourous [sic] memory, or he would have known, that he had been constantly - speaking - complaining & finding fault with & judging and condemning me from the day of his arrival; but a sense of duty did not lead me to run away, like a schoolboy, with tales to the Committee. When I was in Sydney a few months before the date of Mr

Gunther's complaints, I was asked by parties interested in the Mission, "How do Mr Gunther's get on"? Had I been so sensitive as Mr Gunther, I could have related my tale of woe; but with all my faults at that time, I had no desire to show myself as an "accuser of brethren" Mr Gunther would be thought to be very charitable & forbearing - for he "overlooked much that he did not approve" He according to his own testimony sat in judgement on me, & in his judicial capacity discovered much that he did not approve but he overlooked it. Did he overlook it? why did he tell the Commee that he had overlooked so much in me that he did not approve? Was it not to make his character appear more fair & mine more foul?

But was this much (overlooked) private or public character? was it as a missionary or in the domestic circle? Mr Gunther proceeds "I should be likewise ready to submit in a great measure to his advice & directions, considering he has had so much more experience than myself" this is what other persons would naturally expect Mr G should do. He said himself that he was told to do so by the Parent Committee; but it is what Mr Gunther was never called on by me to do, & I am sure that Mr Gunther is the last man in the world to submit to my advice & directions, for he has invariably acted as if he considered his own views more correct than mine. The next sentence of Mr Gunther's is opposed to the preceding one. He says "Although I must allow I cannot altogether feel comfortable with one who is so little willing to listen to suggestions not in accordance with his own views. Nor admire him always who will have the sole government" I cannot understand these two sentences; but I apprehend that in the former, Mr Gunther meant to say, that in consideration of my experience, he ought to submit to my advice & directions; he then goes on

Watson's Reply, 1840, p.11.

to charge me with unwillingness to listen to suggestions not in accordance with my own views, which I think implies - that notwithstanding my Missionary experience, he cannot feel comfortable for me to have an opinion of my own. Here also we want facts to prove the charge. Mr Gunther charges me with a determination (will absolute) to have the sole Government. I am not informed by the relation of what facts & circumstances, the Committee were induced to give credence to any of the preceding charges, or to this of sole government. But I cannot bring myself to believe, that, they could receive his charge without asking Mr Gunther for an explanation. They knew that Mr Porter had had the whole secular affairs of the Mission under his charge for three months - & that I had lived at the prisoner's camp nearly the whole of that time & therefore had nothing whatever to do with secular affairs. What then could Mr Gunther mean by sole government? This part of Mr Gunther's charge, as well as others was contrary to what he knew to be the fact. and because I was determined to have the sole government Mr Gunther could not "always admire" me. It was never expected that Mr Gunther should admire em at all, why then does he assign the above reason for not always admiring me? Mr Gunther remarks - Nor is it principally the violent temper of Mr W I would mention" Mr Gunther had not said a word previously respecting violent temper but introduces it is such a manner as to convey the idea that - it was a cause of great suffering to him. O had I been present when Mr Gunther preferred these charges, he

would have blushed with shame & confusion. Mr Gunther was determined without cause or provocation, to ruin me, & that was the reason he made so many false statements. But there was none to oppose or contradict him. He knew in his own bosom - that he could not adduce ne single instance of my unwillingness to co-operate with him. So far as I have been able to judge of Mr Gunther's wishes from his conduct, I am led to believe - that the union he seemed to desire, was the union of death & the harmony he wished for, was the harmony of the race. He would not work himself - nor was he willing to see me work. While we were living at the Mission House when I was in Sydney - Mr Gunther would not teach the children, & he found fault with Mrs Watson for teaching them; he also found fault with her for going to the camp to see a dying Native, who had sent for her. He said Mrs Watson you interfere with things that you have no business with. Surely this was paying little deference to one who had been upwards of six years on the mission & they only a few months.

Watson's Reply, 1840, p.12.

Mr Gunther proceeds. "The principal thing, however I lament in Mr Watson is a want of brotherly, open & straitforward [sic] conduct towards those with whom he ought to go hand in hand, & the equivocations & contradictions too frequently occurring on his part" Here again is absence of all proof - here are charges as serious as they are false, and as false as they are serious. This is a description of character which Mr Gunther has the honour of first applying to me, it is the very reverse of my disposition. But as Mr Gunther has introduced no facts to establish his statements, I will mention one on which (perhaps) he thought he could with justice found these charges although it is but one & he says "frequently occurring" A gentleman on going down the country said, Mr Watson I have some Tea Sugar &c coming up, & I do not wish it to be sent to my house I shall be obliged if you will take it in & if you want any, you can take what quantity you think proper. On the arrival of these articles, knowing that there was but very little, I any Tea in the Mission's Stores, I immediately sent word to Mr Porter that I had got some Tea, & if he thought proper - he might have some. In a very short time afterwards - down comes Mr Gunther, in great haste & with displeasure deeply depicted in his countenance. He said "What you have been purchasing Tea from Mr Raymond "No indeed I have not, was my reply. "Then you have been borrowing "No I have not. "Then you have been buying some of Mr Piggins" (overseer to Mr Raymond). No I have not I never spoke to Piggins in my life, except when you were with me, respecting the Paddock "Well if you did not speak to him, you most likely sent a note to him for our natives say you got it from them" I replied. No I have not bought nor borrowed either from Mr Raymond or from Piggins. But if I had, I do not see that there would be any harm in it; for what could we do in the interior, if we did not accommodate each other. Mr Gunther remarked "If you had, I am sure I should have been very angry you had no business to do so, you know Mr Raymond is such an enemy to the Mission" Most assuredly this was a private affair of my own, with which Mr Gunther had no right whatever to interfere, and as he came down in such a temper, I did not think that I was bound to tell him how I had procured the articles. But was there anything in my conduct in this affair, to confirm the statements Mr Gunther has made throughout the whole of his charges.

Watson's Reply, 1840, p.13.

Mr Gunther proceeds. "Much of our present differences also I ascribe to the facts that Mr Watson has had a herd of cattle & horses grazing on the Mission ground, the possession of which has too much nourished his independent Spirit" Every remark of Mr Gunther both in the charges under consideration, & in those dated 20 Decr 1839 shows the spirit by which Mr Gunther is actuated against me. As I shall shortly have to refer to the subject of cattle & horse, I will only remark here, that is appears rather strange - that Mr Watson's violent temper - his unwillingness to listen to suggestions not in accordance with his own views - his determination to have the sole government - his want of brotherly & straitforward conduct towards those with whom he ought to go hand in hand - his equivocations & contradictions so frequently occurring - & his independent spirit, are all to be ascribed to Mr Watson's having a herd of cattle grazing on the Missions round. "Jealousy is cruel as the grave." "Who can stand before envy?" Mr Gunther proceeds "I will just name one of his recent proceedings & the consequences. When Mr W according to Government arrangements left the Mission House where we had hitherto lived together, & took up his abode, at what is termed the prisoner's camp, he made arrangements to have almost an independent concern by means of his cattle". Mr Gunther says that we came down to the prisoners camp in accordance with government arrangements. Did not the Corr. Committee know that this was erroneous? Did not Mr Gunther know that is was false? The Buildings at Wellington Valley were indeed divided between the Police & the Mission: but no directions were given as to which of the Missionaries should proceed to occupy the camp nor that it was to be inhabited at all. Mr & Mrs Handt['s] two children & a female servant, were content & comfortable in the rooms which Mr Gunther took possession of when they arrived. But Mr G. and Mrs G from the day of their arrival were incessantly complaining of shameful accommodations. To satisfy them the prisoners camp was put in repair, but it was not decided even among ourselves, who should go there. When repairs had so far proceeded as to render it tenantable, it became a matter of consideration, which of us should go down to it: but it was decided that whoever did (on account of its eligibility for them) should take charge of the children. Mrs G said it was not fit for any person to live in. Mrs Watson objected going unless the proposition of Government, that the two adjoining buildings instead of Government house would be accepted. She said Build me a Slab Hut her & I shall be satisfied for Missionaries should be together

Watson's Reply, 1840, p.14.

together, if we go down there I know there will be jealousies & unpleasantness Mr Gunther replied I dont know then what is to be done, I a sure. Mrs Gunther will never go there not I either" We were satisfied with our part of the house & had been for six years. What right had we to remove? Had any member of the Committee been at Wellington at the time I am sure he could not have requested us As we had yielded to Mr Gunther in every thing else, so we did in this. To accommodate Mr & Mrs Gunther & not in accordance with Government regulations, we left Government House. We were advised not to go & were very much blamed for going. Yea we have been repeatedly told "You give Gunthers so much of their own way that by & by they will turn around & get you

out” & so it has happened. And as Mrs Watson says - After six years residence we left the Government house, to come to the prisoner’s camp to oblige them & now to please them, after eight years service, we must be turned out of the prisoner’s camp & build a Bark Hut for ourselves in the Bush. I am at a loss to understand what Mr Gunther further means by making arrangements to have an independent [sic] concern of my own. He does not state what any of those arrangements were. I must state them myself. Any of my own cows that were on the Mission, had been always milked for the Mission. When I was coming down to the prisoner’s camp, it was agreed between Mr Gunther, Mr Porter and myself - that I should have a small stockyard adjoining our premises and milk some cows, which was considered better than having to send milk to the Missions stockyard every morning for milk, Mr Porter sent two men to put up the stockyard so that could not be said to be an arrangement of my own, for an independant concern. As soon as we got well settled, I & some native youths fenced in & dug up with immense labour, nearly an acre of ground for a garden & playground for the children; and the Lord prospered our labour so that when there was not an vegetables within 50 miles of Wellington we had Pumpkins - cauliflowers &c We made it our study to send up to Mr Gunthers - repeatedly, of the produce of our garden. This garden gave great offence; but I cannot conceive why it should - it was improving our Youths & children. No European has ever had any thing to do with it: all the work is done by myself young men & boys. Without such a garden we could not have lived for we have ever received out of the stores, more than half a Bushe

Watson’s Reply, 1840, p.15.

of wheat per week for the children although we have 24 of them (3 ounces each per day) & seldom any thing but offal Bones. A short time before Mr Porters arrival, word was sent me, that a Native Youth at some distance had got one of his feet severely crushed. I immediately sent my horse & light cart, by a native youth to bring him in. On his arrival I found that three of his toes were entirely gone & his foot much injured. I was afraid that amputation would have to be resorted to. However the Lord blessed my endeavours, & when we came down to the camp he was recovering & able to walk with one crutch. The youth wanted to be with me that he might have his foot attended to; but Mr Porter refused to give him any rations, unless he remained at the Mission house. So he was forced to return. This was the case with others. Mr Porter on coming down to our house one day said “It grieves me very much to see the elderly women so much neglected - they are never taught” Mrs Watson said we will teach them if you will give them meat - Mr Porter said he would willingly do that. He sent two or three times & then sent no more. Mr Gunther from that day to this I believe has never once taught them. I repeatedly stated to Mr Porter that if it had been my plan, always to give more to those natives who had children with us than to to others because I thought a knowledge that of that would induce others to give their childe; but even this they have refused to do. (After they had reported my cattle, they said to the parents you go down to Mr Watson he has your children, when they knew that I had nothing to give them.) Under these circumstances, having a few head of cattle of my own, is it surprising that (if I had any missionary feeling) I should occasionally slaughter a beast in order to have something to give to those who would come to me for instruction, they being otherwise totally

neglected. It was the same with the young men; they were regularly coming to me to be taught to read, saying Mr Gunther would not teach them. I gave the youths nothing - I held out no inducement but I did & I trust I ever shall feel it my duty to teach all that come to see me for that purpose. Nearly 12 months after we had left the Mission House - both Mr Barrow & other neighbours can bear witness that six or seven native youths were daily instructed by me, under our verandah. Mr Gunther might feel annoyed by my doing so; but I was making no complaint; I was not saying to any person, that Mr Gunther would not teach the natives

Watson's Reply, 1840, p.16.

As so much had been said & written respecting my cattle, and as there was no wheat in the stores but what was purchased, I enquired of a gentleman who was going down the country, whether he knew any person who would take cattle in exchange for wheat? He replied that he died & would make any proposition that I should entrust to him. Mr Gunther & Mr Porter being shortly afterwards at our house & all being right & comfortable as far as I knew: I enquired of Mr Porter if he could lend me a Dray to fetch up some wheat - he replied that he would think of it & let me know Mr Gunther brought me word that Mr Porter could not let me have a Dray, I replied, very well. These are all the arrangements which I made & the Committee are now acquainted with my reasons.

I am sorry that the Committee have not favoured me with a copy of what was reported respecting my cattle by Mr Gunther & Mr Porter which led the Committee to direct their removal. Had I received a copy I might have replied to it; but at present I am totally ignorant as to what they stated, and of the reasons they assigned for feeling it their duty to report them. The letter from the Committee respecting my cattle &c arrived before Mr Gunther's return from Sydney. I put it into Mr Porter's hands, and enquired what they had reported. Mr Porter replied, "I have no objection to your cattle being her, it makes no difference to me, but Mr Gunther was continually teasing me about them; he wrote from Sydney to ask how many you had on the run &c I sent word that you had 200." I remarked it was very unbrotherly in you to proceed in that underhand way, when I was on the place; I enquired who said that I had 200?" He said every body." Who are everybody? "Well Thomas" I said Thomas could not say so in truth. And indeed Thomas afterwards said that Mr P never asked him, & that having been on the Mission for six years & knowing the cattle better than any other person he could not say so twelvemonths after this I was under the necessity of hiring two men & finding two horses, to gather my cattle in this neighbourhood. Mr Porter having refused to let a man go after them When a few had been collected & put into the Stock yard, one of the broke a rail & got out & Mr Porter said they should not be put in again, & if they were & broke the yard, he would make Mr Watson pay for it. That yard was put up before Mr Porter's arrival. After two men had been out on horseback for a week, with all that I had disposed of - all they had collected & the increase not more than 80 calves &c as sum total could be known. Where Mr Porter learnt that I had 200 I know no, I never had any thing near the number.

Watson's Reply, 1840, p.17.

Before I leave the subject of my cattle - there is another circumstance I wish to mention. The Reverend Richard Taylor arrived here on the 3 November 1838 & left on the 7. Mr Porter and myself accompanied him part of the way. He said to me "Mr Watson you know I was commissioned to look into the Mission: something was said in Sydney, respecting your having some cattle of your own: I have spoken with Mr Porter on the subject, and from what he says viz. that your are not making a personal or private benefit of them: but milking & slaughtering them for the Mission I see no reason why you should remove them; but continue as you are doing." That same evening Mr Porter said "Mr Watson I am sorry to say that Mr Gunther is not candid, especially respecting your cattle, he is constantly teasing me about them I have no objections to their being here. But they are neither of them fit to be missionaries &c. They are always quarrelling - there are such continual broils & family feuds betwixt them, that I cannot live in the house with them. I will build myself a hut & live by myself near the river" &c on my relating this conversation to Mrs Watson, she immediately replied, there is something gone to Sydney respecting your cattle you may depend upon it. & so it proved: for this was at the very time Mr Gunther was in Sydney laying his complaints before the Committee. It appears rather strange that so much has been said & written respecting my sheep & cattle - when it is well known that Mr Handt had more sheep than I ever had or am ever likely to have. The herd of horses, that Mr G reported had grazing on the Mission ground, requires a passing remark Before we left Sydney in 1832 Rev T. Hassall said to me "I have a nice little mare that would just suit Mrs Watson, you had better buy her: she has never had a foal & I think she ever will" Had I asked permission from the Commt. I scarcely think they would have refused. The next of this herd was Turk (an excellent Bush horse that often saved my life in crossing rivers, but which is now dead) which I purchased from the late Rev. S. Marsden in 1833, to draw up a jig which I had bought of the (late) Rev. R. Hill. Had they (both being members of he Committee) seen any impropriety in that, would they not have said so. the third and last of "this herd" I purchased from

Watson's Reply, 1840, p.18.

Mr Maxwell in 1835. As in my long journies [sic] in the Bush, I always took a native youth with me & Mrs Watson's mare being too light, for long journies, considering the articles it was necessary to take wit us: I was under the necessity of purchasing another. The committee are now made acquainted with the circumstances under which this herd of horses was procured. These three the only ones that I had ever purchased, during my nearly seven years residence in the colony. Perhaps it might be remarked that I ought to have used the Mission's horses: but at that time there were not horses on the Mission to be used. Mr Handt purchased a breeding mare - Mr Gunther had purchased a breeding mare. I never complained of them. It is quite clear (I think) that it was not my having private property; but my using my property for missionary purposes that gave offence; else why when they had reported my cattle & horses, should they allow different persons to have their respective sheep in the Mission's flocks? Why should they allow persons to lamb down their flocks on the Mission's land? Why should

they allow other persons' cattle & horses to graze unmolested on the Missions ground? Why should they let the Mission's land for cultivation, in parcels of 15 acres to one person - 4 acres to another person &c &c? I complain not of Messrs Gunther & Porter having accommodated their neighbours as above: but when I bear in mind the depth f misery I endured after Mr Gunther's arrival, respecting Mr Raymond being permitted to reside on the Mission, as well as the complaint now under consideration, respecting my cattle & horses, I am constrained to say with Solomon "The legs of the lame are not equal."

Mr Gunther goes on to say "various other occurrences having increased our differences, not only between Mr W & myself, but also between him and Mr Porter, so that the latter felt most uncomfortable." Mr Gunther does not leave Mr Porter to state his own grievances, & to inform the Committee of the circumstances, which had produced any differences between him & myself. Mr Gunther says "various other occurrences" &c why does he not state distinctly some of the other "various occurrences"? From the commencement of Mr Gunther's charges to the conclusion thereof, we have not a single fact circumstantially detailed, as[?] that the Committee might arrive at the truth of the case. He takes for granted that they will believe his general assertion without proof, & he calculated correctly, they did so.

Watson's Reply, 1840, p.19.

On the 18 December 1837 it was agreed in committee here "That the Corresponding Committee be requested to procure a pious man & his wife to take charge of the Aboriginal Native with reference to Washing Cooking &c." In accordance with this request George Hickman & his wife had been engaged & sent off previously to my arrival in Sydney in May 1838. On their arrival Mrs Watson advised that [they] should occupy two Kitchens adjoining Mrs Gunthers end of the house (originally built for Mr Handt) but at the time unused. then the woman would be within hearing of Mrs Gunther's call. This plan was disapproved: and a strong slabbed Hut, of tow rooms, built by the native youths & occupied by them, was assigned to Hickmans - the native youths had to leave it - they afterwards pulled it down & have never since erected another. It soon became evident that Hickman's wife could give no satisfaction to Mrs Gunther, in whose service she was employed. Passing over many unpleasant circumstance between them, I will just mention that one morning Mr Porter Mrs W & myself were standing in our kitchen, when Hickman's wife came in, almost in a state of distraction, from the treatment she had received from Mrs Gunthers. Mr Porter was so affected that he said he could not live in such a continual disturbance between them & the woman - that he would go and tell them they had better leave the Mission at once, for if they did not he would &c Mrs W & myself dissuaded him knowing that it would make matters worse. Hickman's wife was continually going to him (Hickman) crying & saying that she could not please. George repeatedly said, that if he might be permitted to leave he would willingly forfeit his wages. Mr Porter said he was too useful a man to be allowed to go: ;& so he was at that time. The result was that for a long time Mrs Hickman was not allowed to enter Mrs Gunther's doors, or to do anything for them. On our coming down to the camp Mr Porter was to live with us; but Mr & Mrs Gunther begged & prayed

him for so long a time & with so much earnestness to remain with them that he said unless he had been very obstinate, he could not refuse.

In 1835 it was agreed in Committee between Mr Handt & myself that if we should require the services of a European Servant, we should have Thomas Raine, on the same plan that they had had Griffin since 1833, both of whom had been originally assigned to the Mission. I had never needed his services & so had not availed myself of them; but when we were coming to the Camp, Mr Gunther Mr P & myself agreed at Raine should live down with us - milk, fetch wood & water &c & the remainder of his time be employed for the Mission. Mrs Watson had given up to Mrs Gunther a girl whom she had trained for herself & a very clever girl she was & is

Watson's Reply, 1840, p.20.

far more useful to Mrs Gunther than any assigned servant would be. We had then two girls of about 14 years of age & one about 10 years. After giving the above girl Mrs Watson began to train Jane for herself. Mr Gunther having refused to allow Mrs Hickman to do any thing for her - they applied for one of our native girls to go up in the morning & return in the evening. Although Mrs Gunther had no native children & only one of her own: and Mrs Watson had eleven beside washing for the young men - without any European assistance whatever. To oblige them we allowed Nanny to go but proposed that she should remain altogether, Mr Gunther replied that they could not do with her at night - they had no convenience for her sleeping. (Now besides the convenience we had for twelve of them sleeping, they had the whole house & we had only had part of it) Mr Porter repeatedly said that he was sure one girl was as much as Mrs Gunther could manage. Nanny did not give satisfaction so they wished to have anther: to oblige them we let Jane go (the girl Mrs Watson was training for herself) We felt very uncomfortable at the girls going up there by day & sleeping at our house by night: Knowing the depravity of both the girls & the European servants, especially as we had seen one of the Mission servants take Jane into the barn, one of the days she was up at their house, & knew that he had said he wished she would go up every day. One evening Mr Porter having escorted the girl home, Mrs Watson told him that she felt very uncomfortable at the girl being there at day & sleeping at our house at night. As here they were always locked up, if any thing happen'd to them what would people say? what would Mr Gunther himself say? that on the present plan we had all the responsibility on ourselves while we had only part of the charge: that if Mrs Gunther thought proper to take either of the girls altogether, she was welcome to do so, but if not we could not let them go up. Mr Porter said he was sure the Gunthers could not do with them at night, that one was as much a Mrs Gunther could manage. Mrs Watson said there was Mrs Hickman, who was sent on purpose, doing nothing, & that she (Hickman's wife) was willing & ready to oblige Mrs Gunther any way & that it was very hard that we should be made uncomfortable, when we were doing every thing in our power to oblige the Gunthers. Mr Porter moreover said that I could not have the services of Thomas Raine

Watson's Reply, 1840, p.21.

that I was to have George Hickman's services. I said that he had changed very much - that before we came down, it was agreed that I should have Raine & now I could not be allowed to have him. Mr Porter replied that he had not changed - that it made no difference whether I had Raine or Hickman - that Mr Gunther said Raine did not belong to m, I had no claim on him - he was assigned to the Mission, but that he would not stop to be made uncomfortable either by me or Mr Gunther. I said that Mr Handt had agreed to it in his time - that it was on the Minutes & that it made considerable difference between my having the services of a man who cost the Mission no more than his slops & Ration, & my having a man at the wages of £35 per annum & rations for himself - wife & child., & that if it made no difference to him what man I had - why could I not have the man I wish'd for & had been agreed on? He said Mr Gunther was not willing. All this unpleasantness with Mr Porter, arose from the apparent impossibility of pleasing or satisfying Mr & Mrs Gunther; it was therefore any thing but fair, in Mr Gunther to adduce that unpleasantness in his charge against me. Well, after Mr G. Had Preferred these serious charges - he requested that we would let them have one of our girls, as it was "impossible" for Mr Gunther to do with only one - that Maria (the girl of 10 or 11 years) would do "well to oblige them we let her go - they had then tried them all - she was there but a fortnight before she ran away, because of the ill treatment she received. She refused to go back, & said that if she was made to go back, she would run away into the bush. I however went up & said that iff they wished fro her - notwithstanding her refusal - I would make her go; but they did not think proper to have her. Now we have other than native evidence to prove, that during the time this girl was at Mr Gunthers, she & the other native girl, were out all hours of the night among the young men. It is only about six weeks ago - the other native girl (that Mrs Watson gave to Mrs Gunther) came down to our house in the evening, with her face arm & head bleeding, saying that she could not stop with Mr Gunthers they would kill her - they were always beating her with a thick stick - she had been washing[?] the little children & while doing so let the yeast boil over for which Mrs Gunther beat her & then Mr Gunther came & beat he. We

Watson's Reply, 1840, p.22.

immediately sent up to inform Mr Gunther He came down & on asking her to go back, she replied "no never- look at my arm & face & head & back I'll never go back you'll kill me" he said come Mrs Gunther is very sorry, she will never do it again; the girl replied "wont she? yes she will directly - you are always beating me - you keep that thick stick always ready on purpose to beat me - I'll never go back you will kill me" And she never would have gone back, had not Mrs Watson who knew here temper well - told Mr Gunther to leave her in the kitchen with her & she persuaded her to go back. How different a part Mr Gunther acted when Jane, the only girl Mrs Watson had trained to be useful, in one of her sulky moods ran away from us - Mr Gunther did not send down to tell us (although she had a child 3 years old with us & we had 23 natives in the house) but was determined to keep her. Mr G is the same with girls as with children - he had been upwards of three years on the mission & has had a far better change of procuring girls & children than I have, yet has never procured one; he is very anxious to possess

himself of girls & children when they are trained & educated to their hands. - Mr Gunther proceeds in his charges I resolved at last on what I for sometime had felt it my duty to do, to express my mind to Mr Watson, I am justified in saying, I performed the heavy task in the Spirit of meekness" Mr Gunther forgot that he had from the beginning treated me with a degree of contempt - his opinion particularly on any subject, he had opportunity to do so - he might have expressed his opinion in writing - received my written reply - furnished the Corrs Comee with a copy of both & thus given them a fair chance of judging between us; but that would not have answered his purpose, & from the commencement of his charges not a single fact is adduced, except on his own very loose statement. A task often repeated become easy - but after all Mr Gunther calls it a heavy task, in the spirit of meekness performed. "In the spirit of meekness & without passion" why should Mr Gunther think it necessary to mention this. Perhaps he thought that as contrasts illustrate each other- his meek & quiet spirit, contrasted with Mr Watson's violent temper, would show off respectively, both in more striking colours. Could Mr Gunther for a moment imagine, that either the Committee, or any one else, would for a moment doubt his universally manifested meek & lamb like spirit? I had never accused him of being otherwise, nor am I going to do so now - there

Watson's Reply, 1840, p.23.

are others equally competent judges of us, as we are of each other. It is generally known that the smooth edged razor, will cut as deeply as the ragged sickle. I simply relate facts, I wish Mr Gunther had done the same. Mr Gunther came down to our house, one morning abut ten O'Clock, when he knew that Mrs Watson had been confined to her bed for three days. After walking several times up & down the room - he began saying Mr Porter had some thoughts of leaving the Mission & it was on my account & most assuredly he should support him. I replied very well - then I suppose I shall have to come up & take charge of the Store again. Mr Gunther remarked I dont know that - I dont know that you always pretended that you wanted very much to get rid of the secular affairs & now with your milking your own cows - slaughtering your own cattle, wanting to procure wheat &c you are going to involve yourself as deeply as ever" I replied that as I had not accounts to keep, I could not involve myself very deeply in secular affairs, by giving little meat - wheat &c to natives who came to me for instruction & that as they refused letting me have any thing out of the stores for them I felt it my duty to give what I had of my own. "O (replied Mr G) but you know the Committee dont require you to kill your own cattle or to procure wheat yourself" I remarked - that I did not suppose that they did; but I should think that they ought to be rather thankful to me, than to find fault with me for spending my own money, as I was saving the Missions by so doing. Mr G replied "if that be your motive" I asked what other motive I could have? I was not selling the articles - I was only using them in furtherance of the Mission. Mr Gunther replied, "but you have other motives - search your heart - look into your breast - examine yourself & you will find other motives: people often deceive themselves for want of examining into their hearts" I remarked it is true, we ought to examine ourselves, it is a christian duty; but Mr Gunther you have been here fourteen months; I ask you whether you ever knew me spend an hour in attending to my cattle &c that I ought to have been devoting to my Missionary duties? Mr G replied "I always said you

were an active Missionary" I said tat is an evasive answer, I ask if you ever saw or knew me to neglect my Missionary duty to look after my own property? He replied "I cannot say that I did" I further remarked, you seem to consider, that because I have come down here, I have no right to

Watson's Reply, 1840, p.24.

the use of any thing belonging to the Mission: it was only the other day I was up for an Iron pot, of which I saw several lying about unused, & you sent word that "there were no ion pots but what belonged to the Mission & Mr Watson had got plenty of things of his own" Mr Gunther did not deny having said so, but remarked "It was not until I had called all the children separately - & George Hickman & enquired how many iron pots we had & shown Mr Gunther all over the yard, that he would be convinced of the number we had. The price of the iron pot was 3/- Mr Gunther did not refer "to the various subject" nor did he say one word respecting the Committee that, they could not & would not allow me to have an independant concern of my own. Mr Gunther ought in fairness to have related the conversation. If Mr Gunther performed the heavy task in the spirit of meekness & without passion no one who knows the circumstances - will give him the credit of christian sympathy & of abounding in the mild of human kindness as he knew that the conversation was frequently broken off, by my having to go to Mrs Watson, who required my attention, & indeed who was confined to he bed much longer that she otherwise would have been by Mr Gunther's proceedings that morning.

Mr Gunther goes on to say that his endeavours did not produce the desired effect. Taking his own statements as our guide, we are unable to ascertain what was the desired effect. He does not say that he made any proposition - that he suggested any thing.

"A letter received in consequence, breathed a very different spirit, from what I might have expected from a christian brother & could not but discourage me to make another attempt" Mr Gunther, I presume & hope, shewed that letter to the Committee, as well as the one afterwards alluded to written 2 hours after the former. He has treated us, generally as if our feelings were steel - while he is as tender as the apple of the eye. Mr Gunther remarks "no further concessions were made to satisfy our minds" Mr Gunther acknowledges he had sat in judgement on me it is quite clear that he acted as an inquisitor, & now he complains that I made no concessions to satisfy their minds. He should have stated what concessions & on what subjects would have satisfied their minds "The breach was made wider & wider: whether it can be healed I know not,

Watson's Reply, 1840, p.25.

it is my desire & prayer that it should" Mr Gunther formed the breach himself - he has used his utmost endeavours (too successfully) to press Mr Porter into his service against me - he has spread (his delineating[?] of) my character through the length & breadth of the land, & then has the effrontery (I can use no milder term) to say it is his desire & prayer that the breach should be healed. Every one knows, that what is

earnestly desired, & sincerely prayed for, is usually with diligently sought after - But the Corresponding Committee, as well as many other persons, know full well that Mr Gunther has acted a part quite the opposite. As I have another very long & very serious list of Mr Gunther's charges against me to reply to, I shall forbear making any further remarks at present, except giving the Cors Committee an account of one of their recent proceedings. In the month of March of this year, Mrs Gunther being absent on a 7 or 8 weeks visit near to Bathurst, Mr Porter hired a man (George Franklin) to be Cook for Mr Gunther: that was what the man was told when he was engaged. I had known the man for nearly seven years before. After Mrs Gunther's return home - in June, Mr Porter wrote a note requesting me to give George Franklin an order on the Mission, for two points as wages, as servant to the Mission. I knew that almost immediately after Mr Porter had engaged Franklin, he had said "I have engaged him as Cook Mr Gunther will pay one half & the Mission is to pay the other" Knowing also that when t Mr Gunther's request the salary had been raised from £60 to £90 per annum, the Committee expressly stated, that nothing would be allowed as wages for domestic servants: I replied to Mr Porter's note that I did not understand it. I immediately received a note from Mr Porter of which the following is a copy.

Mission House June 14 - 1840
Rev. Sir,
In reply to your note just received, wherein you state that you do not understand the note which I sent this morning, I beg to say that some time ago I engaged George Franklin and servant to the Mission: but as he is generally employed in the house for Mr Gunther he (Mr G) agreed to pay half his wages: the other half to be paid by the Mission, Franklin requested me to let him have a little money on acct of his wages. I accordingly sent to you for an order for £2 for this purpose: which if you will send me you will much oblige

Rev Sir
Yours &c
(signed) William Porter

Rev. W. Watson

Watson's Reply, 1840, p.26.

Had I known nothing of the circumstances, my impression on reading Mr Porter's note would have been, that Franklin had been engaged for the Mission without any reference whatever to Mr Gunther; but that afterwards being sometimes & indeed generally (not altogether) employed in the house for Mr Gunther - he had subsequently, in consideration of Franklins having been so employed consented to pay half his wages.

Copy of the agreement
Aboriginal Mission Wellington Valley
17 March 1840

I herby agree to engage & hire George Benjamin Franklin to serve the Aboriginal Mission as Cook & general servant for which he is to receive 10/- per week & t be supplied with rations from the table of the Missionaries. The said George Franklin also agreed to make himself

generally useful.

(signed) William Porter

Franklin was engaged as cook & indoors servant & he never was otherwise employed. If I had not had the drawing of orders then, Franklin might have received his full wages by an order on account of wages and who would have known that he was Mr Gunther's cook? Now if the Committee do not perceive in this affair, a specimen of what is desired & acted upon & a sufficient reason for their wishing to exclude Mr Watson from all knowledge of the concern. I know not what would convince them. But I have not quite done with this affair. I drew the order & as usual wrote at the foot the purpose for which it was drawn. In this instance I put "wages as Cook" Sometime after this Mr Porter goes to Franklin & says. "I have got a letter from Sydney respecting you from the Committee - Mr Cowper has learnt by some means, I do not know how, the agreement between you & me & how you have been employed - they know all about it & are unwilling to pay so I have to pay this out of my own pocket & consequently I cannot keep you" I know nothing about who communicated the intelligence to Mr Cowper. I leave this with Cors Committee.

[note] Reverend William Cowper refused to bring the above copy before the Corresponding Committee

William Watson Missionary

2.5 Reverend Watson's Reply to the Charges of Reverend Günther, 1840

Annotations

1. Note Watson's comments on his first arriving at Wellington Valley eight years earlier. "I never anticipated having such a house as this in the Bush. I always expected to have no house but what would be raised by my own hands." (Watson Journal, 3 October 1832).
2. Lydia Günther, in her letter to Reverend Jowett, 12 January 1837 (Günther Letter 5), noted that while in Sydney, with the Handts, they heard much about "the unhappy state of the Mission" and were "frequently urged not to proceed".
3. The settlers John Maughan and William O'Dell Raymond. The arrangements between the missionaries and these settlers were examined during the NSW Executive Council's 1839 inquiry. John Maughan was called to give his views on the state of the mission.

4. ‘she’ in manuscript
5. Watson’s last Diary was for the period January-March 1837. Left wondering why it had ceased receiving instalments from Watson, the Sydney CMS assumed he may have been sending them directly to London. Cowper’s evidence, 17 April 1839, Executive Council Minutes, HRA 1, 20: 615-6.
6. The convict William Piggins, employed by William O’Dell Raymond. At the time Watson wrote this `Reply’, Piggins had returned to Wellington Valley a free man with his newly wed wife, Mary Ann Davis, to work at Burrendong on the Macquarie.
7. Gunther to Cowper, 20 December 1839, CMS CN/O5(a).
8. William Warre Barrow, Wellington Police Magistrate, April 1839-August.
9. Reverend Richard Taylor visited the mission from 3-7 November 1838. His report to the Sydney Committee is contained in the Appendices.
10. Watson’s ‘Reply’ ends here, seemingly incomplete. The last sentence, with the signature, appears to have been written later.
11. This is the only time Watson ever signs himself thus.

The papers of Reverend James Günther

Transcripts of Letters and Journals sent to the London Corresponding Committee of the Church Missionary Society, 1837-42

Vol 3 - The papers of James Günther, 1837-42

Preamble

The original manuscripts of the papers of Reverend James Günther are held with the Church Missionary Society papers in Birmingham University Library (Class Mark C.N./O 51). This edition has been prepared from microfilm copied under the Australian Joint Copying Project (AJCP) as part of its Miscellaneous series, M173-198 and 199-243. The Günther Papers appear in AJCP M224. Note that the microfilmed pages are in some places out of order, and there is some duplication. The editors have restored the correct order of pages for this edition, so that the transcript page numbers differ from that of the AJCP microfilm.

3.1 Reverend Günther's Letters contains seven items from the years 1837 to 1842. Five of these are letters from Günther, and one (Letter 5) is from his wife, Lydia, to Reverend Jowett in January 1839. The final item (Letter 7) is from Broughton to Günther, dated 25 June 1842, on the dire subject of the mission's `agriculturalist', William Porter.

3.2 Reverend Günther's Journals comprises 8 installments of a journal kept continuously from August 1837 until the end of 1840. There are some breaks, as in Journal 5, where a 4 page outline of proceedings replaces the normal quarterly journal, a "deficiency" owed to Günther's being required in Sydney for Supreme Court proceedings. This was also the case for the month of February 1839 in Journal 6. The last installment, Journal 8, covers the entire year of 1840 in 48 pages.

Vol 3 - The papers of James Günther, 1837-42

Introduction

Reverend James Günther born at Nagold, Würtemburg, 12 May 1806. Like Handt, he was a graduate of the Basle Mission Institute, trained by Reverend Theopilus Blumhardt. He also studied Ecclesiastical History at the University of Basle. From October 1832 he attended the CMS Institution at Islington and was ordained deacon later that year. He was ordained priest in 1836. Günther was appointed to the New Holland Mission in July 1836. Shortly after, he married Lydia Paris of Wilmington, Kent, and together they sailed to New South Wales on the emigrant ship, *Brothers*, arriving in Sydney on 8 April 1837. While in Sydney, he met and befriended Reverend Handt, who had recently abandoned the Wellington Valley mission after a protracted and venomous dispute with the Watsons. Handt found him "an agreeable and harmless" character and, as Lydia Günther noted in her letter to Reverend William Jowett (Letter 5), warned him of what to expect from the Watsons at Wellington. The Günthers did not depart for Wellington until July, and did not arrive till August.

Vol 3 - The papers of James Günther, 1837-42

Table of Contents

1.... 3.1 Reverend Günther's Letters

33.... 3.2 Reverend Günther's Journals

#

3.2 Reverend Günther's Journals

i. Aug-Dec 1837

Journal 1 : August to December 1837, p.1.

Rec'd Aug 7/38

Journal of James Günther, Missionary
at Wellington Valley, New Holland,
from August 8th to Dec: 31st 1837.

[8 August 1837]
August the 8th; The day of our arrival at the Mission Station. As I have given an account of our arrival, I need not enlarge upon it now;[1] I merely repeat that we were agreeably struck to see a considerable number of Aboriginal Natives here, more than we expected, all anxiously waiting to see us, though we were at the same time seriously impressed with an idea of the ardent work we were about to engage in; to operate upon immortal beings who have so deeply degraded themselves, that their condition appears to be more that of brutes than of men. Oh! for much grace, for much faith & divine wisdom! May we by God's mercy and power be enabled to prove active, and zealous helpers of our Brother & Sister, who so kindly received us, & who have paved, in some measure, the way for us; may Christian harmony, & brotherly union prevail amongst us, accompanied by the blessing of the Lord!

[9 August 1837]
August 9. In catechising the Children today I was much pleased and surprised at the progress they have made, not only in reading the English, but also in Scriptural knowledge. Some of them would put many European children to shame. However degraded they may be, they afford at least a decisive proof, that they are quite as capable of cultivation of the mind as other nations. I feel therefore encouraged in spite of the despairing hope entertained by almost all Europeans in the Colony as it regards the civilizing and evangelizing of the poor Aborigines of this society. To convert them is God's work, Let us with

Journal 1 : August to December 1837, p.2.

[10 August 1837]
August 10. faith and patience sow the heavenly seed, in due time it will bring forth fruit. Was part of the day engaged in some work in the Garden. Endeavoured today to get a number of Aboriginal words from the Children, together with the help of Mr Watson. In

order to ascertain the proper pronunciation I caused a number of them to pronounce each word, they appeared to be amused at it. I have some difficulty to imitate the nasal sound which seems to occur frequently.

[11 August 1837]
August 11. As there is so much work to be done in the Garden & no man on the Establishment to be spared for it, I again spent a few hours in gardening. Also took a ride to look a little over the Mission's Ground.

[12 August 1837]
August 12. Prepared a sermon for the ensuing Sabbath Day.

[13 August 1837]
August 13. Preached from Rom:1:16 [2] and felt some enlargement of mind in my delivery. At the end of the sermon I addressed myself more immediately to the Blacks, but fear they understood little. There were about 16 of them present, and the number of white people exceeded twenty. I find I am able, in a measure, to imitate St Paul's language in my text: it is the desire of my heart and my chief delight to proclaim the glad tidings of Christ, boldly and faithfully, both to heathens & nominal Christians, to the wise & unwise! Nevertheless, I feel my own insufficiency & only dependence on the Divine assistance. In the afternoon I accompanied Mr Watson to the Native Camp which is only a few hundred yards off our residence. Whilst we were talking to the Natives present, my eyes were suddenly struck with a strange & interesting, though for a new comer, almost frightful sight. Towards 30 blacks at once came out of the bush, mostly young men, with few exceptions, very robust & tall, several of them appeared to me at the least 6 feet high. Except one or two, they were all entirely naked and had increased their fierce & warlike look by curious

Journal 1 : August to December 1837, p.3.

ornaments, such as feathers round the head, by painting their faces, and many, the whole of their bodies with various colours, red yellow white, prepared from a species of stones. They were indeed shockingly disguised. When first espying them, we were afraid they were enemies of our natives at the Camp, but as these beheld their approach with so much composure, we soon discovered that they were friends. They had come to assist the Wellington Natives in a fight that is daily expected with Blacks from another quarter. All were, in their way, well armed, some of their wooden spears appeared to be from 10 to 12 feet long, as the wood is exceedingly hard, sharply pointed at the end, & sometimes poisoned; the instrument is more dangerous than one might expect. Another of their weapons is worked thin, like a sword, but bent, resembling a bow & its use is throwing. A third instrument might be called a kind of cudgel: it is a stick about a yard long, with a thick knob at the end. Their shield consists only of a piece of wood a few inches thick, which in the midst, on the back side, has a handle. It may prove useful only by turning it swiftly round, to circumscribe a circle - the circumstance surprised me much at the meeting of these Blacks; there was no mutual salutation whatever; nor could we discern a smile or a look of anxiety in their

countenances, as if scarcely noticing each other. The inmates of the camp remained in their sitting posture, and the new comers sat down likewise, without ceremony, kindling their fires. In the evening they celebrated their Native dance which was accompanied with much voice. We discerned from a distance about 30 fires. It being Sunday, we did not think it becoming to be spectators. The whole of the number, as far as we can calculate must amount to about 80.

[14 August 1837]
August 14. A considerable number of Native women surrounded the Mission House this morning; and Mr Watson, besides talking to them, gave an address in their own language, also prayed with them. I was sorry to observe that he was more than once interrupted from continuing, by his office

Journal 1 : August to December 1837, p.4.

of storekeeping [etc]. I thought it a pity that a missionary's time should be so much taken up by secular engagements. We divided some meat among these women. In the evening we went to the camp to converse a little with the Natives, distributed also a little tobacco which they most eagerly desired.

[15 August 1837]
August 15. The Establishment was as it were besieged today by Natives, both men and women. After some conversation with a number of them we gave most of them some beef. I was surprised at the quantity required to satisfy them; they appear to think nothing of a portion amounting to two pounds each. It seems we must use these inducements, giving them the bread that perisheth, if we want an opportunity of administering to them the unperishable, lifegiving bread from heaven. Excepting a few, they all went off today to meet their enemy, at a distance of about 18 miles. Even our Jemmy Buckley who came down to Bathurst to meet us, having the appearance of nearly a civilized man, and at times seems to be under religious impressions, as I understand it, threw off his clothes and followed the rest, naked, into the bush. Their propensity to wander about in the bush, almost like wild animals, appears to be very strong.

[16 August 1837]
August 16. I copied a number of words today from a vocabulary of Mr Watson's of the Aboriginal language. From the little I have seen and heard of this language, during the few days of my residence here, I conclude that it is not so poor as we might naturally expect, judging from their rude manner of living, in consequence of which their notions must be very confined.
Was much pleased this evening with Fredric, one of our Native youths, apparently a very droll fellow, saying his prayers so well in English or rather leading the rest of the Youths & Children.

Journal 1 : August to December 1837, p.5.

[17 August 1837]
August 17th. Was gardening most of the day, for I see if we want vegetables we must plant them ourselves. I presume there are many, I am afraid too many secular engagements here for a missionary. I was agreeably surprised this evening when Mr W. & myself visited at the women's camp after we had done talking to them & just turning to leave them some of the women desired Mr W. to pray with them to which he of course gladly complied praying in their own language.

[19 August 1837]
August 19. My day's work was a little gardening & copying a number of aboriginals words etc.

[20 August 1837]
August 20. I took the whole of the Service today, Prayers & Sermon, my text was 1 Pet: II,25.[3] I feel not as much liberty in delivering as I could have wished. Our Sunday afternoon was embittered by a very distressing occurrence. A few days since, a cheese received from a friend as a present & just begun to be used was taken out of Mrs Watson's kitchen we were at a loss whom to suspect whether a white man that sometimes came into the kitchen or one of the Black girls. Now today it was, that is to say, part of it, discovered in the yard behind a piece of bark where it had been secreted. Since scarcely any body comes into the yard or rather as it is called the Children's Playground but themselves we suspected at once some of the elderly Girls in fact we made almost sure & put them to an examination. But it is almost incredible with what obstinacy boldness & impudence & even cunningness they denied & endeavoured to clear themselves of the charge. After a long & tedious trial they at last confessed. The name of the one is Nancy that of the other Eliza. The circumstance is the more distressing as they both especially the

Journal 1 : August to December 1837, p.6.

[page] 6
former have made so much progress in knowledge, & their acquaintance with Scripture would surprise as well as gratify many of our Christian friends at home, nor have they been void of good impressions at times as far as I understand. Their propensity of stealing appears to be almost irresistible one of them had been discovered for theft only a day or two previous & received a serious reproof & warning

[21 August 1837]
August 21. The Girls were shut up, handcuffed and kept without food to day; It appears necessary to treat them with promtitude and even some severity. They were separately visited by Mr & Mrs W. & also by myself, when they at last made many confessions, of penitence with tears & resolutions for the better but there is not much dependence to be placed on them. After Evening Prayers they were relieved and received something to eat.

[22 August 1837]
August 22. It is lamentable how trying those Girls are, even during their confinement which was Mr W's Study as we have no other place for it). They have been stealing as Mr W. discovered this morning; and I had every reason to suspect Nancy of a theft committed this morning. Nothing that is eatable is safe which may partly be ascribed to their enormous appetite accompanied with the utmost thoughtlessness. This is no encouragement to have them & only them for servants. Nor is it only their propensity of stealing; thoughtlessness idleness & dirty habits in the extreme are the features of their character. We do indeed not despair that the time will come when they may be useful etc. but for the present it appears to me impossible, nor can it be expected or thought desirable that the Missionary's wife be an entire servant maid. am sure if the Committee knew exactly the fatiguing and nasty work they would not wish it. I am surprised that Mrs Watson could possibly go through what she did, but she evidently suffers not a little from the consequences.[4]

Journal 1 : August to December 1837, p.7.

[23 August 1837]
August 23. A Gentleman of the name of Hudson, if I remember right lately arrived from England, paid us a visit to day & having heard the Children read sing & answer the questions put to them expressed great satisfaction about their improvements. I spent some time in the study of Mr Threlkeld's Grammar.

[24 August 1837]
August 24. I felt emotions of gratitude to day for a refreshing rain we had as it appears to such a scarce thing in this part of the Colony. I was inclined by it to plant and sow a little in the Garden. I studied again Mr Threlkeld's Grammar, but can not form a great opinion of the work though I am aware it is easier to criticise than to do better.

[25 August 1837]
August 25. We have had very few Natives about for these last today since their war excursion; to day a few of them returned & we were happy to hear that they had no fighting.

[26 August 1837]
August 26. We were informed this morning that one of the black women expected to be delivered of a child today & as we feared she might kill the Infant Mrs W. & Mrs G. were watching her a few hundred yards from the House in the bush. We were the more afraid of her killing it since we suspected the Infant might prove to be half cast a circumstance lamentable & provoking as it is appears to be very common. Mrs G. spent greater part of the day in watching or attending to her and she was safely delivered of a healthy child which indeed appeared to us to be half cast. [Some time after we were glad to observe that the Infant was not half-cast; it quite assumed the colour of the Blacks.]
A number of Natives returned this evening from their war expedition, also our Jemmy Buckley. Their entreaties for tobacco wore very pressing. They appear to care as much

for it as for food. It is a pity we are obliged to indulge them in this luxurious habit it seems it cannot be avoided & proves an inducement for them to visit us.

[27 August 1837]
August 27. Preached from Hebr: XIII,14.[5] Am afraid the Natives understood little or of it. I find it excessively difficult to

Journal 1 : August to December 1837, p.8.

accommodate myself to their comprehension. They know enough English to express themselves as it regards their bodily wants and this appears to be all. The number of the Native children & adults at Church was 19. In the afternoon Mr Watson addressed a number at the Camp in their own language but being very poorly I could not accompany him.

[28 August 1837]
August 28. We distributed a considerable quantity of meat this morning among the Natives. Poor pitious creatures they seem to have no thought but that of eating. In taking a ride today with Mrs W & Mrs G we met two Natives in the bush who were digging for grubs at least a species of grubs, eagerly devouring them as they obtained them. The animal has a very curious kind of nest a little bag like a tube no doubt their own fabrication as substantial almost as leather very much the appearance of German tinder. The Natives cat these grubs raw but sometimes they roast them in hot ashes.

[29 August 1837]
August 29. We wanted to muster the cattle today but for want of men we could not get all of them up, we are afraid that a greater number are out in the bush as we have no stockmen. We have still many Natives about and often opportunities to converse with them. I have much to look about & to study the state and manners of the Natives. I have hitherto been chiefly an observer & feel not yet settled and feel not much inclined to study nor can I find time for it. So many new objects engage my attention.

[30 August 1837]
August 30. Mrs Watson being very poorly and Mr W. obliged to attend to her I attended a little to the Stores & distributed a quantity of meat among the Black females but did not quite satisfy them though I thought I gave them very large portions. Mr W & myself also conversed a little about the Aboriginal language as we do whenever time admits. In the evening Mrs G. was very poorly in consequence of overexertion.

Journal 1 : August to December 1837, p.9.

[31 August 1837]
August 31. We were gratified this morning by the Native women about 8 in number displaying much readiness to learn the Alphabet. One of them who had made an

attempt formerly knew still several letters though she has been in the bush for twelve months. I took a ride today with one of the Natives to fetch some cattle in.

[1 September 1837]
September 1st. Glanced a little over Mr Watson's Conjugations of the Aboriginal language. In visiting at the Native camp this evening, I was sorry I could do little or nothing, but distribute some tobacco.

[2 September 1837]
Sept: 2 Began to compose a sermon, but Mrs G. being taken ill I was prevented from finishing it. It is a hard case we have no servant on account of which Mrs G. often is obliged to exert herself more than is good for her. Besides my time is frequently spent in trifling jobs of a domestic nature and attending to my good wife when poorly. At present we still have our meals with Mr W's and consequently are released from a portion of domestic labour, how we shall do, when we have our own housekeeping, I don't know.

[3 September 1837]
Sept: 3. Preached again today as Mr W. will have me do it. I was obliged to take an old sermon, a thing which I do not like. My text was John II,3. Regeneration: I, Nature & design II, Necessity & importance, III, Means & agency employed in accomplishing it. We expected a good number of Natives at Church as there are many at camp but we had none besides our own i.e. those who are almost continually at the Establishment & our Children. In the afternoon I accompanied Mr Watson to the camp when he addressed an assembly composed of 8 women and two men in Wirruadurai as they call this dialect. I observed that they were mostly very attentive. After Mr Watson had finished they said that his language was good (correct) but still they could not understand all he said. Perhaps it was more the matter than the language that was not very intelligible to them.

Journal 1 : August to December 1837, p.10.

In the evening we had 10 Native youths when I - (I usually officiate at Family Prayers) addressed them together with several white men as well as I could from the Gospel of the Day (15 S.a. Trinity) Matt. VI,24 and was followed by Mr W. with an address in their own tongue. I have to relate another distressing case of Nancy; she has again committed theft having taken a quantity of wheat out of the kitchen. The Girl appears to be an entire slave to that sin. In the afternoon I catechised the Children and when I had done I told this very Girl who did answer so well, "You know a good deal indeed but I wish you would also practise it." In the warning I gave her more particularly to this sin to which she is so prone. She knows more of religious truths than any of the Children, but conducts herself worse than the rest. We think it right to punish her well this time.

[4 September 1837]
Sept: 4. We, Mr W. Mrs G. & myself, took aside into some neighbouring mountains looking at the same time after the sheep & some cattle when I enjoyed the reviving & verdant condition of nature very much, spring having fully set in. As the grasses & herbs

differ much from those I have seen in Europe the scenery was particularly interesting to me. When we returned home we met a number of black women who had been collecting a quality of roots and were just roasting & eating them. Curiosity tempted me to taste them and I found them by no means disagreeable; when roasted they resemble the taste of the chestnut, as it appeared to me, more than any thing else.

[5 September 1837]
Sept: 5. Mrs G. has been severely seized last night with toothache & headache & continues very poorly still.

[7 September 1837]
Sept: 7. In our intercourse with the Blacks nothing of importance has happened for the last few days. Though we have still a number about, I am some times grieved to observe that we can not pay that attention to them we could wish, as there are many other engagements. I have not sufficient acquaintanc

Journal 1 : August to December 1837, p.11.

yet in the work to he useful with the English language. I perceive not much can be done and I am afraid I shall not speedingly as I could wish attain it, there being so many other things to attend to. As it regards Mr Watson his time is so much taken up with secular engagements that I am only surprised he can attend so much to that spiritual interest of the Mission as he does.
I am grieved to record that Nancy whom we had punished with solitary confinement for these few days feels as little sorrow for what has past as to add another crime to the former. She was confined in a little passage between the general parlour & our room from which I went early in the morning into the former. Being in a hurry, I did not shut the door well. She then discerned a key laying at the table in the Parlour which opened the door to a little store in the passage. This key she managed to get unnoticed by anybody till after an hour's time she was called for her breakfast & dropp'd it. We had some difficulty to make her confess for she would make us believe it was in the door. Mr W. then began to give her a good flogging when she made a most lamentable cry for my interference and endeavoured to resist Mr W. I indeed thought it my duty to interfere, however not for, but against her holding her fast at the same time speaking kindly and feelingly to her, "Your conduct is too bad, I said, that we can bear it no longer" or asked "Have not Mr & Mrs W been very kind to you? (Humanely speaking, it was through their care that her life was spared). "Yes they have" she replied. But see how ungrateful you have proved!" "Yes, I know" adding promises of better conduct. The Girl is so hardened & bent on wickedness that no thing but a thorough change of mind will produce better behaviour. Oh! that the time might soon come when not only she but many others of these wretched heathens will experience the heartchanging influence of the Divine Spirit! Mrs G. is still poorly mostly confined to her bed.

[8 September 1837]
Sept: 8. It was almost the first time this week that I was able to go to the Native camp as the attention Mrs G. required took up most of my time; Today she is getting better.

[9 September 1837]
Septbr. 9. I felt rather poorly today & had some difficulty to compose a sermon. Mrs G. thank God is much better. We had a heavy thunderstorm accompanied with much hail. The ground was covered with it, it caused a little destruction in the fields

Journal 1 : August to December 1837, p.12.

[10 September 1837]
Septbr 10. Preached from Matt:XI, 28-30 [6] when I started I, The character & condition of the persons addressed II, The enjoyments Christ promises to bestow III The obligations to which we are subject, in Christs service. Took again as usual the whole of the English Service. Mr W. had Service previously in Wireadurai with a number of Native women. Their habits prove some inconvenience to us as they will hardly allow both sexes to come to Church together. During day time the men avoid as much as possible the society of women. Sad what they call the young men at a certain age are strictly prohibited to come near a female, a law which originally may have been well intended & dictated by a sense of modesty, of its good effect at the present time with this degraded Generation & even of a strict adhesion to it when unseen we are very doubtful, though it must be allowed that the men are not quite so vile as the females who become wives or prostitutes at so early an age.
One of our Girls called Jane appeared this evening to be very much animated or agitated by some religious impressions. When the rest of the Children were gone to bed she continued sitting up. When observed & asked what was the matter she replied that she was distressed about her soul, her sin, & her wicked heart. She seemed to be much distressed indeed & fretting. We all Mr & Mrs W. Mrs G & myself went to see her & talked to her; to our questions she made very few replies only appeared to be extremely low spirited & would not retire. We then knelt down with her & I engaged in prayer (She understands English tolerably well.) We directed her at the same time to pray herself pointing out to her that it did not require many words even a sincere desire & heartfelt sign sent up to Jesus would be accepted as a prayer. She is the poor Girl who has a half cast child having lived with a wicked European for a considerable time though very young. What a pleasure & matter of gratitude and encouragement it would prove to the missionaries if at least one of the poor Aborigines should be truly converted may easily be imagined. May it please the Lord to hasten the period when we shall see a display of his sovereign mercy & heartchanging power.

Journal 1 : August to December 1837, p.13.

[11 September 1837]
Septbr 11. The Girl appears to be a little more comforted still she speaks of some heaviness on her mind.

[12 September 1837]
Septbr 12. Most of the Natives that have encamped near us left to day. They made rather a longer stay than usual & in a considerable number. I wished we could have

been of some service to them. though I do not mean to excuse myself from neglect I cannot help to declare, we are too much embarrassed by the secular concerns of the Mission. Notwithstanding I must allow that the Natives when here almost daily when accessible. I may say daily of religion. I trust not all will be lost on them. Even when wandering about in the bush religious truths appear sometimes to engage their thoughts. We have heard of instances of Natives saying their prayers when in the bush.

[13 September 1837]
Septbr 13. I am told Mrs Watson this morning that "the heavy load" which was on her heart" was taken away" and seemed to intimate some change having taken place within her. We would gladly believed it had we sufficient evidences; though looking to God's peace we hope for the best

[14 September 1837]
Sept. 14 Yesterday & today we had much said, there lightening & hailstones accompanied by high & cold winds. Accompanied Mr W. to the camp. This evening when we had prayers with the few Natives that remain only 8 in number. We had also a few besides those whom we call our own at Family Prayers. I saw today that the Natives know a little better to shelter themselves from the rain than I have hitherto observed, merely by a few pieces of bark.

[16 September 1837]
Septbr 16. We had a Committee meeting today when we resolved about several petitions to send to the [?] Committee as it regards the interests of the [?]. We also decided upon sending a carrier to Sydney for my goods as we have been waiting for them so long in vain & do not even hear whether they are on the road. To be without them all this time has put us to very great inconveniences and Mr Watson's too. Mrs G. more especially felt very uncomfortable through it in conjunction with other privations & inconveniences.

Journal 1 : August to December 1837, p.14.

[17September 1837]
Septbr 17 Preached today from Phil:II, 12-13. [7] Work out your own salvations [?] . For it is God that worked "hearts?" which passage I observed comprises a Christian paradox: the path that all depends on God, on his operations; he must work his will & performance, as if we could, or were to, do nothing; and yet we are eagerly exhorted to diligence & activity, as if our salvation depended on our own efforts. Before the grace of God operates upon our hearts, we, being spiritually dead, are not able to do anything towards our salvation; but when [?]ing grace manifests itself within us, it is of great importance, how we apply it, what diligence we use. When God works, work yourself also. This mighty power, exercised in our behalf, is not intended to make us idle, but rather is to prove a stimulus for our exertions. Was rather distressed after Church being neither satisfied with my delivery nor with the sermon itself. for more of the holy , for more fervency in prayers, & perseverance in [?] with God! In the afternoon and evening I went repeatedly to the Native camp, at present quite close to us, to see after one of

the Black women, Sally by name, who is dangerously ill, hardly expected to live over the night. It is a melancholy sight, to see these poor creatures dying apparently without God, without hope, ignorant of the Saviour of Sinners; as we are afraid is the case with this poor woman, though we would fain hope for the best as she has had at least, some opportunity of hearing the Gospel. I was glad to observe she has behaving very attentively & kindly to her during her sufferings much more so than I expected.

[18 September 1837]
Septbr 18. The poor woman died last night & was buried early this morning. I was too late to see the whole of the ceremony, or rather the nonceremonial performance of the burial which took place a short distance from the Camp where she was carried on shoulders. The grave was very short scarcely four feet long, they lay their dead in a sitting or bent position, nor has it depth enough. This is however up by a heap of earth raised to a considerable height. They first covered her over with some branches then with pieces of wood & stone after which the earth was put on. When they bury men they commonly mark some trees near the place but this honour is denied to the women. They changed their place for encampment

Journal 1 : August to December 1837, p.15.

removing to some distance as they are afraid to “sit down” where a person has died they have much fear of death. - The husband besmeared his face with white pipe clay as a sign of mourning.

[20 September 1837]
Sept. 20. Was a little engaged in some work in the Garden.

[22 September 1837]
Sept. 22. I have nothing of any interest to relate in my journal at the present. There are very few Natives about and our occasional visits to those few, afford little worth communicating; there is so much sameness in the daily occurrences. Studied a little of the Native language with regard to which I must confess I could do very little as yet.

[23 September 1837]
Septbr 23. It always gives me pleasure to see Natives making their appearance or reappearance, especially when they consider this place their home. Thus one woman with a boy came to day and another boy of her’s who lives here called out “My mother is come home!” Was very late again with my sermon always some thing or other preventing.

[24 September 1837]
Septbr 24. Preached from Matt: XXV,13 [8] (or rather the whole of the Parable of the ten Virgins) and as I thought with some enlargement of mind but with bodily weakness and pains. My sitting up so late last night caused some headaches. I was very poorly in the afternoon. To our regret we were informed to day that the Military attachment were to leave suddenly without others, supplying the place nor was any reason assigned for

acting thus.
At evening Prayers where I expounded the Gospel for the day - (18 S. a. Triny) I was happy to have quite a congregation before me both of White & Black.

[25 September 1837]
Septbr 25. Mrs G. performed an operation to day which amused & surprised me, she was cutting the hair of one of our Black youths a very robust & tall fellow called George. I was surprised that Mrs G. had inclination & ability for it for it was a very nasty job; the Blacks exhale commonly a smell which is almost intolerable when you come near them. Besides the young man had just been greasing his hair with fish-fat as they frequently do. The poor fellow was quite proud of having his hair cut by Mrs G. thanked her very much and would say, it was done “Capital”. In the evening we were highly amused by this very young man and another Jemmy who had been fishing & were very lucky. In less than an hour they caught from 15 to 18 fishes all from

about 3 to 6 pounds weight, one they caught which we estimated to weigh nearly twenty. They were very liberal with them both to us & the Natives. When they observed our surprise & delight they were highly gratified and laughed all the time.
Now at last we were happy to hear from Bathurst that some of our things have arrived there.

[26 September 1837]
Septbr 26. Rose very early this morning to do some work in the Garden. In the evening accompanied Mr W. to the Camp where he had prayers with the Natives in Wirradurai when several of them appeared to be very attentive.

[27 September 1837]
Septbr 27. We troubled ourselves much to day by considering & consulting respecting the unexpected order to have the Infantry withdrawn from here. As it is at variance with the promise of the Government circumstances which in the first instance made the protection desirable are still the same and since we have had no reason assigned whatever why the Military were to be withdrawn we deem it our duty to send a petition to the Government through the medium of the Con. Committee. Should we not succeed it will at least be a satisfaction to our minds to have done our duty. And we are then directed not to look to & lean on the arm of man for protection & prosperity but to the Almighty alone who amidst a “Crooked & perverse generation” & in spite of all opposition & obstacles will not only keep us safe but also bless us, yes we trust ultimately, bless us in our labours to him, then will also the glory & merit of the work wholly be ascribed. However much therefore we may wish to have the Military continued if the Lord orders otherwise we shall not feel discouraged.

[28 September 1837]
Sept 28. Mrs G. gave this morning a reading lesson to some of the Black youths on the

Establishment, Jemmy George & Harry who have taken a fancy to learn reading. When they had done reading or rather spelling they desired Mrs G. to teach them to sing also. She being not able for that task sent them to me I was in the Garden.

Journal 1 : August to December 1837, p.17.

They came to me in great haste anxious to be included in singing. I at once ceased from work & gladly, embraced the opportunity; for when they are in the humor to be taught we must avail ourselves of it without delay. Having sheltered ourselves from the heat of the sun under a tree I began with singing to them the gamut hoping to give them a little idea of the elements of music. I tried both by numbers (as frequently done in Germany) & by la la &c; the latter appeared to answer better. My pupils were quite delighted with the exercise especially when I was striking the hands to it for they are fond of something noisy & lively. I concluded with that beautiful Missionary Hymn “From all that dwell below the skies”, which was not altogether strange to them. When singing was over they once more accosted Mrs G. to teach them to read when she devoted another hour to the task thankfully availing herself of their good humor which we are afraid will not be of long duration. - I had some headache to day in consequence of sitting up too late last night.

[29 September 1837]
Sept 29. We had hardly done breakfast when Mrs G’s. pupils made their appearance desirous to read. When reading was over I gave my singing lesson, in the same way as yesterday. They appeared to get a better idea of it. The dirty fellows - it must be remembered that they were quite naked - had rubed [sic] themselves all over with oil which they frequently do when the heat is great. It increased their unpleasant smell very much & Mrs G. could hardly bear it but observed “I must not mind if I can do the poor men any good.”

[30 September 1837]
Septbr 30. We had our Pupils again today. I willingly submitted to be interrupted in preparation for the evening Sabbath day.

[1 October 1837]
October 1st. Took the Parable of the Mustard seed (Mark. 4) for the subject of my discourse showing I, The weak & small beginnings of God’s kingdom II, Its gradual increase III, Its vast extension & then unity it affords. Service was well attended to day both by White & Black. May the Lord’s blessing crown our efforts!

[2 October 1837]
Octbr 2. My chief employment to day consisted in copying a number of sections from Mr Watson’s Collection of the Native language.

[3 October 1837]
Oct 3. We began to muster, brand, &c the Cattle to day, a task which has been delayed

for some time, for want of sufficient hands on the Establishment, and on account of other pressing work.

[4 October 1837]
Octbr 4. Cattle mustering continued. In the afternoon I accompanied one of our men on horseback to fetch in some cattle when the Horse threw me but, thank God! I was not hurt. I don't know! I don't know! what to say to such employments for a missionary! And yet for the present we can not help it, if we mind at all the secular interests of the Mission. I trust better arrrangments [sic] will soon be made.

Journal 1 : August to December 1837, p.18.

[6 October 1837]
Octbr 6. Our engagement about the Cattle ceased only today and after all, our labour appeared to be almost in ruin, many of the Cattle having broken out of the Paddocks so that we are not able to make out the exact number so much we can see that a good many must be in the bush. All for want of a person properly attending to them.
This evening at last we received some of our goods.

[7 October 1837]
Octbr 7. Apprehensive as we were that some of our things might be taken since some boxes were broken open we are thankful to see them as far as we have examined pretty correct. When in the Garden this evening I almost trod upon a snake, thank God for his protecting care.

[8 October 1837]
Sunday the 8th.
Felt very poorly when in the Pulpit so that I could hardly get through my sermon, the subject of which was Peter's Denial from Luke XXII. We had almost a dozen Natives at Church I always feel sorry I cannot preach intelligibly enough for them.

[9 October 1837]
The 9th
Spent part of the day in unpacking & arranging our things and part in gardening. Together with our goods also a bale of blankets arrived from Government for distribution among the Blacks. They grew quite impatient that we would not distribute them immediately after their arrival, and our droll Fred used quite insolent language this evening adding "The Governor has not sent the Blankets for you they are belonging to the Blacks." We distributed a few of them.

[10 October 1837]
On the 10th Mr W. & myself went early in the morning to the Sheepstation for the sake of mustering each the Sheep. Was agreeably surprised this evening to observe several Natives at Prayers who had just before said they would not come.

[11 October 1837]
Octbr 11. Our Ladies were engaged to day in making a kind of frocks of the Blankets for the Native women to make them look a little more decent. They were much pleased with them as they were with every thing that is new & strange to them. Several fresh Natives arrived at the Camp.

[12 October 1837]
Oct: 12. In taking a ride this morning, (Mrs W. Mrs G. & myself) we met 4 Natives women who had been strolling about in the bush in search of food i.e. oppossums and other animals as for instance guanas a lizard species of considerable size, even snakes they will eat. Two of the women were strangers to me but Mrs W. knew them and pointed out to me the one as a very wicked character. We spoke to them for some time in a serious way receiving hardly any reply. I addressed more particularly the one adverted to reproving & warning her by pointing to God's anger against wickedness & the punishment & misery her conduct will lead to, if she did not repent & believe in Jesus. She knows English pretty well (having had much, though sad, opportunity of requiring it) & appeared to understand at least the substance of what I was saying. She indeed blushed very much but endeavoured evidently to suppress her feelings a impression by laughing. In my reflection on the way home my heart was deeply moved at the wretched & awful condition of these poor Blacks particularly the females. Vile &

degraded as they are by themselves they are rendered still more so by being made the victims of the filthy lusts of abandoned Europeans and all this is done it appears with impunity. I poured out my soul in prayer for them that The Lord might mercifully interfere in their behalf and display among them his saving grace & power. - In the afternoon when several Native women were standing before my Study door waiting for a frock which Mrs G. was making for one of them I read some sentences to them Wirradurri when they amused themselves in correcting & teaching me. They were highly delighted when I showed them some engravings out of the "Saturday Magazine."

[13 October 1837]
Octbr 13. It was this evening we heard that King William was no more and Princess Victoria proclaimed Queen. May the Almighty prosper her reign & render the same a blessing to the Nation more particularly as it regards the cause of religion & piety. [9] We also were informed of Mr Langhorn's proposed plan in reference to his decision to collect Native children from all parts of the Colony.[10] We do not expect much from it, that is to say we doubt very much whether many Blacks will be prevailed upon to give their children especially when taken to a distance.

[14 October 1837]
Oct 14. We went yesterday & to day to the River to look after the sheepwashing in which our men are engaged at present. We saw 9 Native men making themselves useful at it to day; though it could by no means be left to them entirely. Our men experienced very much dissatisfaction not to have spirituous liquors or wine at such an

occassion it being quite a general emotion. Short as we are of these luxuries (as such indeed we never have them) we continued to spare them a little of our own, to satisfy them at least in some measure.
The number of the Natives at the Camp is increasing at present, probably many have come in consequence of hearing of the arrival of blankets. All their desires seem to be directed only towards their bodily wants as yet but in supplying these we have at least few opportunities to direct their attention also towards the wants of their immortal soul.

[15 October 1837]
Sunday the 15th Preached from 1 Pet: II, 9.10.[11] A text, I am aware, not very applicable in its affirmative sense to our congregation consisting of heathens & professed Christians most of whom are no better than the former if not worse. We had a considerable number of Blacks at English Service though Mr W. had Service with them previously in their own language. I felt, I trust through the Lord's assistance much animation whilst delivering

[16 October 1837]
Octbr 16. To day sheep shearing commenced, when I had to superintend it. We rejoiced to have a good number of Natives about and thus sufficient opportunity for Missionary efforts but they are a fickle unsteady race of beings; they are about to leave again. There is some rumour of war again among them; they are almost constantly pursued by the fear of war or existed to scheme the war themselves.

Journal 1 : August to December 1837, p.20.

[17 October 1837]
Octbr 17. We had a nice shower of rain last night which induced me to go to the Garden only in the morning to transplant a little. When taking a ride to day Mrs G. & myself accompanied by a black Boy we were almost endangered by a black snake between 2 & 3 yards long & of considerable thickness. My Horse nearly trod on it. All the Natives want to go away to day even our youths Jemmy & George. Their desire for reading has subsided for some time. We expected to make them useful at sheep shearing but in vain.

[18 October 1837]
Octbr 18. I was again part of the day at the Woolshed and Mr Watson the other part. Such employments by which so much of our time is taken up rendered the information we received to day from the Revd. W. Cowper that a Farmer soon would arrive from England for this Mission the more pleasing to us.

[19 October 1837]
Octbr 19. Spent most of the day at the Woolshed as Mr W. could not well leave home Mrs W. being so very poorly.

[20 October 1837]
Octbr 20. Spent again part of the day at the Shearing. We were grieved & annoyed to day several of our Natives especially our two Youths Jemmy & George going to the bush. It is grievous that all the instructions they receive and the knowledge they possess have so little effect on their conduct; and it is annoying since they can make themselves very useful on the Establishment and their services are so much wanted at the present that you never can calculate on their assistance. They at once & not infrequently when their is the most work take a fancy to go to the bush and you cannot dissuade them. Some times they are induced & almost impelled to go. We suppose this to be partly the case at the present occasion as they go out on an errand where they like to have a large number. The fact is their desires for work* have subsided and now they want to engage into some other folly viz to make a young man, a grand business & ceremony with them. When a youth has arrived at the age of about 13 or 14. In what the ceremony consists we do not exactly know as it is rather a secret with them. When they have arrived at the place appointed for the business the boy is introduced into a company, as a stranger among coming from a great distance & one of the elderly men it should seem who has beforehand absented himself from the sect makes his appearance in disguise pretending to be some extraordinary being: He makes inquiries about the youth and having approved of his being promoted to the stage of a young man the laws to which he has henceforth to submit are made known to him. He is to abstain from certain kinds of food, he is bound to engage in war, but the principal law is that he is to avoid entirely the society of females he is always to keep at a considerable distance from them; this may originate in a sense of modesty but whether it now has the desired effect or whether it is strictly attended to when unseen is doubtful. The young man has to submit to these and other laws for several years till the men pronounce him a man & permit him to marry. In most parts of the Colony the youths have one of the first teeth pulled out when made young men; this is not the case with the Wellington tribe.

Journal 1 : August to December 1837, p.21.

[21 October 1837]
Octbr 21st After having tired myself with some domestic work I began to prepare a sermon, succeeding rather slowly & finishing late at night.

[22 October 1837]
Oct. 22 Preached from Exodus XL 34 to 38.[12] I can not recollect having seen so small a number of Natives at Church as to day. In the afternoon, however, several women came from the Camp who received some instruction & a short address from Mr Watson. We had a nice congregation of Europeans at Evening Prayers.

[24 October 1837]
Octbr 24. Mr Watson & myself went to the Sheepstation to day to have the Sheep branded. In observing the wickedness of our men, I was much struck with the thought that they must prove a good obstacle in our way, and yet, it appears, it is difficult to get

better ones in the Colony. If we could but obtain a few pious servants! It is undeniably a most desirable thing, I had almost said, it is a matter of necessity.

[25 October 1837]
Octbr. 25.
We spent another day, at least the greater part of it, at the Sheepstation.

[26 October 1837]
Octbr 26. Was very early in the Garden, as we had some rain last night, endeavouring to plant a few things; but as the rain is getting so scarce I have not much hope of succeeding.
There are very few Natives about. Nothing happened worth relating.

[28 October 1837]
Octbr 28. After I had begun my sermon this afternoon, we were agreeably surprised at the arrival of the rest of our goods; the want of which we have felt so very much, as both ourselves & Mr Watson were put to great inconvenience by the delay.
We received also some very kind letters, among the rest I had one from Dear Mr Blumhardt, the Principal of the Basel Institution.[13] Old as it was (it was intended to reach me before I left London) it still proved a refreshment to my soul and called to my mind many pleasing recollections.

[29 October 1837]
Octbr 29. I had a very small congregation to day, both of White and Black. Preached from John. XIV, 1,[14] an old sermon, as I was prevented from finishing the one I began yesterday. In the afternoon I catechised the Children, but had much difficulty to get answers from them, as they naturally are so very backward, to open their minds freely, I was perfectly sure that they could answer several of the questions they did not answer. It may have been partly owing to my self, as I have difficulty to accommodate myself to their abilities in English.

[30 October 1837]
Octbr 30. Was all the day engaged in unpacking one box each; force myself very much through it, as we have no body to give assistance. A Native Boy, Paddy Possum, as they call him made his appearance after a long absence, for about 2 years. He was staying here & learnt a little to read for some time; now he intends again to stay.

[31 October 1837]
Octbr 31. Still engaged in unpacking. Though some of our

things were spoiled, on the whole we received them as safe & sound as may be expected, considering the long distance they have come, both by water & land, & the

length of time they have been packed up i.e. more than a twelve month. To our disappointment several thing which were mentioned in the Society's List of supplies, especially of earthenware & ironmongery. which we consequently could not procure ourselves, have never been packed up.

[1 November 1837]
November 1st. Mr W. & myself were again part of the day engaged in the Stockyard branding cattle. There is always some engagement or other of this, or, a domestic nature, besides the constant necessity to look after the men, that I can find no time for studying not even for the Native language, not to speak of general studies.

[2 November 1837]
Novbr 2 Mrs G. very poorly to day, & has repeatedly felt so for some time partly owing to the circumstance that she has to tire herself frequently with work, to which she was not accustomed and overexert herself, as she no body to assist her. The apparent assistance, now & then rendered by some of the Black Girls, frequently only increases the troubles of our Ladies. On the whole, however, I have reason to be thankful with regard to my dear Wife, as she feels wonderfully supported, and enabled to submit to what she would have thought impossibilities.

[4 November 1837]
Novbr 4. Jemmy & George came back to day from the bush; they felt rather ashamed of themselves, or, afraid of some reproof, as they avoided to be seen by us. My time was occupied with my regular Saturday's work, preparing a sermon.

[5 November 1837]
Nov. 5. Delivered my sermon, from Isaiah LV, 1, to a middling congregation; A few more Blacks attended than last Sunday. But our two Runaways, Jemmy, & George, would not make their appearance. In the evening, however, I saw Jemmy & talked a little to him. He is very poorly, having caught a severe cold in the bush. Mrs G. made him a little gruel. Every time he comes back from the bush he is unwell, being no more accustomed, like many others, to the irregular manner of living in the bush; and yet the poor Fellow will take no warning.

[6 November 1837]
Novbr 6 Was engaged part of the day in superintending & assisting pulling down our kitchen as it was in a very bad condition and made a new one requisite. -Had some conversation with Jemmy, but could not elicit many answers. Having shown to him the folly & shame of wandering about in the bush like a wild man, I asked him whether he did at all care for his soul, when in the bush? He candidly confessed, "No!" Whether he ever did pray this time in the bush? "No," was his reply. (He has that good quality to speak truths thus making an exception from most of his countrymen.) When he returned from the bush previously, to this, & was asked whether he ever did pray?

he replied, “Sometimes, when I was by myself.” I now endeavoured to make him sensible, how wrong it was of him who knew so much better, to behave like wild Natives. He admitted it was wrong and would also declare, when further questioned, that he felt sorry for it. When I told him “I fear you do not” he could still say “yes”. How far this is the case, the Lord only, knows. It is indeed very discouraging, that even those of whom we entertain most hope, give so little, if any evidence, of a change of conduct, nor manifest a true desire for something better.

[7 November 1837]
Novbr 7. Mr W. took a journey into the bush to day, to pursue his missionary efforts among the wandering tribes of the poor Natives. May the Lord’s blessing attend him and make him a blessing to these poor heathens! - I prevailed, at last, on Jemmy to do a little work. It always lasts for a few days, after his return, till he is settled again.

[8 November 1837]
Novbr 8. Went early in the morning into the Children’s Hut, to have Morning Prayers with them, an office which Mr W. generally performs. I went through part of the Church Service with them, and was glad to hear them respond so well. When catechising them from part of St. John.C.X (the good Shepherd) I received some good answers. Went to the Native Camp between 10 & 11 A.M. when I found the heat very oppressive. For want of knowing the Native Language and on account of their little knowledge of good English I could not do much. What they know of English is chiefly the language of wickedness. Besides it requires more time to understand their pronunciation (with af ew exceptions) of the English. Looked also after our wheat field with regard to which we had fears, in consequence of the long continued dry weather which has proved injurious in several places in the neighbourhood. I was thankful to find our crop in good condition.

[9 November 1837]
Nov 9. Had a little conversation with Jemmy, chiefly reproving him for not attending Family Prayers, and going to Camp every night. It is very distressing of late, that we can scarcely get any Native to come to Prayers nor prevail on them for work, except now & then some trifle. The heat which has for some time been very great is the principal cause for both neglects or at least an excuse. They will be by the waterside, & have on that account their Camps close to the river, about a mile off our House. If we lived close to the water, and had there a large piece of ground fenced in we should do better in many respects, we could have them more under our eyes, exercise greater influence on them, guard them better against the destructive influence and abuse of wicked Europeans. We also could prevail on them to keep themselves a little more cleanly for their smell, especially in summer is almost insufferable. We cannot afford water here, at the Mission House, to keep the Children as

clean as desirable; though much of our men’s time must be taken up in fetching water. Another advantage probably would be, that we might succeed near the water with a

garden. In our present garden every thing is dried up, all our labour was in vain. We have for several weeks been without any vegetable whatever and we are likely to be so for months. It is a hard thing for me, I must confess, to eat day after day my meat without any kind of vegetable, or any substitute. Nor do I think it at all a good thing, to give our Children day after day nothing but animal food for their dinner. The subject that we should be near the water has enjoyed our attention very much of late. My time was mostly taken up to day by attending to the Store & looking after the men.

[10 November 1837]
Novbr 10. Spent several hours in superintending & assisting the men, whilst they were loading the Mission's wool for Sydney. How closely you must watch every thing, & look after every man, is well known by those who know anything of the Colony. With regard to the Natives it is not much us at least, they require whatever they do superintendence. To let our men direct them, can never do them much good. Whilst we, by attending to these things, are often forced to neglect our principal duty, we must at the same time owe that secular concerns are not always attended to as we would wish; however much time we might devote to them.

[11 November 1837]
Novbr 11. Most of our Natives at the Camp complain of sufferings in the throat. I ascribe it to their irregular practises during the present heat, drinking all day long water & jumping into the river, whenever oppressed with heat. Several came up to whom Mrs W. gave some medicine & fixed flannels around their neck, whilst I proceeded to the Camp attending, in a similar way; a poor woman who was unable to come up. The poor things look very piteous, & helpless, when ill. As I went in the middle of the day, I felt the heat very much and was not very well in the afternoon. The thermometer stands about 90 degrees in Mr W's. Study.

[12 November 1837]
Nov:12. It was the first time to day, during my residence here, I preached extempore, from 1 Cor. 1, 30 & 31,[15] as I did not think the sermon I intended to preach suitable, when looking over my congregation which was extremely small: besides our Children scarcely any Blacks were present, and not half a dozen Europeans with the exception of our men. We had not yet brought our Blacks youths into order. In the afternoon I catechised the Children, under the Verandah, from the Chapter from which my text was taken, but had some trouble to make them attentive. We were rejoiced in the evening late, to see Mr W. safe back from his excursion into the bush & bringing a boy of about 8 years to be added to our little School.

Journal 1 : August to December 1837, p.25.

[14 November 1837]
Novbr 14. Our kitchen being not yet finished, since we have only one man to spare for the work, who, only rarely, is assisted by a Black boy; I cannot spend much of my time in looking after & occasionally lending a helping hand.

[15 November 1837]
Nov. 15. Our Jemmy is brought, again, a little in order. Mrs G. prevailed on him to read to her to day & I gave him with some others a singing lesson.

[16 November 1837]
Nov: 16. We had several of the Natives at Prayers this evening. After Prayers we had a long conversation with Fred, who would make us believe that his heart was good. He knows a good deal; will, for instance, repeat the greater part of the Church Prayers; he occasionally[16] leads the rest, when saying prayers, either in English Wirradurai. A short time since he engaged in prayer with some of the Blacks in the hut by themselves, & said a prayer of his own composing. He will seldom take his meals without asking a blessing; this he will sometimes do at the different Stations he visits before wicked Europeans is put them to shame. He will tell us, sometimes, of Europeans whether they are good men, or no. This chief criterion is, whether they pray. But, with all this, his heart appears never to be touched or moved, so that the whole seems so rather like the religion of a formalist. Still the Lord alone knows the intentions of the heart. The poor Fellow I am sorry to add will occasionally mock at religion, and betrays sometimes a good deal of duplicity. If you displease him he will use very insolent & abusive language. As for work he is worth more than any of the Natives.
I was really thankful & rejoiced that we were so agreeably refreshed with much rain to day, for which we had been so anxiously waiting and availed myself of it by gardening a little.

[17 November 1837]
Nov: 17. The rain still continues to pour down, and it is getting quite cold, so that the temperature reminds one of an English November. After the great heat we feel it the more. The thermometer had been as low as 60 during those days. Another circumstance proved very uncomfortable to day: in almost every room of the House, water comes down, as the building is in a very dilapidated state. At the same time it is far too small for two families; I am quite at a loss where to put our boxes & things, so as to be able to move about; and have to spend ever so much time in arranging; not to speak of another inconvenience arising from it, that is I cannot avoid, whatever forethought I may take, as every thing must be packed up, & box put upon box, often much to waste my time in seeking for things that are wanted. - Our kitchens are almost inaccessible to day, both Mr Watson’s & our’s are full of water, & Mrs W. was obliged to cook our meals in her bedroom but I must not call it bedroom only, it is sitting room too.

Journal 1 : August to December 1837, p.26.

[18 November 1837]
Novbr 18. Spent another day in domestic arrangements etc. My spirits are sometimes quite depressed, that I am obliged to spend most of my time, like a domestic servant, or, a labouring man, and not like a missionary. In fact I can sometimes find no time to prepare my sermon for Sunday. Mrs G. was much engaged this week in sewing for the Natives even to the neglect of her own work.

[19 November 1837]
Nov. 19 Preached from Phil: IV, 4 [17] and was glad to see a considerable number of Natives present; I counted 23 including our Children. Their attendance at English Service pleased me the more, since they have previously Service in their own language. We had scarcely any Europeans at Church. I must frankly say, our European neighbours appear, with hardly any exceptions, more ungodly, if possible, than these Black heathens. We must conclude so, at least, when we judge from their indifference to the means of grace. How baneful their influence must be on the Blacks, may easily be guessed.

[20 November 1837]
Nov: 20. Did some whitewashing and such like things to day.

[21 November 1837]
Nov: 21. Mrs G. gave Jemmy & Paddy a reading lesson to day and I followed with a short singing exercise. I also prevailed on them to tell me a number of words & phrases of their language. It is a difficult thing to make them stay a quarter of an hour for that purpose; nor have they much ability to teach us their language - I have repeatedly suffered a little in my eyes, and now it is again coming on. It is not an infrequent thing with new comers in this Colony.

[22 November 1837]
Nov: 22. Very few Blacks about to day: they are collecting somewhere in the neighbourhood for war, the fear of which almost constantly pursues them. A neighbouring tribe of whose number the Wellington tribe have killed one, a considerable time ago, have intended, for some time, to avenge themselves.

[23 November 1837]
Nov: 23. To day at last I was able to put part of my books on shelves; hitherto I was obliged to keep them in boxes which greatly inconvenienced me. This evening a number of our Native tribe made their reappearance, all prepared for war, and encamped close to the Mission House, whilst two of our youths went on horseback to look out the Enemies. We felt a little uneasy, should those Blacks make their appearance for war, as we apprehend they might take our Native Girls by force, and now we have no Military to protect us. Late in the night, however the two youths returned, & from their inquiries it appears

Journal 1 : August to December 1837, p.27.

that their enemies are not near, or even preparing. It is not infrequent that Europeans take delight in frightening them with false accounts, this appears to be the case in the present instance. - We endeavoured to improve the opportunity presented by their constant apprehension of war, to make them reflect on the serious nature of dying.

[24 November 1837]
Nov: 24. A goodly number of Native at the Camp when we visited them.

[25 November 1837]
Nov. 25. The heat is excessive to day, so that I find it very difficult to study my sermon for tomorrow.

[26 November 1837]
Nov: 26. The object of my sermon was “Christ crucified” from 1 Cor: II, 2. Whether my Blacks hearers understood much, I doubt. Still it always gives me pleasure, to see a number of them at Church: they may at least get some notion & impression of sacred & divine ordinances. We counted 31 of them. Their attendance at the English Service pleased me the more as they had Service previously by Mr W. in their own language, where I observed some of them very attentive & even in my own Service several appeared to pay all possible attention. After Service I administered the ordinance of baptism to an Infant of European parents when all the Natives stayed & were pleased with the sight which was to many of them quite new & strange. Oh that we might now be permitted to incorporate some of them into the Church by this divine ordinance! I expressed this wish & prayer of mine to several of them, I told especially Jemmy how much we wished we could baptise him & see him become a good man, a Christian; then he might go into the bush & preach to his country men. In answer to which he exclaimed “That right! that right!” thus at least acknowledging that he must allow it would be a good thing. Whether he feels any desire for it I don’t know. Fred who was hearing all I said to Jemmy called out, “I do not believe”! “Yes, I believe some things. I dare say I shall believe bye & bye.”
The heat was almost insupportable to day, 100 degrees in Mr W’s. Study and 106 degrees in the shade outside.

[27 November 1837]
Nov: 27. The Father of the Child I baptised yesterday having been taken dangerously ill sent for one of us when I proceeded to see him but was obliged to go on foot great as the heat was since we through the neglectfulness of a Black boy could not get up a horse. It was four miles walk just at noon so that I felt it very oppressive but without any bad consequences

Journal 1 : August to December 1837, p.28.

The poor man had been anxiously waiting for a minister & was rejoiced to hear of my arrival. He had been insensible all the morning and became happily quite sensible whilst I was there so that I could read & talk to him & engage in prayer for a considerable space of time. The sufferer is in a piteous state: (though I would fain hope for good) greatly distressed about his sins & almost despairing of his salvation. When I was about to leave him his insensibility returned. -After my return in the evening we began to reap a little wheat, five Natives assisting us.

[28 November 1837]
Nov: 28. To day Mr W. went to the see the sick Man & found him a little better. I had a long conversation with several Native women to whom I was reading in the same time a number of sentences collected from Mr Watson thus to ascertain the proper

pronunciation. In the mean time I also got into some serious talk to them to which they usually had very little or nothing to reply. They do not like at all to hear of the devil (called Wandong in their language & considered to be the author of all evil) of hell & everlasting misery.

[29 November 1837]
Nov: 29. The little time I could spare from domestic engagements I devoted to the Native language.

[30 November 1837]
Nov: 30. Went to see the sick man in the neighbourhood and found him much worse almost without interruption insensible. I just could by watching a few sensible moments put a few questions. For instance I asked him “Can you pray at all?” “No Sir, cannot think of such a thing.” “Then you will see, said I how necessary it is to pray when we are in the enjoyment of health.” That is truth, Sir! he replied with much emphasis.
Most the Natives especially young men left to day, a circumstance which was the more grievous to us as harvest is just beginning. It is not an uncommon thing for them to go away just when there is most work for them. So Mr W. & myself shall be obliged to put our hands to the sickle in good earnest. We reaped a little again this evening.

[1 December 1837]
December 1st Mrs G. had her washing done to day & yesterday by two of our Native Girls was however obliged not only to superintend them closely but to put her hands to the task & so many things once again poorly as she is. She has made herself quite ill & I am fearful she will injure herself under present circumstances. I also was obliged to lend a helping hand, such as hanging the clothes out [?]. My time is frequently taken up with such things so that I scarcely ever am able to take a book in hand or even to pay the necessary attention for the study of the Native language. I see more & more the necessity of having a European servant. I can see what Mrs W. has done for herself by hard work & the anxiety connected with the Mission and are painfully aware what Mrs G. would do for herself. Though never accustomed to such work she now makes every possible effort but it will not do. We endeavour to domesticate our Native Girls but to depend on their services for the present is a vain comfort.

Journal 1 : August to December 1837, p.29.

[2 December 1837]
Decbr 2. Repeated my visit to the Sick Man whom I found very little better than the last time; he continues to be for the most time insensible. But I could speak to him a little, & engage in prayer. I also read a Chapter & expounded it, intended, not such so much for the poor Sufferer, but rather for several European men that were present, who perhaps have not heard the Gospel for a long time.

[3 December 1837]
Dec: 3. It being Sacrament Sunday I preached from 1 Cor: XL,: 23-29. Our Party of Communicants was as small as it possibly could be; only Mr Watson & Mrs Gunther

were the persons to whom I had to administer The Holy elements of bread & wine; Mrs Watson being suddenly taken ill in the night we were deprived of her attendance. I felt rather distressed that we should be, though surrounded by many Europeans, almost entirely excluded from Christian communion & have so little prospect of beholding soon the Table of our blessed Redeemer surrounded by a little congregation of Blacks. It is difficult to say whether our White or Black neighbours are most indifferent to religion. Very few Natives at Church.

[4 December 1837]
Dec: 4. Our harvest began to day in good earnest, the wheat being exactly very ripe. We had not much assistance from the Natives. Two of our Girls reaped well; some of the Children made an attempt, occasionally from two to four young men, or, boys could be prevailed upon; also three women back sometimes a fancy[?], only one of them did pretty well. As we have only two men on the Establishment & these were sometimes detained from reaping through other engagements, it may easily be supposed, that the Missionaries also had their share of labour. Had we taken chiefly the office of superintending, & teaching the Natives to handle the sickle, much of the wheat would have gone to ruin. I feel justified in declaring, that both Mr Watson & myself worked as hard as any labouring man would do during the whole week from the 4th to the 9th inclusive. Of course we could only work part of the day as the heat was very great, so that it became oppressive even between 6 & 7 in the morning. The thermometer was the whole week standing about 90 degrees & more. We were both so stiff & fatigued, that we some times could hardly move or hold the sickle both of us especially Mr W. being afflicted with rheumatism. Nor could we sufficiently rest ourselves in the night on account of the heat. We went in the morning commencing at the break of day & in the evening availed ourselves, some times, of the moon light. I was on Saturday evening (that was the only time I had to spare) hardly able to prepare a sermon. Gratitude to Almighty God for the good crop of wheat vouchsafed, and a regard to the temporal interests of the Mission made us indeed willing to submit to the task; but I must candidly confess, I thought it a hard thing to be obliged to do as we did, for want of men. Whether in the end it will tend to the real interests of the Mission if we are obliged to spend our strength & time in his way, is doubtful for us.

Journal 1 : August to December 1837, p.30.

[10 December 1837]
Dec: 10. Preached from Acts X, 34. 35.[18] When at the end of my sermon I addressed myself more particularly to the Blacks, Jemmy, one of the few that were present, uttered a heavy sigh, thus giving at least proof that he understood & felt something of what I was saying.

[11 December 1837]
Dec: 11th. We reaped last week, the principal part of our crop; the remainder which is much infested is not yet ripe. But there is besides a great deal; at least as to extent, of [?] wheat, almost all over the Paddock, too [?], almost, to be reaped & yet too valuable to let it perish. As we had nobody to assist, * of our children as the men were. Coming &

shaking shears at the Natives, though in great number about to day, were otherwise engaged i.e. in preparations for [ILLEGIBLE] Mr W. & myself had to commence another week as we finished the last. From Monday to Thursday the 14th the time was chiefly spent [?] in the [?] wheat.

[12 December 1837]
On Tuesday the 12. The number of Natives that were about was very considerable; all their thoughts were absorbed in war & other follies. In the evening they celebrated their Native dance. Having observed this after our Evening Prayers, by hearing the great noise (they were about a mile off near the River) and by beholding their large fires commonly kept at this occasion Mr W. & myself proceeded to pay them a visit, though perhaps not very welcome for they were aware that we did not come like a number of Europeans whom we met there to amuse ourselves. I never saw or heard anything to equal such a wild & noisy scene. The dancing partly consisted of about 18 young men, all, as a matter of course, naked & painted; the arms boisterously extended; the whole performance very boisterous, still not without paying some regard to time. Our Jemmy, who like some others of our youths was among the number, behaved as wildly as any, howling & singing. In the front stood the elderly Native men as spectators; behind, a few yards distance, the women were sitting, acting as musicians. They sang with all their might, being led on by several men, who were at the same time beating time with some of their little war instruments. However, they did not wish us to be their spectators for a long time and consequently closed the scene soon after our arrival. The women left each for their respective camp, and the men sat down to commence their consultations about the war expected to take place the next day. We embraced the opportunity, to speak to them in a serious way. Mr Watson gave them an animated address in their language reproving them for their wicked, idle, war like habits, & vices, endeavouring to dissuade them from going to war and pointing out to them our great errand & God's will towards them. Several replied, "It is truth! It is truth!" Many of them appeared to have very little courage for war; but they must yield to their ring leaders & being challenged, it would be considered a great shame, not, to meet the enemy. The lively & boisterous occurring scene, it seemed to us, was intended to inspire them with courage. The whole number of Natives at the camp may amount to about 80. The next morning early I took

a walk to the Camp with Mrs G; to see, & talk to, the wild warriors who were just engaged in a lively consultation, some of them knew how to give themselves quite an air of great speakers. They were mostly painted with white & yellow, & red. There were about 30 men fit for war. Soon after, the whole lot of Natives, both men & women left, except a few elderly persons, to proceed a few miles where they expected to meet the enemy.

[14 December 1837]
Dec: 14. Our warriors came back again to day & several of the opposition party with them. Their frequent cry of war, happily, seldom leads to a serious battle. Only a few

individuals had a little fight this time, but were soon reconnected[?]. No injury was done, whatever. I endeavoured in the evening to get some of them to reap, as our last crop is partly ripe, but could not succeed, though several had promised.

[15 December 1837]
Dec: 15. Mr W. went to the Wheat field early this morning with the Children, whilst I have to attend a little to the stores etc at the same time endeavouring to get some of the Natives to reap. At last I prevailed on a number of them, as many as 11, mostly young men with whom I proceeded to the field. It was quite an enjoyment to me to see them so willing & all beginning in good earnest to reap and I was happy to show those who knew not, how to handle the sickle most of them knew a little of it. It was a curious sight most of them were naked; some had a shirt on, some a pair of trousers without shirt, or, a jacket without anything else. Some as may be expected managed to cut themselves; nor did they reap as nicely as we could have wished. Still, we cannot mind a little loss if we can only make them work.

[16 December 1837]
Dec: 16. Had conversations with several Natives; & prepared for Sunday. We could not continue reaping, as the wheat is not all ripe enough.

[17 December 1837]
Dec. 17. The text I preached from was Matth: IV, 17,[19] and I was glad to learn afterwards, that some of the Natives understood something of my sermon. Besides our Children we had only 8 of them at the English Service, Mr W. having had previously a short Service in their own language. Am happy to say, that for those two Sundays the attendance of Europeans was a little more then usual.

[18 December 1837]
Dec: 18. We got again a few Natives to reap, and in the evening we were glad to observe that a number of them took a fancy to go by themselves to reap neither of us going with them.

[19 December 1837]
Dec: 19. This morning early about 10 Natives went again by themselves to the Wheat field, finishing all that was ripe. We certainly must repay their labours well: we can scarcely satisfy them, when they are at work. For instance, a sheep especially when you give it [to] them whole to divide themselves, as we did [?] will scarcely satisfy a [?]. But if work only contributed to

get them into better habits, & paves the way for our principal service among them, I think we ought to spare no means. And fear I must be allowed to make one observation, which forcibly struck me these days, & have often appeared* to us a matter, very considerable to be attended to. It is in short this; we ought to have some body to cook

for the Natives etc a kind of eating house. That it is impossible for ourselves to attend to it, I need not say, and none of the Natives are fit for the charge. It is conscionable* in the first place because we might, if things, were done in a regular & proper way; & with the necessary superintendence, do with less than half the quantity of food now consumed by them. In the second place it would afford a nice opportunity, to wean them from their irregular, beastly & immoderate habits in eating, and, even of impressing on their mind the Source from which all things flow, in the third place we should be more able to do satisfaction to ourselves & to the Natives and we should have more hold on them with regard to work. I will explain myself: whenever we give our Natives meat, they will be sure to take it to the camp or even if they cook somewhere in our kitchen it will come to the same thing: Some idle fellows these who we do not feel justified to feed or another who for bad behaviour ought to be punished with receiving nothing will come & either by entreaties or by threatenings obtain part of the portion of those who have deserved it. Nay the poor fellow (who is deserving) loses some time the whole of his meat by these assailants and then comes to us for more or will be obliged to suffer hunger. In the last place I may add it would not take up near so much of our time to attend to their wants. At present you have ever so many times during the day to go into the store to give to each.

[20 December 1837]
Dec. 20. Yesterday as well as to day Mrs G. was very poorly so that I could scarcely leave her at all.

[21 December 1837]
Dec. 21: Thanks be to God Mrs G. is a little better. How happy to hear Jemmy making an effort in our kitchen to read, & when at a loss to proceed calling out for me to teach him. This is a rare occurrence. The evening being so very rainy we allowed several of the Natives to sleep in our kitchen.

[23 December 1837]
Dec: 23 We have at present, and had for some time, a considerable number of Natives about varying from 50 to 70, most of whom come daily up from the camp to the Mission House. Thus our time is pretty taken up in conversing with them about what concerns their everlasting salvation & attending to their bodily wants; of the latter kind alone they appear to have wants. It is on that account that we are scarcely give any interesting information about them & our endeavours. As they make hardly ever an inquiry about religion & seldom reply to our questions & admonitions; we cannot present our Committee with dialogues of any importance. [?] “See truth*!” they sometimes reply but little more.

Journal 1 : August to December 1837, p.33.

(Dec 23 (continued)
Not withstanding we learn occasionally that they do not forget all they hear; but sometimes speak among themselves about what they have heard of religion, when, as

may be expected, some express more, or, less, or, no belief, and others cold[?] ridicule. It just strikes me and a few days ago when Mr W. was charging several with unbelief, one, emphatically replied, “What! I not believe?’ “I believe long time.”

[24 December 1837]
Dec. 24. Previous to our English Service, Mr W. had a short service in Wirradurai with about a dozen of Native women. At our English Service there were, besides our Children, 21 Native men & boys present. I read prayers & Mr W. succeeded me by an address in Wirrradurai & an English sermon from Isaiah XI, 1. Later had a baptism of a Child of European parents.

[25 December 1837]
Dec: 25. We commemorated the Nativity of our Blessed Redeemer by Divine Worship as usual Mr W. read Prayers & I preached from the Fallen of the Angels, Luke II, 3. There were about a dozen Natives present. But there were two Services besides, one previously & one after our English Service the one for the women and the other for the men as they do not like to be together. The Young men, it will be known, are prohibited by law to come where females are. The whole numbers of Blacks that were at Church to day, some of them twice amounts to between 40 & 50 not including our Children whose number is 10 at present, by far a larger number, than ever attended during the time of my residence here. It being the commemoration of that adorable manifestation of God’s love it was particularly pleasing to me; and, I would fain have taken it for an indication of brighter* manifestations of His love & saving mercy among these poor, & wretched, heathens.
Mrs G. made a large plumb pudding for a number of boys &, youths, an enjoyment for which they had been anxiously looking. It proved indeed quite a feast to them. They sat themselves very orderly round our kitchen table, & one of them was asking ged* very nicely.

[26 December 1837]
Decbr 26. A great many Natives about the Establishment to day, crying out for tobaco [sic], meat, wheat ecet[?]. It would take us all the day, not to speak of the enormous expense it would amount to, to attend to all their wants. I prevailed on two youths to teach them a little reading.

[27 December 1837]
Dec: 27. We had a little more, though very inferior wheat to reap and prevailed upon 16 Natives, mostly young men, to put their hands to the sickle. Some of them did very well others soon complained of backache ecetra. It is a trying circumstance, when we get them to work, that we cannot get them in the morning early; they will not move from their camps, till the sun has been up for some hours, neither will they work at noon. They soon complain of heat.

[28 December 1837]
Dec. 28. Was rejoiced this morning when coming to the wheat field to see again about 14 Native men & boys reaping and

at the same time could number 19 women that were gleaning. Soon after, no less than 22 Black women, besieged the Mission House; more, than ever I saw up together. They sadly teased us for tobacco of which our provision is exhausted. In the evening several of our reapers were pressing upon us for blankets. The worst is, that they so frequently give them away to wicked Europeans, who perhaps give them no more in exchange, than a bit of tobacco or some other trifle & some times nothing.

[29 December 1837]
Dec. 29. Our Natives plagued us very much to day for tobacco & we have no more to give them. They are addicted, in the extreme, to the habit of smoking, and will go for miles to obtain a little piece. No white face will pass them, but will be assailed for “baky.” We are afraid many will leave, if we can not afford them some tobacco. I was delighted, when in the morning at six o’clock I went out of doors, to see a number of Natives reaping in the field, without one us being with them.

[30 December 1837]
Decb 30. This morning early before breakfast our Natives finished reaping. We were very much annoyed this evening about some of our Native youths, or, shall I say about Europeans? For the sake of decency, & in order to please, our Ladies made of late, not only gowns out of the Blankets for the Native women, but also cloaks for the men. They hitherto were quite delighted with them, & every man wanted such a cloak; now this evening we observed them undoing the work & turning their cloaks again into plain blankets, and, the reason they assign for so doing, is, that these were “Irish cloaks.” It is not unlikely that some of the wicked Europeans, surrounding us, have put this idea in their heads, perhaps to annoy us. It is curious, however, our Natives commonly attach some idea of inferiority to what is Irish & Ireland, as we have observed in other instances.

[31 December 1837]
December 31st. The last day of a year which formed a new era in my life, having entered on my Missionary work among the heathen. I have indeed to remember many, & great, mercies & favours, & thus abundant cause for gratitude. But at the same time also much cause for supplicating the Almighty’s person for my many neglects, ingratitude & transgressions. Oh for my faithfulness in the discharge of my duties, for more holiness in my general conduct; for more zeal & energy, knowledge & wisdom, & especially, faith & patience.
Preached from Psalm XC, 12,[20] applying it to the conclusion of the year. We had a great number of Natives at Church to day. There was Service for them in Wirradurai & I numbered 21 at the English Service. The whole number of them, attending Church, will be about the same as on Christmas day.

Journal 1 : August to December 1837, p.35.

As a general observation I must add that the more I see of the Aborigines of this country the more I feel convinced of the need of the Almighty's powerful display of his saving mercy as the only means to effect what human efforts must despair of. In addition to their deep degradation as to conduct here is such a stupiors[?] apathy & indifference discernible in them as is a Church indivisible[?]. Whatever they may hear, whether God's promises or the threatenings, they appear to be utterly unmoved by it. Still I am aware that the heart of every natural man does not much differ & that in every case where a sinner is truly converted it requires the mighty power of God.
The Study of the Native language, I perceive is absolutely requisite to do any effectual good among them. I am grieved to say I have acquired so very little of it as yet. The reasons why not I have repeatedly stated & I hope I shall be excused in urging once more the necessity of having some person to take charge of the secular concerns of the Mission, if that is not already arranged. We neither can attend sufficiently to the Natives when here in numbers nor are we able to pursue them in the bush as we ought. To acquire their language soon we ought to be almost constantly with them.
As a matter of much gratitude I add that I enjoy & have enjoyed since the time of my residence here good health more so than might have been expected from my former doubtful state of health. Mrs G. feels the heat more than I, still she also, thank God, stayed it as well as may be expected.
May the Lord enable us to devote all our strength, our whole selves, souls & bodies to his Service & may he graciously condescend to regard this Mission, these poor Natives, with compassion & mercy. O may the day of salvation soon rise upon them!

Wm Watson
Jas Gunther
Passed in Committee
Febry 10th 1838.

[Signed] Wm Watson
[Signed] James Günther

ii. Jan-March 1838

Journal 2 : January to March 1838, p.1.

Journal of James Gunther, Missionary at Wellington Valley, New Holland from the 1st of January to the 31st March, 1838.

[1 January 1838]
January 1st. Our Family Prayers this morning had quite the appearance of a public Service, since besides our European servants and Native children a large number of Native men attended, from between 20 and 30. I expounded from II Peter Verse III, with applications suitable for the commencement of the New Year. It cheered my heart to see such an unusual number attending (I never before saw so many) and I conceived it a happy beginning of another year, wishing and praying that it might be indicative of better things. Oh! that the Lord may visit with his mercy & Spirit these wretched, perishing people! Thus reviving our hope amidst many discouragements & trials of faith & patience. Two instances however of a distressing nature occurred this day. Immediately after Prayers we were informed that one of the Native men had, before he came up from the Camp to prayers, struck one of his wives (unfortunately the Fellow has three or four) very severely, and she consequently felt very poorly. Mr Watson & myself proceeded alone * to the camp and found the woman, having a great hole in her left side out of which the blood ran profusely. She was in great fear of its proving fatal and we were not without some apprehension. She poor thing feared the same and excited our pity, since she is in a state of pregnancy, she thought the blood was coming from the Infant. The Husband was present to whom of course we gave a severe reproof; he appeared to be very sorry & acknowledged it was very wrong & stupid of him; but added “That is the way we Blackfellows do.” He manifested much pity & paid any attention he could to his injured Wife.

Journal 2 : January to March 1838, p.2.

In the evening, a little after dark, we were alarmed by a very great noise & cry at the Camp which is about ¾ of a mile off. We proceeded thither with great haste. But, when approaching all became silent except on old woman who was chattering & scolding away with much irritation. An old man wanted to kill a woman belonging to the same man that [??] wives in the morning. But with all our inquiries we could not learn any further particulars of the case. The aggressor had hid himself. It afforded us some satisfaction to have so much influence on a number of savages (there were from 70 to 80) as to silence them at once by our presence.

[2 January 1838]
January 2.We had again a number, about 22, of Natives at morning prayers; and during the whole of the day, considerable numbers were about the Mission House, so that we were sufficiently engaged by talking to them & attending to their wants. When they come to prayers they think they have full right to be fed.

[3 January 1838]
January 3.Eighteen Natives (I did not include the children) at Prayers. As a rare case we now have had for several weeks from 50 to 80 Natives encamping near us; Today however they are mostly preparing to leave, intending to make some young men, a ceremony of much interest among them, for the performance of which they go sometimes to a great distance & collect great numbers of their countrymen.

[4 January 1838]
On the 4th. Most of the Natives left early this morning; a few, however, would stay for Prayers. After Prayers all the rest, even the young men whom we call our own, were determined to go to the bush; an occasion like the present appears to be a great temptation for them. We could not help speaking rather sharply to them, and I more especially endeavoured to see what I could do by reasoning & severe language. They were observing to each other that the “Short one” (meaning myself) was very angry. They appeared to feel a little uneasy and Jemmy Buckley said, “I am very sorry for going but I must go.” He could not withstand the temptation.

[5 January 1838]
The 5th.To our great surprise many of our Natives came back this morning for which they assigned two reasons, the one was that they had been quarrelling all last night, and

Journal 2 : January to March 1838, p.3.

were divided into two parties; the other was, our talking to them, in the way we did yesterday, made them feel uneasy & induced them to return. They slept most of the day; I could hardly get Jemmy to read to me for a quarter of an hour.

[6 January 1838]
6th.The Morning prayers were attended by several of the Native men; also during the day some of them were engaged in work such as threshing &c &c &c. Jemmy manifested some anxiety to day for reading and it was with difficulty I found time to teach him, since my time at present is much taken up with domestic affairs, Mrs. Gunther being frequently poorly.

[7 January 1838]
7th.Preached today from Matthew Verse 3. Only 8 Native men present, to whom Mr Watson gave an address in their own language. Also with about half a dozen of Native women he held afterwards a short service. In the evening when visiting the Camp, we were surprised to find, that all the men had gone, leaving about 8 women guardless & exposed to every intruder both White & Black.

[8 January 1838]
On the 8th. Jemmy Buckley & one of the name of Friday, who has been staying here for some time, and often made himself useful about the House, went away secretly this morning, lest we should dissuade them from going. So we have none about to do any work except our curious Fred; he was very industrious all the day threshing & fetching water. As to work he is worth all the rest. But he is sometimes very insolent.

I just remember yesterday evening, when Mr Watson asked him the meaning of a word he impudently refused to tell, and, when Mrs Watson desired a Boy, Ngalgan, the former forbid him to tell and desired him to throw stones like himself, in order to annoy us by thus profaning the Lord’s Day.

[9 January 1838]
The 9th.There were several Black men & women at Prayers this morning. One of the latter burst out into laughing when we were kneeling down. It was the first time she was present. Some of the men were induced to thresh during the day. Was glad to see our Dray return from Bathurst this evening, bringing us a Woman from the Factory.[21] We have felt the need of a servant much of late, since Mrs Gunther feels often poorly & utterly unable for her work and frequently tires & has to more than is good for her, in consequence of which my time is much taken up by domestic business.

Journal 2 : January to March 1838, p.4.

[10 January 1838]
January 10.The number of Natives has considerably decreased these last few days; still we may find sufficient engagement amongst them. I numbered more than twenty at the Camp this evening. Was struck with the fact, that three families constituted abut half the number I counted, not, because of a numerous offspring but on account of polygamy. There were two who had each three wives & a third one who had two. Gave a reading lesson to a young man of the name of George today, who came on his own accord, asking me to teach him. When Mrs Gunther was talking to him, he said he now wished to become “Coborn boojery” a fictitious term for “very good”. The poor Fellow took a few days since a Black woman away from a white man, with whom she was living in adultery with the consent of her husband. The latter pretended, when she was living with the wicked European, he did not want her any more, in consequence of which George, who appears to be much opposed to the unlawful intercourse of White & Black, thought proper to take her for himself. Today, however, her former husband wished her back again undoubtedly for the purpose of lending her again to the White man, and George was obliged to submit. Disorderly habits of this description between the Blacks themselves, and in connexion with White men, are quite usual, and cause, especially when the latter is the case, many an annoyance & grief to the Missionaries. We might perhaps have some influence upon the Natives in opposing these irregularities amongst themselves, if it were not for the wicked conduct of & the snares laid by our ungodly European neighbours. We engaged George today to mind a flock of sheep, and he is very ready to commence his charge tomorrow. We very much wish we could do with Black shepherds.

[11 January 1838]
On the 11th.We had 5 Native men & women at Prayers. This evening our Native Youths, Jemmy & Friday, who had secretly stolen themselves away the other day, returned together with one of the name of Sandy. The way they made their appearance was grievous to us; They approached the House with a very wild noise & shouting & had their faces & the whole of their bodies most frightfully disguised by painting. It is truly distressing, whilst they know so much better, to see them again & again behave as those who know only of a savage life in the bush.

[12 January 1838]
January 12th.Again a few Natives at Prayers. We have at present, almost constantly, some about, affording opportunity of conversing with them; but it is difficult to engage their attention for an interesting or serious conversation. Jemmy promised this morning to set to work today; but regardless of his promise, he idled away the day at the Natives Camp. When he made his appearance in the evening, I repeatedly passed him, without speaking to him. This he appeared to feel as much or more than if I have given him a severe reproof, for he has some pride about him, & cannot bear, not to be noticed. It was the more distressing to him, that I should punish him in this way, since he is already in disgrace with Mr Watson & has for some time scarcely ventured to speak to him.

[14 January 1838]
January 14. There were 8 Native men & 2 women at the English Service this day when I addressed my congregation from Matthew Verse 20. A small party of Native women had Service in their own tongue, by Mr Watson.

[15 January 1838]
The 15th. Took a ride in the heat of the day on some errand, in consequence of which I felt very poorly the rest of the day, my head especially was much affected. We are beginning to feel very uncomfortable about our Government Woman received a few days ago, as her conduct does not prove satisfactory. We are quite in a dilemma as it regards a female servant. We can not well do without, unless I spend my time in domestic affairs & allow Mrs Gunther to exert herself more than she is able to bear; on the other hand it is a rare case to obtain a woman from the Factory of a desirable character at all.

[18 January 1838]
The 18th. We have much difficulty at the present to satisfy our Natives as it regards supplying them with tobacco, which they desire as eagerly as food, if not more so; and our supply of that is gone. For these last few days I took charge of the little we had, & was obliged to give them very small pieces each; they were so dissatisfied that they complained of me to Mr Watson.

[17 January 1838]
On the 17th. Several Natives have returned from the bush. Very few at Prayers this morning. I have never seen our droll Fred in so good a humour as he was during the whole of this day, nay, the appearance of his conduct resembled that of a man, that is influenced by religion. I observed him this morning in our kitchen, asking a blessing before he took his breakfast in a very becoming manner. In the afternoon he told me a number of words in Wirradurai with much readiness, appearing to make an effort to do his utmost for my instruction, a circumstance rather uncommon. Sometimes we have the greatest difficulty to gain a single word. In the evening I heard Fred repeat part

… Now we apprehend that almost the only motive of their attending is to receive some food; of course, they have none but animal desires as yet. However their attendance[?] on the means of grace affords us an opportunity to make known unto them our great errand. We deem it indeed desirable that work should be made another condition and as far as we are able we do, so several were engaged to day in various ways. But it will be difficult to act here strictly to that condition, not only because of the lazy habits of the Natives, but also because we are often at a loss to find suitable work for all, and, what is still more difficult, we have no proper person to direct & superintend them unless we do all ourselves.
Jemmy Buckley was quite insolent to me this morning, because I refused him a cake of mine, which he wished to feed on when going out for cattle: “You stupid fellow;” he said, “you never give me anything” though I have given him various articles. It is grievous to observe the ingratitude, even of the best of them.

[19 January 1838]
January 19. Both Mr. W. & myself spent the day at the Stockyard, superintending the mustering, & branding, of cattle. Several Native men had been at Prayers & received some meat, and then went off to the riverside, so that we could not get one to assist our men in their hard work. Jemmy refused to fetch cattle in almost the only business for which he is useful & inclined. He idled away his day at the Camp.

[20 January 1838]
Jan: 20th. We spent another day in mustering the Cattle. The heat being so very great & oppressive, it affected my head to stand all the day, with little interruption, outside. Mr. Watson being poorly & almost worn out with anxiety, I felt it my duty to assist him. But alas! what a preparation this, for the ensuing Sabbathday! During the day I finally found time

Journal 2 : January to March 1838, p.7.

to begin my sermon and thus had, after being worried and rendered unfit for duties, to sit up greater part of the night to write a sermon. I must candidly confess, I thought it a hard case. I am indeed grieved and discourage, that missionaries should be obliged to be engaged so much, nay most of their time, like farmers & labouring men. What can they be expected to do in their proper sphere of labour, when their hands are so much employed & their minds embarrassed by secular concerns? I cannot but believe, if the Society at home & the Committee in Sydney were aware of the real state of this Mission, and our situation, better arrangements would forthwith be made.
We are dragging on the concern with much anxiety & trouble, and, if we ask ourselves, What are we doing? we must answer , we do, and can do little, very little as to the real object of the Mission.

[21 January 1838]
Jan: 21. About 8 Native men at English Service, when I preached from Isaiah. LV: 67;[22] afterwards Mr W. had Service with them in their own language, also with about half a dozen Nat. women. It was for the first, after a considerable time, that Mrs G.

prevailed on Jemmy to read to her. Having sat up so long last night I was very much exhausted after Service was over.

[22 January 1838]
The 22d. We finished our mustering business only today, and, perhaps I can hardly say finished, as a number of cattle are absent. Another portion of the day I had to devote to domestic work, and the rest to conversing etc etc with the Natives. By our intercourse with them, though we may not devote to them the time we wish, & effect little towards their improvement, much time is wasted, if it can be called so, since they are constantly teazing us for one thing or other, food tobacco clothes etc etc etc and if we set them about some work, it lasts frequently long, till we succeed & they commence.

[23 January 1838]
The 23d. There were 8 Native men at Prayers, if I remember right, whom we gave meat afterwards for their breakfast, that they might go & assist our White men in burning the stubbles & old grass, in the Wheat Paddock, guarding the fence against being set on fire, and lending a helping hand in repairing part of it; instead of which they went off to the Camp, not making their reappearance. Our White men also need constantly looking after, thus, had not Mr. Watson & myself gone twice in the night to watch & secure the fence, we should have had it burnt down.

[24 January 1838]
The 24th. An equal number of Native men at Prayers as yesterday. Mr. W. also had 15 Native women at Church, whom he gave an address in their language. Having caught a bad cold last night I was poorly today

Journal 2 : January to March 1838, p.8.

[25 January 1838]
January 25. Only 4 Native men at Prayers this morning, and 6 women for Wirradurai Service. Fred distinguishes himself from all his countrymen by industry. He has now for about ten days been threshing, and to day, more particularly, I noticed him to be hard at work. He was threshing with all his might with scarcely any interruption, though the heat was almost insupportable, the thermometer being 96 degrees in Mr. W's. Study. Mrs. G. suffers much from the heat; she could hardly sustain it today.
Jemmy Buckley causes us much grief at the present, he behaves worse than ever & idles nearly[?] every day at the Camp. His ill conduct distresses us the more, since we were always inclined to entertain much hope of him.

[26 January 1838]
The 26th. Two Native men only at Prayers, and the women came up too late for their Service.
We have to relate a most distressing circumstance in reference to our Children, occurring this day, or other we can only allude to it, as modesty forbids description. They have been observed committing most filthy & abominable actions, such as one would fain hope Children of their age to be incapable of (this age being only from about

6 to 8 or 9). But the elderly Girls, who are so expert in wickedness, were the leaders & seducers, especially Nanny, to whom we thought proper to give a good flogging. We ought to have those elderly Girls separate from the rest, but we have no convenience for them.
It is discouraging & trying faith & patience to the utmost, when ever those little ones, for whom, of course, we entertain most hope of doing them good exhibit wickedness in so shocking a degree and become daily more corrupted by the example of those, whose superior knowledge ought to improve them. We can only pray: Lord have mercy upon this Mission!

[28 January 1838]
The 28th. Being Sunday I addressed my mixed congregation (consisting of 8 Native men besides our Children) and a few women and a small number of Europeans) from the Parable of the Loaves, Matt: XIII. Mr. W. had Service with a number of Nat: women in their own dialect.

[29 January 1838]
The 29th. The heat having been so excessive, and the air so sultry yesterday, that it was almost more than we could bear, we were thankful to be refreshed to day by cooling winds.

Journal 2 : January to March 1838, p.9.

[30 January 1838]
January 30. Was glad to see this morning some of the Children teaching the elderly women to read. The latter also were quite rejoiced to receive tobacco to dry, as they went without yesterday, our provision being exhausted. One circumstance happened to day which deeply distressed us, a European of whom we had a far better opinion was discovered, taking too much liberty with our Native Girls; and we learned that he had been trying to seduce them for some time, and is paying his visits, with impure motives, to the Native Camp.

[31 January 1838]
The 31st. What we learned yesterday was confirmed to day & more than confirmed. Besides we heard that several Europeans frequent the Camp by night. It is awful to think of & most discouraging to know, that, what we endeavour to teach those poor savage heathen during the day, is counteracted during the night by heathenised professors of Christianity. We were on the watch yesterday night & to night. Amidst these & other discouragements I felt not a little encouraged today by Mr. W. reading an account of the long trial of patience the missionaries experienced at Otahiti; now so prosperous a mission I felt our labour will also not be in vain.

[1 February 1838]
February 1st. For these last few days we have only two & three Native men at Prayers; this morning they have increased again to half a dozen; also 10 women came up from the Camp. A number of Natives have returned from the bush.

[2 February 1838]
February 2d. Yesterday & to day I have to take a side over part of the Mission Ground, to order a flock of sheep off, that has been intruding, eating up the little grass left from the drought. Every body thinks this is Government Land, & therefore common property, a circumstance, which causes many an unpleasantness; and what a pity, that the missionary should have to interfere with such things! In my side I had a narrow escape; my horse got shy on a stony hill, and threw me, when I received a few bruises on the face etc but thank God! no serious injury.
Our Government woman behaves so badly, that we shall be obliged to return her to the Factory. She abused Mrs. G. (who was reproving her) in most insolent language. I don't know what we shall do for a servant. I do not see the possibility of doing without, and know the difficulty of obtaining a suitable person in this Colony. The case of servants is altogether one of the most trying on this Mission. I feel often grieved that we should be obliged to have servants on the Mission, which cannot but prove an obstacle. The idea of convicts, these wretched characters on a Christian mission, is, I cannot forbear to say it, revolting to my mind. Oh! what an acquisition a few pious people of the labouring class would be! Then we might look with some comfort on our work.

Journal 2 : January to March 1838, p.10.

[3 February 1838]
February 3d. Was poorly this morning & obliged to take medicine, perhaps poorly owing to the fall I had yesterday & still more to my watching so late last night at the Native Camp, as we felt our duty to do; when I caught a cold. Was, however, able towards evening to begin preparing a sermon for tomorrow.

[4 February 1838]
Sunday the 4th. There were 8 Native men at the Church, when I preached from Isaiah. LLX: 1.2. They have also service in their language, Mr. Watson likewise had service with about the same number of women.

[5 February 1838]
The 5th. At English Prayers about half a dozen Native men, all the Wirradurai 9 women.

[6 February 1838]
The 6th. We got rid today of our Factory woman sending her back, as she proved quite an annoyance of late. (P.S. What a character she must have been *, from the fact that she ran away from the man that had her in charge on road, and took the bush, but was found and secured by the Police.) 10 Native men had Wirradurai Service some of whom were at the English Prayers also 10 women had Service in their language.

[7 February 1838]
The 7th. Several Native men at Family Prayers and also had Service in their own language as well as 8 women. I attempted to day to teach several young men, that knew nothing of reading previously, the alphabet, but with little success; for I could

hardly cause them to pay any attention. Still for the sake of receiving some tobacco, they pretended, at least to look at the paper.

[8 February 1838]
The 8th. Only 4 men came from the Camp for Prayers & 10 women. When we visited the Camp this evening; counted 41 Natives, not including children; of whom, however, there is a small number. Indeed it is surprising, how improportionate [sic] the rising generation is; it is no doubt owing to their wretched, abominable, practices, both among themselves, and with Europeans, and to the wicked practice of murdering their offspring. But, alas! it is awful to think of, that Europeans, professed Christians, almost, if possible, surpass these poor savages in wickedness of all kinds. This very day we received information of a most outrageous action: a European committed the horrible murder of three person at once, two men & a woman; the latter being in a far advanced state of pregnancy. The murderer and the murdered are Irish. It happened two or three days ago about from 20 to 30 miles off this place.

[9 February 1838]
The 9th. 11 Native men at English Prayers, who also afterwards have Service in their own language; Fred, however, could not attend. I don't know what is the reason, he does not at all like Service in his own language. Also 13 women had Prayers in their language to themselves.

Journal 2 : January to March 1838, p.11.

[10 February 1838]
February 10th. Again a few Natives at the English Prayers, and about 23 here & women had Service in their own language: but Mr Watson is always obliged to make less * of them, as men & women will not go together. Besides conversing a little with some women, who plagued me much for tobacco, our provisions of which is exhausted . I spent most of the day in visiting.

[11 February 1838]
Sunday 11th Mr. Watson us today a sermon from Luke. VI, so speaking of the faith of the woman these alluded to and showed I, the Evidences[?] of her faith II, the friends of the same. 8 Native men attended Service, who, also, had an address in their own language as well as 10 women. I was grieved to observe only one European at Church, besides our own ones & the soldiers.

[12 February 1838]
The 12th No Native men at Prayers, but to 9 women Mr Watson administered, the Word in their own language; some of them also were sought to read. Had again to take a ride,

to a [?] about the flock of sheep, which had been intruding before, & reported to intrude again, and I was sorry to find it actually the case, learning from the shepherd, who is a prisoner; that he received an order from his Overseer to that effect, that though the latter has promised in a letter he would order them off. It is most annoying, particularly for the Missionary. to have to deal with such a set of disreputable characters, and in such matters as these.

[13 February 1838]
The 13th There were no less than 15 Native women here, who had a Wirradurai Service, 7 men also were at Prayers & some of them afterwards at work. 10 of the women were also attempting to read, being taught by the children under Mr W's. superintendence. Several of the women have, for sometime, every day been reading & the Children, at least some of them, do remarkably well in teaching the former. In the afternoon Mr W. and myself spent some hours in the study of Mr Threlkeld's Grammar. The dialect, however, he writes about differs much from that of our Natives.

[14 February 1838]
The 14th Twelve Native men & thirteen women attended Prayers today. Was part of the day engaged in collecting a number of words of the Native language, which I had written on littler papers, into a book.

[15 February 1838]
The 15th I felt it once more my duty to ride out, to order off the flock of sheep, so often intruding. Unless we are very decided & threaten in good earnest, it appears we shall not succeed.

Journal 2 : January to March 1838, p.12.

[16 February 1838]
February 16th. Mrs Watson being very poorly & requiring Mr Watson constant attendance had the entire management of the stores, which kept me employed all the day; served out more than a hundred pounds of beef. Had also English Prayers with 14 women which I however did with some hesitation as, I was afraid they would understand little. Mrs G. attempted to teach 2 of the Women to read.

[17 February 1838]
February 17. We had only half a dozen Native men at Family Prayers, & 10 women attended Mr W's. Wirradurai Service. We inspected today the Old Buildings, to see what arrangement might be made for the advantage of the Mission. Some of the buildings are almost ready to tumble down.
After Evening Prayers we proceeded to the Native Camp, about a mile distant. On our way a very grand sight presented itself to our eyes; the mountains to the SW were on fire, to a very considerable extent, several miles in length. It is in summer by no means an uncommon sight but I never saw it extended so far. The spectacle resembled a large city in flames, or, as I observed to Mr Watson something like the City of London with its numerous lamps of gas. These fires are commonly occasioned by the Natives, either

made by them on purpose to [?] the oppossum etc etc etc out of their holes, or, it is done through their carelessness about fire for when there is much old grass, if you drop one spark, it may spread far & wide. These fires, if not extinguished by rain may last for weeks & spread to many miles distance.
We spent about an hour at the camp, visiting each party at their respective fires & conversing with them. Observed several fresh comers or rather such that made their reappearance. We met also Jemmy Buckley there , who has been abroad for these three weeks, longer than he commonly used to do. He has not done well at all of late, growing worse & worse, it appears. With him, more especially, we carried on a long conversation intending it at the same time for the need of young men, encamping with them - 14 in number. We could of course not help reproving him for his conduct. Mr Watson pointed out to him, more especially, his ingratitude: though he had enjoyed so much in the Mission he was treating us & our message with the utmost indifference & carelessness. I added , “Yes whatever we may give him or do for him he never thanks us.” “Oh yes I do,” he emphatically replied, “I often think of what you are telling me.” He would make us believe; his heart was good, and asked Mr W. “Who told you, I am wicked”: when he was shown that his actions prove it. He [? first to understand the effects of our reproofs & meanings by laughing (a weapon not unfrequently applied by the Natives), at each he called out “[?] the way, you always frighten me.” We numbered 41 Natives at the Camp.

Journal 2 : January to March 1838, p.13.

[18 February 1838]
February 18. Sunday Mr Watson had fixed Service with Native women & then with 10 men in Wirradjuri. 8 Native men also attended the English Services when I preached from Luke. XV: 7.[23] Jemmy was also present; it appears he has not altogether disregarded our yesterday evening’s lecturing.

[19 February 1838]
February 19. 9 Native men & 11 Women had Prayers in their own language; also 11 men attended the English Prayers.
I have to relate an event of personal joy & gratitude: my dear Wife was in the evening safely delivered of a fine, healthy, Girl, Mrs G. felt constrained* to acknowledge the hand of our good God, having supported her & delivered from danger; and we were both filled with praise to the Almighty for the great many vouchsaved[?]. Yes, his name be blessed & his goodness magnified, for evermore. May this token of his favour, together with many others, tend to increase our faith & may we be enabled to trust in him all times; may we feel our renewed obligation, to devote ourselves entirely to the Service of our great & kind teacher. To him we would dedicate, also, the charge entrusted to us. Oh! That we may be enabled, if the Lord please to spare her, to praise her up in his fear & love, once may she, according to his sovereign mercy, prove an heir of grace & of glory!

[20 February 1838]
The 20th. Prayers attendance 21 Native men & women. The women who had heard of

the little Stranger were very anxious to see her & watched some time for an opportunity to that effect, before the House. When at last permitted to have a peep at her, through the window, they were highly delighted, calling out “Marombary”, (very good or fine etc etc). One old woman in particular smiled at the little daughter of the Missionary, with much interest & was as it were quite in an exstacy [sic], leaping & swinging her hands. A number of women also were taught to read this morning. - When in the evening very late Mr W. & myself went to the Native Camp, we were very much grieved to hear one of the Native men who was in a rage at his dog, latter the following awful execration “Damn my soul!” When reproving him & pointing out to him the wicked language he used, we discovered that the poor fellow was not aware of its meaning. But it is a melancholy & appalling fact that these savage heathen have learned from the English, from professed Christians, little more than wickenedness & vice & that almost the only terms they know of English is the language of swearing & filthiness.

[21 February 1838]
The 21st. English Prayers attended by 13 Native men & and Wirradurai Service by 14 Women. We had much rain today, in consequence of which the Natives, especially the women felt uncomfortable & sought shelter in our huts & kitchens. They cannot fear the rain at all, especially when accompanied by cold as it often

is. Yet, they will not learn a lesson from it & in spite of all our admonitions & every inducement that is held out to them, they prefer to continue in their unsavoury habits. They may complain to day much of the rain & even feel some desire to have houses or huts for themselves like Europeans; but let the sun shine tomorrow & all will be forgotten. Thoughtlessness is indeed one of the leading features of their character.

[22 February 1838]
February 22. After the rain, I made today another attempt, to plant some vegetables in the garden, we have been without any piece of vegetables for these 4 months.

[23 February 1838]
February 23. I had Family Prayers at the Church this morning, when no less than 18 Native men attended & about the same number of women attended at Watson’s Wirradurai Service, most of whom were also taught to read.
Mrs. G. is not quite so well as she has been. I need scarcely say that most of my time at the present, is taken up by domestic employment; as indeed it has been during the whole of my service here; and I am afraid it will continue so, if no better arrangements are made. Now I shall sometimes have another domestic charge indeed to what I frequently had already, I mean that of nursing. Unless we can have some European servant, I shall never be able to do much; if I say, we require at least one suitable servant, I say evidently nothing unreasonable. To have another Woman from the Factory at Bathurst, is preposterous in every respect, as they are the outcasts of the outcasts.

[24 February 1838]
The 24th. As we neither were able to attend much to the Natives during the day, on account of other engagements, we availed ourselves of the night to pay them a visit at the Camp. We were the more anxious to see them, as we were aware that there was an unusual number. But we were not able to leave home before 10 o'clock at night & had to walk almost two miles. The Camp presented at some distance a very interesting scene, there being at the least 50 fires so that it looked like a little town. I numbered not less that 122 Natives though I could not number every one of them. We talked to many of them. Mr Watson, besides a short address to a number of mostly young men, greater part of whom were entire strangers to us, and had perhaps never before heard anything of the Gospel; they were very attentive & acknowledged the immortality of the soul. We felt both rather poorly, when we had returned, which was about 2 o'clock.

[25 February 1838]
The 25th. Mr Watson had two Services this morning before the usual Church hour with the Natives, in their own tongues the first was attended by about 20 men & the second by 17 women. He also was obliged to take the English Service, as I was unable to prepare myself on account of

Journal 2 : January to March 1838, p.15.

Mrs G. being very poorly. His text was from Rev. XVII: 14. In the first place he showed; in what way men war against the Lamb, and in the second, he showed he showed the result of this war. It was a good sermon and its characteristics were boldness & plainness. With much [?] and in the most intelligible language he pointed out the great opposition & obstacles we have to experience in our Mission from Europeans, as being also war against the Lamb.
There were no Natives at the English Service as they all left in a great hurry after their Service, since they are collecting & preparing for war. We had also a little girl of about 9 years of age, added to our number of Children, which now amounts to a dozen, including a boy who is not * in the Children's hut, and more attentive to the latter* than to his book. After Evening Prayers we proceeded to the Camp, which was some four* miles off in a different direction from which was last* evening. When approaching the Camp, we heard a very great noise; they were engaged in their Native dance: The scenery was a very wild & boisterous one indeed and our Jemmy Buckly carried it to as great an excess as any of them; he has behaved very badly indeed of late. All the dancers were painted in a frightful manner & had their heads ornamented with feathers. I counted from 60 to 70 men partly performers & partly spectators, besides others that remained at their respective fires. Only half a dozen or so women were present at the scene; as singers. I always fancy that these wild dances most commonly taking place previous to a fight are intended to inspire them with courage for the engagement. As the Natives were so entirely absorbed in their dancing dissipation we were obliged to leave again with any conversation worth mentioning. The whole number must have amounted to at least 150.

[26 February 1838]
February 26. There came about a dozen Native men, mostly aged, that are notable or not willing to fight; but the rest has proceeded. The former attended Family Prayers, also 14 women made their appearance. We had, however, little time to attend to them, as few were taught to read. I did a little work in the garden. The Natives remaining have encamped very near us, only a few hundred yards off the Mission House. When we visited them late in the evening, we were grieved to learn that some Europeans had been at the Camp, of course for no good purpose, during the time we were at Prayers. Not withstanding the greatest part of the Natives have gone away, then see as many as 36 men & women left.
The parents of the Child we received yesterday wanted her back this evening. As they have separately done & thus are only cheating the missionaries we refused to give her up, showing them that we will not be played with. We were grieved to learn afterwards that one of our eldest girls, Jane was the cause of it, as she endeavoured to pred[?] the minds of the parents, saying that the other children would beat the new comer. They appeared to be a little satisfied when we declared that we would protect her. It's a distressing fact that even one Children acts frequently so [?].

Journal 2 : January to March 1838, p.16.

[27 February 1838]
February 27. Morning Prayers attended by 12 Native men; and the number of women that made their appearance amounted to 17, many of whom were taught to read, or, rather the knowledge of the Alphabet. When visiting the camp in the evening some strange and superstitious circumstance occurred: as an old man was crying out for some time as loudly as he could. When we inquired as to the cause, we were told that he called on the flies, to carry certain news to another tribe. He also addressed his dogs telling them, when he was dead, they might eat his flesh, but throw his bones into the water. There were between 40 & 50 Natives at the Camp.

[28 February 1838]
The 28th. Again a number of Native men at Prayers & several women reading. In the night we visited & watched again the Native camp.

[1 March 1838]
March 1st. 7 Native men at Prayers & a number of women reading. When at the Camp this morning, we saw a Native of the name of Charly, who had returned from the bush yesterday with a very serious wound in his head close upon the brains, about a inch long & almost as deep. Some Native attacked & wounded him, who then was killed by the companion of the former, called Waddy Charly. The latter related his murderous deed, if we may depend on the fact with the greatest indifference & innocence[?] adding, quite as coolly, he believed, that the Native he had killed, was gone to hell fire.

[2 March 1838]
March 2d. Only few Native men at Prayers. A number of those who went last Monday on a fighting expedition returned today, without having seen, it appears, the enemy.

Jemmy & George were among the number, the latter by his absence obliged us to send a White man to mind the flock of sheep he has been minding for some time; he did, however, not leave them as is sometimes the case, with the Black shepherds, without apprizing the master of it. He is ready to take them again.

[3 March 1838]
March 3d. Our morning Prayers were attended by no less than 23 Native men, also 15 women came to see us, some of whom have a reading lesson, but they had no service. Mr W. has not been able, for some time, to have his Wirradurai Service with them. It is a most distressing fact, that whilst the Natives are so numerous, we are not able to attend to them; at least, it is by far the smallest portion of our time, that we can devote to them, on account of so many secular, general & domestic arrangements. We had a Committee Meeting this very day, to consider the matter, & to make representations to the Corresponding Committee at Sydney, concerning better arrangements. We are dragging on the concern for little or no purpose. Our character* as missionaries & ministers of the Gospel are buried beneath the load of secular duties, so that we can do little more than keep up

Journal 2 : January to March 1838, p.17.

(March 3d contd).
The framework of the machinery, our real objective, for which we came here, is thus made a secondary consideration. I sometimes can hardly find time to prepare a sermon; unless it be late at night, as for instance, to say; for I have to attend part of the day to the House. I served out meat to 36 Natives, but did by no means satisfy them as I was obliged to give them rather small portions.
We understood this afternoon for our Fred that the Natives were going to a very fierce (wicked) corrobory [fictitious word for Native dance] advising us, at the same time, we better not go to see them. This was, perhaps, his cunningness; and we felt it the more our duty to disturb them by going. We went after Evening Prayers; we had to walk about 1 mile; and when we reached the place the scene was finished. No doubt they were apprehensive* of our coming & hastened on that account. However, all of them, young & old, men & women. were very frightfully painted and the majority still, as it were, intoxicated from the dissipation they had enjoyed. There was every sign of the scene having been very wild. Jemmy Buckly, though his Father in law, for whom he has regard and affection, appears to be dying, was almost worse than any. Having been warned & reproved by us, more particularly by Mr W. he got into a rage & said, “You always always come & tell us this!” “What you always come to the Camp for & tell us we should go to hell etc etc etc” Don’t you go to hell? The poor fellow appeared almost ready to beat us. I thought perhaps it is a better sign than that indifference, as common, to the Natives. His passion soon turned into mocking & laughing. He exhibited large sheets of bark most curiously painted inside and indeed out. What “bonjezy’ (fictious word for good or beautiful). What foojesy[?]! What like [?] What like Wandong? (Wandong is the Native work for the Evil Spirit. These mocking gestures were accompanied by excessive

laughter.
I numbered about 80 Natives at the Camp.

[4 March 1838]
March 4. Was obliged to go to Church with sermon only half finished, as I had no time for preparation. There were 22 Native men Mr W's Service (only 4 were at the English) about the same number of women had Service in their tongue. The Natives intended to have a repetition of the same wild pleasure as yesterday evening; but, lest we should interrupt them, they resolved to go to a distance of at least 4 miles, and we, consequently, could not find them when we came to their old camp; to our surprise, not a single one had stayed behind, they even took old Jemmy Buckly, who is so very ill, away.

[5 March 1838]
March 5th. Some of the Natives have come back this morning, most of them have gone into the bush, stating, they would not return to Wellington any more. Yet their works & resolutions are not

Journal 2 : January to March 1838, p.18.

to be depended upon, besides, they may be instrumental in spreading among others, what they have learned here of religion. One of their principal reason, however, for leaving appears to be that they are afraid of others coming to fight & kill them. I numbered 30 to 40 at the Camp in the evening. Old Jemmy Buckly was very ill, as if almost breathing his last. The poor man has been gradually decaying; he appears to be in fear of death & to feel some apprehension, what would become of his soul, when other Natives endeavoured to comfort him. One observed to him that he would die altogether. Mr W. administered medicine to him & we went repeatedly to the Camp very late in the night. It is an affecting sight to see them struggle with death, without any hope to cheer "their darkened minds".

[7 March 1838]
March 7. The poor man appears to be getting better again. We went repeatedly to the Camp yesterday, & to day. 7 Natives at Prayers this morning.

[8 March 1838]
March 8th. We neither found time to day to go to the Camp nor to attend to the Natives that came up, Mr W having to wait on Mrs W. who was very ill today; and I had to attend to Mr G & I am very sorry to say that I have every reason to believe poor Mrs W was laid up in consequence of her kind & [?] attendance to Mrs G. night & day; she has not had one good night's rest for more than a fortnight. I thought it a mercy she could stay so long, being poorly besides. The Woman we obtained is this neighbourhood [?] a visit, is of little service. I am daily more surprised at the arrangements of this Mission, in all its bearings; as for instance that the Missionary's Wife should be expected to do without a servant, before the least dependence can be placed on the services of any Native, male or female.

[9 March 1838]
March 9th. Having been kept awake last night by Mrs G. & the Baby, I felt rather poor today; want of sleep always incapacitates me for my work. Mrs W. much better today. 8 Native men at Prayers, counted 35 Natives at the Camp in the evening, when found Old Jemmy Buckley rather worse.

[10 March 1838]
March 10th. When preparing my sermon to day, I made the Church my Study, as I could not find a quiet room in the House, in fact there is scarcely any room suitable for a studying, as we are too confined.

[11 March 1838]
March 11. Mr W. had 14 Native women at Wir: Service, and I had about a dozen men at the English, when I preached from Luke. XXII: 22, inferring from it the following theme, “To fulfil his purposes, God sometimes avails himself of the wickedness of men, yet they are, on that account, not excusable”.[24] We found 41 Natives at the Camp in the evening. We watched for some time, since there were some bullock drivers with their dray encamping not far from the Native camp & we had occasion to suspect the former.

Journal 2 : January to March 1838, p.19.

We received some information to day from the Colonial Government, which greatly interested our minds, that of a Police Establishment being formed here, as already resolved by Government. We are requested to appropriate some of the Old Buildings for a Lockup House, Court House & residences for a few constables. If the Government persists in it, we can foresee & apprehend nothing less than the ruin of this Mission. Our hopes which of late are reviving with regard to the Natives are thus blasted. Lord have mercy on the poor Natives & plead their cause for the sake of thine honour & praise!

[12 March 1838]
March 12th The distressing news we received yesterday takes up all our thoughts, and the more we consider it, the more we feel convinced of its fatal consequences. We deem it our most bounded & sacred duty, if possible, to counteract it, by presenting a petition to the Colonial Government & giving a fair statement of the circumstances of the Mission & our just apprehensions. Whatsoever we may effect, we should not do satisfaction to our consciences, if we did not freely & boldly, though respectfully express our views to Government & speak a loud sound in defence of a good cause.

[13 March 1838]
March 13th We finished our address to the Acting Governor, which we began yesterday. This morning; and sent at once a man off with it to the Post Office at Bathurst. After this my time was spent in domestic business regarding cleanliness. As we are surrounded by dirty & filthy creatures and so limited in room, it is with difficulty that we can keep ourselves clean & wholesome.
There were 17 Native men at Prayers this morning.

[14 March 1838]
March 14th. We were much grieved & annoyed this evening when visiting at the Natives Camp on account of the absence of two young women, who had gone out fishing this morning, and not returned. We had little doubt but that some Europeans had decoyed them away. Their husbands appeared to care little about them & came back; but these will not give us any information about the runaways. Their wickedness, deceitfulness & weakness are in inconceivable. Mr Watson took occasion to reprove & warn them in strong terms & we especially expressed our indignation at that unlawful intercourse so common between White men & Black females. One of the Natives replied, when Mr W. was reproving them so warmly, “Why don’t you talk that way to White fellas?” as much as to say, “Begin with your own countrymen, to make them better.” It is melancholy but the Black has some sight

and must be in some respect[?] justified for passing a remark like that. But we could declare that we did not fail, when opportunity is offered, to reprove White men also.

[15 March 1838]
March 15th. We entertained some suspicion as to where the Women alluded to yesterday, were, and we are more confident in it today. There is a Surveyor in this Neighbourhood at present, where men have encamped a few miles from here, & as we understand, seduced their poor women. It is a most discouraging fact, that, with very few exceptions, all European men are bad enough to make the Native females the victims of their filthy lusts. We had about 10 Natives at Prayers. Afterwards I prevailed on 4 young men to go to the Garden to dig. But before we could begin, I was sadly annoyed about finding* tools; I found only a few after an hour’s search, most appeared to have been lost or stolen. If we do not constantly look after every trifle all goes to ruin, the White men are as careless as the Black and little more to be depended upon; and they always find it very convenient to say; “The Black fellows have lost it!!” “The Black fellows destroy everything!” Alas! Alas! Why must we have such men on our Establishment! men who in every aspect prove an annoyance to the Missionaries & a hindrance to this work.

[16 March 1838]
On the 16th. Prevailed again on a few young men to work along with me in the Garden, from them I collected also a number of words in Wirradurai. About 14 men at Prayers who also had a short Service in Wirradurai. Jemmy Buckly has done remarkably well for these last few days in ploughing, as also another young man, called, Billy, of whom we hope he will stay with us. Jemmy appears to be determined to build soon a hut for himself. He also ran this evening to tell us that they were fighting at the Camp & wished us to prevent it. We hastened off to the Camp but though we had to go only a few hundred yards, all was over, when we came there; one man was slightly wounded in the head, in consequence of his interfering & endeavouring to protect others from fighting.

[17 March 1838]
The 17. [sic] Having to attend to the House in consequence of Mrs W. being poorly & needing Mr W's. attention, I could not prepare for Sunday before tonight.

[18 March 1838]
Sunday the 18th. Took for my text, John. V: 39. There were 12 Native men and boys at Church and 14 women were addressed in their own language by Mr Watson. To our deep regret, Mr W. caught that person, who ought to be here for our protection, at the Camp; endeavouring to seduce a Native woman by offering her presents. Old Jemmy Buckly is very ill, not expected to live over the night.

Journal 2 : January to March 1838, p.21.

[19 March 1838]
March 19. Old Jemmy is better again, contrary to all our expectations. About a dozen Natives at Prayers. I prevailed on 4 young men to read a little or rather to spell & learn the alphabet. In the afternoon Mr W. & myself were engaged in composing* the Annual Report of this Mission for our Colonial Government.

[20 March 1838]
March 20. I obtained 8 pupils of the Young men who * the best humour & appearance to have much willingness for reading; but I was grieved to be interrupted in my very agreeable engagement being called off into The House, as Mr W. was otherwise engaged. I have no doubt, if we could devote our whole time to the teaching of the Natives & watch their good humours etc etc etc we should soon succeed with a number of them both male & female, in reading. But when you are once called away, they will be sure to be either scattered, or out of their willing disposition, before you are again at liberty.
We were watching a long time this evening at the Camp, as we are very anxious to find out those wicked European invaders.

[21 March 1838]
March 21st. The number of Natives attending Prayers was unusually small this morning only 5. I also had much difficulty to get 4 of the young men to read. They are so irregular in taking their meals, so that when I wished them to read, the one would call out, "I have not had my breakfast", another was eating his, a third one preparing it, while others disappeared in the mean time.

[22 March 1838]
The 22d. I counted 13 men at Prayers, 8 of them I afterwards was able to teach. To day, at last, some of our young men took a step, which we long wished to see. When we had done reading, Jemmy Buckly & George pronounced solemnly, "Now we are going to build a hut". I would hardly depend on their word, but they were in good earnest, selecting at once a place, digging holes & putting up posts, they & others with them were very actively at work. Fred also made preparations for a hut for himself. I hope, please God! it is indicative of better things.

[23 March 1838]
The 23d. Our Young men were very early at work this morning building their huts; and the activity & cleverness they displayed, proved quite an enjoyment to us. They just found time to attend Evening Prayers; but when I asked them about reading, they told me, “We are busy today, we cannot read.” I am impressed they are doing so well without any European assisting them.

Journal 2 : January to March 1838, p.22.

When I looked at Fred’s hut and observed its large size, as also the framework intimating something like a [?], I said: “Well, Fred, you do not need so large a hut, this (pointing to my part[?], will be large enough.” “And, where shall I sleep?” he replied. “Hie, hie! do want a sitting & a sleeping room? To be sure!” he emphatically answered. Jemmy also wants [?] a fence round the hut, “like a gentleman.”

[24 March 1838]
March 24th This morning most of the young men went to split slabs for the huts, 4, who stayed at home, wanted me to teach them to which I gladly complied.

[25 March 1838]
The 25th My congregation being so very small today on account of the rain, only ourselves & servants present, I left the sermon I had readied last night & preached, extempore, from Romans. 5: 1.2.3. [25] There were 14 Natives, mostly young men, at Church, who were all nicely dressed & presented a pleasing sight; the rain prevented the elderly men and the women from attending. Mr W. gave the Natives an address in Wirradurai between the Prayers, & my sermon. Having caught a cold I felt very poorly this evening & was obliged to go to bed before dark, whilst Mrs W. went to the Camp watching some wicked White men.

[26 March 1838]
The 26th Thank God I was much better this morning. Did some work in the garden in the afternoon. Our young men went again to day to cut stuff for their huts. The weather being very wet, we allowed them the use of coarse frocks (gaberdines) commonly worn by convicts. When thus standing dressed in the kitchen, Jemmy called out, being one of the number “Here they are, all Government men.” He said it in a joke, but it was as I guessed intended for a little reflection on us; for they do not like at all, to wear the dress of prisoners & often call out with great stress, “We are free men!”
Visiting the Camp this evening it struck me that the Natives have encamped for about 9 nights in the same spot, this is different from their original habits, they would remove after every third night, apprehending, Wandong (the devil) “sits down” there after such time.

[27 March 1838]
The 27th Spent a very bad night, sleepless, night, of account of vehement pain in my right eye, the consequence of a severe cold, but after some medicinal application, it improved much during the day.

[28 March 1838]
The 28th About 8 Native men at Prayers. The young men were engaged today in leading* their slabs & filling up the huts. This evening Mr Watson's life was in danger. When approaching the Natives' Camp one of

apprehensive of the person approaching being a Black from some other tribe, about to attack them as an enemy (the night being rather dark) threw his bargan, which closely passed Mr Watson; Mr Watson stated (I was not with him) that the whole Camp was alarmed, when they heard it being. Mr W; once the Native that threw the weapon, as well as others, some one anxiously inquired whether he was not hurt.

[29 March 1838]
March 29th.
Only half a dozen Natives at Prayers. This evening one of the Young men, of the name of Cochrane, surprised & pleased me much, as he was able to repeat the Lord's Prayer almost as well as an English man.

[30 March 1838]
March 30th
I have no heart whatever at present to write a Diary as I can relate so little or nothing worth mentioning. I studied a very little of the language today & that was all I found time to do, & so it is every day, as I am so much engaged in domestic affairs.

[31 March 1838]
March 31st.
The Number of Native attending Prayers has for these last few days been rather smaller than usual; there were 7 present today. When we approached the Camp this evening we heard a sad cry; one of the Native men had given his two wives a severe beating. His name is Pierre[?] Gordy; When Mr Watson administered strong reproaches to him & was reminded by me he grew very impudent & insolent and was almost ready to beat Mr W. also. He is one of the worst about lending his wives to White men and is living on the wages of sin as he is too idle to do any work. He received a severe lesson about the whole of his conduct. But though he was ever so much irritated against us he soon grew friendly & flattered us again asking for tobacco.
As a general remark I would just, what indeed may appear from the Diary, that, though we are not able to speak of a real change in any of the Natives yet a growing desire or at least willingness to be taught manifests itself in many of the Natives especially the young men, as also some disposed to become a little more settled, and the number of Natives staying at the Mission for some continuance over of time has undoubtedly of late, for these last three months been greater than perhaps ever before; at least for more so than the 5 months previously I have spent here. One cause might be that they have been fed rather more regularly of late. To feed them is indeed necessary if we want them to stay with us , otherwise they cannot be

expected to stay. For as their natural resources decrease; by the increase of European settlements, it is not a very easy thing for them to obtain their subsistence in the bush in our immediate neighbourhood so that that they are tempted to go & beg from station to station. How little desirable this is may easily be perceived for in the first place it creates that idle habit of beggars, in the second place they learn in most places nothing but more vice whilst it is the third place obliges them to be scattered so that the missionary even if he will follow them in their wanderings seldom can find a number together. The necessity of having more means coming forward for the support of a good number will from this circumstance be evident, as well as the need of such assurances as will enable us to devote our whole time to them: to teach them as much as possible when they are here. To watch their humours & their movements. They will not study our time, we need to study theirs. They are a trying race of people and we require much wisdom, much faith, much patience, an entire reliance on the word & promises of the divine word and much of the [?] love of Christ activating our minds. May the Lord abundantly grant us these graces!

Note] Rev. J. Gunther's Journal;
Jan. to Mar. 1838.

iii. April-June 1838

Journal 3 : April-June 1838, p.1.

Rec'd May 16/39.

Journal of James Gunther, Missionary at Wellington Valley New Holland

From the 1st of April to the 30th June 1838.

[1 April 1838]
April 1st. We had about 18 Natives at Church mostly young men (I shall always [?] them exclusively of the Children). They presented a pleasing sight, they were all well dressed. As we are accustomed to see them mostly, either naked, or, wrapt up in an oppossum cloak, or a blanket such a sight becomes stiking[?] and interesting. I doubt whether they understood much of my sermon, preached from John. 12: 47-48 [26] when I showed* I, The Divine character of Jesus II, The design of his [?], III, The increased guilt of those

that reject him. - Mr Watson had Service in Wirradurai with a Number of women. In the afternoon I taught some of the young men reading. We were much annoyed at the Camp this evening to learn, that some European draged a Native woman away today. It struck me how well the Natives know to shelter them against rain, with only a few sheets of bark.

[2 April 1838]
April 2d. Only 7 Natives, mostly elderly, men, at Prayers this morning. The young men had gone early to cut bark. As we had much rain a number of Native women took shelter in our kitchen for several hours. I just found time for a little conversation & was able to obtain a few words of their language.

[3 April 1838]
April 3d. Spent part of the day in writing letters, being greatly in debt to every one of my friends.

[4 April 1838]
April 4th No more than 5 Natives at Prayers. Was gardening most of the day, transplanting cabbage & turnips, as I cannot get anybody else to do it for me. To have some vegetables for ourselves & the Native children is no doubt desirable, even as it regards our health. We have been entirely without for these 5 months. Jemmy's hut was finished to day; it looks as well as most European huts, and better than many, all done by the Natives, except a little assistance from a European, in laying the roof. When I have visited* George & Jemmy in their new hut after dark and shut the door after me they called out, "Leave the door open that we may hear the bell for Prayers we shall now go to prayers every evening."

Journal 3 : April-June 1838, p.2.

[6 April 1838]
April 6th No less than 17 Native men at Prayers. Afterwards I got three young men to read to me. Mr W. being poorly I also attended to the Stores. We were very much annoyed to learn this evening at the Camp that some European man enticed a Native female, away from the Mission House, during a short absence of both Mr W. & myself.

[7 April 1838]
April 7th I counted 22 Native men at Prayers this morning, During the day I had to attend to the Horses.

[8 April 1838]
April 8th: The text I preached from today Matt. 27: 24.25.26.[27] I call this a memorable day; first because it was the anniversary of our landing safe on these shores, and then we resolved to make it the baptismal day of our little Daughter, Mr Watson standing Godfather I baptised her, giving her the name of Lydia.[28] May it please the Lord to open indeed in due time her heart also; like Lydia's of old, and render her not only a member of his visible, but his invisible Church also. The solemnity was enhanced by the

circumstances that our little Chapel was crowded with Natives of both sexes, who had the curiosity to see the ceremony, about 60 being present including our Children. The Ladies had prepared buns yesterday, for the occassion [sic] & we gave to each Native attending, one as a little remembrance. Some called out in their own language, “Very good; but small!” Of course it did not answer their voracious appetite.
The Natives encamped today very near us, just in front of the Mission so that we could conveniently repeat our visits to them. Their fires presented an interesting scene in the night.

[9 April 1838]
April 9th Prevailed on about 8 Women to be taught to read, the little Boy, Jacky, leading them, under my superintendence. My pity & indignation was raised today, by the sight of a fine Native boy, of about 4 years of age, who has been very seriously injured by a European. He is the Child of the Woman that was enticed away from our House a few days ago. The man who enticed her away, being in a fit of intoxication, threw the boy on the fire, in his hut, so that his face was quite burnt & arms also. These few Natives are indeed an injured race in every respect. Whilst they are made the victims of filthy lust, their life is no more regarded than that of brutes. Europeans even steal from them either by force or by deceit the blankets & clothes they get on the Mission. And where have these poor, injured Blacks any redress, “Oh Black fellow” as he is only deemed worthy to be called, if he injures a White man

is soon seized & proceeded against, but his complaints are by no means eagerly heard or his cause taken in hand & defended. I do not mean to speak against the proceedings of Government; I know too little of the same, but that settlers in general look on an Aboriginal Native with about the same feelings, oh and perhaps, may, undoubtedly with less concern, than they would look on their sheep & cattle

[10 April 1838]
April 11th. [sic] We were much troubled & grieved about our Children. There have been some slabs loosened in the Play ground. We held an examination, so know, who has done it. But the awfulness & obstinacy of not only the Elderly girls, but even the Little children, in denying & stating falsehoods are almost incurable. Everyone told us another tale about it, so that we could not possibly get at the truth. Jane confessed that she loosened some, in a passion, when being scolded. We suspect either intentions on the part of the Young men, to come in, or, on the part of the Girls, to go out.
With some difficulty I prevailed on Jemmy & George to read a little to me, all their thoughts were taken up about getting wives.

[11 April 1838]
The 11th. We have a repetition, and rather more than that, of the same perplexity or vexation about the Children, as yesterday. Some young men, it appears, have come into the Hut last night through the chimney, but were disturbed by Mr W’s. hearing one

of the girls call out, and consequently getting up. We ought to have a more secure place for them.

[12 April 1838]
The 12th. We were informed this morning, that two drays, with constables & police men, were not far off & expected today, to be stationed here, a circumstance which made us feel rather uneasy. Only one Constable arrived, & he proceeded from here to a neighbouring Station to take up his residence there for some time, which we took as a proof that they have no authority yet to take possession of the Buildings.

[13 April 1838]
The 13th. Being Good Friday, we commemorated the crucifixion and death of our Blessed Redeemer by solemnising the annual Service, and I trust realising also something, of the blessings of his dying love. I was glad to see several European men attending, whom I did not expect to see. Also a considerable number of

Journal 3 : April-June 1838, p.4.

Natives were present. I feel a present desire, to preach to these poor heathens, Christ & his crucifixion. But neither their knowledge of English nor my knowledge of their language, which is indeed is very little, enable me as yet to do satisfaction to the desire of my heart. Mr W. had Service with a number in their own tongue. - I took for my text Isaiah. LIII: 4,5.

[14 April 1838]
April 14. Was altering a sermon from last year for tomorrow, but the task took up almost more time than the composing of a fresh one would have done.

[15 April 1838]
April 15. To proclaim the joyful tidings of a risen Saviour I choose for my text I Cor. XV: 20 showing I, the Certainty of Christ's resurrection, II, The Victory gained III, Its Effect in the believer's heart. Rather an unusual number of White people attended Service, also a good number of Natives. I asked the latter afterwards whether they understood me, when several answered, "Some of it." About half a dozen young men were reading this afternoon, first to myself, & then to Mrs G. George displays quite an eagerness to be taught; he would hardly let me go, when I was called for tea. But to our grief Jemmy & Fred were strolling about, and the former grew quite impudent when Mr W. reproved him. "I can go when I like" he said. He is the most ungrateful being.

[16 April 1838]
April 16. As Mr W. is to proceed to Sydney tomorrow, in order to lay once more our views & objections, respecting the Government Establishment here before the Con. Committee & His Excellency the Governor, much of our time was taken up today in consulting about the subject. In the evening we had some unpleasantness with the Magistrate, Mr Raymond, who required one of the soldiers, to take a prisoner to

Bathurst, which we opposed, as they are here only for our protection. We exchanged some letters.

[17 April 1838]
April 17. Mr W. left this morning for Sydney, and my time was mostly taken up with attending to the Stores and such like things.

[18 April 1838]
April 18th. Most of the day spent in the same way as yesterday. A considerable number of Natives made their reappearance today, with several of whom I was conversing, but they would hear & understand little or nothing more than what has a reference to their animal wants.

[19 April 1838]
April 19. There were no less than 23 Native women about the Establishment, and also many men. Gave George a long reading lesson, yet I could not satisfy him, he would have read all the afternoon, had I found time to attend to him. Harry also attended the lesson, & Lowry for a short time.

Journal 3 : April-June 1838, p.5.

(April 19 continued)
In the evening, when we were just taking tea, I perceived a great noise at the Native Camp & being at present very close to us, I expected it was only some lively play. At last, however, our Children in the Playground called out: “Black fellows going to fight!” I suddenly rose & hastily ran off to the Camp. All was confusion & perturbation, some were running in a frighful rage, some burst forth their noisy language of anger & revenge; others were just about to throw their spears. Being in the mix of them I exclaimed with bold, firm, & imperative language, sounding my voice as loudly as I could, that I should not allow fighting here, no, never, bidding them at once to be quiet. At the same time I took hold of an old man’s spear; and himself too; he was especially in a great rage. It lasted not above a few minutes & all was quiet. They are great cowards, and very soon frightened, if you show some courage and promptitude.

[20 April 1838]
April 20. We were apprehensive today of the Native men (at least we had intimations to that effect) having resolved, to take away the Girls, under our care. I have entertained some suspicion before these few days; they appear to take advantage of Mr W’s absence.

[21 April 1838]
April 21. Had a very busy day at the Stores, so that I could attend to nothing else. My work was quite like that of a butcher & shop keeper, though it was Saturday, when I ought to have been preparing for to morrow; that I had to do in the night.

[22 April 1838]
April 22. Preached from 1 John. V,4 showing I, The Christians[?] Conflict II, His Weapon, III, His Victory. I had also a short Service with a number of Native women, when I endeavoured to be as plain as possible in English, but am afraid they understood very little. The first Service was well attended both by White & Black.
In the afternoon I catechised the Children, and was very much pleased with Nancy. However wicked the girl's conduct may be, she appears to pay much attention to, and to be thinking upon, what she is reading, far more so than any of the others. Jane was extremely stupid & absent, but it lasted not many hours, when I could account perfectly well for her inattentive behaviour. Her thoughts were elsewhere; for in the evening at dark, just after Family Prayers, she effected her escape through the Play ground fence, where it appears she loosened a slab beforehand. She left of course her little Boy, about 18 months

Journal 3 : April-June 1838, p.6.

old, behind. But on that very account we found it the more our duty to make every effort to have her back. We made a great stir at the Camp and gave our young men the strictest injunctions, to search & to bring her back, else they would have to suffer for it in one way or other, and being almost sure that some of the Natives must be privy to her plans, nay, that some of them enticed her away, I pronounced it most solemnly, at the Camp, that no Native should have a bit to eat till Jane was brought back. To increase their apprehension I also fetched the Military Detachment, in conjunction with whom, I searched the whole of the Camp; The Ladies could neither refrain from going to the Camp & watching & searching all about. I resolved at last being rather exhausted and midnight drawing near; to retire for a few hours, and then to search before the break of day, which Native or Natives might leave; to go off with the Girl, of whom we made sure she must be very near waiting for the party. But Jemmy Buckly released us from our trouble & anxiety, as he brought her back safely at about 12 o'clock in the night. This is what few of these Natives who in general, act a treacherous part to us, would have done we could not help therefore but admiring Jemmy's conduct. He & George promised one at once, that they would not rest till they had found the Girl & they have proved faithful to their word.

[23 April 1838]
April 23. We discovered today the party that enticed the Girl away, an old blind man, called Blind Bobby, together with his wife. He has another wife, or two, living in adultery with Europeans, and no doubt, he wanted Jane for the purpose of lending her about. But alas! alas! it is not enough, that we are surrounded on all sides with neighbours that prove a snare to the Native females; we are obliged to have these shameless & voluptuous[?], fellows on our very Establishment. I was so shocked & grieved & discouraged today that I felt quite miserable, & was at loss what to do & to think. We received intimations, or, rather information, that all our European men, with scarcely one exception, carry on an unlawful intercourse, & that to a great excess, with the Native females, [in margin] notwithstanding we are so frequently on the watch, despairing ourselves of many an hours rests in the night. I cannot help, conscience compels me, to

pronounce with the deepest regret and the greatest astonishment against the arrangements of this Mission I must repeat again & again. “It is preposterous, in the extreme!” to have convict servants, or such, that have been prisoners whether Bond or Free, Ticket of leave men or Emancipated, they all prove with very few exceptions that they are justly banished from their Native sanctuary & emulate[?] the outcasts of mankind. Even with the best

care & caution & enquiry, when we have one of these unfortunate beings, we are deceived and procure, as it were, another champion aiding the cause of our enemy. I have little hope of the prosperity & real success of this Mission so long as we have men that are or have been convicts, and I am only surprised that such a system ever should have been adopted, and for years carried on, whilst it must be evident to every one that takes the subject into consideration, that we have thus at once sowed the seed of destruction and have the enemy strength in the very heart of our Establishment. The injury these men do is indescribable, their conduct in all its bearings is unfavourable to our work. Besides the great abomination I have named, there are various other things connected with such men which work against us; the Missionary must waste his time in constantly looking after them, and taking care of every trifle, if not all shall go to ruin; nor can it prove any satisfaction to us, to let the Natives work along with these men, and be instructed by them in farming business etc etc etc. They either make too familiar with the Natives & teach them all their tricks & vices, or, they abuse & use[?] them.
I hope & trust & pray, that this subject may be seriously considered by all, to whom we have to look for directions, and the necessity acknowledged, and acted upon, to have a few pious, labouring people here. Then we might present a city on a hill, in this dreary wilderness, among a savage tribe, and in the midst of a perverse generation of professing Christians; then we might labour with cheerfulness & encouragement; then we might devote the whole of our time to the grand object; then the Natives might be properly instructed, both their mental faculties would be cultivated & their bodily strength usefully employed; and then, I must add, if proper means are used, if we know that our Establishment rests on a truly Christian foundation, we could with more confidence look for the Lord’s favour & blessing. Oh may the Lord in his mercy behold us & this Mission!
This evening another Girl, of the name of Maria, who has only been here a few months, attempted to make her escape, when I just caught her; had I been a minute later I might have been too late. From some intimations we received this evening, it appears that there is quite a kind of conspiracy among the Natives, to take away our Children. I do not think it very advisable, to keep those elderly Girls much longer, since the Natives, thinking they are marriagable, are almost determined to take them away by some means or other, suspecting we intend to keep them always, a circumstance which prejudices their minds against us, & makes them less willing to entrust their children to our care

Journal 3 : April-June 1838, p.8.

[25 April 1838]
April 25. Nothing to relate of yesterday & today, but that my time is take up by attending to the Stores, giving directions to the men & looking after them both White & Black. Have much trouble with the Natives about feeding them. They say very much to induce me to give them oftener & meat a [?] by referring to Mr Watson whom they [?], give them always when they ask, and give them larger pieces. Whether true, or no, they will say so.

[26 April 1838]
On the 26th Had much trouble this morning to get the Natives off to plough. When I found fault with Jemmy Buckley, for idling away best part of the day, he grew quite impudent and said among other things, “What business have you to come here for!” “I am master too!” He then went off in a passion together with Harry. But after a short time they left the plough to the European that was with them, and strolled about in the bush. George alone stayed at home & was very industrious. I was sorry I could find so little time to teach him, anxious as he was.

[27 April 1838]
The 27th. The same trouble repeated, to get the Natives to plough. They ran away again, even George was drawn away. All the host of Natives have gone on the Mountains to hunt. Fred alone stays at home, & has done well for several days, being engaged in threshing. I refused meat to most of them this morning, and, to vex me, these have drawn the rest away. In the evening I passed by the young men after their return without taking any notice of them; they understood me well & called out, “He is tolley! (angry)”. I ascribe much of their unsettled conduct, at the present, to what has happened a few days ago, and their scheme to take away the Girls. Some appear to be uncomfortable, because they are suspected, others may feel sorry that they have not succeeded, and are not very likely to succeed - Jemmy, I have reason to believe, from some observations he made; was found fault with by the rest, for fetching back Jane.

[29 April 1838]
The 29th Having no time yesterday to prepare, I took an old sermon, the subject of which was, The Lysophericcum[?] woman. There was a considerable number of Natives at Church. I trust, they may derive some benefit, at least a few of them, from English Service; but I feel sorry I cannot address them in their own language.
When I was at the Camp this evening, I was sadly caught: one of the Natives asked me for some tobacco, and, I said I have none, thinking I had not taken any with me. After some time another asked me, very pressingly wishing me to examine my pockets, when I found some & gave it to him. Then one called out: “Mr Gunther you told a story.” This will be a lesson to me to be more circumspect. They are very observant.

[1 May 1838]
May 1st Had to send Jemmy Buckley to Bathurst this morning, to fetch a Man & his Wife

whom the Con. Committee have sent up; but was much annoyed, that against my will, Jemmy was accompanied by Harry, whom I had intended for another journey.

Journal 3 : April-June 1838, p.9.

[3 May 1838]
May 3d. It was the first time I could find a leisure hour with Mr Watson's absence to give a reading lesson to Native females; there were twelve of them. The Boy, Jacky, taught them, under my superintendence, and he did remarkably well, he displays great abilities. He has only been here for about a twelve month and reads the English pretty fluently.

[4 May 1838]
On the 4th. Was able to repeat my reading lesson to the Women.

[6 May 1838]
May 6th Took my text from the first Lesson, Deuty. IV: 24. "In the Lord thy God, is a consuming fire." About a dozen Native men at Church, very few White people. The indifference of European professed Christians towards the means of grace! is extremely great, in this part of the world.
Mrs G. gave a long reading lesson to George this afternoon. He is very eager to learn, & I am sorry I find so little time at present to teach him.

[7 May 1838]
May 7. Found just time to give the Native women a short reading lesson. When I gave them meat, I was obliged to give them very small pieces, in consequence of which they were very much dissatisfied, some of them observing, that this was just enough for a parrot. I am at a loss what to do; for I see plainly, we cannot go on as we have done of late; the bullocks being all young, we cannot afford to give all the Natives, that are here at present, and yet, if we want them here, & want to teach them, they must be fed.
When visiting at the camp this evening, I was sorry to find all the young men & boys there; they begin to be tired of their huts & the kitchens.
Our Children amuse & delight us much at the present; they sing every evening after dark, when we are at tea, and it is surprising, how well they sing a number of English hymns & tunes, quite by themselves.

[10 May 1838]
May 10th I sometimes can hardly find time to write my Diary, on account of my secular engagements; nor have I to relate anything of interest for the more immediate object I have come here for, I can do little or nothing, except half an hours reading lesson I gave to the Women as I did yesterday & today.
Today the "married couple" The Committee sent from Sydney arrived here. Would to God they should prove suitable persons!

[12 May 1838]
May 12th Was very sorry to hear from Jemmy (and we may commonly depend on what

he says; he is by no means addicted to lies as many other Natives) that the Woman he went for to Bathurst, entered every public house on the road, and was repeatedly intoxicated. What a distressing thing, if this is the character of a Female, who ought to aid in the Mission![29]

Journal 3 : April-June 1838, p.10.

George was exceedingly anxious to read today, but I could find no time to teach him. Mrs G. at last tried to spare an hour for him, but was soon called off from her agreeable employment of teaching, by her domestic duties.
This was my natal day; but I do not recollect having spent one before like this. My time & attention was so much taken up by secular engagements, that I felt utterly unable even to collect myself a little for meditation & prayer, and to review my past life with the mercies I have experienced, the sins I have committed, the neglects I have become guilty off. I had not a quiet hour till late in the night, when all was retired, and then, I had to prepare my sermon for the ensuing Sunday which indeed kept me up most of the night.

[13 May 1838]
May 13. The text I preached from today was John. 10: 14.[30] Several Natives at Church. In the afternoon I began to teach the young men. i.e. George, Cochrane & Bungary; but being rather poorly I soon left off, when Mrs G. continued it for a considerable length of time. I was sorry I felt not able to attend to the Children; Mrs W. however, heard them for a short time, though very poorly also.

[15 May 1838]
May 15th I had a great deal of trouble today as well as yesterday, with the Natives to find the Working bullocks, everyone I send, comes home with the tale: I cannot find them, and others will not go at all to seek. We want them so very much, to fetch wood & water. With some difficulty, I prevailed on a few Natives, to fetch a little wood on their shoulders, that we might be able to cook our dinner in the evening. I gave the Young men & Boys a long & severe lesson about their ill conduct, pointing out, more especially, their ingratitude, their laziness, their backwardness in doing the least service to us, whilst we sacrifice ourselves for them. I told them also that I knew of no other Natives so bad as they, and referred them more especially to their neighbours, the New Zealanders, how much better they did. Jemmy Buckley was very impudent, and made a laugh of all we said, (Mrs G. was joining me in reproving & warning them), and at last began to say; “Very well, go to New Zealand; there are the good Natives!” “Yes, I know” replied I “you do not care for us, you do not want us, you wish to perish, you want to go to hell fire” when he would answer, “Well we shall all go there.” George, however, conducted himself differently: “Well, said he, if you go to New Zealand, I shall go there; I shall go with you.”

Journal 3 : April-June 1838, p.11.

Bungary, rather hurt at my reproofs, & trusting he was not deserving of them, said: “I don’t know, how I must behave.” I could not help giving him to understand, that I did not exactly mean him. For his conduct, for some time past, has been exceedingly pleasing. He is always doing some work, & knows to find some employment even if we give him no[?]. He is altogether an interesting boy, superior to any Native I have seen as yet. He has soon[?] a notion of doing or imitating any thing he has seen; for instance; carpentering, he displays his genius more particularly in forming a variety of figures, of common clay, imitations of men animals or utensils, which he does remarkably well. He also is in a great measure domesticated, is a good cook & baker. Whilst we were at dinner today, he came before our window holding a plate in his hand, & wishing us to look at it. There he had a number of biscuits of various shapes, as you see them at home at the confectioners. He has once seen something of the kind at Bathurst.

[16 May 1838]
May 16. For these three days I had the greatest trouble to make the Natives find our working bullocks which we want so much. This morning I received some hints, that they did not wish to find them. The European who knows the run best is ill, and of this circumstance they appeared to take advantage; for if they find no bullocks there is not much work for them. I therefore was very determined & imperative with them this afternoon, threatening that I should not give them any thing to eat till the Bullocks were found. Jemmy & George consequently went to search for them, and it lasted scarcely an hour till they brought them. I must add here, that Jemmy has begun to day to behave very differently from what he has done for some time, as if wishing to make up for the past. I have not seen him so pliable for a long time as he is now.
It was this evening the Police men brought some Aboriginal prisoners, two men, accused of having murdered one of their countrymen, in a treacherous manner, about 40 or 50 miles from here. I knew one of them, called, Pretty Boy, well and always considered him a very false fellow, the other, named Franky, has been here also, during my time but I have no recollection of him. I was sorry, I could speak to them so little, they knowing only a few words in English, and I too little of their language, else I should have pointed out to them, more fully, their sins & preached repentance unto them. P.B. who, however, is considered less guilty, now offered me a child

of his, whom he knew we often wished to have, hoping, I should intercede for him. P. wanting to run away so he said, received a severe wound in his arm by one of the Police firing at him. When I visited at the Camp in the evening, all the Natives appeared to be much afraid, in consequence of the apprehension of these Blacks, and told me, they would fight no more, no more go into the bush, but always sit down here. I of course availed myself of the opportunity to give them lecture. Even our Children were not a little alarmed.

[17 May 1838]
May 17. The Magistrate addressed a letter to me this morning, desiring me to attend the Court to be held concerning those Native Prisoners, that I might be of some assistance

interpreting at their examination. I was sorry, to know that I could be of very little service, & told the magistrates so, yet I attended. One of our young men, George who speaks the English better than most, was also called for. That Franky was guilty of the murder was sufficiently ascertained, it was therefore decided to send them to Sydney for trial. I was not a little surprised to learn from the Code of Laws, that the Aboriginal Natives are “amenable” to our English laws, and from the Magistrates, that the law has been acted upon; whilst in another paragraph it is expressly stated that their witness cannot be taken, an inconsistency, which I could not help making my remarks upon, and I expressed my opinion, very freely, concerning the injustice to try savage heathens, according to our laws, whilst there has been so little done for their civilisation or christianisation. That some measures should be taken, with regard to their outrages, becomes more & more a matter of necessity, and I am often inclined to think, that severe measures might have a good effect. But it will be difficult to legislate for them, so as to be humane & just & yet successful. Yet if the Colonists were aware of this duty towards these poor Aborigines, in whose care they grow sick and were determined to fulfil that duty, then they would apply their laws but, alas! alas! what do they care for Black fellows as long as they leave them and their property undisturbed, even the better part of Europeans despair of doing any good among them.

[18 May 1838]
18th of May. Took a ride to day to look after the Mission’s sheep etc etc and was annoyed by serious things we ought almost constantly to ride about. No less I was [?] about the Stores, the afternoon of which steals away all my time & I can scarcely take a quiet meal.

Journal 3 : April-June 1838, p.13.

[19 May 1838]
May 19th. Saturday a busy day, but not in the Study as it ought to have been. George grieved me today, by neglecting the work assigned to him & going a shooting with some gentleman.

[20 May 1838]
May 20th. Rose at 4 o’clock this morning, in order to prepare my sermon, having found no time yesterday & being too tired to contemplate. My text was John.16:23.24. Not many Natives at Church & very few Europeans. I was sorry J. Buckley changed his conduct so soon again. He not only would himself not be taught, but prevented others also. Cochrane, who has done well for some time, wished to read, but the former would not let him, and was very impudent to me, using some impertinent expressions in his own language, not suspecting that I understood part of it.

[23 May 1838]
May 23d. I had nothing worth mentioning for these few days, except it be, that I humbled Jemmy a little for his ill conduct on Sunday last, by taking not the least notice of him; consequently, he commenced* to day at least to please me, and went to work fetching wood & water, without being called upon.

[25 May 1838]
On the 25th This morning, at last, Mr Watson returned from Sydney, feeling very poorly, especially suffering of rheumatism. But, I am very sorry to understand that there is so little prospect of our succeeding with the Colonial Government, to have the Police establishment etc etc removed from here. Gave the Native women a short reading lesson.

[26 May 1838]
The 26th. We received orders from the Magistrate today, not to interfere any more with the Buildings here, so we can easily perceive the Government's intention. This will almost prevent us, or at least, make it far more expensive, to have these buildings, that may be reserved for us, put in proper repair.

[27 May 1838]
Sunday 27th. Rose very early to finish my sermon, which I could scarcely begin yesterday. I had a very grand subject to preach from, and was therefore the more sorry, I have so little time for preparation, the text was Phil: II, 9.10.11. Oh for some of that unction from on high! Then I need not care so much about having my sermon written!

[28 May 1838]
The 28th. Mr W. & myself went with a number of Natives to one of the Paddocks, taking some rails down, when a Spider of a very large kind was discovered, which elicited an observation from Cochrane which I thought worthy of remark. Pointing to the Spider, he said: "Black fellows say, before new God, this fellow make fingers" probably

Journal 3 : April-June 1838, p.14.

on account of its having many long & thickish legs. When I wanted to kill it, another young man, Lowrey called out: "Don't kill that fellow, that fellow not bad." This he said with so much concern that it appeared to me, the Natives must entertain some superstitious veneration for the animal. It struck me, on the one hand, however ridiculous their ideas, they prove that the notion of a Creator has not altogether been lost among these rude savages, on the other hand the candid and confident admittance*of the God, we profess, on the part of a heathen afforded me pleasure & encouragement. Oh for Divine grace to * their knowledge & to render it a vital principle!

[30 May 1838]
May 30th. Having been told by some of the Natives concerning one of the name of "Coburn Billy": that he could make rain (a superstition that you not seldom hear) I addressed him this morning at the Camp: "Billy, why you not make rain, they say you can make rain; we need it very much now." "Who bialla you that way? (Who said so?)", he replied and would hear nothing of his pretensions. I asked him, "Who then does make rain?" "Bial me know (I don't know) he replied". "You know" said I, when he answered, "God make rain."
Gave George & Cochrane a reading lesson late in the night when they were so serious* & eager that I suppose they would have read for several hours, had I been able to

attend to them. George is exceedingly anxious to read; but whether he has any further desire , or, religious *, I cannot tell*. But it struck me the other day, after he had been several times absent from Prayers to hear him say: “I don’t know how it is that, I never come to prayers now, I live like a dog.” He is more civilised & speaks the English better than most of the Natives.

[31 May 1838]
May 31st We had a good number of Natives at work taking the Wheat * down & putting it into the barn. If they can be a number together & make a great noise, they will do well for a short time, till they begin to play & draw each other [?] way into idleness.

[1 June 1838]
June 1st George & Cochrane were again reading a long time this evening & with the same eagerness.

[2 June 1838]
June 2d I wrote a letter to day in conjunction with Mr Watson to the Corg. Committee in Sydney, respecting Government proceedings, when I expressed my mind rather freely; for I think they have by no means supported us, as they ought to have done, and can have little entered in our well founded views, as they coincided with the Colonial Government, whilst we opposed. This is very grievous & distressing.

Journal 3 : April-June 1838, p.15.

[3 June 1838]
June 3rd. To commemorate the Day of Pentecost, I preached from John. 16: 8-11,[31] The Threefold office of the Holy Spirit.

[4 June 1838]
June 4th Commenced another week, to take the Stores as Mr Watson continues rather poorly. He was teaching the young men, a long time & I the women a little.

[5 June 1838]
The 5th A number of Natives were at work today, cleaning out in one of the Old buildings, where we, at least once, expected to live.
There was the wild Native dance performance this evening at the Camp and I was glad to observe, that most of our Young men did not join, in the same way they refrained a few days since, and, I have reason to believe, from a sense of its being wrong or unbecoming, or at least, in order to please us.

[6 June 1838]
The 6th We were annoyed this evening about a Constable, taking possession of one of the Old buildings, just at dusk, without referring to the Missionaries, though Mr Watson received the keys & consequently charge of the buildings, which charge has not yet been acclaimed. A similar case took place a few weeks since.
Again dancing at the Native camp and, am glad to add, not joined by any of our young

men, except Fred who yesterday as well as this evening, acted as musician by singing & striking two weapons together.

[7 June 1838]
June 7th. Had much reading today with several young men, viz. George, Cochrane, Jemmy & Lowry, the two former ones, especially, evince so much anxiety, that they seldom grow tired, consequently also make most improvement!

[8 June 1838]
June 8th. We were thankful to have at last a little rain after so long a drought.
Mr Gisbourne,[32] the Magistrate, appointed for this district arrived to day, and he had no sooner arrived, than he sent, even at dusk, for one of our men, who had taken, according to my direction, a few pieces of old framework, that was throwing* about in one of the Buildings. He charged him strictly not to touch anything more.

[9 June 1838]
Trinity Sunday the 9th In order to discusss practically the subject of the Day, I addressed my congregation from the Apostolic Benediction (2 Cor: XIII). A considerable number of Natives especially Young men, attended Service. Mr W. who was not able to go to Church instructed a number of women in the Childrens hut. A Black woman, Mary by name, was safely delivered this evening

Journal 3 : April-June 1838, p.16.

of a girl at about half a mile distant, in the bush, after much sufferings & cries. She was repeatedly visited by the Female members of the Mission. It is the same woman that was so seriously wounded by her passionate husband, on the 1st of January last!

[11 June 1838]
June 11th The Young men were reading at various times to day, both to Mr W & myself. I also taught a few women. Mr W. resumed the office of store keeping, which I had since he left for Sydney.

[12 June 1838]
June 12th. It is surprising what a hardy constitution the Natives have: the Woman that was confined the day before yesterday walked this morning, i.e. about 36 hours after her confinement, up to the Mission House quite half a mile's walk.
There was much reading to day, both with men & women; Mr W & myself now engaged in teaching them at various times. I had also a number of the Young men at work in the Garden.

[13 June 1838]
On the 13th Again a day of much reading, some of the young men got up again from their retirement, late in the night, and read to me.

[14 June 1838]
The 14th. Having had a good supply of rain I went to the Garden with several of the Young men, to transplant cabbage & turnips, this being the best season of the year. Bungary & Cochrane made some nice beds of their own & transplanted also. They were also reading, and I was happy to observe, that they are not altogether without thought when they read. Cochrane, for instance, was reading the following sentence; “When I die, let me not die in sin!” and I asked “do you understand what that means: “Let me not die in sin?”” “Let me die good”, he replied.

[15 June 1838]
The 15th We were much grieved this evening, not only by our Native girls but also by our European servants; the very time of Prayers is taken advantage of, by both parties to gratify their senses, even whilst I was kneeling down & supplicating God’s mercies in behalf of the poor Natives, the eyes of fornication were at work. Oh the misery! the misery! the appalling enormity of having such vile Europeans on our Missionary establishment! Could anything be more distressing & discouraging? Can, then, this evil not be remedied? What good can we do on such an erroneous system?

Journal 3 : April-June 1838, p.17.

[16 June 1838]
June 16th. We are at the present almost daily engaged in teaching the Natives, especially the Young men; and I am happy to say they are making some progress. A considerable number also attended this morning’s Prayers, as they do mostly every morning; and I was much pleased to hear some of them repeating this morning the “General Confession” so well.

[17 June 1838]
Sunday 17. Mr Watson preached from John VI: 37. “Him that cometh to me, I will in no wise cast out.”[33] Several Natives attended Church. As the Young men spent most of the afternoon at the Camp, I could give them only a short reading lesson. In the evening the Natives had again a performance of their wild dance, on account of which our young men absented themselves from Prayers, merely for the sake of witnessing the scene. The number of Natives at the Camp, partly arrived today, was very considerable. Mr W. went first to see them, expressing his displeasure; afterwards I went endeavouring to show my dislike by not speaking to them, but merely noticing closely, who were the attendants.

[18 June 1838]
The 18th The Chief Constable changed his residence to day, & instead of making any reference to where the keys of those old Buildings are deposited, broke door & window open, authorised, as he said, by Mr Gisbourne, the Magistrate. We may infer from such & similar conduct what we have to expect from this kind of people!
The Natives repeated their dancing amusement this evening. George & Cochrane

stayed at home to attend Prayers; the rest of the Young men left to be spectators. Jemmy always proves one of the weakest, & is most easily drawn away.

[20 June 1838]
The 20th Much reading yesterday & today. To teach them reading; appears to be all we can effect for the present. There is no real change of conduct visible. This evening, most of the Young men absented themselves from Prayers, to see the dancing spectacle at the Camp which of late is renewed every evening. We commonly spoil their enjoyment by our presence; this evening we tried to show our abhorrence by our absence.

[21 June 1838]
June 21st All the Young men ran away this morning to go a hunting in the Mountains. George read a little before he left

Journal 3 : April-June 1838, p.18.

in the night several read to me. It was curious Mr W. & myself, accompanied by a Native boy, had also something of a hunting expedition. We took a ride together, a recreation which we have not enjoyed for a long time. A wild Native dog came in our way, an animal very destructive to sheep & we fortunately had some good dogs of ours with us, which we sent after it & they succeeded in overtaking & killing it.

[22 June 1838]
June 22d. Gave the Young men their reading lesson in the Garden, when they persevered attentively for several hours.

[23 June 1838]
June 23d. This was a busy & puzzling day. A dray has arrived from Sydney with supplies from the Parish, as well as articles of our own procuring; so that we were unpacking. One thing, more particularly, took up our attention, & so lost the attention of the Natives. A little organ (Seraphim) which Mr W. bought in Sydney has arrived. The greatest anxiety & curiosity prevailed among the Natives, old & young, to see the instrument, but that anxiety & curiosity increased, when it was put in the Long room (Prayer room), to hear its sound (Only Mrs G. knew a little to play it). They rushed in from all directions & through every door they could open, first the Males & then the females once the room was thronged for several hours. “Marumbang! Marumbang!*” (very good) they often called out.
It is a pity we have not an accomplished player amongst us the instrument might prove some attraction at Divine Services.

[24 June 1838]
June 24th Gave an extemporaneous address to my congregation, from Hebrews. 2: 3.4. A considerable number of Natives attended Divine Service.

[25 June 1838]
June 25th. The Young men were not much inclined to read to day, being rather in an ill humour, in consequence of Mr W. finding fault with them, because they were hesitating to go to plough, when he requested them, and consequently, Europeans had to go. Jemmy, more particularly, was in a very bad humour, and, in order to vex Mr W. sang his heathen songs, this evening. But his ill humour, or rather, his affective merriness, was soon, afterwards, damped by an event, which I now shall relate more at large.
A little before twelve o'clock in the night, a messenger came from the Native camp, with the intelligence, that Old Jemmy Buckley

Journal 3 : April-June 1838, p.19.

(father in law of the former) who has been lying in a state of decay, and often was expected to die, had just breathed his last. The Young men, usually sleep in our kitchen, ran off in great haste. I was just undressing, but, curious to see the scene at the Camp, I dressed again & followed them to the Camp about half a mile off. At some distance I heard a loud, howling cry, which became more & more affecting, the nearer I approached it. A very large, bright, fire also announced the death of the poor man. All the Natives had left their resepective fires, and sat in one group, with little fires before them. The widow of the deceased, & several other women, were pouring forth their lamentations, with violent weeping. With the rest almost a dead silence prevailed, till after some time a consultation began about the place of interment. Though I must have arrived at the Camp only about half an hour after the man expired, I was no more allowed to see his face; for he was already wrapt up and tied together in an old blanket so that nothing was visible. The manner in which the Natives wrap up the corpse is remarkable. They tie the legs up behind & even appear to press the head downwards so that it becomes a very short compact bundle. To effect this, they wrap them up, immediately after they are dead. I stayed for about half an hour & exhorted several of them to prepare for death; but felt sorry, not to know more of their language, to give them a suitable address. They did, however, not much like to hear of death. Whether this poor heathen has received any good from the Missionaries, I cannot tell; but he & his Wife have been attached to the Mission, as long as it existed, and always considered it their home. During his late illness, which reduced him quite to a skeleton, he was frequently visited by us & spoken to, more especially by Mr W.; who often administered medicine to him. His Wife, Poll Buckely, appears to have, if any of the elderly Natives, some good impressions, and it was only yesterday, that she told Mr W.; that she often prays with her husband; but he did not understand much. He was a very rigid adherent to their Native customs, and as a good warrior, a leading man of the Wellington tribe, perhaps more so, than any other, so that he might almost be called a chief, though they have strictly speaking no chiefs. One thing was pleasing in him & his Wife. There was more conjugal affection observed between them, than between any Native couple we know; for generally speaking, there is very little of that to be seen among them.

Journal 3 : April-June 1838, p.20.

[26 June 1838]
June 26. It is customary with the Natives, always to bury their dead as soon as possible, consequently arrangements were made at once this morning, to inter the Deceased. We promised them horse & cart to have him conveyed to the spot designated for his interment, which was about two miles off. There being some delay about finding the horse, they had no problem to wait & carry the body away on a piece of bark. Thus, when I came to the Camp, about 10 o'clock, with the Ladies & the Children, to see the Corpse, it was gone and the whole camp deserted. A few articles belonging to the Deceased were burning; for what they do not bury with the corpse, they always burn. The Camp is always deserted the first day after any has died. Anxious to see the burial; I hastened on with our little boys, to the place which was almost down* to the River, called, Mac Quarie. When I approached the place, I first observed four Natives, each making a fire, near the intended grave. They usually mark some trees, as signs of a grave being near. They first cut out the bark, about a foot wide & two feet long; then they cut their figures either crossings or windings. I then saw a large circle about 20 feet in diameter, cleared of weeds & grass & even the roots* making it quite smooth in the midst of which the grave was beginning to be dug. The ground being extremely hard, it was no easy work, but they did it by turns. They used hoes, spades etc etc borrowed from the Mission. The number of Natives present, was considerable; but all were employed in one thing or other. Many were cutting trees & boughs whilst others made a fence of them round the grave, an improvement acquired from Europeans, to guard against cattle assailing the grave. The Women were principally employed in attending to the fires round the Corpse, and causing constantly a thick smoke to ascend, whilst others, and indeed nearly all of them, paid their last respects to the Deceased by howling, lamentations often repeated frequently falling over the corpse with mourning & crying. All the time one of the men ie. also by turns sat as watch close to the head of the Deceased. The finishing of the grave took several hours. They did it very neatly, as smooth & regular as possible, the shape was about round or rather oval. It was formed narrower & narrower towards the bottom, where it was scarcely the length of 4 feet. Towards the top, there was a ledge; about one foot deep. The whole depth was about 6 feet.

Journal 3 : April-June 1838, p.21.

(June 26th continued)
When the time of the interment drew near, the Widow, accompanied by several Women, came forward to pay once more their [?]ing homage to the Deceased. I observed one of the Women, when drawing near cutting her head open by a sharply pointed stick, so that her blood ran down properly, which she then spilt upon the Corpse. The Widow, & others, I understood, had cut themselves previously. All threw their faces upon the Corpse & burst out into a most melancholy cry, dropping many a tear on the Deceased. The weeping & lamentation was so affecting, that I, at last could not refrain from shedding some tears; sending up my sighs & prayers to the God of all mercies, in behalf of these poor savages, who at this occasion proved to me so strikingly & affectingly, that they are without God & without hope. "Oh! when will the period come that these rude sons of the forest will be raised from their low & miserable condition, by the hope

Christianity inspires!" For some time I was watching the men, whether their hard hearts might be moved also. At last I observed several of them so affected, that they burst out into tears. One of them, a very wild looking warrior, more particularly, attracted my attention: he spread himself over the Corpse & wept most bitterly for about 1/4 of an hour, others imitated him, so did also our Young Jemmy Buckley. The scene was a little interrupted by the distressed Widow, falling into a fainting fit; but one of the men, a professed Doctor soon caused her to revive, by blowing in her nose, mouth & hands. Now the funeral ceremony, if it can be called so, began. The Natives particularly endeavoured to prepare a soft couch for their lamented countryman. First they spread some old grass, then green leaves, upon these a piece of black blanket was spread; also a bag made of skins, such as the Native females carry on their backs, was filled with sago, belonging to the Deceased, & just where his head was to lay. Now the Corpse was put in, it was exactly the length of the grave. Two sheep skins the old man for his bed, were covered immediately upon him, some green leaves & then a quantity of old grass followed. This together with boughs was continued up to the ledge. Here a number of thick pieces of green wood, fitted for the purpose, were laid along, which was continued till a piece of bark made it level with

the ground. Before they began to heap up the earth upon it, the Women were ordered to leave, there were about 20 of them who took their departure with a most melancholy; howling, cry continuing till they were a great distance off. My three boys also were ordered to leave, & to myself were intimations given to the same effect. I hesitated for some time, whether I should go, being very anxious to see the end of all, but as I found it by no means advisable to let the Boys go by themselves, I left also, watching, however, with the Boys at some distance their further movements. I could not observe any thing particular going on, except a great deal of smoke ascending from close to the grave, a thing which was continued not only all the day long, but since the time of the death of the man, indeed the females, & particularly the widow carry frequently smoking boughs with them & that for some length of time after. There is a superstition connected with this smoking practice, they mean, to drive the Devil away, who, they believe, is very active at each occasion. I suspected that the Native men intended to make a great cry before they left the grave, & were perhaps ashamed of being heard by me, and I understood afterwards that this was the case. When I arrived at home most of the women were up at the House, among them also the Widow carrying a smoking branch in her hands. When Mr Watson saw her he was deeply affected, even to tears. She was besides, like some others, all over, painted with common clay & pipe clay, the Widow's head is quite covered with the latter for a considerable time, forming a crust like a cap. One thing more particularly struck me during the whole scene viz: that there appears to be more affection as well as reflection among these poor heathens, than we are commonly led to suppose. I beg to be excused, if my narrative should be too long & tedious. When I related the whole scene to Mr W. who unfortunately could not attend, he thought it rather interesting, and observed, there was never a Native funeral, to his knowledge, conducted with so much distinction.

[27 June 1838]
June 27. After Morning Prayers I taught a number of Young men to read, for about two hours, during which time the Native women made their appearance, some of them; especially the mourners (some are appointed for the purpose of mourning for some time with the Widow) were walking

Journal 3 : April-June 1838, p.23.

about, with burning sticks, & smoking boughs, burning the grass & bushes at every spot where the Deceased had been encamping of late, even for many months back.
When my reading lesson was over my pupils wanted to go a hunting, and I resolved to accompany them, as I like to see them in their Native ways. The excursion, though fatiguing, was interesting. They succeeded in killing two Wallabies (a small species of kangaroo). We went over the Bell river, on the Mountains, & had a good run over rocks & hills. Some part of the mountain interested me much, on account of its formation, it betrayed so evidently, as far as I could judge, the subsiding of the Plain. I also collected a few Native words, especially, names of plants etc etc and was surprised to find that these ignorant Savages, have names for about any & every variety of trees plants & herbs etc etc. The Young men were digging out & eating a root, which I very much admired, even in its raw condition its taste is most agreeable, equalling, though differing from many European roots, for instance, the turnip. In grows in the same way as potatoes, several oblong roots, hanging on one plant sometimes old & young ones to be seen at once. It is as white as marble. The leave is small, of the reed kind.

[28 June 1838]
June 28th Mr W. & myself took a ride together this morning, when we passed the Grave of the lately Deceased. About 8 Natives were at work at it, ornamenting it by making a kind of fence round. The heap of ground upon the Grave was about 9 feet high. It seemed very curious to us, that they left off their work at once, when we made our appearance, & went away. We have reason to believe that they have many strange & superstitious notions, in reference to the dead and perhaps in reference to many other things, though we cannot receive any distinct information; they are reluctant to communicate to us their superstitious secrets. One of the Natives told Mr W. this morning, that they believe, that Wandong (the Devil) enters the Grave, & eats the heart & the liver of the Deceased.
Observing a number of the Mission’s cattle, among which there were several of the Mission’s calves, branded with the brand of one of our neighbours, we drove them home before us.

Journal 3 : April-June 1838, p.24.

We had much trouble & struggle this evening with our Young men, among [whom] Jemmy was the worst. They were very impatient to have fowling pieces, to go down the River (Macquarie) for a few days shooting, when we refused. Jemmy became very impudent pointing out to me the Bathurst Blacks, as having all fowling pieces. I told him that we had not come here, as he well knew, to teach them shooting; they better have

books & read than pieces for shooting. “Why” said Jemmy. “New Zealand from Black fellows got guns.” “Yes replied I, I will tell you what they say.” “We were very glad when English men came, & brought us guns & brought us shooting; but we were still more glad when you, Missionaries came & taught us to read etc etc”. This answer rather struck them, but soon they went on in the old way. They also expressed their dissatisfaction about the Missionaries keeping the Native girls inside & not allowing the Young men to marry them. “You keep them for White men.” This was their impudence; for they are perfectly aware how much we are opposed to that wicked practice.

[29 June 1838]
June 29. When we visited at the Camp, we found Poll Buckley, the Widow of the Deceased, poorly in consequence of having her head beaten & cut so much. I was surprised, she should go to such an excess in superstitious, heathen, practices as she knows better. Without a change of heart they will not leave off their ways.

[30 June 1838]
June 30th Before I prepared for Sunday, Mr W. & myself, took a short ride, when our new Magistrate Mr Gisbourne overtook us. But, when approaching us, he galloped away, alongside of us, to avoid our presence. This is the politeness & the friendly feelings of a Gentleman. That is expected, by some, to prove rather an acquisition to the Mission. Even if it could be proved that a Police Establishment, if properly managed, by proper persons, will be an advantage to the Mission, every body who will know, knows well, that such magistrates who would prove an acquisition to a Christian Mission, are rare phenomena in Botany Bay.

Rev. J. Gunther’s Journal,
April to June 1838

v. July-Sept 1838

Journal 4: July-September 1838, p.1.

Recd. May 16/*9

Journal of James Gunther Missionary at Wellington Valley New Holland.

From the 1st of July to the 30th of Septbr. 1838

[1 July 1838]
July 1st Sunday. The subject of my discourse was “The Afraid[?] Gate[?]”. Luke XV, 23-24.[34] Several Natives attended Church; many went away to day to the bush. The

Young men were running about part of the afternoon, but returned towards evening; so that they could read a little to Mrs G.

[2 July 1838]
July 2d. Our Native Youths are very unsettled to day, intending to follow those who left yesterday. George & Jemmy left in the afternoon; only for a few days as they say.
Mr W. was distressed to find some Women with whom he conversed at the Camp, so utterly unsuspecting of any thing regarding their soul's salvation.
This day the Military Establishment that had been here for the protection of the Mission since it existed was finally removed. This shows [?] clearly the intentions of the Colonial Government.

[3 July 1838]
July 3d. Gave a short reading lesson to Cochrane & Lowry this morning. In the afternoon I was employed in the Garden, cutting the vines.
We have to acknowledge a very Providential deliverance experienced this night. We were in danger of having the Mission House burnt down. Fortunately, or I should rather say, providentially, I sat up late, writing, when about 15 minutes to 12 o'clock, I heard the dogs bark with much vehemence, soon mingled by a loud human voice, I hastily ran out & beheld the flames burst out the Chimney of Mr W's Study. Three or four Native youths, some of whom had partly[?] been the cause[?], had given the alarm & stood knocking & calling at Mr W's. Study. It lasted not above a minute when Mrs W. opened the door frightened & trembling. Mr W's. study's opening is back to back with the chimney of the outer kitchen, where some Native youths had a huge fire which, the brick work being in a fine state, broke through into Mr W's study.

Journal 4: July-September 1838, p.2.

Mr W. not making a fire in his chimney unfortunately had put some boxes in the fire place, & a table, and various other articles close to it. Two or three small boxes were already nearly consumed by the flames & several other articles on fire. A few minutes delay might have rendered our efforts to extinguish, ineffectual for the flames were not above two inches distant from the bookshelf & other very combustible articles. Two White men had come to my assistance; but felt so much presence[?] of mind & was so unusually quick that I needed little help. I threw all that was on fire out of doors & in a few minutes the danger was counteracted. I was surprised, that I neither injured myself, nor my clothes, though [?] things in full flames. I ordered some of the Nat. men to go up on the House & to pass water down the chimney. Mr W. being so suddenly, & boisterously, aroused from his first sleep could hardly recover from trembling & confusion, before all was over, & felt therefore the more thankful that I was so immediately at hand. We of course drove the Natives out, & ordered them to encamp outside; for they are too careless as to be fit inmates in a house.

[4 July 1838]
July 4th George & Jemmy returned today but only for the sake of drawing the rest away

also, Cochrane and Lowey went, only Fred & Bungary were remaining and about half a dozen Women at the Camp. The ingratitude, thoughtlessness, & heathenish folly, of these poor sons of the bush are beyond description and often almost exhaust our patience. We can only commit them to the mercy of the Lord.

[5 July 1838]
The 5th George came this afternoon & when I was speaking to him told me, he would now settle & have done with Natives, living here altogether, with his newly obtained wife. But how annoyed we were to find an hour after, that not only he had gone but he had drawn Bungary away also, at least, the latter went with him, whether on his own account or no. He is a very industrious Boy & more civilised & domesticated than almost any. This very day he was showing us a bedding[?] of his own making, which would have done credit to a European; also some carpenter-work of his attracted my attention. We should of course very much regret his leaving. Amidst all these grievances & discouragements it pleased me much to learn concerning Cochrane, who of late attended Prayers very regularly, more so than almost any other Native, that he always recollected something of what was read or spoken.

[6 July 1838]
The 6th We expected the Natives had gone far into the bush, but many returned to day so for instance our Young men viz. George, Jemmy, Cochrane & Lowey, also Bungary.

Journal 4: July-September 1838, p.3.

[7 July 1838]
July 7th Mr W. & myself intended to take a ride this morning, but, to our deep regret, we were out a long time. We lost ourselves, though not 3 miles distant from the Mission House & we had to ride about for several hours till we found our way home.
We punished our young men today not only by reproving them for their unsteady conduct, but by now allowing them as much food as usual, in a consequence of which they felt very miserable & behaved partly impudent, especially Jemmy. Hunger, however, & the ambition to be noticed made them pliable towards everyone and they began to do some work such as sowing & breaking wood for us. On the whole, however, we have heard much, very much, of their wickedness today.

[8 July 1838]
July 8th. We had a considerable number of Visitors at Church, but no Europeans, except our own men. We have indeed an ungodly rotten set of Europeans around us. Preached from the Parable of the Unfruitful Figtree.

[9 July 1838]
July 9th I had a long conversation this morning with the Young men pointing out to them their folly, & our great errand to them. When I adverted to the ignorance of the Natives, & their ridiculous notions, Jemmy would make me believe that “Black fellows knew a great deal etc etc etc.” From the manner he spoke, apparently, with feelings of veneration, & with a great degree of self sufficiency, I inferred, that these poor savages

must maintain far more superstitious notions or sacred feelings, if I may express myself so that those who have only had a superficial acquaintance with their habits, are led to believe. As they are far from being communicative about these things, we can not ascertain the real facts. Had a little reading with some of the Young men, & prevailed on a few to cut some trees down or saw them down for firewood.
In the afternoon Mrs W. Mrs G & myself took a ride, about 4 miles, distance, to see a Native youth who is very ill. We found him indeed so bad, as if almost struggling with death & I was sorry he was too weak as to pay attention to or, understand what I wished to say to him or ask. He is one of the most amiable Natives, in fact, I should say the most amiable I knew; he also has repeatedly told

Journal 4: July-September 1838, p.4.

Mr W. he believed what to teach them. Unfortunately, we could never detain him here for any length of time. On account of his amiable disposition, he has always been much carried* by some Gentleman or other & more indulged than we could do. This circumstance may partly have brought on his early death; for one day he would live & be dressed like a gentleman; the next day we could observe him roaming about in the bush with nothing but a piece of opposum cloak on. To this immense change he was subject even during his last illness, through the foolish pretensions & superstitions of the Natives who took him away from a medical Gentleman, where he had every attention paid to him. Pretending to heal him & to drive away the Bad Spirit, they almost starved him & of course he was exposed to cold. His name is Billy, of Ngannima, the place where he mostly lived.

[10 July 1838]
July 10th Poor Billy died last night & a number of our Natives went off this morning to assist in burying him. Jemmy Buckley took the last of those this morning to fetch a young man (last[?] bad[?] girral Native) who has been very seriously injured. Cutting wood from a tree, a large piece fell on his right foot & took off 3 toes. The foot is in a very bad state; but Mr W. will make an attempt to cure it.
In the evening Mr W. & myself visited the Camp & entered into some conversation with a Native, of the name of, Tommy, formerly much at the Mission, latterly, since he has got a wife, very unsteady. He was a near relative & friend of the Deceased. We took occasion from the death of his friend to exhort & warn him. When Mr W. pointed out hell fire, Tommy grew angry & called out: “Don’t you talk that way! you were in fire. Where that fire came from in your house?” Alluding to the late fire in Mr W’s study. Mr W answered: “Natives have made that fire.” “No, no,” replied the Black, “I never believe that. Godder (God) made it; he badly with you (angry), he make fire.” We were not a little surprised, to hear the poor man make an application like this of religious truths he knows whilst it proved to us that the Natives understand & know more of what the missionaries tell them than we sometimes are led to suppose.

[11 July 1838]
The 11th George, Cochrane, Lowry & Friday were reading to me a long time this morning.

[12 July 1838]
The 12th We had a great number of Natives at Prayers this morning but they wanted to be paid for it. We, however, have almost resolved as indeed our limited means oblige us to do, to feed no more so many, at least not those who will not work. Being, then, dissappointed [sic], they went to the Mountains a hunting & drew most of our Young men away. Consequently I could not teach them much today. Cochrane & Jemmy [?] [?] stayed at home & read a little.

Journal 4: July-September 1838, p.5.

[13 July 1838]
July 13th Much reading to day. I had 8 young men.
We were happy & thankful to hear at last of the safe arrival of Mr Porter at Sydney, through Luke Cooper, so that the Missionaries & especially Mr W. may soon be released from secular engagements, at least in a great measure. But, at the same, we were rather distressed to learn from some private letter that the Colonial Government appear to be determined to have a Police Establishment etc etc etc here.

[14 July 1838]
The 14th Whilst the Missionaries among more civilised heathen Natives have to record many an interesting dialogue etc etc we, among these unthinking savages, are very rarely able to mention any thing important or striking, in our conversations with them. Therefore any observation, however trifling, & apparently, unimportant, indicative of some thought, or attention, pleases us & proves a little encouragement. Thus when we were reading today & the Verb “digs” occurred, Cochrane called out, “Till I dig about it.” thus recollecting, part of the text I preached from last Sunday.
In the evening the Young men were very unsettled, noisy, angry & impudent, because, as they alledged [sic]; we were always “suspecting” them; in reference to the Girls; they are very much dissatisfied with Mr W. in that respect, & that Mrs G. dropped an expression indicative of suspicion, to day, has increased this uneasiness.

[15 July 1838]
Sunday the 15th. Mr W. preached today from Job XXXIV, 29 (part of).[35] “When he giveth quietness who can make trouble? and when he hideth his face who can behold him?” applying the former to the condition of the believer & the latter to the lot of the wicked. There were a considerable number of Natives at Church, but Jemmy Buckley & Cochrane absented themselves, they have been irritated & impudent much of the morning, the former refusing to put on the clothes Mr W. has given him, some time ago, & then wanting me to give him a coat[?], which I felt my duty to refuse. The latter was also dissatisfied about his clothes. After Service I reproved them & warned them of their danger, when they only made a laugh of it. “Ah said I, you will cease to laugh when you are put in hell fire. “This increased their rage & spirit of mockery & Cochrane began to

use quite [?] language, for instance. “I wish I was in hell fire.” It grieves me deeply, that he should [?] to such an excess, especially, when I consider the encouragement he affords, at times. An hour afterwards Mrs G. talked very seriously to them, and they began to feel very sorry for this conduct & appeared to be quite miserable, so that it was satisfy[?] to them when I showed [?] to teach them[?].

Journal 4: July-September 1838, p.6.

[16 July 1838]
July 16. Cochrane told me today; “Mrs Gunther make me sorry yesterday; I will no more sing heathen songs.” He & others were very anxious to read.

[17 July 1838]
July 17th We were highly delighted this evening; when sitting at tea, to hear a number of the Native youths say prayers, in our kitchen, with much apparent seriousness; I observed, especially in George something like pure[?] devotion, & the attention of a child. Fred was leading the rest. They repeated several of the Church Prayers. Made also an effort to sing a hymn. The contrast in the conduct of these Young men is very remarkable; in one hour they can act, as if influenced by religious feelings, in the next hour they [?] nothing but the savage. I have little doubt, they feel at times, what they ought to be & to do; but there is that unsteady level[?] which nothing but the grace of God poured forth richly upon them can establish & make firm.

[19 July 1838]
July 19th Had much reading with the Young men, for several days, & and I trust, they, at least some of them, will soon be able to read English correctly. I often regret the irregularity of the English pronunciation which makes it very difficult to give a just idea of what spelling etc is; for a poor savage who not only is a foreigner to the language, but has no idea whatever of the art of reading. They would, undoubtedly for some succeed in their own language, especially if we introduced, & strictly adhered to, the elementary source of letters, not allowing about half a dozen sounds for one letter, as is done with the very first of the English Alphabet.

[20 July 1838]
July 20. This at last is the unhappy day that we received the decision of the Colonial Government, with regard to those Buildings etc etc. They have decided against us, and to our deep regret the Co. Committee approve, partly, of the arguments. His Excellency the Governor adduced[?]. I cannot express my feelings & views fully in these pages; but I must own it appears to us like the death stroke of this Mission. I quite admit, that the Lord overrules all things, for his designs, & glory, and is able to bring good out of evil; but that faith will sometimes scarcely up hold me, & I think, it was the duty of the Committee in Sydney to oppose, at least, till the questions had been referred to the Home Society & Home Government. I scarcely trust our Parish Society will claim this

right, without hesitation, and not allow these poor Natives to be deprived of the Gospel message.

Journal 4: July-September 1838, p.7.

[21 July 1838]
July 21st To day we had the pleasure of welcoming Mr Porter, but were sorry, he should find us in such a gloomy frame. I trust, he will cheer us up a little.

[22 July 1838]
Sunday 22d. The sermon I preached today may be called a missionary sermon. My text was Matth: VI, 10. “The kingdom comes!”[36] We had a great number of Natives at Church especially young men.

[23 July 1838]
The 23d. Mr Porter began, at once, this morning, to pursue the work more particularly assigned to him. We mustered a number of our Native youths, whom he took into the Garden, superintending them there in clearing the ground from weeds, which have of late, become so prevalent, & digging it up. The Young men were in the best humour for any thing a person, new engages their attention more.

[26 July 1838]
The 26th We spent greater part of these last few days in the Garden with Mr Porter & the Young men, who continue very industrious, sometimes they preferred reading a little between their laborious work of digging. We also went a little about the estate to afford Mr P. a sight of it, visiting the sheep station etc etc etc.

[27 July 1838]
June 27th We were very much grieved & annoyed today, may my innermost feelings revolted. Whilst we were all three at work in the Garden, with the Young men, the Constables exhibited a sight which at once made all the Young men run off, and we were shocked at the gross insult, as we almost must call it, offered to us. A poor prisoner with a bare back was flogged just in sight of us & the Mission House so that if one of the Ladies had happened to see it, they should probably have fallen into fits, which would indeed not have been the first instance. Both Mr W. & myself proceeded to the scene and gave them, especially, Mr W. a good reprimand. They ceased when they saw us coming, before the man had the number of stripes allocated to him.
Whilst such scenes are an insult to a Christian Mission, when exhibited in its very centre, the impression it must make on the Native mind, and by no means prove favourable; it undoubtedly will not recommend to them the religion & the laws of

Europeans. It must be evident to every unbiassed[?] mind, that these two institutions are utterly incongenial [sic]; and the end must be that either the one or the other must be removed.

[28 July 1838]
July 28. Was part of the day engaged in collecting words of the Native dialect.

Journal 4: July-September 1838, p.8.

[29 July 1838]
July 29th Mr W. preached today from that beautiful text; “The statutes have been my song in the house of my pilgrimage.” Psalm CXIX, 54.[37] I enjoyed the sermon much.

[31 July 1838]
July 31st Gave Jemmy a long reading lesson this morning, by himself; he always prefers to be taught by himself; it may partly be owing to pride, he does not like to be excelled by others at all.
Whilst I was engaged in teaching Jemmy (outside as usual), several women made their appearance with evident signs of mourning; their heads & faces covered with pipe clay etc etc with smoking boughs in their hands. They seemed to trace with their smoking boughs, holding them close to the ground the very footsteps of one that was deceased, which I inferred, more particularly from the fact, that they traced close to my Study door, Kitchen & such like places. I understood afterwards, it was done in respect to Pooky[?], one of those Native prisoners, that went to Sydney some time since who is reported to have been executed. I hope it is not true. I could not call it just [We have learned since that the report was false] as the poor man has not at all enjoyed the benefits of civilisation, neither can he speak the English nor is there any body in the Colony that could interpret for him and Mr W. who might do it, has not been sent for.
When I was in the Garden today where the Young men at present are daily at work under Mr P’s. direction, I observed some of them cutting themselves, in order to raise those marks with which they adorn their bodies. I reproved them for doing so, stating that God forbids it in the Bible. Cochrane then asked: “Where the Bible come from?” I answered: “From God, to be sure.” “To what country he sent it first?” he continued, “To England?” I then explained to him the fact & took occasion to enter into a conversation with him Mr W. coming near & joining me.

[1 August 1838]
August 1st I spent again part of the day in teaching our Young men to read, as mostly every day, at least, a little.

[3 August 1838]
August 3d. I was agreeably surprised by Fred this afternoon; I was walking about with my Vocabulary of the Native language and at last approach Fred’s hut, when he called out, lying prostrate on the ground & being poorly, “Mr Gunther pray for me!” I could

hardly credit what I heard & therefore replied “What do you say Fred?” when he replied: “Pray for me!” I asked him then, whether he was afraid he should die, to which he gave no direct answer. “Do you believe in Jesus Christ?” “Yes, he replied, I believe long in him.” “I believe all you say & Mrs G. say & I believe all Mr W. say & Mrs W. say.”

Journal 4: July-September 1838, p.9.

August 3d (continued).
Among other questions I asked him, whether he was ready & prepared for dying & whether he thought he was good enough for Heaven? He thought he was good. I proceeded to question him whether he knew what a sinner is? He replied: “The Natives, sinners.” “But why what makes them to be sinners?” I replied, to which he gave the satisfactory answer “Because they are wicked” upon which he enlarged a little. “Do you know what it means to repent?” was another question I put. He could not answer this question at once; but still we had some notion of the thing; for when I said it means to feel sorry for our sins; he added “Yes to feel, that we are bad.” etc etc etc.
I improved the opportunity to exhort him & others with him in the hut. Cochrane also present to whom I said: “I am afraid you do not care for your soul.” He strongly replied “yes I do.” I then* especially, addressed myself to the Young men saying, “I hope you will become better than these wicked old fellows.” of whom several were present.

[5 August 1838]
Sunday 5th. Preached from Deutmy VI, 5.6.[38] We had a considerable number of Natives at Church some of whom, I am told, were very attentive. There were also a few more Europeans present than at times. In the afternoon when I was teaching the Youths, I entered into a religious conversation with Cochrane, when he would say he did believe & added, “But those Natives at the Camp will not believe us.” “Ah, said I, they will believe by & by; but perhaps too late.” The person* too late he appeared as often to apply to the punishment in hell, and put the curious question; “What the devil say to them when they come to hell?’ I hardly knew what answer to give, but said after some hesitation; “He will think that they are very foolish, because they might have been saved & would not.” He then wanted to know something more about the devil, when I pointed out to him his former glory & happiness, his rebellion & subsequent rejection & misery.
I witnessed a very strange spectacle at the Native Camp this evening or rather late in the night after 10 o’clock. When I approached the Camp I saw all the Natives standing in one group together, a number in a straight line, a few were lying on the ground, the women standing in the back. Each countenance betrayed an anxious look; solemn silence prevailed. My first impression was that they must be in battle array, I was led the more to this conclusion, as the report of an ensuing fight is spreading, & a number of the Natives have made their reappearance to day. I made no enquiry for several minutes, till I was struck, at last with the sight of a young man, lying on his back, on the

ground, apparently dead, or, at least, as if in a fit. But when I made the enquiry if the man was a dying, they smiled at me. I understood the man

Journal 4: July-September 1838, p.10.

dropped down in a kind of fit, in consequence, as they maintain, of some bad Natives (It reminds me of witches etc etc) having put branches & leaves in his inside. The Native doctors, I was told, were just going to cure the patient & to draw the branches out. One of them came immediately, fixing his lips on the navel of the poor man & pretending to draw out the branches. Another one of them, for whom they looked with great anxiety, was at last, observed at some distance, coming out of a bush. He crawled along the ground, like a creeping animal, making his way in a straight line towards the Patient. After every push he had given his body he rested a few seconds, muttering, repeatedly, a very heavy groan, with a very low, melancholy, voice. When he had reached the Patient he spread himself right over him, and it lacked half a minute till his cure was performed. Doctor & Patient jumped up together, once the bystanders applauded, with clapping their hands, also violently blowing with their breath, as they do, when they attempt to drive away the devil. I was very anxious to learn further particulars, but could not receive a satisfactory answer. I said to some of them: “It is all yambul (nonsense, pretence).” But they would make me believe, as they indeed appeared to believe, firmly, that there was reality in the thing. That there was something the matter with the young man, I rather believe from what I observed, though I cannot account for the proceeding s of the doctors. This is another proof that these Aborigines are by no means free from superstitious sentiments[?], nor does it prove less, that Satan has his dominion over them. Oh! that it may please the Lord soon to make us instrumental in [?] [?] his strongholds!

[6 August 1838]
August 6. All our young men ran away to the Mountains this morning, on a hunting excursion, as a large number of Natives have arrived. When we paid them a visit at the Camp, late in the night, I counted 46 fires from which I inferred that there must be above a hundred Natives.

[7 August 1838]
The 7th I prevailed on Jemmy & Cochrane to read a little to me, but the Young men in all very unsettled, & determined to spend their time at the Nat: Camp. Cochrane told me: “I must go to the Camp, the old men make me go.” I replied: “What need you care about those old, wicked fellows?” He significantly asked: “Why you care for the Governor?” “These old men our Governors, we must do what they say.” This is too free; and if it were not for the elderly Natives, we should do much better, with the young generation.

[8 August 1838]
August 8th This is the Anniversary of my arrival here, when I have with gratitude to remember many & great mercies, but also many neglects & challenges – our

Journal 4: July-September 1838, p.11.

Young men came up very late from the Camp today, not much before noon. I gave them a sharp reproof. I also asked George: “Why, I thought the Natives were going to fight you & Billy!” (These two have had their recently obtained wives inside with the Children for some time & have thus incurred the displeasure of others). George replied: “Yes, they wanted to do so, but they are afraid of the Policemen taking them.” Except a few young men, & two sick old women, all the Natives have left today.

[9 August 1838]
August 9th To our great grief & annoyance, George, & Billy, have stolen themselves away last night with their wives. What an ungrateful, treacherous, race they are; you can not depend on any. I could scarcely have believed it of George; but the poor fellows cannot resist the influence of the old men; who undoubtedly by threatening have induced them to take such a treacherous step. All the young men are gone also, except Old Fred & Friday. The latter, we suspect, is watching an opportunity, to take away one of our Girls. The Boys Bungary & Ngalgan are remaining too.

[10 August 1838]
August 10th Was engaged in writing today. Jemmy Buckley & Cochrane returned this morning.

[12 August 1838]
August 12th Besides our Children we had not half a dozen Natives at Church. The text I preached from was Proverbs XXX,12.[39] In the afternoon I had to officiate at the funeral of a European. Mr Porter reproved Jemmy this evening for his wicked conduct, especially for idling and playing away this Sunday, saying: “Jemmy! Jemmy! These are bad goings on; there is too much wickedness in you still etc etc.” Jemmy appeared to admit, rather feelingly, the truth of Mr P’s observation.

[13 August 1838]
The 13th. Had only Cochrane to read to me this morning. When taking a ride this afternoon with Mr W. to pay a visit at a neighbouring station, I was struck much with the barren, melancholy, aspect of the land for want of rain; all is parched. Nature looks as if anxious to cheer us with the lovely scene of spring, but unable to do so.
Fred asked me in the Evening, though I doubt if with much sincerity: “Mr G. when am I going to be baptised?” I answered: “When you believe in Jesus Christ.” He replied “I long believe in him.” The question respecting baptism, & the assertion that they believe, I have repeatedly heard from several of the Young men and, Oh! that it might please God to make them ask with a sincere desire & he grant them real faith!

Journal 4: July-September 1838, p.12.

I endeavoured to show Fred that he did not truly believe as yet, that he was too wicked

still and he thought his long stay, & other more steady conduct, make him fit for baptism. I was sorry to hear him soon afterwards talk of going to the bush to take a wife. “Ah, said I, you will fetch me one of those wild, wicked women, that shows that you are wicked still & not fit to be baptised.” His reply was rather striking viz: “I put her in the Playground to the Girls, & you make her good.”

[14 August 1838]
August 14 Succeeded with Cochrane, Jemmy & Lowey to give them a reading lesson.

[15 August 1838]
The 15th Was amused today by the Young men, telling me how frightened they were, when they first saw White Fellows. “They hastened away; & ran up the Mountains.” One said: “We thought it was the Devil.”
Mr W. & myself were highly delighted, when walking about late in the night, with our Fred, who, was repeating part of the Church Prayers in his hut. He pronounced, especially the Lord’s Prayer, with so much distinctness, solemnity & emphasis that one was ready to imagine, he was a true & devoted worshipper of God. Even his pronunciation was remarkably correct. He concluded his apparently devotional, exercises with singing the “Evening Hymn.”

[16 August 1838]
The 16th All our young men were very actively engaged today in making a new Stockyard; they were working away famously. When I paid them a visit, Cochrane called out to me: “No reading today! no reading! Never will read, too much work! [Consequently] Never will be baptised!” As if reading was the principal qualification for baptism. He admitted however that something more was required, and when I urged faith in Jesus Christ he replied with some emphasis: “I do believe”. “All those that live in the hut (meaning the Young men) do believe, not those at the Camp.” Though fatigued with work our Young men wanted to read, late in the night, both Mr W. & myself taught them, after 10 o’clock. They have received “Common Prayer Books” to read in with which they are highly delighted. Any thing new attracts their attention.

[17 August 1838]
The 17th The Young men viz: Fred, Jemmy, Cochrane, Lowey Friday & Bungary went today to cut bark for our establishment, and I resolved to accompany them. The bark did not strip well, in consequence of which their attention was most particularly drawn to the searching of opossums; I was struck with their sagacity,

Journal 4: July-September 1838, p.13.

(August 17 continued)
in tracing the little animal! By the little almost imperceptible scratch it makes with its paws, they can not only discern whether the animal has actually ascended a tree & likely to be in a hole; but they will see also whether it has come down again. The dexterity of the Natives in climbing up the trees, by the little incision they make, a hold

for the large toe is no less surprising. It was the first time today I saw it. Their intrepidity with which the hand men about & [?] on the branches is likewise astonishing. As the Gumtrees are mostly hollow all through, which holes being the abodes of the opossum. The Natives cut the tree open, at the bottom, & set it on fire within, so that the poor animal must either come out or become a prey to the flames. When I observed Cochrane how he was cutting bark & conversed with him, he said: " I am happy about that Book." (Meaning the Prayer Book, he has received.) "It is always in my care[?]." he thought of its contents. I had "Campbells Travels in the South of Africa" with me and read a few things to them, of the Blacks of that country being much better than themselves, more attentive to the missionaries etc etc and exhorted them by their example.
I also gained a few words of their language. We were, at last, obliged to return home, on account of rain coming on. Though I got a little wet, I did not mind, feeling thankful, that the Lord has granted some refreshment after this long drought.
Late in the evening after tea Cochrane & Lowey were reading to me in my Study. When we had done reading, Cochrane said: "Now we are going to pray," to which I of course readily complied. But whilst he was about to kneel down, he was tempted to laugh, perhaps, it appeared strange to him that he should have made the proposal. "Oh! no!" said I, "that will not do: if you will laugh I cannot pray with you." He said, he would not laugh any more & added; "I know that wrong; that take (is taking) God's name in vain." Such an application of the 3d Commandment appeared to me very striking & delighted me much. We have indeed been reading the "Ten Commandments" just before, but I did no[t] make any comment on any of them, so that it must be allowed to be an original thought of his.

[18 August 1838]
August 18th As I delayed a little this morning teaching the Young men, Lowey came to me throwing me his "Prayer Book" & saying: "What I get this book for?" "Ah said I you want me to teach you." "Yes to be sure!" he replied.

Journal 4: July-September 1838, p.14.

Bungary amused us very much today, by forming a number of figures of common clay, some of which were exceedingly well done. There was for each: a Lady with a bonnet, a House with three stories containing a number of windows & chimneys, a gig, Candlestick etc etc etc. Most of all I admired a Bullock, it bore a most striking resemblance, the very expression of the countenance was well imitated.
George was back this evening, but, as we expected without his Wife. We gave him of course some reproof; but he appears to be determined to stay with us & would rather submit to a reproof.

[19 August 1838]
August 19th Mr W. preached from Acts X, 43.[40] A very small attendance at Church; no Europeans but ourselves & men, only 8 Native Young Men & boys besides the Children.

Bungary's conduct this evening amused us as if we can depend entirely, on what he tells us. That there is at least some truth in it, we have reason to believe. When the Magistrate, Mr G. rode by this evening, before dark, Bungary & Ngalgan ran after him & he spoke to them, they accompanying him some distance. Bungary asked the Justice of Peace "Why you not come to Church this morning?" To which he replied, if was not his duty. The heathen Boy, then, added "What your duty then?" I believe your duty flogging. The Magistrate also, as they say, made various enquiries, which, if true, would by no means betray a favourable disposition towards the Mission. Of course, we are not surprised at it. A similar instance occurred last evening. We sent Cochrane to the Post office with letters when some Gentlemen, if not Magistrates themselves, at least intimate with our Magistrates put many, very inquisitive, questions to him. Among the rest they told the poor Youth "The Missionaries only give you their tea leaves for your tea." and alluding to myself (Cochrane commonly stays in my Kitchen etc etc) being a German, said to him "Germany a very wicked country." Whatever may be true of the statements of these youths, so much we know well, that our neighbouring settlers & the Magistrates are by no means favourable to the Mission, once perhaps, would greatly rejoice if they could effect its ruin. We had another prove this evening confirming my opinion. The Magistrate who was directed to give Mr Porter [?], wrote a letter to the latter and refuses the one suitable & [?] & directing him to a very unfair & inaccessible abode.

Journal 4: July-September 1838, p.15.

[20 August 1838]
August 20th. I went with Mr Porter this morning to inspect the Building the Magistrate has assigned to him. It is really not worth having, ready to tumble down & cannot be repaired unless if it were taken down, some use might be made of the bricks, but few of them would remain whole. Not to speak of its being to[o] inconveniently situated. Mr Porter afterwards, when riding out fell in with the Magistrate, when a short conversation ensued, in which the latter even acknowledged, he knew that the said Building was not a fit residence for him, but there was no other to spare. Consequently those who have the first claim are to be accommodated *. Mr W. also carried on some correspondence with the Magistrate respecting the keys for the buildings so that we were much annoyed & distressed to day. If we must go on in such an unpleasant quarrelsome way & have such people close to & amongst us, we almost better leave at once. The two Establishments will never do together.

[22 August 1838]
August 22d. Spent yesterday & to day principally in gardening together with Mr Porter.

[23 August 1838]
August 23d This morning our Young men went away to the bush only for a few days, as they say.

[24 August 1838]
The 24th. Jemmy & Friday have returned this evening. Was glad to find that in one of

the Colonial Newspapers, that the subject of Aboriginal Native Missions among them, the contaminating influence of Europeans among them etc etc etc has been taken into some consideration in the Legislative Council.

[25 August 1838]
The 25th Was rather poorly this morning. - The rest of our Young men, ie. George, Cochrane & Lowey have come back today but they are all by no means in a good humour.

[26 August 1838]
The 26th, The Youths have been in a most shocking humour last night & continue so this morning, exceedingly boisterous, & noisy, thinking & talking about nothing, but to get wives. They appear to have been planning, for some time, to take away the Girls & the difficulty to succeed seems to annoy them much. Jemmy was one of the worst. They are certainly a most discouraging race of human beings; to do any good among them, human efforts can effect little. May it please the Lord to grant them some [of] his heart changing power. - I preached from II Kings V, 13-14.[41] In the afternoon I prevailed on Cochrane, Lowry & Jemmy to read a little to me. We then concluded with singing, joined by Mr Porter & his Pupils, this Nglagan & Bungary.

Journal 4: July-September 1838, p.16.

[27 August 1838]
August 27th Had a reading lesson with several of the [?], afterwards they all went to erect a hut for Fred, near The Barracks where Mr W. is going to live. In the evening they were very noisy again, several also had painted themselves & went on very badly in our kitchen. Whilst the service was going on Fred who himself was noisy before, knelt down in the area of the * of the Kitchen & began to pray ie. repeating portions of the Prayer Book with much apparent devotion. After some time Jemmy & Cochrane left also off their boisterous concert & began to pray, Fred leading them.

[28 August 1838]
The 28th Our Young men have been in a frightful humor, most of the day, though repeatedly reading* a little. They are quite enraged at Mr W's taking the Girls down to the Barracks, or Camp, as it is called, where they were so much more secured, then they have been here. They do not mind what they say against Mr W. Indeed they say more than they believe to be true, mere G* for the sake of annoying. Their ingratitude & insolence are shocking. But it is no more than we must expect [?] to our Divine Teacher who also endured the contradiction[?] of sinners.

[29 August 1838]
The 29th It was today that the Watsons left us and went to their new residence, the Prisoners' Camps formerly & a much suitable place for the Children, secure & containing a nice play ground. May the Lord's blessing rest on them & may the change

be for the better! May the little separation rather tend to unite our hearts more closely together.

[30 August 1838]
The 30th Had both Reading & praying exercises with the Young men, for a considerable time, but not satisfied yet, they went from me to Mr P. To teach them also.
Mrs W was very poorly today so much so that Mr W. began to fear & sent for a medical Gentleman in the neighbourhood.

[31 August 1838]
August 31st Not much reading today, the Young men were principally employed in work. We were happy to learn this morning that Mrs W. was much better.

[1 September 1838]
Septb 1st Saturday when my principal business was to prepare for the evening Sabbath day.

[2 September 1838]
Septb. 2d Preached from Rev: 3, 20.[42] Our usual number of Natives at Church. I also administered the Lord's Supper, when I had only three Communicants ie. Mr Watson, Mr Parker & Mrs G. After Evening Prayers our Young men wanted to sing, and we sang: "O'er the gloomy hills of darkness." When singing was over, they wished to be by themselves in the rooms & then knelt down & prayed in English, Fred leading the rest.

[4 September 1838]
Septb. 4th Reading yesterday and today. Several Natives having returned from the bush (ie. had only few about of late) I paid a visit at the Native Camp, which I have not done for some time.

Journal 4: July-September 1838, p.17.

[5 September 1838]
Septb 5 Had a little reading this afternoon with a few Native females. In the evening I was much delighted with the Young men, singing the two following hymns, remarkably well. "O'er the gloomy hills of darkness" "From all that dwells below the skies".

[6 September 1838]
Septb 6th. Jemmy, George & Bungary were reading to me a considerable time, also a few women. Late in the evening we had something like a small hurricane after a very hot day.

[7 September 1838]
Septb 7. Again a little reading today, but in consequence of some work to be done, not all the Gr* men could read. Jemmy & Cochrane behaved very imprudently, this evening, especially to Mrs G. for all he does for them.

[9 September 1838]
Septb. 9 Mr W. gave me us a sermon from the Library of Blind [?]. I have the young men reading the afternoon.

[14 September 1838]
Septb. 14. Was very poorly today suffering much in my head and could do little or nothing. The Young men were very wild[?] this evening.

[11 September 1838]
Septb. 11. Read for about two hours with our Young men this morning, the rest of the day I was obliged to be nurse.

[12 September 1838]
On the 12th Mrs G. had an accident yesterday: a Black woman breaking would [ie. wood], when the former was near & a piece flew in her right eye, in consequence of which she suffered much last night & continues to do so, today. I was obliged therefore not only to be nurse, but also cook.
All the Natives left in the evening, except three women & even the two boys Bungary & Ngalgan went away.

[13 September 1838]
On the 13th The Young men returned before noon, but were very idle except Cochrane, who made himself very useful in the House; he even nursed Baby. It is surprising how she likes black faces; she prefers to see & even to go to a Black fellow; however frightful his appearance may be, than to smile ala[?] White faces of strangers.
Jemmy Buckly was extremely impudent & insolent this evening, because I found fault with him for his idleness. Mrs G. heard him say “All these bloody parsons ought to be shot.” Such language, of course, is not Aboriginal, but what these poor savages have learned from Europeans.

[14 September 1838]
Septb 14 My time at present is much taken up by domestic engagements, as we have not a single hand to do any thing, for us except one Black girl whose time is chiefly taken up in nursing. Besides, she needs[?] about [?] to be looked after.

Journal 4: July-September 1838, p.18.

or watched, as she is liable to be drawn into evil, both by Black & White men. It is indeed most distressing, that we should be obliged to have such Europeans about who can only prove a snare[?] to the Natives. It is the greatest discomfort of this Mission, and a circumstance which must counteract our efforts. As it regards our [?] on the Young men, it is out of [the] question, one day they may exceedingly well; the next day you cannot do anything with them.

[16 September 1838]
Septb. 16 There were about a dozen Natives at Church besides the Children. I

preached from Matt: 10, 29.30.31[43] and grew so they[?] warm towards the conclusion. The Young men ran about part of the afternoon, but had a little reading & singing towards evening; they sing well their favourite hymn, “O’er the gloomy hills of darkness.”

[17 September 1838]
Septb. 17 The Young men had gone away last night & returned* this morning, in rather a bad humour; behaved very impudent, because we did not at once wait on them & feed them. Jemmy even broke my Study door in (it was certainly not very fast[?]). He received a severe reproof & intimation[?], that if he would not behave better, we should no longer allow him to be with us. Afterwards he felt sorry & endeavoured to make up for it. George made himself very useful.
The reason, why they have gone away these last few nights - to Ngannima, when this is a Native Camp, is that they wish to take a Young woman from a Native Man, who has more than one, [?] has severely[?] injured the one they endeavoured to take, burning her legs with hot ashes & even burning out one of her eyes.

[18 September 1838]
Sept. 18th There were only three Native women left last night and these took refuge into our Playground. But, to our great grief, a White man was heard making efforts to get one of them out, and, what is the worst, we have sufficient reason to believe it was one of our own men. Alas! alas! When will this evil be remedied!
George, Jemmy & Cochrane did well today.

[19 September 1838]
The 19th All the young men are engaged today in putting up a fence & doing exceedingly well.

[20 September 1838]
The 20th The Young men, the only Natives that were with us for some time left all today, except Fred & Bungary; they instead going to the Bush for several days. When I endeavoured to dissuade them

Journal 4: July-September 1838, p.19.

from going, Cochrane observed: “Why, you cannot teach us.” I was truly sorry to know that he had reason for saying so. If I must be situated, as I am at the present, my [?] [?] can little answer the purpose for which I have been sent. If the Society really knew, how we situated, & knew the character of this Mission fully, and the habits etc etc of the Natives, they would not wish us to do without a servant. It is impossible for Mrs G. to do any longer as she is under the necessity of doing at the present, like a common servant, her health etc & [?] not accustomed[?] of it, not to say, any thing [?] my time, at least, the best part of it, must be wasted too. Yes if the Natives did wait[?] my time as I must theirs the[?] might consci[?] of it, but as this is far otherwise, I cannot possibly go on. Let me be a missionary, let me have time to make some proper effort and then I shall be able to submit to other privations, discomforts & difficulties.

[22 September 1838]
Sept. 22d I'm sorry Bungary has left today also; so we have no Natives about excepting two old sick women with whom I can converse very little, & who have only bodily wants, to anything else they are as insensible, almost if not entirely, as bricks[?].

[23 September 1838]
Septb 23d Only two Natives at Church besides the Children. I felt quite uncomfortable to see no more & to have not one about all the afternoon. Mr W. preached from Pet.1:8-9.

[28 September 1838]
Septb 28. It was not before today that Bungary came back from the bush.
I spent these last few days principally in writing, with regard to which I have been very neglectful for a long time, having to copy ever so much of my Diary for the Society.

[30 September 1838]
Septb. 30. Preached today from Matt: Vi,19 [44] & endeavouring to testify against the spirit of aggrandizing so prevalent[?] in this part of the world. My congregation of White people, however, was small. Natives there were only the Children, as well as Fred & Bungary.

Journal 4: July-September 1838, p.20.

Rev. J Gunther's Journal,
July to Sept. 1838

v. Oct-Dec 1838

Journal 5 : October to December 1838, p.1.

Rec'd Oct 7/39[?]

Journal
including the months of October, November, & December, 1838.
by James Gunther Missionary at Wellington Valley
New Holland

Introductory remarks
Instead of a regular journal, I can only give an outline of my proceedings during this quarter, & and admit* to the circumstances which caused the deficiency. The few days of which I noted down our daily proceedings, that is, at the commencement of October, contain so little of interest that it is not worth while to communicate it for instance:

[1 October 1838]
October 1st. After an absence of 10 days, our Young men returned again today viz: George, Jemmy Buckley, Lowrey, Dan & Harry. Also a number of elderly Natives made their appearance, and encamped on the Mission premises.
It is remarkable how often we have the appearance of rain, and yet are disappointed, so it was today, but as usual, a change wind blew it off. A judgement of the Almighty appears to rest on the Colony. Every thing is drying up.

[2 October 1838]
October 2d. Was glad to be able to resume my reading lessons this morning with the Native youths. I discovered, however, that they had not been reading for some time.

[3 October 1838]
October 3d. Was again engaged in teaching the Young men to read.

[7 October 1838]
Octbr 7th. I had a very small congregation to day. Mrs W. being poorly & Mr Watson obliged to stay with her, they neither sent the Children. I gave an extemporaneous discourse to my few hearers, from I John.3:1 & George, Cochrane, & Bungary read to Mr Porter in the afternoon.

[8 October 1838]
Octbr 8th. Had a short reading exercise with our Young Native men. I was interested in Cochrane today as he put several questions which show that he is thinking about religious subjects. Indeed, he is more inquisitive than any; he asked a few days since several questions about heaven, among others, whether we should eat there. Being rather in a curious humour today, he called out to me: Mr Gunther, come, I will fight. When I told him that I did never fight, he replied, “Well, what you mean, when you say at Church: “Good soldiers of the cross.” [ILLEGIBLE] ... when I explained to him [ILLEGIBLE] ... something of it.

Journal 5 : October to December 1838, p.2.

[October 1838]
Octbr. 12th. I received today a Subpoena from the Supreme Court in Sydney, to appear as a witness against an Aboriginal Native, called Franky, indicted for murder. He belongs to one of the tribes of the Wellington district and was at Court here when taken a few months since. I was present at the time. Being conscious that I could not be required as a witness, I guessed, that I was called for with the view to interpret. I resolved, therefore, to make close applications to the Native dialect during the few weeks I have remaining before I was to proceed to Sydney. I paid little attention to anything else, being aware of my deficiency in the Nat: language. Nor could it prove otherwise but gain to me as it regards my missionary qualifications. I was happy to find the young men - I had many an hour the one or the other with me - rather more willing than usual to communicate their language to me. Of course it is only to a certain extent that they can teach us & it requires all kinds of schemes to dig out the rest, like the

miner does precious metals. But I made some advancement, gained a number of words, of which these rude Barbarians have a greater store than one should expect. There is likewise a good deal of grammar in their language with the leading features of which I made my self acquainted. On the 1st of November I left for Sydney, and rode on horseback that day about 36 miles, as far as Molong, an estate belonging to the late Revd. Mr Marsden's family. Half an hour after my arrival there, I had the pleasure, quite unexpected; to salute not only Mr Betts, Mr Marsden's Son in law, but also my Friend & Brother the Revd. R. Taylor, who arrived from the lower country; the latter with the intention of paying us a farewell visit at Wellington Valley, before his departure to New Zealand. The following day the 2d being the General Fast day & as appointed by His Excellency, the Governor in consequence of the drought we had Service at Molong & I delighted to spend that day together with my Friends. But Mr Taylor (who intended the following day to proceed to Wellington) pressed on me to leave in the afternoon & to hasten on to Bathurst, in order to officiate at the Church of that town the following Sunday. The 4th, the Minister of that place being absent from home, I was through God's help able to accomplish the journey & to perform Service at Bathurst. There I was detained for several days, as well as on the road, further on, by the mismanagement of the Mail conveyance, and arrived only at Sydney on Sunday morning, the 11th of Novbr, the 12th being the day when I had to appear at the Court. In consequence of the Principal witnesses not arriving the case for which I was subpoenaed did not …

Journal 5 : October to December 1838, p.3.

in Gaol and was able to discuss with him to a certain extent. Partly through the Court & partly through my business with the Corresponding Committee, I was detained a considerable time in Sydney. In the meantime I found leisure to pay several visits to various friends in the neighbourhood of Sydney & to officiate at several places. On my return I was again detained by the bad management of the Mail & had a most uncomfortable journey, as far as Bathurst; whence I travelled to Wellington on horse back, a Native Boy having brought the horse to meet me. We accomplished the journey from B. to W. about 100 miles, in two days. It was on the fifteenth of December I arrived at home having been absent upwards of six weeks, longer than I expected. On my arrival at Wellington, I was much distressed to see the parched state of the country. In the Lower country, & even on the Blue Mountains, there was a considerable fall of rain, as if an immediate answer to the progress of the people, offered up on the General Fast day; and every thing began to look fresh & green. But Wellington had not been visited by the Almighty's favour and the effects of the drought were becoming exceedingly severe. This is indeed the Lord's afflicting hand that lays upon us. May we acknowledge his just punishment & humble ourselves before him. The Lord has just cause to afflict his strokes upon this people, upon our heathenised Christians, and upon his Servants also who have to deplore[?] many shortcomings etc etc etc. Oh may the Lord mercifully grant us grace to approve ourselves worthy of our high & holy calling!
During my stay in the Lower country a heavy affliction prevailed everywhere, a disease, generally called the influenza, or catarrh, assumed a very serious character, not a single house or family seemed to escape the visitation. In many houses the greater number of inmates were laid up. In Sydney, more particularly, a great number of children died of

the complaint, also, some elderly persons in various places. I had myself an attack, but, thank God, it became not very serious. But this complaint extended soon over the whole Colony, and reached Wellington a few days before my arrival. The few Natives that were about the Mission Kitchen, and all the Children living in the house, were, I believe with no exception, severely suffering and required medical & other attention. Indeed the Blacks all over the district suffered much, generally more than the White population, of course partly through their carelessness, though of the latter very few were exempted. Mr Watson also suffered much; our Child [?] was afflicted with it, so that, while I had little to do, as it regards teaching the Natives, my domestic engagements were increased. This accounts for my keeping no regular Diary during the remainder of this month I had to spend at the Mission. Another year was thus closed, a year of various trials & discouragements as [?] their [?], to exercise faith & patience. But we would still take

Journal 5 : October to December 1838, p.4.

courage from the promises of the Divine word, and believe that all must work together for our own individual good, and end in the glory of God. He whose wisdom knows to overrule all things for good & for whose power no obstacle is too great, will assuredly accomplish his great & glorious purposes in his own appointed time. Oh, that all may tend to the purifying of the sons of Levi & to the strengthening of their hearts and hands, so that we may not grow weary in the work of the Lord, but prove more & more faithful & diligent, even unto the end!

vi. Jan-March 1839

Journal 6: January to March 1839, p.1.

Journal
including the months of January February & March 1839
by James Gunther Missionary at Wellington Valley
New Holland.

[1 January 1839]
January 1st. We had a greater number of Native Blacks at Prayers this morning than for some time, and a good many about the premises; but, as I suspected, some were come, only for the sake of drawing others away; for even all the Young men left, for a short time, as they said. Cochrane added he could not help; he was obliged to go. Probably some consultation appeared to take place. I spent the day in studying the Native language & reading.

[2 January 1839]
The 2d. Some of the Young men made good their word & came back today; but we could not prevail on them, either to do some work, or to read.

[3 January 1839]
The 3d. Devoted as much time as I could afford ie. as much as I could spare from domestic engagements to the Study of Aboriginal dialect yesterday as well as to day.

[4 January 1839]
The 4th. In endeavouring to elicit a number of words from one of the Native youths, I was led to make various enquiries about their fictitious deities. All I could learn of Baiamai, the principal god is, that he lives in the East, subsists on bread, he has birds feet resembling those of an emu, he has two wives. Natives who live far off, towards the East, sometimes saw* him. He lives for ever. Darrawirgal, another deity, lives in the West, subsists on fish, he sent the small pox by which so many Natives were snatched away a few years since. A tree in the form of a rainbow is growing out of one of his thighs.

[5 January 1839]
The 5th. Great appearances of rain today, but vanished away; the heavens seem to be shut up against us. Our situation must ere long become very distressing. It is remarkable that Wellington district suffers most, especially, from its centre the Valley ie. the Mission to the extent of 15 & 20 miles, in every direction. We cannot forbear asking: What does the Lord mean? What are his intentions in reference to this Mission? May all concerned, understand & learn the intended lesson!

[6 January 1839]
The 6th. Divine Service was better attended this morning than for some time. Mr Watson preached from I John.2:17.[45] In the afternoon I taught some of the Young men.

[7 January 1839]
The 7th. Had the Young men for a long time reading to me. The Surveyor began to day to measure part of the Mission's land, intended for a township. Thus Government appear to proceed in spite of all the claims [?] the Mission[?], and our representations.

Journal 6: January to March 1839, p.2.

Jan: 7th (continued).
Received again a Subpoena, to appear at the Supreme Court of Sydney, next term, in the same case as before. It is singular they should summon me again, though I told them, last time, that Mr Watson knew more of the language than that I did.

[8 January 1839]
January 8th. I had an unusual number of Native youths to read to me to day. First three who only knew their letters and then six who mostly read tolerably well. Also pursued my studies of the Native language.

[10 January 1839]
January 10th. My time at present is much occupied by the study of the Native language;

the Young men also read to me for a considerable time this morning. After Evening Prayers I enjoyed much the sight of several Young men, sitting around the table & singing hymns, with much apparent interest. But immediately after I was grieved by Cochrane, by making a very wild & boisterous noise, & causing others to do the same, in consequence of my not allowing them to smoke their pipes in the Prayer room. A few hours afterwards Cochrane endeavoured to atone for it. At 11 o'clock at night I had occasion to go with a bucket to the well for water. I had to pass the Young men's camp when Cochrane saw me he jumped up & took my bucket filling & carrying it home with water. In giving it to Mrs G. he observed: "I don't like to see Mr Gunther fetching water.

[11 January 1839]
January 11th. Was engaged in the same way as yesterday. From what we see & hear it appears that the Surveyor is to measure off the Mission's land about 1000 acres, and that, where the best soil is & most water. Even this circumstance, if there was no other objection for the Mission to a Township, would be sufficient to cause its cessation as normal.

[12 January 1839]
January 12. Having caught a bad cold I felt very poorly this morning, but thank God by some medicine I took I soon found relief.

[13 January 1839]
January 13 Had a tolerably good congregation this morning, whom I addressed from Isaiah. XLIV:3.4.5. In the afternoon I taught a number of Young men. We had a storm this afternoon for several hours resembling a hurricane: the air was quite darkened with clouds of dust. But, though it produced, at last, the appearance of rain, we were again disappointed.
In the evening I had a long talk with Fred respecting various superstitious notions entertained by the Aborigines. He appeared to be better versed in them than most. That these superstitions are more deeply rooted in them, than is generally believed, I am more and more convinced. I was informed of another [?] deity, called Gundyar[?], who is supposed to live up in heaven. His principal office is to give commands as it regards the death of a person. It is also supposed that he had a hand in the creation of the world, though creative power is principally ascribed to Baiamai.

Journal 6: January to March 1839, p.3.

I was told of a demon that frequently takes possession of Natives & makes them ill. Their physicians (Nguyargir)[?] are able to drive out these bad spirits. It is remarkable that they have so far more to say of bad spirits than of a good being; and their notions of a deity, are more calculated to fill them with dread than any thing else! No consolation is afforded by them, no comfortable hope, no, that is the prerogative of the religion of the Bible alone.

[14 January 1839]
Jan: 14 Had a long talk with an old Native woman, from whom I was able to gather a

number of words. She, indeed, could not give me the meaning of them as she knows so little English; but I wrote down every word that she uttered, which was strange to me, and afterwards found out their meaning by referring them to those who know more of English. She also gave me a long tale about Baiamai, & ascribed decidedly creative power to him, & enumerating to me various things he had made, such as the water, the ground, & various animals & plants.

[19 January 1839]
Jan: 19th I spent the whole of this week in the study of the Native language, daily adding something to my store of words. It becomes difficult to obtain them, when you move beyond the extent of their knowledge of the English.

[20 January 1839]
Jan: 20 Mr Watson gave us an extemporaneous sermon this morning from Job. XXXI:14. Mr Porter Mrs G. & myself were engaged in instructing a little party of Natives each in the afternoon. The appearance of the sky this evening was, as if it had set in for some continued rain, and it began very nicely; but scarcely was the dust laid, when all cleared up again.

[21 January 1839]
Jan: 21. It struck me more forcibly to day than ever; how evidently the Lord is withholding rain from us. As to appearance, I could not entertain any doubt that we should have plenty of rain; But when thick clouds were laying just over our heads, and expected every minute they would pour forth their refreshing showers upon us; the clouds at once were divided asunder & went off without rain. All the evening one thunderstorm after another passed off in the same way, only late in the night we had a few minutes shower, and, though it only laid the dust, we were thankful for the refreshment. The Young men were reading a long time this morning Mrs G principally heard them.

[22 January 1839]
Jan: 22. Clouds & thunderstorms again disappointed us as yesterday, &, when I adverted to the melancholy fact, in the hearing of some of the Natives, Cochrane observed: “I believe God angry with this place. Too much wicked here.”

[23 January 1839]
Jan: 23: Pursued, as for some time my study of the Native language, and prepared for my second journey to Sydney.

Journal 6: January to March 1839, p.4.

[24 January 1839]
January 24th. It was this morning early that I left for Sydney. I rode on horseback, through the lovely bush by myself as far as Bathurst. My horse being in such a poor condition for want of food, in consequence of the drought, I could not take him any further and was obliged, against my will, to travel by the Mail from B. I reached Sydney

in safety the 31st of January, and had to appear the following day the following day at the Court. But it was a few days after , that the Aboriginal Prisoner was, for the first time arraigned, to try[?] what could be done for him. He feigned himself, altogether stupid & pretended not to understand a word I said. I was then [?] to see him again in the Gaol, as I was able to converse with him there before. I did so, & succeeded to make* myself understood, and to understand the Prisoner, to a great extent. I could learn every particular in reference to the murder, which he does [?] to be guilty of, as well as the reasons why he did it. But I could not make him understand the nature of a trial, our laws etc etc as the Court desired me to do, seemingly on account of his stupidity and rude[?] state of mind. No doubt* * he appears to be capable of some cunning tricks, may have been put up to it during his long stay at the Gaol, by some European prisoners. He second time he was arraigned, I was, at least, able to communicate to him the substance of the Indictment. But when I wanted him to comprehend* the off* & * of the Jury etc etc he was again either unable or unwilling to understand me. The Principal witness also being absent the was case was suspended & the Prisoner remanded. When my Court business was over I was again detained, by having to wait for about a week, till I could get a place in the Mail; On my way home I was detained a few days by being unwell. Consequently it became as late as the 1st of March till I reach Wellington Valley. I felt truly thankful for* the Almighty's care and protection, especially, through* the track which, at present is infested by various bushrangers. - During my absence I had every Sunday opportunity to proclaim the Gospel of Jesus Christ. - The drought was becoming oppressive all along the road to Sydney & in the Lower country. But, with the exception of Bathurst & its immediate neighbourhood, nothing could resemble the parched state of Wellington, as I found it on my return. I [?] has a single head of cattle could live.

[2 March 1839]
March 2d Felt still unwell in consequence of the cold I got on the road, & very tired , from the fatiques of the journey.

[3 March 1839]
March 3d We had a good congregation today, both of White & Black. Mr Watson preached from Rev.III:20.[46] In the afternoon several of the Young men were reading to me with which I * question* & * in religious subjects. They also were singing * me for* * *

Journal 6: January to March 1839, p.5.

[4 March 1839]
March 4th. I just found time to day to give some of the Native youths a reading lesson. My time is too much taken up, & I fear always will be, so long as we have to depend on services of the Blacks. When a missionary has a family, and has no body else to depend upon, he is placed in a truly miserable situation, and, not to speak of his personal discomforts he is unable to discharge his grand & principal duties to any satisfaction, either for himself or others. The best of our Natives are unsteady, thoughtless, fickle minded, lazy, filthy, deceitful, & thievish in the extreme, and cause if

they are at times of some service, almost as much work again & trouble & annoyance as their services are worth. Before their hearts are changed, you can place no dependence on any of them whatever; for without a new principle, they will not lay aside their natural habits.

[5 March 1839]
March 5. Several of the Young men were reading to me this morning for a considerable time. We went through the 3d & 4th Chapters of Genesis. I endeavoured to make them understand, & to inculcate on their minds, the meaning & import of that expression: “In the sweat of thy brow thou shalt eat thy bread”, as they require a lesson on that point often & daily. They afterwards read the Church Catechism to me.

[9 March 1839]
March 9. For these last few days our Native youths have been very unstable & idle. They have been reading very little, and were with difficulty induced, to fetch us a little wood & water. I have not felt well at all these last few days, indeed, since. I have come back from my journey, I did not enjoy the health I usually am permitted to enjoy. Spent my time chiefly in reading & writing.

[10 March 1839]
March 10. Divine Service attended tolerably well, by Europeans & Natives. I preached from that grand, & beautiful, text of St. Paul’s (Gal*. 6/7*:14.) “But God forbid that I should glory etc etc” In the afternoon, I prevailed on some of the youths to read to me. I was much delighted this evening with Cochrane. I visited them in their hut, after Evening prayers, when he began to repeat to me several verses of the Gospel for the day, which I had just expounded at Prayers, & he seemed to know fully the whole of the history (it was Christ’s feeding 5000 men with 5 loaves etc etc John 6). He & Bungary asked some questions about Jesus Christ, they both have good memories, & excellent habits; they have made fast progress in reading; but the former takes most interest in religious truths. They & others with them were in a very great humour for singing, and made me sing several hymns with them, out of the College Hymn Book.

[11 March 1839]
March 11. Had again some of the Young men to read to me.

[12 March 1839]
The 12th. Mrs Gunther taught some of the Young men to read, whilst I was otherwise employed.

[13 March 1839]
The 13th. I could only get one of the Young men today to read to me, viz. Ingel* (sick of lame), Jemmy, as he is called. He is the youth that came to the Mission about 9 months since for medical & surgical attention, having three toes of his right foot cut off. The wound * healed [ILLEGIBLE] had about 5 months ago began to learn reading & * without much success.

Journal 6: January to March 1839, p.6.

[14 March 1839]
The 14th of March. The number of my pupils increased today to six; but only three of them were in good earnest. We read for about two hours & concluded with singing several hymns.

[15 March 1839]
March 15. Had only one of the young men to read to me this morning; some were running about idle, others went out to cut reeds on the River to serve as feed for our poor horses, the only thing we can get for them, to keep them alive, in this severe[?] drought. It becomes truly distressing and we have cause to be prepared for a great calamity. Not only have we reason to fear that all the cattle in this neighbourhood must die, & so our only support we derive* from the spot be exhausted, but it will, become almost impossible to get any supplies up from Sydney, as no feed can be obtained on the road for cattle. Even at the most enormous expense, it is already very difficult to get any thing up this way. May the Lord show us again the light of his compassion[?]! After Evening Prayers; I visited our Young men outside at their fires, and had a long conversation with them, which turned out rather interesting. The occasion was, what is commonly called, the shooting of a star, a phenomena so very frequent in this country. Our Aborigines always take it as a presage of the death of some of their number. From this they got into various tales about their fictitious deities & superstitious traditions scarce as the latter are. One thing struck me particularly. They speak of a very great flood, which a long time since covered the whole of this country, even hills & mountains. Many people were drowned, but a number were saved on an island, standing in a flat. They had houses there & the water kept aloof from them. Various other ridiculous tales are connected with it, such as, one man swimming about in the water for several months & kept alive, at last, it appears, he got into some cave & went under the ground for several miles, then coming out at a certain opening; not many miles off from here, which, they said, they would show me. Some of the oldest Natives pretend to have been alive at the time & witnessed the scene. But whatever ridiculous & false tales may accompany this story, it, evidentally, is a Tradition referring to the Deluge as recorded in the Bible. Cochrane, indeed, observed; “I believe it is is the same as we read of Noah.” They were very lately reading to me the history of the Deluge. We were thus led into the Bible, and I endeavoured to convince them of its truth, that we can only depend on what that books tells us. They replied, at last: “Why not God give Blackfellows Bible long ago?” Why not missionaries come long before this? Now, they thought, it is almost too late, meaning as many of the country men were no more. I said that Christ told them to whom he gave the Gospel to “go into all the world & preach the Gospel.” But so many people would not believe, & continued wicked, those few good ones have to do much work among their own people, to teach them & to preach, so it must last a long time, still the Gospel is all over the world. To make them comprehend my meaning, mere folly, & to bring the subject home to their hearts, I continued: “Now just look at yourselves, you have had missionaries long time; but you do not believe, nor grow better. If you had become good men, by this time, and could go further on, to other Natives, and, you, too could be missionaries & go all over the bush & preach. That would be the way to get on,

then [ILLEGIBLE] of Jesus Christ. They fully saw the force of my arguments, and [ILLEGIBLE].*

Journal 6: January to March 1839, p.7.
used[?] to say in reply, only giving me a significant smile, as if intimating you have settled us. We may bring home the truth to their understanding, and oft it has been brought home so far. But only the Holy Spirit can convince their hearts and effect a change.

[17 March 1839]
March 17.
Mr W. preached once more from the same text, Rev. 3: 20. We began to day to have a second Service, in the afternoon, when I officiated & giving an extemporaneous address from Heb[?]. IX: 11 etc etc. We had both times not a great congregation.

[18 March 1839]
March 18. Gave the Young men today a long reading lesson.

[19 March 1839]
March 19. It was with some difficulty we got our young men to fetch water from the River, which we want for washing, for which the well water will not do. It is, indeed, quite a providential blessing, we have lately succeeded in digging a well near the House; if we had to fetch, as before, all the water from the River, which is some distance off, we should have the greatest trouble and often be obliged to go ourselves. No cattle are fit to [?] from want of food. I could not prevail on the youths to read today.

[20 March 1839]
March 20. Mrs G. taught the Native youths to read this morning; I endeavoured to write something, for our Annual Report.

[21 March 1839]
March 21. After spending considerable time in endeavouring to get the Young men to read, I was, after all, disappointed; they ran off to fetch water for one of the Constables. They will rather work for any body else, but the missionaries: and we are thus - it is a very frequent case - interrupted in our instructions. Towards evening they came back & some of them read with great eagerness to Mrs G.

[22 March 1839]
March 22. Had five Native pupils today for upwards of an hour.

[24 March 1839]
March 24. My congregation was only middling, I preached from Mark.14:36.[47]
In the afternoon Mr W. gave an address, principally, intended for his heathen hearers,

interspersed with words & phrases of the Native language, from Zachariah.I:15. “And I am very sore displeased with the heathen that are at ease.”

[25 March 1839]
March 25. Our Natives were very unsettled to day, & not inclined to read. I endeavoured once more to write something for our Annual Report for the Colonial Government. But I find it a difficult task, as we can report so very little of an encouraging nature, and our prospects are much darker, than what they were, when we wrote the Report for the previous year.

[26 March 1839]
March. 26. I understood this morning why our Young men were so unsettled yesterday; they contemplated an excursion into the bush. All of them went off this morning. Besides the Children at Mr Watson’s, our Girl, & her Mother, an old feeble Woman, we have not a single Black about the premises.

[28 March 1839]
March 28. Spent these few days in a little reading & writing & domestic engagements. Today we had a Committee Meeting at Mr Watson’s, to make out the Annual Report.

[29 March 1839]
March 29. We celebrated Good Friday by Divine Service this morning, but had a very small congregation. No body was present, but the members & dependents of the Mission. It is truly distressing, how little our European neighbours care about religion. Even our present calamity seems to make no impression on them. But I ought to mention that our neighbourhood is almost deserted by [ILLEGIBLE] in consequence of the severity of the drought. I preached from Hebrews [ILLEGIBLE], but had only Mr Parker, Mrs Watson, & about [ILLEGIBLE] left before the Service was [ILLEGIBLE]

Journal 6: January to March 1839, p.8.

[30 March 1839]
March 30. We spent a few hours more in finishing our Annual Report. It is a very poor thing. Could only begin towards evening to begin my preparations for Sunday, and was obliged to be very late. We were surprised & rejoiced this evening at a little Native boy called Billy, coming to our House & expressing his wish to stay with us. He had been with some Europeans, who it seems, ill treated him, in consequence of which he ran away, and seeks refuge with us. We of course gladly received him.

[31 March 1839]
March 31. Mr Watson being still unwell I had to officiate both times today. Endeavouring to point out the joyful subject of Christ’s Resurrection, I took for my text John XX 20. In the afternoon I gave an extemporaneous discourse from Col,[?] III, 1-4 when I felt much enlargement of mind. The congregation was both times rather small. I missed much our Young Native men and indeed have done so all the week. Towards dusk, however; we were glad to see many* of them making their reappearance. - For several days, it has

made an effort to rain & especially this evening. But the clouds seem unable, or forbidden, to accomplish their design. We should be fatalists, if we did not discern the Divine displeasure exhibited towards this country & its inhabitants, We are ready to say with the Psalmist[?]: “Has God forgotten to be gracious? Will he be favourable no more?” Oh that we all, as people & individually may penitently pray with the same sacred Writer: “Oh Lord deal not with us after our sins, neither reward us after our iniquities!”

As a general remark I would add in [?] to the drought just adverted[?] to so, that if it continues a little longer, our condition will become alarming, nay, we may be compelled, after a few months to desert the place altogether; for a famine, at least, in this quarter, to which it becomes almost impossible to carry sufficiency of supplies from Sydney, must be to invite the consequences, so far as we can calculate. In our missionary efforts we are already much thwarted by the scarcity of food. We can hardly feed the Native Children & the Young men; if others occasionally visit us, we cannot hold out any inducement to them to stay, without being fed they cannot stay. Nor can we house & see them in the bush. We have not a horse fit to use, to go to any distance & carry the necessary supplies with us. Our labours are therefore entirely confined to those few Children & young people who are more intimately attached to the Mission.

In reference to the Police Establishment I can only add that our apprehensions will be too soon, and, indeed, are already, realised. Not to enlarge upon the subject of example, which with such rude ignorant savages is of so much importance; I would chiefly mention that the presence of a number of persons so connected with the Mission, and, the frequent scenes of curiosity (as on Court days etc etc) which deprive us not only of many an opportunity for instructing the Natives, since our Young men so often are tempted to run away; but also desirable as to keep appropriate control over them. They will, for instance, work for the Constable, etc etc when they will not for us, under the impression, so commonly confirmed by Europeans, that we must feed them without work done by them, and, they think, the Missionaries are come here for our sake etc etc they will still care for us, though we may offend them sometimes. To describe all the various ill consequences arising from this state of things, would fill volumes & can only be fully understood by those who are exercised thereby. It is very true, as some will tell us, that the Lord is able to promote his cause, & to bring about the conversion of these poor savages amidst all these obstacles. But this is not the question, I am treating now, I am fully aware, that the Lord will commit [?] shall be saved. The question for me to consider is, can I make [ILLEGIBLE] circumstances to benefit these savage heathens? [ILLEGIBLE]

[note: Rev. J. Gunther’s Journal, Oct/38 to Mar/39.

vii. April-Dec 1839

Journal 7: April-December, p.1.

Rec. Aug 17/40
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Journal
of
the Reverend James Gunther
of the Church Missionary Society Mission at Wellington Valley
New Holland
From the 1st of April to the 31st of December 1839,

As preliminary remark & apology I could state that on account of the uniformity of my daily engagements and the scarcity of interesting occurrences many days are omitted in the Journal. The frequent repetitions of almost the same things, in what I have written, will sufficiently show this.

[1 April 1839]
April 1st.
The Young men, lately returned from an excursion into the bush are still very much unsettled. They wandered[?] about the little meat & wasted[?] the day, near the Court House, as there were many Europeans new to* this district. I could consequently not get any to read. In the afternoon some of them were prevailed upon to fetch water from the River; which they had to carry in pales[?] & tubs from a considerable distance. The want of water is consequence of the long & severe drought becomes every day on more serious concerns[?] with us. There was much appearance of rain last night & to day, but, usual, high winds dispersed the clouds.

[2 April 1839]
April 2d.
Three of the Young men read to me a considerable time to day.

[5 April 1839]
April 5th.
Nothing of importance happened except a little reading every day by the Young men. Besides myself, Mrs Gunther & Mrs Porter teach them sometimes.

Journal 7: April-December, p.2.

[7 April 1839]
April 7th.
There was an unusual number of Natives about to day & Divine Service well attended by the Young men. Mr Watson officiated in the morning & I in the afternoon. At Evening prayers I felt much enlargement of mind to address our Young men in a plain, fluent & affectionate manner. May the Divine Spirit impress their minds & carry the truth home to their hearts & consciences! It requires a more than usual plainness & simplicity of expression to be intelligible to them, and I often feel a lack of them. It needs[?] Divine wisdom.

[8 April 1839]
April 8th.
Had only Ingel Jemmy to read to me to day; he read the Church Catechism. We were not a little annoyed by the unsteady conduct of our Young men; Cochrane went off this morning on a visit to a neighbouring Station, and others were engaged by the Constables; for whom they were working hard. They will rather do for any body, than for us, for some little remuneration, not considering the food they got here more than an adequate reward for their services. So long as the two Establishments continue together we shall never get these Young men in order.

[10 April 1839]
April 10th.
Cochrane has come back last night & was reading to me a long time this morning. He was also very anxious to learn the figures, in order to find the chapters & hymns, when I give them out at Prayers.

[12 April 1839]
April 12th.
My sphere of missionary labour is at present very poor & limited, we have only two young men staying with us, and our little Boy Billy to whom we give daily, just as we can get them, that is at no stated times, reading lessons.
In the evening we hailed with much joy, & gratitude a fine shower of rain which the Almighty was pleased to send us, in our great distress. The very sight of rain, after so many month's drought & whilst every thing around us looks dead & barren, proves a relief & enjoyment to the eyes.

[13 April 1839]
April 13th.

We were thankful to have a few more showers last night & this morning. We take it at least, as a sign that the Lord will be once more favourable to this land.

Journal 7: April-December, p.3.

[14 April 1839]
April 14.
Officiated this morning & took my text from the first Lesson Numb.XXIII,19;[48] and Mr W. preached a missionary sermon in the afternoon from Psalm 67.[49] We were refreshed by another shower of rain this evening.

[15 April 1839]
April 15.
We were awoke this morning at 3 o'clock by a thunderstorm & a good fall of rain. We were delighted & felt truly thankful. It is a true observation, that we never appreciate the Divine favours so much, until we are, or, have been, for a time, deprived of them. To avail ourselves of these seasonable rains, Mr Porter & myself, assisted by two Young men, Cochrane & Ingel Jemmy, spent the day in gardening & sowing a variety of seeds. Much rain as there has been these last few days, the ground having been so much burnt up, stands in need of more it has not gone above a few inches. But we were truly rejoiced & admired the Divine favour, when after we had been sowing a number of seeds & returned from the garden to dinner, we beheld a fine shower pouring down on the seed garden. Oh! that it might please the Lord, thus, to grant also his gracious showers on that heavenly seed which we are endeavouring to sow. - After we had done work, Cochrane read to me for a considerable time & Ingel Jemmy to Mr Porter.

[16 April 1839]
April 16th.
We had heavy rains, most of the night, accompanied with vivid lightening & thunder; rain continued greater part of the day. It proved a delightful scene to us, and called forth our most sincere gratitude. It is impossible, for our friends at home, to enter into our feelings on the subject, as they are not able to form an adequate idea of the scene of desolation, all over the Colony, & especially, in this quarter, and, of the actual distress that had already begun & was threatening. It is now upwards of a twelvemonth that we have had no rain at least in this district, of any consequence; add to this the burning heat of the climate, and you will not be so much surprised, we should hail so much the present rain.

Journal 7: April-December, p.4.

Taught our little Boy the Alphabet & had Ingel Jemmy reading to me.

[20 April 1839]
April 20th
The ground having been so well saturated by the last rains, we spent several days

principally in gardening, giving occasionally a reading lesson to one or other of the Natives.

[21 April 1839]
April 21st
We had rather a better attendance of Europeans, at both, Services, than usual; but we were shocked at the conduct of some Gentleman (as they would be considered) behaving very irrevocably[?], endeavouring to draw the attention of our Native girls upon them & laughing with them.

[22 April 1839]
April 22.
We begin to be delighted with the difference the country presents. Only ten days ago our beautiful valley looked as barren as a highroad, now, it is covered with a green carpet. This is indeed the Lord's doing.

[26 April 1839]
April 26.
I have had much trouble for several days to get the Young men to read to me at all; they would run about from place to place & house to house; but today I was very sharp with them & succeeded with Cochrane, Ingel Jemmy & Bungary to read to me.

[27 April 1839]
April 27.
Our minds were much taken up to day with the summons we so unexpectedly received, from the Colonial Government, through the medium of the Revd. W. Cowper, that all three of us should appear before the Executive Council in Sydney, to be examined about the state of this Mission. We had a Committee meeting on the subject. May the Lord overrule all for good & defeat the counsel of the enemies of this Mission.

[18 May 1839]
May 18th
Scarcely anything worth noticing having happened for some time; I omitted noting any thing down in my Diary. Our Young men have for some time been rather irregular in attending their reading

Journal 7: April-December, p.5.

(May 18 continued) X
lessons; they are too often drawn away by our near neighbour, the Constables & others to do a little work for them; of one kind or other. I have devoted of late my time, as much as my domestic engagements etc would allow, to the study of the Native language. There are sad goings on this evening in our house occupied by some party of the Police Establishment. Certain Gentleman, among whom a Magistrate, & another one connected with the Court; together with Constables & their wives, formed a revelling

party, intoxicated them selves & were extremely noisy. What a distressing scene this on a Mission Establishment!

[19 May 1839]
May 19th.
Being Sunday, the day of Pentecost Mr Watson preached in the morning from Deuteronomy. XXXII,49 etc.[50] More [?] a [?] [?] and I in the afternoon from Gal.V.16 etc [51] the works of the flesh & the fruit of the Spirit.

[20 May 1839]
May 20th.
It was to day Mr Watson left for Sydney to attend unto the Government summons, respecting the state of this Mission. May the Lord grant each of us wisdom & simplicity, above all the spirit of truth.

[25 May 1839]
May 25.
I was much amused & struck with some observations of Cochrane's to day. A certain Individual whose vanity & self conceit attract the notice of most persons, passed by, with so much consequence, that our poor heathen youth could not forbear expressing his disgust & observed: "That fellow very proud; No body so proud as that man, he think he magistrate etc etc" adding very significantly: "I believe that fellow not know his heart." This evidently shows that C. is aware of the close connection of self-knowledge & humility.

[26 May 1839]
May 26.
Preached this morning from Matt: XXVIII,19 [52] endeavouring to point out the practical bearing of the doctrine of the Holy Trinity. Had both times a small congregation of Europeans.

Journal 7: April-December, p.6.

[28 May 1839]
May 28.
I was glad to learn to day that Poll Buckley (A Native woman who is often staying with us) left last night the Camp, because the other women (there were no men there) used very filthy language; were exceedingly giddy, & abused her for not joining with them in their bad conduct.
I have to record to day - and do so with much gratitude & praise towards the Lord - the safe delivery of Mrs G. of a very healthy & strong boy.[53]

[29 May 1839]
May 29.
A very old Native perhaps, the oldest in this district, died very suddenly to day. He was seen sitting near the fire of his camp with a piece of meat in his hand and not above a

quarter of an hour after, he was found dead so close to the fire as to have sustained some injury from it. He was of a very savage disposition, opposed to any change for the better, or, improvement among his countrymen. He also seemed to have been a cannibal, for he was once heard boasting of having roasted & eaten a man's arm. Our young men buried him without delay & without any ceremony. There was no lamentation made for him. The women, who commonly perform that part of the ceremony, were all absent. Cochrane observed to me rather affectingly "Look all dying away, all dying away!"
Yes it is affecting to see them dying, without God & without hope & at the same time fast dying away as a race.

[30 May 1839]
May 30.
The Constables brought a Black prisoner in, to day; who has become guilty of several robberies. He seems to be very savage; two constables, assisted by three Aborigines, could hardly take him. The latter in the struggle so cruelly wounded his head, that I fear his life is in danger. The skull is distinctly visible etc. The grand object of his unmerciful

Journal 7: April-December, p.8.

Late this evening one of our European men died, after a long illness. He has been on the Mission from its beginning as an assigned servant, but soon received his freedom. It is with much pain & grief I relate the cause of his malady, & fatal termination. It is the wages of that sin which God has so signally marked with his displeasure, to the prevalence of which in this country, I have adverted before this. What a thing to be related in connexion with a missionary establishment! Surely, the Society has no right to wonder at our frequent & importune complaints; but we have a right to wonder & to continue complaining, that no efforts are made to remedy our crying evils.

[3 June 1839]
June 3rd.
It was after some scruple & hesitation that I consented to bury the poor man, according to the Service of our Church. Not only was he a Roman Catholic by profession, but I had reason to doubt the sincerity of his apparent repentance as expressed at times. However, as he declared, at my last visits, that his dependence was solely placed on Jesus Christ & God's mercy; I thought it becoming, to let charity which hopeth all things, prevail.

[6 June 1839]
June 6.
Very unexpectedly Mr Watson came back this evening from Sydney with a letter from the Cor. Comt. stating that myself & Mr Porter were not required, the latter had just left this afternoon.

[7 June 1839]
June 7th.
I sent a Native off last night at two o'clock to overtake Mr Porter & to bring him word that he is to come back. Accordingly Mr P. came back this afternoon. Some of our Young men quite regretted, yesterday, Mr Porter's leaving, and were consequently rejoiced to see him come back to day. There is, after all, some attachment among them to their missionaries.

Journal 7: April-December, p.9.

[31 June 1839]
June 31st.
My engagements of late having been so monotonous & uninteresting, more those of a domestic & general servant; than of a missionary, I ommitted [sic] writing in my Diary. Our Young men have been principally engaged, & still are, in digging up a piece of ground for themselves, to sow wheat in, as we have no team of bullocks, or, horses, to plough with, the former having mostly died during the drought. - I can not teach them in the morning, for the time, as usual, but they frequently read in the evening, after they have done work. I have commenced recently to arrange my Vocabulary, alphabetically, endeavouring, at the same time, to receive additional words etc.

[20 July 1839]
July 20th.
No material change has taken place in my engagements. Our Young men, after they had finished digging for themselves, engaged with some person to dig for wages. Thus I have still not much opportunity to teach them, as I could wish. The few I can get, at times, I must teach at very irregular hours, that is to say, when I can get them. With our two children, & no person to depend on for any thing, I am too frequently obliged to devote my time to domestic work etc. It makes me, really, unhappy, I should be so miserably situated as to be obliged to neglect so much the great object for which I have been sent here, whilst our poor Natives, more than any other heathens of the Society's Missions, require that the missionary should devote his whole time and energy to them, since they, every one, whether old, or, young, must be trained like children. To relieve me a little from my domestic engagements, I asked Mr Watson, to let me have another of the elderly Native girls, with which he complied, & sent Nanny. She has been here for about a fortnight. But during the last few days she has been poorly & to day she seems

Journal 7: April-December, p.10.

seriously ill, requiring waiting upon & medicine. She has not been very well, since she had the influenza about last Christmass [sic.

[23 July 1839]
July 23.
The poor Girl is getting worse & worse. We have a great deal of trouble with her, in consequence of our Young men interfering with her treatment. They will send her secretly things to eat which she ought not to eat, & dissuade her from taking the medicine Mr Watson administers to her. They also propose that some of their doctors should make an experiment on her, with their incantations & other superstitious practices. I fear she would be too ready to yield, as with all her religious knowledge, she seems to remain unchanged in her heart. I exhorted her repeatedly to repentance & faith in Christ, intimating that her end might be near.

[25 July 1839]
July 25.
After some consideration, we though best to send the poor Girl below, to Mr Watson, as he has her under a course of medicine & can keep her apart from the interference of the Young men. She was, however, very unwilling to go.

[26 July 1839]
July 26.
I was astonished to receive a note from Mr Watson, at 9 o'clock, this evening, informing me that Nanny was no more. I forthwith proceeded to Mr W's., and learned that she died about an hour ago, also, that Mr W. had baptised her, previously, agreeably to an urgent request on her part, and a confession of her faith in Christ Jesus. Mr W. thought he observed a real change of heart in her. If so, it was, indeed, a sudden change. I would fain hope to God's mercy that she is saved. - Strange I was not sent for, when she was yet alive to witness the change, which I am sure, would have been a matter of joy to me.[54]

Journal 7: April-December, p.11.

[27 July 1839]
July 27
The sudden death of the Girl appears to have made an impression on some of the Young men. Cochrane told me this morning, with much seriousness, in his peculiar way of expressing his mind: "I repeated all night long." In further conversation with him he declared with some warmth" "I do believe in Jesus Christ." I said, "A little, I think you do believe." "No" rejoined he, "much!" "But then--." "What then?" I asked, Why, he intimated "sometimes" his faith was gone again. Jemmy Buckley intimated the same thing, and said that he "believed coborn" (very much). "Then something come & take it away again" said I "yes, yes!" he exclaimed. He thought Wandong (devil) take it away. Several others expressed a desire of becoming better. But they are the most fickle minded beings, imaginable. I have observed some of them first turning off the melancholy news, with an air of indifference, then expressing a concern for a fit state for heaven; afterwards dissatisfied with the loss of the Girl, & finding fault with Mr Watson for giving her so much medicine which, they said, killed her. They were enumerating six,

having been killed on the Mission by medicine. I was unable to remove this impression, they were in a great rage about it.

[28 July 1839]
July 28.
Had a more than usual attendance of Europeans, today, at Divine Service, also, a considerable number of Natives. In the afternoon the remains of the poor Girl were interred. Four of the Young men carried the Coffin in the usual English style, a considerable number of Young men besides, all decently dressed, and the children, accompanied the funeral. It was an interesting sight. A few years back such a thing would have been utterly incompatible with the notions and feelings of these Native youths. Also

Journal 7: April-December, p.12.

several Europeans attended. Mr Watson, after having read the Service, gave an address to the people more particularly, intended for the Natives. He spoke in the most decisive terms of the Girl having been truly converted & being saved.
Cochrane, still labouring under serious impressions, expressed a hope this evening of his being baptised soon, when I endeavoured to bring home to his heart the requisites for baptism. He fancies he has them in some measure.

[29 July 1839]
July 29th.
Had several of the Young men to read to me this morning. Cochrane begins to read the N.T. pretty fluently; Ingel Jemmy, likewise is doing well. Jemmy Buckly also has made a better effort of late to get on than he used to do.
After evening prayers, they wished me to come to their hut & to sing with them. We sang a number of hymns out of the Cottage hymn book; they seemed not to grow tired at all. Afterwards, they desired me to pray with them, to which request I gladly consented.

[3 August 1839]
August 3d.
It was to day I received the mournful intelligence of the decease of our highly esteemed, & much beloved, Principal, Friend, & Father, the Revd T. Blumhardt. Truly the Church of Christ & the Cause of Missions, have lost an excellent Servant of the Lord's. May the Lord provide! May our - may mine- end be as his!

[4 August 1839]
August 4.
Mr Watson preached a funeral sermon this morning, for poor Nanny, from Zachariah.III, 1-2.[55] declaring in most confident language, that she was saved.

Journal 7: April-December, p.13.

[8 August 1839]
August 8th.
It was to day I baptised our little Boy, when I gave him the names “William James.” Being thus incorporated into the visible Church of Christ, may he, indeed, become a partaker of Divine grace! This day was at the same time the second anniversary of our arrival here. Many have been the mercies we have experienced, during the two years, much gratitude do we owe to our heavenly Father. But in reviewing this time there is, alas! also much, very much, cause for sorrow and grief much to humble ourselves & to seek for Divine Guidance & support.

[9 August 1839]
August 9.
Mr Porter left this day for Sydney. As he seems to be determined to leave this Mission, unless some important alterations are made, his journey will be of importance. May he and the Corresponding Committee be guided by that wisdom from above which alone can keep us in the right path!

[11 August 1839]
August 11th.
Unwilling as I was, and, always am, I was obliged to preach an old sermon over again, having had no time to prepare, during the last two days, as I have, since Mr Porter left, the charge of all the secular concerns of the Mission. I occasionally preach extempore, but felt not at liberty today. In the afternoon I stayed at home to take charge of out children, in order to afford Mrs. G. an opportunity to attend Divine Service, a privilege, of which, for some time, she has been deprived.

[16 August 1839]
August 16.
Notwithstanding my many engagements, at present, with the secular affairs of the Mission, I found time to give regular reading lessons to some Young men. I told them very decidedly a few days since, that they must read & work, otherwise I should not feed them; they take notice of it.

Journal 7: April-December, p.14.

[17 August 1839]
August 17
I had a sad struggle this evening with the Young men. I required some who had been strolling about most of the day to sweep around the House & towards our Chapel, to make the place look decent for the ensuing Sabbath. They were, however, unwilling to obey being, at the same time encouraged in their obstinacy by others. I declared I would not feed them till this was done. Jemmy Buckley, in particular, also, Cochrane grew quite impudent & dissuaded the rest from sweeping. I repeated my threatening, and they persisted in their obstinacy, perhaps, they little expected I should make good my word, which I did. Unfortunately, however, they obtained some refreshment where they ought not to have obtained it. Thus of course my object was partly frustrated.

[18 August 1839]
August 18.
I did not wish to refuse breakfast to the Young men, it being Sunday, they however, would set me at defiance and refused breakfast. Some accepted of dinner whilst others were fed in the same quarter as last night. I preached in the afternoon from Isiah.XLV,22[56] a sermon particularly intended for the our poor Aborigines.

[19 August 1839]
August 19.
Jemmy Buckley & Cochrane continued to set me at defiance, others behaved better & I got several to work in the garden, but had only one to teach.

[20 August 1839]
August 20.
Cochrane has also come round this morning and was reading to me together with Ingel Jemmy and Ngalgan.

[21 August 1839]
August 21.
Jemmy Buckley & Cochrane went off this morning on an errand for some body, to some distance, to be absent, at least, two days. There is always something, or other, to, interfere with regularity among these youths.

[24 August 1839]
August 24
Several of the Young men have been working, pretty well, in the garden, this week; and, at intervals, were reading either to myself, or Mrs. Gunther.
One of them Lively, who has only been here a short time, but through much intercourse with Europeans, especially one decidedly[?] religious couple, is rather more civilised than some, has much relieved us of late, in our domestic affairs, as

Journal 7: April-December, p.15.

he has been cook for us. A Black widow woman also has, for some time, been repeatedly doing some washing for Mrs Gunther.

[24 August 1839]
August 24.
We have a tollerably [sic] good attendance at Church to day, both of White & Black.

[26 August 1839]
August 26.
Most of the Young men were strolling about greater part of the day; they told me, they wanted a “spell”.

[30 August 1839]
August 30.
During the last few days we have had the Young men very regularly under instruction, immediately after breakfast. I had these that are more advanced as: Cochrane, Ingel Jemmy, Jemmy Buckley & Ngalgan. Mrs G. had others less advanced as: Lively, Paddy, Possum, Paddy Porter, Harry, Tommy, and our Boy Billy. After reading I usually took several into the garden to day & clear out the weeds, whilst others were employed in various ways. Our garden is much infested of late, by grubs which are very destructive, they have destroyed much of our plants, also, in the wheat field they are beginning their destructions.

[1 September 1839]
September 1st.
At church we had a very good attendance, especially, of Young Native men. They also attended Evening Prayers. In fact they have, for upwards of a week, more numerously & regularly attended Family prayers, than ever I knew them before.

[2 September 1839]
Septbr 2.
I was struck this morning to observe a great change for the worst & quite an uproar among the Young men. Whan I enquired into the cause of it, I was told that Mr. Watson had been speaking very much against them, last night, at the Camp, and was always suspecting them concerning the Black Girl, Noa (Eliza) that is with us. Jemmy Buckley & Lowry went off with indignation. Some of the others were a little employed in reading & working.

[7 September 1839]
Septbr 7.
The greater part of our Young men have been taught

and employed in work, more or less, every day this week, but, did not do near so well as before. They rarely attended to prayers & went to the Camp every night. A considerable number having come from the bush, they have, as I apprehended, drawn away to day all our youths, except loyal Jemmy Cochrane. Lively, our cook, & Poll Buckley; the Washing woman, are gone also. So we are again without the assistance which we require.

[6 September 1839]
Septbr 8.
I was quite distressed to see such a small number of Natives at Church, they having not returned from the bush. I officiated both times, Mr Watson being away. We had a very

heavy thunderstorm, during Morning Service, & the rain was pouring down the pulpit so that I was obliged to leave it, & finish my sermon in the reading desk.

[11 September 1839]
Septbr 11th.
Was very glad to see Mr. Porter come back safe from Sydney to day.

[12 September 1839]
Septbr 12th.
A little gardening, & teaching the two remaining Young men, is about all I can do at present. - Went in the evening to a neighbouring Sheep & Cattle Establishment, to baptise a European Infant.

[15 September 1839]
Sept 15.
Again but few Natives at the Church besides the Children.

[18 September 1839]
Septbr 18.
I attended yesterday & today again a little to the study of the Native language, after having finished the necessary gardening. I was sorry to spend so much time in the garden of late, but as there is nobody else to do it, or, to make the Natives do it, I found myself justified, especially, as the season is come in so very favourable. There is a wonderful change in the appearance of all around us, from what it was last year. Every thing grows most luxuriantly. The wheat, also, looks very promising. Truly we have much cause for thankfulness.

Journal 7: April-December, p.17.

[5 October 1839]
October 5th
Our Young men have for about a fortnight & upwards, since their return from the last excursion into the bush, been doing tolerably well, at least some of them, both as it regards working & being instructed. But, the last few days, the whole of them are beginning to be unsettled again, owing to the presence of a considerable number of elderly Natives. They are contemplating what is, in their estimation a grand and important ceremony, the making of some Young men. They have fixed on the Boys: Bungary & Paddy Fisher, who are here at present. They neither of them seem very willing to submit; the former has long resisted, being too much civilised as to give much credence to the foolish pretensions of the Old men. But I fear they will almost compel him. Buba, the marvellous being, authorised to inaugurate the boys into the stage of Young men, has for several nights made a very melancholy & solemn cry at the River side, as a call to have his request granted. This is of course a trick of the Old men.

[6 October 1839]
Octbr 6th

There was much moving to & fro, & preparation among the Natives for their departure; still we had a good number at Church. In the evening, they had a great corroborey (dance). Fred & Cochrane, however, came back from the Camp. The latter seemed very thoughtful, he was evidently distressed & at a loss what to do, as the Old men pressed on him and all the others to accompany them to the bush & attend the ceremony.

[7 October 1839]
Octbr 7th
The Natives were determined to go this morning, to a distance of about 30 miles, and endeavoured to drag every one, old & young, away from the Mission. Cochrane was still labouring under a great struggle of mind & told me, he was “miserable.” Yet, he is not unfettered from the Native influence and superstition; for, when I said: “Let those old men one night be shut up in the House, and you will not hear Buba crying at the River side.” he, with others, was much annoyed,

Journal 7: April-December, p.18.

and told me, I ought not to say so before the boys, thus evidently admitting, that I was correct, in my intimations, but desirous to keep up the government of the Old men. At last, most of them left; but, lest we should interfere, they cunningly pretended that the Boys should not go far this time, allowing the latter to begin doing some work. Lowry, however, was left behind, constituting, as I suspected, a kind of constable to secure & take off the Boys; for in the afternoon he stole himself slyly away with them. Ingel Jemmy & Lively were the only ones who stayed.

[19 October 1839]
Octbr 19th.
Several of the Young men have returned from the bush, during the last two or three days, but, as [?]merly, are yet in an unsettled state. The Boys who have been made Young men, dare not make their appearance yet. I spent most of my time of late in the study of the Native language; but was too often interrupted by domestic engagements, as we have been without the Services of any Native except our Girl, Lively being engaged in general work.

[20 October 1839]
Octbr 20
Went to Mumbal to day, about 11 miles off to preach there, but had a very small congregation. Mr Watson has been there before, and met the same disappointment. We have been found fault with, for not going to neighbouring European establishments; but our European population have no regard for the means of grace; those who live within two or three miles of us, very rarely, many never, attend Church. Indeed, few can manage to attend Divine Service as most men in this quarter, are shepherds & dare not leave their flocks.

[21 October 1839]
Octbr 21

When riding along the Valley, yesterday, I observed a great many caterpillars on the ground, and, when examining to day in our garden, I found, it was swarming with these destructive creatures; indeed, the ground was almost covered, and they have already given proof, that they are likely to devour every thing that is green.

Journal 7: April-December, p.19.

[26 October 1839]
Octbr 26th
It is truly melancholy & distressing to see what devastations the Caterpillars have caused, within, scarcely, a week's time. Their number is already, fast, decreasing; but they, really, have done more harm then I ever could have believed; they have eaten up almost every thing that looked green. It is difficult to discern a single plant, or, even, blade of grass uninjured. Our abundance of Vegetables in the garden is entirely gone; the whole Valley presenting a picturesque feature only ten days ago, looks quite barren, and our wheat has also been much injured, though, it being very stony, they have not been able to get to finish their destructions there. The import & truth of these Scripture terms which represent "Locusts, caterpillars etc" as the "Lord's army" never before struck me so powerfully & impressively. The scene is, truly, awful, and can not be conceived by those who have never seen anything similar to what we see. Hot winds are now accompanying these destroyers, and finish the devastation. Who can forebear calling to mind the language of the Prophet: surely "the Lord has a controversy against this people". But "who regardeth the arm of the Lord?" We have too little thanked him for the return of his blessings, after the long drought. - It does not appear, however, from what we hear that this visitation extends far. The district of Wellington seems to have suffered most.

[15 November 1839]
November 15th
I finished to day the arranging and revising of my Vocabulary, to which I have devoted most of my time of late, as I had not many Young men about to teach. I see more & more the necessity of acquiring the Native language, and only regret, I have not more time to devote to it. It will be a long & tedious work, and, I ought to be able to give my whole attention to it. It is extremely difficult to obtain the language from the Natives, and, then, it will require much cultivation before much use can be made of it.
(LAST LINE ?????????)

Journal 7: April-December, p.20.

being under some strong religious impressions. That he is of a reflecting mind, and, sometimes, in serious thought, he often evinces by his conduct, and pleasing observations at reading. A few days since, when the name "Abraham" occurred in his lesson, he asked me: "You see Abraham, when you go to heaven?" "Yes, said I, and all those good men who are mentioned in the Bible." "But whom, I asked in reply, above all others must we desire to see in heaven?" when he answered "Jesus Christ." This evening I accompanied him & other Young men to the Camp. Whilst I was visiting, the

various parties, at their respective fires, & talking to them, Cochrane separated himself from his company, sitting by himself on a log, apparently, in deep thought. When I came to him and began to speak about his immortal soul, and the state of the Natives's soul in general, he intimated that he did care for his soul; "but those fellows (pointing to the rest of his country men & in particular the old ones) do not care, they know not whether they have got a soul." adding "You ought to preach to them every day, then, they would repent." I told him it was my wish to do so, but he must assist me better in acquiring the language.

[22 November 1839]
Novbr 22.
Excepting Cochrane all the Natives left to day, he was engaged in doing some Carpenter's work.

[23 November 1839]
Novbr 23.
Poor Cochrane could not bear to be left alone, and was overcome by the desire to follow his companions in their wanderings. Nothing, but a thorough change of heart, by Divine grace, will enable them to resist their migratory propensities.

[24 November 1839]
Novb 24.
Besides the Children & two or three women, there were no Natives at Church and very few Europeans.

[30 November 1839]
Novbr 30.
I have been seriously afflicted with bad eyes since last Monday and could neither read nor write the whole week, nor am I yet able. The complaint is rather general.

Journal 7: April-December, p.21.

[7 December 1839]
Decbr 7th.
My eyes are a little improving these last few days, but I was not allowed to do much, the whole of the week, except hearing now & then for a short time, a few Young men reading to me. They Natives were principally, engaged in the harvest this week; about 8 of them did reap well. The harvest is a very poor one, by far the greater part having been destroyed by the Caterpillars; and hot & dry weather, immediately, following.

[8 December 1839]
Decbr 8th.
We had 14 Young men & elderly boys at Church, also, many Natives, besides about the Establishment. It is pleasing, after all, that however much they wander, they again &

again come back to the Mission and seem to consider it their home. - Mr W. being poorly I officiated both times. A certain neighbouring Gentleman, who bears J.P. behind his name, sent, to day, a Black woman to attend Church, dressed in a theatrical & ridiculous style, men's clothes, and with his own, handsomely, bound, Bible & Prayer-book in the hand. Had she come into the Church door, it would, no doubt, have caused laughter with some & thus a disturbance. But fortunately Mrs G. saw her before she had proceeded so far, and kept her in her room, as she was obliged to stay at home. When I came from Church Mrs G. pointed her out to me, and, happily, another Magistrate who had been at Church, just called in, so when we presented the theatrical figure. He was shocked, and said, he would give the Gent a strong reprimand, and I requested him to tell him, if he did so again, I should certainly take some steps against him.
Jemmy Buckley was in a more tractable humour this evening than ever I have seen him. He seems to have received some impression at Divine Service.

[11 December 1839]
Decbr 11.
Our Black Girl being poorly, at present, I have for some days been quite a domestic servant

Journal 7: April-December, p.22.

[12 December 1839]
Decbr 12
Jemmy Buckley read this morning to me, upwards of two hours, with the greatest eagerness. He certainly evinces more desire to get on with his reading than ever I knew him to do and is now making some progress. He was never so fond of his book as some others.

[13 December 1839]
Decbr 13.
Cochrane & Jemmy Buckley were again reading to me a long time, the latter being still in his anxious mood. But, singular, they never like to be much interrupted in reading by remarks or explanations.

[15 December 1839]
Decbr 15.
We had again a goodly number of Natives attending Divine worship.

[16 December 1839]
Decbr 16.
I had two parties reading this morning, at different times; Mrs G. also had a party. The unequality [sic] of our Young men, in their advancement, makes it very tedious for us & engages our time even when we have only a few.
It was to day Mr Watson took a half cast Child, by force, and displayed a great deal of passionate temper on the occasion, the particular lass of which I shall deem it my duty, to report to the Corr. Comte in Sydney.

[17 December 1839]
Decbr 17.
Most of the elderly Natives have left in consequence of yesterday's occurrence.
I was engaged for about 3 hours with two parties of Young men & boys, whom I taught to read. Mrs G. also gave a lesson to a few.

[18 December 1839]
Decbr 18.
I accompanied to day two Scotch Gentlemen, tutors of the Australian College in Sydney to the Wellington caves, three miles from the Mission House, also three of our Native youths being with me. When returning, by myself through the bush, (the Young men were a little distance off) I had a very narrow escape: an old tree, of considerable size, fell on a sudden, just when I had passed under it, reaching within less than two yards of me. There was no wind to cause the fall, it was quite a calm. Oh! for more gratitude & perfect devotion to Him

Journal 7: April-December, p.23.

whose guardian care has preserved me in this & other dangers, to whom I owe my life & all.

[19 December 1839]
Decbr 19.
I was agreeably surprised at Cochrane, to day, when reading to me Romans. 8, and meeting with the words "walk after the flesh." he asked: "Do I walk after the flesh?" I said in reply: "Do you know what it means to walk after the flesh?" when he answered yes, he did, and, I rejoined, that I thought, he was walking after the flesh. He seemed satisfied, but did not wish to enter farther on the subject, and went on reading.

[21 December 1839]
Decbr 21.
Both Mrs G. & myself were engaged in teaching, yesterday, & to day. As they are all so unequal in their attainments and must be divided in several classes, if there are only half a dozen, it takes up much of our time. Some wish to be taught by themselves, alone, especially, those who are farther advanced, have little patience to wait for the others.
We received a visit to day from a Clergyman of the Presbyterian Church, the Revd. Mr Steward, who has been making a long journey, over the bush, to see, in particular, the scattered & destitute people of his Church, & to administer the means of grace to them. We were very much pleased with him, as it is such a rare thing to see a religious person in this quarter. His example is worthy to be imitated by our Church.[57]

[22 December 1839]
Decbr 22.
Went to a place called Narrowgal, 14 miles off, where I officiated, but had a very small congregation.

[24 December 1839]
Decbr 24.
Had a little reading yesterday & to day with a few young men. We were thankful to be visited with some refreshing showers, yesterday & to day, as we were very dry again for some time.

[25 December 1839]
Decbr 25.
Being the commemoration of our Lord's Nativity I preached from that beautiful text Isaiah.IX,6. [58] Had rather

Journal 7: April-December, p.24.

a better congregation than some times, but nothing what it might be.
People in the bush the longer they have been deprived of religious ordinances, the less they seem to care for them. As to my own experience, I must candidly confess, I do not remember having spent so poor a Christmass [sic] day, that is to say, poor as to spiritual enjoyment, during the time I have cared for religion, as this day. Every thing seems to conspire to deprive us of the privilege, of the; " Communion of Saints."

[27 December 1839]
Decbr 27.
Not one of our Young men having attended Prayers this morning, I went immediately after to their hut to see what was the matter, & to my surprise & grief found them all still asleep (half past 8 o'clock). I endeavoured to rouse them & reproved them for their laziness, expressing, at the same time, my suspicion, that they must have been roaming about last night. I then left them, but returned after a few minutes, when several of them had got up and were rather in an angry mood, because I had uttered a suspicion, which they took to imply, something very bad, on their part, perhaps, out of a consciousness of guilt. But I would not be silenced by their murmurs and gave them a stronger & bolder lecture, pointing out their indifference towards the means of grace, their idleness, their ingratitude towards us & him who * the grief they cause us so often, and the insolence with which they sometimes speak to us, their obstinacy & thoughtlessness, that so little could be done among these many years missionaries had been with them. Cochrance seemed to feel & acknowledged the truth of all I said, and added, that most of the Natives came here only to get something to eat, and, did not think, of their soul; but he wanted to become a Christian, if no one else would. Jemmy Buckley, likewise, seemed to feel that my remarks were just, & exclaimed: "Well Mr Gunther, I don't know what will become of me, I don't know when I shall become a Christian." Cochrane, admitted afterwards, he could not have the patience we must have with them. These two read then to me in good earnest. Their serious thoughts and impressions, however, wear, commonly, too soon away.

[29 December 1839]
Decbr 29.
Had a goodly number of Young men at Morning Service, but as soon as it was over, they were determined to go to the River to bathe, it being a very hot day; they promised to be back for the Afternoon Service; however not one of them made his reappearance, till at sunset, Cochrane said he was quite ashamed of himself, when I gave him to understand that his shame & sorrow for doing wrong always, wear away too soon.

Journal 7: April-December, p.25.

[30 December 1839]
Decbr 30.
It was with grief I learned, to day, that our Youths, yesterday, proceeded from the River up into the Hills, where they were playing & dancing in the afternoon, when, very unexpectedly, Mr Watson, who had been out to day, met them, on his return home. I reproved them very sharply, and told them we better leave them as all we did & said seemed to be no used with them. I discovered another occurrence which reflected no credit on them: we have a few peaches in the Garden which are just beginning to ripen. When I looked after them, this morning, I saw that part of them had gone and observed footmarks of Natives under the tree. I accused the Young men, without hesitation, and was informed, that had been down last night during Prayers. Consequently, I requested Mr Porter, to take Prayers this evening. I then, went down the Garden to watch. Scarcely had the singing begun, when one marched down the hill, right towards the gate of the Garden, and, entering the Garden, proceeded towards the peach tree; but, before he came near it, he was startled by observing me along the fence. He made an attempt to deny his intention, wishing me to believe, he only wanted “to take a walk through the garden.” When I afterwards saw them, in their hut, together with Mr Porter, who said, Mr G. has sadly caught you, they felt much ashamed. Cochrane who seemed to have had no hand in their proceedings, was quite rejoiced.

[31 December 1839]
Decbr 31st.
Our Young men had a quarrel this morning, at day break, before we got up, in consequence of what happened, last night. Cochrane had some arguments with them, as far as I can learn & reproved them for stealing, so that some were much aggravated. Several, then, went off, early & did not make their appearance again till night acknowledging to be ashamed of themselves & promised they would not touch our peaches again. [As Postscript I

Journal 7: April-December, p.26.

would add here that they made good their promise].
Notwithstanding the many trials & discouragements we have with these Young men, I must allow there is some encouragement; for, comparing their present state with the past, I can see some improvement, more willingness to be instructed, with some a

progress in learning; as also, occassionally [sic], religious impressions, an attachment to the Mission, for however often they may wander, they, always, come back again ere long. For several weeks past they have been doing tolerably well, both in reading and work. We will not despair looking unto the Lord's promises & Almighty grace & intreating [sic] him to hasten the time of mercy for these poor & perishing savages.

Journal 7: April-December, p.27.
82
Rev J. Gunther's Journal,
April to Dec./39

viii. Jan-Dec 1840

Journal 8: 1840, p.1.

Journal of James Gunther Missionary at Wellington Valley New Holland
for 1840.

[1 January 1840]
January 1st.
Another year has commenced, and my earnest prayer is that this at last might prove a year of better things; that the Lord might manifest his saving grace among our poor Aborigines; that some might be brought under the sceptre of Christ for the glory of His name & our encouragement. Faith and patience are, indeed, much tried with us, we are, at times, ready to despair, not so much on account of the stubborness [sic] of the Natives - grievous & discouraging as that is; but rather on account of so many other difficulties under which we labour.
I had a few young men reading to me, as usual. Several are making progress and thus the way will be paved, at least, to their understandings.

[3 January 1840]
Jany 3.
Most of our Young men have been off to the Camp during the two last nights, but came back in the mornings. They allege, that they were absenting themselves, in the night, to avoid the temptation of stealing the peaches in the Garden. No one seems to have been at them, since I watched and found out their schemes (a few days ago).

[4 January 1840]
Jany 4.
For the last three days I was principally engaged in pursuing the study of the Aboriginal

language. Am often gratified, when I find some fresh words; for it is not an easy task to elicit them.

[5 January 1840]
Jany5.
This morning about 10 Young men attended Divine Service; but went off to bathe, & did not return for the afternoon Service. Of Europeans we had both times few.

Journal 8: 1840, p.2.

[7 January 1840]
January 7.
Added yesterday & to day a few more words to my Vocabulary. The Young men have been rather unsettled the last two days. There are a good number of elderly men at the Camp; and it appears contemplating a fight, and, consequently, our young men can, hardly, avoid running to the Camp, at least in the night. During day however they are mostly with us; either at work, or reading, or endeavouring to communicate something of the language to me.

[8 January 1840]
Jany 8.
As my Pupils delayed coming from the Camp this morning, I went to look after them, but met them coming, about a mile off. They were rather delighted I should have gone after them, and, not a little amused at my carrying a stick, asking me, whether I was going to use it for them. They all were in the best humour during the day, and, availing myself of the favourable opportunity, I obtained a considerable number of words & phrases. Some time since I had difficulty to get any more fresh words, & thought I have all the language contains. I now find out my mistake, and see that the language is richer than I imagined, although many essential works, to express Scripture ideas, are evidently lacking.
At night I went to the Native Camp. Some of its inmates were rather surprised & pleased I should travel the distance (2 miles), over a rough & hilly path, during the dark, in order to see them. They were all in anxious expectation of a great & interesting dance (I believe a new piece) to be performed, at the arrival of a distant tribe, shortly expected.

[9 January 1840]
Jany 9.
None of my Young men came from the Camp to day but several women made their appearance; some of them were engaged by Mrs G. in washing, whilst I employed a few others, for a time, by asking them many things in the language, and attained a few fresh words. I was forcibly struck at this occasion, how many of their words are polluted

Journal 8: 1840, p.3.

by obscene ideas annexed to them, betraying the shocking sensuality, and filthy practises of these poor savages. I was fully confirmed in my opinion, that the women are mostly treated as prostitutes it seems there is never a female kept sacred to her husband. At the same time I must own, that the women are more degraded & shameless than the men; The latter hesitate far more than the former, at exposing their vile practices.

[10 January 1840]
Jany 10.
The Young men came again to day. Two were reading to me, for a considerable time; others were at work; but off they must be early in the afternoon, to be in time for the performance of the great dance, expected to take place this evening, 6 miles from here. Not one could be induced to stay. Cochrane said: “Well good bye! I am sorry I am going, can’t help it.” Previously he observed, he was in a hurry to go, Satan was stirring him up to it. I observed that Bungary had, at last, conformed to the practice of making incisions in the skin, to which he was long opposed. I reproved him for it & reminded him of his former opposition. It is not many months since, that he, significantly, pointed out to me a passage of the Bible prohibiting cuttings in the flesh. He was at a loss to reply but said, at last, joined by Cochrane, that the Women thought those “ugly fellows” who had no marks on their skin “Aha!” I replied “you wish to please the women?” Bungary felt ashamed & wanted to deny it; but Cochrane, in his usual candour, called out: “Certainly we do.” I rejoined, “I believe you now speak the truth.” “Yes, he continued, it is true; I always speak the truth.”

[14 January 1840]
Jany 14.
I had long contemplated a journey into the bush, and as all the Young men, except one, have gone on an excursion yesterday from which I understand they will not return soon, I availed myself of the leisure

Journal 8: 1840, p.4.

time, and set out to day on a journey, leaving home about 11 o’clock. About 8 miles off I overtook two men with whom I entered into some conversation about religion. They were both of the Prison population, & have been long in the Colony. They both acknowledged that they, at home, had belonged (not least their relatives) to the Wesleyan connexion. But if they ever possessed any religion, there is, certainly, very little left. One observed, he had not above twice, or three times, had an opportunity of attending Divine Service, since he had been in the Colony. These poor men, as I frequently discover, are too ready to excuse themselves from the concerns of religion, on account of the lack of opportunity to enjoy the means of grace. However most of the Convicts deserve much pity, not so much for being transported from their home, but for being so often & long deprived of religious privileges. They accepted of some Tracts. When drawing near a Station, 14 miles from here, I was overtaken by a Gentleman well known to me; his horse being much inclined to gallop, my horse began to vie with the former, and we approached the Station in great speed, when a dog, tied up there, grew

very fierce, pulled up the post to which it was tied, and dragging it along, ran towards my grey horse. He got shy & jumped separately sideways, when, at last, I could no longer manage him & was thrown; yet, thank God, without sustaining the least injury. But, he ran away & made towards home. However, the Gentleman occupying the Station, was kind enough to send a man after, who after two hours delay brought him back. Being thus delayed, I could not proceed as far as I wished and had to stay at a Station (Murrumbidgery), where I did not much fancy to stay. I spent indeed the evening uncomfortably, there being a number of Young gentlemen, rather giddy. I could find no opportunity to enter upon religion.

Journal 8: 1840, p.5.

[15 January 1840]
Jany 15.
Proceeded this morning to Wallandurai, about 12 miles from where I started in the morning, to the left of the Macquarie river. About a mile off the plain I espied a shepherd's hut, where I made enquiries after the road, & was glad to be so near. In the Shepherd I recognised a man whom I had seen & conversed with before. He is an Irish Immigrant, a Roman Catholic, rather intelligent & of some education. We got into a little controversy. He had a family who seemed to be in a very wretched condition, at least, I have never seen Europeans more dirty & ragged. Not far from the Sheep Station I also discovered a Native Camp, containing 7 Blacks, well known to me. Some were quite delighted to see me, & would shake hands. I had a little conversation with them. Having arrived at W. I was sorry to find the Superintendent not at home. I spent the afternoon by conversing with various Europeans that were about, and a Black. Late in the evening the Superintendent, Mr Williams came home. He is an old acquaintance of ours, having been Second mate in the Ship we came out in, a very steady & amiable young man. I had Evening prayers with a few Europeans.

[16 January 1840]
Jany 16.
Mr Williams collected all his men together for Evening prayers; there being rather a good number as washing & shearing the sheep just commences with them. In the afternoon I turned to the right again, and arrived at Gumbulgel Gumbang (or more properly Gumbugulgumang) near the Macquarie, when it was getting dark. The Superintendent, Mr Sheridan, received me friendly. He has lately come from Moreton Bay, and knew Mr Handt there, and the German missionaries of Dr Lang's Mission; he could give me some information about these Missionaries, and the Aborigines there. There, at his Station, I was glad to find a great number of Blacks, and also all my Young men, who were delighted to see me. I had Evening prayers, but hardly any Europeans would attend, mostly excusing themselves being Roman Catholics.

Journal 8: 1840, p.6.

But of the great number of men there was we felt certain there were a number of Protestants among them. Bungary and Paddy Fisher attended, who indeed had come previously from the Camp to enquire, whether I was going to have Prayers, when Mr Sheridan observed “Well, these put our Europeans to shame”, adding, that Bungary had been there a short time since, and lectured them i.e. several Gentlemen, thinking they cared so little about religion.

[17 January 1840]
Jany 17.
I spent most of the day at this place conversing with several Natives about religion & their immortal soul, though being not sufficiently at home in the language, I could not enter so much in the subject as I wished; it served, at least, as an exercise for me. I asked one of the Nat: boys, whether he would not go with me to Wellington. “No, he replied, too much shifting sit down there.” I could not at once understand his meaning, but learned, on further inquiry, that he meant the Nat: children, at our School, were principally fed with siftings. I am sorry to add that many of the Natives, who knew less of me, were apprehensive I should take their Children by force, similar to what Mr Watson has done. One of the women, I was informed this morning, was minding some sheep last night, when I arrived, a little distance off, and, when some body told her “The Parson has come” she left her sheep & ran to the Camp, to guard her boy there, apprehending it was Mr Watson that had come. To day, however, their apprehensions gradually subsided, as there were many Natives who knew me well, & assured the rest, that I would not forcibly take a child. In consequence of my horse having strayed out of the Paddock, I was delayed till evening, when I proceeded 3 miles farther to a Station, called, Dundallimal.[59]

[18 January 1840]
Jany 18 Sunday.
I felt very lonely & uncomfortable, this morning, having not a single person about me, however Kindly I am treated by the people at this Station, with whom I could spend my Sabbath in a Christian manner. Oh! how little people, at home, know, what privileges they enjoy, and how much we miss Christian society! I succeeded however, to get a little congregation of Europeans, to whom

Journal 8: 1840, p.7.

I read Prayers, and gave them an extemporaneous address. Just before Service I beheld a number of Blacks, coming back, from an excursion lower down the River; with several of them I conversed about religion; one wanted to deny that he had a soul; but when I contradicted him, he gave evident signs, that he was, by no means, certain in his unbelief, but rather wished it would be so, as he said. Several of them were known to me, & among them was Old Fred, who has for months been absent from the Mission. I learned that he is much dissatisfied with Mr W. and the members of the Mission, generally. His principal complaint is, that Mr W. had promised him one of the Girls for wife, & he could not get her. There is too much reason to fear, that there was little, or, no sincerity in his former professions of religion. Even, before he left us; I discovered

too often the hypocrite in him. So such he is commonly considered by Europeans in the bush; for, at one time, he will repeat part of the Church Service to them, and reprove them for their carelessness about religion; at other times, he will swear, use all manner of bad language & deride the Missionaries.
In the afternoon I went to visit a Station on the other side (right hand) of the Macquarie, called Dubbo. I had to pass a very numerous encampment of Blacks, & made a short stay. The Wellington Blacks, with our Young men, had advanced thus far, and others from further down the River had come up to them. When I approached the Camp, I saw several children running away towards the bushes at the Riverside, I did not give it any thought at the time, but learned afterwards, they had run away from me, being fearful I should take them. I also spoke to a woman whom I knew, but had not seen her for some time; and inquired after her two Children whom I had seen before (a young infant she had with her). She told me they were both dead, of one I had heard it was dead, but of the eldest boy I had not heard. I was surprised & sorry; but asked afterwards her husband who told me “No my boy not dead” and

Journal 8: 1840, p.8.

referring to his wife’s story, observed “That fellow stupid, she tell you wrong, that fellow think you take boy.” But he added, “I know well you take it not.” I am truly distressed that such a prejudice should exist, & still more that occassion [sic] has been given, by one of our number, for such a unfavourable impression upon the minds of the Blacks.
I could get no congregation at Dubbo; most of the men had dispersed others said they were Roman Catholics, and the Superintendent being a Roman Catholic also, I was not very likely to succeed. I met, however, with a very respectable couple of Europeans with whom I had an hour’s pleasant conversation. Whilst at Dubbo, we were suddenly surprised with the cry of a fight among the Natives, only a few hundred yards off. I ran off in a great haste to prevent it, if possible. I was glad to find that some of our Young men had exerted themselves, especially, Cochrane & Lowry, to prevent an outrage; and they were pleased I came to aid them. They were two old men that were fighting Mayol Jacky & Miggy. Their rage was certainly very great, truly savage; they also exhibited a great deal of pride vanity & self conceit, to show their strength & courage. We succeeded at last to keep them aloof from each other but they went on talking & scolding for more than an hour after. This circumstance prevented me from proceeding to another station, as I intended, and I took up my abode once more at Dundallimal.
After dark the Blacks commenced a great dance, at which I was present; and a number of Europeans. I was sorry to see that our Young men were the principal performers. It was the wildest & most curious dance I ever saw, - the fresh piece; lately came up, & now going to all the tribes for, perhaps hundreds of miles. They were all down the front painted quite white, except just in the middle beginning from the forhead [sic] one black streak was left. The number of Natives present was about a hundred.

Journal 8: 1840, p.9.

[19 January 1840]
January 19.
Left at sunrise this morning, to proceed farther down the River. Met one Black whom I knew, & two shepherds with whom I conversed a little and gave some tracts to. After 8 miles ride I reached Darrambangammia[?], where I took breakfast. There was a young Aboriginal man of very mild and pleasing disposition waiting at table, I also saw a Boy that had come from a great distance, yet spoke the same dialect. I also conversed with several women that were encamping near the station. I usually ask the Blacks some such question as: “Have you a soul? What will become of you if you die?” etc or, “Who has made the earth & everything etc?” The women I addressed seemed to have never heard or seen a missionary, and looked strangely, when I told them, I was come to teach them respecting the soul & God. Some burst forth into laughing; one said she would die altogether, another denied that she had a soul. Such assertions are very common among them & I fear some Europeans strengthen them in these infidel notions. But it is remarkable, they, always seem to blush when I contradict them. One of these women had a half cast child (a very common thing I am sorry to say) a Girl of 2 years old, whose features were so perfectly European, and colour so light , that it could hardly be distinguished from an English child.
After breakfast & this conversation, I proceeded. After a few miles ride lost the road i.e. a dray track, sometimes, scarcely to be discerned. However I kept near the river side and fell in, at last, with a Shepherd who directed me the short cut. He gladly accepted of some tracts. About 1 o’clock I reached a Station called Monor where I allowed my horse a little rest & let him feed about. I also was refreshed by the Hutkeeper with a quart pot full of tea. He said he knew me & would not allow me to use my own tea, which I carried along with me. I must admit that those kind of men in the bush, though mostly of the Convict origin, are usually very hospitable to travellers. Having proceeded on my journey, a few miles more I felt again rather uncertain about the road, when I suddenly heard, what I thought the voice of a Black. I rode about a hundred yards into the direction, and espied a Young man minding a flock of sheep. He was glad to hear I was a Missionary of Wellington; he had been there a number of years since.

Journal 8: 1840, p.10.

It was extremely hot today so that I was glad when, about 5 o’clock, I arrived at Euromeda (properly Nguramiddang) [60] the Station I intended to make. I was kindly received by the Superintendant, an elderly Gentleman of the name of Thurlow (He told me his Father was a Clergyman & supporter of the C.M.S. and he himself at school together with our present Secretary the Revd Wm. Jowett:) There were about a dozen Aborigines about the place; they ran to see me and were surprised & delighted, I could speak a little to them in their own language. They seemed to be pleased to hear, that I had come to this country in order to teach the Natives.

[20 January 1840]
January 20.
Mr Thurlow* accompanied me 5 miles farther down the River, where he expected we should find a good number of Blacks. We found however not so great a number as was

expected. There were about 10 men & several women, three or four had come down from Mr T. Station. I had a good deal of conversation with them, and they were pleased to hear a White man speak something of their language. It is remarkable that most of them are inclined to disbelieve their being possessed of a soul, and, invariably, cannot hide a consciousness of the fact, against their will, as it seems. When I asked some of them who had made the earth, the water, trees etc they answered, they did no know. I inquired whether Baiamai (their supposed deity) had made these things some said yes, & ennumerated many things which they thought he had made. One seemed to wish, to extol Baiamai's kindness, & said, with some emphasis; "Baiamai has made the ground, the water, trees, oppossum, kangeroo etc etc, and has given them to us men." I told them that I would teach them about Baiamai whom we called God. For I must own, I am almost ready to think, that it might be desirable, to assume the appellation, Baiamai; for the name of the Deity since their ideas connected with it are partly becoming & partly may be corrected. I have little doubt their notions of Baiamai, is, as it were, a remaining spark of the knowledge of the true God. Whatever absurd notions they may have mixed up with the knowledge of him; they believe that he is the Creator, that he is possessed of great power, that he is eternal & invisible, yet sees us. Asking some women, where their soul would go to when they die, one said, she knew not, another answered, "up on high," another added, "Very far off." I am grieved to add that even these distant tribes, few of whom have ever seen a Missionary, are impressed with an unfavourable opinion of us, as if we were kidnapping their Children

Journal 8: 1840, p.11.

They have heard of Mr W. having taken some by force (one he took so in this neighbourhood more than two years ago, as I now learned more fully). When they heard of my approach they hid their children. I assured them, I should not take any, unless they gave them to me. Having returned to Mr Thurlow's Station I understood, that several Black children had been secreted last evening, when I arrived & this morning and when I espied, this evening, some of them, they ran away as fast they could. Various Europeans assured them I would not take any by force, but they would scarcely get rid of their apprehensions. We collected this evening a congregation of Europeans to whom I gave an address. There are a few more Stations beyond this (this is about 60 miles from Wellington), but as I could procure no guide, I was obliged to give up the intention of going farther.

[21 January 1840]
Jany 21.
Having understood that the many Natives who had been here, lately had gone towards Wallandurai, where I was in coming down, I resolved to go through the bush into that direction. Mr Thurlow ordered one of the Blacks at his Station to show me the road all the way. However, after having gone with me about 6 miles he was unwilling to proceed any father, and thought as there was a dray track, though very indistinct, I should be able to find my way. The whole distance I had to go was towards 30 miles. I rode on fast & safe through the dreary bush, without seeing a human face for about 20 miles, when I

met a Stockman. Some tea would have been a great refreshment to me, which I could have made, had I found water. I only past two water holes & their contents were far too muddy to use. Towards the end of my journey I lost my way, but this circumstance fortunately led me to a little Nat: Camp of women & a boy. One woman wanted to hide herself and on inquiry I discovered, that she was Kitty who was once living at the Mission, with George, one of our Young men, but ran away in the night. I asked her who was now her husband, she said no body. Another woman, however, wispered [sic] to me “White fellow (White man.)” when the former wispered to the latter “Karia* yalla!” (Don’t say it.) I am grieved to say that, from all I have observed in my journey, I feel convinced that the intercourse between White men & Black female is carried extremely far. - Soon after I came to a Station called Wimbangalong[?], where I obtained a drink

Journal 8: 1840, p.12.

of milk & water, which was very acceptable. Hence I cantered away 3 miles more & arrived at Wallandurai, with my friend Mr Williams. I could no where hear, or, see any thing of the great number of Natives whom I sought for. There were, however, several at this place, one of whom, a very old man, well known to me, was very ill scarcely expected to survive till the morning. Of spiritual comfort the poor man felt no need; he has always evinced such a stupor & thoughtlessness, that we never could make him understand any thing; but it proved a great comfort to him that I gave him a little tea & sugar which I had saved from my journey. A good draught of tea proves to these poor creatures sometimes as good as medicine.

[22 January 1840]
Jany 22.
The Old man seemed to be rather better this morning. After Morning prayers I hastened towards home, and arrived safely, thank God! at the Mission House about 4 o’clock pm finding all well at home. I just was in time to escape a shower of rain.
Half an hour after my arrival, the Roman Catholic Bishop, with three of his priests, paid us a visit, but made a short stay. I had no wish to detain them. They made a longer stay at Mr Watson’s examining, as I understood, his Native children. My Young men had not come back from the bush.

[25 January 1840]
Jany 25.
We had a small congregation to day, both of Europeans & Aborigines. I officiated in the morning & Mr W. in the afternoon.

[26 January 1840]
Jany 26.
We had visit to day from Mr Hale; an American Gentleman, belonging to the U.S. Squadron, at present in Sydney harbour. His professed object is to make collections of different languages. He has been on many of the Mission Stations in the South seas.

[31 January 1840]
Jany 31st.
Spent the last few days principally in the study of the Nat: language & gave now & then a reading lesson to some Young men who have come back from the bush.

[8 February 1840]
February 8th.
My eyes have been very bad again for the last week, so that I can do nothing in the way of reading and writing, except hearing now & then some Young men read. Mrs G. taught them occasionally. But they were mostly engaged in work, such as, splitting slabs etc.

[9 February 1840]
Febry 9.
I was unable to perform Divine Service on account of my bad eyes & left both Services to Mr Watson.

Journal 8: 1840, p.13.

[12 February 1840]
February 12th.
Mr Trappit, a friend of mine, having arrived at the Mission late, last night, intending to take a journey to a certain district, which I have long wished to visit, I suddenly resolved this morning to accompany him. Leaving home about 10 o'clock am we travelled N.E. At a distance of about 20 miles we saw at a Station a young Aboriginal man, employed as shepherd, who seems to be particularly steady, far less addicted then the generality of his country men to a wandering life. He told me he had not seen a Black for many months. I had some conversation with him, respecting his soul. He promised to come soon to Wellington. We arrived, rather exhausted, through the heat of the day, an hour after dark, at a Farm called Guntawang, where we were hospitably received. We found no Blacks, here & were informed, that they were congregated near Mudgee to have a fight.

[13 February 1840]
Febry 13.
After proceeding 10 miles this morning we reached another European farm, where we took some refreshment. I regretted to hear there was a considerable number of Aborigines here last night, but had disappeared this morning. One was remaining with whom I conversed, endeavouring to collect a few words of his dialect, which is the Yarruyarru. He understood the Wirradurri dialect (of Wellington) also. A little before dark we reached another European station, where we resolved to stay as it had begun to be rainy. To my great satisfaction I found a goodly number (about 50) Blacks at the place. I first had a conversation with one who spoke the Yarruyarru; the difference between this & the Wirradurri appears to be not great. We then proceeded to the Camp; most of its inmates belonged to distant tribes, speaking the Gammilurai dialect. Some of them understood the Wirradurri; by means of which I was able to obtain some words of their

dialect. I told them my object for coming to this country viz: to teach the Aborigines respecting their immortal soul, which rather surprised & pleased

Journal 8: 1840, p.14.

them and one called out: “Parten!” (Parson) meaning I must be a parson. They had some knowledge of the Mission at Wellington, though living upwards of a hundred miles off. There were two women who were of the Wellington tribe, but, as often happens, snatched away by another tribe.
The melancholy cry of mourning was heard during the evening at the Camp, they were also smoking boughs, an Old man having died the previous day of one of the neighbouring tribes. This is always an affecting scene, especially, when it is remembered, that they “weep as those who have no hope.”

[14 February 1840]
Febry 14.
We had heavy rain last night & this morning, in consequence of which we were detained. I was rather glad of it and availed myself of the opportunity, to collect some thing more of Gammilurai dialect. They were much struck at my minute inquiries; especially, when I wanted to carry various Verbs through their Tenses; some, frequently, burst forth into laughing at my asking again & again after the same Verb in a different Tense. The difference between this dialect & the Wirradurri is very considerable, many words having altogether a different root; still I could trace a similarity. I was much pleased at one of them asking me: “Who made the earth?” etc I replied whether he knew, when he said “yes” in English, “God’s Master told him.” I rejoined “Well, that good master” and enlarged upon the subject.
In the afternoon we proceeded in our N.E. direction, and, after 30 miles quick ride, arrived, about two hours after dark, at a European station called Dirridgirri. The Overseer & his wife behaved rather more hospitably to, as than their Master who had just come up from the country on a visit.

[15 February 1840]
Febry 15.
Early in the morning the Master came to us apologising for his want of hospitality last night, and desired us to take breakfast with him. On our way farther on, we, called at a Sheep station, where I gave the Hutkeeper some tracts & had a little conversation with him. He was glad to receive the tracts, and said he had only part of the N.T. in his possession. From a hilly, rocky, country we were now getting into a very fine country, more adapted for cultivation; we were getting near the Goulburn River. At the next European

Journal 8: 1840, p.15.

establishment we were informed of a Shepherd having been killed in the immediate neighbourhood, yesterday, by a bushranger. Many other outrages we were told had

been committed, lately, by the bushrangers at present infesting the district and keeping people in constant dread. At the very farm we were at, they had very recently not only plundered all they could; but, maliciously, destroyed many things they were unable to take. After 20 miles ride we arrived at the Station, we intended, called Cockerbil, a farm belonging to Revd. Jones Esqr. M.C.[?]. The Superintendent received us friendly. The distance from Wellington is about 120 miles, in the direction towards the celebrated Hunter district.

[16 February 1840]
Febry 16.
Early in the morning, when I was getting up, I observed about 15 Blacks standing before the house. I hastened to see them. They all spoke Gammilurai, but two understood a little Wirradurri & interpreted for the rest. I was surprised they knew a little of the Wellington Mission, as their is so little intercourse between the inhabitants of this district & those of Wellington, whether White or Black, and very little travelling to & fro the road we came. I was pleased to observe that these Blacks are less apt to deny their being possessed of a soul, than those of the Wellington district. My speaking about religion made them soon call out: “Parten!” (parson). One of them when I asked what would become of his soul after death, answered in English: “Jump up White fellow!” A notion I believe sometimes put in the heads of these poor Blacks by thoughtless Europeans. The belief into transmigration of the soul is, I am certain, not general among these Blacks as some Europeans will assert, though I rather suppose that some traces of it are found among the tribes of some districts.
At 11 o’clock the men of the farm mostly assembled for Divine Service. My congregation consisted of about 15 persons. The were with few exceptions very attentive, many have probably not heard a sermon for years, no clergyman having ever visited these parts.

Journal 8: 1840, p.16.

The Blacks were sitting & listening outside under the Verandah, and when I went out to them, after Service, one observed: “Parten! that like Church, that little Church.” He had been at Church at Maitland & Sydney.
In the afternoon I went to a neighbouring farm to baptise a European infant & returned in the evening.

[17 February 1840]
Febry 17.
This morning early a party expected yesterday, came with two Children applying for baptism. One Child was 4 years old, the parents having never before had an opportunity to have it baptised. After the ceremony I left to proceed on my way, homeward, my companion being detained, on account of business. Having heard of another Child in the neighbourhood, whose parents wished to have it baptised, I made a little round in order to see after the Child. But when I came to the Station, the Superintendent told me, that the parents objected to the Child being baptised by me, as I was a Minister of the Church of England, they being Presbyterians. On my road father on, I met 3 Police men mounted, in search of bushrangers. At 2 o’clock I reached Cassilis, a Mr Busby’s Farm

where I was very kindly received. In the evening I had Prayers with the men of the place about 12 in number.

[18 February 1840]
Febry 18.
Proceeded on my return, intending to take partly a different road from the one I came by. After about 8 miles I observed near a Station a few Blacks. An old woman, when I conversed with her & told her my object in coming to this country, seemed to be quite astonished, and, as if full of joy, raised and clapped her hands. Not that I think she could enter into the importance of my object, but she was, at least, pleased to perceive that I should take so much interest in the welfare of the Blacks. At the Station I received some refreshment.
I lost my road to day & to my great astonishment & disappointment found myself, towards evening at Cassilis, whence I started in the morning only coming there by a different road from the one I took in the morning. So I had no choice but to take up once more my old quarters.

Journal 8: 1840, p.17.

[19 February 1840]
Febry 19.
This was another day of disappointment & delay. My horse galloped away with me at a most furious rate when I was starting, before I had my right foot in the stirrup. I managed to keep myself about half a mile but at last to avoid greater danger yielded to be thrown. I strained my leg a little and it was thought advisable, I should rest during the day, my host urging upon me to day, I yielded with much reluctance.

[20 February 1840]
Febry 20.
Left his morning accompanied by two Gentlemen, for some distance. I went by the road I came, saw neither in going or returning a Black in this part nor are there many European stations.
Towards evening I made a call at a Sheep station, when some of the Shepherds were very thankful for some tracts; they also offered to accommodate me for the night as well as they could. But as there was no paddoc [sic] to secure my horse I hastened on to ride another 12 miles, to a station when I was in coming[?]. Unfortunately the night overtook me when I was 5 miles off the place, & having to turn off the main road, through the bush, I lost myself and was obliged for the night to roam about in the bush. My horse was tired out, having travelled at least 45 to 50 miles & determined to graze about. I had no alternative but to lead him about whilst feeding. I had no idea which direction to take, but heard, at last, the bleating of sheep & dogs barking. I followed the direction of the sound & reached a little before day break a Sheep station occupied by two shepherds. They were very anxious to give me some refreshment, & soon had a quart pot of tea ready & a kind of pancake having no bread or damper. These shepherds, though usually of the Convict class, are generally very hospitable. I gave them a few tracts.

[21 February 1840]
Febry 21.
At sunrise I started again, having 9 miles to go to the Station I intended. Arrived there, I rested myself for a few hours, but could not sleep. Having also caught a cold in the night, I felt very uncomfortable but still proceeded towards Mudgee. My Horse, in consequence of yesterday's & last night's fatigue & for want of food went very slowly; he carried me about 60[?] miles when

Journal 8: 1840, p.18.

I arrived at Mr Lowe's Wilbertree, near Mudgee, where I was very hospitably received. I felt very poor in the evening.

[22 February 1840]
Febry 22.
I was truly thankful for last night's rest and recovered from my fatigue & headache. I proceeded to Mudgee, 5 miles to see whether I could get a congregation there on tomorrow's Sunday. However, the New Township consists only of a Public House (always the first & grand thing required in this Country) & a few little bark huts. But it is a cheering sight, and, unparalleled, I venture to say, in New South Wales, that a Church is in course of erection ere any thing like a township can be seen. The Church is wanted as there are several Farming establishments near. To one of them Mr Cox's, when I had reason to expect the best congregation I went in the afternoon.
At Mudgee I saw an Aboriginal youth from the Castlereigh River who spoke Wirradurrri, and assured me that Wirradurri was the common dialect in his district. Two days ago I met a boy on the road from the same district proving the same thing. This shows, that our dialect is spoken rather extensively. The Castlereigh was parallel with the Macquarie about 80 miles, as far as I can guess to the N. or N.NW.

[23 February 1840]
Febr 23.
Performed Divine Service in the morning at Mr Coxe's, having about 14 persons to attend. From here I went to another neighbouring farm, where I had made an appointment to baptise a Child; I expected, at the same time, to have a congregation, could, however, not succeed, as the men were dispersed. It is truly distressing with what indifference, to say the least, the generality of men treat the subject of religion. Having baptised the Infant I returned to Wilbertree and had there another Service with a small congregation. To my surprise I met here; at Mr Lowe's, my Companion again, who had since come back from the journey, having had no such delays as I had. Late in the evening we went two miles farther or nearer towards home & stayed at a farm belonging to a member of the same family as the former. Having not got rid of the cold I caught the other night, I felt very poorly this evening

pains all over the body & shivering so that I was obliged to go to bed without delay.

[24 February 1840]
Febr 24.
Felt a little better this morning though by no means well, still we were determined to proceed & if possible to make home to day, having about 50 miles. With some difficulty, at least as regarded my state of health, we reached Wellington Valley late in the night. We had much cause for gratitude to Almighty God, for his care & protection, especially, when we remembered that greater part of the country, through which we travelled, is invested with bands of desperate bushrangers.

[26 February 1840]
Febr 26.
I am, thank God, fast recovering from the severe cold I brought home from my journey. Our Young men were much pleased & interested to day, when I gave them a narrative of my journey, and the Natives I had seen with the various observations they made. They were particularly gratified that, one should have asked me “Who has made the earth”, and was aware that God had made all things.

[29 February 1840]
Febr 29.
Had for the last three days occassionally a few Young men reading to me. Several having gone to the bush their number is small again.

[1 March 1840]
March 1st.
The attendance at Divine Service was not great on the part of the Blacks. Still the absence of some Young men was made up by several women attending.

[8 March 1840]
March 8th.
My eyes have got very bad again; for several days I could neither read nor write, and had to leave both Services of this Sabbath day to Mr Watson. Even the light of the sun hurts me. I stayed, therefore, at home & this afforded Mrs G. an opportunity to attend Church, from which she is so often prevented through her children, having no person to entrust them to, for a single hour.

[9 March 1840]
March 9.
My eyes are improving today, thank God, but I dare not read or write yet. The complaint has been very general here this summer.

[12 March 1840]
March 12.

Mrs G. and her youngest child having for some time been rather unwell, a change of air being very desirable for them; she set out to day

Journal 8: 1840, p.20.

on the journey accompanied by both Children & the Black Girl, to spend a few weeks with some friends at Frederic's Valley [sic], about 60 miles from here. May the Lord conduct them safely & grant them his blessing?

[13 March 1840]
March 13.
Had 7 Young men & Boys reading to me to day. Their inequality in the knowledge of reading proves a great inconvenience. They want to be divided into 3 different classes; some times they will read together, when those that are advanced exercise patience. The worst is sometimes that one party will run away whilst I am teaching another.

[15 March 1840]
March 15.
My eyes having considerably improved I was able to officiate today a Church. We had a good number of Young men in the morning & a few in the afternoon.

[17 March 1840]
March 17.
Yesterday I had two & this day six Young men to read to me. They were reading part of Daniel, and felt much interested in the Story of Shadrach, Meshack & Abednego, asking various questions about it. I am sorry I can not get them to read, regularly, on account of the various employments for which they are wanted such as cutting slabs, seeking the horses, grinding, fetching wood & water. After they have done this work (which often can not be delayed, till they have had a reading lesson) they very rarely are inclined to read.

[21 March 1840]
March 21.
The last few days the Young men were reading to me, very regularly, from 4 to 7 of them.

[22 March 1840]
March 22.
A very scanty attendance at Church to day, both of Europeans & Blacks. Some of our Young men ran away, just before Church time; some person had told them that there was a strange Black female, about two miles from here, wandering about without a husband, so they expected one of them might obtain a wife. This is the great aim of several of them. They were disappointed in their expectation.
I was very much struck with an observation of Cochrane's this evening, by which he proved to me his correct idea of what is a gentleman. A certain very respectable Proprietor of a neighbouring Estate has been in this quarter for the last week &

Cochrane referring to him said: “Now that’s what I call a gentleman not such fellows as Mr - & Mr - etc naming certain rather giddy young men, professedly gentlemen.

Journal 8: 1840, p.21.

[28 March 1840]
March 28.
During this week our Young men again attended their Reading lessons, pretty regularly. I also went on with a Grammar of the Aboriginal language which I am endeavouring to compose.

[29 March 1840]
March 29.
We had a very small congregation to day scarcely any Europeans and not many Natives. Several of our Young men went away this morning in consequence of a message of an expected fight.

[30 March 1840]
March 30.
Only Ingel Jemmy, Cochrane & Bungary are left at the Mission, the rest of the Natives have gone to engage in a fight.

Second Quarter.

[1 April 1840]
April 1st.
Finished, at last, the principal, that is, the Etymological part of my Grammar, and have reason to believe, that I have arrived at some degree of correctness. It was not an easy task since the Etymology of this language contains great peculiarities, especially, the Verb, there being upwards of 20 Modifications of the same, besides its many i.e. 10 Tenses, through which the said Modifications may also be conjugated. These Modifications might be said to be a kind of Compound Verbs, formed by Post fixed , and, in their signification, mostly of an Aboriginal nature. Some however produce quite a new signification. As regards the Syntax, it is less capable to be brought under distinct rules, since, for instance, the order of words is very arbitrary, almost entirely dependent on the accent intended to be put on one word in preference to another. I must acknowledge, that, although I understand the Grammar tolerably well & have collected the principal words, I have not obtained much fluency in speech, nor can I follow the Natives when conversing among themselves. I have too little practise to overcome all the difficulties.

[3 April 1840]
April 3.
Besides teaching the few Youths that are remaining occassionally I am still pursuing the study of the language, and have endeavoured yesterday & to day to translate the Lord’s Prayer, into it; not without some difficulty, since, what we should call essential words,

are lacking in this language. But some of my most intelligent young men approve of my translation, calling it correct & intelligible.

Journal 8: 1840, p.22.

[5 April 1840]
April 5th.
Went to a Neighbouring Establishment to hold Divine Service there, but had only six hearers.

[6 April 1840]
April 6.
Taught 3 Nat: youths to day, others have not returned from the bush. Began to translate the Apostolic Creed, but find it more difficult than the Lord's Prayer.

[8 April 1840]
April 8.
We have been extremely uncomfortable, for a long time, for want of a domestic servant, as no one of the Natives can be depended upon. At the expense of other duties of greater importance, I must spend so much of my time in domestic work. We now have engaged an Old man as Cook & domestic servant who entered his service to day. He is at least steady and seems to be concerned about religion. He is of the Convict class but has, it seems enjoyed a Christian education at home, and appears to be of a respectable family.[61]

[11 April 1840]
April 11.
Teaching occassionally a few Young men, studying a little in the language, and writing several letters constituted my engagements for the last few days. Several Young men have returned from the bush.

[12 April 1840]
April 12.
I preached this morning from Mark XV, 14,15.[62] Mr Watson preached in the afternoon from the words: "Who went about doing good." Acts X,38.[63] Mr W. has repeatedly used violent & bitter personalities in the Pulpit against myself & others, but this time he was carried to such a daring extreme that I think it becoming to insert a specimen of the language he made use of in my Journal. "Some," thus he concluded his sermon, "go about and take their journies into the bush; not to do good; but to do evil; to injure their brethren: not to save souls, but to kill their brethren. Yes, they go from a Christian

Mission, from this place." The violence of his temper seemed to stop his speech & he appeared unable to proceed farther. That he intended me & my late journeys I should have guessed, had he been less explicit, as he has told an acquaintance of mine, only a few days ago, "Mr Gunther has only gone down the River to get up a story against me." I dare say he has heard that I expressed my regret at the unfavourable impression made on the minds of the Blacks by his improper proceedings. Various observations of this violent sermon seemed to be intended for Mr Porter, to cut him down as well as me. Who can wonder at our dissatisfaction, and our determination to be separated from such a fellow labourer.

Journal 8: 1840, p.23.

[13 April 1840]
April 13.
Had a few Young men reading to me at different times.

[14 April 1840]
April 14.
Only one pupil to day. Commenced to translate the Ten Commandments.

[15 April 1840]
April 15.
Two Young men & a boy "read" to me.

[16 April 1840]
April 16.
Had purposed agreeably to a promise to go to Mudgee to day to officiate there & in the neighbour hood, during the coming Festivals, but was prevented by rain, a blessing of which we stood much in need as it has been very dry again for some time.

[17 April 1840]
April 17.
Our Good Friday Service was very little attended.

[19 April 1840]
April 19.
Mr W. preached in the morning & I in the afternoon; our congregation was both times rather small. Alas! what Good Fridays & Easter Days one must spend here, though surrounded by professors of the Christian name. No matter, whether Sunday or Festival, neither seems to attract people's attention.

[20 April 1840]
April 20.

A little instruction given to some Young men & a little studying in the Nat: language, besides my domestic engagements constituted my day's work.

[21 April 1840]
April 21.
Went early this morning to a neighbouring establishment, called Nannima, agreeably to an invitation of Mr Curtis,[64] a Medical Gentleman, who intended to perform the serious operation of amputating a leg of the Black boy, Nelson, and wished me to assist him. The poor Boy broke his leg about 10 days ago, by a fall from the horse, and the Doctor who has done his utmost for the sufferer being very fond of him, despairs of the parts being reunited, and for the safety of the Boy's life, resolved on this remedy. However, as we apprehend it, so it came to pass, the Black friends of the Unfortunate boy objected to the operation, especially, his nearest Relation, known by the name of Dr Charley, being a professed Native Doctor. He proposed to set himself the leg, in the Native way, to which we at last yielded. His way was very simple, but in Mr Curtis' opinion, not badly adapted to succeed, had it been done so in the first instance. He cut a piece of bark hollow off a small tree, just wide enough with a very little lining to enclose the leg. He also promised to wash it regularly every morning. P.S. Little as we expected it, this simple method succeeded, though slowly, after about 3 months the boy could walk again, halting very little.

Journal 8: 1840, p.24.

[23 April 1840]
April 23.
Went off to day together with Lively, one of our Young men, to fetch Mrs Gunther and her family from their visit. We travelled in a cart, the only conveyance had for the purpose. Stayed during the night at Narrowgal, 13 miles from home.

[24 April 1840]
April 24.
We proceeded as far as Molong to day, about 26 miles; I endeavoured to collect along the road some Nat: words & phrases from Lively.

[25 April 1840]
April 25.
Had a little conversation with an old Black this morning, respecting his soul, but he was very dull of comprehension. He looked a very pitiable object, being unwell. Lively I was pleased to see, evinced very tender feelings towards him & interceded for him, that I might give him a little of the tea & sugar we had taken for our journey; I acceded to the request. In our road to day we picked up some of the Native Manna, which in this quarter, under a kind of White gum tree, is falling profusely; at the present season, it has no peculiar, but an agreeably sweet taste. Towards evening, having travelled about 20 miles we reached Frederic's Valley [sic], and I was thankful to find Mrs Gunther & the

Children well, except that the little Boy was just recovering from an attack of a severe cold.

[26 April 1840]
April 26.
It being Sunday, I performed Divine Service at Mr Trappit's and had a pretty good congregation from the men of the Establishment & the neighbourhood. In the evening again I had an assembly.

[27 April 1840]
April 27.
We visited to day a few Christian friends in this neighbourhood. This fertile district is principally settled by Wesleyans.

[28 April 1840]
April 28.
I baptised two Infants this morning, early, of Europeans parents & then we proceeded homeward, in our cart. Reached Molong rather late. I visited a Native camp here in the night, containing about a dozen Blacks, known & unknown to me. The Superintendent Mr Smith, treated us very hospitably.

[29 April 1840]
April 29.
Thank God we went on well again to day and reached Narrowgal late, where we were very kindly received.

Journal 8: 1840, p.25.

[30 April 1840]
April 30.
We finished our tedious journey to day & reached home in good time. I was thankful for the kind care & pres[?] we experienced. Travelling here is very different from what it is at home, especially, with such a conveyance as we had.

[1 May 1840]
May 1.
Having long been under an engagement to visit Mudgee, I started again to day on a journey, and proceeded about 25 miles, where I stayed at a European station, called Yumbi.

[2 May 1840]
May 2.
Saw a few Blacks to day, also a Young man of a distant tribe, whose dialect seems to differ much from the neighbouring ones. He stays with a Settler. Rather late I reached Mr Cox's farm, two miles beyond the intended Township of Mudgee. I was kindly

received by two Messes Coxes whose acquaintance I made for the first time (They only visit this their Estate or Estates at times.)

[3 May 1840]
May 3.
Performed Divine Service this morning at the house of Mr Cox, having a congregation of about 25 persons. I could see here the influence of a religious Master. Mr Cox when he is at the place which is only at certain seasons of the year always performs Divine Service himself, if other masters would do the same, a great change might be effected in this community. In the afternoon I rode off about 7 miles to Mr Lowe's farm where I had Service in the evening with about 10 people.

[4 May 1840]
May 4.
Being detained in the morning by rain & afterwards through another circumstance, I only travelled about 12 miles, homeward, & stayed in the evening at Guntawang, where I had prayers & gave an address to about a dozen people.

[5 May 1840]
May 5.
Reached home towards evening; was sorry to find only two or three Native youths at the Mission, the rest having gone to the bush.

[9 May 1840]
May 9.
Several of the wandering Youths have returned from their excursion to the bush. Gave, as usual, at irregular times, reading lessons to a few Young men during the last days.

[10 May 1840]
May 10.
Had a small congregation this morning, rather better in the afternoon Mr W. being absent I officiated both times.

Journal 8: 1840, p.26.

[16 May 1840]
May 16.
After a long continuance of dry weather, we had at last, the beginning of this week, some rain, and have availed ourselves of it, for the last few days by gardening, at which employment I had usually from two to four Young men assisting me. Unless I am with them, they will not do much. Instructed them also at various times in reading.

[17 May 1840]
May 17.
We had rather a better congregation to day than usual though nothing like what it might be. Mr W. officiated in the forenoon & I in the afternoon.

[18 May 1840]
May 18.
Mr Porter went a journey to day; consequently I had to take charge of the Horses.

[19 May 1840]
May 19.
Except two, who are fetching wood & water, and driving the bullocks at ploughing, all our Young men were led away yesterday & to day by the Elderly Natives to go a hunting, so I had to do the work in the garden myself; it having the appearance of more rain I was anxious to get in some seeds.

[21 May 1840]
May 21.
There are a considerable number of Natives about at present; but this, I am sorry to say, is always an unfavourable circumstance for our Young men, as they are commonly made very unsteady by their Old rulers. This evening they had a great corrobberry.

[22 May 1840]
May 22.
Several of the Young men went again a hunting to day.

[23 May 1840]
May 23.
Was much employed at the Horses to day, and looking after the necessary work to be done by Whites & Blacks. A very inconvenient thing on Saturday. Some Young men read to me. Mr Porter returned late in the evening.

[30 May 1840]
May 30.
Besides occassionally, instructing a few Young men & employment in domestic work, I devoted my time for the last week principally, to the study of the Nat: languages, especially, comparing Mr Threlkeld's Grammar & dialect

Journal 8: 1840, p.27.

with our dialect & my own Grammar. The difference, particularly in words is great, still the general features of Grammar bear much resemblance to each other. It is a pity Mr T. has not arranged his Grammar into a more simple & clearer system.

[31 June 1840]
June 31.
I have ommitted [sic] writing any particulars in my Journal during the last month, as so little worth relating transpired and as daily occurrences & engagements have so much sameness. A few general observations will describe the whole. The Young men very irregularly attended to their Reading lessons, partly because through the influence of their superiors, the Old men, they wandered much about, partly because when with us,

their time was chiefly taken up in the general work, at present rather extensive, such as assisting in ploughing, attending cattle, fetching wood & water cutting bark & slabs, assisting in building etc. Sometimes I had only one or two, sometimes four, & six to instruct. I also pursued the study of the language and wrote a long, laborious kind of letter to the German Lutheran Missionaries of South Australia, who have written to me, though personally unacquainted with them, desiring me to give them some information, concerning our Mission and the Aborigines of this part; and particularly, concerning the general character etc of our Aboriginal dialect, offering to do the same for me. They seem, in a short time, to have advanced considerably in the acquirement of the Aboriginal language.

Third Quarter

[11 July 1840]
July 11.
I was enabled to teach the Young men, more regularly, during the last 8 or 10 days since they were kept at home by the rain. We have had more continued rain of late than I have seen before in this

Journal 8: 1840, p.28.

country a circumstance which we hail with delight & gratitude, as it brightens, in one point of view, our prospects; which have become so gloomy during the dry season. I hope the Lord is returning to us with his favour and will grant unto us a good harvest, so desirable for the maintenance of the Mission Establishment, as our opportunities of usefulness depend so much on temporary support.

[18 July 1840]
July 18.
The number of our Young men being very small, at present, and always a good deal of work for them do, there is little opportunity to instruct them, nor could I ever* get much assistance in gardening, except now & then from Bungary. The fetching of wood & water employs two almost constantly; the latter being so far to be fetched. There has been no sufficiency of rain to fill any of the empty water holes of the Bell river; we may go for miles to see a water hole containing water.

[19 July 1840]
July 19.
I officiated both times, had a small congregation. It is distressing to observe the indifference to religious ordinances & the profanation of the Sabbath which prevail among Europeans in this district, both gentle & simple.

[20 July 1840]
July 20.
Mr Porter left to day for Sydney, as he is determined to see the Corg. Comte. respecting our present pecuniary difficulties since all Orders drawn seem to be refused. This is like

putting a stop to our Establishment at once. I sincerely hope, money matters will not prove an insurmountable obstacle to our work. I observe, in the latest Public papers from Sydney, what great efforts & what large collections of money, the London Auxiliary Missry. Society are making there. May not our Friends in Sydney do something similar, or must the Church be put to shame by other denominations? I doubt not with zealous advocacy of the C.M.S. house, more support might be obtained in this Country.

Journal 8: 1840, p.29.

[22 July 1840]
July 22.
The old European Servant whom we engaged last April as Cook etc left us to day. I have for some time again & again told him to leave but could hardly get rid of him. He was of very little use and I had too much reason to doubt the sincerity of his religious profession. I would give the utmost I could possibly afford, to obtain an industrious & honest servant, as Mrs G. is so very uncomfortable, and I so often obliged to spend my time in domestic employments. I have engaged Bungary, one of our Native youths to be our Cook. If he were by himself he might, perhaps, do tollerably [sic] well, but where there are a number of them, they always lead each other astray etc.

[24 July 1840]
July 24.
We were much pleased with Bungary to day giving us a specimen of his own composing in English containing a few thoughts of a religious nature. It was very legibly written & intelligibly expressed.

[25 July 1840]
July 25.
In consequence of Mr Porter's absence, I had this week to attend to the Horses & such like. Occassionally, 2 or 3 youths were reading to me. Cochrane & George behave best, at present, both as regards instruction & work. The former reads pretty fluently & often instructs the latter, he being much behind, having been so long absent from the Mission. He was for a year engaged by a neighbouring Settler. We were rejoiced, this evening, to receive several letters from England & Germany. Excluded as we are from almost all society, especially, Christian society, letters from our Friends are quite a treat.

[26 July 1840]
July 26.

Mr Watson wrote me rather an abrupt note yesterday afternoon informing me of his intention to baptise a Half caste child, to day (about 3 years old.), in reply to which I gave him to understand, as on a previous occassion, that his proceedings involve a question, which ought to be referred to the Bishop & the Cong. Comtee. However, as I expected, he persisted in his purpose and preached this morning previously to the Ceremony, a sermon which may be denominated a Vindication of the same. This text was Mark. 10: 16: “Suffer the little etc.” [65] He endeavoured

Journal 8: 1840, p.30.

I, to prove the lawfulness of Infant Baptism. (Did this tolerably well). II, The lawfulness of Baptising Halfcaste children. The arguments of the latter were* viciously* managed & contradictory. In the afternoon neither Mr & Mrs Watson came to Church, nor were the Nat: children sent. I could not account for it, as I could not imagine that our difference of opinion respecting what he did in the morning, could have given offence or afford a pretext for absence from Church. I also observed in the evening some strange wisperings [sic] & curious looks among several of the Natives.

[27 July 1840]
July 27.
I was not left long in the dark about yesterday’s occurrences. Mr W. sent me a very ill-tempered note respecting his Connexion with the C.M.S. being dissolved “through my repeated representations etc.” Just a little before I saw the Note, one of the Young men, Jemmy Buckley behaved, to my surprise very impudently to me, with out my giving the least occassion. I guessed Mr W. must have put something in his mind. I am sorry, I was not directly informed of the Decision, by the Cong. Comtee. Whatever Mr W. may say against me, I can never, for a moment, regret the steps I have taken, no, not on the closest & most serious examination of all that has past. A separation was a matter of necessity & it is high time it should take place. May the Lord be pleased to overrule all for good, and, to grant to the Mission that thing which always has been lacking, & without which it can never prosper - union!

[28 July 1840]
July 28.
Cochrane & George made some inquiries this evening respecting the Roman Catholics, occassioned by a Priest of that body being at present in this neighbourhood. When I told him, among other errors, that the R. Catholic’s did invoke Saints, such as the Virgin Mary, George was struck & said: “Mary can not give grace, she can’t give the Holy Spirit; how foolish they are!”

[2 August 1840]
August 2.
We spent a Sabbath day which I fear will bring any thing but credit on the Good cause. It was to me a day of grief. Mr Watson adhered to his resolution,

Journal 8: 1840, p.31.

to keep away with the Native children from Church & to have Service at his new residence. The Young men thought it strange & Cochrane observed respecting it “This is nonsense, I don’t like this.” Some were at a loss whether to hear Mr W. or myself. Thus our congregation, small at the best, is split in pieces, and the public must needs have a demonstration not of what characterises the disciples of Christ, but of the Spirit of the world that has disarranged this Mission.

[3 August 1840]
August 3.
Most of the Young men were determined to go away this morning; it was with difficulty I could detain George whom we want so much at home, to drive the bullocks, at ploughing etc. They are gone to revenge themselves for an injury inflicted on one of their number - Lively, by another tribe. I made every effort to dissuade them but in vain. It is not so much a feeling of revenge that prompts them, but rather pride & ambition; they suppose, they should be looked upon as cowards should they fail, to retaliate. Nothing short of a thorough change of heart, will enable them to leave off these heathen practises. They admit the wrong of it, but have no power to overcome their natural propensities.

[8 August 1840]
August 8.
Gave George & Bungary occassionally Reading lessons this week, and was doing a little in the Native language. Of late I made several attempts to translate into it. Finished the Ten Commandments & the 1st of Genesis & commenced the 2nd. It is not an easy task, on account of the poverty of the language, though I think the Historical parts of Scripture might be translated; to translate the Doctrinal parts seems impracticable.
Mr Porter returned from Sydney this evening, so I shall be relieved from my attendance to the Horses.

[9 August 1840]
August 9.
Had again a small congregation as Mr W. persists in his separation. In the evening our Young men came back from the bush. It seems they have had a fight, and as far as I can ascertain wounded one of their opponents.

[15 August 1840]
August 15.
I am utterly dismayed to keep a Diary at present; I should have, principally, to write about our present disturbances. I am grieved to say, Mr W. acts, as I long apprehended,

he would, under such circumstances. - I receive daily proofs, that he does all he can, to prejudice the poor Natives against us. The Spirit he evinces can only confirm me, if such was needed, in my unfortunate opinion of him, which I have, at least to some extent, long intimated to the Society. I have long doubted his sincerity.

[16 August 1840]
August 16.
Very few attendants at Church this morning. The few Europeans that used to attend seem to be disgusted, at our affairs. In the afternoon I had no Service but we instructed a few Young men.

[22 August 1840]
August 22.
What I observed on the 15th inst. I might justly repeat to day. Alas! when & where will the confusion end! Besides a little teaching I attended to the Aboriginal language. Composed an address in it, of several pages, comprising a brief outline of the Creation, the Fall of man, and Redemption, intermixed with exhortations. I read it to our Young men who approved with the exception of a few expressions of its correctness.

[23 August 1840]
August 23.
No change for the better in the attendance at Church. A circumstance occurred this evening late which grieved & disgusted me. A half past 10 o'clock one of our dogs began to bark, vehemently, & continued for some time. Our Black girl, who was just about to retire, opened the door and called out, "There must be some person outside, Who is there?" Often I have had reason to suspect certain persons, watching about the House, sometimes left it unnoticed, sometimes I looked about; this time I was determined to search closely. I rushed out & in a few moments, not many yards off behind a little building, and under a bust I hit on a Native wrapt up in an oppossum cloak, and recognised him to be Ingel Jemmy, the Young man, who has been staying with us for a long time, but of late seduced away by Mr Watson, to live entirely with him. I expected him before to be a spy. He was at a loss to frame an excuse, or, to give an account of his intentions. I reproved him, gently, as I do pity him to be thus led astray by a professed Christian Missionary. I am reluctant to say what I might say on this head, I must only intimate, that this poor Heathen youth, by the mean & contemptible action of this evening, has done no more than

Journal 8: 1840, p.33.

what the example & devices of him, who has long been the Disturber of harmony in the Mission, have sanctioned, Whatever his object may have been, whether to take away our Black Girl, or, merely, to watch all our private moments, it is grievous.

[24 August 1840]
August 24.
It came out this morning that the Young man last night had an accomplice; Fred was also on the watch, (He has for a considerable time given proof of his deceitfulness & hypocrisy) but he ran off, as fast as he could, when he heard that I had caught Jemmy. The rest of our Young men expressed their disgust at such ways; and were highly amused at the discovery of them.
I set out to day on a, long intended, journey, on horseback, Bungary accompanying me

on foot. Rather late in the evening we reached Wallandurai; as we left home only at noon, and, to oblige Bungary, I had sometimes to walk myself.

[25 August 1840]
August 25.
There were no Blacks at this Station; but I understood about 3 miles off a considerable number had encamped. Several, however, made their appearance, before we started to visit the Camp. Mr Williams, the Superintendent of the Station accompanied us. As we were delayed getting the horses, we reached the Camp almost too late, the Natives having partly dispersed. We found a number near a European Station, not far from last night's Encampment. I talked to them and read part of an address, which I had composed in their language. They said, they understood me & some were attentive; but their patience was soon exhausted. At the Camp, farther on, I saw several little companies of men, & had some conversation with them, but they were mostly about to move, "to look out" food. Several were strangers to me, being of a different tribe. When returning to the Station where I just had been addressing some, we observed an increase in the number but were not a little surprised to see several Children & Young women run away from us, into the bushes & upon trees. I rode up to one tree, which two Girls had made their refuge, but could not induce them to come down to speak to me. I was truly distressed, that the unfavourable impression, which so unfortunately has been made by Mr W. should be so deeply rooted, lasting and extensive. How discouraging & disheartening! How deplorable.

Journal 8: 1840, p.34.

After dinner I left Wallandurai, and made for the Macquarie, Bungary followed me. After sunset I came in sight of the Station Gumbugulgambang, where I met a considerable number of Natives, mostly of our Wellington tribes, who were glad to see me. After I had taken tea at the Station I visited the Camp again & conversed with several, but the principal thing they cared for was tobacco. Had evening prayers with three Europeans.

[26 August 1840]
August 26.
The rain was pouring down last night, and came into the room I slept in (of course as usual in this quarter it was only a bark hut, the ground serving for the floor.) The rain continuing all the forenoon, I was detained; but had always Blacks about me to talk to. In the afternoon I proceeded, and, just reached Dundallimal Station 3 miles before another heavy shower came on. There were a number of Natives here. According to my plan I proceeded about 6 miles farther. Riding was getting very heavy, my horse often went down to the knee the ground being so soft in consequence of the rain. I just reached the European Station, when it was getting very dark, sometime after sunset, and was hospitably accommodated. This is the only Station beyond Wellington, where there is a Lady; indeed very rarely a common European female is seen in this quarter.

[27 August 1840]
August 27.

No Natives here at present. Hastened on to the last Station designed in my plan, Nguramiddang[?] (or as Europeans have corrupted the name: Euromeda) which I reached early in the afternoon. Was kindly received by the Superintendent, Mr Thurlow*. There were only 2 Natives at the place; one had been detained by a very bad leg; having met with a serious accident. I had a little conversation with him. In the evening the few White men were assembled for prayers; I gave them an address.

[28 August 1840]
August 28.
Early this morning I saw a Young Aboriginal with whom I had some conversation (I had never seen him before.) As often is the case with them, he first would deny his being possessed of a soul; but an inward consciousness of the truth soon made him admit his having a soul & its immortality. After Evening Prayers I returned on my journey, travelling back for about 22 miles & only seeing 2 White men & no Black. At Dundallimal I found a good number of Aborigines and was told, that a great number besides was not

Journal 8: 1840, p.35.

far off a fight being expected to take place tomorrow. I took my night quarters at Dubbo, only a mile from Dandallimal, on the right hand side of the Macquarie.

[29 August 1840]
August 29.
It being Saturday I was anxious to get home to day but, unfortunately, my horse had gone astray, homeward, during the night though he was in hobbles. I had much difficulty, to get a Black to trace him & to fetch him back, as they all were in anxious expectation either to participate in the fight, or, to be, at least, spectators of the same. One went at last, but soon came back, saying, he could not find him. I resolved, therefore, to stay and considered it rather, Providential, as I might, perhaps, be able to prevent the fight. Two Gentlemen besides myself endeavoured this morning to dissuade the [?] but it seemed to be of no avail, and one impudently replied to me: “Parson yambulyarra[?].” The parson speaks falsehood. I pursued them during the whole of the day in all their movements & spoke repeatedly to both parties to disuade [sic] them. When the evening was drawing near & there seemed to be no likelihood of a fight I turned a little way back toward my night quarters, met then two Gentlemen one of whom a Magistrate of the Wellington district shooting ducks along the River I delayed a little with them and ere long we heard a rushing noise, followed by the sight of a lot of Blacks just crossing the River to commence the fight. We hastily pursued them and arrived with them at the appointed place. The opposite party rushed up too, and vehement language & great noise ensued on both sides. I tried by all means to prevent serious consequences & Mr Curtis the Magistrate alluded to told them if they did commit any injury he should be obliged to apprehend them. A few Wammaras (properly bargan, the half moon like instrument) were thrown, but many these were among the Blacks themselves that turned mediators, and, to my great delight soon put an end to it. It is curious, how often they threaten to fight, and rarely it becomes serious. The number of men present, excepting women & children, amounted to about 80.

[30 August 1840]
August 30.
Had Divine Service at Dandallimal this morning. My congregation consisted of about 8 or 9 White men & two Black. In the afternoon I went to Gumbugulgumbang with Mr Sheridan, the Superintendent of that Station, who has promised to lend me a horse tomorrow to take me home. However, towards evening a Gentleman coming down the

Journal 8: 1840, p.35.

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Journal 8: 1840, p.36.

Wellington road brought my own horse, having found him put in a stockyard about 10 miles off towards home. There was a great host of Blacks, no less than about 180 encamped, near this Station, near the spot where they had the fight yesterday, both parties sitting down now in amity together. I conversed with many of them reading also part of an address to some, however, though they said they understood it, they paid not much attention, a few wished me to read, others wanted to prevent it, & laughed at my endeavours. After Evening prayers with a few Europeans, I went again to the Camp and found the Aborigines engaged in a very wild dance. The distant tribes performed & the rest were spectators laughing at & admiring the fun; for it was rather a theatrical performance, the male actors were principally mimicking the Black females in their various habits & movements. I felt rather discouraged at the conduct of these thoughtless, careless and hardened creatures. Nothing seems to attract or animate them but play & nonsense. Oh! when will a day of mercy break in upon them.

[31 August 1840]
August 31.
I was detained this morning for some time, by a serious accident that happened to the Superintendent. In handling a pistol loaded with a ball he shot himself through the hand. It was, however, a mercy it did no more serious injury; two Young men, Blacks, stood quite close to him & I was a few yards off. I sent for some Gentlemen in the neighbourhood to see what could be done, but we all agreed that he should proceed to Wellington to get the attention of a Medical man, one of them offered to accompany him whilst I was hastening on before to acquaint the Medical gentleman with his coming. I reached home safely about two hours before dark.

[4 September 1840]
Septbr 4th.
This evening, at twilight the whole settlement of the Mission & Police was in a state of disturbance: two of Mr Watson's grown up Native girls effected their escape. The Police Magistrate,[66] Mr W's great defender dispatched Constables after them, one of them came before our door with a gun. Four of our young men whom Mr W. of late has decoyed away from us were running

Journal 8: 1840, p.37.

& crying after them in all directions. The greatest fear was entertained that these poor Girls - Jane & Maria - might seek for refuge with us. Hence the said Young men, supposing they must be within the reach of hearing, called out to them in their own language, by no means to go to Mr Gunther's whatever they might do. Two of them were set to watch round our House the whole night.

[5 September 1840]
Septbr 5.
Nothing was heard, or, seen of the Girls, last night but great suspicion was entertained by Mr W. that they must be with me, accordingly his great Friend, the Police Magistrate,

sent a message to me, early this morning, threatening me with a “Search Warrant”, if I did not surrender the Girls, should they be with me. Afterwards he must have felt rather uncomfortable, at the insult he had offered me, and at Mrs G’s & my cool, fearless reply, he sent twice an apology but of a very contradictory nature. The Young men of Mr W’s. party were in search of the Girls greater part of the day, and succeeded, late in the night, to catch the Younger one, Maria, whom they escorted back to Mr Watson’s.

[6 September 1840]
Septbr 6.
In the latter part of the night about 3 o’clock, when we were fortunately awake, the other Girl, Jane, came knocking at our doors, whilst it was pouring down with rain. Through the thick darkness of the night she escaped the Watchmen’s eyes that were again about our House. The other Girl had likewise intended to come to us, had she escaped those Young men. I thought it my bounden duty to receive Jane & to protect her.

[7 September 1840]
Septbr 7.
No doubt measures would have been taken to day (yesterday it was Sunday and it became only known towards evening that she was with us) to compel me to deliver up Jane, had not the Police & Magistrate received a strong lecture from a Brother Magistrate, on account of his unlawful interference, which I understand frightened him much. However another plan was devised, to accomplish the end: Jemmy Buckley, who lays (with some justification) claim to Jane, &, who long was dissatisfied with Mr W. for withholding her, but, of late, gained over by promises etc on the part of Mr W. made an effort to take her away by force. Watching her movements about the house & finding the front door open he seized her in the passage, and assisted by another, they were pulling away, whilst the Girl was dreadfully screaming,

Journal 8: 1840, p.38.

and so was Mrs Gunther the only person to assist her, till I hearing it in the Garden came to her assistance & one of our men, who, however, fearing the Blacks, would not exert himself to the utmost. The two Blacks were pulling in a most savage manner; and the Girl continued her screams dreading to be dragged away to Mr Watson’s. But it was not till at last Mr Porter heard & came to assist thus we were able to rescue her. After some quiet reasoning with Jemmy he submitted & promised not to attempt again a similar attack. We reminded him that it was long our wish as he well knew he should have Jane for his wife & he should have her in due time but we would not let her go back to Mr Watson’s, by whom he has been weak enough to be once more cheated. But alas! how distressing are such outrages by which the whole settlement is set in an uproar! This was an open breach of peace, but here where if would have been the daily duty of the Police Magistrate to interfere, no steps were taken to prevent it.

[25 September 1840]
Septbr 25.
We have been aware that not only some of Mr Watson’s young men but even he

himself had frequently been watching about the Mission House in the night to seize Jane, should they get an opportunity. At last, they have succeeded. The Girl seems to have gone out rather early in the morning & when we got up, she could not be found; we soon heard that some of the Young men had watched her & dragged her down to Mr W. Alas! Alas! Where & when will this melancholy scene end? What missionary work is this! How distressing to behold such treacherous & deceitful dealing in a professed Christian Missionary. It requires indeed more than ordinary patience to keep composed amidst such goings on. We feel it our bounded duty to urge the Cong. Committee in Sydney to have recourse to decisive measures[?] and to cause Mr W. to be expelled from here else we shall not get rid of him and so long as he is here, there will be no peace or order. Real missionary work & instruction are quite at a stop under these confusions & constant excitement & dissension[?] even among the Aborigines themselves. Nor can I go away from here comfortably & travel and leave Mrs Gunther alone under such constant & almost daily outrages which I am weary to report all and on that account have almost given up to keep a Diary. We know that they are planning to snatch Noamilly[?] (Eliza) who has been long with us away also so that Mrs G. should be without the least assistance. She has no desire to leave us.

Journal 8: 1840, p.39.

Fourth Quarter

[17 October 1840]
October 17.
We were a little comforted to day by a letter from the Revd Wm. Cowper intimating that measures were in contemplation, to put an end to our confused state, and to restore order & peace.

[27 October 1840]
Octbr 27.
We learned to day that the Police Magistrate had received Instructions from the Governor, to expel Mr Watson from his Residence etc etc. We also observed the latter making preparations for a removal. [67]

[28 October 1840]
Octbr 28.
I passed to day near Mr Watson's Residence and was awfully shocked & grieved to behold the devastation Mr W. has made around it, fencing pulled down & destroyed almost every improvement, such as garden fences etc, though put up, mostly, on the Society's expense. It is, truly, melancholy to see that a man of his profession should give way to such malicious tempers.

[29 October 1840]
Octbr 29.
Having understood that Mr Watson was determined to take away the Aborigines under his charge though ordered to deliver them up to me, I felt it my duty to apply to the

Police Magistrate reminding him of his Orders from the Governor as I feared he would not act up to them. But he delayed giving me a direct answer, only an apology.

[30 October 1840]
Octbr 30.
It was not till this evening that I received an Official reply from the Mr Barrow, to my application of yesterday, informing me that Mr Watson had “declined giving up the Aborigines to me."[68] He might have added something more; for soon after receiving his reply, I was informed that Mr Watson had last night taken away the Aboriginal children & women, consequently immediately after my application.

[31 October 1840]
Octbr 31.
Having been informed by the Pol: Magistrate, that Mr Watson had appealed in a Letter to the Governor and apprehending, what kind of production it would be; I applied to the Pol: Magistrate for a Copy of the same which I soon received. We were astonished & shoked [sic] beyond measure; to see its contents. For, however, unfavourable our opinion of Mr Watson long has been this surpasses all we ever could have apprehended. I did not altogether

Journal 8: 1840, p.40.

think him capable of such an accumulation of malicious representations & direct falsehoods.

[1 November 1840]
Novbr 1.
Jemmy Buckley & Jane came to day to live with us; they made first their appearance at Church. Having no longer been able to resist Mr Watson allowed them about 3 weeks since to live together as husband & wife and in the night when Mr W. took the Children away, they parted with him.

[2 November 1840]
Novbr 2.
Sent a large despatch of Letters & copies etc to the Cong. Committee to inform them of last week’s occurrences.

[5 November 1840]
Novbr 5.
Finished to day rather a lengthy “Comment” on Mr W’s. Letter to the Governor.

[7 November 1840]
Novbr 7.
It has been rumoured for some time that His Excellency the Governor was coming to visit this District. To day distinct information was received of his coming within less than 24 hours.[69]

[8 November 1840]
Novbr 8.
To day we were honoured with His Excellency's arrival in our Valley he first gave us a call at the Mission House and it being just the time of our Evening Service I ordered according to His Excellency's wish the Bell to be wrung; but there was rather a small congregation: about 10 Aborigines besides a few Europeans.

[9 November 1840]
Novbr 9.
The Governor & Lady Gipps called on us towards evening; the former having some private conversation with me respecting our late differences etc. I also handed over to him my "Comment" on Mr Watson's Letter.

[10 November 1840]
Novbr 10.
According to appointment I went to see His Excellency about 2 miles from here when I was honoured with a long audience. We took notes of various statements & of my views respecting the future. Towards evening passing from Mr Raymond's place & proceeding to the Mr Montefiore's His Excellency called again, principally conversing with Mr Porter. We went into the Paddock to see the Natives making hay.

[11 November 1840]
Novbr 11.
In compliance with the Governor's requests, I wrote down some of my principal grievances against Mr Watson & Mr Barrow, the Police Magistrate and forwarded them to His Excellency.

Journal 8: 1840, p.41.

[12 November 1840]
Novbr 12.
At day break His Excellency passed by on his return to Sydney. I trust under the Divine direction his visit will be attended with good results to the Mission. I am sorry to say Jemmy Buckley & Jane have left us again yesterday, he being engaged in the neighbourhood working sheep wanted to have her near him at the Native Camp; through all the painful occurrences their minds have become quite unsettled and independent.

[17 November 1840]
Novbr 17.
I found out Old Fred last night watching near our House, no doubt, with the intent to take our Black Girl away; he has long been anxious to have her, but I think him a very improper person to be her husband as he is full of deceit & hypocrisy & she has no affection for him.

[19 November 1840]
Novbr 19.
Set out on a journey this morning in order to see some friends & to perform an old promise of holding Divine Service at Molong next Sunday. Stayed at Labrygea[?] with a very respectable family where I was kindly received. Was agreeably surprised at the prolific growth of every kind of vegetable & at the plain though the soil seems very inferior but it is favoured with frequent showers. Distributed some tracts on the road through the bush.

[20 November 1840]
Novbr 20.
Arrived early in the day at Mr Trappit's, Frederic's Valley [sic] where I received a hearty welcome. Was glad to hear of the capture of almost all the bushrangers that have for some months past infested this District; indeed from Bathurst up to Wellington they have been very troublesome & committed many outrages, murders & robberies. Not far from Wellington they robbed some time ago the Mail.

[21 November 1840]
Novbr 21.
Returned another road i.e. the Main Road from Bathurst to Wellington, & reached easily in the afternoon Molong; the Estate of the Marsden's Family, Mr Betts with his Family being just up. I was not a little surprised to find also Mr Bobash here with his Family having just arrived about an hour before me, and was very glad to see him.

[22 November 1840]
Novbr 22.
Mr Bobash feeling very tired from his long journey and not very well left the Service to me. I had, what we call in the bush, a very good congregation viz: upwards of 30 persons. Mr Bobash was teaching in the afternoon 2 New Zealanders who are with Mr Betts. I was gratified with them & still more with the accounts from New Zealand Mr Betts having lately visited there.

[23 November 1840]
Novbr 23.
On account of frequent showers I could not reach home as I intended but only Narrowgal where my little daughter stays at present with a pious couple. Reached home safely on the following morning.

Journal 8: 1840, p.42.

[28 November 1840]
Novbr 28.
Paddy Possum who never has given much encouragement has for the last few days, to my surprise, been very anxious to be instructed. The Young men are at present engaged in reaping & have little leisure for instruction but he manages to find an hour or two every day.

[29 November 1840]
Novbr 29.
Had as usual of late, a very small congregation. This is the melancholy effect of all the disgraceful occassions & unhappy differences on the Mission. The Establishment which in this moral wilderness ought to have proved a “City upon a Hill” has tended rather to bring scorn & scandal upon religion. Both Whites & Blacks have of late grown more indifferent than ever I knew them to be, and the half & half measures which have been taken with respect to certain parties. I have reason to fear, can only tend to make things worse.

[1 December 1840]
Decbr 1st.
I had a long conversation this evening with some of our Young men, and gave them an outline, in as plain language as I could, of the Scripture history. They listened with attention & interest, especially Cochrane.

[7 December 1840]
Decbr 7.
I was informed this evening that Harry, one of the Aboriginal youths that has frequently been at the Mission but long suffered from consumption was scarcely expected to live over the night, I hastened to see him at the Camp near Nannima, 2 miles from here & on the road received a letter from Dr Curtis desiring me to visit the poor Sufferer, who he supposed had some desire for spiritual comfort. It so affected me that I could not refrain from tears, imploring the Divine mercy in his behalf. The medical Gentleman informed me that he himself had been so affected at the Camp when speaking to him not long before I came so that he could not refrain from tears, when the Poor Black called out “Don’t cry doctor; perhaps we shall see each other again in the glory of God.” I conversed and prayed with him at the Camp in the presence of several of his Aboriginal friends & his Father, but regret I did not find him so well prepared for comfort as I expected. He would not admit that he had done any or much wrong. The poor Fellow has never cared much about instruction and during his illness he came repeatedly here but his Friends, would not let him continue with us. They always prefer having

their sick at the Camp. To be near the Camp I stayed at Nannima during the night.

[8 December 1840]
Decbr 8.
Poor Harry survived the night & seemed a little better this morning. After a little conversation with him returned home. In the evening I went again to see him, but could not talk much to him since he soon fell asleep. Conversed with several other Natives at the Camp; but, alas! they are a careless[?] set of beings.

[9 December 1840]
Decbr 9.
Paid another visit this morning to Harry.

[10 December 1840]
Decbr 10.
Went again to see Harry this afternoon. Was rather better pleased with him than before. He expressed with a sigh his regret for having not better improved the opportunities he often had at the Mission of being instructed. When I prayed he seemed to be very attentive though I fancied he was half asleep for when I finished he pronounced a hasty "Amen" and when I then added the Lord's Prayer, he said as well as he could every word after me & concluded with a loud "Amen."
I should have baptised the poor Heathen if I could have observed a little more knowledge, & repentance; but I can not satisfy my conscience that he is a fit subject as yet. May the Lord have mercy upon him!

[11 December 1840]
Decbr 11.
I set out on a journey this morning to Mudgee. Having to pass Nannima I called at the Camp to see Harry and was surprised to see him apparently much better so much so that his Father thought he was getting better again. I was quite struck & pleased with the remark that Old man made saying in his broken English to me: "That you pray yesterday, that make him jump up again." I then proceeded on my journey, met a Black Shepherd after about 20 miles ride through the bush with whom I had a little conversation; he is more steady than most of the Blacks; I have repeatedly seen him on this road. A little farther on I saw another at the farm where I called but he was so shy that I could not get him to speak to me. Stayed at Guntawang where I found a few Blacks.

[12 December 1840]
Decbr 12.
Towards evening I reached the Township of Mudgee. Near the Public House I saw several Blacks

Journal 8: 1840, p.44.

one was quite drunk; another one told me, he was a Brother of Cochrane & was glad to hear of him. I had a little conversation with them. Proceeded 2 miles farther to a Mr Cox's Establishment where I was very kindly received. I was sorry to hear to day by a Gentleman the melancholy report concerning the accidental death of the Revd R. Taylor's eldest Son in New Zealand confirmed.

[13 December 1840]
Decbr 13.
Had a pretty good congregation this morning, upwards of 20 hearers. On my road from here back to Mudgee, I saw a camp of Blacks & conversed a little with some of them,

about religion, when a Woman wanted to deny that she had a soul. Seeing some White men engaged in erecting some building, I though it my duty to go to them & give them a little reproof, about profaning the Lord's day. One man endeavoured to excuse himself by saying; they were living in the bush "and we have no Parson to preach to us." I replied "Well I will preach to you this evening, if you like." He was struck & at a loss what to say. I was glad to see the Church & Parsonage almost completed. At Mr Lawson's Estate I could not get a congregation, as almost every man was off to the Public House. It is a sad thing; wherever there is a public house in this country, how almost every man runs after it. I do not think there is a Country in the world where drunkenness prevails so much as in New South Wales.

[14 December 1840]
Decbr 14.
We had much rain this morning so that I was delayed till afternoon. On my road I called at a Shepherd's hut where a Scotch woman was hutkeeping, as they call it; she, thankfully accepted some tracts from me. Took up my quarters for the night at Mr Rouse's Guntawang where I had Evening Prayers with a small congregation.

[15 December 1840]
Decbr 15.
Hastened homeward to day, arrived early in the afternoon at Nannima, where I delayed for a few hours & was surprised to learn, that Poor Harry died not many hours after I had left, so that it seems his apparent liveliness that morning, was a sign of death approaching & not of recovery.

Journal 8: 1840, p.45.

[17 December 1840]
Decbr 17.
Had a long & interesting conversation with Cochrane to day & afterwards went to prayer with him. It is evident to me that he often has serious thoughts. Expressing his desire for a new heart he observed with much feeling & emphasis: "But I can not make my heart new!" "Are you certain you cannot" I rejoined when he answered: "I am certain." I told him I was pleased to hear that he felt convinced of his being unable to become a new man by his own strength & directed him to discovering prayer & the grace of God in Christ Jesus.

[20 December 1840]
Decbr 20.
Only one Gentleman at Church besides ourselves & men and the few Natives. This is truly discouraging. I had no heart to use the Sermon I had prepared, but gave my little audience an extemporaneous address.

[23 December 1840]
Decbr 23.
Sat for about two hours together with Cochrane; answering on religious subjects and

derived myself some comfort & encouragement from the conversation. I trust he is not far from the Kingdom of God. At all events, I am certain that he reflects with more seriousness & enters more deeply & with more interest into the meaning of Scripture truths than I have ever witnessed in any other Aborigine. I have long entertained some hope of him for though he is often led astray by the influence of others and shows at times less concern yet his religious impressions again & again. Of late he has been seriously afflicted with rheumatic pain so that he is almost unable to walk, which circumstance, I imagine, adds greatly to his thoughtful & serious frame of mind.

[25 December 1840]
Decbr 25.
This was a poor Christmas day indeed! How distressing & discouraging! No body at Church but our two White men and about half a dozen Blacks. Mr Porter being poorly was obliged to leave before the Service was over. I had again written a sermon; but did not think it suitable for my poor congregation & preached therefore extempore. Our Aboriginal youths were in a very bad careless mood determined to run away to the Camp immediately after Service and laughed at all my warnings & exhortations. When I spoke of leaving them Bungary replied: “Well you may, we know now enough.” This is in a great measure the fruit of all that has passed on this Mission so disgraceful to the Good Cause. They know to take advantage of it; a short time since when I warned Bungary against having

Journal 8: 1840, p.46.

any thing to do with a certain worthless treacherous Aborigine, he replied: “We are not like Missionaries, we love one another.” What one’s feeling must be under such circumstances our friends may imagine. Not that this expression describes their real & constant feeling towards me or us; several* are fully aware of the justice of the steps we have taken against Mr W. in spite of all the insinuations of the latter. But when convenient for their purpose they will take advantage of what has occurred & repel reproof administered to them. Were Mr W. altogether removed out of our neighbourhood, things would soon take a more favourable turn.
In the evening I rode to a European Station Narrowgal, about 13 miles off where I had rather a better congregation than at home viz: 10 Europeans & 2 Blacks.

[27 December 1840]
Decbr 27.
I administered the Lord’s Supper today having 4 Communicants viz: Mrs G., Mr Porter and a pious couple who came the distance of 13 miles. I am grieved & ashamed to confess that it is upwards of 18 months since we had the Sacrament for disunion prevented it hitherto. Such, I am aware, has been the case on the Mission in former times before I came here. No wonder therefore, that the Mission should have done no more good than it has.
Our youths have for several days been very unsettled since there are a number of the elderly people at the Camp about 2 miles off, they will be constantly running there & any rate spend their night with them. Very few came to attend Church this morning and that

very late. Even poor Cochrane, though hardly able to walk could no longer resist but must spend a day or two with his countrymen at the camp. I went this evening to the camp & had some conversation with him as he was laying quietly & rather sedately by himself all the rest were sitting in companies and had a great deal of talk among themselves so that I had very little opportunity to speak to any. I also conversed with poor Jane who has been living these last 6 weeks in the bush after about four years stay at the Mission. She assured me she did not feel happy at the camp & would come back to us did not others dissuade her. This is the Girl who at times evinced signs of religious impressions.

[28 December 1840]
Decbr 28.
Several of the Young men came from the Camp this morning & did some work during the day but off they went again in the evening. Tommy who is at present our Cook stayed alone. They expect the Bathurst tribe up to perform a grand corroberry, in their opinion so important an event that it is worthwhile talking about some time before

Journal 8: 1840, p.47.

[29 December 1840]
Decbr 29.
Only Bungary & Bonaparte came from the Camp, the former had some exercise in writing with which he is going on well. He did not like my [?] versions[?] on the conduct of the Blacks & shows much of an independent spirit. Soon they were off again. Tommy continues still.

[30 December 1840]
Decbr 30.
Several of the Young men came from the camp this morning but as it appeared only to get some breakfast for soon they were all off and Tommy our Cook, with them. They now all old & young proceeded to the appointed place for the long expected performance of a new dance. Foolish as it may look they should make so much of their wild dances, it strikes me that their folly is no greater, considering their savage condition, than the parade there is with many highly civilised people about Balls & theatrical performances.
Cochrance, from sheer necessity I fear, stayed at home. He was reading his Bible most of the day, at times to himself & occasionally to me and from various questions he asked me I could perceive that he does not care so thoughtlessly as the generality of the Young men. Having read to him some portions in Revelations, he asked me afterwards when the Thousand years should begin when Satan will be bound; why Satan was cast out from heaven; whether he at any time was a man, Whether he ever died, Whether he had no body etc. The poor Fellow wished me to make up my bed in the hut where he was that he might talk to me all night.

[31 December 1840]
Decbr 31.

Cochrane went on reading in the same way as he did yesterday in the Bible, Prayer Book & Cottage Hymn Book. One thing struck & pleased me much: in he passing by he stopt me & directed my attention to the Collect for Septuagesima Sunday pointing out to me more particularly the Passage --- “That we who are justly punished for our offences may be mercifully delivered by the goodness.” as if intimating how applicable this was to himself. I feel more & more convinced that his mind is influenced by serious thoughts. He had been reading to Mrs Gunther a Tract entitled: “Poor Sarah”, a converted Indian which affected him much and he called out to me “Ah! when shall I be like Sarah!” We are very fearful his illness will turn into a consumption. But it would prove no small consolation to us; if he as we trust should find the Lord in time. Yes it would prove an unspeakable encouragement to us for our work if it should please the Lord to evince His saving grace in one

Journal 8: 1840, p.48.

of these poor Aborigines of whom I fear no decided instance of conversion can as yet be recorded.
I am less doubtful of Cochrane’s sincerity in his inquiries as he has entertained serious thought for a considerable time past when he enjoyed good health. I hope & pray his affliction may be sanctified whether designed for life or death!
I can only add as a General remark that apparently our Mission is almost ruined and our prospects gloomy indeed and though I would not judge altogether from appearances yet I feel pretty confident that different & better efforts must be made & the Society consider more the wants of the Mission & attend to them if we shall be doing good. I am utterly discouraged & displeased to waste my time in the way I am obliged to do not that the Society however remedied the great loss when it was almost too late & other evils seen to be disregarded. I may perhaps write more about it or a long.

J. Gunther

Rev J. Gunther’s Journal
for 1840

3.2 Reverend Günther's Journals - Annotations

1. Gunther’s account of his journey to Wellington Valley was contained in a letter to Coates dated 1 September 1837, three weeks after the current journal entry. This is further evidence that the journals were written retrospectively, rather than on a daily basis. Günther to Coates, 1 September 1837 (Gunther Letter 3). Romans 1:16. “For I am not ashamed of this gospel; it is the power of God for the salvation to everyone who has faith, to the Jew first and also to the Greek.”

2. 1 Peter 2:25. “For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls.”

3. According to Watson, Gunther told him he had “made Mrs Watson a slave”. See Watson’s Reply, 1840.

4. Hebrew 13:14. “For here we have no lasting city, but we are looking for the city that is to come.”

5. Matthew 11:28-30. “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”

6. Philippians 2:12-13. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

7. Matthew 25:13. “Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.”

8. King William IV, third son of George III, died on 20 June 1837, age 71. His niece, Victoria, the only child of Edward Duke of Kent, fourth son of George III, died in 1901, after the longest reign in English history.

9. The catechist, George Langhorne, was appointed missionary to the Aborigines at Port Phillip by Governor Bourke in November 1836, and given the use of 2,000 acres on the Yarra River.

10. 1 Peter 2:9-10. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."

11. Exodus 40:34-38. "Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: But if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys."

12. Reverend Theophilus Blumhardt.

13. John 14:1. "Let not your heart be troubled: ye believe in God, believe also in me."

14. 1 Corinthians 1:30-31. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord."

15. Manuscript frequently misspells “occassion” or “occassionally”. This has been corrected by the editors.

16. Philippians 4:4. "Rejoice in the Lord always: and again I say, Rejoice."

17. Acts 10:34-35. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him."

18. Matthew 4:17. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."

19. Psalm 90:12. "So teach us to number our days, that we may apply our hearts unto wisdom."

20. The female servant proved to be troublesome and was returned to the Factory a month later. Gunther Journal, 6 February 1838.

21. Isaiah 55:6-7. "Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon"

22. Luke 15:7. “I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.”

23. Luke 22:22. “And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!”

24. Romans 5:1-3. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience"

25. John 12:47-48. "And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

26. Matthew 27:24-26. "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released

he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified."

27. Lydia Woodruffe Gunther. Lydia married Thomas Kemmis at Mudgee in 1860. They had six children born at Yass and Paddington between 1861-1868.

28. This would the wife of George Hickman, referred to in Watson's Reply, 1840, p.19.

29. John 10:14. "I am the good shepherd, and know my sheep, and am known of mine."

30. John 16:8-11. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged."

31. Henry Fysche Gisborne, Wellington Police Magistrate 1838-39, formerly Governor Bourke's private secretary and later Crown Land Commissioner for Port Phillip (see Biographical Entry).

32. John 6:37. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

33. Luke 15:23-24. "And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."

34. Job 34:29. " When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only:"

35. Matthew 6:10. " Thy kingdom come. Thy will be done in earth, as it is in heaven."

36. Psalm 119:54. " Thy statutes have been my songs in the house of my pilgrimage."

37. Deuteronomy 6:5-6. " And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart:"

38. Proverbs 30:12. " There is a generation that are pure in their own eyes, and yet is not washed from their filthiness."

39. Acts 10:43. " To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

40. 2 Kings 5:13-14. " And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean."

41. Revelation 3:20. " Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

42. Matthew 10:29-31. " Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."

43. Matthew 6:19. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:"

44. 1 John 2:17. " And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

45. Revelation 3:20. " Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

46. Mark 14:36. " And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt."

47. Numbers 23:19. " God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?"

48. Psalm 67 begins " God be merciful unto us, and bless us; and cause his face to shine upon us; Selah. That thy way may be known upon earth, thy saving health among all nations."

49. Deuteronomy 32:49. " Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:"

50. Galations 5:16. " This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh."

51. Matthew 28:19. " Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:"

52. William Gunther (1839-1918).

53. For Watson’s remarks on the death and baptism of Nanny, see the Annual report for 1839 (Watson Report 4).

54. Zechariah 3:1-2. " And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

55. Isaiah 45:22. " Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

56. The Presbyterian minister, Reverend Robert Stewart, was most likely the author of a letter in J.D. Lang’s The Colonist in early 1840 concerning the Wellington Mission, submitted under the pseudonym `Stat Umbra’. The Colonist, 8 January 1840.

57. Isaiah 9:6. " For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace."

58. Dundullimal station, on the Macquarie River below Wellington Valley (opposite Dubbo), was held under licence by C.& D. Campbell. In 1839 there were at least 20 men employed there, under the superintendence of H. Price. Commissioner of Crown Lands, Itineraries and Returns, SRNSW x813. It was purchased around 1841 by John Maughan, who later built the stately Dundullimal House, recently presented to the National Trust in 1986 and restored under its Bicentenary program. P. Dargin, Dundullimal: held in trust (Dubbo: Development and Advisory Publications Australia, 1999).

59. Euromeda station on the lower Macquarie River. In 1848 the licence for Euromeda was held by Samuel & Lewis.

60. This would be George Benjamin Franklin, referred to in Watson’s Reply, 1840, pp.25-6. Franklin was employed by Porter as cook and general hand for the Gunthers, apparently on the understanding that half his wages would be paid from the mission funds, and half by Gunther, who had received an increased salary for the purpose of employing domestics. The Sydney Committee refused to sanction the arrangement.

61. Mark 15:14-15. " Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified."

62. Acts 10:38. " How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."

63. Dr Samuel Curtis, an important local pioneer-settler who, at this time, was managing J.B. Montefiores' Nanima station.

64. Presumably Mark 10:14. " But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." [

65. The new Police Magistrate at Wellington was William Warre Barrow.

66. Watson originally intended to relocate further down the Macquarie River, near or beyond Dubbo, but instead was offered a temporary campsite on Raymond's Apsley estate, not far from the CMS mission reserve. In the malicious squabble that infected the Wellington community at this time, Watson and Raymond were united by an interest in antagonising Gunther and Porter. Watson arranged a 5 year lease on Apsley, calling his new mission `Murrunggallang'.

67. See Watson to Barrow, 29 October 1840, CMS CN/O5(a), in which Watson explains his refusal to hand over the children.

68. Governor Sir George Gipps (Gipps' own account of his tour was contained in his "Memorandum respecting Wellington Valley", 1840 (see Appendix).

3.1 Reverend Günther's Letters

i. 7 January 1837

Letter 1: Günther to Coates, 7 January 1837, p.1.

Recd. 8/37

On Board the Brothers January 1/1837
at anchor near Mt. Lago Cape Verde Islands

Dear Sir,
It has been my sincere wish for some time past to have an opportunity of sending letters to England the more so on account of my omission not answering the request of my respected Committee. I mean the neglect of writing immediately to my embarcation at Portsmouth or by the Pilot with the acknowledgment of the reception of my written Instructions; it was omitted by an oversight for which I sincerely beg pardon. I regret to say before I proved that I have only short time for writing and that in haste. When we arrived here it being the day before yesterday we understood there was no opportunity for sending to England; now this evening or rather late in the night after having tired myself to day by an excursion to the Isle I am told there will soon be a vessel to Lisbon to morrow morning our Captain intends leaving. You will doubtless be surprised to hear we have

Letter 1: Günther to Coates, 7 January 1837, p.2.

not proceeded any further by this time it being more than two months since we left London we were however at and near Portsmouth detained more than ten days From the time we sailed (which was November 15th) our patience has been almost in one [?] not a little tried and some times impatience, more natural to us than the former has been excited. We had a most tedious voyage indeed and perhaps I may say dangerous too, if required to say no more at least all the skill and activity of the mariner who after all was now & then “At his wit’s end”; the mercy and favour of the Almighty it was that helped us through. First we were for almost a fortnight beaten about in the English channel then in what they call St. George’s Channel nearly always contending with contrary wind and some times with heavy gales. Afterwards we were for a considerable time driven and beaten about in the Bay of Biskay we were again and again driven back there or too much toward Africa we had a few heavy storms there one accompanied with thunder & lightning in a terrific manner

Letter 1: Günther to Coates, 7 January 1837, p.3.

this ceased however soon again but another one lasted almost the whole of the day when the appearance of the sea was as frightful as you can imagine. The sails were all taken in and we were left to the mercy of the sea? no[t] to the mercy of him “whose it is and who made it” When we at last had past the Bay we were [?] by many a calm or still foul wind. Nor did we enjoy the benefit of the Trades when we had passed Madeira not even not 28 Saturday not before we were in the Latitude of about 20 which is a most extraordinary case. By this foul wind we were driven near the coast of Africa till we at last could proceed to the place we are now. The Captain who has been Commander of vessels for these 20 years does not recollect such an unfavourable passage. But on the whole we are safe & well now after having suffered a good deal from sea sickness Mrs. Gunther rather less than I for which I was very thankful. I had almost forgotten that in the English Channel one man was lost of the sailors over board. It was three weeks ago that I for the first time could hold regular service on deck which was quite an enjoyment to me but with the exception of one Sunday I had always a short service with the Emigrants on board of a [which] you will be aware. I have a sufficient spehre [sic] of labour [??] enable me to be a blessing to all of them. Excuse [?] please.

Your obedient Servant

Gunther.

ii. 21 April 1837

Letter 2: Günther to Coates, 21 April 1837, p.1.

D. Coates Esq.
Rec’d August 23/37

Sydney, 21 April 1837

Dear Sir,
By the favour of the Almighty I am permitted at last to announce to you our safe arrival. We sincerely desire to bless and praise the name of the Lord for his unceasing care and merciful protection over the mighty waters and we feel the more thankful as our voyage has been trying and fatiguing, rather long, sometimes perilous and now we are safe. The 8th instant was the long wished for day when we reached the shores of our destination. The day of our embarkation having been the 10th of November last, our passage, you so will amount to five months within two days. If my letter from the Cape de Verde Islands has reached you, you will be aware how unfavourable the commencement of our voyage was, how much we had to contend with contrary winds and bad weather together with some heavy gales before we were out of the Bay of Biscay. As I in the letter referred to had not time to enter into particulars a few extracts

from my Diary of the early part of the voyage may be acceptable. In the first place I would observe that our Captain forced his passage through and I can scarcely help pronouncing presumptuously. After we had been waiting several days, in vain, for fair wind near Cowes, Captain Town's patience was exhausted chiefly because he had to provide for so many persons (you will probably be aware that there were more than seventy emigrants on board) and he made an effort to sail on the 15th of November. The wind being almost right against us we progressed but little. The following day it began to blow fresh and the wind being quite contrary the night of the 16th passed with much agitation. It continued so during the whole of the ensuing day when in the evening at twilight our fears were not a little increased by a sudden and awful alarms. The Ship's Carpenter fell overboard and though efforts were made to save his life they were without success. Thus a soul was hurried into Eternity whether prepared or not, I cannot tell. All I could learn about him is that he was a very well behaved and industrious man. The event could not fail at least with some of us deeply to impress our minds with the importance of being by watchfulness of prayer, always prepared or preparing to meet our God.

Letter 2: Günther to Coates, 21 April 1837, p.2.

The wind being without cessation strong or against us we could not proceed but were constantly sailing about opposite the Isle of Wight. It blew especially hard in the night of the 18th so that some of our party felt much apprehension and the Captain deemed it advisable to return to harbour next morning near the place we left a few days previous which was not a great distance. The unpleasantness of our heading about was increased by seasickness from which we both suffered, I however most. The following morning (the 20th, Sunday) the wind became fair and we sailed again proceeding nicely till about midnight when the wind changed and on Monday became calm which was succeeded in the night by a Lively gale. Others (there was a number of vessels about) returned to an harbour, to Plymouth for instance. Our Captain however trusted in the strength of his vessel and his own skill and persevered beating about though we were driven back some distance. On the left we were opposite Plymouth.
Nov: 25 The wind high but favourable this morning. The following day we had quitted the English Channel and lost sight of dear England not without some heartfelt emotions; the wind however got foul again. Nov. 27th, First Sunday in Advent, the sea being rather high and myself not yet recovered from seasickness I was not able to perform Divine Service. I felt on that account something like the Psalmist in Psalm 8th, 2 and thought of former times when I enjoyed the privilege of assembling in the House of God with his people, a privilege seldom sufficiently estimated as long as enjoyed.
Nov. 29 We past (in St George's Channel) a very boisterous night and daybreak brought us a terrific gale accompanied with thunder and lightening. Captain T. acknowledged he had during his long seafaring life witnessed few such scenes. We thanked our good God it did not last very long. Dec. 1st Yesterday we a calm, today foul wind. Latitude 49, Longitude 8. The following morning a rough sea and in the evening when the wind had abated and we were just sitting at Tea a heavy sea broke in upon Deck and having forced off the door and skylight of the Cuddy poured on us and caused considerable destruction even in some of the Cabins. The Ladies were screaming much. To relate our situation day by day would be too much tautology as we experience almost

uninterruptedly adverse winds or calms and boisterous seas etc. I shall therefore pass over some days. Dec. 7 We felt last night that we were in the Bay of Biscay. The motion was dreadful. We were hardly able to keep ourselves in bed to sleep was impossible.

Letter 2: Günther to Coates, 21 April 1837, p.3.

For several hours we had fair wind today, about six or seven miles an hour. Sunday 11th Had Service with our Emigrants twice but was scarcely equal for the seasickness pursued me for a long time, though not in a high degree strong. Mrs Günther, I am happy to say, does better than I, nor must I forget to acknowledge the lovingkindness [sic] of the Lord we experience in this respect that when ever one of us suffers much the other is commonly able to wait upon. Dec.12 This was the most boisterous day we had all the way since. A very heavy gale blew right against us for about six or eight hours and drove us back a considerable distance when we were expecting to be soon out of the Bay. The sea was dreadfully high and the wind so violent that they were obliged to take all the sails in. We cried, indeed, with the Disciples, "Lord, help us or we perish!" and I humbly confess the reply he made to them, "O ye of little faith", was most applicable to me. He heard however our cries like theirs. Dec.14 Thanks be to God he has regarded us in our trying situation and caused the light of his countenance to shine upon us. The wind turned into our favour yesterday and this day and Observation shows that we are no longer in the Bay of Biscay. The weather also became more agreeable, however we had very little wind for several days. Dec.18 This was the first Sunday the weather permitted us to have a regular Service on Deck. It was quite an enjoyment to me and I had a large and attentive congregation Preached from Gal.IV, 4-5. Dec.20 After a rough night we passed Madeira this morning. Unfavourable winds brought us almost near the Coast of Africa. On Christmassday [sic] we had again regular Service but in the Cuddy the weather being not very fine. Preached from the Song of the Angels pointing out the amazing love of the Saviour and the blessed consequences of his Mission. Dec.26th Though we are beyond Latitude 28 we are not yet favoured with the trades wind. Thus our patience is still tried. Dec.31 The last day of a year of important changes in my earthly career, the review of which calls both for gratitude when meditating on the mercies of God and for humiliation when examining my conduct and the state of my heart. Oh! for more devotedness to Him whose we are. Jan.1, 1837 Spared to enter upon another year, Continue O Lord Thy mercy upon us. Preached on Deck with much enlargement of soul from Ps.90.12.

Letter 2: Günther to Coates, 21 April 1837, p.4.

Not before we were in about Latitude 21, the 3rd of January we got the North East Trades which brought us on the 5th to the Cape de Verde Islands once we anchored near St Lago.**[1]** In a previous voyage "The Brothers" reached this place within eighteen days from Gravesend, a vast difference on account of which our Captain is very discontent and not much inclined to understand the commission that was given him. We stayed her three days to take in water and provision. In the mean time several of our party made an excursion in to the Isle where we refreshed ourselves with beautiful

oranges. Each bought a lot and they were of great service to us afterwards in our road through the tropics. In my observations of the people inhabiting the Isle chiefly Negros [sic] I felt a kind of regret it was not an English possession, the condition of the people I fancied would be different. Though professedly Christians, they appear to know little more about true religion than heathen. They know however to cheat foreigners. Popery diffuses little light. On Sunday the 8th of January we left again and proceeded quickly with a N.E. Trade which lasted as far as about Lat: 5, where we began to have calm and much rain on the 14th especially we had torrents of rain and every empty vessel that could be found was filled with water which was a consolation with so great a number of men and animals. The following day (Tuesday) the weather became very fine and thus favourable to have Service on Deck. Last week we commenced also a school, there being a number of children amongst the Emigrants. Major Macarthur, who most kindly and considerately has made every possible provision for his Emigrants, engaged a woman among them to conduct a school during the voyage. Mrs Günther and myself have undertaken to superintend it. Jan.17. We fell in with an English vessel today coming from Liverpool & going to South America. She had almost as long a passage as our vessel. On the 18th we passed the Line. Our Captain does never allow those usual annoyances, wishes however that some money might be given to his Sailors. A S.E. Trade sent us on quickly for several days. It brought us much to the West on the 23rd when in Latitude 12 we were in West Longitude 31. The heat which for instance on the 28th is at

Letter 2: Günther to Coates, 21 April 1837, p.5.

82 degrees according to Fahrenheit was mitigated by a nice breeze. The monotony of wind and weather now began to be some times interrupted by little squalls. Jan 31st Last night was rather rough Lat. 27, Long. 29. Feb 5 We were rejoiced yesterday to receive westerly winds for which we have been sailing some time since in order to proceed in our straight easterly course, but we were soon disappointed again, the wind coming right against us today. Feb 6 My dear wife was taken seriously ill today in consequence of which she could not leave the Cabin for a whole week. I however felt very well to pay her every attention required. I thankfully observe at this occasion that when my seasickness was over I enjoyed very good health all the way. My former complaint, however, seldom troubles me. But I must be more concise. After a few days and some patience when we had to contend with contrary winds, calms, and sometimes a rough sea being in Lat: about 40 and Long: 31, we got at last westerly winds and proceeded quickly so that we passed the Cape of Good Hope on the 22nd of Feb in Lat. 40. In this region where storms are so common we had a delightful passage. For several days we had a northerly breeze with which we made 4 degrees Long: a day whilst the motion was almost imperceptible. March 1st Long. 39, Lat: 42. Our Captain was very discontent yesterday on account of a calm, today he has too much, ie. foul wind. It changed however into unfavourable the next day. We had much of light winds and calms during March. March 11 today, the last week in consequence of which our Captain grows desperately impatient. This morning however the wind became quite fair and continued so without intercession (notwithstanding no gratitude was manifested on the part of those who so impatiently wished for it) till the 19th when an awful warning was given to everyone of us. A circumstance connected with our preceding it may be of

interest to you. When in the evening on the 18th I was walking on the Deck the Captain came to me complaining bitterly against the Emigrants, since he had been informed that some of them, especially of the female sex, had used very improper language and imprecations against him and the vessel for instance, "If she but went to the bottom etc", He desired me in my morning service to reprove them. I was well aware that they have some cause to be discontent as they were not treated as they ought to have been, but I was of course chiefly grieved to hear that they in their dissatisfaction should have been carried thus far.

Letter 2: Günther to Coates, 21 April 1837, p.6.

I thought it my duty next morning, the 19th in a serious but affectionate way to reprove them. If I say, affectionate, I apply this more fully to the better ones among them who though not led away like some still felt very impatient. That very morning it blew fresh and the wind got higher and higher towards evening and continued to increase during the whole of the night but right aft', as they term it in the nautical language. About 11 o'clock at night I went on the Poope to have a view of the sea. It afforded a terrific or as I would rather term it, a majestically awful aspect. About 12 we resolved to retire but were scarcely 20 minutes in bed when, by a sudden shake the vessel received from a heavy wave and by a spray of water that forced itself through the dead light opened in some hours before, we were, at least Mrs G., entirely thrown out of the bed. A sad confusion and noise was heard in Deck and every one of the Cabin Passengers rushed into the Cuddy half dressed whilst some of the Ladies were dried fully screaming. The fact was the men at the Helm were precipitated some distance from the Wheel, the Vessel consequently lost her straight course. All the sails I think 5 in number were split, the topmost and several booms came down and many Robes were broken whilst others must be cut. To put fresh sails was out of question. Thus they laid the Ship to, as they call it, to be safer. She is led however from one side like to another and one sea after another broke in upon Deck so that we again and again got wet though whilst it was rather cold. According to appearance we could expect little more than ere long to have a watery grave. The Captain's wife, a young Lady, and Mrs Günther joined me in drawing near to the Throne of Mercy. After Prayer some felt a little more consoled. My Christian cry was, "Lord have mercy upon us!" I confess I felt not much willingness to be buried in the waves and to be called hence. The wind was increasing till daybreak when the storm was risen till something like a hurricane. At day break, it being Sunday, ie about 5 mm the Barometer which had been very low began to rise giving us some hope of being saved. The wind however did not abate till about 11 o'clock and we were thus kept a few hours longer in suspense. About two in the afternoon they were able to set sails again. The appearance of the vessel was frightful and much destruction was caused. Still we were happy and thankful to be, by the mercy and power of God, delivered from death and heard our cries and supplication for mercy. As we have not had a

Letter 2: Günther to Coates, 21 April 1837, p.7.

clear sky for several days nor got one till a few days after they could not exactly make out where our position of Lat: and Long: the former was about 43 and the latter we guessed to be about 104 consequently we were approaching Australia. You may easily imagine that our Emigrants were not a little frightened the more so because of the striking coincidence referred to in faith. I have reason to believe that with some of them the impression will be lasting and wholesome. At least they were nearly all of them more attentive afterwards in my lectures than ever before. But one of the female Emigrants was safely delivered of a child during the storm. After our precarious situation we had another weeks or rather more than this nice run. On March 24 Good Friday I have Service with our Emigrants and preached from the words: "It is finished". Was sorry to spend Easterday on Sea. I always expected to be on shore again by this time but our patience was tried longer. Preached on this Day the Commemoration of so glorious an event as the Resurrection and Victory of our Redeemer from 1 Cor: XV, when I spoke of 1, of the certainty of Christ's Resurrection which had been so abundantly attested 2, of the victory gained by it, and 3, of the blessed consequences flowing from it. On the 30th of March, when near Van Dieman's Land and intending to go round it, the wind blew against us and we were driven to the North. After a few days beating about we came on Sunday morning, April 2, close to King's Island and entered Bass's Strait. Was desired today to baptize the Child born in our last Storm which I accordingly did. On Monday afternoon we quitted safely the Straits unhurt by those many rocks of which abound. Along the Coast of New Holland now approaching we had several calms and went on very slowly our Captain got so impatient about it that he did not know what to do with himself and nobody could expect a kind word from him. At length however we were to be delivered from our trial. On Friday afternoon, April 7, suddenly a heavy gale came on after a dead calm and sent us on quickly though not very comfortable as there was such motion that we were close to Botany Bay in the morning and in the afternoon about two o'clock we were in anchor near Sydney, our desired harbor. I need not repeat with what emotions of joy and gratitude, if once in my life, or rather both of us, felt grateful, it was this time. Was sorry to hear before I came on shore our Friend the Reverend Mr Hill being no more. Found however soon a fatherly Friend in the Reverend W. Cowper, to whom I took the liberty to present myself and to ask for direction not knowing whether he was in any connexion with the Society I merely had heard his name and that he was a Minister of the Church of England. Was happy to find him at once the right person

Letter 2: Günther to Coates, 21 April 1837, p.8

Another account of a different nature and truly melancholy distressed my mind more, of him who was a short time ago in the Lord's Battle and apparently a good soldier. What a heavy trial for the Society and their friends. May the Lord in his mercy and wisdom overrule all for his glory and cause good to rise out of evil! May he thoroughly Purify the Land of sin. About our proceeding to Wellington nothing is settled yet, a few weeks rest for us will be desirable. May the Lord fit and prepare us [to] accept the sacred work and every trial and difficulty. To him we desire to devote our souls and bodies. We enjoy,

thanks be to God, tolerably good health. As I have already made a few references about Captain Town's conduct, it will be desirable to add a few remarks more. As it regards ourselves we cannot say that we have to complain much, though he did by no means behave as might have been expected. We felt however for others especially the Emigrants also the Sailors. I almost think slaves would be not worse treated than he treated the latter. To say the least he is the most passionate man I ever knew and asserts a most arbitrary authority and is, like many other Captains as I understand, very different on sea from what he appears on shore. His two officers and perhaps many of the Sailors will leave him here, a circumstance which does not happen the first time to him. Many of the Sailors gladly and thankfully accepted Bibles and Tracts etc. In favour of Town, I must not forget to say that he is not only a clever but indefatigable sea man and precautious too. But I must conclude. Was by kind Mr Cowper presented to his Excellency the Governor and courteously received, also to his Lordship the Bishop who was very kind to me and permitted me to officiate here. Mrs Günther presents her Christian regards,

Yours faithfully,
James Günther

iii. 1 September 1837

Letter 3: Günther to Coates, 1 September 1837, p.1.

Rec Feb 8/38

Wellington Valley, September 1st, 1837

Dear Sir,
I wrote in April to inform you of our safe arrival in this Colony, and did not expect an interval of more than four months would elapse ere I should address you from the place appointed for our future labours. As we were fatigued from our long and perilous voyage, a short stay at Sydney was desirable, and it afforded us no small enjoyment to meet some Christian Friends after a half a Year's seclusion from Christian society. In the month of May the Corresponding Committee were about to make arrangements for our proceedings, when however the Reverend R. Taylor, whose indisposition made a change of air requisite, wished me to officiate a few weeks for him at Liverpool, to which request I acceded with the consent of the Corresponding Committee. Mrs Günther was staying with me at The Parsonage at Liverpool where we were detained between 5 and 6 weeks. My time was fully occupied in the parochial duties as it is with some of the Ministers in the Colony and I trust the opportunity proved an hospitable introduction to me into the ministry. Still my wish was to proceed as soon as possible to the more immediate sphere of my labours. On the 13th of July we left Sydney for Wellington Valley by what is styled "The Royal Mail". It certainly carries the letters etc and is the most expeditious conveyance in the Colony, but by no means the most comfortable. It is exactly what one would style in England "a painted cart". Over the Blew Mountains, is

here at this season of the year the roads are very bad (not worse, however, than I expected, for considerable improvement has been made). Our journey was very fatiguing, the shaking being so very violent. Mrs G. felt it for several days after. We also had rather cold when crossing these high mountains, there being ice and snow upon them. The scenery is not very interesting yet it might be called grand on account of those lofty rocks of granit & frightfully steep, precipices; in fact the idea of cutting a road through such a rough and mountainous part and the success already attending it are grand in themselves. About 18 miles before you reach Bathurst a very extensive plain cleared by nature opens before you and the beautiful prospect affords quite a relief to the eye after you have travelled upwards of hundred miles with scarcely any interruption through the bush. At Bathurst which we reached after two days & part of the night's journey we remained at the Reverend Mr Keane's for almost three weeks till we had sent for & received a conveyance from W. Valley. During my stay I preached several times for Mr Keane & enjoyed much his society. On the 4th of August we left our .... Friend . . . & proceeded, in a cart to Wellington. Mrs G, occassionally . . . back for a change, since she could hardly bear the shaking of the Cart

Letter 3: Günther to Coates, 1 September 1837, p.2.

The road was very bad the first day, rough and hilly. We travelled about 32 miles and reached late in the night a little Inn at Frederic's [sic] Valley where we had very inferior accommodation and much less prayer. The following day we had a little better road and reached in good time Moselong [sic], 26 miles distance, a Station belonging to the Revd. S. Marsden and some of his children, where Mr MacDonnal, the Overseer did all he could be accommodate us well. Here we spent Sunday, the 6th, and performed Divine Service to a congregation consisting of about 15 persons. I forgot to mention that Mr Watson sent a black boy together with the man who brought the Cart, a youth, of about 17 or 18, to appearance and the best looking of the Aboriginal Natives I ever saw before. He appears to be under the influence of religion. He betrayed a great attachment to the Watsons during the journey being impatient to arrive soon at Wellington Valley to see them I was hardly able this morning to dissuade him from leaving and proceeding by himself. Besides other reasons, I especially pointed out to him that it was sinful to travel on Sunday and I am inclined to think that this consideration partly induced him to stay. I was surprised we saw scarcely a single black all the way up from Sydney. Today, however, we had the pleasure of seeing a number of them. If I say so 'had the pleasure', I confess I do not mean in any other respect but because they are to be the object of our missionary labours, please God. For the sight of them, their appearance and condition can by no means afford pleasure, it rather raises the mingled feeling of compassion and disgust, for we never before saw human beings in such a degraded condition, more like beasts than rational beings. They were almost entirely naked. Some of them knew Mr Watson, which I was happy to learn. Monday the 7th. We proceeded this morning early, though not as early nor as quickly as I wished. I expected we should be able to come for our journey's end today, but soon perceived that it was impracticable. We had a beautiful day for travelling, the road also pretty good. The country is getting flatter and flatter, the scenery and vegetation partly pleasing still there is much sameness all over the Colony as far as I have seen. We

were again favoured with the sight of several Natives, who presented quite as unpleasant and piteous a picture as those of yesterday, if not more. These miserable creatures can not fail to excite commiseration in every human breast but to entertain the hope of their recovery and to make efforts to recover them requires faith, much faith, a full dependence on the promises and Scriptures. We travelled about 25 miles today, and as the night had overtaken us we were obliged to take up our abode in a little bark hut at a place called Narrogo [sic], a station belonging to a Mr Masfield where the Overseer accommodated us as well as he possibly could. It was certainly not a place adapted for a lady and Mrs Günther was the first that spent a night there. I am sure she could not have believed before hand that it was possible for her to spend a night at a place like this but necessity teaches us many things which may seem impossible and the Lord can and will enable his servants to endure hardships! We slept indeed very soundly. August the 8th. We left rather late this morning, had about 13 miles more to travel and as we were advancing our anxiety was increasing. When about 6 miles distant from our journey's end it began to rain when Mrs Günther in order to avoid getting very wet had the courage to proceed by herself on horseback continuing fast away. Had she been aware that soon after she left us she had to pass a place where not a fortnight ago some bushrangers were seen one of whom was taken, she would not have ventured. At a distance of about 3 miles from the Mission a beautiful valley opened itself before our eyes & I soon discovered a herd of cattle . . .

Letter 3: Günther to Coates, 1 September 1837, p.3.

to the Mission. Having persevered another mile I was favoured with the longed for sight of the Mission establishment lying on a hill. Oh that if may prove "a city on a hill!" I was quite enamoured with the scenery round about. Partly, no doubt because it was to be the place of my future pilgrimage and labours, partly because it was rather a superior scenery excelling at least all we had seen up from Bathurst, even in that would I observed a little more variation in there being for instance the fine tree in the mountain to the left hand side. Hitherto we saw scarcely any trees but the gum species. I also discovered soon the land to be very good. When about half a mile off two Native boys came to meet me on horseback, one of whom desiring me to ride home on horseback. I had up from Bathurst frequently to walk. I reached the Mission between 1 and 2 o'clock in the afternoon where my good Lady had safely arrived an hour before, and where Mr and Mrs Watson kindly and gladly welcomed us. May it please God who through the dangers and fatigues of sea and land has safely brought us here to continue his mission here, to bless us and make us a blessing and may we be enabled to proved indeed a help to those who paved the way for us countering many difficulties and hardships. I was uncommonly pleased to see so many Natives camping near the Establishment. They had been expecting us for several days and wanted to meet us in state, ie. oppossum cloaks, blankets, old shirts, older jackets etc. Also the children, 5 in number, the elderly girls and the few boys in the Establishment intended to meet us at some distance and to salute us with singing the Hymn ""O'er the gloomy hills of *ness". We however surprised them at our unexpected hour. It was pleasant for us to see many of the Natives here, even of those who encamp in the bush, not so horrible in their appearance as those we met on the road. The short time of my stay here will hardly enable me to say much or to pass any judgement on the actual state of the Mission in a

mission like this where everything is still in its infancy and where the field of labour is in just such a state imaginable, or, I have rather said, beyond what people in Europe can imagine it is very difficult to trace the success. I declare I have not been disappointed. I certainly came here with no sanguine expectations. If I had left England with such they would at once have been depressed in this Colony where nearly every body, even men whom you feel inclined to call missionary friends, speak in a despairing and discouraging way with regard to missionary efforts among the Aborigines of this country, and where indeed several efforts, whether sufficient ones I will not decide, have been actively frustrated or attended with scarcely anything like success. I confess I feel rather more encouraged than I was from what I observed during our stay. Some of the children and youths on the Establishment have made a surprising progress in short time, both in reading and knowledge of the Bible. Some of them could put many children of professed Christians in Europe to shame. We have at least abundant proof that the Aboriginal Natives of New Holland however degraded they may be are as capable of having their intellects cultivated as any other nation. From the little I have seen and heard of the language I have been agreeably surprised at its being by far richer than one would naturally expect from their simple and low way of being. All the time we have been here we had for the most part a considerable number of Natives about, sometimes from 50 to 80 and we frequently visit them. But I cannot help making one observation here. I am sorry that one missionary's time must be entirely taken up or almost with business of a secular nature and the latter must frequently interfere with his principal errand if not other arrangements can be made, not to say anything in reference to the management of the farming affairs how slack that business is and must be neglected. Another observation I feel obliged to make and I do it with much reluctance. It is with reference to our salary. I never made any inquiries in England about the salary. I always thought it a shame for a missionary to feel anxious about it. I can say with boldness that the salary I should get was the last consideration with me on entering the missionary work. Were I a single man I should perhaps never care but try to do . . . and I think accustom to a considerable

Letter 3: Günther to Coates, 1 September 1837, p.4.

degree of inconveniences and privations, but now it becomes my duty to have thought for my wife who has left a comfortable and respectable home and who whatever support might be given still will have to submit to many difficulties and privations which every missionary must expect. We have at present to submit to some great inconveniences which are naturally tended to affect our health. Except a little thing for a study, we have only one room both for sleeping and sitting and this is not the worst. It is in such a dilapidated state that we are in a constant draught and have all manner of insects crawling about. To add to this inconvenience we have by some neglect or other not yet received our luggage from Sydney not likely to receive them soon. The Watsons are certainly kind to us and do all they can to accommodate us but are in consequence often obliged to put themselves to inconveniences. I am aware that with regard to the salary allowance of £60 my predecessors might be adverted to as having alone sought the same. Without any reflections on them however I may be allowed to observe that in this Colony where an eagerness to accumulate wealth proves so infectious to many Christians it is very desirable to guard the missionaries against engaging in secular

business by a sufficient salary. The Lord knows it is our sincere desire not to engross our minds with these things. We wish to spend and be spent entirely in the drudgery of the Lord, but then we must wish to be neither involved in cases for our support. I hope the Committee will believe me that no feelings of dissatisfaction induced me to make these remarks for I have every reason to believe that you feel concerned for our temporal comforts. When speaking about the state of the Mission and those youths and children under instruction, I forgot to add that with some of them we have some reason to hope that they are occasionally impressed with a sense of religion and to a change of conduct. We have noticed that is shaming to record, they are especially with few exceptions addicted to stealing. [One] of the girls though most advanced in that knowledge of Christianity is a desperate thief. I am thankful to say that I have the happiness to enjoy good health but I am sorry to say my dear wife has often been poorly. Mr and Mrs Watson do not appear to enjoy good health. Mrs Günther was obliged to send for some things to England. I must beg the Committee to remit the amount of them to Mr Paris of Wilmington Square or some other relation of Mrs G. who might call for it and please to put it to our account with our Agene Mr Cambell of Sydney. Remember us forevently[?] at the Throne of Mercy. That we may be . . ported under every circumstance and faithful servants in the Lord . . .

From Dear Sir faithfully yours

iv. 30 November 1839

Letter 4: Günther to Coates, 30 November 1838, p.1

Rec. May 6/39

Sydney, Novbr.30th 1838

My dear Sir,
I have forwarded to you through the lay Committee such a deal of writing respecting our Mission at Wellington Valley that I am almost afraid of troubling you with an addition. But as our difficulties appear to increase daily and the Mission is more and more threatened to be destroyed I cannot avoid communicating to you my apprehension and would now more particularly direct your attention to the news paper called the Australian a copy of which (November 13th instant.) I forward to you. You will observe in it a Memorial petitioning for a township to be laid out at Wellington Valley, prefaced by a comment on our last Annual Report, which comment especially breathes that spirit of enmity so prevalent in this Colony to missions among the poor Aborigines. That the

statements contained in our last report afford some encouragement, at least, for missionary exertions among these wretched savages, is evident to every candid observer, and some public writers in the Colony have not failed to express their satisfaction etc. But the "Australian" having no other weapon to use against us, accuses us of exaggeration and calls, with the Politicians, the Mission a "failure". I would just ask on what grounds his arguments rest. He lays great stress on the fact that 12 magistrates have signed the Memorial and will make the Public believe that they from their own knowledge consider the Mission to have, as it regards the Adult Natives, have entirely failed. Their own knowledge! Why, some of them I have reason to suspect have never been at Wellington at least not for years, others have just past through, once or twice, and, a the utmost, made some inquiry of those who are opposed to the Mission, and not one of them since I have been at Wellington Valley have the candour and justice to examine the state of the Mission at the only proper place. The same remarks hold true with the rest of the petitioners. I know only of one Magistrate and one respectable gentleman in the neighbourhood that have of late endeavoured to obtain some

Letter 4: Günther to Coates, 30 November 1838, p.2.

correct knowledge of the true state of the Mission, in the right quarter. These two gentlemen, though they were requested, have not signed. Where the Editor of the Australian gleaned his information upon the subject, I also can easily guess, of course, from the same source where the petition originated. Excuse me if I enter farther upon the particular observations. They would deem it a case of extreme hardship if the interests of the European population should be compromised etc etc etc. They had rather straitforwardly and candidly said 'compromised by the interests of the Blacks' and partly acknowledge the principle entertained and acted upon by so many settlers, that Europeans have the first claim to the land and the Blacks must be thankful if they are allowed to exist and get occasionally a feed with Europeans, a feed which is not, as is pretended, given by European servants, only out of kindness, for toward the poor Natives, but often as the wages of sin, to prevail on the Native men to lend their wives, as the victims of vice, a crime, which has increased to an alarming degree. In conclusion the Petitioners endeavour to confound our objections to a township by showing that they would equally apply to what already exists and taking strange and deceitful advantage of the existence of a Police Force, as if ignorant, how much we are objected to that Establishment, or, as if now admitted by us to be no obstacle to the Mission. Indeed, that Establishment was devised and promoted by the same individuals, who now, so soon after the same selfish and ungenerous proceedings, petitioned for a township. That such would be the consequences, we justly apprehended, after giving way to the first step of intruding on the Land appropriated by the Home Government for the use of the Aboriginal Mission. It is not my provenance to enter on the necessity of a township to be formed somewhere in the neighbourhood, I do not deny it, nor do I deny that Wellington Valley is a suitable place, but whether the only suitable place, remains to be proved. I have in my other writings adverted to the formation of a township and

Wellington Valley as being utterly at variance with the interest of the Mission, and if brought to pass would at once have the necessity of the Mission being

Letter 4: Günther to Coates, 30 November 1838, p.3.

removed. The lay Committee could not fail to concur with our stance. But as the subject began to be urgently pursued so distressingly, I take the liberty of pointing out the particulars of their objections to a township close to the Mission.
I, If a few European neighbours and some immoral servants as the Mission have hitherto proved, as they most certainly have, a general obstacle to the Mission it is evident that a denser population, and that in a town close the Mission, would have proportionately a more destructive influence on the Natives, for we cannot but apprehend that the town would be composed of such individuals as would most seriously interrupt missionary proceedings.
II, The conflux of people of the worst stamp would certainly be great and thus the objective raised under the preceding head would become changed.
III, It would according to our experience hitherto be impossible for the missionary to have that control over the natives which is utterly requisite. There would be too many camp natives for them to run away from their books and work and they would less depend on our support as they could find more means to be supported otherwise etc etc
IV, The scenes of curiosity would become so multifarious that their attention would be considerably distracted. This would first reduce their wandering habits, then would only take a little different turn.
V, That a township would soon contain some Public House is very natural in this Colony. Into what beastly habits all those Blacks have got who have lived in or frequented the Colonial town, is well known to every one who has only a short time resided here.
VI, The Natives would besides be tempted to all manner of luxurious habits, which the Mission would be unable to afford and want to buy many things and thus need money, And as the Missionaries would refuse to give that, they would endeavour by some means of other to procure it. Even now, as the Natives have latterly had some opportunity in the neighbourhood of buying and consequently know some of the value of money, we are often plagued by them for money etc etc.
VII, That the Wild Natives as they commonly are called who have known less of civilized life and prefer to live in the bush would not frequent such a populous place or at least never continue for a length of time is also most probable, [n]or would their frequenting a town prove at all favourable.
VIII, If part of the land is sold for town allotments and otherwise intruded upon, as it naturally would be. the Mission will not have sufficient land for their cattle and sheep requisite for cultivation etc. The intrusion we should be subject to would lead to many an unpleasant dispute.
IX, Without earmarking any one evil arising from the proximity of a town, I might justly add that the members of the mission themselves could [not] easily continue to live in that plain humble style as now is practicable in what is called a bush life. The expenses of the Mission would consequently increase in every respect .

Letter 4: Günther to Coates, 30 November 1838, p.4.

I hope and trust that the Home Society and Home Government will take a decisive step on behalf of the much neglected and injured Aboriginal inhabitants of this country and prevent the Colonists from using all to exterminate and little or nothing to improve the Blacks. Should our Mission be dissolved, it will just afford another handle to the enemy to say that such is just and such attempts to civilize the Natives have failed. Whilst it is evident, so far as were are able to judge, there is now some prospect of doing good among them. But it requires not only on the part of the Missions, it also requires also on the part of the Government something like faith and patience and as those things are not exercised the missions will not prosper. If Governments take up missions only as a reasonable speculation and will fix the time when they ought to see the compensation for a fruits of their exertions not much can be expected. All will then be attempts and attempts, rather than waiting for them to come to maturity.
I am happy to inform you that my health has been in a good condition since I have been in this country also Mrs Günther and the baby are well, especially the latter.
I remain,
Your obedient servant, J. Günther

v. 27 January 1839

Letter 5: Mrs Lydia Günther to Jowett, 12 January 1839, p.1.

Rec'd July 12/39

Wellington Valley, Jan 12, 1839

My dear Sir,
It afforded us much pleasure to receive lately your kind letter dated Aug 1, 1838, for which again many thanks. Conscious of the interest, and solicitude, you have for us and the sacred cause, I feel confident to write to you freely -
You will pardon my trespassing upon your line St Paul admonishes us to weep with those who weep etc." It relieves the overburdened heart to communicate its trial to a Sympathizing Friend. Tis only the power of God that carries us through our present various trials and he mercifully supports us. O that he may graciously continue to look in mercy upon us and enable us to trust in him without wavering unto the end.
You will learn much from the journals of our present position and my dear husband's notes that were recently forwarded from Sydney. Subsequently the Government have Authorized a Surveyor to mark positions

Letter 5: Mrs Lydia Günther to Jowett, 12 January 1839, p.2.

of part of the land we occupy to be disposed of for a township. Rev. Günther is proceeding to Sydney this week (Deo volenti) and intends to consult the Cor Committee there. You will doubtless hear their resistance. Should Government effect their intention we could not continue. I can speak from experience of the absolute necessity of very different arrangements being made to carry on a Mission amongst these poor Aboriginal Natives to promised success (should it please our all wise Disposer to permit our continuance here or elsewhere.) You have heard much of the very degraded state of our poor Natives, this the half cannot be told. Their vile, wretched habits and moral degradation at first excited anguish and horror in the mind. You did say this should influence your zeal and I trust it had.
We have not had lately as many Natives as usual tho' more than we can attend to as we consider advisable it being requisite to cook & wash etc for them and we have not one Native that we can depend upon either willing or sufficiently civilized to render any adequate assistance. European servants will not & their awful example we wish to avoid. They either are prisoners or have been & we find some villainous, generally hardened by punishment.

Letter 5: Mrs Lydia Günther to Jowett, 12 January 1839, p.3.

If possible they make the poor native females ten fold lazier than naturally and I truly lament to say without any exception they are void of a virtuous principle etc. I am obliged to have one of the girls to make my bread, bake and render me a little assistance. She is the most useful I have seen but her carelessness is incredible. The children about are those collected by Mr and Mrs Watson who prefer instructing them [so] that I have only endeavoured to assist instructing and clothing the adults and I find when you can gain their attention (this is often very difficult) their abilities are excellent and their memories retentive. A few of our young men who a year past knew not their letters can read easily in the New Testament. And tho as elsewhere knowledge will not make them Christians, as they learn to read may they learn to love Him who first loved us. We sometimes hear from them expressions we delight to cherish but Alas! our hopes are often perishable and we are taught to subdue our anticipation and statements as regards our success in any real change of heart. Great wisdom and discrimination are requisite to conduct ourselves amongst them wisely and becoming the Gospel of Christ. “Pray for us”

Letter 5: Mrs Lydia Günther to Jowett, 12 January 1839, p.4.

that the name of Christ be no longer dishonoured in this Infidel Colony. May the Lord direct our every movement. I shall be obliged if you will present to Mr Coates our warm . . . & grateful remembrance & ask him to have the kindness to give my dear brother Mr Hul Paris, 47 Wilmington Square, and any sum of money he wishes on our account as I am obliged to send to England for various articles and we are not clear from Mr Cambell what is just in London . . . May your prayers for the success of our labours be answered is, dear Sir, the prayer of yours faithfully and obligingly,
Lydia Günther

Christians in England cannot be aware of our diviductlies & ... They need but fro he sum by their prayers - their ..... & to some few come in & cast in their lot with us" I …

[Postscript from p.17]
I lament to be under the painful necessity of adding that we are very uncomfortable with our colleagues Mr and Mrs Watson who certainly received us kindly upon our arrival and have often shown us some signs of friendship, yet we fear it was never sincere. For in our work and labour of love so honourable and important they have never evinced any willingness to speak or cooperate with us. We have, I am sure, striven to show them all our respect and consult their superior experience.
During our sojourn in Sydney we heard repeatedly of the unhappy state of the Mission and frequently urged not to proceed. It was my own husband's wish and prayer that our minds should not be influenced and he has indeed tried to put a most favourable and charitable instruction upon such conduct [which] we have thought very inconsistent with the Missionary character, but hoping by some chance he could effect a change.**[6]** His Motives have been unkindly received and since he has with Mr Porter expressed himself to the Committee in Sydney and adverted to the large number of Cattle grazing upon this land, Mr Watson's property, which had brought much censure upon us and our cause by the settlers. He has given thus unpardonable offence and we have been treated with contempt and the poor Natives over heard those things calculated to make an unfavourable impression against us. The consequence unless a very decided change takes place must cause a deputation round articles not [?] from what is just and ? Pray for the success he answered since [?] [?] any souls to is that dear Sir of Yours faithfully.

vi. 12 February 1839

Letter 6: Günther to Coates, 12 February 1839, p.1.

Rec'd July 12/39

Sydney, February 12th 1839

Dear Sir,
You will be surprised to see that I am again at this Capital; the same errand that brought me down in November last brought me down now. i.e. a Subpoena from the Supreme Court, with the news that I should interpret for a Prisoner of the Aborigines. On the former occasion, I sent you copious writings from here, through the medium of our Corresponding Committee. I embrace the present opportunity to add a few words more, principally, in a subject which I entered upon in my last with much grief, & sorrow, I mean in reference to my colleague the Revd Mr Watson. If I have not been so decided before, I now am impelled to be. For not only has nothing been effected since towards a reunion, the breach has become much wider. Mr Watson has been quite indignant, that

I should have presumed to complain of him to the lay Committee, & that they should have sent him, only, what may be called a kind, fatherly, exhortation. He has avoided since speaking to, or, meeting, me, whenever he could, and we have never entered into the least conversation. About a week before I left, I sent him a note, asking, whether he would have a Committee, & would be kind enough to appoint the day, I never received, ever, an answer. That he received my lines, I am certain. In my opinion, we can do, at present, little more, & little less than prove a scandal to those against us, that is to say, to ungodly Europeans, who as the enemies of our cause will rejoice at our dissension, & to our poor, treacherous, & weak, Aborigines also, who are taking an advantage of us, & will be taught to do so, not to speak of the unfortunate impression it must make on them, if they are capable of any.

Letter 6: Günther to Coates, 12 February 1839, p.2.

And, I cannot help adding, I have reason to do so, that both Mr and Mrs W. have been doing much towards giving both parties a handle, by endeavouring to defend themselves, at our expense. I am certain that they have done so, both before White & Black, however incapable of judging and ungodly the parties may have been indeed, if no alteration takes place in Mr W's conduct, of which there is not the least appearance, the sooner we can be separated, the better it will be. We can do little good together, & may do much harm. It is not principally of an account of personal offences that I wrote against Mr Watson, it was his general character which I can not approve of. Nor is it now, merely, my personal discomfort which I and Mrs Günther suffer in the present situation, why I wish for separation. The name of Christ must be blasphemed by Christian missionaries living together, so entirely opposed to their Master's injunction. If Mr W will meet me in a brotherly spirit, & even reprove me for my own failings, with charity, I trust I shall be able to receive with a meek and brotherly mind and be ready to be reconciled. But if he makes no concession, has nothing to confess on his part, if he only wishes me to retract and to recant of what I have been saying and praying as being presumptuous and unfounded; then there is no possibility of a reunion. I can not repent of what I have written from a conviction of its being true, and not exaggerated. I am ready at any time to prove all I have said by a full and fair statement of all that has passed between us, and am not afraid to be confronted with Mr Watson before those that may be able or willing to judge, be they a Missionary Committee or any Ecclesiastical Council, although I trust I am not altogether unaware of my own shortcomings and weaknesses.
As regards the Government Establishment, in the proximity of our Mission, I can only add, that I am daily more confirmed in what I advanced against it in my former statements. It appears that a Township to be made on part of the Mission's land is now decided upon, by the

Letter 6: Günther to Coates, 12 February 1839, p.3.

Colonial Government. At the present the land is by no means of an enviable appearance; its parched condition and barrenness present a most melancholy aspect. Our Cattle must either die (a number have done so) or go far off into the bush. Most of them are off the run. If the drought continues much longer I apprehend we shall not only

have to buy all our wheat this year, but meat also. The former is getting exceedingly high in price. The cheapest we can get, will be 20 shillings per bushel, add 5 or 6 shillings carriage or more. We are, generally, visited, with drought all over the Colony, but I do not think there is a worse spot than W.V. at least I did scarcely see one like it on my journey down. We suffered from lack of rain even the year previous, and for several years W.V. has been rather dry. It may indeed please the Lord to take away the rod from off our backs, & to grant us, more regularly, the early & latter rain, when we have rightly sought to please him. Otherwise, as we can not depend on crops of wheat the Mission will always be accompanied with much expense. The [land is said to] have produced plenty in former times under the Government Establishment. I would just add, that the Mission either must be established, with plenty of provision and be produced, as an unlimited sum, i.e. at least, a larger sum, than at the present, must be at its command.
Those Natives that are under instruction must of necessity be fed, and in proportion as the Mission advances, its demands must increase. Were we not too much limited by economy, I have no hesitation in saying, we might be able to pressure many a Native female from that frequent & almost constant intercourse with voluptuous Europeans, and thus, perhaps rescue them from bodily and moral ruin. Food is the only inducement we can hold out to them, and, whatever, may be said against it as a general principle, it is then, the only means of attracting the Natives & affording us an opportunity to instruct then; they all want not merely preaching to them, occasionally, in the bush, they want instructing & training up like children. It is my most fervent desire that some forceful effort, some judicious arrangements might then be made, in their behalf, lest they all die away & perish ere long; their number is indeed rapidly diminishing everywhere over the Colony, and in our district of late also. May our good God have mercy on some of them!
I am, my dear Sir
your humble and obedient Servant,
J. Günther.

vii. 25 June 1842

Letter 7: Broughton to Günther, 25 June 1842, p.1.

Rec Dec 12/42

Sydney, 25 June 1842

Reverend Sir
I had two principal motives for not replying immediately to your first communication relative to the unhappy misconduct of Mr Porter. In the present constitution of the mission I have really no power or authority to interfere with the conduct of any of the lay members however scandalous or injurious to the credit of religion it may be: and secondly and principally I did found a hope upon some expressions in your Letter that Mr Porter had seen the errors of his way, and would by contrition and amendment place it in my power to dispense with any notice of his past immorality. Your subsequent communication of 13th instant

The Revd James Günther

Letter 7: Broughton to Günther, 25 June 1842, p.2.

had dissipated that expectation: and I had therefore transmitted Your Report to the C.M.S. acquainting them that I should, as acting on their behalf, take steps for the removal from all connection with the Mission, an individual who had so misconducted himself as to retard rather than forward the sacred purpose which his employer trust him to take part in. Conformably with this view, I shall submit to the attention of the Governor the statements received from you attaching so much censure to Mr Porter: and in communicating this my intention to the latter you will acquaint him that if he is desirous of urging any thing in his own defence he is at liberty to do so, and whatever he may have to urge will be impartially considered before any public measures are resorted to by which his interests may be affected.
But relying on the certainty of you intelligence, I can scarcely expect that any explanation or assurance can be afforded by Mr Porter as would justify his retention in the service of the Church Missionary Society. With a view therefore to his apprehended removal

Letter 7: Broughton to Günther, 25 June 1842, p.3.

it will be proper that measures be at once taken to protect the interests of the Society from injury. You will therefore require from Mr Porter a return of the live and dead stock on hand belonging to the C.M.S as well as of all Stores, Implements, Materials and Property of what kind soever, so belonging, now in his charge. Also a correct account of monies received or expended by him on behalf of the society for the purposes of the Mission: and of the Balance if any, now in his hands. These accounts must be made up and certified to the 30th Instant, and you will transmit them to me with as little delay as possible: stating by the same opportunity, your own views as to the mode in which the agricultural concerns of the Establishment can be best carried on. (I assume so as not entail loss or expense upon the society) in the probably event of Mr. Porter's ceasing to hold the charge. In the mean time as a matter of precaution I have requested Messrs Campbell and Co. not to make any advances to the credit of W. Porter without a previous notification to me.

I remain etc.
(signed) B.G. Australia

3.1 Reverend Günther's Letters – Annotations

1. S.Tiago, the largest island of the Cape Verde group which lie off the coast of Senegal.
2. The dissatisfaction of the Günthers (particularly Lydia) with their accommodation became, according to Watson, one of the major sources of disharmony on the mission. See Watson's Reply, 1840. See also Günther Journal, 17 November 1837, 10 March 1838 and 13 March 1838 for complaints about the facilities.
3. The head of this letter includes a note in William Cowper's clear hand: "It must once for all be said that the Natives of New Holland are in such a low state of savage life and naturally exercise so bad judgement as to what tends for their benefit that the less temptations there all the [better] will be the consequences. They can in their savage state only imitate examples and not of principles. I agree with Mr Günther in the sentiments by him expressed in this letter. [signed] William Cowper" Cowper has also corrected one or two points in the letter.
4. Günther had written 'deceitful'. Cowper has crossed this out and replaced 'selfish & ungenerous'
5. Watson later complained that Handt had prejudiced the Gunther's against him, undermining any chance of a cooperative partnership. See Watson's Reply, 1840.

The papers of William Porter

Transcripts of Letters, Journals, Diaries and Reports sent to the London Corresponding Committee of the Church Missionary Society, 1838-1841

Vol 4 - The papers of William Porter

Preamble

The original manuscripts of the papers of William Porter are held with the Church Missionary Society papers in Birmingham University Library (Class Mark C.N./O 70). This edition has been prepared from microfilm copied under the Australian Joint Copying Project (AJCP) as part of its Miscellaneous series, M173-198 and 199-243. The Porter Papers appear in AJCP M229. Note that the microfilmed pages are in some places out of order, and there is some duplication. The editors have restored the correct order of pages for this edition, so that the transcript page numbers differ from that of the AJCP microfilm.

4.1 William Porter's Letters comprises 7 items written between 1838-41.

4.2 William Porter's Journals comprises only 2 brief quarterly installments covering the period from July to December 1838.

Vol 4 - The papers of William Porter

Introduction

William Porter was the Agriculturalist assigned to the Wellington Mission by the Church Missionary Society. He arrived in Sydney Cove on 1 July 1838 but only completed two instalments of his journal before the collapse of the Mission and his own disgrace rendered further submissions unnecessary.The decision to appoint an Agriculturalist to the Mission was one which was urged by William Watson, against the advice of J. C. S. Handt. Handt was disposed to think that an Agriculturalist would be an unnecessary expense on the already scanty resources of the Mission. He may also have felt that Watson's main motivation in urging the appointment of an Agriculturalist was to assist his own ventures in private farming, much of which depended on his use of Mission resources. Of this activity Handt entirely disapproved.

Most missions supported by the Church Missionary Society had a sizeable agricultural component. Missions were sometimes envisaged as providing an induction for native people into the European economy. Farming was also necessary to keep down the costs of maintaining the missionaries and their dependents, and providing a source of food and productive activity for converts and proselytes. Some societies made a point of only engaging artisans for the mission fields, including farmers, so that the productive work of the mission could keep costs to a minimum. By the time of Porter's arrival at Wellington, a number of farmers trained by the Gossner Society were already employed

by J. D. Lang at the mission to the Aborigines of Moreton Bay. Indeed, the leader of the Gossner mission to Moreton Bay, Christopher Eipper, was married to the daughter of John Gyles, a missionary agriculturalist from the LMS mission to Tahiti.

In Wellington, Porter's attempts to create a productive Mission farm were largely ineffective. He arrived in the middle of a severe drought, which may have been aggravated by the catastrophic impact of pastoralism on previously ungrazed country. In December 1838 the loss of vegetation was severe enough to cause a dust storm which Porter describes as threatening to bury both himself and his horse and which reminded him of the "sandy deserts of Arabia. His letters and journals contain graphic descriptions of the difficulties caused by the lack of water, particularly the loss of animals attempting to find water in the dry river, and the disappointment of the total failure of crops of grain sown in four successive seasons over 1837 - 41. Porter also felt acutely the tensions between the senior missionaries which he was unable to avoid or placate. In his final journal he concludes that the Society will probably consider his account to consist of "an entire vacuity of real interesting matters either of a temporal or spiritual nature.

Porter was also affected by the calamitous impact of the European occupation of the Valley on his mission charges. After a few years on the station, which, with its cattle, sheep, wheat and grape vines was a contributor to the problem, Porter was very clear about the cause of the reduction in Aboriginal numbers in the Valley. They were being driven out by Europeans whose cattle and sheep drove away the kangaroos and opossums, the Wiradjuri people's chief source of food, so that they must "either pine away or else move into the interior. The hollowness of the oft-proposed solution, that the natives abandon hunting and gathering and become farmers and graziers like the Europeans, was vividly demonstrated by the failure of Porter's own efforts to farm the intractagble Wellington soil, even with all the support of the Government Store and convict labour, such as it was. Porter's journals are full of accounts of his frustration in trying to persuade the Aborigines perform, gratis, farm work for him. Only Watson, who secured children in his service, seems to have succeeded in enforcing Aborigines to labour in his cause.

In many ways, Porter's story is a sad one. He was sent out as a single man, although he had been advised to marry prior to his departure. In a letter to the CMS Secretary explaining his personal situation, Porter announced that he wished to return to England because he had received advice that his chosen companion was no longer hindered by parental opposition from following him to the Mission. No doubt this news had filled Porter with the utmost excitement, but the CMS did not respond to his request. Having received no reply, Porter wrote eight months later, again urging his case, this time begging that the Society would merely pay the passage of "the female in question" and providing her name and address for their attention.

The Society's reluctance to assist Porter in his wish to be united with Miss Beeston was probably related to the need to keep all costs to an absolute minimum. Missionaries who failed to make a suitable connection in England, such as Porter's fellow missionary, J. C. S. Handt, were expected to search for a Mission partner in the colony. There was

really no question of covering the expense and risk of a return trip to England for this purpose, except in the exceptional case of an established missionary whose wife had died in the mission field. Even in these circumstances, the missionary was expected, like Lancelot Threlkeld, to take the opportunity of marriage in the field if it presented itself.

The reason for the particular urgency of Porter's plea for a marriage partner may, perhaps, be explained by the circumstances of his final disgrace and departure from the Mission. In 1838 Porter reported in his journal on the "awful instance of the wicked connection between white men . . . . and the Native Women." While this does not preclude Porter hypocritically engaging in similar activity himself, it does indicate that he maintained in principle the strict sexual ethic of his fellow Evangelicals at this time. In October 1841 Porter wrote to London tendering his resignation as a missionary, stating as his reasons the extreme discouragement he had met in attempting to run the mission farm, his dissatisfaction with his obligation to employ "improper", usually convict or ex-convict, servants, and his unhappiness with the overwhelmingly secular nature of his employment. There were other indications of his falling away from the missionary ideal, however much Porter stated his desire to be a "real Missionary," and to be educated in Scripture. In April 1842, James Günther wrote to Bishop Broughton, who had taken on the role of the Sydney corresponding committee in overseeing the Wellington Mission, with some melancholy news concerning Mr Porter. It appeared that Porter had been having sexual relations with some of the young women of the Mission. Although both Porter and one of the women made initial denials, Porter eventually confessed to succumbing to "a sudden suggestion of Satan", trusting that the "exposure of his weakness would tend to prove a salutary humiliation." Even Günther does not seem to have expected Porter to reform, and admitted that both he and Mrs Günther had for some time suspected that Porter might be "liable to such things". Writing again some five weeks later, Günther confirmed his earlier suspicions. It was clear that Porter had been having sex with at least one of the mission women for at least two years. This would date, therefore, from the final disappointment of his hopes of persuading the CMS to pay for the passage of Miss Beeston to the colony.

The Mission had already endured crisis after crisis but the departure of Porter seems to have been the final blow to any hopes that it could continue to limp on in some form. Günther was obliged to take on all the agricultural duties of the Mission on his own with the assistance of convict labour, such as it was. The additional shame of the manner of Porter's departure could only add to the general sense of disappointment in the complete collapse of the Missionary ideals with which all four men had begun the venture. Günther wrote, gloomily, to Broughton: "that to the many discouragements this Mission has met with, another should have been added,. And, that the Aborigines (for the occurrence is known to several) should have a handle against one of its members, very much disheartens me."

I have not been able to determine what happened to Porter after he left the Mission. "William Porter" is a common name, but none of the individuals who turn up in the *Sydney Gazette* or who are mentioned in other records seems to match him. As the

Church Missionary Society no doubt devotedly wished, he more or less completely disappeared. Broughton seems to have completely washed his hands of the affair, not even bothering to reply to Günther but merely forwarding his letters to London for their information.

Vol 4 - The papers of William Porter

Table of Contents

1.... 4.1 William Porter's Letters

27.... 4.2 William Porter's Journals

4.2 William Porter's Journals

i. July-Sept 1838

Journal 1: July-September 1838, p.1.

Rec'd May 16/39

The Journal
of William Porter, Wellington Valley
New Holland

From 1st of July to September 30th 1838

July 1st. Early this morning we arrived in Sydney Cove; and being the Lord's-day we were anxious to get on shore that we might spend the Day in thanksgiving and praise to the God of mercy for having preserved us in health and safety: during so long and unpleasant a voyage. What a true emblem of the Christian's life is such a voyage; such an alternate succession of storms and calms but at last to be brought in peace and safety into the glorious haven of eternal rest by the mighty power and guidance of the "Great Captain of our Salvation."
2nd. Presented my Instructions to the Rev. Mr. Cowper. He appeared somewhat surprised; that I should be sent out to cultivate the Land: when he said the Society in London knew that the land was only lent for a short time: and that the Colonial Government had determined to make a Township exactly where the Mission now stood, and that in a short time, we might expect to have the Land; took from us, and perhaps removed to another part of the Colony. I was still more surprised than Mr. Cowper appeared to be, to hear such intelligence so very different from what I expected.
3. Went with the Rev. Mr. Cowper, to endeavour to procure suitable lodgings; after much difficulty we succeeded.
4. Went to the Customs House to get my Baggage cleared; felt exceedingly fatigued in my legs in consequence of being so long confined on board a ship.
5. Took a walk with my Brother Hadfield, a few miles out of the Town, which we should have much enjoyed, had it not fatigued us so much in our legs.
6. Went to the Vessel and got a few Boxes away.

Journal 1: July-September 1838, p.2.

July 7. Called upon Rev. Mr. Cowper, he communicated some very painful intelligence respecting the mission at Wellington. I felt much discouraged. But prayed the Lord to guide and comfort me.
8. Went to St Philip's Church and heard Rev. W. Cowper, felt a little more at home as I could worship the Lord in His own house.
9. The Corresponding. Committee sat and resolved that I should proceed to Wellington

on Monday next.
10. Got some more of my Baggage from the Vessel; and sent my Linen to be washed.
11. Spent the evening with Mr. Johnson George. I was again sorry to have been given so discouraging account of the Mission.
12. Got the remainder of my Baggage on shore and took part of it to Mr. Campbell's Wharf.
13. Took a seat in the Bathurst Mail, and paid the fare to proceed to that place on my way to Wellington Valley.
14. Packed up to-day, to be ready to leave on Monday afternoon.
15. Spent this Sabbath in greater peace and rest than any since I left England. Had some sweet Christian converse with my Brother Hadfield on our anticipated separation on the morrow. Our mutual esteem and affection for each other has been gradually increased since we left England. I thank the Lord that I have been most edified by his higher advancement in Divine wisdom and knowledge.
16. My dear Hadfield and myself commended each other to the Lord in our united prayers. He accompanied me to the Mail Office. We then walked out of the Town a little before the Mail started. With tears and prayers we bid each other "Adieu!" Each assured that if it was not our lot to meet again on earth we should meet again in heaven never more to part. We arrived at Penrith (which is 35 miles from Sydney) about 11 o'clock this evening.
17. Left Penrith this morning at 4 o'clock for Bathurst crossed the Nepean River, and began to ascend the Blue Mountains; and truly a wild & dreary prospect it presented. Our horses being so poor, I felt obliged to walk for many miles up these Mountains. Passed several road and

Journal 1: July-September 1838, p.3.

Iron Gangs of Convicts during the day. I felt for them, when I considered the miserable way in which they dragged, and their existence. Shut out altogether from the means of grace.
18. Arrived early this morning at Bathurst after travelling all the night, to get to the end of our long, tedious and sometimes dangerous journey. Went to bed at the Inn but was too much fatigued to sleep.
19. A servant sent from the Mission at Wellington with 2 saddle horses, arrived here today. Mr Watson having been previously informed of my coming. We left Bathurst at 3 p.m., rode 27 miles and halted for the night at the house of Mr Lorn's a respectable Settler. Passed a comfortable night [and] rose with a grateful sense of God's protecting mercy and found myself very agreeably situated in a pious family of Wesleyans.
20. After joining with my friends in family worship we partook of breakfast. I bade them farewell and pursued my journey. Arrived this evening at Molong at a Cattle Station belonging to J. Betts Esqr, son-in-law of the late Rev. S. Marsden.
21. Left Molong early, being yet 35 Miles from Wellington and arrived safe at Wellington about 4 p.m. Received a hearty welcome from my Brethren & Sisters in Christ and also from the natives: who introduced themselves to me by making a low bow, and each one giving me his hand. After the moment of excitement was over, the little children and Girls, about 12 in number: sang several Hymns, and read Several Portions of the Bible

in a way very much to the credit of those who taught them.
22. Rose this morning much refreshed, attended Divine service in our Chapel this morning: about 30 Natives attended including the Children. I admired their order and apparently devout attention. Felt that I had much cause for thanksgiving. Here I resolved to send up my Prayer.that the Lord at last had brought me to my destination.
23. Employed myself a little in the Garden; with congratulations I find they know how to use our Tools, tolerably well.

Journal 1: July-September 1838, p.4.

July 24 & 25. I am still employed in the Garden with the Native Youths. I can get them to work very well for a short time. After working for an hour or two they sit down to rest. I read to them out of the last Chapter of St. Matthew's Gospel. And spoke to them of the Missionary Society, its objects &c. One of them said why do they not send out more Missionaries here. We want some more. I told him I expected they would shortly.
26. Viewed the Land under cultivation, and some of the Cattle; and also the Sheep; Found them all suffering from the extreme dryness of the Season.
27. Had the Natives again in the Garden burning weeds &c. of which we have an abundance. After working for about 2 Hours, they all suddenly left me and went to look at a man being flogged who had been tried at the Court which is held here every Friday. The Government Establishment I fear will be a great annoyance to us if continued here.
28. Sowed some seeds in the Garden; took some of the little Boys to break the large lumps. They are active little fellows.
29. Being correctly initiated into my secular duties I taught some of the younger men to read; which forms a part of every day's labour. Had about 20 Natives at Church as we have no Service in the afternoon. I employed my time by reading with some of them and Catechised them. I find they are acquainted with some Divine truths.
30-31. Still continue to employ the Natives in the Garden when they are in the humour to work, which is not always the case. They are a great deal more inclined to read than to work; being naturally the most indolent people in the world. Once* on* the* * this* .of Bungary will sit for hours reading if someone would sit to hear him. He is a youth of some ability: and will soon be able to read in the Bible in English, if he continues with us.

Journal 1: July-September 1838, p.5.

August 1. Took charge of the Stores and relieved Mr Watson of other secular duties which hitherto he continued to perform because I was not sufficiently acquainted with them.
2. As part of every Day is spent in mainly the same employment I shall here give a general account of those labours. Generally rise at 6 in the morning, sometimes a little earlier; spend half an hour in meditation and prayer then go to the Stockyard & see that the servants have begun to milk the Cows: bring a little for breakfast. Read until 1/2 past seven: when we take breakfast; afterwards I generally take the morning prayers. After prayers give the Natives meat out of the Stores for breakfast. Afterwards serve out other stores as they are required for the Day. Send the Servants to their various

employments: then sometimes take a ride in the Bush after the Cattle or go to the Sheep Station until Dinner, which is about 1 o'clock. After Dinner teach the Young men to read until 10 then spend the remainder of the evening generally in reading or writing or both. Retire for the night about 11. This I may say forms a part of daily labours, without much digression.
3. After my usual duties took a ride in the Bush, to look over the Mission Land. Passsed the grave of a deceased Native whose son I had with me as a guide. I told him we must all soon become the same as his father and endeavoured to shew him the importance of being prepared for such a change.
4. Went with a few of the Natives into the Garden & after working for about an hour they sat down & I read to them the 9 and 10 Chapters of St John's Gospel. They listened with great attention, and when I applied the subject to themselves they appeared to feel it; and when I spoke of the sinfulness of the heart, they said they believed all I said: they asked me to pray for them, that they might have better hearts. And one of them added that he prayed every night & morning. I encouraged him to persevere.
5. Was very much annoyed & grieved with the Natives disputing about their Clothes. Mr Gunther, who takes care of

Journal 1: July-September 1838, p.6.

August 5 continued.
their Clothes has something to do please all of them.
6. Was very much tried with our Natives. They would neither work nor read: We reasoned with them of the sinfulness of being so idle. They confessed that they did not do right: but said they could not help it. Such is the power of habit.
7-8. Very much discouraged at the prospect of the Mission .Nothing but darkness on all sides we are annoyed within by our servants and without by our neighbours. Our mission is carried on wrong principles, * * * as we are we are obliged to keep ourselves* servants. And who are they?. All without exception either are, or have been convicts. I will leave a Christian Society to judge for themselves if they are proper persons to be employed on a Missionary establishment especially surrounded as we are by many native females.
9. Nearly all our Natives went away during the night - they almost *break ** their wild and unsavoury habits. Took a ride with Mr Watson into the bush to look after our Cattle which through the great scarcity of food are scattered for many miles all around*.
10. Went to seek among our Cattle for a Bullock to slaughter; came back after 2 hours idleness without finding one text* enough. Spent 3 or 4 hours in comparative idleness looking after our servants who are both idle and Saucy*. I see more & more every day of the evil of employing such fellows. I thoroughly tired* of them.
12 * few Natives at Church this morning as very few of them have returned. Passed a day of prayer*& rest. And took prayers this evening at the request of Mr Gunther.
13.Our Men busily employed at the Building called the Old Barracks preparing it for the residence of Mr and Mrs Watson & the Native Children.
14. Our Dray returned this morning which we had sent to Mr Tom's for 40 Bushels of Wheat.
15. Our Natives being so unsettled of late, we thought it our duty to tell them that those

that would not write or read, should not eat. We hope it will have some effect upon them.
16. In acting up to our decision of yesterday, we mustered 7 Natives, to help us make a Stock Yard down at the Old

Journal 1: July-September 1838, p.7.

August 16 continued.
Barracks; They worked better than I have ever yet seen them. They are active young men if they were more to be depended upon.
17. Some of our Natives went away again today.
19. The Natives that went away on Friday returned during the night. We had a considerable number at Church this morning.
20. Received a letter from Mr Gisborne the Police yesterday informing me of the Building allotted for my residence. I went to look about and found it to be out of repair and in such an inconvenient situation that I refused to have it.
21. Having been blessed with fine showers of rain during the night: I sowed some more seeds in the Garden as we have the pleasure of more rain.
22. Some difficulty in finding the Bulls, for it is almost one man's labour with a Dray to fetch wood and water. We are to[sic] far from them and the Natives refuse* * task*
25. Our Men still employed in making the Camp (that is the Old Barracks) ready for Mr Watson and the Children.
26.Enjoyed a short release from my problems [?] duties. Had a number of the Natives to teach them to read: and after reading some asked to sing which they are very good at doing; indeed the desire which they have to be able to sing; induces some of them to learn to read that they may be able to understand what they attempt to sing.
Fred who is nearly blind, he wanted to know why he could not read. I told him that it had pleased God to deprive him almost of his sight which prevented his seeing the words. But that he must listen to the words which we read: and that by so doing he might be able to remember as much as any of them. He can already repeat part of the Church Service; several portions of Scripture; and can sing several Hymns tolerably well. They are delighted if they can make any improvements, particularly in singing.
27. This evening Fred came again to be taught to read. Poor fellow, wish he was able to see, that he might learn: but the Lord knows best. I read to him the account of the death and sufferings of Jesus Christ. And endeavoured to show him

Journal 1: July-September 1838, p.8.

August 27 continued.
the necessity of and the Infinite value of those sufferings. He appeared to understand something of the plan of redemption and Salvation:, and also to feel something of an impression made upon his mind. I afterward prayed with him. It was encouraging to hear his hearty responses to the petitions I offered upon his behalf.
28. Mr and Mrs Watson, with the Children, removed to their new residence the Camp; leaving me to occupy that part of the Mission House; they have hitherto occupied. Fred

came again this evening for me to read to and pray with him, which I accordingly did. I must think that a little Divine light is beginning to dawn upon his dark and ignorant mind. But he is going to live with Mr Watson which will prevent my knowing the working of his mind so much as I have been enabled lately.
30. Mr Bingham, the Commissioner from the Colonial Government came to the Mission Station; for the purpose of inspecting the state and prospects of the Mission. I felt encouraged thinking that the many evils we have to contend with will be impartially represented, and I trust eventually removed. Mrs Watson, unfortunately was took [sic] very ill this morning. In the afternoon somewhat better.
31. Mrs Watson much better. We have reason to hope that she will soon be convalescent.
After prayers this evening, our Natives began to sing and pray by themselves. This is the first attempt of the kind with them. Whether they were activated by sincere motives; or merely from a curious desire to imitate us, we could not quite determine. They sang and Prayed with much apparent devotion; but afterwards set up a loud cough[?]; but we think this was from a shame that.other Natives would know of it. Every Christian knows what influence that Bold-faced Shame (as Bungun call it) has upon his mind, when called upon to make a public profession of religion, especially when he has reproaches cast upon him for doing so; by his ungodly neighbours. I am sorry that we cannot devote more time to the spiritual instruction of these poor inquiring heathens, the great and chief object which we profess that we are come for.

Journal 1: July-September 1838, p.9.

September 1. Brought some young Cattle up to day to cut and brand. Some of the Young men [?] this evening desiring to be taught to read. After hearing them read, I read to them the 10 Chapters of St John's Gospel and explained to them Our Saviour's Character as the "good Shepherd". They listened with great attention and appeared to understand me.
2. Mr Bingham the Commissioner attended Divine service and had an opportunity of witnessing the behaviour of our Natives during the same. I regret that so few of the surrounding settlers attend. After service our Brother Gunther administered to us the Sacrament of the Lord's Supper.
3. Having employed a man who wished to stay here a few days to make a few articles of iron ware; he unfortunately set fire to the Blacksmith's Shop. But through active exertion we soon put it out without much damage.
5. Went to see Mr Watson at the Camp; this afternoon, and at his request stayed and took evening Prayers there. When I returned a few of the Natives came to my room. I heard them read 3 Chapters of St John's first Epistle.
7. Mr Raymond, a person who for some time has been allowed by Mr Watson to live here at Wellington Valley: very unjustly placed a flock of sheep on the Mission Land. I requested him in a letter to take them off. He returned me an insolent answer: refusing to do so. I immediately wrote to Mr Bingham who is still staying in the neighbourhood; requesting him to represent this case to His Excellency the Governor.
8. Today, thank God, we had a fine shower of rain, which was indeed acceptable in this "dry and barren Land" where very little or no water is.

9. When I wished to hear our Natives read this afternoon they all ran away; but returning shortly after; I heard them in St John's first Epistle. They continued with me for 2 hours. After reading I spoke to them a little of the subject of the Epistle. I asked George if he believed what I said of Jesus Christ? He answered I believe it all: I asked him why he did not become good since he believed? He said he should when God should change his heart: I here directed him to Jesus Christ: and exhorted him to pray for a new heart at the same time reading a few of those Gracious Promises held out to penitent sinners.

Journal 1: July-September 1838, p.10.

September 10. Most of our Natives exceeding idle today, we attribute this to their [sic] being so many old Natives about us who always dissuade them form working. I determined to act upon the Apostles' injunction: those that would not work should not eat.
11-12. Nearly all our Natives left us again. I attribute this to my refusing to feed them, on account of their indolence.
13. This morning a few of the Natives returned, they first came & looked through my window: to see (as they said) if I was "tallai"[?], their word for angry. I could scarcely scold them because of the amusing way in which they came.
14-15. Had a few Lambs droped [sic] during the week, being the last for this season. The weather has these few days past been again unfavourable. The little rain we have had is all gone and is now exceedingly dry and hot.
17-20. The weather still continues unfavourable, very dry and increasingly hot. It will soon become very serious, as this part of the Country will soon be parched up. Our Natives went away to day down the river. They first asked Mr Gunther and myself if we would allow them. We of course tryed [sic] to persuade them not to go. After some hesitation they told us, they must go: but would soon return. I then left them. After breakfast they came to my room were I was reading: and after standing a few minutes (as if at a loss what to say) they told me they were come to say "good bye". I spoke a few words to them in an affectionate strain; endeavouring to make an.impression on their minds; it was not without effect: they hung down their heads; and appeared at a loss what do: They at length said that they must go or black fellows would be "tallai"[?] with them. I gave them to see that I was sorry. One of them (Cochrane) said "we sorry " "as well you sorry ". They went away apparently much affected, promising soon to return. Such is the power of early habit that it compels them to act contrary to their apparent inclination. It is encouraging to see them so affected at leaving us.
23. This is the first Lord's Day that I have spent here without some Natives to teach. Spent the Day in peace & in the enjoyment of reading & meditating upon the Word of God. Oh that my mind was more abstracted from the cares of this World.
24. The heat so unusually oppressive that our men can do but little except what is absolutely necessary such as fetching wood & water.

Journal 1: July-September 1838, p.11.

September 25, 28. Our men having finished the necessary repairs at the Camp the residence of Mr Watson and the Children; they have begun this week to make some

repairs at our residence which is in very bad repair: and that part which I occupy I wish to have finished before my Baggage arrives, which I expect in a very few days: as I have heard of its being on the Road from Bathurst.
29. The past week being so excessively hot I could not go out in the middle of the Day: and having no Natives, I employed myself chiefly in reading & copying my Journal. One of the Natives (Bungary) returned this morning.
30. Enjoyed a Sabbath of rest. Mr Gunther Preached from Matt. 6: Chapt 19-21 Verses an impressive & very appropriate Sermon for this Money making Colony. It appears to engross the minds of all (Clergymen not excepted), the keeping of Cattle, and getting of wealth. The Lord preserve me from the often offered temptations.

General Remarks.
After the conclusion of my Journal I would beg leave to offer a few remarks respecting the state & prospect of the Mission. Though I am the youngest, the least experienced in the affairs of the Mission, and the lowest in every degree amongst my Brethren here. Still as I have an interest in the Cause; and see many existing evils; I consider it my duty to point them out; hoping that hereafter they may be remedied.
In the first place, it appears necessary that we should occupy and graze and cultivate a large portion of Land, for our own maintenance, and that of the Natives which we have about us. To perform this, it requires a number of men; as Shepherds, Stockmen &c and as we cannot yet depend upon the labours of the Natives; we must have Europeans for Servants. Now the Servants we have either are or have been Convicts: this every Christian will at once conclude are not proper persons to be on a Missionary establishment. And I have had sufficient experience in the 3 months that I have been here; to convince me that they retard very much the spiritual advancement of the Natives.

Journal 1: July-September 1838, p.12.

The most eligible plan, in forming a Missionary establishment among these poor heathens that suggests itself to my mind is this: To have a little Settlement of Christians, 5 or 6 in number, some of them to undertake a little of wood & iron work. Christians who are possessed of a Missionary spirit: and who will feel it their duty; and a pleasure also (although they be only mechanics or labourers) to devote a little time to the spiritual instruction of the Natives. And who by their holy life and conduct would be an example to the [?] which [?] speaks more forcible than many words. I cannot but think that such individuals may be found by the Parent Society, if really sought after. This may be objected to, that is, the sending of such men from England, on account of the temptation which they would have, to leave the Society after being here a short time for a much more pecunicary situation. To this I must say that if they had a real Missionary spirit, I think these temptations would not overcome them. But if this cannot be obtained I should say, it is highly desirable that we have a few steady married men who are every way more to be desired than single men. As respects the Natives themselves; I am not discouraged far otherwise: For however I would not devalue. the past labours of my Brethren: I must candidly confess that I think no real means has yet been employed for

their conversion. To perform any extensive good among them I think it highly necessary; that we obtain a full knowledge of their language, and get the Bible and other books translated into their language. For I am certain that a great many of them understand very little English: who I have no doubt would very soon be able to read the Bible in their own language.
These things I hope the Society will take into consideration, they are my own opinions I formed from my experience at the Mission: which may be considered too short to be able to judge. But the facts are so evident, that I do not hesitate to say, that my declarations are strictly true.

W.M. Porter's Journal, 3
July to Sept. 1838.

ii. Oct-Dec 1838

Journal 2: October-December 1838, p.1.

Rec'd July 12/39

The Journal
of William Porter, Missionary, Wellington Valley, commc'd Octr 1st/38

October 1st. To day our Natives returned; and were so emaciated that they might have been without food since the Day they left us. They each one came and said "good morning": and appeared truly rejoiced that they were at home again. I asked them if they intended soon to go away again? George replied "wirrai"[?] (that is, no!) me go away again. "Cobbon" (that is "very") miserable in the bush.
2. Took an account of the Stores &c to make out my Quarterly Accounts.
3. Felt very unwell this morning, so much so that I was obliged to lay down nearly the whole of the Day.
4. Felt something [sic] better this morning and was enabled to walk out a little and visit our sheep station.
5. Something [sic] better this morning. Was with the men cutting & branding a number of young calves. The long expected Dray that was bringing my Baggage arrived this evening: very much to my comfort & satisfaction. The Dry weather still continues: and certainly if it continues a little longer many of our Cattle must die of starvation.

6. Busied myself today, in arranging my Books, Clothes &c I have been 6 months with only a change of Clothes, & [?]. At the first I felt some inconvenience: but lately I am become so reconciled to my few things; that I have almost forgot to care for those I left behind. With what a little a man may live if he is contented with that little. The more of earthly things; the more of earthly cares.
7. Very few Natives at Church this morning. In the afternoon George & Bungary read to me for several hours. There is an evident improvement in their reading and also in their Scriptural Knowledge. In the Primer in which they read; there was a picture of Christ dying on the Cross. They looked at it for some time: and expressed their sorrow that Christ should have been so cruelly treated. I spoke to them of Man's Fall; and also of God's love, in sending his Son to die in our stead. George said "God very good", He asked me if we should live with God, when we die. I answered "If we repent of our sins, and believe in the Lord Jesus Christ; we shall become the Children of God; and when we die we shall live with him and be for ever happy.

Journal 2: October-December 1838, p.2.

8. I induced Cochrane to thresh a little this morning: an employment they have a great aversion to. Spent a great [part] of the afternoon in looking over my linen, clothes &c.
9. Very few Natives about to day: Cochrane threshed again this morning. George made himself useful in the house as Cook &c in the afternoon I taught them to read. However desirable we may be to have a many Natives about us: this is a fact: that if we have but a few, they work and learn, a great deal better; than when there are a many about; the old Natives persuade them not to work or learn to read.
10. Some appearance of rain this morning; our crops of wheat need it very much. Indeed if we have not rain in a few days, our wheat will all be dried up.
Was very much tried with the Natives to day; I had some work which I wanted them to do: instead of doing it as I wished them they ran down to the Government buildings to play.
In crossing the river to day, I found one of our Cows lying dead, from its appearance, I supposed it had been bitten by a Snake.
11. Unfortunately we had not the rain I expected yesterday; it blew all away: and it still continues dry. Heard some of the Natives to read again this afternoon.
12. Very unwell this morning; I walked 3 or 4 miles before breakfast to look after some Cattle. Spent a great part of the Day in writing letters to send to England. Took prayers this evening for Mr Gunther. I read the first part of the 14th Chapter of John: and endeavoured to explain it to them that they might plainly understand me. One of them came into my room afterwards. I asked him if he understood me; "He answered" "Yes I

do understand." I then said “Do you believe” He replied "I do believe". He asked me the meaning of the Word Salvation. I explained it to him: and exhorted him to give his heart unto Christ that he might obtain Salvation through faith in him.
13. The Lord in his infinite mercy, sent us a fine shower of rain this morning; but too late to save our wheat.
This morning I ordered one of our Shepherds to feed his flock on some wheat; which was spoiled by the drought. It was in a paddock in which a Mr Raymond had sown some wheat, (a person who Mr Watson allowed to settle down on the Mission Land,) he laid claim to the whole wheat; because he ploughed the whole of the Land before Mr Watson sowed wheat upon it: though the ploughing was contrary to Mr Watson's express prohibition. When the Shepherd took his flock upon the wheat Mr Raymond ordered him to take his Sheep off his wheat he refused & Mr Raymond ordered his own men to put them in Pound. He also sent his overseer[1] to tell me, he fined me £5 (or rather the Sheep) for trespass. In reply I told his overseer, that I considered Mr Raymond’s conduct not only very unchristian :

Journal 2: October-December 1838, p.3.

13 continued
but even childish to think that he could Pound the Mission Sheep on their own Land. After much foolish cavilling he thought it best to give up the Sheep without further disturbance. I wrote a in circumstantial account to the Corresponding Committee.
14. We had a melancholy instance today: of the still barbarous ferocity of our young men. During dinner 2 of them (Cochrane and Bungary) quarrelled about some beads: the quarrel arose quickly from words to blows. We of course prevented their fighting. But Bungary who was the first aggressor; gave way to his naturally violent temper, till he became almost like a wild bull: the other was soon appeased: and when severely reproved by us he appeared very sorry for what he had done. Cochrane and George were with me this evening for nearly two hours.
15. Bungary endeavoured to gain my favour again this morning by bringing me some eggs that he found. I told him how wicked he was yesterday. He appeared somewhat humbled and said he could not help it. I endeavoured to shew him that his evil tempers arose from the corruptions of his unrenowed heart.
16-18. Washing our Sheep has occupied our time for the last 3 Days: we had 9 or 10 Natives assisting us, whom we found very useful; it being an employment suited to their natural habits. They delight in playing in the water.
19-20. The weather again extremely hot & dry; and the ground appears as though we had no rain. Our crops are all destroyed, we have scarcely any vegetables of any kind:

a few little dried cabbages are all our garden produces. I am now obliged to refuse giving a little wheat to the Natives; as we have to purchase all we want: and that at an advanced price. Our Bullocks that we kill too, are very poor.
22. Commenced Sheep Shearing to day. I persuaded without much difficulty; 6 of our young men to shear. They were awkward at first but much better than I anticipated.
25. We finished shearing our first Flock of Sheep to day; of the number of 400. 100 at least of which our Natives sheared. 2 or 3 of them improved so much; that they were enabled to shear 10 or 12 each per Day: and do their work very well.
26. Washed the remainder of our Sheep to day. The Natives continued to assist us better than I expected.
28. We had some fine rain again this morning, though through the dryness & heat of the ground, it was dryed [sic] up in a few hours. We had a good number of Natives at Church; and in the afternoon Mr Gunther & myself taught many of them to read.

Journal 2: October-December 1838, p.4.

October 29. The fine rains we had yesterday; appear to have done us little benefit. The ground will take an abundance; before we can expect anything greatly to revive.
30. Began shearing our last Flock of Sheep this morning; nearly all the young men went away to assist a neighbouring settler: he having promised to give them rum, and money.
31. I had an interesting conversation with Cochrane this evening. He related to me a story which another black fellow had told him; respecting a black that was dead. The black told Cochrane that he was wandering in the bush; and found a dead body; and after looking upon it for a short time it rolled over, and the head which had been severed from the body, jumped up a many yards from the ground. I asked Cochrane “what he thought made the head rise up in the way it did. He answered “that Colookan (the word for soul) was come into it again. I asked him if he believed the account to be true; he said “I believe it.” I told him I did not believe that any body could move after it was once dead. I said that it was all superstitious nonsense. He then quickly asked me, how Christ could rise from the dead. I told him he was raised by the Mighty Power of God. This led me to speak of the resurrection and of the life to come. He listened with great attention; and appeared very much impressed with the thoughts of death.
November 1st. Rev J Gunther left us to day, to proceed to Sydney, whither he had been subpoened to attend on the trial of a Wellington Black, charged with the crime of murder. He [is] acting as Interpreter.
2. His Excellency the Governor having appointed this day as a "fast day" in consequence of the long continued drought: we abstained from all worldly employments, and kept it as such.

3. Late this evening the Rev. R. Taylor arrived at Wellington Valley having been deputed by the Corresponding Committee to examine the state of the Mission.[2]
4. The Rev. R Taylor preached this morning. We had about 10 Natives present. He admired their order; and the correctness with which they repeated the responses. This evening through much mercy we had a fine shower of rain.
5. Took a ride with Rev Mr Taylor to look at the Mission Land, Cattle, Sheep &c.
6. Rev Mr Taylor wishing to see the Caves at the end of the Valley, we formed a little party for that purpose. We descended to a considerable depth; assisted by ropes & torches. The stalactites we saw; are very large and beautiful. We found a few bones which we supposed were those of a Kangaroo. We were prevented proceeding so far as we wished for the want of more torches.

Journal 2: October-December 1838, p.5.

November 7. The Rev R Taylor left us this morning to return to Liverpool. I walked a short distance with him, and bid him an affectionate farewell.
8. Finished the sheep shearing today: and generally the fleeces have been larger.
9. Drafted and branded our Ewes to keep them as a separate Flock. The number of our Sheep are 833 Ewes and Wethers and 274 Lambs. This evening several of our Natives returned, having finished sheep-washing for the Settler to whom they went a few Days ago. They asked me for meat. I refused to give them any unless they would promise me that they would be more steady in their habits. 2 of them began to be angry with me. I reproved them for their wandering habits, and told them that I would feed none but those that evince a desire to settle down and learn. A little afterwards one of them came and said he was sorry he had said such angry words, but it was a fire that burned in his heart. I spoke to him about his wicked heart, and the way to have it made better.
13. Very heavy thunder and lightening this evening, and afterwards a refreshing shower of rain.
16. We have had some more showers of rain, and the ground is beginning to present a more favourable appearance.
24. Saw in the Australian Newspaper today a petition from the various Settlers in this District, praying His Excellency the Governor to make Wellington Valley a Township and remove or abandon the Mission. I have not the least doubt but they will succeed. I read the account to our young men, who appeared to feel it very much. I asked them if they would go with us to another place. They replied "yes". We have had but few about for some days. The neighbouring Settlers entice them away, promising to give them rum and wine which they are passionately fond of.
26. The weather is again hot and dry and vegetation is fast drying up.

27-30. The weather still continues hot and dry. The grass is almost all dried up. The Cattle and Sheep begin to suffer from its effects.
December 1. Today our young men would go to the River and fish. When they go on these excursions they frequently take a book with them. When they returned one of them told me that a white man came to them, and seeing their book, wanted to look at it.

Journal 2: October-December 1838, p.6.

December 1st continued. "Ah" he said "this book too much Missionary, too much about God." He said the man endeavoured to persuade him not to read it. I asked him what he thought of the man? He said he was very wicked he believed, because he did not love God's words. I spoke to him of the enmity of human hearts. The enmity and the opposition of the World and The Devil to the Preaching of the Gospel; he appeared quite to understand me.
3. Set off [on] a journey down the River to a Place called Walandia about 30 miles off to purchase some Rams.
4. Left Walandia this morning for home, after having delivered the Rams into the charge of our man. When I have travelled about 5 miles the wind began to blow strongly and increased till it almost blew a hurricane. The sand and dust rose in clouds threatening to bury me and my horse also. I was almost blinded with the dust and scarcely able to discover the proper track. And I was so chocked with it that I could scarcely breath. It strongly reminded me of the sandy deserts of Arabia. When about 14 miles off home the sky began to blacken, and the wind increased. The trees cracked as I passed thru the woods, threatening to bury me beneath their falling branches. It now began to thunder and lighten [sic] most dreadfully. And I increased the speed of my horse, and eventually reached home without being wet. Shortly after I reached home the clouds passed away; and all was soon calm and serene. What a true picture of human life, and the entrance finally into eternal rest.
5. Our men all day in search of working Bullocks to fetch some wheat. Seeking horses and bullocks is half the work on this establishment as they ramble to far in quest of food.
6. We had an awful instance of the wicked connection between the white men in the neighbourhood and the Native Women. Seeing some Whites at the Camp yesterday, I enquired of one of the women who came to the Mission House this morning, what they were doing there and how long they stayed. She replied, that they brought them bread and tobacco, and they staid all night. The men belonged to a Dr. Curtis, a neighbouring Settler. It is easy to conclude what they came to the Camp for.
7-8. The drought continues, and food for the Cattle is become very scarce. 1 Working

Bullock and 9 or 10 old Cows have died within the last few weeks.
9-15. During the past week the weather has been so extremely hot that only night and morning our men were able to work out of doors. We have been engaged some days in sinking a well

Journal 2: October-December 1838, p.7.

December 15 continued
not far from the house, and have at length succeeded in getting water, which will save us much labour in fetching from the River.
17. Found one of our horses unwell, this morning: and being without proper things to give him, I went 14 Miles to fetch a farrier. Before I arrived at the destined place, my horse became so weary through being so poor, that I was obliged to get off and lead him the rest of the journey: when I staid [sic] all night in the meantime sending the farrier to the horse.
18. Returned home this morning: but was obliged to lead my horse nearly all the way. When I reached home I was glad to horse much recovered through the treatment of the farrier.
19-22. The influenza, which has been so prevalant in other parts of the Colony, has at length reached Wellington: Nearly all the Natives as well as our white men have suffered from it. Disabling all for their respective duties. I have hitherto escaped it.
23. A good number of Natives at Church this morning. In the afternoon they would go to the River to bathe. Mr Gunther & myself went after them, taking some testaments and other books in our Pockets. 7 or 8 of them sat on the bank of the River and we heard them to read.
25. Could scarcely reconcile myself that this was Xmas Day. The cold frost and snow, we so naturally expect in England at this time of the year: is not felt in this Country. But the contrary the heat being excessive. The Thermometer rising frequently as high as 100 degrees in the Shade.
26-31. For the last week, what with the excessive heat & the influenza; I have been unable to do much: besides looking after the Stores. Cochrane came to me one evening and said, he had been talking with Mr Turner, the Post-clerk.[3] The following is Cochrane's account of the conversation. Mr Turner - "What you believe?" Cochrane "In Jesus Christ." Mr Turner "I do not believe in Jesus Christ, I believe in God". Cochrane - "I believe in God & Christ too and if you do not, you will go to hell". Mr Turner "I do not believe there is a hell: only a heaven." Cochrane. "Why do you believe there is heavan". Mr Turner "The Bible tells us so, which you say Missionary tells you to believe." Coch. "Then why not believe Hell: Bible tell about both." Here Cochrane said "Mr Turner made

him no answer to the question: but asked him if Missionary good man;: why not pray for rain? Cochrane said he believed they did. Thus did a poor heathen beginning to enquire after the truth silence this half-infidel half-Socinian[4] by a simple appeal to the truth of the Bible.

Journal 2: October-December 1838, p.8.

General Remarks

The Society will very probably consider my Journal for this Quarter as presenting almost an entire vacuity of real interesting matters either of a temporal or spiritual nature. I will first offer a few remarks respecting my secular affairs. The drought which has continued since I first came here in July, (excepted only by a shower now & then, And those from the heat of the ground & the power of the sun, have frequently vanished in a day [?] doing no apparent good) has destroyed all our wheat and we have had to purchase all we want, and that at the high price of 15 and 16 pr. Bushel. Our Bullocks & Sheep that we slaughter are so lean and so light, that we are obliged to kill more than our usual number to have a sufficiency. The young Cattle do not thrive as they ought to do and many of the old ones we have found dead some thru hunger, after being drowned in the River; being too weak to get out when they went to drink, having to go thru so much mud before they get to the water. As to our Garden, we have not had a vegetable of any kind in it for months. We had a few grapes which promised to be a little treat to us. But the Cows unfortunately burst thru the fence one night & destroyed them all. The Cattle are almost all gone off the run in search of better feed.

In consequence of the Col. Government having contemplated making a Township on the Mission Land, I have not made those improvements I otherwise should have done and therefore have nothing interesting in that respect to communicate. And I am now satisfied that I have not made any: as the proposed Township is now measured and allotments will be offered for sale (we expect) in 3 months. The removal of the Mission will of course be the next thing, following as a necessary consequence.

In speaking of my Spiritual employments, I must say, they are very small. On the Lord's Day we having no service in the afternoon I frequently hear the Natives to read and Catechise them. And now and then take evening or morning Prayers for Mr Gunther. On other Days of the week my time is occupied in Secular affairs, except at an evening when I frequently enter into a little religious conversation with the Natives. For at an evening they always attend upon me to be fed, which gives me an opportunity of speaking to them. Sometimes they appear much affected, and express a desire to become more civilized: and again at other times they appear hardened and

impenetrable. The latter is always the case when they have been in the bush amongst the Settlers.

[note] Mr W. Porter, Journal, Oct. to Dec/38

4.2 William Porter's Journals – Annotations

1. Raymond’s overseer was William Piggins.
2. Reverend Richard Taylor visited the mission from 3-7 November 1838. His report to the Sydney Committee is contained in the Appendices.
3. William Turner, clerk of the bench and postmaster at Wellington, 1838-1838.
4. Socinian, ie. of the Socinian sect, a 16th Century rationalist Christian group founded on the anti-Trinitarian teachings of the Italian-born lay theologian, Faustus Socinus. Socinian and Unitarian influences were established in England in 1774 with the founding of the Essex Street Chapel in London by Theophilus Lindsey. The British Unitarian Association was founded in May 1825.

i. 14 July 1838

Letter 1: Porter to Coates, 14 July 1838, p.1.

Rec'd Dec. 1/38

Sydney,
July 14th, 1838

Dear Sir,

We arrived here: through much mercy, on the 1st of the month in health & safety: and after an unusually long passage: being 20 weeks from England. Mr Hadfield wrote to you from the Cape; where we put in for fresh water &c. I also wrote to Mr Broughton: desiring him to send me a new Black Dress of clothes; (thinking that by the time they arrived I should want them). Also Davenant's Commentary on the Calossians; & Milner's Church History to which I would now add Owen's Commentary on the Hebrews. These Books I could wish to have; as I know somewhat the value of them: But I wish them to be paid out of my yearly salary: as I have a little money with me to discharge any incidental expenses; which I might incur here.
Since our landing; I have been busily employed in making preparations to proceed to my destination; to which place, (if God will) I shall proceed on Monday next. I go by the Mail to Bathurst; where I expect to have an horse sent me by Mr Watson, from Wellington; as Rev. Mr Cowper has written to Mr Watson to that effect.
If Mr Broughton has not sent the above-mentioned articles; perhaps you would be kind enough to allow

Letter 1: Porter to Coates, 14 July 1838, p.2.

them to be sent the first opportunity; as the only way of my obtaining anything from England is through the medium of the Society.
Mr Hadfield & myself are both well in health, for which we would thank our Heavenly Father: who is ever with us: to guide, guard: & help us with the riches of His Grace; & to keep us by His Glorious power, through Faith, unto Salvation. We are living together very agreeably; speaking to & edifying each other continually in those things which belong to our everlasting peace.

I remain dear sir,
Your humble servant in the Lord
William Porter.

ii. 21 January 1839

Letter 2: Porter to Coates, 21 January 1839, p.1.

Rec'd July 12/39

Mission House, Wellington Valley
Jany 21, 1839

Dear Sir,

The Col. Government having decided to establish a Town on the Mission Land: (as the Surveyor has measured off about 1000 Acres for that purpose.) I beg leave to address the Society; on the supposition of their forming another Mission. I would first just mention; that I wrote to the Society in August last [ie. July 1838]. In that letter I made known to them my suspicions that the Colonial Government would eventually take the Land from us. Since the date of my letter the Rev J. Gunther has made some important communications to you respecting the Colonial Government and the Mission which makes it unnecessary for me to write on that subject. I wish to give merely my own thoughts & feelings relating to the removal of the Mission. And I do so with the greater confidence from the liberty given; or rather the wish expressed by the Rev W. Jowett, in a letter to me dated 17th August last; the receipt of which I have gratefully to acknowledge. That this Mission must be removed is quite certain. It can never be carried on in so close a connection with a Town.
There are several things to be considered in forming another Mission. First; the Situation. It should be where there is plenty of water & the Land fertile. Also where the Natives are most numerous. Secondly the Land should be a large tract, not less than 5 miles each way from the Mission Station: The Land should also be secured to the Society: for the use of the Mission as long as they should wish to keep it for that purpose. Thirdly, as a Mission amongst the Natives of this Country is attended with so much secular labour: it appears necessary that the Society should have a large number of Lay Missionaries to commence another Mission: and avoid the necessity of employing those wretched characters, the convicts of the Colony. But I must again advert to the situation of the supposed Mission. We have thought it advisable that the Mission should be removed down the River; if re-established at all -. But my opinion is altered on that subject. For these reasons. First, unless we removed 60 or 100 Miles; lower down, the Natives are not numerous; and even at that distance they will soon cease to be, if they diminish

Letter 2: Porter to Coates, 21 January 1839, p.2.

as they have done in other places. (For it is a remarkable fact that 12 months ago; at a place 30 Miles down the River, the Natives it is said, were numerous: now there is scarcely one to be seen at that distance. It may be asked, what is the cause? I think it to be this. The great increase of population enables the Settlers to extend their Cattle &

Sheep Stations farther every year: wherever they locate themselves they drive away the Kangaroos & Opossums, on which the Natives chiefly subsist. The Natives must therefore either pine away & die or else move into the interior. My other reason is this: The great additional expense of obtaining our Supplies from Sydney.
If I may be allowed to give my opinion respecting the situation of another Mission. I should propose it being a few Miles from the sea shore in an unlocated country, either in the South between Port Phillip & South Australia, or on the East side of this Country, a little to the Northward of Moreton Bay. At the latter Place there is a Mission established under the auspices of Dr Lang of the Scots Church in this Colony. The Land to the South is most suitable for Agriculture. And again unlikely to be soon located. The Natives are every where numerous[?] Mission on the seacoast.
I wish now dear sir to write a little concerning myself. It was the wishes of the Society before I left England that I should take a Partner with me in my Missionary labours. They may recollect that the only obstacle to my doing so then was the opposition of the Parent to her daughter leaving her Native land. I can with confidence now inform the Society that that obstacle is removed. I have therefore humbly to request the Society to allow me to return to England, for the purpose of obtaining a Partner: previous to their forming a new Mission: should they do so at all in this Colony. For if I must continue to be Agriculturist to the Mission, it is highly desirable that I should be a married man. Should the Society, dear sir, not establish another Mission in this Colony, I expect they will send me to some other Mission. In the event of this I have two things to request of the Society if they are agreeable to their own views. The one is, that my labours, may be of a more spiritual kind than those I am at present engaged in. The other that I may have a more complete education; to enable me to perform such labours with greater efficiency.
There is another subject, dear sir, which I cannot pass over, though I mention it with the greatest reluctance. Ever since I have been here

Letter 2: Porter to Coates, 21 January 1839, p.3.

I have had to witness very unhappy discussions between Messrs Watson & Gunther. Though it is my wish as well as my duty to think and speak charitably of all, yet in the present occasion I cannot forbear to express my feeling somewhat strongly against the Rev W. Watson yet I grieve over it while I write it. I can never join in any other Mission of which he is one of the members. His unhappy temper makes every other fellow labourer miserable. All is division & disunion. No brotherly Love:, that blessed grace, so highly valued by our Lord & Master. Unless there is a great alteration, I cannot stay, should the Mission continue some considerable time longer.
In conclusion dear sir I beg leave to add that my wish is to live and die a Missionary; have undergone no change from my 6 months trial and disappointment at Wellington Valley; on the contrary they have increased. I long, I desire, I pray that I may be engaged in a field of more spiritual & less temporal employment. I thank my heavenly Father that I can look upon the World & the things of the World *And while I see * the liberty* & fears of my Brother Missionaries as* different * p* the World, allowing their affections to be fixed on the things of time* & sins. I can lift up my heart to the Lord in

secret * that he had hitherto preserved me from such circumstances.
Waiting an answer at your convenience.

I remain dear sir
Your humble Servt in the lord
William Porter

iii. 6 April 1839

Letter 3: Porter to Coates, 6 April 1839, p.1.

Rec'd Sept. 3/39

Mission House, Wellington Valley
April 6th, 1839

Dear Sir

Having so much sameness in my daily labours in consequence of the severe drought; and the almost total absence of the Natives, I have considered it best to give the Society the substance of my proceedings & prospects in a letter. What I have done either as a Missionary or as an Agriculturist; has been comparatively little. What I have suffered has been much more.
The severe drought with which the Colony has been visited for many Months past; still continues with all its distressing consequences. We have been prevented entering into any Agricultural employments; in which we ought now to be fully engaged. We have not, & can not sow one grain of Wheat; until the Lord is pleased to send us a fall of rain: Nor can we even plow one single furrow as a preparatory step. We have spent much time in dragging Cows out of the River; the water of which had fallen so low; and left so much mud that the cows in going to drink stick fast in it, being too weak & poor (thru [sic] the scarcity of food) to get out again without help. We have sometimes had as many as 2 or 3 in a day: to drag out. A great many of our Cows with Calves have died: some in the bush; others have been drowned in the River before they could be got out. The calves generally died afterwards being too young to support themselves upon so scanty a subsistence. The Bullocks that we slaughter: being so young & so poor are exceedingly light; rarely exceeding 300 pounds in weight; & often times much less than that. This causes us to kill so many more, to supply us with the necessary quantity of Beef. On the one hand our Cows & Calves are dying through want; & on the other we are killing more

Bullocks than usual to make up the required weight so that in a very short time our Herd will consist (with very few exceptions) only of a few young Cattle from 8 months to one and a half years old. Our Sheep have certainly done much better than the Cattle; comparatively few have died; and those generally very old ones. Still the Mothers that we have killed; (like the Bullocks) have been very light: & requiring 3 to make the same weight as2 would weigh; six months ago. Our Horses

Letter 3: Porter to Coates, 6 April 1839, p.2.

also are very poor; we have scarcely one that is fit to do a day's work. We endeavour to keep alive those that we do work; by giving them a few reeds; which the Natives get for us out of the River.
Our Wheat crops having entirely failed: we are obliged to buy every Bushel we want; at the high price of one pound per Bushel and give nearly one pound per hundredweight to have it brought us the distance of 70 miles so that a Bushel of Wheat costs us ultimately about one pound ten per Bushel: and we use a little more than three Bushels weekly.
The reason we are obliged to have our Wheat fetched is this. Our own Bullock team is quite broken up; 6 Bullocks have died; four more our men left on their way from Sydney with Supplies (being unable to travel) & I never expect that we shall find them again. The remaining 4 that we have are nearly all unfit for work.
We have only four Months' Rations of Tea & Sugar in the Stores & no prospect of getting any more up from Sydney for almost every team that attempts to come up to Wellington; lose the greater number of their Bullocks on their way: with there being no feed for them. The distress is becoming truly alarming; as it will be impossible in a short time: if the drought continues; to obtain the necessities of life, Flour & Salt. We have been obliged to use the greatest possible economy in giving food to the Natives which has caused a great many of them to go away. And those that do remain are very unsteady in their habits. Sometimes being with the Police Constables: & sometimes with us; just as it suits their - fanciful minds. What I have done as a Missionary has been almost nothing: for it has occupied almost the whole of my time 6 Days of the week in providing the necessities of life for our Establishment: & on the Sabbath we have 2 Services at our Chapel which (taking into consideration the extreme indolence of the Natives) leaves me but little time to devote to their Instruction. Still whenever I have time & opportunity to instruct them either in reading or conversation I trust I never allow it to escape.
All these things, dear sir, added to those many difficulties, trials & lamentable recurrences: of which the Home Society, I have no doubt, are by this time made acquainted with. I mean more particularly, the conduct of the Colonial Government, in

proceeding to take away the Land from the Mission: to build a Town upon it & also the unhappy way in which we as Missionaries have almost universally been living with respect to each other.

Letter 3: Porter to Coates, 6 April 1839, p.3.

All these things dear sir cannot fail to make a deep impression on the mind of a sincere Christian: & would be more than he could bear: were he not supported & comforted by the Lord his God.
The Society may conjecture; but they cannot enter fully into all the trials & sorrows I have met with in my short Missionary career at Wellington Valley. Had my trials & sorrows arisen simply from the persecuting spirit of a sinful world; or as discouragements from the Natives: I could rejoice; that the Lord had counted me worthy to suffer for His sake. For then I might hope (& that confidently) for better prospects: But when my trials are of that kind & arising from those causes, too well known to the Society: hope at once vanishes & my heart is filled with the heaviest grief. Nothing but a sense of duty, dear sir; induces me to continue here; where I have not the least prospect of encouragement & success. This I do anxiously waiting the decision of the Society respecting the removal of the Mission.
I trust that whenever or wherever the Society may re-establish the Mission amongst the Heathens of this Country; it may be established on a better plan than the present one is. I do think it to be improper & prejudicial to the interests of a Mission to employ any persons in it who are not sincere Christians.
It is far from my wish to dictate to the Society; but when I see evils existing; which I consider may be remedied; I cannot but point them out for the consideration of the Society.
I trust the Lord will direct The Society in all their decisions; respecting the Mission to these Poor Heathens. Such is the prayer of,

Dear sir,
Your humble Servt in the Lord,
William Porter.

iv. 30 August 1839

Letter 4: Porter to Coates, 30 August 1839, p.1.

Rec'd Jan 23/40

Sydney

August 30th 1839
Dear Sir,
The Rev. W Cowper has just made known to me; that he has been privately informed, by the Colonial Secretary; that it is the intention of the Colonial Government to remove the whole of the Civil Establishment from Wellington Valley. In consequence of which, dear sir, I beg leave strongly to recommend to the Home Society; that they should lose no time in forming a proper Missionary Establishment. If they expect anything of importance from the present one: they must be disappointed. If you, dear sir, duly received my letter of December last year you will find that I requested permission to visit England (if the Society intended me to continue as Agriculturist to the Mission;) for the purpose of obtaining a female Partner. This I wrote under the anticipation that the Mission would be removed from Wellington Valley. But as the Mission is now not to be removed from that place; I have no wish to return to England. That is - if the Society wish me to continue as Agriculturist to the Mission. If I continue to hold my present situation it is necessary - indispensibly necessary - that I should be a married man. This is the opinion of the Home Society I know. Then if the Society should send out other Missionaries to this country; the female in question might come out with them very well: without my returning to England. That is if the Society will pay her Passage & give her the customary outfit. She has expressed her willingness to come under these circumstances. I shall write to the female in question dear sir, and give her the necessary information requesting her to write to the Society on the receipt of my Letter. Stating her wishes

Letter 4: Porter to Coates, 30 August 1839, p.2.

and determination. If the Society approve of my proposition I trust dear sir, you will write to the female in question, informing her of the fact: & kindly giving her any information; which may be desirable, relative to her embarkation &c.
If the Society should remove me from Wellington Valley, the above-mentioned requests; will be unnecessary.

I remain dear sir,
Your humble Servt in Christ Jesus.
William Porter.

v. 22 February 1841

Letter 5: Porter to Coates, 22 February 1841, p.1.

Rec. July 10/41

Wellington Valley, N.S. Wales,
22nd Feby 1841
Dear Sir,
For many months past it has been my very anxious wish to address the Home Society on the subject of this Mission: but hitherto I have deferred doing so; as we have long expected some further communication from them. And, I, wishing to suppress any impatience of spiritl; & avoid being premature in anything I have to state. But should I delay the subject any longer I feel, that I should be wanting in my duty, to the Society, to which I belong. Yet while I take the liberty of addressing myself to them on the affairs of this Mission, I wish to apologise for so doing; as I hold but an inferior and subordinate situation in connection with them. The apology I have to offer, is - the very discouraging state of the Mission which calls for the serious attention of the Parent Committee both as regards its location, & also the manner of its being conducted. What I wish to effect in my present communication; is to lay before the Home Society a faithful representation of the present state of the Mission; which if I succeed in doing; I think they will concur with me in concluding that some better place must be adopted; or the Mission must be abandoned.
The first thing I shall take the liberty of noticing; is the locating of the Police Establishment upon the Mission Land. This has been, and still is, one of the greatest hindrances to the success of our exertions. But I need not use any arguments to prove this; as I know the Home Society take precisely the same view on this subject as myself (which you, dear sir, communicated to me in a Letter dated Dec 24th, 1838.) It is true, the Colonial Government have repeatedly promised to remove the Police from us: & when His Excellency the Governor was here in November last; he assured

Letter 5: Porter to Coates, 22 February 1841, p.2.

us again, that it would be so; and ordered a Township to be laid out; about 7 or 8 miles from us - which has indeed been surveyed: but at present there is not the least appearance of anything more being done. And I have some reason to believe that His Excellency is now hesitating whether he shall remove the Police at all from their present location. Perhaps he may consider that the present situation of the Mission is not a desirable one; principally, because there are so few Natives that continue for any length of time about Wellington Valley; and it is anticipated; that there will be much fewer shortly; as a neighbouring Settler has laid out the Township on his own Estate about 3 miles from us; and some of the allotments are sold and buildings are being erected upon. On the opposite side of the Mission Land; about 5 miles from us - there is another Township laid out by a private individual; on which there is an “Inn” built. So that in a very short time we shall be situated between two Townships & one of them contiguous

to the Mission Land. And it is a well-known fact that the Natives will never continue long near any town. His Excellency when at the Mission; expressed his readiness to provide another tract of Land for the location of the Mission; if it was considered desirable to remove it. My own opinion dear sir, is - that Wellington Valley is now not a desirable situation for a Mission. We ought to be located where the Natives are more numerous; which will not be, except we go farther into the interior. But while I would recommend the removal of the Mission: I must also tell the Society; that in many respects the labours of the Mission would be greatly increased, at least for some time; and the expenses of the Mission increased also. I, for my part, am quite ready to remove to any other desirable situation if the Home Society will but have a proper Missionary Establishment. To explain more fully what I mean it will lead me to notice a very serious hindrance

Letter 5: Porter to Coates, 22 February 1841, p.3.

to our Missionary exertions - which is the necessity we are under (from the small number that we are) of engaging as Servants, unprincipled men; who either are, or have been “convicted felons”, I trust I need no arguments to convince any Christian Society: that to employ such men, to be connected with a Mission; is a manifest evil, yea, I do not hesitate to call it a great sin - They pull down & destroy; whatever we attempt to build. Or in other words - whatever good impressions, we may succeed in making on the minds of any of the Natives; they soon erase them by their filthy conversation, or immoral example. It may be thought, that it is not unavoidably necessary to employ such men. To this I must reply that if it was not unavoidable I would not employ them. But I will endeavour to shew that in the present circumstances of the Mission it is unavoidably necessary to employ such men. In the first place, the Society has a large tract of Land for the use of the Aborigines; to make the best use of this for the support of the Mission it is necessary to keep a large farming establishment. To manage, this in a proper manner it requires many persons. Some for one employment & some for another. And, as the services of the Natives cannot be depended upon (for they may be with us today & tomorrow 20 miles off) it necessarily follows that I must either engage Europeans; or the business of the Farm, must be unavoidably neglected. And in the selection of Servants there is very little or no choice, as they are almost universally men of bad character. Some may think that it is possible for me to do the business of the Farm with the services of the Natives - but whoever thinks so; they are quite mistaken, & it shews that they know very little of the Native character. It is my opinion - formed from nearly 3 Years’ residence among them. That until these Natives become the subjects of Divine Grace their services can never be depended upon, no not even the most civilized of them. They are so wedded to their

Letter 5: Porter to Coates, 22 February 1841, p.4.

naturally wild, volatile & wandering habits; that though they may work well for a time; they will again & again leave us, to ramble amongst their old campanions, in the bush & that generally when their services are most required. Since Mr Watson has taken away the Native Children: the Adults have become so much more unsettled & unsteady in

their habits; that they very rarely stay with us more than 3 or 4 days at a time; so that very little can be done in the way of teaching them. I must candidly confess, that our Mission is fast degenerating into nothing more than a farming establishment.
In concluding my present communication, I beg leave earnestly to recommend to the Home Society the desirability of; either; having such a Missionary establishment; which would enable us to dispense with the services of "convicted felons" - ;or that they would abandon the Mission altogether. To continue it as it is - is not only useless but it is bringing contempt & disgrace upon the C.M.S. & causing the Gospel of Christ to be reproached by the world around us.
Waiting a reply at your earliest convenience,

I remain dear sir
Your humble Servt in Christ Jesus
William Porter.

vi. 11 October 1841

Letter 6: Porter to Coates, 11 October 1841, p.1.

Rec ah 1/42

Wellington Valley N.S.Wales.
Octr 11th 1841

Dear sir,
From the general tenor of my last Letter written in February last: and also from other communications more weighty & important than my own; you perceive what a lamentable state our Mission is in. And is gradually becoming more and more so. My present object, in writing you, is not to repeat what has been so often stated: and so largely entered upon, by others more capable of doing it than myself: but it is simply concerning myself: and the situation I hold in connection with your Society. From my many communications dear sir, I suppose the Home Society to be quite aware, how disappointed I have been since I have entered upon my duties at this Mission. It is true sometimes I have indulged a hope that I might see a change of things; which has stimulated me to a greater exercise of faith and patience: but alas! I feel that I cannot now indulge a hope of that kind. Therefore, after much Prayer for Divine Guidance; after much deliberation, and with very great reluctance, do I tender the resignation of my

situation as Agriculturist to this Mission.
To be more explicit; I would observe that there are three things which principally induce me to leave this Missionary field of labour. The first is the very great discouragement I have met with in my Agricultural pursuits. This is the fourth season

Letter 6: Porter to Coates, 11 October 1841, p.2.

I have cultivated and sown our Paddocks with Wheat and have never received any return; except about one third of a crop of Wheat last year - about seven Bushels to the acre. This season I have bestowed more than common care and attention in ploughing and sowing. The grain came up beautifully; grew until it was about six inches high. The drought set in - soon dried it up:and now any hopes are once more blasted, and my labour and care entirely lost. The drought still continues; and our distress is becoming very great. Our Cattle and Sheep are suffering very much for want of food and Water. Indeed, should it please God, that the drought should continue a few months longer; the distress will be unparalleled in the history of the Colony. The second thing that I shall mention which induces me to take the present step - is that I am obliged to employ very improper characters as domestic servants on the Mission Farm; as the Corresponding Committee will make no efforts to procure more suitable persons for us. In addition to the above mentioned reasons; there is another which under more favourable circumstances of an Agricultural nature; would still incline me to take the step I am now doing. It is the great and unceasing wish, to exchange my secular employment for a spiritual one. I have no secondary motive in wishing to do this. I have only one motive: and that is, I wish to spend my life as a Preacher of the Gospel. I am not tired of the Missionary life; on the contrary; I have

Letter 6: Porter to Coates, 11 October 1841, p.3.

a stronger desire to be a real Missionary, than I ever had before: notwithstanding the trials and disappointments, I have met with here. I wish the Society to understand; that I have no wish to leave their connection; if they think me a proper person to undergo such a course of study; as would fit me, for the sacred office of a Minister of the Gospel. Should the Society be unable to do this, I must then (Please God) return to my friends in England; as I am unwilling to continue here as an Agriculturist.
Waiting a reply at your earliest convenience.

I remain; dear sir,
Your Obedt Servant
William Porter

vii. 1 November 1841

Letter 7: Porter to Coates, 1 November 1841, p.1.

Rec'd Mar. 10/42

Wellington Valley N.S. Wales
Nov 1st 1841

Dear sir,
About three weeks ago I wrote you, on a very important subject; & fearing that the Letter might not safely reach you; I have thought it desirable to address you again on the same subject: which I beg leave to do in the present communication. In my last Letter, I expressed my wish & intention to resign my situation as Agriculturist to this Mission, and gave some general reasons for so doing. I must again say, my mind is unaltered and I still wish to leave this secular employment. The first reason, I shall mention for wishing to take this step -is - the very great discouragement I have met with in my agricultural pursuits. This is the fourth season I have cultivated our Land to the best of my ability; & every year I have failed in obtaining a Crop. (Last year was not an exception as we had only seven Bushels to the acre.) The present season we shall not have a single Bushel; as the plants have long been dried up from the want of rain. Our Cattle & Sheep too are suffering very much from the great scarcity of food: and should the drought continue a few months longer: many of them must inevitably die of starvation. It is a very remarkable fact; that while most other parts of the Colony, have lately been visited with copious showers of rain; we have scarcely had a drop in this District. This once beautiful and fertile Valley; is now a complete bed of dust & sand. And our River once a running stream; is now for more than five miles, nothing but a dry channel, without so much as a single pail of Water for either man or beast. We have to fetch all the Water we use for our whole establishment; from a distance of nearly 3 Miles - which is both expensive & laborious.
The next thing I shall mention, which induces me to

Letter 7: Porter to Coates, 1 November 1841, p.2.

resign my situation - is - the apparent impossibility of procuring such servants for the Mission Establishment whom I can conscientiously employ. I am thoroughly satisfied that no Mission can ever succeed; where the Missionaries are obliged to employ as Servants, such men as we, with our present Establishment; are unavoidably compelled

to do. What I have above stated; are my principal reasons for giving up my present avocation. Still there is another which I must add to those already mentioned. - It is the strong & unceasing desire I have to exchange my secular duties, for those which are spiritual. For I must candidly tell the Society that I could not continue in a secular employment even if I had better success in my agricultural pursuits - It does in no way answer the expectations I had previously formed of it. I do not wish the Society to understand that I am tired of a Missionary's life. No, dear sir, very far from that. I have a sincere, & I may add, as ardent a desire to be a Missionary, as I had before I left my Native land but it is to be a Missionary in the real sense of the Word. The only motive I have in wishing for this; is the love & desire to be a Preacher of the Gospel. Any other sphere of labour: the Society might eventually appoint me to - I should cheerfully enter upon: provided the duties were of a spiritual kind. But while I sincerely wish, for the sphere of labour, I have above described: I must confess I feel really unfit for such an office, until I have by a course of study; obtained a knowledge of such things: which I am informed by His Lordship, the Bishop of Australia; is considered necessary to be eligible for the Sacred office. I do not think I should feel much inconvenience, in leaving an active life; for a certain period of Study; as it is what I am very much attached to; particularly the Greek Language; a slight knowledge of which I have obtained; through the kind assistance occasionally given me by my Christian Brother, The Rev. J. Gunther.

Letter 7: Porter to Coates, 1 November 1841, p.3.

If the Society can accede to the wishes I have above expressed; I beg to add, that I am anxious; as soon as practicable to enter upon the new labours of study. If the Society still continue this Secular Establishment & are not able or willing to send another agriculturist so that I can shortly return; I consider it may be carried on just as well if a “working overseer,” was engaged in this Colony who would be under the control & superintendence of the resident Clergyman. This might be done, without interfering with his ministerial duties: and would occupy a very small portion of his time. Mr Gunther quite concurs with me in this opinion, and has promised to write to the Home Committee on the subject.
Waiting your reply.

I remain dear sir
Your Obedt Servt in Christ
William Porte

Image Gallery

- **Historical Images:** Images from the pictorial collections of the National Library of Australia and the State Library of New South Wales.
- **The Mission Site:** Images of the Wellington Valley settlements site and surrounds
- **People:** Portraits of individuals associated with the Wellington Valley Mission
- **Places:** Images of Wellington and surrounding areas

Historical Images

Reproduced with permission from the pictorial collections of the National Library of Australia and the State Library of New South Wales.

Native of New South Wales from Wellington Valley. The man's body shown the cicatrices of initiation and he holds a spear thrower. In a companion image, held by the National Library, Earle painted this man's back. The back image also shows pronounced cicatrices and, more clearly, the apparel made of strips of possum skin. A curved weapon is tucked into the waist band and the hair is decorated with feathers and tied back with a thong. The front image is incorporated into the landscape of Wellington Valley with the commandant's house.

Augustus Earle (1793-1838), watercolour c.1826-7. Rex Nan Kivell Collection NK12/24, National Library of Australia.

Native of New South Wales (c1826)

Augustus Earle (1793-1838)

Wellington Valley, New South Wales, looking East, from Government House, showing part of the Commandant's house and a Wiradjuri warrior in the foreground and the huts of the penal settlement, established in 1823, in the middle distance.

Augustus Earle (1793-1838) Wellington Valley, New South Wales, looking East, from Government House'. Rex Nan Kivell Collection NK12/24, National Library of Australia.

View of a Hassall property, possibly that of James or Jonathan Hassall, near Molong, NSW.

Unsigned and undated watercolour attributed to Augustus Earle, c.1826-7, 'Moalong Plains near Wellington Valley. The residence of Mr Hunt, the accomplice of Thomas. H.' Mitchell Library, Sydney.

King's Table Land, Blue Mountains, New South Wales: the appearance of the new road.

Augustus Earle (1793-1838)

A distant view of the Blue Mountains and Lapston [i.e. Lapstone] Hill, New South Wales taken from the Emu Plains Road

[1826?]
Augustus Earle (1793-1838)

A government jail gang, Sydney, N.S. Wales

Augustus Earle (1793-1838)

Female penitentiary or factory, Parramatta

[1826?]
Augustus Earle (1793-1838)

View of the Molong Mine, N.S.W.

[1847?]
Conrad Martens (1801-1878) Rex Nan Kivell Collection NK229.

Major Mitchell sketching the entrance of the caves in Wellington Valley, New South Wales

1843.
Govett, William Romaine (1807-1848), 1 drawing : pen ; 23 x 29 cm. Title from inscription.; In: Album of William Romaine Govett.; Rex Nan Kivell Collection NK5991/27.

View of a property of Thomas Hassall, near Molong, NSW.

Unsigned and undated watercolour attributed to Augustus Earle, c.1826-7, 29.3 x 53.3 cm. Inscription: 'Moalong Plains near Wellington Valley. The residence of Mr Hunt, the accomplice of Thomas. H.' Mitchell Library, Sydney.

View of Bathurst, NSW

Unsigned and undated watercolour attributed to Augustus Earle, c.1826-7, 24.2 x 75.5 cm. Inscription: 'Bathurst Plains and Settlement New South Wales'. Mitchell Library, Sydney.

The annual meeting of the native tribes at Parramatta, New South Wales, the Governor meeting them [picture] Earle, Augustus, 1793-1838. [1826?] 1 watercolour ; 17.1 x 26 cm.

An Aboriginal family camping outside a European settler's farmhouse, possibly in the Wellington area of NSW. In the company of two native dogs and wrapped in a blanket, the Aboriginal woman has a child at the breast while a toddler holds a cup and seems to be asking for food.Sitting slightly apart, the Aboriginal man, dressed in European clothes, smokes with his back to the viewer. On the verandah of the European house, a man wearing a top hat surveys the scene with arms folded. His wife stands a little further back, but both seem distanced and disapproving of the native camp. Hackforth-Jones notes a resemblance between the woman (left) and one of the wives of Bungaree portrayed elsewhere by Earle.

Water colour by Augustus Earle, c.1826-7,17.5 x 25.7 cm. Inscription: '45. A Native Family of New South Wales sitting down on an English Settler's Farm'. Rex Nan Kivell Coolection NK12/45, National Library of Australia.

Wellington Caves. This is one of three paintings which Augustus Earle executed, probably in 1826, of a torch light visit to the large cave, called 'Mosman's Cave', in Wellington Valley.

Mosman's Cave, Wellington Valley, New South Wales,No. 1 [picture], Earle, Augustus, 1793-1838: 1 watercolour ; 21 x 32.5 cm.

Large cavern at Wellington Valley [picture] Day & Haghe. London : Published by T. & W. Boone, [1839] 1 print : lithograph, hand col.; 13.6 x 10.2 cm.

Engraving of an Aboriginal burial site from the published journal of Surveyor-General John Oxley during his "Expedition to ascertain the Course of the Lachlan River.' He noted, on 29 July 1817: "Almost directly under the hill near our halting place we saw a tumulus, which was apparently of recent construction. . . It would seem that some person of consideration among the natives had been buried in it, from the exterior marks of form which had certainly been observed in the construction of the tomb and the surrounding seats. . . To the west and north were two cypress tress, distant between 50 and 60 feet. The sides towards the tomb were barked, and curious characters deeply cut upon them, in a manner which, considering the tool they possess, must have been a work of great labour and time." David Bell and Zo‘ Wakelin-King, "Living Monuments. Aboriginal carved trees of New South Wales", Australian Natural History 21, 7 (1984-5): 302-5, note that when the site of Oxley's observations was rediscovered in 1913, local Aborigines recalled that the grave was that of an important man of the Calare tribe who drowned

when crossing the flooded rived by canoe. By 1913 almost all of the site had disappeared though some fragements were taken to the Australian Museum and a cairn erected to commemorate the place.

The Mission Site

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Contemporary images of the Wellington Valley settlement site.

Photo by Andrew Maclean

Photo by Andrew Maclean

Photo by Andrew Maclean

Photo by David Roberts

#

People

Reproduced with permission of various authorities

Reverend W. Broughton (1788-1853) Portrait of the late Right Rev. W. Broughton, Bishop of Sydney &c. (Sydney: J.R. Clarke, 1857)

Rex Nan Kivell Collection ; NK2106/145, National Library of Australia

Sir George Gipps (1791-1847) Portrait of Sir George Gipps, late Governor of New South Wales, by Nicholas William (Sydney: W. Baker, 1847)

National Library of Australia

James Gunther

Lydia Gunther

Reverend Samuel Marsden (1764-1838) Portrait by Richard Woodman (London: R.B. Seeley & W. Burnside, 1835)

Rex Nan Kivell Collection; NK3

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Places

Contemporary images of Wellington Valley and surrounding areas.

Macquarie River near Ponto falls. Photo by Andrew Maclean

Maroombah, near Euchareena. Photo by David Roberts

Naragool Park. Photo by David Roberts

Neurea. Photo by David Roberts

Old D

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Appendices

Preamble

The Appendices to the Wellington Valley Project are in their infancy, but will consist of a detailed timeline and a comprehensive collection of miscelleneous primary sources relating to the operation of the mission.

Introduction

There are five Appendices to the Wellington Valley Project.

- Timeline of Events Relating to the Wellington Valley Mission
- Correspondence between the British and NSW governments
- Miscellaneous Papers Relating to the Wellington Valley Mission
- Sydney CMS Correspondence
- Contemporary Accounts and Comments

Table of Contents

1.... Timeline of Events Relating to the Wellington Valley Mission

9.... Correspondence between the British and NSW governments

14.... Miscellaneous Papers Relating to the Wellington Valley Mission

25.... Sydney CMS Correspondence

26.... Contemporary Accounts and Comments

Timeline of Events Relating to the Wellington Valley Mission

1824 - 1827

1824

* October: John Harper, schoolmaster of the Native Institution, sent to the Wellington Valley agricultural station by Reverend William Walker to reconnoitre the site for a possible Wesleyan Missionary Society mission. Harper was formally employed by the Society in April 1825 to conduct the mission on a £20 salary. He spends almost two years based on the settlement, working with Aborigines and convicts, also conducting various exploratory excursions. His account of his proceedings, recorded in a diary for the Society, provide the first detailed observations of local Aboriginal society and culture.

1826

* June: John Harper returns to Parramatta to front a special district meeting of the Wesleyan Missionary Society, called to investigate claims that he had presented an ”exaggerated picture of his proceedings at Wellington Valley”, after extracts from his diary are published in the colonial press. Harper is cleared, but the Wellington Valley mission is abandoned and Harper proceeds to Twofold Bay. The Wesleyans ultimately fail to obtain the land grant and financial assistance required to proceed with a mission.

1828 - 1830

1828

* 4 November - James Stephen produces a proposal to solicit some "pecuniary encouragement" from the NSW Colonial Treasury for missionary activity, suggesting offers be made to the Methodists, the Moravians or the Quakers. Sir George Murray and Under Secretary Horace Twiss back the proposal on the proviso that the Anglican CMS be invited into the scheme

1830

* February 4 - In NSW, the new Archdeacon of NSW, William Grant Broughton, delivers his charge to the clergy, demanding that “because of her advantageous position in the colony, the Church Of England should strive to be the Mother of missionaries to the native population”.

* February 18 - In London, a general plan emerges to employ two CMS missionaries to work among Aborigines on the frontier of settlement in NSW, with £500 to be provided annually by the NSW governmen

1831 - 1832

1831

- June 14 - In NSW, Archdeacon Broughton, cultivating his own plans for a mission to be jointly funded by the CMS and the NSW government, raises the possibility (with Governor Darling) of using the government settlement at Wellington Valley
- June 25 - Reverend J.C.S. Handt arrives in Sydney aboard the Eleanor, without official communications from London, sparking confrontations between Broughton and the Sydney CMS, and aggravating tensions between Broughton and Governor Bourke
- October 7 - Reverend and Mrs Watson receive their instructions
- December 21 - Goderich sends an overview of the scheme to NSW Governor Bourke

1832

- May 1 - The Watsons arrive in Sydney aboard the Sir William Wallace
- 4 July - Reverend Handt marries Mary Crook at St James Church, Sydney
- 17 July - NSW Legislative Council votes the first £500 grant for the Wellington Valley mission, with half the money forwarded for its immediate commencemen
- 18 August - missionaries depart Sydney for Wellington Valley
- 3 October - missionaries arrive at Wellington Valley

1835 - 1836

1835

- December 11 - Handt informs the Corresponding Committee he is prepared to take entire charge of the mission's secular affairs

1836

- 11 March - Handt informs the Sydney Committee that he has quit the mission

1837 - 1838

1837

- October - Aborigines gather at Wellington Valley for secret initiation ceremonies

1838

- February - Acting-Governor of NSW, Lt-Col Kenneth Snodgrass, approves the creation of a civil police establishment at Wellington Valley. Orders are given for a number of the settlement buildings to be appropriated for the new establishment
- May - the new Wellington Police arrest two Aboriginal men, `Pretty Boy' and `Franky', who are brought before the Bench at Wellington and committed to stand trial in Sydney

- July 3 - mission house nearly burns down
- July 21 - William Porter, the mission agriculturalist, arrives at Wellington Valley
- August 29 - the Watsons move into the former Prisoners' Barracks; “May the little separation rather tend to unite our hearts more closely together” [Gunther Journal]
- November 1 - Gunther departs for Sydney, having been subpoenaed to appear before the Supreme Court in the murder trial of the Aborigine `Franky’

1839 - 1840
1839

- January 11 - Surveyor at Wellington Valley, measuring part of the mission land for the proposed township
- April 12 -22 - first decent rain at Wellington Valley for some years
- May 29 - death of an old Aboriginal elder; buried “without delay & without any ceremony”; Cochrane laments the passing of his people: "Look all dying away, all dying away!" [Gunther Journal]
- October - caterpillar plague devastates foliage, grass and crops in Wellington region

1840

1841 - 1843
1843

- September - Reverend Günther leaves Wellington Valley to accept the position of parish priest at Mudgee

Correspondence between the British and NSW governments

Bourke to Goderich, 5 August 1832

Government House, 5th August, 1832.

My Lord,

I have the honor to acknowledge the receipt of Your Lordship's despatch of the 31 Decr. last, enclosing Copies of Correspondence which took place between the office of the Secretary of State for the Colonies and the Church Missionary So-ciety, relative to a Mission to the Aborigines of New South Wales to be Sent out and Superintended by that Society upon receiving an Annual grant of £500 from the Revenues of the Colony.

In obedience to Your Lordship's Instructions contained in the despatch, I have obtained front the Legislative Council a grant of £500 for the use of the Mission for the year 1832, and have Supplied the Agents of the Society with half that Amount to enable them to Commence their Undertaking immediately. I have also given to them the occupation of the Government Buildings at Wellington Valley, where the Agricultural Establishment has been broken up, as being a convenient Station for holding intercourse with the Native Tribes. I will not fail to give the Mission every support in my power.

Mr. Watson arrived in the Month of June last. His coadjutor Mr. Handt, had arrived some time previous; but I have not Considered the Mission as Complete, Until the arrival of the former and accordingly I have directed the Annual payment to Commence from that date.

With respect to grants of Land formerly ordered for or given to other Societies for the purpose of inducing thein to Undertake the task of instructing and Civilizing the Aborigines of this Colony, I have the honor to acquaint, Your Lordship that such grants were either not called for, or being taken, have been resumed by Government so that no Land is now in possession of ally of those Societies

I have, &c.,
RICHD BOURKE

Hay to Bourke, 3 July 1833

Downing Street, 3d July, 1833.

Sir,
I am directed by Mr. Secretary Stanley to transmit to you the enclosed copy of a letter from the Church Missionary Society on the subject of the payment of the sum of £500 appropriated to the maintenance of the Mission to the Aborigines of New Holland; and I am to desire (unless you should have done so since the date of your Despatch, No. 71 of the 5th last) that you will issue to the Agents of the Society the sum of £166 13s. 4d. on account of the half salary of the Missionaries, which the Secretary of State agreed to allow them from the date of their embarkation till their arrival. You will, of course, require the usual Certificates as to the actual date of embarkation. I am further to desire that you will issue to the same parties the full salary of the Revd. J.C. Handt, at the rate of £250 from the date of his arrival till he was joined by his co-adjutor, when the payment of the whole Grant commenced, as stated in your abovementioned Despatch.

I am, &c.,
R.W. Hay

Coates to Stanley, 20 May 1833

encl. in Hay to Bourke, 3 July 1833,

Church Missionary House 20th May.
Sir,
In the beginning of the year 1831, an arrangement was entered into between Viscount Goderich and the Committee of the Church Missionary Society, by which the Society undertook a Mission to the Aborigines of New Holland, for the support of which His Majesty's Government engaged that a Grant of £500 per annum should be assigned out, of the Colonial revenues of New South Wales. Some correspondence ensued between Lord Howick and myself, with reference to the period at which the said Grant should commence; and it was settled, by Lord Howick's Letters of Feby 10th and 18th, 1831, that the payment of the entire sum of £500 per annum for the support of the Mission should commence from the period of the Missionaries' arrival in the Colony; but that therefore of half salary should be authorised to each Missionary, from the date of his embarkation, calculating the voyage at four months. From a letter recently received from the Revd. Richard Hill, the Secretary of the Society's Corresponding Committee in New South Wales, it appears that His Excellency Major General Bourke had not received any distinct Instructions on the subject from His Majesty's Government for the payment of the money, and in consequence had not made the stipulated payments on account of the grant to the Society's Representatives in the Colony. I am therefor directed by the Committee to request that you will be pleased to direct that the Revd. J. C. S. Handt's half Salary may commence from Feb. 12/31, the day on which he embarked at Portsmouth for New South Wales, amounting to £83. 6s. 8d.; that the payment of £250 one moiety of the grant may commence from July 4/31, the date of his landing at Sydney; that the payment of the half salary- of the other Missionary, the Revd. Wm. Watson may commence from Oct. 15/31. On which day he embarked at Gravesend, amounting to £83. 6s. 8d.; and that the payment of the other moiety of the grant may commence from May 1/32. the date of Mr. Watson's landing at Sydney.

I have, &c.,
D. Coates Sec., C.M.S

Miscellaneous Papers Relating to the Wellington Valley Mission

15... Mary Crook's Letters, 1822-23

17... Watson's Instructions

23... Coates to Hill, 4 July 1833

24... Gunther and Watson to Thomson, 12 March 1838

Mary Crook's Letters, 1822-23

from the Hassall Family Correspondence,

Mount Hope, Tahiti, Oct. 10 1822
My dear Sir,

I received your kind letter for which I felt obliged to you - You must think me very negligent in not writing before, but I can assure you no opportunity has offered till the present which I embrace with pleasure - I was, as you expected a little surprised at receiving a letter from you, especially as you did not come to . . . might after the Ship came in. We were glad to hear afterwards of your safe arrival in the Colony. You say you suppose I have almost forgotten you; me, Dear Sir, I can assure you I have not, nor any of your dear family. I often think of the pleasure I felt in the society of your sisters though we were then but children and many of the pleasing scenes that I beheld while we were in Port Jackson are as fresh in my memory as though I had witnessed them but yesterday. We all through mercy enjoy a pretty good share of health and we have certainly met with less trials than many Missionaries familys [sic] experience. We of course have not been entirely exempt from them, that is more than any one can expect in this world of Sin, and consequently of troubles and trials. - I will now endeavour to answer the question you put to me in your letter; you ask if I have put on the robe of Christ's righteousness which he wrought out for us etc. I reply that I often doubt whether I have or not, but it is my sincere desire and prayer to God that I may be clothed in that precious robe. My own righteous [sic] I know is as filthy rags before God. Though I cannot be so certain as Peter was of his Love of the Lord yet I trust I have some love to him and it is my greatest grief that I love him so little.

Perhaps you would like to hear a little more of our family. There is now nine of us, Rebecca and Lydia the 2 last were born here. We are situated on an hill in a pleasant part of the Island not far from the sea shore and we have our health much better than before we lived on the hill. There is no Missionary on the spot with us but there is one station about 4 miles to the right of us and an other 9 miles to the left and we are very frequently visited by Ships so that we have Society enough both European and Tahitian. - I think you enquire after Mr G. Bicknell in your letter. I am sorry to say he is in a very sad state of health and has been for some time past. The loss of his Uncle with some other light trials seemed to increase his indisposition. Mrs B's son Thomas Scott has stayed with us these 2 years. Father took him in order to instruct him. - The Familys of the Missionaries are increasing very fast. There are at present about 50 children. O that they may be a seed to serve the Lord but if they become a grief and a reproach to the people of God as some have, it has been better if they had never been born. - As my paper is now nearly full I must think of concluding. My Father and Mother, and all the family join with me in affectionate regards to Yourself your dear Mother and all the family.

I remain Dear Sir,
Yours sincerely,
Mary Crook

Mary Crook, Hope Town, Tahiti to Rev. T. Hassell, Sept 1823

My dear Sir,
The receipt of your letter afforded me much pleasure but the perusal of it caused various sensations in my mind. I felt, as may be expected, rather uneasy, on finding that reports had been circulated to our disadvantage but, I felt grateful to you Sir, for your kindness in inquiring into those reports. I also felt anxious to know the particulars of the reports hinted.

I am not anxious that any of our family have been guilty of . . . either immoral a pitable or uncivil. Almost the greatest trials we have experienced during our residence in these Island have been of that nature. Reports have been circulated and believed by friends without any inquiries respecting the truth of them; those persons have avoided us and thus our Missionary friends have appeared to be our greatest enemies they can come repeatedly . . . to visit the Ships in the harbour and return without even calling on us. That however we are at present on friendly terms with all the Missionaries except two or three.

Port Jackson is certainly a most notorious place for slander, but the greater part of the Error that have been visited these Islands are equal to them in that respect when a Vessell arrives here from the Colony reports are almost instantly spread to the discredit of persons there and I imagine it is the same when a Ship from here returns to the Colony.

I will now relate a circumstance which I doubt not will surprise you. A Master of a Vessell now about these Islands (perhaps I may mention his name) Capt. Charleton, now a most violent enemy of my Father's and indeed of many other here, he mentioned in pro.. several times here that you had previous to his coming here cautioned him not to visit our family as ours was a house of Slander but the person himself being such a notorious Slanderer we could not credit it for a moment. You will pardon my having said so much on the subject of slander but what I have committed . . . But let us remember that these and other things must turn all to good to those who love the Lord and hope they will to us. No one who sees the vanity of earthly enjoyments can wish to remain here for ever; here those who appear to be our real friends may at the same moment be our most bitter enemy. The best actions are construed into the most vile; and here the best of characters are despised and ill treated. it is made thus to nto our continuing . . we seek and find the one to come.

I have written largely to your Sister Eliza she will probably acquaint you with any intelligence you are not acquainted with. Father, Mother, Sister Hannah etc. join me in

cordially remembering to yourself, Mrs H. and the whole of your family. And I remain with esteem dear Sir Yours etc

Mary Crook

Watson's Instructions

Instructions of the Committee of the Church Missionary Society to the Revered Wm Watson and Mrs Watson, on their proceeding to New South Wales on a Mission to the Aborigines of New Holland, delivered October the 7th 1831

The Committee addresses you Mr and Mrs Watson, with a paternal solicitude, excited by the circumstances of the Mission on which you are about to enter. His Majesty's Government, desiring it may be presumed, in some degree to reprieve the wrongs inflicted by the Settlers on the Aborigines of New Holland, as well as impressed with the duty of a Christian nation to promote the spiritual welfare of its subject and to confer on them the temporal blessings which have ever followed in the train of Christianity, has invited the co-operation of the Society in this benevolent work. The peculiar difficulties with which it is surrounded arising from the wrongs and injuries inflicted on the Natives by the Settlers, and from the depth of degradation into which the Aborigines are sunk, have been already brought under your notice They will never, we conceive, be fully realised by you in all their extent till you have been an eye-witness of them. As a debtor to preach the Gospel among these barbarians, we would not have you shrink from the contemplation of the difficulties which beset your path. Though confessedly great - probably beyond theses encountered by Missionaries in almost any other part of the world - they are not insurmountable; and it is your high office to carry with you those weapons of heavenly temper which are "mighty through God to the pulling down these strong holds." Nor will you overlook the fact that

whatever obstacles to the exercise of divine truth have been raised among the Aborigines of New Holland by the circumstances to which we have adverted, the greatest of all barriers is not peculiar to the people, however degraded, but is common to the Inhabitants of every country - that man, civilized or savage, wherever he may be, or under whatever circumstances he may be found, is universally a fallen, sinful being, under the dominion of the "carnal mind" which is "enmity against God."

It is, however, our privilege to know that the Gospel which you are commissioned to preach is the appointed remedy for all the sin and misery in which man is involved.

“Preach” said the Mahihandon Indian, who had experience the power of the Gospel.” Preach to the heathen Christ and his blood, His sufferings, and His death, if you would have you words to gain entrance among them.” We cannot doubt, dear Brother, that you will thus preach - that you will proclaim the Lord Jesus Christ in His glorious Person, in the completeness of His work, in the fullness of His grace; not can we doubt that, thus preaching, your labour shall not be in vain. It may be given to you only to sow the seed, and reserved to another to gather in the harvest; God will, however, be glorifies thereby, and in the great day of Christ “he that soweth and he that reapeth shall rejoice together”.

The Committee would also affectionately entreat you to take heed to yourself as well as to your doctrine, and to make it our habitual aim to exhibit the Gospel not only in word, but in deed and in truth; not only to preach “Jesus Christ & Him crucified”

but “to adore the doctrine of God our Saviour in all things.” It is a subject of unfeigned thanksgiving to God when the Minister can appeal to those among whom he has laboured: “ye are informed [?] and God also, how holily, and justly, and unblamedly we behaved ourselves among you”: let the kindness, and love, and gentleness of Christ appear in your deportment, and they will speak powerfully and affectionately to the hearts and consciousness of all men. Your acquaintance with the art of Medicine, Mr Watson, will furnish you with a ready means of access to the affections of the Native, and you will gladly use this attainment for the advancement of their spiritual welfare and for the glory of your Lord and Saviour.

In the execution of the Solemn trust committed to you, you will probably find it advisable to itinerate among the Natives, and after having for a time resided at one place to remove to another. This, however, will be left to your own discretion, the Committee trusting that in all things you will look up to our Great Master and Head for that wisdom which is profitable to direct.

Among the subordinate means of attaining the object of your Mission, you will lose no opportunity of acquainting yourself with the language of the New Hollanders, of reducing it to writing, and of forming a Grammar, Vocabularies, and other Elementary Books, keeping in mind at the same time , the translation of the Word of God into their tongue, as an object of paramount importance.

In connection with the preaching of the Gospel you will

not overlook its intimate bearing on the moral habits of a people. one effect arising from its introduction into a country is the “beating of the sword into a plough-share and the spear into a pruning hook.” Seek then to apply it to the common occupations of life: conduct the Natives in husbandry; in the erection of houses and in the useful arts of life; and, instead of waiting to civilize before you instruct them in the truths of the Gospel, or to convert them before you aim at the improvement of their temporal condition, let the two objects be pursued simultaneously.

The Committee are unable, from the peculiar circumstances in which you will be placed, to assign you a fixed Salary. Till they are furnished with such data as will enable them to ascertain what will be requisite for the support of yourself and those dependent on you, they confidently rely on your exercising a judicious economy in the whole of your expenses.

The Outfit with which you have been supplied included such articles as appeared necessary for you on entering on a Mission of the peculiar nature of that in which you are about to be engaged. Should any thing additional be found requisite when you arrive in N.S. Wales, you will have the kindness to communicate with the Corrg Committee of the Society in that Colony, on the subject, who will be requested to provide any thing further that may be found necessary for the advantageous carrying on of the Mission.

From want of exact local information the committee can not point out the spot where it may be desirable for you to commence your labours. They are of opinion, however, that it will be advisable to look forward to fixing your Station beyond the boundaries of the Colony, in order to place yourselves at a distance from those evils which have been generated by the Settlers, and to which a reference has been already made.

It is possible that in the first instance you may find it best to fix your homes in one of the frontier settlements, and in company with y our fellow-labourer the Revd John Christian Simon Handt, to make a journey into the interior in order to acquaint yourselves with the situation and number of the different Tribes of the Aborigines, and acquire that accurate information on various points which will be found absolutely necessary to enable you to locate yourselves among the Natives and to prosecute your mission in the most advantageous manner.

In respect to the final decision on the future scene of your labours, and to the amount of your stipend, the Committee refer you to the judgment of the Corrg Comee in New South Wales whom you are to regard as the representatives of the Home Committee, and to whose instruction you will consider it your duty to conform.

The Committee will close their Instructions by briefly reminding you of the temptations peculiarly incident to the work in which you are about to engage. At a distance from the restraints of civilized life; far off from Christian ordinances and without Christian society, excepting that off your fellow labourer Mr Handt, you will probably find yourselves tried in a way which you have never before experienced. to support you and carry you through these trials, you will need strong faith, and the continual supply of the spirit of Jesus Christ. But though far off from comfort [?], He who has sent you forth has given you the encouraging declaration “I am with you”. May the absence of the streams lead you to the fountain-head; may you realise your blessed Master’s presence, be cheered by the manifestations of His love, and be strengthened for His service!

It is the wish of the Committee that Mr Handt should consider these Instructions to be adduced to him equally as to yourself.

And now dear Brother and Sister we commend you to the care of our convenant God. May He be your keeper and your shade on your right hand. May he fill you with His Holy Ghost; and having employed you as the instrument of proclaiming His salvation to perishing sinners, may He at length receive you into the enjoyment of His presence in eternal glory!

By order of the Committee,

Church Missy House
Salisbury Sqr October 7/31

Coates to Hill, 4 July 1833

Extract of a letter from Coates to Hill, 4 July 1833

With regard to the Mission, it is to be observed that it did not originate with the Committee, but with His Majesty's Government; and that is was placed under the direction and management of the committee by the Secretary of State for the Colonies, acting in the name and under the authority of the Kin. A special arrangement thus made, under this sanction, cannot be invalidated by instructions addressed to the Governor for his general direction. The Committee therefore, having undertaken this charge at the instance of the King's Government, & made themselves responsible to that Government for the due discharge of the trust confided to them. do not consider it compatible with the obligation thus imposed upon them to make that transfer of the direction and management of the Mission which is implied in the requisition of the Archdeacon

Gunther and Watson to Thomson, 12 March 1838

This letter was addressed to the colonial government after the missionaries learnt of plans to locate a police establishment on the Wellington Valley settlement. When it was forwarded to London by the new NSW Governor, George Gipps, in November 1838, it sparked a far-reaching inquiry into the state and future of the Wellington Valley mission. The original letter is located in the State Records of New South Wales (SRNSW 38/2683, 4/2831.1).

Mission House, Wellington Valley, 12 March 1838

Sir
We have the honour to acknowledge the receipt (yesterday) of your letter of the 23rd ult., the subject of which filled our minds with the deepest sorrow. With all humility and respect we beg to submit the following observations to the serious consideration of his

Excellency the Acting Governor.

That this mission was undertaken at the instance of the British Government, with the understanding that every protection to the missionaries, and every facility for prosecuting their labours among the aboriginal natives, would be afforded by the colonial government of New South Wales; in accordance with which his Excellency Sir Richard Bourke located the missionaries at Wellington Valley, gazetted the boundaries of the mission land, gave over the buildings on the establishment to the use of the missionaries, and appointed that a non-commissioned officer and six married privates should be stationed in connexion with the missionaries for their personal safety

That the expenditure of the mission (from the circumstance of every article necessary for its commencement and establishment having to be procured out of the annuity of 500 l.) Has been hitherto so heavy as, it would seem, to prevent the Corresponding Committee of the Church Missionary Society applying for such lay labourers as were requisite to place the mission on an efficient plan, in which case the public buildings would have been in requisition, and long ere this would have been available for missionary purposes. The inadequacy of the means for founding the mission on a proper and efficient basis, while it has thrown the entire management of the secular affairs of the mission on the clergymen has also greatly retarded the progress of the mission; but two respectable families for the management of the secular affairs of the mission being daily expected, and other arrangements having been fixed on, the whole of the buildings will be required for missionary purposes.

That there are generally 50 or 60 natives, and frequently 80, resident on the mission, all of whom are supported by the mission, brought under instruction, some of whom, it is believed, when arrangements can be made for that purpose, will erect huts, locate themselves in the immediate vicinity of the mission premises, and cultivate the ground for their own support.

That the missionaries, aware of the inadequacy of the means provided for prosecuting the mission, have hitherto submitted to receive a salary only 60/. per annum and a weekly ration, the same quantities as are allowed Government assigned servants, have studied and observed the most rigid economy in every department of expenditure; and while they thus cannot charge themselves with any neglect of duty, they humbly submit that they have not in any respect forfeited their claim to those facilities from the colonial government in the prosecution of their duties on which they in the first instance were induced to place considerable dependence.

That the vast influx of Europeans on the banks of the Macquarie which has been made during the last two years and is continually being made, while it has a direct tendency to destroy the natural resources of the aboriginal natives for food, places them at every turn in the midst of temptations to those practices which are almost universal on the establishments in the interior, and which cannot fail (unless some strenuous counteractive efforts be made), ultimately to lead to the total destruction of the aboriginal natives, as is already the case with some of their tribes.

That it is not to be doubted that his Excellency the Acting Governor will see the absolute necessity for the aboriginal natives to have the mission establishment at Wellington valley as a quiet and peaceable retreat, where they can be under religious instruction, and at the same time free from those snares which Europeans lay for them in every direction. Nor indeed can it be supposed that when a faithful representation of the great

aggravated and daily increasing injuries inflicted on the unoffending aborigines by merciless Europeans shall be made to her Majesty's Government, the missionaries and their flock will be protected at the station appointed to them by the Government from the intrusion of those whose influence would be injurious.

[transcript incomplete: the letter goes on to explain the circumstances under which a number of settlers and their servants were allowed to occupy some of the settlement buildings from 1835. Because the mission Aborigines must be "entirely secluded from intercourse with Europeans", the missionaries submit that it was imprudent that government should consider "introducing a penal institution into the very centre of a Christian mission".]

Sydney CMS Correspondence

Correspondence between the Sydney Corresponding Committee and missionaries and others - (a) New Holland Mission.

Note: The following transcripts and notes are compiled from AJCP M215. We have only extracted items relating to the Wellington Valley mission, and we have retained the order of the AJCP copy, so the items are not strictly chronological. What follows is only a sample of the letters relating to Wellington Valley from this bundle.

Hill to Williams, 10 May 1826:
re formation of a Committee of Correspondence on 29 April, consisting of Samuel Marsden, Alexander McLeay, Saxe Bannister, William Cowper and Richard Hill

Scott to Hill, 18 December 1826.
… "His Majesty having been pleased to command that I should form one or more Establishments for the Civilisation of the native Blacks of this Colony with a view that I may submit some plan to the Governor for his Excellency's approbation, I could much wish to avail myself of your long residence in the Colony and experience of the habits and manners of these people.
Should the request not be considered too importunate you would...by favouring me with your [?] and at the same time it would be furthering the benevolent views and interests which the King has taken on the behalf of these wandering and unhappy beings" …

Hill to Scott, 18 September 1827.
… "I was duly favoured with your letter dated Dec 18 1826 relating to the wretched Aborigines of this Colony..."
"As a Minister of our Holy Religion and a believer in the revealed word of God I cannot entertain the opinion that the Aborigines of New Holland are a people to be exterminated - the Scriptures declare..."

Hill to McLeay, 25 May 1832
re arrival of Reverend William Watson on the Sir William Wallace, 1 May; Handt arrived on the Eleanor, 25 June 1831, as arranged by Lord Goderich; desirable that they should proceed immediately; Committee solicits that His Excellency authorise the use of government station at Wellington Valley

McLeay to Hill, 30 July 1832
re Committee's letter of 26 May; Governor has instructed Auditor General to prepare warrant for payment of £250, being half the yearly sum voted by Legislative Council for the mission

Watson to Hill, 4 November 1833
re specifications of the mission reserve; requesting a government notice of these boundaries and enforcement as for private property; private graziers encroaching on mission land; threats of violence from one stockman; action taken by Governor after the incident was brought to the attention of the Bathurst Magistrates

Watson to Hill, 30 January 1835
re John Odgen who left the establishment on 15 January, entrusted with Annual Reports for 1834, has since been seen at Bathurst intoxicated

Watson to Hill, 25 March 1835
"... We have only a few natives here this quarter. They are now taking their females and children from every station to assemble at a general Corobbera to Byamy their maker. What is the meaning of this? I hope to be there. They say white man stole Byamy's wife and he is going to kill all white man, and all the natives that are found with them ..."

Handt to Hill, 9 August 1835.
"… I would not say that there is no fault in me but I assure you that I always dread our meeting together, for there is generally something which instead of having the tendency of union rather alienates. But should there be nothing unpleasant at the time something more disagreeable shews itself afterwards when it becomes manifest that there was an appearance of Friendship to gain some end; for when the point is obtained the mask is thrown off again. I could mention several instances of that sort but I forbear. Nor am I the only person that complains, if you were living here in the Neighbourhood you would here of more. …"

Watson to Hill, 2 September 1835
re assigned servant Ramsden, close to death; have received letters from Everndon and Attorney General re steps against Welsh for his conduct with Aboriginal girls; had expected they would get 6 months on a road gang; Attorney General believes there is

insufficient evidence; will appear before the Bench with the girls, but conviction unlikely owing to the character of the two girls

Watson to Hill, 15 December 1835
thank you for Tracts on Temperance sent some time ago, have distributed them all, request more; may appear strange that they are needed on the extremities of the Colony, but sly grog shops abound, supplied by drays constantly on road from Bathurst; “great numbers of persons of different grades will go any where and almost give any price for this deadly poison”;

Watson to Hill, 16 December 1835
re conduct of mission servants; Ramsden died a very painful death, denying he had venereal and unrepentant; Welsh said to have been sentenced to a road party; Aborigines slaughtering cattle 100 miles NW of Wellington Valley; intending to go up country to speak with them; have 245 ewes and rams and 210 young lambs, 600 to 700 lbs of wool, mission stock “the admiration of the neighbourhood”; settlers’ sheep dying; one of the military employed to oversee the stock; detected two men at the Aboriginal camp tonight

Watson to Hill, 16 December 1835, CMS CN/05(a)
forwarded 500 lbs of wool by James Dutton who will bring up supplies; also 16 to 17 hides which might be sold in the neighbourhood; have not ordered any soap owing to high prices; some cattle in the bush but lack of staff to bring them in; have no barn; government buildings no good; have engaged two men to erect a barn and fence a paddock; our shepherd Paddy who has been with us 18 months, anxious to have his wife sent to him, would like to keep him but the going rate for an illiterate overseer is $40; am having a light cart built to carry tent and medicine box; natives mustering to sing to Byami; “Old and young of both sexes must be present and have bones through their noses or they will die; this confirms my formerly expressed opinion that there is more knowledge in them than many imagined”; request Committee approve giving servants money instead of slops so they can save in preparation for their Tickets; a sow die recently, left two young pigs, Aboriginal girls raising them on milk

Watson to Hill, 31 December 1835, CMS CN/05(a)
re money for blacksmith’s work and medicines owing from Aspinal and Co, their superintendent Maxwell who has had nothing to do with the farm for more than 18 months past; other outstanding accounts from George Cox, Mr Moore, Captain Raine, do not expect they will be paid; am suffering from a violent pain in left thigh since returning from last expedition

Watson [to Hill?], 15 February 1836

re affliction of Mr Handt's family; delivered of a boy; Handt took entire charge of his wife's delivery despite there being three women present; Mrs Handt very ill and in convulsions nearly three days; blames Mr Handt's "ignorance and obstinacy" in refusing to let her be attended

Watson to Cowper, 2 October 1838
forwarding a full account of private stock dealings since 1832 and explaining failure to provide them earlier [these have not been located]; am poorer now than when I first arrived; "not much hope of the Mission here now, nor of a mission anywhere under the Colonial Government of New South Wales, as there is no dependence on any place where a mission may be established"

Watson to Cowper, 20 October 1838
"I trust that I shall be ever ready to acknowledge my errors and failings before men, in the presence of my Heavenly father. I have abundant reason to lay my hand upon my mouth, and to prostrate myself in the dark"; re conduct of magistrates and constables, swearing amongst the natives, young men frequently drawn from their work; number of Aborigines declined by half since the formation of the Police establishment; re instructions for missionaries to occupy the buildings near the river; allegations against the Chief Constable and others; constables detain mission servant for examination re removal of materials from one of the old buildings

Contemporary Accounts and Comments

27... Horatio Hale, 1846

28... Reverend Taylor, 1838

29... Charles Wray Finch, 1839

30... George Gipps, 1840

Horatio Hale, 1846

From *United States Exploring Expedition during the years 1838, 1839, 1840, 1841, 1842 under the command of Charles Wilkes, Vol.VI Ethnography and Philology*, by Horatio Hale, Philologist of the Expedition, Philadelphia: Lea and Blanchard: 1846

[p.106]
[The aborigines] are excessively superstitious and yet almost devoid of religious (or devotional) feelings; with the strongest attachment to their native district, they can rarely be brought to spend more than three days in one spot . . . and though their idiom

abounds in complex inflections, like those of the American indians, it has less facility of composition than the English. During our stay in New South Wales we had good opportunites for acquiring information concerning this singular variety of the human species.]

[p.110]
Religion
The lack of religious feeling in these natives has already been mentioned. The missionaries have found it impossible, after many years' labor to make the slightest impression upon them. They do not ascribe this to any attachment, on the part of the blacks, to their own creed, if such it may be called, for they appear to care little about it. Some of their ceremonies, which partook of a religious character, have been lately discontinued, but nothing has been substituted in their place. It is not true, however, as has been frequently asserted, that the natives have no idea of a supreme being, although they do not allow this idea to influence their actions. The Wellington tribe, at least, believe in the existence of a deity called Baiamai, who lives on an island beyond the great sea to the east. His food is fish, which come up to him from the water when he calls them. Some of the natives consider him the maker of all things, while others attiribute the creation of the world to his son Burambin. They say of him, that Baiamai spoke, and Burambin came into existence. When the missionries first came to Wellington, the natives used to assemble once a year, in the month of February, to dance and sing a song in honor of Baiamai. This song was brought there from a distance by strange natives, who went about teaching it. Those who refused to join in the ceremony were supposed to incur the displeasure of the god. For the last three years the custom has been discontinued. In the tribe on Hunter's River, there was a native famous for the composition of these songs or hymns, which, according to Mr Threlkeld were passed frrom tribe to tribe, to a great distance, until many of the words became at last unintelligible to those who sang them.

Dararwirgal, a brother of Baiamai, lives in the far west. It was he who lately sent the small-pox among the natives, for no better

[p.111]
reason than that he was vexed for want of a tomahawk. But now he is supposed to have obtained one, and the disease will come no more. The Bálumbal are a sort of angels, who are said to be of a white color, and to live on a mountain at a great distance to the southeast. Their food is honey, and their employment to do good "like missionaries".

It is possible that some of these stories owe their origin to intercourse with the whites, though the great unwillingness which the natives always evince to adopt any customs or opinions from them militates against such a supposition. But a being who is, beyond question, entirely the creation of Australian imagination, is one who is called in the Wellington dialect Wandong though the natives have learned from the whites to apply to him the name of devil. . . . If they are ill, they say Wandong has bitten them. No one can see this being but the núyargir, or conjurors, who assert that they can kill him, but that he always returns to life. He may, however, be frightened away by throwing fire at him.

Reverend Taylor, 1838

Reverend Richard Taylor to Reverend W. Cowper, 6 February 1839, BPP, Colonies, Australia, 8: 45-6.

The following letter was written three months after Taylor's visit to Wellington Valley from 3-7 November 1838. The letter was accidently carried to New Zealand and was not received by Cowper until April 1839. It was therefore submitted by the Sydney CMS to the NSW Executive Council during its inquiry into the Wellington Mission, with the request that its contents remain confidential. The following transcript is taken from a copy of the letter enclosed with other material from the Executive Council proceedings in a despatch from Governor Gipps to Lord Russell, 7 May 1840.

Liverpool, 6 February 1839.
Rev. Sir,
Having recently returned from Wellington Valley where I had an opportunity of examining into the present state of our mission there, I beg leave to forward through you a brief account of my visit to the corresponding committee of the Church Missionary Society. On my arrival there, which was the day after the general fast, I found the valley of Wellington presenting a deplorable picture of the effects produced by the long-continued drought. Not a vestige of verdue was to be seen; the grass was completely burnt up, and even the foliage of the trees appeared to have lost their usual colour. Every crop had completely failed and even the bed of the Bell, which must average a depth of at least 40 feet, was perfectly dry. I found the number of natives encamped in the neighbourhood of the mission house very small, and very few of them receiving any instruction. There were from six to ten young men residing on the mission premises, and 12 children living in Mr. Watson's house, composing his school. I examined them in the New Testament, which they read with great facility, pronouncing it without any foreign accent, and readily answering many questions which I put to them from it. They were also perfectly acquainted with Watts', the Assembly's, and another catechism, but they had not been taught the catechism of our church. These scholars were chiefly girls. The two eldest were 15 years old; they were mothers, and had been rescued from the hands of' the whites, with whom they had lived from the early age of eight years. I attended a service given to the natives in their own language by Mr. Watson, when 25 were present; it was extremely interesting. The greatest attention was paid to what was said, and I much regretted to find that this service was not given so frequently, as it ought to have been. I was much grieved to notice the little desire the natives have to learn anything, their only concern is about eating. and I feel convinced that the general idea entertained of the missionaries is, that they are stationed amongst them by Government only to distribute provisions. The missionaries have many difficulties to contend with; they are surrounded by settlers who live openly in adultery, or with native females, many of whom are children bought at the age of eight years, for oftentimes a mess of pottage. Some are mothers at 13. These vile people use every means in their power to prejudice the natives against their teachers; and whenever they require their assistance, scruple not to entice them away with the offer of a little rum. This

description, I fear, too equally applies to the highest is well as the lowest - from the ruler to the ruled. The only native I heard of who really appeared to be under the influence of religion (though there are several under instruction, and who take much delight in singing, sing with great sweetness), was a poor female, who was daily accustomed to retire to the bush for prayer. A white man endeavoured to entice her to accompany him, and on her refusal shamefully beat her; but upon complaint being made, it was said if he were punished his dray would be delayed, and consequently his master would be the sufferer; he was therefore permitted to proceed. But I fear the missionaries are not free from blame themselves, since they do not make any efforts to excite a more favourable feeling towards them. As I have already intimated, there is not even a regular native service on Sunday, and only one in English, although there are two ordained missionaries. I plainly told them, if they would visit the different stations near them they would shame the unrighteous deeds of their countrymen, and hinder them from deluding; the natives. At present, being totally neglected by the missionaries, they delight in opposing them. A most lamentable want of unanimty likewise prevails in the mission, which cannot but materially suffer from it. The surrounding settlers are now endeavouring to get Wellington Valley made a township of, and most probably they will be successful. There are so many immoral characters residing in the immediate vicinity of the mission, that I fear it is of little real benefit. It is a question whether it would not be more desirable that it should be removed further into the interior, and that a large block of land should be set apart for that purpose, on which no whites should be allowed to reside, or else that there should be several small stations in different localities, that thus the tribes might be followed in their wanderings. They are a very interesting race, and perhaps have been more maligned than any other on the face of the globe. They are of a chocolate colour, several shades lighter than those in the vicinity of the sea, and much better formed. They easily acquire our language, are partial to singing, and very facetious, imitating with great exactness anything which may strike them in the manner or tone of those they see. They are as expert in the use of the gun as they are with their own weapons. The language is agreeable and expressive; it contains names not only for every plant, but also for the different genera; and there are also words to distinguish marsupial animals, as well as the flying one. Neither are they so destitute of religious ideas as is commonly supposed. They believe in three gods: one they say made all things, another is his son (which is very remark able), and the third tells them when to corrobery, appoints their ceremonies, and teaches them their sacred songs. Their funeral rites are curious, and the manner of constructing graves, which, covered with a tumulus of earth, reminded me of our British cairns. I have thus endeavoured to give a faithful, though I fear not very satisfactory, account of the present state of the mission, as it appeared to me. I might have formed erroneous ideas respecting it; if so, I shall be pleased to find myself mistaken.

Believe me, &c.
(signed) Richard Taylor.

Charles Wray Finch, 1839

Enclosure A. 4, to Minute No. 13 of 1839.
Charles Wray Finch, Esq., Examined before the Executive Council,
Friday, 19 April 18.39.

I have resided near Wellington Valley, at a place about 30 miles from it; I have resided there 12 months. I was not personally acquainted with the- missionaries. From the conversations I have had with the blacks I do not think any good has been done. I have seen the Mission Report of 1837; I do not think it a candid one; it is calculated to lead the public to believe that more has been done than has been; I do not see that the character of the blacks is at all changed. I have service at my own place; the blacks attended and could repeat the Lord's Prayer, but without any knowledge of its meaning. I do not think that they believe in the existence of a Good Spirit; they believe in an evil spirit. They have no idea of a future judgment, or of future rewards and punishments.

The missionaries are generally disliked among the blacks, but from what cause I cannot tell. They are very averse to part with their children to the missionaries, and do not give any thanks to them for their education. I do not think their habits of industry at all improved. I think the blacks always speak the truth; I have never been told an untruth by a black, and I believe them to be honest; I have always found them so. I have seen as many as 20 blacks on the mission, and occasionally as many as it 00. Wellington Valley is not their head station, they have two other stations some distance off, at which time they more frequently reside; I speak of the Wellington tribe. The same dialect is spoken for about 50 or 60 miles round.

It is a difficult question to answer, as to whether the establishment of a police force has been beneficial or injurious to the mission. If the missionary statements are correct, and not overcharged, I think the vicinity of a police establishment would be beneficial to the mission, as it would enable them to preserve order, and would also be a protection to them. Since the establishment of a police force there has been less crime; servants could not previously be kept in order. It has not lessened the number of natives resorting to the mission; the police being there would increase the resort of blacks. The sight of punishments would not deter the blacks from coming to the station; I know that they laugh at whites for being subject to punishment, the selves being exempt. There are more blacks at Bathurst than at Wellington Valley. I cannot say whether that portion of the report for 1838 which relates to the laying a floor with brick, and the blacks asking important ques-tions during the progress is a fair statement; my opinion is that it is an exaggerated one. I am not aware that any benefit has resulted to adult blacks. I do not know anything about the children. I visited Wellington twice during the last year. I think many other places in the neighbourhood of Wellington might be found for a mission station. A town-ship is much wanted, and the conflux is the best place for it; it cannot injure the mission; it can have no effect upon it, surrounded as it would be by large establishments.

George Gipps, 1840

Governor George Gipps, "Memorandum respecting Wellington Valley", 1840, enclosed in Gipps to Russell, 5 April 1841, BPP, Colonies, Australia, 8: 68-70.

On Sunday, the 8th November 1840, I arrived at the missionary station, at about half-past two o'clock, p.m.

The eye is at once struck with the dilapidated state of the buildings, which appear to have received no repairs whatever since they have been occupied by the mission. Everything else seems equally in a neglected state; the small garden, situated at a short distance from the mission-house, being overrun with weeds, and some of the enclosed paddock (or fields) now lying waste, which were formerly cultivated.

I had used some efforts to arrive at the mission about the time at which I expected afternoon service would commence; but I was informed on my arrival that it was not usual to have afternoon service, though in the evening prayers were always read in the mission-house.

At my request, however, preparations were immediately made for afternoon service; and by the ringing of the bell all the inmates of the establishment, and some few other persons, were speedily assembled.

The total number of blacks who attended this service was 10; namely, six men, two women, and two boys. The demeanour of the whole of them was devout and orderly; the greater part of them joined in the responses, and four or five of them were able to read the psalms; they also joined in singing a hymn. The two women appeared to read and also to sing better than the men.

The other persons who attended the service were Mr. Porter, the agriculturist, Mr. Shields, late chief constable, and Mr. Raymond and Mr. Davidson, who had accompanied me; Mr. Barrow, the police magistrate, came in some time after the service had commenced.

After the service I conversed for a short time with Mr. Gunter, and then went to the house of Mr. Raymond, about two and a half miles from the mission.

On the afternoon of Monday the 9th, I again visited the mission, and saw all the blacks resident there, of whom the following is a list:

Men:
1. Cochrane ; said to be clever and useful.
2. Bungarry; said to be ingenious.
2. Lively; said to be an useful man.
3. Tommy; willing, but not steady.
5. Paddy Opossum; unsteady and sulky, but somewhat improved since he has been married.
6. Jemmy Buckley; well-behaved, and married to Jane.

Women:
1. Jane; wife of Jemmy Buckley.
2. Eliza, or Noanilly ; unmarried, and only between 17 and 18 years of age.

Boys:
Buonaparte; an useful and steady boy, but afflicted with some leprous disease.
Billy; an orphan, about seven years of age.

Another boy, named Joseph, 12 years old, was said to be frequently at the mission, but I did not see him.

In addition to the above, I afterwards saw at Mr. Montefiors's, a man named George, who may be considered as belonging to the mission, though he was at that time engaged to wash sheep for Mr. M. This man deserves particular mention, as he can both read and write, and is in every way superior to any other aboriginal native I ever saw.

As a proof of the progress which he had made, Mr Montefiore caused him to dine at table with us on one of the days which we passed at his house; on this occasion George appeared extremely well dressed, and behaved with perfect propriety, so much so, indeed, that but for his colour, and his modesty in speaking only when spoken to, he might have passed for an ordinary guest.

On Wednesday, the l0th of November, I visited the mission for the third time, and saw some of the men at labour in making, and carrying hay.

Cochrane and Jemmy Buckley appeared, next to George, to be the best behaved and most useful.

Mr. Porter informed me that he had not the means of paying them any wages, or making in any way their remuneration to depend on the exercise of their strength or skill, though he would approve of so doing if he had the means at his command. In answer to a question put to him, whether he thought the distribution of small prizes periodically amongst them might not have a good effect, he replied that he thought it would, especially if the prizes came from the governor; on which I promised him that I would endeavour to institute something of the sort.

With Mr. Gunter I had several long conversations, one especially on Tuesday the 10th of November, when he waited upon me at Mr. Raymond's.

In these conversations, Mr. Gunter stated to me that, during the three years lie has been at the station, he thinks 500 different blacks may have been there, though a great majority of them remained only a few days, or even a few hours only. The existence of the mission must, he thinks, be known to double that number, or 1,000 blacks, reckoning all ages and both sexes

Selected Sources and Further Reading

- **A-M**
- **N-Z**
- **Abstracts**

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Abstracts

Articles and papers arising from research conducted for the Wellington Valley Project.

1. Abstract of Hilary M. Carey, "`The Land of Byamee’: K. Langloh Parker, David Unaipon, and Popular Aboriginality in the Assimilation Era", Journal of Religious History 22 (June 1998): 200-18.

Popular Aboriginal legendary tales have been one of the most signficant ways in which Aboriginality has been constructed in Australia, but they have not received much attention prior to this paper. Beginning with missionary accounts of Baiame, a deity associated with Gamilaraay (Kamilaroi) and Wiradhuri (Wiradjuri) speaking peoples of colonial Australia, the author examines the way in which the theme of the Great Spirit or Baiame is developed in popular mythology. The focus is placed on two key writers: K. Langloh Parker and David Unaipon. It is argued that the popular discourse of "The Land of Byamee" reflected the political constraints of the assimilation era.

2. Abstract of David Andrew Roberts, "`A sort of inland Norfolk Island'? Isolation, coercion and resistance on the Wellington Valley convict station, 1823-26", Journal of Australian Colonial History 2 (April 2000), 50-72.

Between 1823 and 1832 the New South Wales colonial government founded and maintained a remote convict settlement on the lower Macquarie River at Wellington Valley in the central-west of New South Wales. It was a small and relatively insignificant settlement, operating as a government agricultural farm for around 80 individuals, mostly discarded malcontents who deeply resented the experience. Case studies have

been valuable tools in understanding the convict experience for masters and men, and particular problematic situation at Wellington raises broader questions about life and labour in penal New South Wales, especially the propensity for violence and misrule. This article considers whether various circumstances, such as the remoteness of the station and the questionable temperament of its commandant, Lt. Percy Simpson, produced a regime of work and punishment that was excessively brutal and oppressive. Images of a convict system characterised by privation, cruelty and tyranny have dominated popular perceptions of the convict past. These stereotypes are fundamentally challenged by understanding that power relations between master and convict were much more complex, that convicts possessed certain freedoms, opportunities, rights and avenues of resistance, and that their masters employed more sophisticated, flexible systems of labour management to extract obedience and performance. The focus shifts from oppression and misrule to judicious management and productive employment. But the severity of certain remote work situations, such as at Moreton Bay and Norfolk Island, is part of the equation. In relation to Simpson's settlement we should not overcorrect the classical stereotypes by `draining almost all the blood from the story'.