[No. 26.

SOUTH AUSTRALIA.

PROGRESS REPORT

OF THE

ROYAL COMMISSION

ON

THE ABORIGINES;

TOGETHER WITH

MINUTES OF PROCEEDINGS, EVIDENCE, AND APPENDICES.

Ordered by the House of Assembly to be printed, October 7th, 1913.

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1913.

a—No. 26.

COMMISSION.

SOUTH AUSTRALIA, *to wit.* DAY H. BOSANQUET. *(L.S.)* } HIS EXCELLENCY THE GOVERNOR of the State of South Australia and its Dependencies in the Commonwealth of Australia.

To the Honorable JOHN LEWIS, M.L.C.; the Honorable JAMES JELLY, M.L.C.; the Honorable JOHN VERRAN, M.P.; WILLIAM ANGUS, B.Sc., M.P.; GEORGE RITCHIE, M.P.—Greeting:

I, the said Governor, with the advice and consent of the Executive Council of the said State, do hereby appoint you to be Commissioners to inquire into and report upon the control, organisation, and management of the institutions in this State set aside for the benefit of the aborigines, and generally upon the whole question of the South Australian aborigines: And I give to you full power and authority to examine and re-examine *vivâ voce* or in writing, or both *vivâ voce* and in writing, all witnesses who shall attend before you to give evidence on the matters referred to you, to call for all writings, books, and documents necessary for carrying on the said inquiry, and to do all such other acts and things as may be necessary and which may be lawfully done for the due execution hereof.

Given under my hand and the public seal of South Australia, at Adelaide, this nineteenth day of December, one thousand nine hundred and twelve.

By command,

JOHN G. BICE, Chief Secretary.

Recorded in the Register of Commissions, Letters Patent, &c., Vol. IX.

L. H. SHOLL, Under Secretary.

C.S., 1693/1912.

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PROGRESS

PROGRESS REPORT.

To His Excellency Sir DAY HORT BOSANQUET, Admiral on the Retired List, Knight Grand Cross of the Royal Victorian Order, Knight Commander of the Most Honorable Order of the Bath, Governor in and over the State of South Australia and its Dependencies in the Commonwealth of Australia.

May it please your Excellency :

In pursuance of the commission dated December 19th, 1912, directing us to inquire into and report upon " the control, organization, and management of the institutions in this State set aside for the benefit of the aborigines, and generally upon the whole question of the South Australian aborigines," we have the honor to present the following progress report :—

WORK OF THE COMMISSION.

1. The investigations of the Commission have had relation principally to the work of the Protector of Aborigines and the Aborigines' Friends' Association and the Yorke's Peninsula Aboriginal Mission, Incorporated, which are in charge of the Mission Stations at Point McLeay and Point Pierce respectively. The Commission have also been in communication with the departments controlling the aborigines in the other States, and in consequence particularly of the statements made in the Queensland reports we visited Queensland and New South Wales to make inquiries respecting the work of the departments and of the Missions there, and obtained valuable information which has been used to some extent in framing the recommendations contained in this report. The Commission also visited the Mission Stations at Point McLeay and Point Pierce and took evidence from those in charge and from the natives. Altogether the Commission have held 23 meetings and examined 58 witnesses.

NUMBER OF ABORIGINES IN THE STATE.

2. The Commission have endeavored to ascertain the number of aborigines in the State who would be affected by the recommendations contained in this report, but they regret that there are no reliable statistics to guide them. In the Commonwealth Year Book it is stated that there were at the time of the 1911 census 1,439 aboriginal natives (802 males and 637 females) in South Australia who were in the employ of whites, or were living in contiguity to the settlements of the whites, and that there were also 692 half-caste aboriginals in the State. The Protector of Aborigines, in the course of his evidence, said he estimated the number of aborigines in the State at 4,000, including those in the far north, of whom no census had been taken, and the number of half-castes at 820. According to a return prepared to the order of the House of Assembly the number of natives at each Mission Station last year was—Point McLeay, 349 ; Point Pierce, 184 ; Killalpaninna, 139 ; and Koonibba, 114 ; total, 786. According to the report of the Aborigines' Friends' Association the average number of natives who had resided at Point McLeay during the year 1912-13 was 270, as compared with 227 the previous year. In addition there were 78 natives from the lakes surrounding the Mission who had been supplied with rations. The Commission have also been informed that since the Manunka Mission was closed there are from 50 to 70 blacks living along the River Murray between Mannum and Morgan. It is clear from the evidence that the aboriginal population of the State is gradually decreasing. The decrease seems to have begun from the time the State was first settled because from a return submitted to a Select Committee of the Legislative Council upon the aborigines in 1860, it appears that the number of natives within an area of 2,800 square miles in the Adelaide district decreased from 650 in 1841 to 180 in 1856. While the number of full-blood aborigines is certainly decreasing, the evidence clearly shows that the aboriginal half-castes are on the increase, so that the number of persons who would come within the scope of the law relating to aborigines is probably not less now than it was ten years ago.

THE ABORIGINAL MISSIONS.

3. Almost from the foundation of the State the various churches established in South Australia have done their utmost to promote the temporal and spiritual welfare of the aborigines, and in this work they have been well supported financially by the general public and by the Government. The Archbishops and Bishops of the Church of England in Australia in 1910 made a special appeal on behalf of the aborigines, and in a pastoral letter which was issued they said :—

We are aware that our national duty to the aborigines has never been entirely forgotten or neglected. It was clearly laid down by those in authority for the guidance of civil rulers when the country was first settled, and earnest and devoted men in the Church have from the first made isolated efforts to care for their material and spiritual welfare, but for over a hundred

hundred years no large or widespread public effort has been made to solve the difficulty caused by the presence of the natives, who gradually disappeared before the advance of settlement and civilisation. We must frankly admit that the problem is a most difficult one. We are dealing with a race of people whose moral and physical stamina gives way rapidly and completely upon contact with a white race. The natives when thus enfeebled soon fall from bad to worse, and where there is white settlement, tend to form an undesirable element in the community. On the other hand they have a right to live, and we have destroyed the environment in which alone they could freely and naturally exist. Even in the unsettled parts of Australia, where the problem is far less difficult, it is impossible under existing circumstances to preserve the wild tribes from the contact with the lower elements of white civilisation, which inevitably leads to their destruction.

Of late years there has been a notable change in public opinion, and it is with much thankfulness that we recognise the efforts made by the various State Governments to cope with this difficult problem. In every State the political authorities have become much more alive to their responsibilities for the aborigines. They have passed Acts for their protection, they have set aside considerable sums of money for this purpose, and they have shown humanity and anxiety to do justice in dealing with them. This is a hopeful sign, and we are anxious to associate ourselves with these efforts and to encourage on the part of our people the most loyal and cordial co-operation with their respective Governments in their work of justice and mercy.

In South Australia the vote on account of the aborigines in 1911-12 amounted to £5,738 17s. 11d., made up as follows :—Salaries, £342 9s. ; provisions, blankets, and clothing, implements, medical attendance, defending prisoners, &c., £3,223 19s. 8d. ; the grant-in-aid to the Aborigines' Friends' Association, £2,128 16s. 11d., more than half of which was a special grant ; and £43 12s. to the Point McLeay Mission for the purchase of a lease. The extent to which the Government have assisted the Mission Stations in recent years is shown in a return which was prepared to the order of the House of Assembly last year, showing that for the five years ended June 30th, 1912, the Point McLeay Mission Station had received £7,128 16s. 11d., and that no money grants had been made to the Mission Stations at Point Pierce, Killalpaninna, and Koonibba.

Point McLeay.

4. The largest Mission Station in South Australia, from the point of view of population, is that at Point McLeay, where there are (including land on the Coorong) aboriginal reserves of a total area of 5,513 acres, which are at present vested in the Aborigines' Friends' Association. This Association was established in 1858 and incorporated in 1879, and its principal aims are—

(1) To instruct the natives in such industrial pursuits as may make them useful on the land, and enable them to earn their own living.
(2) To encourage and assist native families in forming civilized homes.
(3) To instruct them in the doctrines, precepts, and duties of the Christian religion.
(4) To maintain a boarding school, where the children of the natives may receive gratuitously the ordinary elements of an English education, and be trained in civilized habits.

The thanks of the community are due to the gentlemen connected with the Association for their philanthropic and disinterested work amongst the natives, but it was admitted by most of the witnesses, including the officials of the Association, that the work at Point McLeay has not been a success. The Missionary work amongst the natives has no doubt been attended with good results, but the first of the four objects mentioned above, namely, to instruct the natives in such industrial pursuits as may make them useful on the land and enable them to earn their own living, has not been realised. As a rule the Government grant to the Association has been £1,000 per annum ; occasionally it has been increased to £1,500, and last year the total grant was £2,128, including a special grant of £1,128, that being an accumulation of three years. The grant is conditional on the salaries of the superintendent and his assistant being raised by private subscription, and this appears to have been done, the subscriptions and donations last year being £257 8s. 4d. The station, however, even with Government assistance, is not a success financially. According to the evidence this is largely due to the fact that the area of land attached to the station, some of which is undoubtedly of an inferior character, is not sufficient to maintain the number of people living on the place. No systematic effort appears to have been made to make the best use of the means at the disposal of the Association, and the consequence is that the Mission is languishing, the aborigines and half-castes are being reared for the most part in idleness, and instead of the natives being trained to useful work, they have, to a great extent, become dependent on charity. Some of the natives occasionally take work from adjoining landowners, but after a few weeks they return to the station, preferring either to receive less remuneration for the station work or to live in idleness. These facts have also been made public in the reports of the Chief Protector of Aborigines. After having visited Point McLeay and taken evidence from those in charge, from the natives themselves, and from the adjoining landowners, we are strongly convinced that under more direct Government control much better results could easily be secured. Some of the natives stated that they are discontented because they cannot get more work to do at the station.

Point Pierce.

5. The Point Pierce Mission Station is under the control of the Yorke's Peninsula Aboriginal Mission, and is managed by a committee of six. The Mission has a lease of 17,298 acres of land on Yorke's Peninsula for a period of 21 years from 1899, and it is so well managed that the institution is self-supporting. No financial assistance has been rendered by the State, and during the last five years the amount paid to the natives

natives for farming and other general work has been £1,600 per annum. It has been calculated that the amount distributed amongst the 188 natives on the station is £3,500 per annum, including wages, rations, etc., or approximately £19 per head. From what we were able to gather by inspection and from evidence the management has undoubtedly resulted in the Point Pierce Mission being a commercial success. This result is certainly creditable to the committee of management who have given their services gratuitously, and who have to a great extent fulfilled the conditions of their lease, "that the land shall be held by them for the use and benefit of the aboriginal population." The moral and spiritual welfare of the natives has not been neglected, and discipline has been strictly enforced, so much so that natives who have frequently been guilty of serious offences against the rules of the institution have been expelled, together with their families. In such cases those expelled, as a rule, have had to be assisted by the Chief Protector of Aborigines. The success of the Point Pierce Mission, however, is not due to the work of the aboriginal population, which, by the way, consists largely of half-castes. Only about 7,000 of the 17,000 acres is arable land, and of this area about 3,000 acres are put under crop each year, 1,000 acres by the native population and 2,000 acres on the share system by white farmers living in the neighborhood. The Commission are of opinion that more use might be made of the natives in farming operations, even though the financial results might not be so satisfactory, and that the employment of whites in share farming should be gradually discontinued. In this way the Association would fulfil to a greater extent than is being done at present, the conditions under which they lease the land. In addition to helping the Association financially the system of share farming has no doubt been a means of training the more intelligent of the natives, but now that that has been achieved a greater effort should be made to utilise and test those who have been so trained.

THE ABORIGINES DEPARTMENT.

6. The Aborigines "Department" possesses a staff of two, the Chief Protector and a junior clerk, whilst the Inspector of Police at Port Augusta also has the title of Protector of Aborigines. In the opinion of the Commission the work required to properly supervise the Mission Stations and the distribution of rations and blankets throughout the State demands the appointment of a larger staff. The Chief Protector, in giving evidence, expressed the opinion that he ought to have a man in his office to do accountancy work and correspondence, and that there ought to be an itinerant inspector to visit outlying districts and supervise the work all over the State. In the scheme of reorganization which we have embodied in our recommendations the provision of this assistance is contemplated.

PROPOSED REFORMS.

7. The problem of dealing with the aboriginal population is not the same problem that it was in the early history of the State. There is no doubt that in the early days, and for many years afterwards, it was necessary for the Government to protect the native inhabitants; but, with the gradual disappearance of the full-blood blacks, the mingling of the black and white races, and the great increase in the number of half-castes and quadroons, the problem is now one of assisting and training the native so that he may become a useful member of the community, dependent not upon charity but upon his own efforts. To achieve this object we believe it is necessary for more direct Government control, and we therefore propose that the care of the aborigines should be entrusted to a central board assisted by local committees at Point Pierce and Point McLeay. We have given full consideration to the question of whether the work can best be carried out by a Government department or by a board appointed by the Governor, and have investigated both these systems of management in the other States. We are of the opinion that the appointment of a board of disinterested and qualified gentlemen will be more likely to bring about beneficial results than could be secured by direct Government control. The work of the Yorke's Peninsula Mission and the Aborigines' Friends' Association shows that there are many persons in the State actuated purely by philanthropic motives, who would be only too ready to give their time without charge, other than the payment of necessary travelling expenses, to the amelioration of the conditions under which the aborigines live. It is proposed that the Central Board shall consist of the Chairman of the State Children's Council, the Director of Agriculture, the Chairman of the Point Pierce Local Committee, the Chairman of the Point McLeay Local Committee, and two members nominated by the Government, and that they should take control of the aboriginal Mission Stations at Point Pierce and Point McLeay from March 1st, 1914. The principal duties of the board will be to see that all aboriginal and half-caste children are educated up to the primary standard; to provide means for their being trained after they leave school for their future occupations in life; to see that the aboriginal reserves or leases are fully developed with the assistance primarily of the natives living on them; to assist young men to find outside work; to train them in habits of thrift; and to settle the most deserving on land as provided for in the 1911 Act. The education of the younger children is now satisfactorily carried out at Point McLeay and Point Pierce, but boys and girls, from 13 to 18 years of age, are practically neglected, and are allowed to waste the most important years of their life, from an educational point of view, in idleness. In the training of these boys and girls for future occupations there is great scope for the board and the greatest hope for the aboriginal race. The boys might be taught carpentry,

carpentry, blacksmithing, building, plumbing, saddlery, dairying, and general farm work, and the time of the girls might be occupied in sewing, dressmaking, household duties and laundry work, with a view to fitting them for outside situations. According to the means which are provided this technical training should be made compulsory on all boys and girls who have left school. The evidence points to the fact that the aboriginal parents have a strong natural affection for their children, but in some cases the best interests of the children are sacrificed by the manner in which they are brought up. For this reason we think the board should have power to take control of such children, or other children—at the desire of the parents—at the age of 10 and place them where they deem best, giving the parents such access to them as may be thought desirable. In Queensland an excellent system of encouraging thrift among the natives has been adopted by the establishment of a savings bank, controlled by the department, in which the natives are encouraged and to some extent are compelled to place their savings. Persons desiring to employ natives are compelled to enter into an agreement under which a certain proportion of the wages is sent to the department. When a native is working he must contribute not less than 2s. a week to his banking account, and he can put in as much in addition as he likes. The natives have also to contribute to the support of the settlement which is a home for them when they are unemployed. For instance, if a native is earning 15s. a week 5s. a week is sent to the department, 3s. to go into the general settlement fund and 2s. to go into the native's banking account. This banking system has worked so satisfactorily in Queensland that we recommend its adoption in South Australia. The Commission have given serious attention to the best means of improving the Point McLeay settlement, and have come to the conclusion that there are at present too many natives at Point McLeay to be supported by the area of land that will be developed for some years to come. Partly for this reason and partly as a means of training the natives in agricultural work we consider it would be advisable to form a sub-station of Point McLeay, preferably in new undeveloped country near the Murray. On this sub-station such natives as are suited to agricultural work, preferably half-castes, could be employed. The Point McLeay settlement would still be regarded as the home of the natives, and the two places could be worked in conjunction. The Commission are of the opinion that the work of the churches among the aborigines has had a most beneficial effect so far as the moral and spiritual welfare of the aborigines is concerned, and for this reason we consider that the Government should provide all necessary facilities and financial assistance for the various churches attending to the spiritual needs of the people at the Mission Stations. It is also desirable that the co-operation of the Police Department should be enlisted in aboriginal work.

FUTURE WORK.

8. We have not had an opportunity of investigating the conditions under which the Lutheran Missions at Koonibba and Killalpaninna are conducted, but we hope to be able to do this during the Parliamentary recess, and early next session to present a report dealing not only with Koonibba and Killalpaninna, but with the out-back blacks, and the best means to be adopted to prevent the extinction of the aboriginal race.

RECOMMENDATIONS.

9. We recommend—

(1) That the aboriginal Mission Stations at Point Pierce and Point McLeay be taken over from March 1st, 1914, by the Government, and be controlled by the Aborigines Department.

(2) That the Aborigines Department be controlled in future by a board of six members appointed by the Governor, to be constituted as follows :—The Chairman of the State Children's Council, the Director of Agriculture, the Chairman of the Point McLeay Local Committee, the Chairman of the Point Pierce Local Committee, and two other members nominated by the Government.

(3) That local committees of five members each be appointed for Point Pierce and Point McLeay by the Governor, and that they have the management of each of these stations respectively under the board.

(4) That the board be constituted on the appointment of the Chairman of the State Children's Council, the Director of Agriculture, and two members nominated by the Government.

(5) That the members of the local committees be nominated by the Board, as constituted under recommendation No. 4, and that they elect their own chairman, who will thus be nominated by them for appointment as members of the Board.

(6) That the present Protector of Aborigines be the Secretary and Chief Executive Officer of the Board.

(7) That the functions and powers of the Board and its secretary, and of the local committees, be defined by regulation under the Aborigines Act.

(8) That membership of the board, and also of the local committees, shall not carry any emolument, but that all travelling expenses of members be paid when travelling in connection with the work of the Aborigines Department.

(9) Tha

(9) That it be a recommendation to the board that the system of share farming at Point Pierce be gradually abolished in so far as the outsider is concerned, and that arrangements be made whereby the most deserving aborigines and half-castes be given such work, the Government finding the necessary equipment in the same manner and on the same terms as provided for by section 7 of the Aborigines Act of 1911.

(10) That as there is sufficient evidence that only a few aborigines or half-castes are qualified to take charge of land on their own account, as provided for under the 1911 Act, the Board make an experiment of settling one or two of the best trained men at each station on a small farm not exceeding 300 acres of arable land on or in near proximity to each station, the Government to provide the necessary equipment, as may now be done under section 7 of the 1911 Act, and the occupier of such farm to carry on his operations and do all his dealings under the supervision of the board and the local committee of management.

(11) That more power for enforcing discipline be given to the local committees of management than the existing Associations now have, and that such powers be defined in the Act.

(12) That the Government in each case, if so desired, shall provide all necessary facilities for the various churches attending to the spiritual needs of the people at Point Pierce and Point McLeay stations, such facilities to consist of a church or hall with an organ, and a stipend not exceeding in the aggregate £200 a year at each station for a visiting minister or ministers.

(13) That every opportunity be afforded the Aborigines' Friends' Association of continuing the Missionary work it has been engaged in for so many years.

(14) That, owing to the need for greater protection of the aborigines, a local police officer be stationed at Port Victoria.

(15) That it is desirable that the able-bodied half-castes, quadroons, and octoroons should not be dependent on the charity of the Government, and that consequently, although the stations may continue to be looked upon as the homes of these people for the present, the able-bodied should be compelled to go into outside employment wherever possible.

(16) That, for the purpose of making this easier, an inspector be appointed whose principal duty it would be to arrange for the employment of such persons, male and female, and who would from time to time visit and report through the secretary to the Board upon the conditions of employment, the wages paid, &c.; that the inspector also report from time to time on the conditions of all institutions at which aborigines are living, the out-back blacks, the neglected and destitute children, and have charge of the distribution of stores and blankets throughout the districts of the State where such is considered necessary.

(17) That it is desirable to separate as much as possible the full-bloods from the half-caste natives, each living in a separate community.

(18) That as the Point McLeay Mission Station is incapable of carrying the population at present living there another sub-station of Point McLeay be established, preferably in new undeveloped country near the Murray, and that half-castes be transferred to this so as to relieve the pressure at Point McLeay.

(19) That endeavors be made to establish means of training boys on these stations in carpentry, blacksmithing, building, plumbing, saddlery, as well as in general farm work; and girls in sewing, dressmaking, household duties and laundry work, with a view of making them fit for outside situations, and that such training be made compulsory at each institution.

(20) That a system of banking accounts be introduced on the lines of the Queensland system at the institutions, under the control of the Board, so as to train the natives in habits of thrift and care, and in this way to provide small amounts of capital to enable them to start on their own account under the provisions of the 1911 Act.

(21) That the work of saving destitute aboriginal children and placing them under the care of State foster-mothers, as is being done in conjunction with the State Children's Department, be encouraged and extended; and that the board have power to take control of any children at the age of 10 years whose environment is not conducive to their welfare, and, at the desire of the parents, of any other children, and place them where the Board deems best in the interests of the children.

(22) That, as the State Children's Department is under the Chief Secretary, the Aborigines Department be placed under the same Ministerial head.

(23) That the sympathy and help of the Police Department be enlisted in all aboriginal work and that the officers of that department be encouraged to take an interest in the welfare of the aboriginal population.

(24) That

(24) That where practicable all depôts for the distribution of rations and blankets to the natives be in places away from towns where there are hotels and wineshops.

(25) That effect be given to these recommendations in an amending Act which shall consolidate the law relating to aborigines.

(26) That the regulations to be framed shall provide, *inter alia*, for the following :—

(*a*) Prescribing the mode of transacting business and the powers, functions, and duties generally of the board, local committees, guardians, and persons employed to carry out the provisions of the Act.

(*b*) Authorising entry upon a reserve by specified persons or classes of persons for specified objects, and the conditions under which such persons may visit or remain upon a reserve, and fixing the duration of their stay thereupon, and providing for the revocation of such authority.

(*c*) Prescribing the mode of distribution and expenditure of moneys granted by Parliament for the assistance of aborigines, and for the repayment of travelling expenses to members of the board and local committees.

(*d*) Apportioning amongst or for the benefit of aborigines the earnings of any aborigines living upon a reserve.

(*e*) Providing for the establishment of Savings Bank accounts.

(*f*) Providing for the care, custody, education, and employment of aborigines.

(*g*) Providing for the removal of children of 10 years of age or over from the control of their parents, and fixing the times at which and the periods for which such parents shall have access to the children.

(*h*) Providing for the transfer of any half-caste child, being an orphan, or deserted by its parents, to an orphanage or similar institution.

(*i*) Providing for the mode of supply to aborigines of rations, blankets, and other necessaries, or any medical or other relief or assistance.

(*j*) Providing for the control of aborigines residing upon a reserve, and for the inspection of children.

(*k*) Providing for the separation of full-blood and half-caste aborigines.

(*l*) Maintaining discipline and good order upon reserves.

(*m*) Allotting land on any reserve for occupation by individuals or families.

(*n*) Providing for the holding of religious services and the visits and stipends of clergymen.

(*o*) Providing for the imposition of penalties for breaches of the Act or regulations.

(*p*) For carrying out the provisions of the Act.

We have the honor to be,

Sir,

Your Excellency's obedient servants,

WILLIAM ANGUS, Chairman.
JAMES JELLEY.
JOHN LEWIS.
GEORGE RITCHIE.
JOHN VERRAN.

J. SINCOCK, Secretary.

Parliament House, Adelaide, October 2nd, 1913.

MINUTES

MINUTES OF PROCEEDINGS.

Friday, January 3rd, 1913, *at* 12 *o'clock.*

[At Parliament House, Adelaide.]

Present—

Hon. J. Jelley, M.L.C.	Mr. W. Angus, M.P.
Hon. J. Verran, M.P.	Mr. G. Ritchie, M.P.

The *Gazette* notice of the appointment of the Commission was laid on the table.

On the motion of Mr. Verran, seconded by Mr. Ritchie, Mr. Angus was elected chairman.

Mr. J. Sincock, Government Shorthand Writer, was appointed secretary.

Resolved—That copies of the last reports of each of the Aborigines Departments in the Commonwealth be obtained.

Resolved—That evidence be taken first from Mr. W. G. South, Chief Protector of Aborigines.

The Commission adjourned until Thursday, February 6th.

Thursday, February 6th, 1913, *at* 10·30 *a.m.*

[At Parliament House, Adelaide.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelley, M.L.C.	Mr. G. Ritchie, M.P.
Hon. J. Lewis, M.L.C.	Hon. J. Verran, M.P.

Minutes of the previous meeting read and confirmed.

The commission from His Excellency the Governor was laid on the table.

The Secretaries of the Aborigines Department, Perth; the Board for the Protection of Aborigines, Melbourne; the Aborigines Protection Board, Sydney; and the Chief Protector of Aborigines, Queensland, wrote forwarding copies of their last annual reports. To be acknowledged with thanks.

Letters from the Superintendents of the Point McLeay and Point Pierce Mission Stations, forwarding the names of suggested witnesses.

Letter from the hon. secretary of the Yorke's Peninsula Aboriginal Mission, inquiring as to the proposed visit of the Commission to the Point Pierce Mission Station. Resolved—That the Yorke's Peninsula Mission and the Aborigines' Friends' Association be advised of the proposed visits to Point Pierce and Point McLeay; and that it be explained that the superintendents of the stations had been communicated with inadvertently.

Letters from the Rev. C. A. Wiebusch, Koonibba, and Mr. W. Riedel, Killalpaninna, stating that they would be absent from their stations in February and March. Resolved—That arrangements be made to take their evidence in Adelaide.

W. G. South, Chief Protector of Aborigines, was called and examined.

The Commission adjourned.

Wednesday, February 12th, 1913, *at* 10·30 *a.m.*

[At Parliament House, Adelaide.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelley, M.L.C.	Mr. G. Ritchie, M.P.
Hon. J. Lewis, M.L.C.	Hon. J. Verran, M.P.

The minutes of the previous meeting were read and confirmed.

Letter from G. G. Hacket, Narrung, stating that T. McCallum, A. P. Bowman, F. G. Ayres, and himself would be pleased to give evidence when the Commission visited Point McLeay.

Letter from F. W. Fleming, stating that as he was leaving the State on February 8th he would be unable to attend the meeting on the 12th.

A. Redman, W. E. Dalton, and the Rev. J. H. Sexton were called and examined.

Resolved—That the Commission leave for Point McLeay on Tuesday, March 4th, for the purpose of inspecting the Mission Station and taking evidence.

The Commission adjourned.

Tuesday, March 11th, and Wednesday, March 12th, 1913.

[At Point McLeay.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelley, M.L.C.	Mr. G. Ritchie, M.P.
Hon. J. Lewis, M.L.C.	Hon. J. Verran, M.P.

The Commission left Adelaide on Tuesday, March 11th, at 8 a.m. for Point McLeay. In the afternoon evidence was taken from G. Hacket, A. P. Bowman, T. McCallum, and F. G. Ayres. In the evening further evidence

evidence was taken from the following witnesses, who had been nominated by the natives at the Mission Station :—D. Uniapon, P. Jackson, P. Rigney, J. Wilson, sen., D. Wilson, J. Harris, H. Lampard, A. Cameron, and M. Kropinyerie.

On the morning of Wednesday, March 12th, the members inspected the station, and afterwards took evidence from the Superintendent (D. Roper), the school teacher (P. W. Francis), the matron (Miss E. Hunter), and M. Kropinyerie.

The Commission returned to Adelaide at 6·30 p.m.

Tuesday, March 25th, 1913, *at* 2 *p.m.*

[At Parliament House, Adelaide.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelley, M.L.C. | Mr. G. Ritchie, M.P.
Hon. J. Lewis, M.L.C. |

The minutes of the previous meeting were read and confirmed.

Rev. C. A. Wiebusch and the Rev. W. Janzow were called and examined.

Resolved—That the Commission visit Point Pierce on Wednesday, April 16th, returning Friday, April 19th.

The Commission adjourned.

Friday, May 9th, 1913, *at* 10·30 *a.m.*

[At Parliament House, Adelaide.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Verran, M.P. |

T. W. Fleming (President of the Aborigines' Friends' Association), Rev. W. J. Bussell (Vice President), and C. C. Taplin were called and examined.

The Commission adjourned.

Tuesday, June 3rd, 1913, *at* 2·30 *p.m.*

[At Parliament House, Adelaide.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelley, M.L.C. | Hon. J. Verran, M.P.
Mr. G. Ritchie, M.P. |

The minutes of the previous meetings were read and confirmed.

Letter from the Secretary Commissioner of Crown Lands, asking for an expression of opinion from the members of the Cammission on the question of renewing the lease of the Point McLeay Mission. Resolved—That pending the presentation of the report of the Commission the Commissioner in the meantime be recommended to continue the lease for 12 months.

Letter from S. R. Page, advising that owing to the absence of Mr. Heinrich, one of the trustees, the proposed visit to Moonta should be postponed.

Letter from T. McCallum, of McGrath's Flat, supplying additional evidence. To be included with his other evidence.

Letter from A. Cameron, of Meningie, stating that he was willing to take 200 acres of good land within a reasonable distance of his own land, and that he would be satisfied with the Needles property. To be added to his other evidence.

Letter from P. Jackson, of East Wellington, with reference to the difficulty of aborigines making a living by fishing owing to the use of drum nets and gill nets.

Letter from M. Kropinyerie, suggesting that land should be allotted to aborigines even if they did not have the necessary farming experience, and that the State should undertake the training of aborigines, children, provided that the children should be allowed to visit their parents. To be added to his evidence.

Letter from David Roper, Point McLeay, showing the number of aborigines and half-castes, with the number of children, their occupations and ages, at Point McLeay Mission Station. Resolved—That a summary of the statement be included in his evidence.

Letter from P. W. Francis, Point McLeay Mission Station, forwarding a proposed syllabus for the elementary instruction of aboriginal children. Resolved—That a copy be supplied to each member.

Letter from P. Rigney, of Point McLeay, praising the work of the Aborigines Friends' Association.

Letter from G. G. Hacket, Narrung, emphasizing certain points in his evidence.

Letter from P. Rigney, of Point McLeay, stating that if children were taken away from the station for apprenticeship they should be allowed to return to their parents for two or three weeks in the year.

Letters from W. Riedel, Killalpaninna, and Messrs. J. W. Mansfield & Co., of Hergott Springs, with reference to the Commission visiting Killalpaninna.

The Chairman reported that he had found that there was much valuable information in the reports of the Chief Protector of Aborigines in Queensland ; and it was resolved that the Commission should make arrangements to visit that State, and that the Chief Protector of Aborigines in Queensland should be asked to prepare an itinerary for the Commission extending over a period of a week or 10 days.

Resolved—That the Commission leave Adelaide for Point Pierce on Wednesday, June 11th.

The Commission adjourned.

Wednesday,

Wednesday, June 11th, 1913, *at* 7·30 *p.m.*

[At Moonta.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelley, M.L.C.	Mr. G. Ritchie, M.P.
Hon. J. Lewis, M.L.C.	Hon. J. Verran, M.P.

The Commission left Adelaide on Wednesday, June 11th, for Moonta, and in the evening evidence was taken from H. L. Hancock, S. R. Page, C. F. G. Heinrich, and J. Symons, trustees of the Point Pierce Mission Station.

The Commission adjourned at 10 p.m.

Thursday, June 12th, 1913, *at* 12 *noon.*

[At Point Pierce Missson Station.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelley, M.L.C.	Mr. G. Ritchie, M.P.
Hon. J. Lewis, M.L.C.	Hon. J. Verran, M.P.

The Commission left Moonta for Point Pierce, and after inspecting the mission settlement and buildings, took evidence from F. Garnett (Superintendent) and Mrs. Garnett, Miss L. Francis (Government school teacher), and J. B. Steer (farm manager).

The Commission adjourned.

Friday, June 27th, to Sunday, July 6th.

[In Queensland.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelley, M.L.C.	Hon. J. Verran, M.P.
Mr. G. Ritchie, M.P.	

The Commission left Adelaide on Monday, June 23rd, for Queensland, and arrived in Brisbane on Friday, June 27th.

On Monday, June 30th, the members, in company with Mr. R. B. Howard (Chief Protector of Aborigines in Queensland) left Brisbane for the purpose of inspecting the Government Aboriginal Settlement at Barambah. On Tuesday the Commission inspected the settlement. Evidence was afterwards taken from Mr. B. J. T. Lipscombe (Superintendent of the Barambah Aboriginal Settlement), Mrs. Lipscombe (Matron), and Mrs. Beeston (Visiting Protectress of the Aborigines Department). On Wednesday the Commission returned to Brisbane.

On Thursday, July 3rd, at 10 a.m., the Commission met at the office of the Minister of Mines, Brisbane, and took evidence from the Hon. J. G. Appel (Home Secretary and Minister Controlling the Aborigines Department), Mr. R. B. Howard (Chief Protector of Aborigines), Mr. W. W. Hood, Dr. J. E. Dods (Government Medical Officer, Brisbane), and Mr. J. W. Bleakley (Deputy Chief Protector of Aborigines).

On Friday, July 4th, at 9·45 a.m., the Commission took further evidence from Mr. J. W. Bleakley, and also examined the Rev. J. C. Gibson, Mr. J. H. Stanley, the Rev. Archdeacon le Fanu, and Mr. R. Morrison. The Rev. Archdeacon Le Fanu handed in a statement prepared by the Right Rev. Dr. Gilbert White, Bishop of Carpentaria.

On Saturday, July 5th, at 11 a.m., the Commission took evidence from Mr. R. P. Hodge, M.L.A., and Mr. G. A. Ferguson, Director of the State Children Department, Brisbane.

The Commission left Brisbane for Sydney on Sunday, July 6th.

Tuesday, July 8th, 1913, *at* 10·30 *a.m.*

[In Sydney.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelley, M.L.C.	Hon. J. Verran, M.P.
Mr. G. Ritchie, M.P.	

R. H. Beardsmore, B.A. (Secretary to the Board for the Protection of Aborigines) and A. Meston (Director of the Queensland Government Bureau, Sydney) were called and examined.

The Commission resolved to leave Adelaide on Thursday morning, July 17th, for the purpose of visiting the Point Pierce Mission Station.

The Commission returned to Adelaide on Saturday morning, July 12th.

Friday, July 18th, 1913.

[At Point Pierce Mission Station.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelley, M.L.C.	Hon. J. Verran, M.P.
Mr. G. Ritchie, M.P.	

The Commission left Adelaide on Thursday, July 17th, at 9·10 a.m., for Moonta, proceeding the following morning to Point Pierce Mission Station for the purpose of taking evidence from the natives. During the day

day the following witnesses were examined:—Alfred Hughes, Walter Stansbury, William Adams, Tom Adams, Joe Edwards.

The Commission returned to Kadina the same evening and to Adelaide the following day at 1·50 p.m.

Wednesday, July 23rd, 1913, *at* 11 *a.m.*

[At Parliament House, Adelaide.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelley, M.L.C.	Mr. G. Ritchie, M.P.
Hon. J. Lewis, M.L.C.	Hon. J. Verran, M.P.

The minutes of the previous meeting were read and confirmed.

James Gray, Secretary of the State Children's Council, and Professor Stirling were called and examined.

The Commission adjourned until Wednesday, the 30th instant, at 11 a.m.

Wednesday, July 30th, 1913, *at* 11·30 *a.m.*

[At Parliament House, Adelaide.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelley, M.L.C.	Mr. G. Ritchie, M.P.
Hon. J. Lewis, M.L.C.	Hon. J. Verran, M.P.

The minutes of the previous meeting were read and confirmed.

It was resolved that the Government be asked to thank the Queensland and New South Wales Governments for the assistance rendered the Commission by the departments controlling the aborigines during the recent visit to those States; and that a letter be sent to Mr. R. B. Howard (Chief Protector of Aborigines in Queensland) for the trouble he took to help the Commission.

The Chairman discussed the question of a progress report to the Governor, and submitted a number of recommendations which he had in view.

On the motion of Mr. Verran, seconded by Mr. Jelley, it was resolved that members be supplied with copies of the suggested recommendations, and that they be taken into consideration at the next meeting.

The Commission adjourned.

Wednesday, August 27th, 1913, *at* 10·30 *a.m.*

[At Parliament House, Adelaide.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelley, M.L.C.	Mr. G. Ritchie, M.P.
Hon. J. Lewis, M.L.C.	Hon. J. Verran, M.P.

The minutes of the previous meeting were read and confirmed.

Letters from Mrs. Dalton and Mr. T. W. Fleming (President of the Aborigines' Friends' Association), acknowledging the Commission's letters of sympathy with respect to the death of Mr. Dalton

Letter from Archdeacon le Fanu, Brisbane, forwarding additions to his evidence.

Letter from Rev. F. Otto Theile, Queensland, forwarding the annual report of the Lutheran Synod respecting mission work among the aborigines of Queensland.

Letter from T. O. Harries, of the London Mission, Torres Straits, giving information respecting the conditions and work of the natives at Mabuiag Island.

Letters from F. Garnett, Superintendent of the Point Pierce Mission Station, respecting a lock hospital at Goose Island, the camping of white fishermen on native reserves, cases of drunkenness among the natives, the system of share farming, and the cost of cultivation per acre with native labor. Received.

Memorial from 28 natives at Point Pieree asking that the Government take over the control of the mission station. Received.

The Chairman's suggested recommendations for a draft report were taken into consideration, and were approved with slight amendments. It was resolved that the recommendations be embodied in a draft report and brought up for further consideration at a later meeting.

The Commission adjourned.

Wednesday, September 24th, 1913, *at* 10·30 *a.m.*

[At Parliament House, Adelaide.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Lewis, M.L.C.	Mr. G. Ritchie, M.P.
Hon. J. Jelley, M.L.C.	Hon. J. Verran, M.P.

The minutes of the previous meeting were read and confirmed.

The

The Chairman presented his draft report as follows :—

DRAFT PROGRESS REPORT.

To His Excellency Sir Day Hort Bosanquet, Admiral on the Retired List, Knight Grand Cross of the Royal Victorian Order, Knight Commander of the Most Honorable Order of the Bath, Governor in and over the State of South Australia and its dependencies in the Commonwealth of Australia :

May it please Your Excellency :

In pursuance of the Commission dated December 19th, 1912, directing us to inquire into and report upon " The control, organisation, and management of the institutions in this State set aside for the benefit of the aborigines, and generally upon the whole question of the South Australian aborigines," we have the honor to present the following progress report :—

WORK OF THE COMMISSION.

1. The investigations of the Commission have had relation principally to the work of the Protector of Aborigines and the Aborigines' Friends' Association and the Yorke's Peninsula Aboriginal Mission, Incorporated, which are in charge of the mission stations at Point McLeay and Point Pierce respectively. The Commission have also been in communication with the departments controlling the aborigines in the other States, and in consequence particularly of the statements made in the Queensland reports we visited Queensland and New South Wales to make inquiries respecting the work of the departments and of the missions there and obtained valuable information, which has been used to some extent in framing the recommendations contained in this report. The Commission also visited the mission stations at Point McLeay and Point Pierce and took evidence from those in charge and from the natives. Altogether the Commission have held 21 meetings and examined 58 witnesses.

NUMBER OF ABORIGINES IN THE STATE.

2. The Commission have endeavored to ascertain the number of aborigines in the State who would be affected by the recommendations contained in this report, but they regret that there are no reliable statistics to guide them. In the Commonwealth Year Book it is stated that there were, at the time of the 1911 census, 1,439 aboriginal natives (802 males and 637 females) in South Australia who were in the employ of whites, or were living in contiguity to the settlements of the whites ; and that there were also 692 half-caste aboriginals in the State. The Protector of Aborigines, in the course of his evidence, said he estimated the number of the aborigines in the State at 4,000, including those in the Far North, of whom no census has been taken, and the number of half-castes at 820. According to a return prepared to the order of the House of Assembly, the number of natives at each mission station was—Point McLeay, 349 ; Point Pierce, 184 ; Killalpaninna, 139 ; and Koonibba, 114—total, 786. According to the report of the Aborigines' Friends' Association, the average number of natives who had resided at Point McLeay during 1911 was 227, as compared with 252 the previous year. In addition, there were some 50 natives from the lakes surrounding the mission who had been supplied with rations. The Commission have also been informed that since the Manunka Mission was closed there are from 50 to 70 blacks living along the River Murray between Mannum and Morgan. It is clear from the evidence that the aboriginal population of the State is gradually decreasing. The decrease seems to have begun from the time the State was first settled, because from a return submitted to a Select Committee of the Legislative Council upon the aborigines in 1860 it appears that the number of natives within an area of 2,800 square miles in the Adelaide district decreased from 650 in 1841 to 180 in 1856. While the number of full-blood aborigines is certainly decreasing, the evidence clearly shows that the aboriginal half-castes are on the increase, so that the number of persons who would come within the scope of the law relating to aborigines is probably not less now than it was 10 years ago.

THE ABORIGINAL MISSIONS.

3. Almost from the foundation of the State the various churches established in South Australia have done their utmost to care for the temporal and spiritual welfare of the aborigines, and in this work they have been well supported financially by the general public and by the Government. The Archbishops and Bishops of the Church of England in Australia in 1910 made a special appeal on behalf of the aborigines, and in a pastoral letter which was issued they said—

" We are aware that our national duty to the aborigines has never been entirely forgotten or neglected. It was clearly laid down by those in authority for the guidance of civil rulers when the country was first settled, and earnest and devoted men in the church have, from the first, made isolated efforts to care for their material and spiritual welfare ; but for over a hundred years no large or widespread public effort has been made to solve the difficulty caused by the presence of the natives, who gradually disappeared before the advance of settlement and civilisation.

" We must frankly admit that the problem is a most difficult one. We are dealing with a race of people whose moral and physical stamina gives way rapidly and completely upon contact with a white race. The natives, when thus enfeebled, soon fall from bad to worse, and where there is white settlement tend to form an undesirable element in the community. On the other hand, they have a right to live, and we have destroyed the environment in which alone they could freely and naturally exist. Even in the unsettled parts of Australia, where the problem is far less difficult, it is impossible, under existing circumstances, to preserve the wild tribes from that contact with the lower elements of white civilisation which inevitably leads to their destruction.

" Of late years there has been a notable change in public opinion ; and it is with much thankfulness that we recognise the efforts made by the various State Governments to cope with this difficult problem. In every State the political authorities have become much more alive to their responsibilities for the aborigines. They have passed Acts for their protection, they have set aside considerable sums of money for this purpose, and they have shown humanity and anxiety to do justice in dealing with them. This is a hopeful sign, and we are anxious to associate ourselves with these efforts and to encourage, on the part of our people, the most loyal and cordial co-operation with their respective Governments in their work of justice and mercy."

In South Australia the vote on account of the aborigines in 1911-12 amounted to £5,738 17s. 11d., made up as follows :—Salaries, £342 9s. ; provisions, blankets and clothing, implements, medical attendance, defending prisoners, &c., £3,223 19s. 8d. ; the grant-in-aid to the Aborigines' Friends' Association, £2,128 16s. 11d., more than half of which was a special grant ; and £43 12s. to the Point McLeay Mission for the purchase of a lease. The extent to which the Government have assisted the mission stations in recent years is shown in a return which was prepared to the order of the House of Assembly last year, showing for the five years ending June 30th, 1912, the Point McLeay Mission Station had received £7,128 16s. 11d., and that no money grants had been made to the mission stations at Point Pierce, Killalpaninna, and Koonibba.

Point McLeay.

4. The largest mission station in South Australia is that at Point McLeay, where there are (including land on the Coorong) aboriginal reserves of a total area of 5,513 acres, which are at present vested in the Aborigines' Friends' Association. This association was established in 1858 and incorporated in 1879, and its principal aims are—

(1) To instruct the natives in such industrial pursuits as may make them useful on the land, and enable them to earn their own living.
(2) To encourage and assist native families in forming civilised homes.
(3) To instruct them in the doctrines, precepts, and duties of the Christian religion.
(4) To maintain a boarding school where the children of the natives may receive gratuitously the ordinary elements of an English education, and be trained in civilised habits.

The thanks of the community are due to the gentlemen connected with the association for their philanthropic and disinterested work among the natives ; but it was admitted by most of the witnesses, including the officials of the association, that the work at Point McLeay has not been a success. The missionary work among the natives has, no doubt, been attended with good results ; but the first of the four objects mentioned above, namely, to instruct the natives in such industrial pursuits as may make them useful on the land and enable them to earn their own living, has not been realised. As a rule, the Government grant to the association has been £1,000 per annum ; occasionally it has been increased to £1,500, and last year the total grant was £2,128, including a special grant of £1,128, that being an accumulation of three years. The grant

grant is conditional on the salaries of the Superintendent and his assistant being raised by private subscription, and this appears to have been done, the subscriptions and donations last year being £233 11s. 6d. The station, however, even with Government assistance, is not a success financially. According to the evidence this is largely due to the fact that the area of land attached to the station, some of which is undoubtedly of an inferior character, is not sufficient to maintain the number of people living on the place. No systematic effort appears to have been made to make the best use of the means at the disposal of the Association, and the consequence is that the mission is languishing; the aborigines and half-castes are being reared for the most part in idleness; and instead of the natives being trained to useful work they have, to a great extent, become dependent on charity. Some of the natives occasionally take work from adjoining landowners, but after a few weeks they return to the station, preferring either to receive less remuneration for the station work or to live in idleness. These facts have been made public in the reports of the Chief Protector of Aborigines, and when he was asked to outline the industrial scheme that he would put in force at Point McLeay, he said—

"If that station were taken over and a good industrial manager appointed, 300 milking cows could be kept; and the present stock, which is bringing in little or no profit at present, could be discontinued. I reckon that we could milk 200 of the cows per day, and I estimate that the cream would be worth £2,500 per year. I also think that we would be able to raise 1,000 pigs a year for sale. I also think that poultry could be kept there in large numbers."

After having visited Point McLeay and taken evidence from those in charge, from the natives themselves, and from the adjoining landowners, we are strongly convinced that under more direct Government control much better results could easily be secured. Even the natives admitted that they are discontented because they cannot get more work to do.

Point Pierce.

5. The Point Pierce Mission Station is under the control of the Yorke's Peninsula Aboriginal Mission, and is managed by a committee of six. The mission has a lease of 17,298 acres of land on Yorke's Peninsula for a period of 21 years from 1899, and it is so well managed that the institution is self-supporting. No financial assistance has been rendered by the State, and during the last five years the amount paid to the natives for farming and other general work has been £1,600 per annum. It has been calculated that the amount distributed amongst the 188 natives on the station is £3,500 per annum, including wages, rations, &c., or approximately £19 per head. From what we were able to gather by inspection and from evidence, the management has undoubtedly resulted in the Point Pierce Mission being a commercial success. This result is certainly creditable to the committee of management, who have given their services gratuitously, and who have, to a great extent, fulfilled the conditions of their lease "that the land shall be held by them for the use and benefit of the aboriginal population." The moral and spiritual welfare of the natives has not been neglected, and discipline has been strictly enforced, so much so that natives who have frequently been guilty of serious offences against the rules of the institution have been expelled, together with their families. In such cases those expelled, as a rule, have had to be assisted by the Chief Protector of Aborigines. The success of the Point Pierce Mission, however, is not due to the work of the aboriginal population which, by the way, consists largely of half-castes. Only about 7,000 of the 17,000 acres is arable land, and of this area about 3,000 acres are put under crop each year—1,000 acres by the native population and 2,000 acres on the share-system by white farmers living in the neighborhood. The Commission are of opinion that more use might be made of the natives in farming operations, even though the financial results might not be so satisfactory; and that the employment of whites in share farming should be gradually discontinued. In this way the association would fulfil to a greater extent than is being done at present the conditions under which they lease the land. In addition to helping the association financially the system of share farming has, no doubt, been a means of training the more intelligent of the natives; but now that that has been achieved a greater effort should be made to utilise and test those who have been so trained.

THE ABORIGINAL DEPARTMENT.

6. The Aboriginal Department possesses a staff of two, the Chief Protector and a junior clerk; whilst the Inspector of Police at Port Augusta also has the title of Protector of Aborigines. In the opinion of the Commission the work required to properly supervise the mission stations and the distribution of rations and blankets throughout the State demands the appointment of a larger staff. The Chief Protector, in giving evidence, expressed the opinion that he ought to have a man in his office to do accountancy work and correspondence, and that there ought to be an itinerant inspector to visit outlying districts and supervise the work all over the State. In the scheme of reorganisation which we have embodied in our recommendations the provision of this assistance is contemplated.

PROPOSED REFORMS.

7. The problem of dealing with the aboriginal population is not the same problem that it was in the early history of the State. There is no doubt that in the early days, and for many years afterwards, it was necessary for the Government to protect the native inhabitants of the land they had occupied; but with the gradual disappearance of the black, the mingling of the black and white races, and the great increase in the number of half-castes and quadroons, the problem is now one of assisting and training the native so that he may become a useful member of the community, dependent not upon charity, but upon his own efforts. To achieve this object we believe it is necessary for more direct Government control, and we therefore propose that the care of the aborigines should be entrusted to a central board, assisted by local committees at Point Pierce and Point McLeay. We have given full consideration to the question of whether the work can best be carried out by a Government department or by a board appointed by the Governor, and have investigated both these systems of management in the other States. We are of the opinion that the appointment of a board of disinterested and qualified gentlemen will be more likely to bring about beneficial results than could be secured by direct Government control. The work of the Yorke's Peninsula Mission and the Aborigines' Friends' Association shows that there are many persons in the State actuated purely by philanthropic motives who would be only too ready to give their time without charge, other than the payment of necessary travelling expenses, to the amelioration of the conditions under which the aborigines live. It is proposed that the central board should consist of the Chairman of the State Children's Council, the Director of Agriculture, the Chairman of the Point Pierce Local Committee, the Chairman of the Point McLeay Local Committee, and two members appointed by the Governor, and that they should take control of the aboriginal mission stations at Point Pierce and Point McLeay from March 1st, 1914. The principal duties of the board will be to see that all aboriginal and half-caste children are educated up to the primary standard, to provide means for their being trained after they leave school for their future occupations in life, to see that the aboriginal reserves or leases are fully developed with the assistance primarily of the natives living on them, to assist young men to find outside work, to train them in habits of thrift, and to settle the most deserving on land as provided for in the 1911 Act. The education of the younger children is now satisfactorily carried out at Point McLeay and Point Pierce, but boys and girls from 13 to 18 years of age are practically neglected and are allowed to waste the most important years of their life, from an educational point of view, in idleness. In the training of these boys and girls for future occupations there is great scope for the board and the greatest hope for the aboriginal race. The boys might be taught carpentry, blacksmithing, building, plumbing, saddlery, dairying, and general farm work; and the time of the girls might be occupied in sewing, dressmaking, household duties, and laundry work with a view to fitting them for outside situations. According to the means which are provided, this technical training should be made compulsory on all boys and girls who have left school. The evidence points to the fact that the aboriginal parents have a strong natural affection for their children; but in some cases the best interests of the children are sacrificed by the manner in which they are brought up. For this reason we think the board should have power to take control of such children at the age of 10 and place them where they deem best, giving the parents such access to them as may be thought desirable. In Queensland an excellent system of encouraging thrift among the natives has been adopted by the establishment of a savings bank system, controlled by the department, in which the natives are encouraged, and to some extent, are compelled to place their savings. Persons desiring to employ natives are compelled to enter into an agreement under which a certain proportion of the wages is sent to the department. When he is working, a native must contribute not less than 2s. a week to his banking account, and he can put in as much in addition as he likes. The natives have also to contribute to the support of the settlement on which they reside when unemployed. For instance, if a native is earning 15s. a week, 5s. a week is sent to the department, 3s. to go into the general settlement fund and 2s. to go into the native's banking account. This system has worked so satisfactorily in Queensland that we recommend its adoption in South Australia. The Commission have given serious attention to

to the best means of improving the Point McLeay settlement, and have come to the conclusion that there are at present too many natives at Point McLeay to be supported by the area of land that will be developed for some years to come. Partly for this reason and partly as a means of training the natives in agricultural work we consider it would be advisable to form a substation of Point McLeay, preferably in new undeveloped country near the Murray. On this substation such natives as are suitable to agricultural work, preferably half castes, could be employed. The Point McLeay settlement would still be regarded as the home of the natives, and the two places could be worked in conjunction. The Commission are of the opinion that the work of the churches among the aborigines has had a most beneficial effect, so far as the moral and spiritual welfare of the aborigines is concerned, and for this reason we consider that the Government should provide all necessary facilities and financial assistance for the various churches attending to the spiritual needs of the people at the mission stations. It is also desirable that the co-operation of the Police Department should be enlisted in aboriginal work.

RECOMMENDATIONS.

(1) That the aboriginal mission stations at Point Pierce and Point McLeay be taken over from March 1st, 1914, by the Government, and be controlled by the Aborigines Department.

(2) That the Aborigines Department be controlled in future by a board of six members appointed by the Governor, to be constituted as follows:—The Chairman of the State Children's Council, the Director of Agriculture, the Chairman of the Point McLeay Local Committee, the Chairman of the Point Pierce Local Committee, and two members appointed by the Government.

(3) That local committees of five members each be appointed for Point Pierce and Point McLeay by the Governor, and that they have the management of each of these stations respectively under the central board.

(4) That the central board be constituted by the appointment of the Chairman of the State Children's Council, the Director of Agriculture, and two members nominated by the Government.

(5) That the members of the local committees be nominated by the central board as constituted under recommendation No. 4, and that they elect their own chairmen, who will thus be nominated by them for appointment as members of the central board.

(6) That the present Protector of Aborigines be the secretary and chief executive officer of the central board.

(7) That the functions and powers of the central board and its secretary, and of the local committees, be defined by regulations under the Aborigines Act.

(8) That membership of the central board and also of the local board shall not carry any emolument, but that all travelling expenses of members be paid.

(9) That it be a recommendation to the board that the system of share farming at Point Pierce be gradually abolished, in so far as the outsider is concerned, and that arrangements be made whereby the most deserving aborigines and half-castes be given such work, the Government finding the necessary equipment, repayable by the borrower as is now provided for by the Aborigines Act of 1911.

(10) That, as there is sufficient evidence that only a few aborigines or half-castes are qualified to take charge of land on their own account, as provided for under the 1911 Act, the central board make an experiment of settling one or two of the best trained men at each station on a small farm of 300 acres, on, or in near proximity to each station, the Government to provide the necessary equipment, and the occupier of such farm to carry on his operations and do all his dealings under the supervision of the central board and the local committee of management.

(11) That more power for enforcing discipline be given to the local committees of management than the existing associations now have, and that such powers be defined in the Act.

(12) That the Government in each case, if so desired, shall provide all necessary facilities for the various churches attending to the spiritual needs of the people at Point Pierce and Point McLeay stations, such facilities to consist of a church or hall with an organ, and a stipend of not less than £200 a year at each station for a visiting minister or ministers.

(13) That owing to the need for greater protection of the aborigines a local police officer be stationed at Port Victoria.

(14) That, as it is desirable that the able-bodied half-castes, quadroons, and octoroons should not be dependent on the charity of the Government, they should be compelled to go into outside employment wherever possible, and the stations should be looked upon as the homes of these people when unemployed.

(15) That for the purpose of making this easier an inspector be appointed, whose principal duty it would be to arrange for the employment of such persons, male and female, who would from time to time visit and report through the secretary to the central board upon the conditions of employment, the wages paid, &c; that the inspector also report from time to time on the conditions of other stations, the out back blacks, the neglected and destitute children, and have charge of the distribution of stores and blankets throughout the districts of the State where such is considered necessary.

(16) That it is desirable to separate as much as possible the full-bloods from the half-caste natives, each living in a separate community if possible.

(17) That, as the Point McLeay Mission Station is incapable of carrying the population at present living there, another substation of Point McLeay be established, preferably in new undeveloped country near the Murray, and that half-caste families be transferred to this so as to relieve the pressure at Point McLeay.

(18) That endeavor be made to establish means of training boys on these stations in carpentry, blacksmithing, building, plumbing, saddlery, as well as in general farm work; and girls in sewing, dressmaking, household duties, and laundry work, with a view of making them fit for outside situations, and that such training be made compulsory at each institution.

(19) That a system of banking accounts be introduced on the lines of the Queensland system, so as to train the natives in habits of thrift and care, and in this way to provide small amounts of capital to enable them to start on their own account under the provisions of the 1911 Act.

(20) That the work of saving destitute aboriginal children and placing them under the care of State foster mothers, as is being done in conjunction with the State Children's Department, be encouraged and extended, and that the board have power to take control of children at the age of 10 years and place them where the board deems best in the interests of the children.

(21) That, as the State Children's Department is under the Chief Secretary, the Aborigines Department be placed under the same Ministerial head.

(22) That the sympathy and help of the Police Department be enlisted in all aboriginal work, and that the officers of that department be encouraged to take an interest in the welfare of the aboriginal population.

(23) That all subleases of land under the control of the Aborigines' Association be not renewed.

(24) That all depots for the distribution of rations and blankets to the natives be in places away from towns where there are hotels.

(25) That effect be given to these recommendations in an amending Act which shall consolidate the law relating to aborigines.

The report was considered, paragraph by paragraph, and was agreed to with verbal amendments.

It was resolved that the Commission suggest what matters should be dealt with by regulation, and that a list of the subjects to be covered by the regulations be included in the Commission's recommendations.

The Commission adjourned until Wednesday, October 1st.

Wednesday,

Wednesday, October 1st, 1913, at 10·30 a.m.

[At Parliament House, Adelaide.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Lewis, M.L.C.	Mr. G. Ritchie, M.P.
Hon. J. Jelley, M.L.C.	Hon. J. Verran, M.P.

The minutes of the previous meeting were read and confirmed.

The draft report was submitted in print and was passed with verbal amendments.

The Chairman submitted the following subjects for inclusion in recommendation No. 26, which were approved :—

(*a*) Prescribing the mode of transacting business, and the powers, functions, and duties generally of the board, local committees, guardians, and persons employed to carry out the provisions of the Act.
(*b*) Authorising entry upon a reserve by specified persons or classes of persons for specified objects, and the conditions under which such persons may visit or remain upon a reserve, and fixing the duration of their stay thereupon, and providing for the revocation of such authority.
(*c*) Prescribing the mode of distribution and expenditure of moneys granted by Parliament for the assistance of aborigines, and for the repayment of travelling expenses to members of the board and local committees.
(*d*) Apportioning amongst or for the benefit of aborigines the earnings of any aborigines living upon a reserve.
(*e*) Providing for the establishment of savings banks.
(*f*) Providing for the care, custody, education, and employment of aborigines.
(*g*) Providing for the removal of children of 10 years of age or over from the control of their parents, and fixing the times at which and the periods for which such parents shall have access to the children.
(*h*) Providing for the transfer of any half-caste child, being an orphan, or deserted by its parents, to an orphanage or similar institution.
(*i*) Providing for the mode of supply to aborigines of rations, blankets, and other necessaries, or any medical or other relief or assistance.
(*j*) Providing for the control of aborigines residing upon a reserve and for the inspection of children.
(*k*) Providing for the separation of full-blood and half-caste aborigines.
(*l*) Maintaining discipline and good order upon reserves.
(*m*) Allotting land on any reserve for occupation by individuals or families.
(*n*) Providing for the holding of religious services and the visits and stipends of clergymen.
(*o*) Providing for the imposition of penalties for breaches of the Act or regulations.
(*p*) For carrying out the provisions of the Act.

It was resolved that the Commission meet on the following day to sign the report.

The Commission adjourned.

Thursday, October 2nd, 1913.

[At Parliament House, Adelaide.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelley, M.L.C.	Hon. J. Verran, M.P.
Mr. G. Ritchie, M.P.	

The minutes of the previous meeting were read and confirmed.

The progress report, as amended at the previous meeting, was further considered, and on the motion of the Hon. J. Verran, seconded by the Hon. J. Jelley, it was adopted.

The report having been signed it was resolved that it be forwarded to His Excellency the Governor.

The Commission adjourned *sine die*.

MINUTES OF EVIDENCE.

Thursday, February 6th, 1913, *at* 10·30 *a.m.*

[At Parliament House, Adelaide.]

Present—

Mr. W. Angus, M.P. (Chairman).

Hon. J. Jelly, M.L.C.	Mr. G. Ritchie, M.P.
Hon. J. Lewis, M.L.C.	Hon. J. Verran, M.P.

William Garnett South, Chief Protector of Aborigines, Adelaide, called and examined:

W. G. South, Feb. 6th, 1913.

1. *By the Chairman*—You are the permanent head of the Aborigines Department ?—Yes.

2. How long have you held that office ?—Since March 1st, 1908.

3. What was your previous employment ?—I was previously a clerk in the Police Department. I was in Adelaide for 10 years. Previous to that I had charge for 13 years of the police and blacktrackers at Alice Springs.

4. In that way you were brought into intimate touch with the aborigines in the outback country ?—Yes.

5. Can you tell us the number of full-blooded aborigines in the State ?—I estimate that there are 4,000 full bloods in South Australia proper. Of course, that is only an estimate. There has been no census taken in the Far North.

6. And half-castes ?—I think that in South Australia proper there are about 820 half-castes and quadroons.

7. You have no direct means of ascertaining the precise number of aborigines in South Australia ?—No. But I have pretty good information about the half-castes. The Police Department furnished me with a return giving the names of the half-castes who were in South Australia in 1910. Of course I have had information of the births and deaths since that year. As I mentioned, I consider that there are 820 half-castes. There are, possibly, more than that, because we cannot get all the names.

8. I want to get some particulars about the organization of the head office, its staffing, its work, and so on. But first, is your department represented in the outlying country ?—There is a protector of aborigines stationed at Port Augusta, and he has a clerk who receives £12 a year. There are also depot-keepers, police officers, and station owners and managers. There are about 42 depots in the State, including the mission stations.

9. Are the depot-keepers under the supervision of the district inspector ?—They are supposed to be, but they are very seldom visited. I do all the checking of the returns in my own office, and I keep the books.

10. Those police officers distribute rations and blankets, and where it is not possible for the police officers to act, you delegate the work to station owners and managers ?—Yes.

11. What is the staff at the head office ?—There is myself and a junior clerk. My salary is £350 per annum, and that of the junior clerk, who is about 16 years of age, is £55 a year.

12. How many protectors are under you ?—Only one; Inspector Clode, at Port Augusta.

13. Do you consider that your staff is sufficient for the work at present ?—No. I consider that I should have an itinerant protector to visit and supervise the work all over the State, and I ought to have a man in my office who can do accountancy work and correspondence.

14. You consider that your department is understaffed at present, and that consequently the work is suffering ?—Yes. I think it is high time that more supervision was given to both the mission stations and the depots all over the State.

15. Your department at present, then, is not able to carry out its work satisfactorily ?—That is so.

16. In what respects do you fail ?—In the matter of supervision. I have to do all the accountancy and clerical work in the office, as well as supervise the whole State. I am also supplying rations and clothing and blankets for the Commonwealth Government to the aborigines in the Northern Territory from the 26th parallel.

17. Is that included in the rounds of the protector at Port Augusta ?—No. He does not go up there. I purchase all the stores and forward them on, and check and certify the accounts which I send on to the Commonwealth authorities for payment. I also deal with the cases of natives who are diseased. I see that they are attended to.

18. You have not sufficient organization in your department to handle the work of the outlying districts ? Is that so ?—Yes.

19. Then the work of your department could be largely extended, and its usefulness increased ?—Yes; very much so.

20. What is the work of the protector at Port Augusta ? Is his whole time devoted to the work of your department ?—Oh, no. He does very little; hardly anything at all. He gives a few railway orders for sick natives to come down to the hospitals, and things like that. Some of the returns come through his office to me. That is, however, really unnecessary work. It is a useless occupation at Port Augusta. Everything that passes through him has to go through my office and be attended to again.

21. When was he appointed ?—He has been there for the last 30 years.

22. If that officer is useless there, have you taken any steps to recommend that his appointment be discontinued ?—Not until a proper protector is appointed.

23. He is no use to you there ?—That is so.

24. Have

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24. Have you taken steps to recommend the discontinuation of his work there ?—No ; I let it go because I have recommended the Government to give me a protector. I did that as soon as the Act was passed. The protector at Port Augusta is also a police officer. He receives no salary for the work he does for me. He has not received any travelling expenses from the department, at least since I have been in the office.

25. With respect to the care of the natives in the outlying districts, how is the food distributed to them ?—I forward it to the depots, and the depot-keepers distribute it at their discretion. They are instructed not to encourage able-bodied natives in idleness by giving them rations.

26. They have a free hand in the distribution of rations and blankets ?—Yes. They are only supposed to supply clothing, food, and blankets to the aged, sick, and infirm.

27. How do you gauge the requirements of those centres ?—I send a supply of rations to each depot as it is required. When that supply is used I send a fresh supply. The depot-keeper has always a supply on hand.

28. Is any check kept at those depots as to the quantities given out ?—They have to render me monthly returns, and I check those returns. The returns show the quantities received — the quantities issued, and the balance in hand.

29. Do you regard that method of distribution as satisfactory ?—Yes ; I think it is with a little supervision. I think that the department ought to know how things are going on at the depots by occasional visits. We send a supply of rations to each depot according to the number of natives there. To some places we would send 2 tons of flour at a time, to others 1 ton, and others half a ton, and others a quarter of a ton. Other rations are in proportion. I hold the depot-keepers responsible for the things received.

30. You tell the depot-keepers not to waste the food and clothing. Is that all the control you have ?—Yes. I must trust to their honor, and in 11 cases out of 12 they are worthy of trust. I am sure most of the depot-keepers are honest men.

31. You said that the food, clothing, and blankets were only for the aged, sick, and infirm ?—Yes. When, however, there is a drought, and able-bodied natives are not able to earn a living, we have to keep them. They cannot get game.

32. What was the total grant to your department last year ?—It was £5,750. This year it is increased.

33. What did the Point McLeay Mission Station get last year in the matter of food and clothing ?—They got £500 worth. That includes flour, tea, sugar, tobacco, rice, soap, blankets, clothing, and fishhooks.

34. Is that distributed free to the natives, or is it sold ?—It is distributed free to the natives.

35. The total cost of the Aborigines Department for 1911–12 was £5,756 ?—It was really £5,740. There was an unexpended balance of £16.

36. Do you know what the annual cost per head of the natives is in the other States ?—It is higher than here. I will supply the exact figures.

37. Can you give us any information as to the public support of the mission stations ?—The Lutheran people subscribe freely to the funds of the societies. The other societies get very little now. Point McLeay, for instance, gets very little now. The donations are shown in my report.

38. In 1906 they got between £200 and £300 ?—Yes. They are supposed to raise enough by private subscription to pay the salary of the superintendent. At Point Pierce they do not try to get subscriptions.

39. The other two stations are freely supported by their churches ?—Yes ; by the Lutherans.

40. With the exception of those two stations the care of the aborigines is at present a direct charge on the State ?—Yes.

41. Do you consider the outback aboriginal sufficiently provided for under present conditions ?—Yes ; I think he is fairly well provided for. One or two more depots might be opened. Of course, as settlement extends, the natural food of the native disappears, and there is an increasing demand for other food.

42. Generally speaking, what is the condition of the health of the aborigines in the State ?—I think they enjoy fairly good health on the whole. Consumption has got among them to a slight extent at Point McLeay, and also at most other places. A few of the natives have died of consumption. It is much easier for them to contract that disease when they are herded together than when they are allowed to live in their natural state.

43. Is the race in South Australia fast dying out ?—I think the time has arrived, or soon will arrive, when they will remain stationary or increase. There is no doubt that the old full-blooded blacks are dying out, but a race of half-castes and quadroons and octoroons is springing up, and that race is increasing.

44. Are there any diseases other than consumption prevalent amongst the natives ?—There is no doubt that venereal disease exists among the natives in the interior. In 1879 I was at Barrow's Creek—that is 1,200 miles inland—and the natives were then suffering from venereal disease. I knew lots of cases in which white men had contracted the disease from the natives. I should say that that disease has increased rapidly since that time as the natives had no means of curing it.

45. Do you think that that disease is confined to the northern parts of the State ?—I do not think it exists down here to any extent—only the lesser disease, gonorrhœa. There have been occasional cases of that complaint, but there are very few on the mission stations. I do not think that venereal disease is prevalent in the central districts.

46. It has not been the cause of the natives dying out ?—No. I think the chief cause of their dying out is in driving them into settlements like Point McLeay, where they have been herded in old wurlies. In the old days when a wurly became a little foul the natives would leave it and go somewhere else. They had then unlimited territory to wander over, but now they have nowhere to go. All the lands are alienated, and their natural food has passed away. They cannot possibly get a living now by hunting.

47. The natural inference from that is that they are dying of starvation ?—They would if we did not provide for them.

48. They have been dying out in the central districts ?—They have died out everywhere that the white man has come. I think they keep on their wet clothes at night and contract colds and rheumatism ; and there is also the food that has been supplied to them ; that is very different from their natural food, which was a very wholesome diet.

49. Is

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49. Is it a general opinion that there is a large amount of venereal disease among the natives ?—Not in the central districts. Undoubtedly there is on the West Coast and in the interior. I have had several cases in the Adelaide Hospital with tertiary syphilis.

50. What provision is made for the treatment of the natives who are ill ?—We have medical men at Oodnadatta, Hergott, Tailem Bend, Kingston, Meningie, and Denial Bay. Whenever the natives are sick and need medical attendance we pay the doctor's account, especially in cases where there is a recommendation from some responsible person.

51. That is as far as visits are concerned ?—Yes.

52. What provision is made for the sick natives when it is necessary to send them to a hospital ?—They are sent to the hospitals at Adelaide, Port Augusta, and Naracoorte. We have had natives in almost all the public hospitals.

53. Is that arrangement satisfactory ?—Yes ; except in the case of venereal disease. That undoubtedly requires a separate hospital as they have in Western Australia, where the natives can be segregated and treated properly.

54. Do the hospitals make any objection to admitting the natives ?—In the case of venereal disease they do.

55. But in other cases ?—No ; they have never objected. Of course, private hospitals would not take them. But it is the duty of the public hospitals to take them and they do not demur. In the Adelaide Hospital the natives are treated as well as the other patients.

56. With the exception of patients suffering from venereal disease ?—They do not like those cases, but they do not refuse them either at the Adelaide or Port Augusta hospitals. But it is not the proper place for that kind of patient.

57. At those institutions do the natives get every care and attention ?—Yes. I think it is objectionable for the venereal cases to be admitted among the ordinary patients ; it is neither fair to the patients nor to the nurses Of course the doctors are able to take care of themselves.

58. What would you recommend for venereal cases ?—A lock hospital on an island from which the natives could not get away. It is no use putting them where they can escape.

59. Where would you have such a hospital ?—The only place I know at the present time is Wardang Island, not far from Point Pierce. It is Government land. It is a very convenient place for the hospital I recommend. It is about three miles in the sea and the locality is a nice one. It could be worked very cheaply, because the doctor could live on the mainland and have a private practice and visit the island two or three times a week. There could be a small staff on the island to look after the patients.

60. Is that part of the peninsula easily accessible ? You have no railway to it ?—There is a railway to Moonta and it is only 30 miles from there to Point Pierce. You can easily get the patients there.

61. Can you give us an estimate of the equipment of an institution like that ?—I reckon that a doctor, who had a private practice on the mainland, could be got for £100 or £150 per year. The buildings need only be of galvanized iron and whitewashed. A lot of the natives would live in the open air. I think that £1,000 a year would be sufficient to maintain the hospital, and that sum would probably include food and clothing and everything for the patients. I estimate that the buildings would cost £1,000.

62. Would you utilise that hospital for general cases or only for venereal cases ?—Only for venereal cases, I think. I do not think it is advisable to mix other patients with the venereal patients. I think they ought to be isolated. There is no occasion to provide a hospital for the natives who have other diseases so long as the hospitals are agreeable to taking them. Sometimes we have eight or 10 patients at the Adelaide Hospital, and there are lots of cases at the Port Augusta Hospital. I have a return with me of the number of natives who were treated at the Port Augusta Hospital for the year 1906, which I will hand in [return put in]. The cases in that return are for ill-health generally.

63. Can you tell us the number of natives treated last year for venereal disease ?—We have three cases in the Adelaide Hospital, all from the interior.

64. You think that the justification for spending £2,000 in establishing and equipping a lock hospital is in the return you handed in ?—Yes ; in view of the number of syphilitic cases.

65. *By the Hon. J. Jelly*—Together with your own personal knowledge ?—Yes ; I told the Commission the state of things in 1879, when I was at Barrow's Creek.

66. *By the Chairman*—What control has your department over the mission stations ?—I have no control over them. There have been cases in which the natives have complained bitterly to me and I have been unable to interfere.

67. You use those mission stations merely as centres for the distribution of rations and clothing ?—Yes ; except Point Pierce, which does not get rations from us.

68. You have the right of access to those stations simply as Chief Protector to see whether the conditions of life are satisfactory ?—Yes ; I have the right of entry at any time to any place where there are natives.

69. How often do you visit the mission stations ?—I generally visit Point Pierce once a year, and Point McLeay two or three times a year.

70. Do you consider that those visits have been of sufficiently long duration and of sufficient frequency for you to form an opinion of the work done and the character of the management ?—Yes, I think so.

71. Do you consider that the mission stations are a success at present ?—I think they have done very good work, but I do not think they are the right thing for the management and control of the aborigines.

72. My question had no reference to the missionary work of the stations : it was in reference to their work of looking after the natives. Do you consider them as being successful in that ?—No ; I think that they do not train the natives sufficiently to thrift and industry. I think they are too much of charity concerns. They bring the natives up too much on charity instead of on justice. If they were to pay the natives wages and let them support themselves out of those wages I think the results would be better than what we have to-day. I think it is high time that the Government took over the industrial work altogether. That opinion is shared by nearly all the Chief Protectors in Australia. Mr. Howard mentioned at a recent deputation in Queensland that the mission stations are not training the natives sufficiently.

73. There was some difference of opinion on that ?—Yes.

74. You

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74. You have reported to your Minister on the whole question. Would we be right in accepting that report as a full expression of your opinion on the matter ?—Yes.

75. Is there anything you wish to add to that report ?—No.

76. In your report you say that divided control is most unsatisfactory. What do you mean by divided control ?—Divided control of the aborigines between a few private gentlemen and the Government. For instance, the Point Pierce Mission Station is controlled by a society consisting of four men. I do not think it is fair that those people should control the destinies of any race of people.

77. I think you are quite wrong in that. From your own evidence you have the right of entry at any time ?—Yes ; but what can I do if I have the right of entry. If they do a thing we cannot say no to it. There is the case of the expulsion of a family of natives owing to the husband getting drunk. I could not prevent that. I do not think that should be allowed.

78. By divided control, then, you mean the control of the department, which is very little, and the control of the mission stations by the bodies which have charge of them ?—Yes.

79. You say that the natives of Point Pierce and Point McLeay are discontented. What evidence have you of that discontent ?—From the interviews they have had with me. The natives from Point McLeay have waited on me two or three times to induce the Government to take over the control of the station there.

80. Have you taken steps to ascertain whether the majority of the natives at Point Pierce are discontented ?—I have a docket here which I will hand in which deals with that matter. The natives there waited on Mr. Verran on April 23rd, 1912. The report of that deputation is as follows :—

Each adult on the station has to work two days a week for rations. If he works the other four days he receives 13s. 4d., or at the rate of 3s. 4d. per day. Out of this amount he has to pay for clothes and other articles of food not included in the rations that may be required for his family. There are about 163 persons on the station. Only two are too old to work. At present about five white people are farming on the share system, averaging about 500 acres each per year, or a total of about 2,500 acres per year. The mission people cultivate about 900 acres per year. The station comprises about 17,000 acres of land altogether, and the aborigines consider that they should have some interest in the station, and consider that they should have the same privileges as the white people. They are of the opinion that they should have some of the land to provide a home for themselves. They are of the opinion that if the Government would cut up the land in blocks of about 300 acres they would be able to have a home of their own, and be able to earn enough to maintain themselves and families. They have to perform a great amount of the work on the contract system. They had approached the committee on the subject but did not meet with any encouragement, and now required Mr. Verran to place the matter before the Government.

81. Does that docket specify the number of natives comprising the deputation ?—No. I will read you the report I made on that deputation—

Aborigines Office, Adelaide, May 7th, 1912.

Sir—I have the honor to report having visited Point Pierce Mission to inquire respecting the causes of discontent among the aborigines located there. Their complaints are as under, with my comments thereon :—

1. That most of the land is worked by well-to-do farmers on the share system instead of by native labor.

   Although I recognise that more profit is made by the committee by thus working the land, I think the work should be done by the natives, whose reward would be regulated by their industry. If they did not do honest work they would be the sufferers, as shortness of profit would mean shortness of rations and other benefits.

2. They ask that the Government take over the working of the institution with a view to the ultimate allotment of the land to the aboriginals as provided for in the Aborigines Act, 1911.

   At present I hesitate to recommend the allotment of the land to aborigines, as they have been brought up practically on charity, and I doubt if any of them would make a success on their own account. Mission life has not taught them thrift and self-reliance—the reverse, in fact.

   As to the taking over of the work by the Government, I think the sooner this is done, the better. Mission stations for spiritual work are no doubt good, but as a means of turning a primitive race into useful members of the community, they have, I consider, proved a complete failure, and to continue the divided authority between the Governmen and the committees is useless waste of time.

   The stations should be brought under the control of the department, and placed on a proper footing as industrial institutions, and as homes for the old, sick, and infirm.

   The department would then have complete control of the natives, instead of dividing it with the missions, and I feel sure much better results would follow. The old and infirm could and would be better cared for, the able-bodied ones made to work for their own support. Charity could be entirely discontinued by paying regular wages, out of which they would have to support themselves and families.

3. They complain of what they consider harsh measures adopted by the committee in maintaining good order and discipline. A man named John Buckskin for getting drunk was expelled for life with his wife and three young children.

   Buckskin no doubt deserves his punishment, but I consider it most cruel to expel the woman and her children who will be without food or shelter. She was in occupation of a cottage on the station, and if sent away will have to depend on the department for maintenance for herself and children, as it is most unlikely that her drunken husband will be able to support her. Other cases have been similarly treated.

   I informed the committee of my opinion, but they do not see their way clear to modify their decision, so that Buckskin and his family must, I fear, be turned out.

4. Robert Wanganeen has been ordered to get rid of a female dog which he has tied up at his cottage, as it is a rule that each family may keep one dog only, but no female dogs are allowed on the station.

   If he does not comply, he and his family are to be expelled.

   I agree with the committee, but consider the wife and children should not be penalised.

   Some time ago another native, Sam Newchurch, and his wife and children were expelled owing to Sam's drunkenness ; but he and his wife are very difficult subjects to keep in order.

   I regret to say that I am of opinion that whatever the committee now do they will not succeed in satisfying the native settlers, and as time goes on trouble will increase, as there are a lot of young people growing up who will only develop into useless, thriftless people. They should be drafted out and apprenticed to reputable employers and taught to earn a decent living. Under Government control this could be done.

   Under Government control the able-bodied ones could be put on fair wages and all other benefits withheld, thus compelling them to become self-supporting and self-reliant. The half-caste and quadroon children as they grow up could be apprenticed to reputable employers, and thus in time weaned from the pernicious habit of loafing on the community.

   In New South Wales and Victoria the aborigines have for some years been entirely controlled and supported on reservations owned and managed by the Government. This, I think, will sooner or later have to be done here. The old blacks are dying out and are being replaced by half-castes and quadroons, who are much more difficult to manage when reared in idleness.

   The Point Pierce Mission hold 17,298 acres of land, which I value at over £60,000, and there are about 180 natives who come and go, many of them occasionally earn a living off the station. They are nearly all half-castes.

   The Superintendent, Mr. F. Garnett, is a good officer, but until the station is under Government control I do not think he can do much good.

I do not think a committee composed of five or six gentlemen, some of whom do not take an active part in the work, should have control of such a large number of people. W. G. South, Feb. 5th, 1913.

I have, &c.,
W. G. SOUTH, Chief Protector of Aboriginals.

The Hon. Commissioner of Public Works, Adelaide.

The secretary of the Point Pierce Station told me that I could not interfere. He asked me if I could recommend anything else. I said, "You can expel the man, but you should not punish his wife and family for his crime." He told me that they could not alter it, and he added that I could not do anything. I told him that I knew that, but that we could resume their land at three months' notice. I would also like to put in docket No. 9 of 1912, which deals with the expulsion of Sam Newchurch and family from Point Pierce. [Docket put in.]

82. The report of the deputation shows that the natives at Point Pierce are discontented with the management of the station in that the land is not being divided up and given to them to work and establish themselves and their families on ?—Yes. When I visited Point Pierce to inquire into the matters contained in the report of the deputation the natives had a meeting. I told them to appoint some of themselves to put their case before me. They appointed four men, and I met them in the church publicly. They drew my attention to the expulsion of Newchurch and his family from the mission station, and requested me to induce the Government to take over the control of the station instead of letting the committee manage it.

83. It is not a case of mismanagement as far as Point Pierce is concerned, it is more a case of discontent with the conditions of the occupation of the land. The natives wish to occupy the land in separate blocks. Is that it ?—Ultimately I would like to see it cut up and the best of the natives given blocks gradually.

84. But still you do not recommend that ?—Not at present. I want the natives trained first. The indiscriminate allotting of land to natives would be a waste of public money. The native cannot work a farm without implements and stock, and that will cost hundreds of pounds.

85. You say that the native is not being trained at the mission stations ?—Not sufficiently. Of course a native can go outside and work. They learn more outside than they do on the mission station. I take very great exception to the management of the Point Pierce Station in the matter of the subletting of their lands to farmers. That land was allotted for the use of the aborigines, and if they do not like to work it, then they should be the sufferers. I do not think you should bring up natives on the earnings of white people, or let the white people work the land there at all.

86. *By the Hon. J. Lewis*—The Government are doing that ?—But the land at Point Pierce should not be sublet without the consent of the Government. That is the only thing, together with the expulsion of the families that I previously mentioned, that I object to in the management of the Point Pierce Station.

87. *By the Chairman*—Do you think it would be possible to manage those institutions in such a way as to satisfy the natives and do away with the discontent you spoke of ?—Yes; I think so, if the Government would take them over and work them as aboriginal industrial institutions.

88. Is it your opinion that you can keep the native constantly at his work ?—Yes; by paying him the same wages as other workers. The half-castes and quadroons are different from the old aborigines.

89. *By the Hon. J. Lewis*—And those latter remarks of yours apply to half-castes and quadroons ?—Yes.

90. *By the Chairman*—Have you taken into consideration the nomadic instincts of the natives ? They are wanderers ?—The present native is not a wanderer.

91. You just told us that the difficulty is to keep the natives at work on the station ?—There is not enough employment for them on the stations, because the work is given to the white farmers to do.

92. May not that be due to the fact that they cannot keep the natives at work ?—I do not think that they have gone the right way about it. They are not exactly natives. They are practically white people. There are only about 17 full bloods on the station; the rest are half-castes and quadroons—intelligent white people, and as good workmen as anyone else. They will work for the white farmers, and at wheat-lumping they can earn 8s. and 10s. per day.

93. And still you would not feel justified in cutting up the land and allotting it to them ?—Not yet. That would come in time. I think that should be very carefully dealt with.

94. You also stated that the old and infirm natives should be better cared for. In what respect ?—My remarks do not apply to Point Pierce, because there are scarcely any old people there, but at Point McLeay I do not think that the old natives get sufficient food, clothing, and shelter.

95. Have you made any recommendation to the Minister in reference to that ?—No, I have not; but I have spoken to the association. They are responsible. We provide them with rations and blankets, and it is for the society to do the rest. Nearly all the half-castes and quadroons have cottages to live in; but the old natives have nothing but bags, not even a shelter. I supply hundreds of bags to the Point McLeay Mission Station every year.

96. You mentioned that you approached the association in regard to that matter ?—Yes; I called the superintendent's attention to it. I told him that I considered that the old natives were not sufficiently sheltered and clothed. But the association had not the funds to do it. I am not altogether condemning the mission societies. They have done very good work and have worked with the best intentions, but they are not armed for the work. They have not the funds. Of course their industrial management is ridiculous. At Point McLeay many milking cows could be kept, and they are producing nothing at all there.

97. You mentioned that at the Point McLeay station the old and infirm natives are not sufficiently cared for. For the same cost could your department take better care of them ?—Not for the same cost. I think it would cost a little more.

98. It is simply a matter of the funds being supplied ?—Yes.

99. You recommended that the Point McLeay station should be taken over from January 1st, 1913. Will you outline to us the industrial scheme that you would put into force at Point McLeay ?—If that station were taken over and a good industrial manager appointed, 300 milking cows could be kept, and the present stock, which is bringing in little or no profit at present, could be discontinued. I reckon that we could milk 200 of the cows per day, and I estimate that the cream would be worth £2,500 a year. I also think that we would be able to raise 1,000 pigs a year for sale. I also think that poultry could be kept there in large numbers. 100. There

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100. There is not much industrial scheme about that. It is only taking away one means of income and putting in another. It is substituting dairying for pastoral work?—The people there are gradually developing into a white race, and you want to train them into thrift and industry. You do not want to let them grow up in dependence on the State. They are getting worse every year as things are. They are more trouble than the old native was.

101. It was not your intention to establish trades, carpentry and shoemaking, and so on, at Point McLeay?—Yes; if it is suitable. The natives should be able to do all their own boot work and carpentry work, and as the children grow up they could be apprenticed out to other employers and compelled to fulfil their indentures the same as other apprentices are. At present when the children are turned out of the schools they wander about the place without any occupation and they grow up to be idle and useless people. If, however, we had dairying, piggery, and poultry work there, with gardens, those young people would find employment, and they could then very well be settled on the land.

102. *By the Hon. J. Jelly*—The apprenticing of the children would make the scheme better?—Yes; I do not see why the Government workshops should not be thrown open to those children, who are practically white. In a few more decades there will scarcely be a black person left here.

103. *By the Hon. J. Verran*—Do you think it would be a fair thing to bring those children into the Islington shops and put them over the heads of other children who were there?—Oh, no; they would have to start at the bottom. They are natives of the country and I think they have as much right to enter into industrial pursuits as anyone else.

104. Do you think it is right to give them a preponderance of power?—There is no preponderance.

105. *By the Chairman*—Going back to Point McLeay, you stated that it was your opinion that you could have 300 cows there?—Yes; and it is the opinion of many other men, both farmers and dairy farmers, who live in the district.

106. Do you care to mention the names of any of the other people in the district whose opinion fortifies yours?—There is Mr. Mann, of Point Sturt, and also Mr. Sullivan at Point McLeay. Mr. Sullivan has 307 acres of land adjoining Point McLeay, which, if anything, is not so good as the land at the station, and he keeps 40 cows. He also sells a lot of pigs.

107. Do you think that the natives could make a success of such a big concern as that dairying scheme?—Not unless they were supervised. They would have to be well supervised. But with proper supervision I think that that scheme could be made a success. I believe there is more in the natives than people give them credit for, if they only had fair treatment.

108. What management would you need for such a scheme as you outlined?—A good farm manager would be needed, together with an assistant to watch the milking. Every bit of the milking would have to be watched. I think two men could supervise that and the natives would do the rest. There are a lot of really good workmen on the place. A staff of three officers, I think, would be quite sufficient to run the scheme. We would also establish a store there, which would, of course, pay for itself. You would have to have another man in charge of that. But the natives would maintain a store there. I estimate that the takings would be £2,000 a year.

109. With reference to Point Pierce, what scheme would you put into work there?—Cultivation and grazing mixed. There are 17,298 acres at Point Pierce, but there are 18 acres just outside of the town of Moonta, and that land ought to be fairly valuable. Dividing the area of Point Pierce by four you would have 4,320 acres cultivable each year. I would cultivate each year 4,000 acres for cereals, and 320 acres for hay for our own consumption. I would have about 4,320 acres of fallow each year, and the balance would be grass land. This would, including the fallow, be over 12,000 acres for grazing purposes, on which 5,000 sheep could be run.

110. You would put in a larger area than is put in at present and carry more sheep?—We would carry about the same number of sheep as at present.

111. As far as Point Pierce is concerned your idea is not to change the system in vogue there to any material extent, but to change the control?—Yes; my chief consideration is to convert the people there into useful citizens.

112. If the associations were to put into practice the schemes you have outlined, would that not meet the case?—It might, but it would only meet it for a short time. The natives will never be satisfied to be controlled by a few private people. By having the whole thing under Government control you would know the people and know how to treat them. The natives get all sorts of concessions from the Government besides what they get at the stations. They come to Adelaide on railway passes and boat passes. If the control were with the Government you would know what each man is getting, and if a native wanted to come to Adelaide on a pass he would have to show that he was entitled to it and he would have to refund the money when he went back.

113. There is nothing to prevent that being done now?—There is no compulsion.

114. Do you think that a department centralised in Adelaide is likely to be able to manage a big concern like Point Pierce or Point McLeay better than men who are locally bred and who know the conditions?—Yes, I do. I think they would be better managed under Government control than they are at present. There is only one practical man on the committee of the Point Pierce mission station. The others are auctioneers, lawyers, &c.

115. Do you think that those institutions could be better managed from a central office in Adelaide than by a local committee?—Yes, I think so.

116. In the event of the Government taking over the control of those mission stations and carrying out the schemes that you have recommended, and managing them for the central office in Adelaide, what qualifications would be necessary for the man in charge of them to have?—He would control the work the same as the Railway Department is controlled. I do not see any reason why the stations should not be managed well. Mr. Garnett, the manager at Point Pierce, is a capable man, but he knows that he is working under unsatisfactory conditions, as he may tell you.

117. Would not the qualifications of the man in charge of the department, if your scheme were put into practice, be of the nature of agricultural experience and the handling of men, and so on?—Yes.

118. Would

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118. Would you recommend the appointment of any man of that kind as head of the department? —I would recommend myself, of course.

119. My point is this: Do you realise that it would be necessary to have a man specially qualified in that particular line of work to run such a huge concern as you have outlined?—You would want a man of experience and of good common sense to be head of the department. The local managers would have to be good practical men who were skilled in farming, grazing, and dairying.

120. You have a man of those qualifications at Point Pierce, and still the station is unsatisfactory. Mr. Garnett is a man fully capable of managing a big concern like that you have recommended?—Yes, I think so.

121. And still the mission station is not a success?—It is a success financially, but it is not a success in training a primitive race of people. I think the place is splendidly managed as a farm.

122. You are aware that some little time ago a deputation waited on the Minister with reference to the taking over of the Point McLeay station by the Government, and they pointed out to the Minister that they had no objection to the Government taking over the control of the station, but they made two conditions—first with reference to the mission work, and second with reference to the control generally. I think they were satisfied with regard to the mission work. In the matter of management they suggested that a board of control might be appointed to work with the department. Do you favor that method of control?—No; I have been in the other States and I have seen the boards there. With a board I think you merely divide the authority and you will never reach finality with the natives. It is true that they are Government institutions in the other States, but they are worked by central boards and local boards, and the managers cannot do much good.

123. You think that the boards in the other States are not satisfactory?—That is the opinion I have formed from what I saw. I understood from the managers that they do not have sufficient control.

124. You have been to Western Australia?—Yes. They had a board there, but some years ago it was abolished. I think they have also abolished the board system in Queensland. In New South Wales and Victoria the boards are still in existence.

125. Do you think that the management of the natives in New South Wales and Victoria is unsatisfactory?—Yes; I think it is so far as that is concerned. I think they would be managed better if they were under one head, the head of the department.

126. What are your reasons for saying that?—The natives will not submit to the decision of the manager and they go to the Government members of the board and object, and there is temporizing.

127. That would depend largely upon the personnel of the board, would it not?—I think it would. I think that if you put a manager in charge of a place you should trust him.

128. The State Children's Department here is managed by a board, and very excellently managed. Would you expect to find anything of the kind you mention occurring in connection with that board?—It is a different thing. That board is guided almost entirely by the secretary. He is almost the head of the department, and I think that anything he recommends, unless it is unreasonable, they agree to.

129. Have you any reason to doubt that a board to take charge of the Aborigines Department would not act in the same way?—I think there is a danger. There is a danger of the manager being interfered with, and the consequent disturbance of the discipline of the place. I think that is so in New South Wales.

130. You favor one man being head of the department who would carry out the management without a board?—I am inclined to think that the head of the department would manage it better. I do not, however, feel very strongly on the matter either one way or another. It is a matter to which I am almost indifferent. But I think that a board would sometimes prove a weakness.

131. *Re* the care of half-caste children: You have power under the Act of 1911 to deal with those children. Will you tell us what has been done so far in connection with that?—What has been done so far has been done irrespective of the Act. We have not yet taken advantage of the Act. That Act constitutes me the legal guardian of all half-caste aboriginal children. I think that would give me power to take any child that I considered was not receiving proper care. But I have done without that Act. I have taken advantage of the State Children's Act of 1895. Where I have found children in the bush whom I thought were not receiving proper care and control I have treated them as neglected children and committed them to the care of the State Children's Department, where they remain until they are 18 years of age.

132. Are the powers given you under the Act of 1911 sufficient to deal with the question of the half-caste children?—I think so, together with the State Children's Act.

133. Has that section of your work been carried out to your satisfaction?—No; it has not been carried out too well so far. I have found a difficulty in getting possession of the children in the interior. In some cases the magistrates have refused to commit them to the care of the State Children's Department. In some cases they have said that the Act does not apply, but I have fairly well convinced most of the magistrates that it does apply to aboriginal children. I think, too, that the police as a rule do not care about taking the children away from their parents. They sympathise with the mothers. I, myself, sympathise with the mothers; but I think that the child is a more important consideration than the mother. The mother is usually a black woman living in comparative savagery and the child is the offspring of a white man, and I think it is a pity that that child should be brought up amongst the natives. I think that those children, especially the girls, should be taken away from the blacks' camps and brought up as white children. Some people say that they will go back to the blacks' camp, but I say that they never will do that, because they will not know a blacks' camp. If you take a child, practically white, from the centre of Australia and bring it down here and train it, it will not go back, because it will not know anything about it. I have a list here showing the number of half-caste aboriginals and quadroons between Charlotte Waters and Barrow Creek. The number is 102. I will hand the return in. [Return put in].

134. You mentioned that you have not been getting as much help as you might from the police, but you think that that is gradually giving way and you will get more help in the future?—Yes; I think the objections are being broken down.

135. There is a little station at Manunka, on the River Murray. In 1906-7 that is reported as being in a very satisfactory condition. It was then managed by Mrs. Matthews?—Yes.

136. I

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136. I notice that Mrs. Matthews has left Manunka and that she endeavored to hand over her work to someone else. But the land there has been resumed and handed over to a farmer. Can you give us the reason why that was done ?—I have a docket here in which I think the reason is shown. I will hand that docket in [docket of the Aborigines Office, No. 24/1911, put in]. Things were not satisfactory at Manunka for a long time. Mrs. Matthews herded a lot of natives there in idleness and fed them on Government rations. There were too many white people living on the place. Mrs. Matthews offered to let the place for £5 a month. That was one of the reasons why it was resumed. When she found she was not allowed to do that she got an offer of £200 for the property from a farmer, Mr. G. T. Hermann, who lived on the adjoining place. That is, if he could get the lease he would give her £200 for the improvements. I considered the mission station was quite unnecessary there and was doing more harm to the natives than good, and I recommended the Government to resume the land, which consisted of 40 acres, and to get the incoming tenant to pay £200 to Mrs. Matthews, who had devoted so many years of her life to the work, whether she did it well or not, for the improvements. That was done.

137. It was reported that this lady was doing excellent work ?—That was in 1907, I think. That is a long time ago. I was never charmed with anything I saw there.

138. You say that Mrs. Matthews was given the £200 ?—Yes. Hermann paid it to the Government and the Surveyor-General paid it to Mrs. Matthews, and she retired. The land was no use at all for the aborigines. It was up from the river and was sandy, hilly, rocky country. It was no use either for farming or grazing, and irrigation was out of the question. There were only about two or three acres of land on the reserve suitable for cultivation. I may say that the missionaries, without consulting the Government, re-opened the mission there, and brought natives there—55, I think—who were living in idleness and practically starving.

139. *By the Hon. J. Jelly*—Were the natives who came from the various stations and complained to you of the reputable or disreputable section ?—They were the most intelligent, best working natives on the stations, I think. They were men who went out and earned as much as 10s. a day lumping wheat and oading vessels. They were good, hard working, honest men.

140. Do you think it would be practicable to have both sexes in a lock hospital, such as you mentioned ? —I think so in this case. I think we can keep them sufficiently apart for all purposes from the wild natives. The natives would come to the hospital from different localities and in their wild state the natives do not mix very much with each other unless they are tribally related. In many cases they would not speak to a woman of another tribe : it is incest for a native to have intimacy with a woman of a certain caste.

141. Have you noticed the effects of venereal disease on the offspring ?—I have seen children in the interior whose groins are a mass of scabs, and I have seen the anus extending right round the body. I think it is probable that that is due to venereal disease.

142. In recommending that the mission stations be taken out of the hands of the different societies and managed by the department you are thinking of the future welfare of the natives ?—Yes ; I have great sympathy with the natives, and I think that lack of system in bringing them up and educating them has been a bad thing. It is a big mistake to bring them up on charity. The natives in the interior, who work for their living on the cattle and sheep stations, are a different and better class of people altogether. They are no trouble at all. They develop into good workers. I have seen stations worked entirely by natives.

143. *By Mr. Ritchie*—You said that the full-blooded aborigines were on the decrease, and that now there are about 4,000 in the State ?—Yes.

144. In the report of 1901, I notice that the number is given as 3,381 ?—That is the number in the census and the census is worthless. I simply ignore the census. The number of half-castes is put down at 500 in the census and I have evidence to prove that there are over 800.

145. That is in 1901 ?—There were more than that even then. The census is taken only in the settled districts. You cannot take a census of the natives who are in the wild bush.

146. You stated that there were 42 depots in the State, including the mission stations. Are all those depots for the distribution of rations and clothing ?—Yes. Occasionally temporary supplies are arranged for in different localities. There might be two or three old people in a place and the police supply rations to them. I do not include places like that as depots. Temporary relief is given where it is required.

147. Do you get a return from each place ?—Yes ; a monthly return is sent to me giving the particulars I have already mentioned.

148. And the rations are given to the aged, sick, and infirm natives only ?—That is the intention. I would not like to guarantee that they are not given to other natives.

149. That would include both half-castes and quadroons ?—Yes.

Luncheon adjournment.

150. *By Mr. Ritchie*—With respect to the distribution of rations and clothing, you say that a quadroon would get those things if he were sick, aged, or infirm ?—Yes. They are all treated alike.

151. Can you say how many aged, sick, and infirm natives there are in the State ?—There must be at least 500 or 600 on the different stations. I dare say there are more than that. They are mostly full bloods.

152. You have no say in the management of the mission stations ?—No. They have taken suggestions from me. They have gradually been substituting wages for charity.

153. Last year it cost them £250 for firewood at Point McLeay, and the reason why the cost was so much was because it was carted some distance by teams. Did you consider the advisability of getting that wood by water ?—I have, and I suggested that they could get the wood by water for half the price it was costing them.

154. I think you can get wood delivered there for 10s. or 12s. a ton ?—Yes ; I have no say in the management. The only thing I have to do is to foot the bill when there is a deficiency. We had to go to their rescue last year to the extent of £1,128 16s. 11d.

155. Has any consideration been given to drafting natives from stations which are not pay ng to station which are self-supporting ?—Yes ; that was tried in 1904 or 1905.

156. That is from Point McLeay to Point Pierce ?—Yes.

157. And

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157. And there was a decided objection raised by the Point Pierce mission authorities as well as by the natives ?—Yes ; I believe so. They took a few natives to Point Pierce but most of them returned to Point McLeay.

158. It appears that at Point Pierce there are 160 natives occupying 17,298 acres of land which you value at £60,000, and at Point McLeay there are 340 natives occupying 5,513 acres of land which you value at £15,500 ?—Yes. There are 349 natives at Point McLeay now.

159. You say that that has not been a success ?—No ; it cannot be a success under present arrangements because we have no control of the natives. They can come and go as they like.

160. Have you ever suggested that more stringent measures should be taken in respect to supplying liquor to the natives ?—The provisions are pretty stringent now. The law is good enough if the magistrates would only inflict sufficiently heavy fines. I would suggest that the Act be amended so as to allow constables to arrest anyone on the spot for supplying liquor to the natives. At present an information has to be laid and a summons served. If arrests could be made it would make a lot of difference in the working of the Act.

161. Do you not find that it is difficult to get the natives to say who supplied the liquor ?—Yes ; they will not give their friends away in the witness box if they can help it. It is rarely that a native will give evidence on behalf of the prosecution—not once in 50 times.

162. You suggested that there should be a lock hospital at Wardang Island. Is there a doctor at present in the vicinity on the mainland ?—There is a doctor at Maitland, 12 miles away.

163. You said that venereal cases were very few among the natives in the southern parts of the State. Where do you propose to get the patients from to warrant the expenditure of a thousand pounds ?—They would come from the West Coast and from the north. They would come down by train. It would never do to establish a lock hospital in the north or on the West Coast.

164. Do you think there is justification for spending £1,000 at Wardang Island ?—Yes ; I think that all cases of venereal disease, whether among whites or blacks, should be under compulsory treatment. It is a national question. You never know where it is going to end. The Adelaide Hospital Board strongly object to receiving native patients who are suffering from venereal disease.

165. How many farmers are there at Point Pierce on the share system ?—About five.

166. What area do they hold ?—They have been cultivating 3,000 acres I believe, but they have been gradually reducing that and turning the country into grazing land. Their idea was to get the land cleared and cultivated by the white farmers, and receive, of course, a splendid remuneration. They have been getting at the rate of three bags to the acre from the farmers for doing nothing but supply the land. I said that I object to that, because I think that that work should be given to the natives. The natives are thrown out of employment and they have to compete in the labor market, and that makes it harder for everybody else to earn a living. There is splendid employment for those natives on the station.

167. Do you think that if the natives were placed on the land to-day they could be depended on to keep close to the work, that is, under supervision ?—I think so. I think that if they had sufficient encouragement they would stay there. I do not mean that the land should be allotted to them holus-bolus. They could be put on the land, they could be paid wages, and they could start themselves out of the wages they received. They would thus be trained. The best men could be first picked out and given blocks. If they do not work it properly it could be taken away from them and given to someone else. The implements and stock that the Act provides for would remain the property of the Government and could be taken possession of by the Government at any time.

168. You do not propose that in the event of those natives being successful they should repay the Government ?—I think that the implements should be only loaned to them. If they got on, however, they could pay for them by instalments.

169. You said that the old natives at Point McLeay were not sufficiently cared for and that their accommodation was not good. Would those old blacks live in houses, even if they were provided ?—No ; not the old ones.

170. In what way could you give them better shelter ?—Proper shelter sheds could be put up for them for the bad weather instead of leaving them to the exposure of all weathers. They get saturated with the wet and become miserable.

171. We had an experience where I live of that matter. The natives complained that they were exposed to the wet weather and a shelter shed was put up for them, and for a number of years it was never used. They would never go into it unless there was a perfect blizzard ?—That is true enough, but that is only one case. There are plenty of cases in which the natives are occupying decent houses, both at Point McLeay and Point Pierce.

172. Are they the very old ones ?—Not the very old ones. They generally want to camp out. But at the same time I think they should be provided with a shelter in which they could go in the bad weather. I would build galvanized iron structures with a large door at each end so that it could be kept open or closed as the circumstances required.

173. Did you say that when the settlement at Manunka was disbanded the natives could not be sent to Point McLeay because Point McLeay was already congested ?—I did not say that. The Government could just as well maintain those natives at Point McLeay as at Manunka, and they could do it more economically at the former place.

174. Do you not think there would be more opportunity for the natives to get work on the river than at Point McLeay ?—Certainly ; but they should not be herded together at Manunka, where there is no employment.

175. Would you suggest a settlement there of any kind under Governmental control ?—I do not think so. I think that the depots on the river at the present time would meet all requirements. There is a depot at Mannum, one at Swan Reach, and another at Blanchetown.

176. *By the Hon. J. Verran*—In your opinion, is the discontent among the natives due to the spread of education amongst them ?—Undoubtedly education has enabled them to think. The people are discontented with their being kept at mission stations and fed on rations. I think if you go among them you will find that they are not at all satisfied with being brought up on charity. 177. In

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177. In your opinion have the natives at Point Pierce and Point McLeay outgrown the mission stations at those places ?—Do you mean in their ideas ?

178. Yes ?—Yes ; I think so. The mission stations were splendid institutions for the old blacks, but I do not think they are necessary for the present day blacks. I think that the missions should do their work the same as other churches, but the industrial work should be controlled by the Government.

179. Do you think that the Government is justified in supporting and maintaining the half-castes on those stations, seeing that they are quite qualified to earn their own living ?—No ; not to rear them on charity. The white people are responsible for their existence, and should be responsible for their bringing up. But it has been a very bad bringing up and has unsuited them to earn a living in competition with white men. The natives, however, want a little nursing still, but a nursing of a different kind from what they have received in times gone by. The nursing I would give them would be to find them lucrative employment.

180. Would you give the natives the full responsibilities of citizenship ?—I think we will have to find the natives employment for a while longer. We have brought them up as black fellows, and if we turned them loose on society they would be a pest and would die of starvation. Nearly all the half-caste men could make a living. But what would you do with the women ? You could not make the women go out and earn their living

181. I think that the half-caste men should be compelled to maintain their wives and families the same as white men are ?—Yes ; but they should be trained to do it.

182. Mr. Garnett is under the direction of his board, is he not ?—Yes ; entirely under the control of the board. He can ignore the Government. He has to perform his duty to the society that employs him.

183. Would you favor giving the natives at Point Pierce and Point McLeay 250 or 300 acres of land, and throwing them on their own responsibility under the supervision of a man like Mr. Garnett ?—I would like to try a few of the best, but only a few. The natives have been brought up on the hand-to-mouth system that I am afraid that not very many of them would succeed by themselves—not one in 50 in my opinion.

184. Your main point is that the Government should have full control of the aborigines in the State ?—Full control of the industrial work should be in the hands of the Government. I am not a believer of cutting up the land in one place and putting the aborigines on it. I would scatter them all over the country. I would advocate the setting aside of certain blocks in every hundred that is surveyed for the natives.

185. *By Mr. Ritchie*—There are reserves on the Coorong now, but the natives will not stay there ?—Yes ; but many of those places are not fit to live on.

186. *By the Hon. J. Lewis*—You said that the number of natives, 3,300, given in the census return of 1901 is incorrect. Will you tell the Commission what data you have that makes the number you gave correct ?—My figures are only an estimate. I know very well that there are hundreds of natives who were not included in the census.

187. How do you form an idea of the number ?—By travelling through the country at different times. I have been pretty well all over the north and I know that wherever one goes one meets blacks. No census has ever touched the natives in the Gawler Ranges, and also in the country out from Oodnadatta.

188. How do you arrive at your numbers ?—It is only an estimate. In addition to the number given in the census—which covers the settled districts only—I estimate that there is another 1,000 or more in the districts that the census never reaches.

189. Do you know that some years ago there were reserves in some of the best parts of the State dedicated to the natives ?—I know there was a reserve at Poonindie, but that was cut up and sold.

190. And in other places also. There were what was termed preliminary sections. There was one just below Black Forest. Do you know what became of the proceeds that were received from the sale of that property ?—I suppose the money went into the general revenue.

191. As Chief Protector of Aborigines, have you not inquired into that ?—It occurred many years before my time. I believe there was a piece of country near the Bay Road and another piece on the Mount Barker Road. I do not know what became of the proceeds.

192. Do you know whether any of that money was credited to the Natives' Fund ?—There was nothing.

193. You mentioned that at Point McLeay some of the old natives were not given sufficient food and clothing. Are you quite satisfied that any native at that station has been short of food and clothing ?—I know they are not sufficiently clothed and housed.

194. Can you name one native ?—I think there are many of the natives living in bad wurlies. I saw a man named Campbell, who has a family, and he had no shelter at all. He had scarcely any clothes. I think he got Government rations.

195. What you say is rather a reflection on the body that is administrating that station ?—I think the Government should provide for the food and clothing. The association has not had the funds to do it. I do not blame them.

196. Do you know that they have ever been short of funds for proper food for the natives ?—I know that they have been asking for bigger grants from the Government.

197. Do you know of your own knowledge that they have not had sufficient money to buy food for the natives ?—Yes ; I know that. They had to ask the Government for an additional grant of £1,128 16s. 11d. last year.

198. You said that the Government could manage the stations better than they are being managed by the various associations. Supposing that you were appointed supervisor of the various stations, would you state to the Commission how you would organise the work at the stations ?—I would put the natives on wages and expect a fair day's work for a fair day's wage. If a man did not carry out his duties I would discharge him as a punishment for a day for a start, and I would increase that punishment if necessary. I would not expel a man for life from the station to commence with.

199. Would you feed him during the time of his punishment ?—No.

200. Do you think he would stay there ?—If he got outside employment that would be all the better. That is what we want to do—to make the natives self-supporting, industrious people.

201. If

201. If those men left the station would you be prepared to take them back again ?—Yes ; I would certainly make them free men and women. If they wished to go out and earn their own living I would give them every encouragement to do so, and when they came back I would find them employment.

202. Do you not think that would tend to the disorganisation of your institution ?—There would be no institution at all. It would provide employment for them.

203. If the Government took the stations over they would still be institutions ?—They would be industrial institutions where work would be provided for the natives, and if they liked to get outside employment, very well. I would like them to come in as they chose.

204. You do not think the institution would be demoralised by their going and coming ?—I do not think so. We would have plenty of men to work it. The difficulty would be to find the men employment ; we would have so many of them. I hope that we would be able to make them go out and earn their own living.

205. If they are able to earn their own living, is it necessary to allow them to come to the institution at all ?—They have no houses of their own. Where are they to live ?

206. You said that many of those men can earn 10s. a day ?—Yes.

207. Would it be difficult for those men to provide houses for their wives and families ?—It would not if they have been properly brought up, but they have been educated to live on the mission stations and do nothing.

208. Do you know that under the Act of 1911 the Commissioner of Crown Lands, on the recommendation of the Chief Protector, can allot land to the extent of 160 acres to each native ?—Yes.

209. I understand you to say that you do not approve of that ?—I do approve of that, but I do not approve of settling the natives on the land indiscriminately.

210. But under the provisions of the Act it would not be indiscriminate ?—Certainly not. I believe in alloting the natives land, but not indiscriminately.

211. Are you in favor of that clause of the Act ?—Yes, undoubtedly.

212. That letter you read was written subsequent to the passing of the Act ?—Those men wanted to cut Point Pierce up and divide it among themselves. That would be very indiscreet. The alloting of land should be a reward to good natives when they have shown themselves worthy to receive it.

213. You said that the natives in the north are taught to work and are more amenable to discipline than the natives in the southern part of the State ?—The natives in the north are taken as boys by the station managers or owners and are trained to useful work. They become boundary riders and stock men and laborers. They do fencing and other work. They know that they have to earn their living or else hunt, and they prefer to work.

214. Do you know of many natives who have done fencing in the north ?—Yes ; at lots of stations they have done it. They do all of it at Mr. Hogarth's station. I have had them do fencing for myself, and also well-sinking and all sorts of things.

215. Do you not think their favorite pursuit is riding after stock ?—Yes ; they are good at that. They are splendid stockmen. They are also good bullock drivers.

216. Do you know that if a white man marries a lubra he is entitled to 80 acres of land ?—Yes ; but that is a dead letter now. I think some persons have applied for land under that provision but they have not got it.

217. Do you think that the success of those mission stations depends on the individual who is supervising them ?—Yes ; undoubtedly. It depends on the conditions under which he is running it. I do not think anyone could run a mission station as it is worked now and give satisfaction.

218. Do you think that any one man or corporate body could give satisfaction to all the natives ?—I do not know about giving satisfaction to everybody, but I think he could give the majority satisfaction. There is no man in the world who could give them all satisfaction.

219. In your experience have you not found that all a native wants is plenty to eat and drink, sufficient clothing, and as little work as possible ?—Yes ; but the people I am concerned with are not really natives ; they are a rising people.

220. But even with the half-castes it is as I said, is it not ?—I do not think it is at present. The half-caste is a better man than the blackfellow. I think it would be a disgrace if he were not.

221. You think the cross is an improvement on the aboriginal ?—Undoubtedly, both physically and mentally. And as time goes on the second cross will be still better. The quadroon is almost as white as we ourselves.

222. Do you know of any natives who have had selections allotted them ?—I know a half-caste, Solomon by name, who selected 500 acres of land on perpetual lease and to-day he is worth £3,000. I heard that Poynton & Claxton offered £4 10s. an acre for his land at Poonindie. His brother has a block of 160 acres and is very well off. Those two men are a credit to any community of people.

223. You state in your report that the births of the blacks for 1912 were 16 ?—Yes. Only 16 have been reported. There are always a few cases in the bush that are never reported.

224. Those figures then do not apply to the far-back country where the bulk of the natives are black ?—That is so.

225. In the country from Oodnadatta to the Western Australian border you have no means of knowing what the increase is ?—No means at all.

226. You also state that the deaths of the blacks were 60 ; the births of the half-castes, 30 ; and the deaths 11 ?—Yes.

227. You also show that from 1901 to 1912 there was a decrease of 666 blacks and an increase of 207 half-castes. Are you sure that those figures are correct ?—Yes ; they are prepared from the returns supplied to me.

228. Those figures show that the blacks are dying out ?—Yes ; and that the half-castes are increasing.

229. Have you heard of the small body of natives that was camped about 100 miles east of the Burra ?—Yes ; they were living in the mallee country.

230. Do

W. G. South, Feb. 6th, 1913.

230. Do you know what became of those natives ?—One of them jumped into the machinery of one of the boats and was killed. The old man is dead. Several of the others are still scattered about the country, but they are civilised now.

231. Do you know whether any steps were taken by your department to trace where those natives went ? —I know of nothing that was done. I know that those natives got quite civilised.

232. *By the Hon. J. Jelly*—In reference to your remark that the old and infirm natives do not get sufficient food and clothing, am I right in taking that to mean that there is some other food that may be necessary for an invalid that they do not get, food such as bread and meat ?—The old and infirm get no meat at all from the Government. The Government rations do not include meat. What is supplied is flour, tea, sugar, a little tobacco, and occasionally for the sick, sago and rice.

233. Do you think that is sufficient for the aged and infirm natives ?—No ; I think they should get meat and a little more rations.

234. It is a case of quantity not quality ?—I think the quality is not very good. It is second-class flour, the worst tobacco, and the sugar is of poor quality. That was good enough for the wild natives. But the half-castes complain about the quality of the sugar. They think they should have white sugar. It is only natural.

235. Am I right in concluding that much of what you have told us in evidence is based on the prospective improvement of the natives—that the half-caste is going to be a man more easily disciplined than the old full-blooded aboriginal ?—I do not know about discipline. I think that by establishing the industrial institutions I mentioned, and training the natives in them, the natives will in time be able to depend on themselves. And the time is not far distant when they will all be white. If they were going to remain a race of aboriginals I would not trouble any more about them than merely feeding them. But you have another race to deal with and it is increasing in numbers, and I do not think it should be an obligation on the general taxpayer to support the people of that race as loafers.

236. *By the Chairman*—Your idea is to look after and feed the full-blooded aboriginals and train the half-castes and quadroons ?—Yes ; and their progeny.

237. Are you satisfied that the best way of dealing with the natives is to bring them together in centres such as the mission stations ?—I do not believe in herding them on the mission stations. But they have been brought up to that———.

238. My question is not in regard to what has taken place in the past. We have to consider what shall be done in the future. Do you think that the collecting of the natives in centres like Point McLeay and Point Pierce is the best method of dealing with them ?—Yes ; but not merely to collect them together. They should be given a home and they should have the right to go out and find employment so that they can support themselves and their families.

239. At Point McLeay there is not sufficient employment for the natives at present, and the Government has to find rations and clothing for them. That being so, would it not be well to establish other similar centres in different parts of the State ?—Yes, if you like ; but it would be more expensive to have several industrial institutions. I think, however, that it would be well to try first the two that you have.

240. You know that something has been done in the other States in the matter of buying stations for the natives ?—In Western Australia they have bought two stations.

241. Do you think we would be justified in moving in that direction and establishing a large station where a good number of natives could be handled ?—No ; I do not think it would be justified. I think it would be a waste of public money. I think it is quite enough to carry on the two places we have now. To carry out what you say we would have to buy a lot of land at a cost of hundreds of thousands of pounds. I do not think we would be justified in doing that. I would not advocate buying any stations at present.

242. Do you find that there is any difficulty at Point McLeay in getting the upper river natives to associate with the lower river natives ?—A lot of capital is made out of that. There are natives both at Point Pierce and at Point McLeay who have come from the far north and who are living in harmony with the natives from the south, and they are inter-marrying. There has been a lot of nonsense talked about the natives at Manunka, about taking them from their natural home. It never was their natural home. Some of them come from Wellington and some even from Lobethal.

243. Point McLeay cannot take any more natives at present ?—That is so. You could not find employment unless you bought up some of the adjoining farms. If, however, the land were worked properly there would be more employment.

244. With the large industry there, do you think there would be sufficient employment for a couple of hundred natives ?—I do not think there is sufficient employment for a couple of hundred men, but if the men knew that they had to keep themselves on their wages a lot of them would go outside and work, where they would get better wages. At present they can live at Point McLeay practically for nothing without working.

245. *By the Hon. J. Jelly*—Supposing they wanted to do that under your scheme what would you do with them ?—They would have to buy their own requirements and to do that they would have to earn wages. Even if we were to lose a little money on it it would be the means of turning the natives into industrious people and making them self-reliant.

The witness withdrew.

The Commission adjourned.

Wednesday,

Wednesday, February 12th, 1913, *at* 10·30 *a.m.*

A. Redman, Feb. 12th, 1913.

[At Parliament House, Adelaide.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelly, M.L.C.	Mr. G. Ritchie, M.P.
Hon. J. Lewis, M.L.C.	Hon. J. Verran, M.P.

Ambrose Redman, foreman, Engineer-in-Chief's Department, Henry Street, St. Peters, called and examined:

246. *By the Chairman*—We feel that you can be of much service to the Commission in giving us information in respect to the work you did at Point McLeay, and also in telling us your experience in handling the native. How long were you in the employment of the Aborigines Friends' Association?—For 19 years. I was overseer for nearly 14 years, and for five and a half years I was superintendent.

247. And you know some of the difficulties of handling a mission station like Point McLeay and the difficulties of handling the aboriginal?—Yes.

248. Did you find your position there as manager of a difficult nature?—Not particularly so. In some respects it was difficult, but generally it was not so.

249. In what respects did you find it difficult?—I will first tell you the matters in which there was no difficulty. The natives are very obedient. There was no occasion on which they refused an order. The difficulty is to keep them at their work. I had a difficulty in that respect at first, but later on there was a decided improvement. Of course, that improvement was the ouctome of their training and the better understanding of their work.

250. What were the other difficulties?—The great difficulty was in the matter of money. I had to contend with lack of employment and lack of money for carrying on the work.

251. Do you think that the native, either aboriginal or half-caste, can be kept constantly at his work? Is it his nature to work?—The same thing applies there. Twenty years ago there was not the adaptability to work on the part of the natives, but in latter years they are inclined to ask for work.

252. You think that the result of the training that the native has received at an institution like Point McLeay is that he is more inclined to work now than he was 15 or 20 years ago?—Without a doubt.

253. Did you find sufficient scope at Point McLeay for the handling of the native, so far as providing him with employment was concerned?—We were hampered because of the want of machinery, the want of money, and the want of a larger scope of country. I think that they were the three greatest drawbacks. Men had to be employed simply for employment's sake, and those who are used to men know very well that if you have 10 men to do the work of five the work will not be done so well as if the five did it. We had more men at the station than we had work for. Our chief difficulty was the number of men who wanted work for whom we had no work. That was only for certain periods in the year.

254. *By the Hon. J. Jelly*—Are you satisfied with the present system for dealing with the natives, including the half-castes and quadroons?—No.

255. In what way do you think the system is wrong?—I think that the native should step out. The congregation of the natives in one place is not a good thing. To get the natives out on the land would certainly be a step in the right direction. Of course, I am speaking of the trained natives only, or those who will be trained in an industrial institution. The training of the natives should go on, not with the object of keeping them at the stations, but with the object of getting them out on to land of their own. During the years I was at Point McLeay I saw the folly of keeping the native closed up in a small area. They require scope, and they are willing to go out, and I think that every opportunity should be given the capable ones to do so. I am at present drawing up a scheme which I will send on to the Commission at a later date. At present it is not quite complete.

256. Do you think that the native who has white blood in him is more amenable to discipline than the old aborigine and more likely to seek work?—In most cases, yes; but in some cases, no. In the majority of cases the introduction of white blood has been the cause of an improvement in the character of the natives. In a small percentage of cases it has had the effect of making them harder to manage.

257. *By the Chairman*—Vicious?—In very few instances are they vicious. My opinion is that the natives are of very peaceable dispositions. But they are now at the stage when they want to break away from their old associations and step out on their own. If you examine them closely you will find that that feeling is very strong in them at the present time. They think they should be given an opportunity to help themselves. That, of course, only refers to those who have been properly trained. I think that Mr. South's idea of training the native is a good one and should certainly be adopted, but with the object of allowing them to step out.

258. *By the Hon. J. Jelly*—Do you think that if the young half-castes and quadroons had the same supervision and training as white boys that they would become as good tradesmen as the white boys?—I think not. I think they would need some years of training before they could be put on the same level as the white boy. I think, however, that there are latent powers in the full-blooded aboriginals that few people know of and it only wants development. They will never show their hand.

259. You think that a native boy who has been to school till the age of 14 years is mentally not so capable as a white boy who has received schooling through the same period?—Certainly not. The native wants years of training, and it will take a generation or two at least to bring him up to the level of the white boy. The native boy is shy and reserved. He stands back and feels that he is not wanted.

260. Is it your opinion that on the mission stations at the present time there is not sufficient care taken to train the native boys industrially? You will admit that there is plenty of care taken with regard to their spiritual training?—Yes.

261. And not industrially, is that so?—Care has not been taken when they have left school. Between the time they leave school and the time they get to manhood there is a period during which they are left to themselves. The difficulty has been that there has been no employment to give them during that period, and consequently they have fallen back rather than improved in the course of those years. 262. It

A. Redman, Feb. 12th, 1913.

262. It has been suggested that a Lock hospital might be established at Warding Island for diseased natives. Do you think that that is a good idea ?—Yes ; I consider that the natives require a hospital of their own. You can quite understand how lonely a native, especially a full-blooded native, is who is sent to the Adelaide Hospital. The hospitals have treated them most kindly and considerately. My experience of the Adelaide Hospital is that our natives have had splendid attention, but at the same time they would sooner be in a place among their own people.

263. Do you think that Warding Island is the most suitable place ? Have you given the matter much consideration ?—I have not, and I would prefer not to touch on that point. I think it is needful to have a Lock hospital or two, but I have not thought of their situation.

264. Is disease so prevalent among the natives on the mission stations that a Lock hospital is necessary ? —There is consumption. We have had several cases of consumption in which deaths have occurred. We have no venereal disease worth speaking of. During my experience of 20 years I have known only two or three cases.

265. You have never had experience of the natives in the Far North ?—No ; no close experience of them. But I have been with the natives in the South ever since I could walk.

266. *By the Hon. J. Verran*—What is the area of land at Point McLeay ?—About 5,000 acres, 2,000 of which are situated 30 miles from the homestead and which is of a most indifferent character. It carries only 300 sheep.

267. Do you think that that area of land is sufficient to put the natives on ?—No.

268. What quantity of land do you think would be necessary ?—To buy to place the natives of that district on ?

269. Yes ?—My opinion is that the Government should purchase land under the Act of 1911. I am glad that the power to purchase was given under the Act. The land should not be purchased in large blocks. It would be a big mistake to place the natives together in large blocks. Put one in one place and one in another place, say, 10 or 20 miles away. If you did not do that you would only form another settlement. If you place them away from one another I believe they will do well. They will require possibly 30 blocks of land.

270. If they were given blocks in close proximity to each other you think they would be less thrifty than they would otherwise be ?—That is so. I make a strong point of that. That land should not be given to them in large blocks.

271. From your experience how have you found the natives do agricultural work ?—By throwing the responsibility on the native he would work, as a rule, better than if you stood by and directed him. That is my experience. The cropping was not very large at Point McLeay. It is not agricultural country there, but dairying country. In what agricultural work we did, however, we had no difficulty in putting the crop in and taking it off. The men were always very willing to work, more particularly at wool-washing. We have done the wool-washing in the district for many years and the natives work well at it. We would give them so many bales a day to wash.

272. Do you think that the natives have outgrown the mission ?—Yes, I do.

273. The education they have received has developed them intellectually and morally so that they are to-day bigger than the mission ?—That is right.

274. And it is now necessary that some bigger scheme should be laid out for the future welfare of the natives ?—There is no doubt about that. Some are ready for stepping out now, others require more training. The object should be to train them so that they can go out.

275. Supposing the natives were put on blocks such as you advocate, do you think it would be well to have a superintendent to overlook them ?—Yes. For years to come they will need guidance. For instance, I do not think they should sell any of their stock or implements without the consent of the man who is in charge of them. White men often take advantage of the natives in the matter of bargains. I think a superintendent should be appointed and he could act as an adviser to the natives before they sold any of the stock that was given to them on the blocks.

276. *By the Hon. J. Lewis*—With reference to the last question, do you think that the Government ought to buy stock for the natives and let them have absolute charge of it ? Clause 18 of the Act of 1911 empowers the Minister to buy land, but it says nothing about stock. Do you not think it would be well to lend the stock to the natives who are given land, for instance, lend them cows for dairy purposes ?—Yes ; I believe in that. In the statement I am preparing I go into that matter.

277. You said that owing to the lack of money you were prevented from employing usefully the natives on the mission station at Point McLeay. In what way did that happen ?—It was a matter of lack of employment. The farm implements were very crude. We were not able to employ the men because we had not the money to pay them wages throughout the year.

278. They got food ?—Yes ; if they were working. An able-bodied man did not get food unless he was working.

279. But if he were on the mission station would he not be entitled to receive food ?—Only under great obligation. If he were to come and tell us that he was hard up and could not get employment we would help him.

280. Did you know anyone on the mission station who was in want of food ?—No, never. We never allowed them to want.

281. Your rule, however, of not giving food to able-bodied men did not stand good ?—No ; we always advised them to try to get work, and if they said they could not get it we gave them food.

282. You mentioned that it was dairying country at Point McLeay. Will you tell us what number of milch cows could be kept there ?—There are 3,000 acres in the home block. The other land is not suitable for dairying. I think we could keep from 250 to 300 cows for dairying.

283. Would you recommend the growing of artificial feed for cows ?—Yes ; lucerne grows very abundantly in places there.

284. How many of those would you have in milk ?—Two hundred, I think.

285. Could you tell us what the gross results would be from 200 cows ?—The gross result would probably be £2,000 a year. I could not say for certain. I have not worked it out.

286. Would

286. Would the cows produce a good flow of milk on the natural food ?—Yes.

287. What time would you recommend them for coming in ?—In April. You get a better price for the cream at the beginning of winter.

288. Do you not think you would spoil a cow by bringing it in in April when the grass is scarce ?—On an ordinary farm that would probably be so, but at Point McLeay there is a lake frontage of three miles.

289. Do you think the milk vessels would be extended so well in April as they would be in August or September ?—I think so.

290. What would you do with the cream ?—It would be sent to the nearest factory, I suppose ; but in such a case as that in which a large amount of cream would be produced, a factory might be put up at the station. The separating could perhaps be done at such a factory for the surrounding farmers.

291. Have you had any experience of butter-making ?—Yes ; we often made up to 100lbs. a week.

292. Did the native women as well as the men milk the cows ?—No ; only the men.

293. Why are the women not taught to milk ?—I suppose it is because there is not enough work for the men. I might say that some of the women can milk. They have learned outside.

294. Is there any reason why you should not teach them ?—No ; except the lack of employment of the men. The women are quite capable of doing the work.

295. Do you think they would do it much better than the men ?—There is an old belief that a cow always likes a woman to milk it. Of course, the milking machine has come into use now and has done away with the hand work. In a large dairying concern like that they would never think of doing all the milking by hand unless there were special conditions.

296. You say that the natives should step out. Do you mean by that that they should take places outside the institution ?—Certainly, and merge into the white population which they eventually will have to do. The sooner they step out the better.

297. Would you recommend that the boys and girls be let out to people who would look after them ?—I would support any legitimate way of decreasing the population at Point McLeay, that is allowing the natives to go where they would be fairly treated and taught to earn their own living.

298. At what age would you recommend that they be taken from the institution ?—At the age they leave school. They should not be sent away until they are 13 or 14 years old.

299. If they were allowed to remain with their parents until they are 13 or 14 years of age do you not think that that would retard them, in that they would have to commence their learning afresh ? Take the case of girls for domestic service and boys for farm work ?—I do not think it would. I think that every boy and girl should stay at the institution until they have left school. Then they might be sent out. I do not recommend that the native boys be put to trades such as bootmaking, in the exercise of which they have to remain inside.

300. Are the children at Point McLeay taught anything besides book learning during the time they are at school ?—They learn to do little jobs about the farm. They often do things like that, although they are not supposed to do any work until they leave school. The work at the school is supposed to be quite sufficient to keep them occupied. They learn to ride. They pick up a little farm knowledge as a white boy would. They would know what a plough was.

301. Do you not think they would be more efficient if they were taught to do things at an early age, that is if they were taught to work, rather than that they should only be taught book-learning ?—It might be arranged to give them tuition in gardening. That has been suggested by the Association several times, but it has never been carried out. We were not able to do it.

302. As a practical man, do you not think that they would be better able to take a position if they were trained as I mentioned ?—There is no doubt about it, if it did not interfere with their school work.

303. It would be part of their education ?—Yes. Any boy is better for picking up all he can when he is young, and if a little were done in the direction mentioned by you I think they would be better men afterwards.

304. What is your opinion of the morals of the natives at Point McLeay ?—When you were there did you have any trouble with the natives ?—Very little trouble indeed. I must speak highly of the native in that respect. It quite surprised me. Their morals are very good.

305. And were the morals of the half-caste girls as good as those of the natives ?—I would not like to judge between them. I could see no difference. There are very few girls at Point McLeay. The girls there have practically died out.

306. What is the cause of that ?—Consumption, in many cases. And there seems to be fewer births. You would have 30 young men and only six or eight girls. We had 30 deaths down there in one year.

307. You mentioned that consumption was responsible for many deaths. Has it been proved by scientific men that it is consumption ?—Dr. Ramsay Smith said it was consumption. He came down on two or three occasions.

308. Would you recommend that the institution be handed over to the Government and placed under the control of the Chief Protector of Aborigines ?—Yes ; I think that would be a step in the right direction. It would relieve the Association. It is not that the Association has not done good work. They have done a great work, but I believe it would be for the betterment of the people if the institution were placed under Government management.

309. In what way ?—The lack of funds has always been a great hindrance to the work at Point McLeay. We have been cramped. We have not been able to start institutions for providing work for the natives. But once the place is under the Government I believe that provision will be made for that.

310. Then if the Government would give the Aborigines Friends' Association as much money to carry on the institution as they would give the Chief Protector that would do ?—That would alter the case.

311. It is then only a question of the funds supplied by the Government ?—Yes ; and the land. The Association did their best to secure land, but they failed, and, of course, that meant that the work was cramped. For several years they scarcely knew what to do in the matter. I think that it is a right thin for the Government to do to take over the station and work it. It is a national affair.

312. Did not the station acquire additional land some years ago ?—Yes ; they got some land four or five miles from the home block. 313. What

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313. What is the total area of the whole block ?—About 5,000 acres.

314. And how many natives are there at the station ?—About 270. There are about 50 that come in for assistance at times and go away again.

315. Do you not think that if you earn £2,000 a year by dairying that would be sufficient to keep 200 natives ?—No.

316. How much do you think would be sufficient to keep them ?—Ten thousand acres of land.

317. But how much money ?—I could not say. I have not gone into that.

318. *By the Chairman*—You have made a special study of the natives in the southern part of the State ?—Yes ; I have lived among them all my life. I understand their characters as well as most people do.

319. Do you consider that the old and infirm natives were properly cared for in the matter of food, clothing, and shelter while you were superintendent ?—As far as food, and generally as regards clothing, yes ; shelter was very often lacking.

320. While you were superintendent the Chief Inspector visited the station three or four times a year ?—Yes.

321. Did he make any suggestions to you in respect to improving things at the station ?—Yes ; he spoke once or twice. He told me that it was splendid dairying country, and it would be a good thing to establish dairying there. I told him that that had been thought of by the Association for years past and that it was a question of funds.

322. Did you communicate his suggestions to the Association ?—I do not remember having done so, not by writing. It was only said in a casual way. It was not said in any official way.

323. Under the conditions existing at Point McLeay, do you think that anything better could have been done in the management of the institution there ?—Everything comes back to the one thing—lack of funds. The people there would eat all they could earn and all that was given them. We were cramped because we had not the capital to step out.

324. With the means you had at your disposal you think that everything possible was done for the care and general development of the native ?—Yes ; without a doubt.

325. You said that the control of the mission stations should be handed over to the Government, and you added that you had come to that conclusion because you have not had sufficient money in the past ?—Yes.

326. Do you think that if sufficient funds were given to those associations they could manage a place like Point McLeay or Point Pierce equally as well as a Government department ?—I see no reason why it should not so be worked, but at the same time there is a feeling abroad that the natives are the people's care and not the care of the Aborigines Friends' Association.

327. You are losing the point of my question : do you see any reason why they should be better cared for by a Government department than by an association like the Point Pierce association or the Point McLeay association ?—No ; I cannot. With thorough management and up-to-date appliances with plenty of stock and all the money requirements satisfied, there is no reason why the association, which has done good work in the past, should not be able to carry it on. If that is not done then the Government should take the work over, unless they are prepared to help to the fullest extent every part of the work.

328. Provided enough money were supplied to meet the requirements of the institution at Point McLeay, do you think it would be better controlled under present conditions or by the Government department ?—I am not able to answer that. It seems to me that they could do it as well, but whether they could do it better is a matter of proof. I see your point. The association at Point McLeay has done splendid work, and in many ways it would be a pity for the concern to be handed over to the Government. But it has been felt for years that the work has become too much for the association under present conditions, and that it would be better for the Government to take over the place seeing that the general feeling of the people is that it is a matter for the Government and not for the association.

329. If the Government took over those stations, what sort of management would you suggest ? Would you advocate the direct management by the head of the department or management by a board working in conjunction with the head of the department ?—I have not given the matter consideration enough to be able to say which would be better.

330. Going back to the dairying scheme, you said that you could grow lucerne at Point McLeay. During your management was lucerne grown at all ?—Yes ; we had 27 acres in at one time.

331. You said that 250 or 300 cows could be kept there. You also mentioned that there was 2,000 acres of good land. That would be eight acres to a cow. You also said that the land there was not suitable for cropping. Seeing that is so, do you think the land is capable of carrying a cow to eight acres ?—Yes. The land is very different from ordinary land. There is a large area of samphire swamp with perhaps 10 or 12 acres of good land in and around it. If you cropped those few acres you would destroy the carrying capacity of the other country. The land is not good for agriculture because of the saltness.

332. Do the natives develop into good milkers ?—Yes.

333. Have you tested them ?—Yes.

334. How many cows could a trained aboriginal milk in an hour ?—About six or seven. I have never timed them to the hour. They are good milkers and usually are very kind to the cattle.

335. You mentioned the use of a milking machine at the station. Would you recommend that ?—In ordinary circumstances I would recommend the use of such a machine, but at Point McLeay you would have the labor. Under ordinary conditions milking machines would be used for such a large number of cattle. I suppose, however, that they would have the machines at the station for use when necessary. There are certain periods in the year when the natives are out shearing and the station is practically deserted. It would be a pity to stop them from earning good money in shearing time, seeing that they are sought for from all over the State.

336. Of course you realise that the introduction of milking machines would defeat the object of the scheme altogether ?—Yes ; it would in a sense.

337. How many able-bodied male natives have you as a rule throughout the year at the station ?—from 70 to 80.

338. If

338. If you had 300 cows and, say, 500 to 800 pigs as well, could you give employment to half of those natives ?—Not more than half. Twenty good men would do all the work.

339. So the dairying scheme at Point McLeay, which would bring in £2,000 or £3,000 a year does not anything like meet the needs of the natives who would come forward for employment there ?—It would not absorb all the labor, but other labor would be required. There is the up-keep of the town. That would employ eight or 10 men.

340. Surely there are more than 70 workers in a community of 279 ?—There are young natives coming along, but I do not think we could reckon more than 70 or 80 able-bodied men.

341. You say that the boys ought to be fairly treated and taught to earn their own living, and should be kept at the station until they are 13 or 14 years old. They have been fairly treated in the past, have they not ?—Yes.

342. And they have been kept at school until they are 13 or 14 ?—Yes.

343. The difficulty of the association has been to find employment for the young from the age they leave school to the time they are 18 or 20 ?—Yes.

344. In the dairying scheme, would not a good deal of that labor be available as well as the labor of the able-bodied men ?—Yes.

345. Taking that into consideration, do you not think that the institution would be too small to absorb the whole of the available labor there ?—Yes ; it would no doubt for dairying alone. The land will not keep the whole of them.

346. You say that during the shearing season, which lasts from six to 10 weeks, a good proportion of the labor would be away from the station ?—Yes.

347. But you would have all that labor for the rest of the year, so provision would have to be made for it ?—Yes ; that is so.

348. Do you believe in the concentration of the natives in an institution of that kind ?—I am in favor of the natives going out.

349. Do you believe in the concentration of natives at a centre like that for training purposes, that is to the extent it takes place at Point McLeay ?—Yes ; I certainly do to that extent. There would not be a great number employed in one particular line—20 to 25 would be the outside number.

350. You say that when the natives are able to take care of themselves they should be given land, but at some considerable distance from each other. Do you not think it would be a better scheme to divide a big place like Point McLeay into two smaller institutions in different places so that the labor might be available for the surrounding districts ? Land could then be procured as necessity arose for the settlement of the deserving natives ?—I have not given that any consideration but at the first sight it is a very good suggestion. The concentration of natives in a place is not a good thing, and possibly your proposal would be a step in the right direction.

351. You would not recommend the establishment of trade shops at Point McLeay ?—No.

352. Do you find that the natives take kindly to inside employment ?—No, I do not.

353. You find that he is more suited to agricultural and pastoral work ?—Yes.

354. Is he fond of animals and stock ?—Yes. He is particularly fond of horses.

355. Does that lead you to think that he would make a very fair station hand ?—Yes ; he will.

356. Have you thought of the idea of training them more in that direction than in the way we are doing ?—I have not given any consideration to it. From general observations I should think they would make capital boundary riders.

357. Are you aware of what has been done in New South Wales and Western Australia in the matter of purchasing sheep and cattle stations ?—No.

358. You said that the want of success at Point McLeay was due to the lack of money to buy machinery and up-to-date implements ?—Yes ; and also to the scope of land.

359. *By the Hon. J. Jelly*—When you were superintendent did you supply an able-bodied aboriginal with food when he made representations to you that he was unable to find employment ?—Yes.

360. Do you think that that would tend to make the natives seek employment ?—I think it is very doubtful.

361. The rule, then, need not exist ?—It is a rule that the natives should endeavor to go out and earn their own living. When, however, they gave you to understand that they could not get work—which they very often could not—we helped them over a critical time, with the understanding that the quicker they got out the better.

362. *By the Chairman*—Do you find that farmers are anxious to employ the aboriginal ?—The graziers are anxious to get the natives at shearing time. The farmers only employ them to a limited extent.

363. Can you explain that ?—I think the explanation is that it is too close to the mission.

364. *By the Hon. J. Lewis*—The natives are not very fond of manual labor, hard work ?—That is so. They have improved in that respect, but they do not like continuous work.

365. *By the Chairman*—Is there not a feeling amongst the farmers that the natives are not much good as farm hands ?—I think that, as a rule, the farmers are not satisfied with them ; but possibly there are causes in the matter of payments.

The witness withdrew.

ADDENDUM (February 12th, 1913).—As power is now given under clause 18, Aborigines Act, 1911, I suggest—(1) That an inspector be appointed to purchase suitable blocks for either agriculture or dairying ; (2) That only trained natives be given the said blocks of land ; (3) That the lands now carried on as mission stations be used as industrial institutions, as suggested by the Chief Protector, with the object of training the natives to be capable of dairying or wheat-growing, &c. ; (4) That a sum of money, not less than £150 per block, be allotted to each block for the purchase of cattle and dairying requirements, or implements, horses, &c., if for agriculture. Any unexpended balance to be placed to the credit of the occupier to be used only at the discretion of the Chief Protector or inspector in charge. (5) That the money thus advanced shall not be a gift, but shall be repaid in yearly instalments after four years at a rate to be fixed. (6) That the manager or superintendent of the various mission reserves shall submit the names every

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every year of those he shall deem fit to place on the blocks, which said blocks shall be allotted by the Chief Protector by ballot. (7) Should any block purchased exceed the limit of acres allowed under the Act, the native occupying such block shall be allowed to lease same at a yearly rental. (8) Those occupying blocks shall not sell or exchange any livestock, farm, or dairy appliances without the consent of the Chief Protector or inspector, and the inspector shall guide and give advice to prevent them being misled in the matter of the purchase or disposal of goods. (9) The inspector shall visit each allotted block at least twice a year, and record marks for cleanliness, conduct, and industry; and any native proving him or herself negligent or unruly may, with the consent of the Chief Protector, forfeit any future right. (10) The object being to relieve the mission reserves, the natives receiving land must understand that further help from that source cannot be allowed; that they are now on their own resources, and only with the consent of the Chief Protector can they return to the mission reserves, and then for not more than ten days in one year. (11) The old natives shall, if they desire, be exempt from any hard and fast rule that shall be made *re* industrial institutions, but may receive food, clothing, and shelter.—AMBROSE REDMAN.

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Walter Edwin Dalton, accountant and honorary secretary of the Aborigines Friends' Association, Grenfell Street, Adelaide, called and examined:

366. *By the Chairman*—You know the object of this Commission?—Yes.

367. You have been associated with the Aborigines Friends' Association for some time?—Yes; about 23 or 24 years ago. I commenced my connection with the association as honorary secretary.

368. *By Mr. Ritchie*—From the evidence that has already been given, it appears that one of two things must be done in reference to the mission stations: one is to increase the grant and allow things to go on as at present, the other is for the Government to take over the control of the aborigines and the mission stations in the State. Would you care to express an opinion on that?—I am representing the association, and the feeling of that association is that, provided its main objects are carried out, that is, the religious and educational training of the natives under proper supervision, it would be better for the industrial side of the work to be taken over by someone who has more authority and money to carry out works than the association.

369. What have you to say to the opinion expressed by Mr. South that the Government should take over the control of the mission stations? The Government would manage the industrial work and also see that the natives were looked after spiritually and educationally?—I quite approve of the missionary and educational part, but I do not favor the idea of the mission stations being under the control of one man or one Government. I think they should be under the control of a board. That would be, in effect, governmental control; but it would not be control by a Government official. You require human sympathy in dealing with the work at the mission stations. You must consider both sides. You cannot work the mission side without some regard to the industrial and *vice versa*. You have to bear in mind that 60 years ago the natives were practically animals crawling about in the bush. The half-castes are their children and usually, also, the children of the most depraved class of white men. They have not the heredity that other races have, and you cannot expect them to work on purely industrial lines. If you are going to have a four hours working day I think that the native could work beside the white man. He could not keep working for eight hours.

370. In asking my question I had the rising generation of half-castes and quadroons in mind, rather than the old aboriginals. Do you not think that the members of that rising generation are different in character from their parents on the maternal side?—Yes; but those people are the children of natives who were more or less animals 60 years ago, and their fathers were possibly the lower class of whites. As a rule, it is a low class of white who cohabits with a native woman, and their children have not the stamina and the proper conception of right and wrong that other children have.

371. I gather from what you mentioned that you think it would be beneficial to the natives if the Government took over the control of the stations provided a board of management were appointed?—Yes.

372. And the educational and spiritual welfare of the natives should be attended to as well as the industrial work?—Yes.

373. When Point McLeay was established there were not many half-castes?—That is so.

374. And to-day two-thirds of the natives there are half-castes and quadroons?—Yes; quite that proportion. There are, I think, about 300 or 350 natives at the mission and in the neighborhood of the mission, and of those I suppose there would be not more than 60 or 70 full-blooded aborigines.

375. Do you think that the quadroon should be a burden on the State at all? Do you think that he has any claim on the State?—I think that the quadroon requires a good deal more sympathy than the blackfellow from one point of view. The quadroon is a person with the color taint in him for all time. And so has the half-caste and the octoroon. You gentlemen look on the half-caste population of South Australia as of no use on the face of the earth. The half-caste himself does not want to be here. But he is the white man's child.

376. *By the Chairman*—We are here to inquire into the condition of the half-caste and we approach the matter with an open mind. I think you are quite wrong in saying that we look on the half-caste as something different from what he is?—I withdraw it. I am speaking generally. The blackfellow does not care for the half-caste; nor does the white man. The half-caste goes out with the intention of working. At Point McLeay for about 10 years we had a boot factory. We used to make the boots for the station and do the repairs. It cost us from £100 to £120 a year to teach the natives bootmaking. Several of them went out to find employment. We got a few into Murray's and Wills' factories. Of the eight or 10 who went out there is only one man who is making any honest effort to earn his own living. His name is Rankine. The State has helped him to a certain extent. He married a white girl and he has three or four children. He has made a fine effort to earn his own living and keep away from the mission. For 10 or 12 years he has had no help from the mission. All the others drifted back. When the native gets among white people he is isolated. They do not like him; they will have nothing to do with him; and he gets lonely.

377. I was not aware that you had a boot factory at Point McLeay ?—We have started a good many things. Mr. Bowman started the bootmaking; he gave us the machinery. We had a bootmaker at the mission and he tried to teach the natives something. We made a great many efforts in one way and another, but we cannot get any forwarder. In reference to the half-castes, I may say that eight or 10 years ago we had a long interview with the late Protector, and interviewed Mr. Gray of the State Children's Department. It was in reference to getting the young people out. We educate the boys and girls at the mission station and they are as well equipped, as far as their primary training is concerned, as any white child. When they finish their school training they ought to be taken away and taught something. You can no more make a native a carpenter without training him than you can a white man. There is no intuition about the native any more than there is about the white man. Perhaps it would not be advisable to take the girls away, who might be a prey to certain white men, but you could take the boys away. As I said, we approached the Protector eight or 10 years ago to see whether something could be done in the matter. Mr. Gray told us that he would do anything he could to find places for them, and that he would find someone to supervise and inspect them. But we were helpless without legislation. The Act of 1911 was hung up for a dozen years at least. If anything is to be done it must be done by some authority with power behind it. The association cannot do it.

378. Have you ever made a request to the Protector that the Government should move in the way you have indicated ?—We were waiting for legislation.

379. You have the Act of 1911 ?—That is scarcely in force yet. I am speaking, of course, of what has been done in the past. The Act of 1911 has been in the making for the last 12 years. Various Governments have talked about doing something as regards the aborigines. The late Premier, Mr. Verran, brought the Bill in and carried it through.

380. I hope you will not think that I am putting questions to you to try to show that the association has been blameworthy for not doing more than has been done. We all recognise that you have been doing the work as well as you have been able. At a deputation you said that the work of the association had increased but the Government assistance had not increased ?—Yes.

381. Seeing that the increase in the numbers of the natives at the station has been caused by births, one would think it would be a benefit to the station to have more able-bodied workers there ?—Yes.

382. One would think that, perhaps, the presence of those men would have a compensating effect, that is from the working standpoint. The grant has not increased. I have a return showing that from 1903 to 1907 the grant was £1,000 each year. In 1908 it was £1,500, in 1909 it was £1,000, in 1910 it was £1,000, in 1911 it was £1,500, and in 1912 it was £2,128 16s. 4d. From 1903 to 1908 you received £350 each year for rations, blankets, clothing, &c.; in 1909 it was £450, in 1910 it was £562 15s., in 1911 it was £550, and in 1912 it was £540. In 1912 you had a special grant of £1,128 ?—That £1,128 was an accumulation of three years. With respect to those other figures for blankets and so on they do not come into the association's accounts at all. The Government supplies those things to the natives.

383. You do not deal, then, with the distribution of blankets and those other things ?—Only in so far as the superintendent is a sub-protector. I do not know anything about them.

384. From the figures given in the last report of the Chief Protector it seems that in proportion to the amount of land one of the mission stations is over-peopled and the other is under-peopled. Do you know anything about Point Pierce ?—No.

385. Do you think there would be any objection on the part of the natives to being transferred from Point McLeay to Point Pierce or *vice versa ?*—We had experience of that. When the late Mr. Justice Homburg was Minister for the Aborigines Department he made a special effort to do what this Commission will do, I have no doubt. He desired to solve the difficulty. He said that Point McLeay, with a great deal less land, has more people than Point Pierce. He also perceived that Point McLeay has not the means of earning revenue that Point Pierce has. He visited both stations. He said, "Cannot we take a few of the natives from Point McLeay to Point Pierce"? The association said, "We cannot, as an association, say that we want the natives to go; but if the Government come to a decision on the matter we will nominate certain families." Mr. Homburg made inquiries at Point Pierce and the people there said, "We cannot accommodate them." He said, "Very well, we will build cottages there." Cottages were built to take some of the Point McLeay natives who were nominated by the association. The association nominated five or six families, but they all refused to leave Point McLeay with the exception of one. They did not go, and to this day they have not gone. I do not altogether approve of sending the natives to some other place, and I think the Government was quite right not to force the matter. The Point McLeay natives are very fond of their own home. But that ought not to apply to the half-castes and quadroons, and I think there are a good many men who could be taken over to Point Pierce. If Point Pierce and Point McLeay were put under one management, and the natives knew that they could interchange, it might be a good thing. Point Pierce is a different proposition from Point McLeay.

386. I quite agree with you that it is a difficult thing to take the native away from his old haunts ? Do not do it.

387. *By the Hon. J. Jelly*—But that does not apply to the half-caste children ?—No. Our parents, you must bear in mind, left England to come out here.

388. Should not the same thing apply, then, to the natives, as far as taking them away is concerned ?—No; you have a different people to deal with. Sixty years ago the native was rambling about the wilds like an animal.

389. But the main problem is the half-caste ?—Yes. It is a difficult thing to deal with him. They have more stamina and they are able to work, and they should be transplanted. I would take them away when they leave school.

390. *By Mr. Ritchie*—It would not be an unkindness to remove those people ?—On the contrary, I think it would be a great kindness. It would be for their future benefit. So long as half-castes are allowed to live with blackfellows they are just like the blackfellows themselves. They have all the blackfellows habits. If, however, you place them in a white man's surroundings they acquire the habits of the white man. The environment improves them.

391. What

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391. What is your opinion with respect to giving natives a block of land, and the Government finding everything necessary to work that land? I am speaking, of course, of the able-bodied natives?—I think that it ought to be done; but you will have to observe a great deal of care, and those men will have to be shepherded.

392. Do you think that the natives would take to that and work in a fair way to make it a success?—Yes; I think so. Of course, training would be necessary. A man wants training no matter what work he takes up.

393. *By the Hon. J. Jelly*—A white man needs that training also?—Yes; and the natives must be treated on the same lines. If they were put on farms or stations, or on some special Government farms, and trained, the intelligent ones could be put on the land and looked after. They would need shepherding for a while because there are only a few of them who are mentally capable of successful effort without being looked after. At Point McLeay a man named Sumner had a couple of sections, but he was too near home. The other natives came and loafed on him. We have one man named Cameron, on the Coorong. He has 160 acres of land, but that is too little. He has a wife and 10 children. He is battling along at the present time. He keeps cows, fishes, and goes out shearing and doing other work. But he and a neighbor of his were starved out. Both of them are at Point McLeay now. The cows are on a block and Mrs. Cameron is looking after them. The reason we are doing that is because those people have been away from the station for eight or 10 years, and we want them to keep their cows as we are hoping that something will be done in the matter of land. The area of land which they have—it is 150 or 160 acres—is not enough. There is no living on that area of land there. Another man has 77 acres.

394. *By the Chairman*—Do you think that the natives would make a success of it if they had larger blocks?—Yes; but you must pick the men and supervise them.

395. *By Mr. Ritchie*—Have you ever heard the natives express an opinion as to whether they would prefer to be under governmental control?—Some of them do not know what they are talking about.

396. Do you think their opinions are worth nothing at all?—No; they are not.

397. We have it in evidence that the natives are discontented with their lot, even on the mission station. What is the cause of that discontent at Point McLeay?—If the men can live there without working why are they discontented?—I should say it is simply sheer cussedness. I am putting the full-blooded natives on one side because I think they should receive different treatment. But the half-caste is better able to work than the full-blooded native, and I think he should be made to work.

398. Would you favor abolishing the system of the distribution of food and clothing to able-bodied half-castes and quadroons?—Yes.

399. And turn them out on their own?—You cannot do that. They want shepherding. They find their own clothes now. I have regarded Point McLeay, not as an industrial concern at all. We find what work we can for the natives there, but we cannot find work for all of them. It is a distributing asylum for the old people and a place of refuge for the half-caste. At times Point McLeay is practically deserted. The natives are out shearing. I do not know the total amount of money that Point McLeay receives every year. The total cost of the aborigines in the State is £5,000, and there are 5,000 of them. That is £1 per head per annum or two-thirds of a penny per day. That is not very much to keep an able-bodied man on. As far as Point McLeay is concerned, I suppose we have had £6 per head per annum for the natives there. That works out at 4d. per head per day. I mention those facts to show that the natives do go out and work. There is an impression abroad that those natives are idle loafing fellows. They are to a certain extent; but if congenial work offers they will work. At shearing, for instance, they put up a very good record as compared with the white man. But for heavy work they have not the stamina.

400. If they were properly fed would they not have that stamina?—I think their condition would be improved if they could be trained to some work immediately after they leave school. If the natives kept their muscles at work from the time they left school they could do a very fair day's work.

401. Is there much disease amongst the natives at Point McLeay?—We are remarkably free from venereal disease.

402. Is gambling prevalent?—At times we have found a little, but we cannot catch the natives at it. They are like the boys at a "two-up" school.

403. As a solution of the native problem, how do you think the following would do:—Establish a depot settlement, or two if necessary, and only allow the old and infirm natives on those settlements. You could hardly have the sick natives at those places. Have another settlement for the half-castes and the able-bodied blacks and keep the two institutions separate?—That is quite a new idea; but I do not see why it should not work out. Of course, the half-castes and the quadroons are children of the natives, and the natives are fond of their children.

404. You said that when the children leave school they should be taken away?—I think they should. Something should be done. If what we suggested 10 years ago had been done I do not think that this Commission would be sitting to-day.

405. There would not be the ties between the full-blooded blacks and the generation that is arising to-day, so your objection would be removed?—Yes; I think that idea of yours should work out all right.

406. Have you ever had any complaints from the old blacks at Point McLeay that they have had insufficient clothing, food, and shelter?—We have left that to the people on the station. In the winter time bags are sent for the wurlies. We make an appeal for old clothes and the Government supply blankets. I do not think there have been any serious complaints with regard to what you say. In the old days the natives could get fish and game. They cannot get fish now owing to the competition. Recently we have been giving them meat at Point McLeay, and the superintendent told me last week, when I was at the station, that he would like his allowance raised to £50 a year. I said, "Do it for the comfort of the old people."

407. *By the Hon. J. Verran*—Have you carefully studied the Act of 1911?—I have a general knowledge of it.

408. What is your opinion of it?—I think that, generally speaking, it is a good Act. I do not think anything has been done under the Act yet.

409. Do

409. Do you think that the Government is justified in giving blocks of land to the natives seeing that there is such a large number of young men in the State who are anxious to get land? Would not the Government be justified in assisting them as much as the half-castes? What is there in the half-caste that the Government should be called on to give him, say, 250 acres of land and assist him with implements, etc.?—That is rather a big question to answer.

410. You have stated that the half-caste is a thrifty, industrious fellow and is capable of wheat-lumping and shearing. If he can get a cheque for his shearing why should he not all the time stand on his own responsibility? Why should the Government be called on to find him 250 acres of land and also implements, whereas a young man anxious to get on the land must furnish the money?—I think that the half-castes want rather different treatment. They have the color taint in them. They are no good to the white man and they are no good to the black man. It is a matter of evolution. I do not think you need be afraid of those natives becoming farmers and requiring land. I think there are only a few of them likely to do that. They want to be trained. I would prefer to be excused answering your question. It is beyond me.

411. Your deep sympathy for the aboriginal and the half-caste would not permit you to give an expression of opinion on the matter?—As I said, the half-caste is in a different class from the white man.

412. *By Mr. Ritchie*—You mean that the State owes something to the aborigines and his descendants?—Yes. When a half-caste goes out to work among his fellow men he tends to shrink from them.

413. *By the Hon. J. Verran*—At Point Pierce there does not appear to be any shyness?—If you put a half-caste in one of the streets of Adelaide, how many friends is he going to make among his neighbors? It is isolation for him, and up to a certain stage of evolution it is better for that man to be on a little allotment where he can earn his living and have his own surroundings.

414. Do you think that the natives have now outgrown the missions?—I think the half-castes have.

415. I have a letter from a native named William Adams, who is at one of the mission stations. It shows that he is well educated?—I should say that Adams is as good as a white man.

416. We will have to find some other system, apart from the mission stations, for dealing with the half-castes?—Yes; it will be necessary, I take it, for them to have their own farm blocks.

417. Would you suggest having a superintendent to supervise their farm work, &c.?—I would not have all the farms in one locality; I would have them distributed. I would like to see a superintendent or an inspector going round and seeing what they were doing and giving them advice and assistance.

418. And such an inspector could see whether they were got at in the disposal of their produce?—Yes; I think that would be an excellent idea.

Luncheon adjournment.

419. *By the Hon. J. Verran*—You stated that, in your opinion, the half-castes have outgrown the missions?—Yes. We are educating them without finding them something to take up when we have given them their education. We are filling their minds with ideas and they are altering.

420. Do you think that the land at Point McLeay is adapted for the natives to work? Do you think they could deal with dairying work as they can with agricultural work?—We have done dairying there to a small extent. There is a man named Griffin at Milang, and whenever I see him he tells me that we could produce splended cream at Point McLeay and we ought to go in for it. We have a lake frontage there and the circumstances would give us a distinct advantage over the dairy farms I have seen in the North.

421. From your knowledge of Point McLeay, do you think the Government would be justified in putting all the natives on blocks of land?—No.

422. What is the number of natives at Point McLeay that you think could be safely put on blocks of land, say, for dairying?—I would not like to venture a reply. I am really not in a position to answer it. You will have to pick the men and then give them help.

423. Your opinion is that something different from what is now done will have to be done for the future development of the natives?—Yes; I say that most distinctly.

424. *By the Chairman*—You stated that it was necessary for the industrial side of the mission to be worked with the religious side. Do you mean by that that it would be a mistake to withdraw the mission side at Point McLeay from the industrial side?—I think the two departments could be separated. What I mean is that the two systems should work side by side. I do not think it is impossible for them to be so worked. You can have your missionary to go and talk to the people. This fact should be borne in mind: you have to treat the natives a little differently from white men.

425. As far as the control of those two branches of work on the station is concerned, you say that they could be separated, but the religious teaching and the industrial side should be worked smoothly together?—Yes.

426. Have you any opinion to express with regard to the general control of the mission? Would you recommend a board similar to the State Children's Council with the Chief Protector as head of the Government department, or would you delegate the entire power to the Chief Protector?—If the sole power were with the Government department there would be a good deal of officialdom about it. There would also be this, that one Chief Protector might have different views from his predecessors. I do not speak only with regard to the mission stations. I consider that this Commission has a very much larger duty before it than the mission stations. I think that the whole question of the aborigines should be left in the hands of a sympathetic board. The Chief Protector should work with the board. I do not know whether he would keep his position as Chief Protector; but if he did he would, in addition, be the secretary to the board.

427. Your idea, with regard to the management of the department, is very much the same as at present exists in the State Children's Department?—Yes; something on those lines.

428. You said that the half-caste goes out with the intention of working. Is it your opinion that, with careful handling, the half-caste population could be made into useful citizens?—I think so, judging from what they do now.

429. You

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429. You are of opinion that they cannot be relied on yet to go out on their own account ?—Comparatively few of them, I should say.

430. You mentioned that Rankine was doing fairly well, and also another man who had been at the mission station ?—Rankine is the only one who has been trained to a trade. The others have gone on the land, and they have done a little in dairying and grazing and so on.

431. Do you not think if there was someone in the department who could go from little farm to little farm and advise and help and make suggestions to the natives that they would be very much more successful than they have been ?—I think so. They would put their difficulties before the inspector and he would give his help.

432. In other words, the half-caste and the aboriginal are not self-reliant enough ?—That is so.

433. You suggested that when the children leave school at the age of 13 or 14 they should be trained to useful occupations in life, either at the station or away from the station ?—I do not see how they are going to be trained on the station. There is really no farming land there. Some of the farmers near the mission station seem to be doing very well out of their farms, but there is no regular farming there such as there is in the North.

434. Would you favor the taking away of the boys and girls and training them on farms so that they could become useful farm hands and station hands ?—I think a scheme like that would be a proper solution of the difficulty.

435. You stated in reply to Mr. Verran that you thought the natives had outgrown the missions, and you recommend that the younger generation should be taken away from their surroundings and placed under proper training conditions ?—Yes ; that is the conclusion I have come to.

436. You also said that the native child would take more kindly to country life than to factory life in the city ?—Yes.

437. You mentioned something about fishing on the river, and said that at present there is too much competition for the natives. Have you any grounds for making that statement ?—Take a man like Gardener. He has a motor boat and miles of netting. The native cannot do that.

438. Do you recommend the Government to supply motor boats to natives who make good fishermen ?—I think that would be just as legitimate as putting them on the land, and it would be in accordance with the idea of the Legislature in passing the Act of 1911.

439. I have here an application from one of the Point McLeay natives for a motor boat and sufficient netting so that he can start as a fisherman on the river. He mentions that his people are not equipped to the same extent as other fisherman, and consequently competition is against him. Would you recommend the Government to supply boats and netting ?—I should be inclined to inquire into individual cases and judge each case on its merits. It would not be wise to give them boats, as a general rule.

440. But you think the suggestion is worth considering ?—Yes. The Government is helping a native now. He has saved up £25. He says, " I can buy a boat for £25. It will cost another £25 to put a motor in it." He has asked for assistance to get the motor. I think the Protector is arranging to do that. I think that is a fair thing. Everything would depend on the circumstances.

441. But you think that the principle is a sound one ?—Yes. I think that that system is equally as sound as putting a man on the land and finding him his equipment.

442. With this difference, that the native is a born fisherman ?—Yes ; he might turn out to better advantage on the river than on the land.

443. In addition to the station land, I understand there are several native reserves on the Coorong that are under the control of your association. What is being done with that land ?—I have a plan with me which shows those reserves. [Plan put in.] You will see by the plan that there are five blocks. Three of those blocks are under lease to Mr. Bowman. His lease expires on May 1st.

444. No use has been made of those reserves as far as the aborigines are concerned except in two cases ?—Mr. Bowman took those blocks on a term of years. One condition of the lease was that he was to spend at least £120 in fencing. When the survey was made those blocks were left outside it because they were considered to be worthless. They are sandy land. Ten or 15 years ago they were declared aboriginal reserves and placed under the control of the association. I think the rent that Mr. Bowman pays is £50 a year.

445. Mr. Bowman is giving you £50 a year for worthless land ?—It is not worthless land. When Mr. Bowman took that land the natives were camping there. He has been paying us £50 a year for the last seven years, and he has also spent £120 in reclaiming the drift sand, planting marram grass, and fencing the blocks. When we take those blocks over they will be really worth something.

446. Are those lands of any use to the mission station for settling deserving natives on ?—That is a matter we will have to consider. There is also the Needles reserve. We have been getting £50 a year for that. It cost us £100 a year more than we could get out of it to keep Cameron there. The money we paid him enabled him to take up a little settlement of his own. We had an opportunity of letting that land 12 months ago, which we availed ourselves of. We let the grazing on it for £50 a year. We extended the term of grazing until April 30th this year so that it will fall in at the same time as the land that Mr. Bowman is renting. The whole question will be considered then.

447. Cameron came to the mission with his stock and depastured them there, did he not ?—Cameron has been starved out. He has 160 acres. He has too many cows, as a matter of fact.

448. He brought his cattle some months ago and depastured them at the head station ?—Yes ; and later he asked us whether his wife could live on the Wirrilda block, do the milking and separating, and send the cream away to the market. The committee agreed to it. I was hoping that a block near Cameron's could be acquired. One of the Coorong reserves is 226 acres in area, another 74, another 35, another 95, and the other 83.

449. Do you know whether there is any truth in the report that Cameron is perfectly able to keep his own cattle ?—We charged him with that. I said, " You are living on the mission and you are taking other people's cattle to graze on your own land." He said, " No ; I am not." I do not know whether he is or not. He says it is the other man, Lampard.

The witness withdrew.

Rev.

Rev. John Henry Sexton, Adelaide, called and examined : J. H. Sexton, Feb. 12th, 1913.

450. *To the Chairman :* I deal with the missionary work at the Point McLeay Station. I am one of the honorary secretaries of the Aborigines Friends' Association.

451. *By the Chairman*—You have heard the evidence of Mr. Dalton. Have you anything you would like to add to it ?—The reason for this Commission is that the native problem in South Australia has assumed a new phase. In looking over the history of the Point McLeay Station one finds that Mr. Taplin first began his work on certain lines, and instead of following a process of evolution we have been trying to work ever since on those same old lines. The result is that we are face to face with difficulties that we hope this Commission will solve. We found it necessary some time ago to divide the work at Point McLeay into two departments—an industrial department and a missionary department. The industrial department was to take over all questions connected with the farm, and all matters of dairying and that sort of work. I took over the work of the missionary department. The result of that arrangement has been that we have found that under proper management the system would be a success. On Sunday the natives are taught self-reliance, and on Monday they say, " Will you give us work to show a spirit of self-reliance ? " But we have to refuse them. We have not the work for them. We try to instil right ideas into their minds and set up ideals before them, but when it comes to the practical part of it we are unable to do anything.

452. Do you not think that is an extraordinary state of things in South Australia to-day ?—It is extraordinary, but it is a fact. I have visited the station a great deal and have sometimes stayed there for a week. I have talked to the natives and have got their ideas about things. I have seen young men from 12 to 20 years of age sometimes standing idly about the station simply because there was nothing to do. We have miles of country there ; but to develop it money is needed. It has taken us all our time to feed and clothe those people and to look after them. We have felt that it was better for us to look after their lives and health than to try and make profit out of the farm. The result is that the money has been swallowed up in that direction. My feeling is that we ought to enter on a new phase of the work. Missionary work will still be necessary, because I do not think you will get the natives to work properly unless you instil right ideas about work in them. I think that if the Government took over the Point McLeay Station there would be a greater need for the Aborigines Friends' Association to go on teaching the natives so as to stimulate them to the work. What is needed is that the natives should have an opportunity to carry out the ideals we put before them. If the industrial side is taken over by the Government I think it should be managed by an outside board or a board appointed by the Government with the Chief Protector of Aborigines as executive officer and secretary. I urge that because officials, as a rule, have to act without a soul, and the native problem requires a good deal of sympathy. Although a Government official may have sympathy with the native he is obliged to follow red tape and other things. A board will have a feeling of interest in the natives themselves, and the schemes which they put into working would be really in the natives' interests, and would develop their moral and intellectual needs.

453. *By the Hon. J. Jelley*—How would you have that board appointed ?—I have not thought that out. I feel strongly that you may have for the time being a Protector who is sympathetic, but the natives fear the Protector. They hold him in awe. You do not want that spirit in dealing with the natives. It may not be his fault. I do not think it is.

454. *By Mr. Ritchie*—Why then do some of the natives ask to be taken over by the Government, because under such a system they must realise that they would be more directly under his control than they are to-day ?—I think that the natives realise that a body like the Aborigines Friends' Association has far more sympathy with them than any official acting in the capacity of Chief Protector.

455. *By the Chairman*—Do you think that the general opinion among the natives at Point McLeay is that they would appreciate the station being taken over by the Government department ?—I think they would wish the industrial side of the work to be controlled by the Government ; but they are anxious that their mission work should be sustained. That to them is everything. That ought to be sustained in any case. If the industrial work is to be a success it should be worked together with the mission side, so as to carry out the end we have in view. As far as the young people are concerned, I think they should be under the charge of a matron, as they are now, until they are 16 years of age. They might be trained there for domestic work. I think that that department of the work might be linked on to the State Children's Department, so that when they come out they would have some protection. Otherwise they might become a prey to vicious-minded people. I am referring to young girls. If a board of management were appointed the whole condition of the place, its environment, would be changed. At the present time there is a large number of natives living in one-roomed cottages, and people find fault with the morality of the place. If you were to put white people in the same conditions you would not have a better result.

456. That is in keeping with their original habit of living ?—That is so ; but I can assure you they have aspirations towards something better. Even the old natives are aspiring to something better than the wurlie. When I was at Point McLeay the other day some full-blooded natives, after a good deal of trouble, had erected a skeleton structure of wood, but they had not sufficient bags to cover it. Their desire is to live in something of that kind, which is a slight improvement on the wurlie. All the natives have a desire to live in cottages. But we have not accommodation for those poor people. They camp on the beach. If the Government had control of things they would put up better houses for those people. I can assure you that under better conditions the lives of the natives would be saved. I have a letter from our superintendent who does medical work. It states, " I have not a chance in the winter time to grapple with disease in a wurlie. I am sure that lives have been lost under those conditions." That is one of the problems that would be solved. You would do justice to the old people by giving them better accommodation.

457. *By Mr. Ritchie*—Do you think that the old natives would live in houses if they were given them ? My opinion is that they would not ?—I do. As soon as there is a cottage vacant you should see the number of applicants for it. That is the test.

458. By the old blacks ?—Yes. There have been some old people living in wurlies for months and we have not been able to give them any accommodation.

459. ***By***

J. H. Sexton, Feb. 12th, 1913.

459. *By the Chairman*—Do you think that the Government would be justified in erecting 40 or 50 cottages at Point McLeay, in view of the fact that the station is so very small? If you bring those people to live there continuously, what have you got for them to do?—The answer to that question would be: what is your policy? But whatever happens, I think that those old natives who are crouching in wurlies on the shore of Lake Alexandrina should be put into cottages.

460. I was asking you if you had any suggestion to make to the Commission. Would we be justified in recommending the erection of 30 or 40 cottages at Point McLeay?—I am speaking particularly of the full-blooded natives, and I presume they will not be a great problem to this Commission. It is the half-caste problem that will be the trouble. I am afraid that the full-blooded natives will remain on the station in any case. They would not be very much expense. They would be satisfied with a skeleton house with bags for the roof.

461. The thought in my mind is, are we doing the right thing in putting up those buildings on a small station like Point McLeay? Would it not be better to divide the natives up into smaller communities with areas of land attached to each small township?—If it is intended in the future to give many of the natives land, of course it will mean the vacation of the cottages. That will solve, in some measure, the difficulty I have mentioned. The Act of 1911 was passed over 12 months ago, and, as far as I know, nothing has been done. Provision has been made in that Act for the allotting of land to natives. It is very largely a question of ability to manage farms. There are natives who manage farms very well. There are some at Wellington and at other places. The average native, however, would work very much better under direction than alone.

462. Do you not think his environment and training at the station have had a great deal to do with that? Would you expect a white man, brought up under the same conditions, to do very much better than the aboriginal is doing?—I do not think I would. There is the station at Point Pierce with a great tract of country. The most suitable of the half-castes and quadroons at Point McLeay could be transferred to Point Pierce as a test of their qualities. They need not be given very much land at once. I think that might help to get over the difficulty.

463. Do you think that would be a sound scheme to take natives from the river district and mix them with the natives at Point Pierce? Do you not think it would be better to keep the river native to the river?—I think so. I think it would be very much better to keep those natives together on a big settlement, because they could have supervision. You could do very many things for them if they were in a body.

464. But the river native belongs to a particular tribe, and, as far as settlement is concerned, we ought to keep them to the land adjoining the river. We could settle them along the river in one colony, or half a dozen colonies if you like; but not mix them with the natives on the Peninsula or in the North?—The question comes in there whether there would be land available for such a purpose. Their native home is near the river. As I said, I think it would be a distinct advantage if the industrial work on the station could be separated from the other. Then there is the problem what to do with the half-caste. The half-caste, in course of time, must either settle on land or come out and compete with other laboring men. But there you have a distinct difficulty. We have men who go out from Point McLeay, but they are regarded as inferior laborers, and they get smaller wages. Then, possibly, you have an outcry against that state of things. They are driven back to the station and there is nothing for them to do. The association is most desirous of doing all they can to help those men on their feet, but it seems to be impossible, because for one thing we have not the money. We ought to teach them trades. That was started years ago, and I think it was a very good thing for the natives. They might be taught carpentry or building, and to be generally useful. Some of the natives are working away from the station, some are lumping wheat, and they do work equal to that of white men. But those cases are exceptions. The half-castes are to be pitied more than the full-blooded natives. They are really in a most pitiable condition, and young men have spoken to me again and again if something could not be done so that they could obtain remunerative employment instead of depending on charity. It would be far better for them if they went out and were paid for their work.

465. *By Mr. Ritchie*—Do you not think that if they went out and sought employment they could get it?—It is not so easy to obtain now as it was. The shearing sheds are very largely closed against them.

466. *By the Chairman*—Do you know of any arrangement whereby the half-caste in search of work and the person requiring labor could be brought together?—I think that, perhaps, something of that kind might be done. The general feeling about the half-caste is that he is not so good a man as the white man, and consequently the question of wages would come in.

467. *By the Hon. J. Jelley*—Do you not think that in view of the fact that the half-caste is considered to be an inferior worker it would be advisable for the Government to provide him with a block of land, say, 250 acres, after giving him some tuition in agricultural work? Supervision could be provided for?—Some of the natives would be able to do it; but I think they would have to be trained specially. There are some at Point McLeay quite capable of going on the land.

468. The question has been raised as to whether the Government would be justified in allotting land to the natives seeing that there are some young white men who are in want of land and cannot get it. But is it not a fact that the aboriginal, or half-caste, or quadroon does not enjoy the same opportunity of employment as the white man, and consequently he has not the same opportunity as the white man has for saving money to purchase a block of land for himself?—That is so; he has no chance of saving capital to buy land.

469. And, therefore, the Government would be justified in doing something in the way of providing land and equipment for the natives?—Yes; provided they were suitable for working the land. I may say that I have heard one or two depreciatory remarks in connection with the work at Point McLeay. Probably this Commission would not be sitting if it were not for the Point McLeay Station. I have been up the river as far as Renmark, and I did not see a native there. It is a very significant fact that the natives live where the most kindness is shown them. Point McLeay has been a refuge for the natives because of the sympathy they have received there and because we have kept them alive. Point McLeay has done that service to the State. It is not our fault that those men have not been able to do better. It has been our misfortune, because we have not been able to provide work for them. The lack of funds has really been.

been our trouble. What I say in regard to the failure of the station has been on the industrial side, not on the missionary side. We cannot carry on the work of the Aborigines Friends' Association under present conditions. We cannot grapple with the situation.

470. *By the Chairman*—According to the statement you made at the deputation which waited on the Commissioner of Public Works, it would seem that you are in distress financially. It is probable that it will be some months before our report is ready. Do you think it would be advisable for us to make some recommendation to the Minister for the carrying on of the station until our report is finalised ?—I think it would be a great help to the mission station.

471. *By the Hon. J. Jelley*—It has been suggested that when the children at the station reach the age of 14 it is advisable to send them away and get work outside. Would it not be as well to send the children away when they are able to go to school and put them in the care of the State Children's Department ?—I think you will find that a very difficult thing to deal with. It is astonishing how the young girls and boys, notwithstanding their environment, show such excellent qualities. A good many of the girls live with the matron. If that were extended you would have a much better system. We take the children away from the one-roomed cottages and they sleep under the charge of the matron. That makes a great difference to them. The matron teaches them domestic duties.

472. And there would be nothing gained by shifting them earlier ?—I do not think so. Later on, after they leave the matron, they begin to drift. Then you want some other scheme.

473. *By the Chairman—Re* the natives wandering away from the mission station, do you think that the department is doing all it can to prevent that being done ? The Chief Protector has power to break up those camps ?—I think a little licence is allowed them, especially at Christmas time, when they live on the shores of the Coorong.

474. Do you know anything about the station at Manunka ?—No.

475. Are there many natives coming from that part of the river ?—Not many ; we have had one or two down.

476. Do you think that you could manage another 40 or 50 natives at Point McLeay ?—I think so. I think that the people from that part of the river could very well find a home at Point McLeay.

477. *By Mr. Ritchie*—That is with a further grant from the Government ?—Yes. There are not houses for those extra people.

478. Do you think it would be a workable scheme to have a settlement for the aged and infirm natives only to have them quite apart from the able-bodied natives and half-castes, and disallow the latter to visit that settlement except, perhaps, to see their parents ?—It would be very difficult to segregate them. I think, however, that the old people might be put under shelter and have a home such as you mention. That might be done at Point McLeay. You need not find another special place for them. You could not move them from their native lakes.

479. The old natives could be left there and the younger men shifted ?—Do not move the old natives. Their dreams and their desires are around the lake, and there they wish to be buried when they die. Medical attention should be provided down there. At present, when they are ill, they are taken away to the hospital.

The witness withdrew.

The Commission adjourned.

ADDENDUM (February 17th, 1912).—Scheme of working suggested by the Rev. J. H. Sexton, Hon. Missionary Secretary of the Aborigines Friends' Association. *I. Missionary Department.*—(1) The Missionary work at Point McLeay to be separated from the industrial, and £250 per annum, as suggested by the Chief Protector, with the right to the free use of church buildings and residence for the missioner be granted to the Aborigines Friends' Association, the above-mentioned properties to be kept in repair by the Government ; (2) That unless otherwise arranged the missionary continue to carry on the work of administering medicine and caring for sick and infirm natives, the Government, as at present, to supply medicines and allow a small grant of £50 per year to the missionary for undertaking the work, the amount to be paid to the Aborigines Friends' Association. In cases of illness the services of a fully qualified medical man to be secured, as at present, at Government expense. *II. Industrial Department.*—The whole of the industrial work be undertaken by the Government with a view—(1) To the better development of the land at Point McLeay ; (2) To facilitate the settlement of aborigines on farms when qualified for carrying on agricultural pursuits ; (3) To train young men in proper habits of industry by teaching them farming, dairying, and trades, so as to make them useful citizens ; (4) To inaugurate a system of proper payment for work done, so as to develop self-reliance, and discontinue as far as possible the present practice of extending charity to able-bodied natives. *III. Educational Work.*—The present system be continued under a State school teacher, the boys after leaving school to be placed in the charge of the Industrial Department. *IV. Matron's Department.*—The girls on the station to be trained in proper habits so as to fit them for domestic service ; these girls to live at the dormitory so as to be under the matron's constant supervision. *V. The Station.*—(1) A proper water supply should be provided ; (2) The septic system of sanitation should be adopted. *VI. Old and Infirm Natives.*—(1) Shelter sheds of a suitable nature should be erected for old and infirm natives, now living in wurlies and bag huts, so as to give them protection from the cold and wet weather. (2) Old natives who desire it should be exempt from earning wages under the system mentioned previously, and should be found in food, clothing, and shelter. *VII. Land Settlement.*—(1) That an officer be appointed who has had experience with natives to advise as to procuring suitable land for natives, and to visit them and give guidance and encouragement to them in developing their settlements. (2) The implements and stock necessary for giving the natives a start on the land to be provided by the Government, and a repayment for same by the natives to begin on easy terms after four years of their settlement on the land. Stock or implements not to be bartered with, or disposed of, without the consent of the authorities. *VIII. Board of Management.*—For the efficient carrying out of the above plans, the Government should appoint a Board of Management, consisting of five or seven persons interested in the natives, with the Chief Protector as Secretary and Executive Officer ; the Board to have full control over all matters connected with the aborigines

J. H. Sexton, Feb. 12th, 1913.

aborigines, safeguarding their interests, providing for their needs, training them to habits of usefulness, and have the authority necessary to inaugurate and carry out any schemes necessary to fully meet the requirements of the natives throughout South Australia.—J. H. SEXTON, Adelade.

Tuesday, March 11th, 1913, *at* 4·30 *p.m.*

[At Point McLeay.]

Present—

Mr. W. Angus, M.P. (Chairman).

Hon. J. Jelley, M.L.C.	Mr. G. Ritchie, M.P.
Hon. J. Lewis, M.L.C.	Hon. J. Verran, M.P.

G. G. Hacket, Mar. 11th, 1913.

George Gordon Hacket, farmer, Narrung, called and examined :

480. *By the Chairman*—This Commission has been appointed to inquire into the organization and management of the mission stations, and also to inquire into the general question of the aborigines throughout the State. How long have you lived in this district ?—For 47 or 48 years. During that time I have been in touch with the natives of the river district. I have lived amongst them ever since about 1867.

481. In this district you are looked upon as one of the benefactors of the natives ; as one who takes an interest in their welfare ?—I have always tried to act justly towards the natives. I have always taken the position that the natives are deserving of every consideration of the white men who have power to help them.

482. You look on the charge of the natives as a responsibility on the shoulders of the white people ?—Yes ; I certainly do.

483. There are a number of aged natives on this station. Do you consider they are properly cared for ?—Yes ; I do.

484. Have you heard of them being without food and clothing and shelter ?—I have not known any at the mission station. I have known at times when the natives were in their wurlies and the Superintendent, or those under him, could not convey rations to them. There may have been times when those natives were out of food. I think most of them were within reach of the station, and they were always able to get what they wanted.

485. But during your experience here, more especially in recent years, you have not known of cases of hardship in the matter of food and clothing ?—Certainly not. I think that the old people have been well cared for up to the present.

486. Do you think that under the present arrangement the spiritual and moral welfare of old, full-blooded natives is provided for in a proper manner ?—Yes ; I do. I may say that I think the mission station might have exacted a more strict attendance at the religious services. I think that latterly it has been left to the discretion of the natives whether they should attend church or not. I think they have been allowed too much liberty that way.

487. In respect to the younger natives at the station, do you think that the management of the station has supervised sufficiently their incomings and outgoings, the girls especially ?—No ; I think that they have a little too much liberty sometimes.

488. You know to what I am alluding ?—Yes. The natives are going through a period of transition at the present time, and they think that they are entitled to privileges that white people enjoy. The Mission is endeavoring to train them to be self-reliant. In that respect the procedure of the Mission may sometimes have been at fault, and advantage may have been taken of it in a small way. I hold, however, it has been done with a view of developing in the native self-reliance and control over his moral conduct.

489. It has come under the notice of the Commission that there has been frequent cases of girls being enticed away from the Mission for practices that are not recognised as " straight " in our modern civilization. Do you know whether that is so ?—It is certainly not in this locality.

490. In his 1912 report to the Government, the Chief Protector of Aborigines wrote, " On these stations the natives have been maintained in partial idleness, especially at Point McLeay, which unfits them for any employment." What is your opinion of that statement ?—There is any amount of employment for the natives outside, but they are not induced to stop there by the conditions that apply at the mission station. For a day's work they can earn as much as will keep them for a week. And at the mission station they receive a certain amount in wages, and they prefer to take that to going outside and earning good wages. I could give work to perhaps half a dozen natives, but my experience is that they will not stop at the work. They find such conditions at the mission station that they loiter about ; and they find that preferable to stopping in long employment. And there is no means of keeping them at employment.

491. The Chief Protector also mentions in his report that the natives here, who are now chiefly half-castes, are very discontented. Do you know anything of that discontent ?—A lot of the half-castes here feel that they would like to launch out on something for themselves. But take the case of a man who is married ; if he gets employment outside he finds that there is probably a good deal of visiting at his house. The native is by nature of a jealous disposition, and he takes offence at that. That is one reason why a lot of very good men will not stay away from the station. They want to be home. They have, however, attained to such standards of civilisation that they would like to get away on their own.

492. Do you think that the mission station has done good in educating the half-castes up to the position which you spoke of just now ?—I think so. I think the intention of the Aborigines' Friends' Association has been good. But to a certain extent I think the natives have got beyond that.

493. The mission station has got to such a point that they cannot carry it farther ?—Yes.

494. And something ought to be done to provide an outlet not only for the young people, but also for those who are married and have families ?—Yes.

495. From

G. G. Hacket, Mar. 11th, 1913.

495. From what you have said I take it that you do not quite agree with the Protector in his statement that the majority of the natives turn out idle and useless? You say they are idle because they cannot help it?—I think they are idle because the opportunity for idleness is provided for them. I think that if they were thrown on their own resources and put to work for themselves they would be in a much better position.

496. But you said that even if work was provided for them they would not stay at it?—Yes; but I think that there are some very good men amongst them.

497. You do not think that the wandering instinct in the native will prevent him from settling to work?—No; I do not think so, if the opportunity for work is provided for him.

498. And the proper conditions?—Yes. I may say that there is a natural disposition to be idle on the part of the old aboriginal, and no doubt the half-caste inherits that to a certain extent. I may also add that that applies to a good number of white people.

499. As far as the full-blooded aboriginal here is concerned, what do you suggest as the necessary treatment?—I would suggest the maintenance of the present institution as it is for the care of the aged and for the first half-caste descendants of the older men, and men capable of doing a considerable amount of work, and for the widows and children, and for the orphans. I should think that the mission would be well occupied in caring for those people. No doubt it would also be a place of refuge for natives in other parts of the State where missions are not established. A good deal of stress has been laid on the removal of the old people from different places. I may say that during my residence here natives from all parts of the State, and from Western Australia and Queensland, have been brought down to this district, and have settled here quite peaceably, and are just as much attached to the place as they would be to their own country had they stayed there. When the natives come here they seem never to go back again. They find that this is a very suitable place to stop at.

500. In regard to the able-bodied half-castes, have you any suggestions to make to the Commission for the handling of those people?—In the first place there are a number of men who have families coming on, and I think that the Government could, with profit to themselves and also to those natives, put them on blocks of land. In a general way the Government have to keep them here, and it would not cost very much more if those natives were put on the land and provided with the necessary implements in order to give them a start. They would need someone to guide them and supervise them in the conduct of their affairs. Of course, they should not be allowed to sell the implements with which they were provided. That would have to be insisted on in the same way as the provisions of the Advances to Settlers Act are carried out. They should be put on that land with the full knowledge that they were to do their very best, and that if they failed they would have to take the position of a laboring man. If that were done they would be gradually merged in the white population. The young girls should be properly cared for and protected; and they, too, would eventually merge into the general white population. In regard to the young men and boys, I would suggest that they be apprenticed to people for a certain number of years, and they, like the others, would eventually merge amongst the whites.

501. Do you think that the average half-caste at the mission station is capable of going on land and managing it and working it successfully?—I think so. Those natives have health and strength, and are able to plough and do all the work that I myself can do. They would need someone to direct them in the management of their finances. In a general way they would be able to provide in a measure for their own sustenance.

502. If that is the case, how is it that under present conditions of labor there are so many able-bodied half-castes about institutions of this kind?—As I said before, they prefer to be here on a mere competence to going outside to work.

503. If they were provided with farms, do you not think that the preference for such a condition of things as you say would attract them back to the station?—They would not have the inducement. They would know that the door of the mission station was shut to them altogether. The force of circumstances would keep them, as it does many white people, in the position in which they were put. Some of them might be failures—I do not say for one moment that they would be failures. It is a matter of capital and land. If you go on as you are you will, in time, want 10 times the amount of money to keep the natives than to do what I have suggested.

504. If the able-bodied half-castes were debarred from coming here, do you not think that would force them into useful occupations in life; would make them farm laborers or laboring men about town?—Yes; that would have the same effect.

505. Do you think the State would be justified in treating these half-castes differently from the white men in the State?—No; except that I think myself that those men should have a chance in life, and they should be given their chance. I do not think it would be right for the Government at the present time to shut them right off and say, "You must go out and do the best you can." I think the Government should to some extent provide for those men so as to give them a home away from the mission station—either as laborers or something else. I do not say that every man should go on the land, but every man should be given a place in which he would have to depend on himself to make his own living.

506. Supposing the Government were to insist that every able-bodied half-caste who goes out to work his way in the world should be provided with a decent and clean lodgment at the place where he worked. Would that meet the case you put?—I think it would to a great extent.

507. But in addition you think that there are deserving cases amongst the natives here which should be treated specially; that is, blocks of land should be provided with the necessary capital and implements to start with?—Yes.

508. Do you think it is advisable to have so many natives together at a small place like Point McLeay?—No, I do not. I do not think it is right for the Government to have a place for the propagation of a half-caste population. It will eventually become an evil which would always be a blot on the country, and attain such dimensions that the country could not manage it.

509. That being so, would you favor the establishment of institutions of this kind on a smaller scale?—No; because that would only be multiplying the evil.

510. At

G. G. Hacket. Mar. 11th, 1913.

510. At Point McLeay there are between 300 and 400 natives, and the area of the station is 5,500 odd acres. Can a place of such a size absorb all the labor here properly ?—No, it cannot. The financial resources are not sufficient.

511. But apart from the financial resources, do you think the station can provide employment for the natives during the year ?—No.

512. What do you suggest should be done ?—What I have already outlined. Put the native population right away under conditions of agricultural and similar work, and give them a chance to merge themselves in the general population.

513. But would not those people have to be trained ?—They have all the training necessary. They can fallow and shear, and drive horses and bullocks, and do all the work that an ordinary white man can do.

514. We have been told that the half-caste is not capable of doing that ?—There may be good authorities for saying that, but I say that the natives here can do all the work that I myself can do, except the mental work. There are times when they require guidance, but so does the white man. It is all a matter of properly directing their energies.

515. Do you think that the natives can do the hard work on a farm ?—I have never had to complain of them.

516. Do you think that the work they do here is sufficient training for them to undertake farm work ? Take bullock-driving: Do you think the experience of the natives here is sufficient to make them good bullock drivers ?—Yes; certainly.

517. Do they do any hard work here ?—They are not pushed as hard as they might be, or as hard as they would work if they were doing it for themselves.

518. Do you find the feeling for a home is sufficiently strong among the natives here to induce them to go out and work to get a home of their own ?—I believe that would be a big inducement to them to work harder.

519. Are you familiar with the housing conditions here ?—Yes.

520. Do you think that the houses of the natives here are conducive to good health ?—Yes; I think so. Sometimes there may be a little crowding here and there, but that is due in a large measure to the natives themselves, who like to crowd together. A number of them like to get into one house when there is no necessity for it.

521. Do you think that the natives are healthy under the white man's conditions of housing ?—Long observation has taught me—and I think Mr. Taplin also found it to be so many years ago—that the natives are heavily saturated with tuberculosis. Of course any crowding together is injurious in those circumstances.

522. You are aware that the Protector has recommended that the Government should take over the control of the station. Do you consider that the land here is suitable for dairying ?—Yes.

523. Is it suitable for mixed farming ?—No.

524. Is it suitable for anything besides dairying ?—Only for grazing.

525. Do you think that the best return would be got from the land by producing milk and butter ?—I think so on the whole.

526. There are 5,513 acres at the station. How many cows do you think this place would run ?—At the very most I should say 150.

527. You do not think it is possible to run 300 cows here ?—No. I should like to say that I think Mr. South has overlooked this fact, that 600 or 700 acres of the station land, if fenced off, is not capable of keeping a thing on it. It is saltbush land. In a general way it increases the value of the grass land by 50 per cent. or 100 per cent. for grazing purposes, but in itself it is absolutely no use for agriculture, and very little use for grazing.

528. What number of sheep do you think the whole station would run ?—I do not think it would carry more than 2,500.

529. If the place were run as a dairying concern, could any sheep be kept ?—Yes; they could run about 700 sheep on it.

530. What do you think would be the approximate gross return of a cow here ?—I do not think it would amount to more than £7 on the average.

531. Then, as far as the dairying scheme is concerned, the revenue produced would not be more than £1,000 ?—That is so.

532. So Mr. South's figures of £2,500 are altogether out of the question ?—I think so.

533. Do you think that the native here—the half-caste—would be a good dairyman ?—There are some very proficient milkers. I know that personally. In a general way, however, I do not think they would do for dairying.

534. So you do not think it would be a wise thing to start dairying from the point of view of the aboriginal ?—No; I do not. There are too many little details that have to be managed in dairying which I think would be beyond the capacity of the natives—little details requiring patience and perseverance.

535. Do you not think that, under supervision they might come to manage those details ?—No.

536. What do you suggest in the management of this place so as to provide sufficient training for all the able-bodied natives here ?—There is a portion of the land here which could be run on dairying lines in conjunction with agriculture. Some of the back country might be capable of cultivation. On the whole, however, there is nothing else here but a grazing proposition.

537. As a grazing proposition do you think that the station is suitable for the training of the natives ? No it is not; not to make them agriculturists.

538. Do you find the native here is a good station hand ?—I have no cause to complain of them. On the whole I have always found them as capable as white men. They do the work they have been told to do.

539. *By the Hon. J. Jelley*—Has the intermingling of white blood with the aborigines had a tendency to produce a race of people better or worse than the full-blooded native ?—From a moral point of view I should say that the result has been worse.

540. And from the physical point of view ?—I think there is an improvement there, and also on the mental side.

541. Do

541. Do you think that the natives are becoming more willing to work as they are getting more educated? —Possibly not.

542. Have you sufficient confidence in the native to think that if he were given a holding by the Government he would set about and work it ?—I think so. I think there are a number of them who are capable of doing that. I do not say all of them, but a number of them.

543. Your idea is to send away the natives you have confidence in so as to diminish the number here dependent on the Government at the present time ?—Yes. You would have to pick out the suitable men.

544. Do you think it would be possible to take away the children at the age of, say, 14 years, and apprentice them to trades so that they would be able to compete with the white boys ?—I think so.

545. Your answer applies to the half-castes ?—Yes.

546. Do you think there is any very objectionable feature in taking the children away from the mission station and causing a break in the family ties ?—I do not think so. I think that the natives themselves realise that it is better for them to be independent and to earn their own living.

547. It has been suggested that the natives would be good for dairying. Do you think that as a race they are clean enough for dairying ?—I think so. I think that some of the men are very much cleaner than Europeans.

548. And the women ?—Of course the women have never been taught to do dairying work. I have never had a woman milker.

549. You said that there is plenty of work for the natives on the farms here. You also said that the natives can do the farm work equally as well as the white men. Do the natives receive the same pay as white men ?—Yes; always. They get the same treatment as white men. Every person who employs them treats them, as far as I know, the same as white men.

550. *By the Hon. J. Verran*—You are aware that there has been a feeling of discontent among the natives with regard to their present surroundings ?—Yes.

551. Do you not think that the natives have now outgrown the mission station ?—Yes.

552. You think that the Government would be justified in purchasing land to settle the capable natives on ?—I would not suggest that they be settled in a community. They should be settled so as to merge with the European population. To put them in a community would be destructive of their independence and self-reliance. It would be necessary to settle them in an environment where they would have men around them whose example would be a lesson to them.

553. Do you find that there is among the half-castes on the station an effort to get above their present surroundings ?—There are only one or two exceptions.

554. Would you be in favor of taking the half-caste children away from their environment here and bringing them up in another environment ?—I should say yes, when the child gets past the school-going age, or past the age of puberty.

555. If those children were taken away from here and brought up by the State they would be much healthier and better citizens than they are at present ?—I think that is possible.

556. *By Mr. Ritchie*—You said that the natives could obtain employment outside, but that encouragement was given by the station for them to return and become indolent ?—I do not say that encouragement is given them to return here, but there is an inducement for them to come here instead of continuing their work. I may say that I had three different natives at work rabbiting, and they were making up to £2 a week. Those men worked for several weeks and then left me and returned here, where they earn only about 10s. a week.

557. *By the Chairman*—That is due to the community influence ?—Yes.

558. *By Mr. Ritchie*—They can remain here, and, not working, get sufficient food to keep them ?—Yes; and what little wages they receive enables them to buy a few extra things they may want.

559. Do you think that the natives, including both the full-bloods and the half-castes, have sufficient intelligence to keep themselves if compelled to ?—I think so.

560. *Re* placing the natives on the land, do you think it would be a good thing to cut this station up into blocks and to give a block to the natives who, up to the present, had shown a desire to advance themselves ?—This land is not suitable. You need agricultural land, where they would be compelled to work. Here they would lapse into grazing. They would keep a few cows to start with, but eventually they would lapse into indifference and be careless whether they milked their cows or not.

561. Do you think that if the natives here were transferred to another locality, say Point Pierce, the change would be distasteful to them ?—I think a number of them would be quite willing to go anywhere if they were given a chance to start in life.

562. Do you think that the area of land held by the mission station is yielding its best under the present management ?—Not at the present time. They have not sufficient stock here.

563. Is the income sufficient to warrant the money that the Government expends on the mission station to-day ?—I think so, on the results obtained. I think the Government have not spent a penny more than the institution has deserved.

564. *By the Chairman*—Do you think that the money has been spent to the best advantage ?—I cannot report any instance where the money has been wrongfully expended. It has been expended in the best possible manner under the conditions.

565. *By Mr. Ritchie*—Do you think it would be better if a part of this settlement were devoted to the use of the aged and infirm natives, and the able-bodied natives were disallowed to come here ? The Government could provide all that was necessary for the aged and infirm natives. What do you think of that proposal ?—I think that is the position I took up in the first place. I think that the mission station should be for the aged and infirm natives, and for the widows and orphans.

566. And the able-bodied natives should be disallowed to come here except to visit their friends ?—Yes.

567. Do you think that that would be a practicable proposition ?—Yes. I think it is a proposition that would be most favorable to the natives, and it would also be for their improvement.

568. Have you anything else in your mind that you would like to suggest ?—No.

569. *By*

G. G. Hacket, Mer. 11th, 1913.

569. *By the Hon. J. Lewis*—You mentioned that if the natives were given a chance in life they would be willing to take it. What do you mean by a chance in life ?—I was referring to the men whom I consider would make settlers and agriculturists. To give them a start in life would be to provide them with a block of land from 200 to 500 acres—the size would depend on the nature of the soil—and also to provide them with implements and horses sufficient to work the land. Of course they should be expected to pay interest on what they receive, the same as white settlers are required to pay interest under the Advances to Settlers Act. There would have to be some supervision exercised over them so that the implements and stock were put to the purposes intended. I think that if the capable natives got a start in life like that they would make homes for themselves and become useful settlers.

570. And you suggest that someone should be appointed to inspect their work and advise them and report to the Government from time to time ?—Yes.

571. You are in favor of the children being sent away from the mission station after they have left school ?—Yes ; I think they should be apprenticed or hired out to some useful employment—either a farm, a dairy, or a trade.

572. Do you not think that the children should be taught something besides book learning earlier than the age of 14 ?—I started my learning at 10. I do not think that the average half-caste intelligence would be so high as the average European intelligence. A child always learns something useful when it is young. As a general rule if you are going to give the half-caste a proper education, I think that 14 years is early enough to send him out.

573. But do you not think that besides their book learning the native children should be taught to do useful occupation ?—They should have the same training as the white children in regard to a little work. I think it would be a good thing if that were done.

574. You mentioned that the men did not like to go outside for employment because their wives would be left alone. Could they not take their wives with them ?—Unfortunately the native women have not been trained to go where their husbands go. As a general thing I may say that the native women have been treated with as much respect as white women, but there has been a tendency to keep the women here rather than let them go away from the station. When I spoke of the men who were working outside being anxious about their wives, I meant that there are young men here who are idle and who would be frequently visiting their homes. That is a very undesirable state of affairs.

575. Is there any reason why the girls should not receive some tuition in housekeeping and dairying ?—There is not the slightest reason ; but I take it that the conditions were not favorable to the boys and girls being allowed in the yards by themselves. It has not been tried. The girls are kept mainly for indoor work. As a matter of fact, I do not think the supply was equal to the demand.

576. Not on the mission station ?—I think so. I have always understood there has not been a sufficient number of girls for the indoor work.

577. Are they taught sewing and washing and mending ?—A certain number of girls do get that tuition from the matron.

578. *By the Chairman*—You know that the Act gives power to the Protector to place children in the charge of the State Children's Department. Do you think that that is a wise provision ?—It depends entirely on whether a child was being neglected. As a general thing I think it would be rather too arbitrary a proceedure. The natives are very fond of their children, and it would be very hard on them if their children were taken from them. There may, however, be certain conditions in the family life that make it advisable for the children to be removed.

579. Do you think if some of the worthy natives were given a start in life with 200 or 500 acres, that that would serve as an example to the others ? Is that your reason for suggesting that ?—Yes.

580. *By the Hon. J. Jelley*—Supposing you settled those men on the land, how would you deal with their families ?—They would be in the same position as white people. The education of their children would of course be free. I think the descendants of the natives would inter-marry with the other settlers.

581. *By Mr. Ritchie*—From your experience do you think that the native is a skilful shearer ?—Yes ; undoubtedly.

582. Do you find any feeling against him on the part of the white shearers ?—Not of late years ; but there was in the past. There was a disposition among the whites that they should have their meals separately from the natives, but I think that that feeling does not exist at the present time. I think the white workers realise that every man has a right to live, and they have a right feeling towards the aboriginal.

583. *By Mr. Verran*—Has it occurred that the natives have received lower wages than white men ?—In all my experience, stretching over 30 years, in the employing of natives, no native has been paid less than a white man. And I do not know of anyone who has paid them less.

The witness withdrew.

A. P. Bowman, Mar. 11th, 1918.

Arthur P. Bowman, sheepfarmer, Campbell House, Milang, called and examined :

584. *To the Chairman :* I endorse the evidence of Mr. Hacket. In regard to the natives working outside the mission, I may say that they come to my station and work for about three weeks, and then get tired of it because there is an inducement for them to return to the mission. You cannot speak to them because if you do they will go back to the station. They will leave work at which they are earning £1 a week to go to the mission where they receive only 10s. or 12s. a week. Mr. Verran asked Mr. Hacket whether the natives were paid as much as the whites. I may say that I give the natives in my employ as much as the white men. As to the whites having their meals with the natives, I may tell you that when there is a dance the white men dance with the lubras, and if they do that then there can be no objection to their having their meals together.

585. *By the Chairman*—If there were no inducement for the natives to return to the mission station, do you think they would stay in your employ ?—I do not think so. They do not seem to be able to keep away from the mission station.

586. But if it were made illegal for them to trespass on the mission station ?—They expel the natives from here, but they come back.

587. *By*

587. *By the Hon. J. Jelley*—You do not think it possible to keep them away ?—I do not think so. A. P. Bowman, Mar. 11th, 1913.

588. *By the Chairman*—What would be the best way of handling the problem ?—Can you suggest any scheme whereby the difficulties would be overcome ?—It is difficult for me to suggest anything to keep the natives away from the station. To do that you would have to put them where they could not get back to the mission station.

589. *By the Hon. J. Lewis*—If you shifted the families from the mission station would there be such an inducement for the natives to return ?—They seem to like to be with one another to talk. I would be sorry to see the children, when they reach the age of 12 or 14 years, taken away from their parents. The parents would take that very badly.

590. *By the Hon. J. Verran*—It is not a question of what the parents would like, but what is best for the children ?—I am quite aware that it is for their own good. Some young girls who have gone to town into service have done no good. Something was said about the natives driving bullocks ; they can drive bullocks as well as white men, but they have the inducement to come down here.

591. *By the Hon. J. Jelley*—Would you suggest the removal of the mission station ?—I would not like to say that. I like the old blacks. I would give any amount to keep the old natives here.

592. *By Mr. Ritchie*—What do you think of the idea to establish a depot here for the aged and infirm natives, and disallow the able-bodied natives to come here except for the purpose of paying occasional visits to the old people ?—I think it would be a good plan, and I would rather give so much for that than go on as we are now. I think the old people here are the ones who should be taken care of. The young half-castes are able to earn their own living.

593. Such a scheme as I mentioned would force the able-bodied men to earn their own living ?—The half-castes think they know more than any white man.

594. *By the Chairman*—Are they capable of earning their own living ?—Most of them are.

The witness withdrew.

Thomas MacCallum, grazier, McGrath's Flat, called and examined : T. MacCallum, Mar. 11th, 1913.

595. *To the Chairman :* I think it is the duty of the State to maintain the old blacks. I think it was a great mistake to establish this mission in the first instance. Had it not been established we would not have had this problem before us now. I think the problem should be faced in this way : The mission station should be abolished except as regards the care of the old and infirm natives, the half-castes who are incapable of earning their own living, and the orphans. The able-bodied half-castes are just as capable of earning their living as any of us. There is one man here, named Joseph Walker, who used to be with the sheepfarmers, and in the scrub, and they say that he is the best man they have had. Another one, Alfred Cameron, was excelled by few white men in fencing. At shearing most of the half-castes are equal to the average white worker. With regard to the proposal to purchase land to settle the natives on as a community, I, as a taxpayer, would strongly object to that being done. If they are to be put on land, they should be put on Government land. Then the taxpayer would not suffer, and if they had land close to the railway they would have the advantage of seeing the methods of the white settlers. There would also be more chance of them getting employment than if they were kept in a district such as this. If you keep the natives here you are simply perpetuating the present evil. If they are kept here it will be prejudicial to other whites coming here. They would say that there are too many natives in the district. We cannot help admitting that the half-castes are looked down on to a certain extent. I would like to mention a few cases which show a want of proper management in this institution. There was a boy, the lawful offspring of a white man and a half-caste woman. He left home at the age of 17 and came to the mission station where he was living with a woman. The mission authorities here told the boy—so I have heard—that he must go away. He moved outside the bounds of the station with the woman, and was living there for two or three weeks. One hot day he got a sunstroke. He left to see the doctor at Meningie. He saw him and was advised to go back again. The boy's grandfather took him farther on, and he lay in a wurlie for a week and then died. The boy is better, I think, where he is. But that is not the question. I refer to that case simply for the moral and humanitarian point of view. It was the duty of the mission station to have done something for that boy. In his condition he should not have been allowed to have gone to see a doctor himself ; but having gone it was the duty of this institution to have seen what became of him. For a boy of 17 to be living with a woman was decidedly wrong. I am sorry to bring that before you, but I wish you to be cognisant of everything connected with the place. The boy's name was Edward Trevorrow. Then there is another matter, which is one of management. The bread that is used here is not baked at the mission, but is brought from Milang and Meningie. That, surely, shows there is something wrong somewhere. There is also another matter. I am told—I have not seen it myself—that some of the natives here—three or four—when sent out for a load of wood have been known to go on a bullock wagon with a phonograph and a football. They return in the afternoon with what has been described as a crow's nest of wood. That is no good, and why should the taxpayer be supposed to support that sort of thing ? Another matter is the division of supervision. Some time ago the mission acquired a piece of land from the Government. The land originally belonged to a man named Baker. There were two half-castes living farther along the Coorong, one of whom, Lampard by name, had a block of land granted him by the Government. The other one was living on a piece of land which he got from the Government, or from the former lessee on a perpetual lease. Lampard came to the Superintendent of the Mission Station and said, " I have no grass on my place and I would like to have the grass on Baker's land." The Superintendent replied that the mission wanted that. Lampard is always saying, " Do not go to the mission station, but go to Adelaide, and you will get whatever you want." He went to Adelaide (so I am told) and got authority from the members of the Committee in Adelaide to bring his stock down. I am told that he has used that land up to the present time, to the detriment of the mission and to the detriment of all the natives here, for his exclusive benefit. That case shows divided authority, and it was a very wrong thing to do on the part of the Committee. The matter should have been referred to the Superintendent of the Mission Station.

596. *By the Chairman*—I do not think that approval was given by the Association in Adelaide to that man to bring his stock on to the mission station's land. I understand that the instruction was issued by

T. MacCallum, Mar. 11th, 1913.

the Protector of Aborigines ?—That makes the case worse, because you then have a triple authority. With respect to sending the children away, I think that would be a cruel thing to do. But I do think that it is absolutely necessary for the half-castes to be gradually merged into our own race.

597. *By the Hon. J. Lewis*—Will you tell me the date on which permission was given to Lampard to come to the mission and graze his stock, and by whom that permission was given ?—I will supply that.

The witness withdrew.

F. G. Ayers, Mar. 11th, 1913.

Frederick George Ayers, farmer, Narrung, called and examined :

598. *To the Chairman :* Generally speaking, I agree with the evidence of Mr. Hacket. I would like to supplement it in one or two respects. In the first place I think it would be very much better for the Government to take over this institution than for the Aborigines' Friends' Association to continue to manage it. I am well aware of the splendid service the Association has done for the natives. But I think that the situation has outgrown the Association. If the Government were to take over the station there would be no divided authority as apparently there is at present. Most of the natives on the station, even the old people, are half-castes. If the Government took the institution over I think they should make provision for the old people, the widows, orphans, and for the young boys and girls of under 14 years. When the children leave school I think it would be an excellent thing if they were taken to another institution, like the Roseworthy Agricultural College, and allowed to learn farming. I would prefer that to the boys being indentured to farmers and tradesmen. It is better for the natives to be brought up away from the towns. I do not think they would be very good at trades, at least not as good as they would be on the land. The girls could also be sent to another institution where they could be trained to be good wives for the male natives. That would be better than to send them away, as is done at the present time, without any supervision. The most suitable of the able-bodied half-castes should have land provided for them right away from the mission station, and right away from each other. If they are put close together they borrow things from each other. If they are not removed right away from the mission station the other natives will visit them, and the tendency will be that they will be dragged down to their former level ; but if settled near whites will endeavor to live up to their standard. I do not think, however, it would be a good thing for the Government to say to a young man, " You have to go out now and earn your own living." I do not think the natives could do it. I think quite as much of the natives as anyone does, but a settler would, all things being equal, give the preference to a white man in the matter of work and taking the employé into his own house. That being so, if you send the half-caste out to earn his own living he must accept lower wages than white men or else he will be driven to steal or come back here. But the best and most capable of the natives could be given blocks of good land and have advanced to him stock, implements, etc., at interest. They would not be allowed to sell anything advanced until paid for. I believe that there is quite a number of half-castes who would make really successful settlers. I am speaking with a little authority, because I have been among the natives for 27 years. *Re* the management of the institution : There have been some splendid men here as managers, and if they had made any errors it is through goodness of heart. The natives here are at present in a state of transition. They are not like the old natives, and the mistake has been in treating them as if they were. The natives' worst traits are brought out by being placed together in a place like this. There is no incentive to ambition. Some of the natives, who are still able-bodied men, have made a start in life and were very ambitious, but that ambition has died. It would be difficult to place those men on the land. Those men present a greater problem than do the young men. You must never forget that the native is like a child, but he is like a cunning child. The problem you have to face is, what are you going to do with the old people? You cannot very well let them remain in idleness. If you did that they would die out very quickly. The best idea is to let those old people go in for basket-making and other things that they are capable of doing. You could keep them in food and clothing and shelter, and let the proceeds from the basket-making go towards the other little things of life. I think it would be preferable to do that than to go in for dairying on the place. The native, as I know him, would not, I think, be successful at dairying collectively. I would suggest that a new industry be started here. I was speaking to Mr. Hendry, the Superintendent of the Blind Institution, some years ago, and he told me that they use thousands of pounds worth of rushes, which they import, for making baskets and seats of chairs and other things. The species of rush that they use grows excellently in the passage way at the lake a few miles from here. Samples were submitted to Mr. Hendry, who informed me that it was superior to the imported rush. There are acres of that rush here. The old natives could be employed cutting it. I do not think dairying would pay here, because the native is not reliable as a communist. He may have been a first-class communist in the old days, when he was full-blooded, but he is not a good communist now, and he is not going to give the best that is in him unless he is to receive the benefit of it. Taking it right through the evidence given by Mr. Hacket is well worthy of the consideration of the Commission, and in most respects I endorse it.

The witness withdrew.

At 6·30 p.m. the Commission adjourned until 7·30 p.m.

D. Uniapon, Mar. 11th, 1913.

David Uniapon, Point McLeay Mission Station, called and examined :

599. *To the Chairman :* I have spent most of my life here. I was born here, after the station was established. I was apprenticed in the boot shop. I was a machinist. I went to G. & R. Wills and served about 12 months there. That was 10 or 12 years ago. I left because gas was burnt in front of the machinists most of the time, and that was against me. Being a child of nature gas did not agree with me. It was something foreign to me. I have done nothing in particular since then—just odds and ends about the mission station, nothing very important. I am 41 years of age. During my recollection things have very materially altered here. Now we have to do a few days' work to get food for a living. Years ago food was supplied to us by the Association or by the Government. Twenty years ago it was easier for us to live. There was more work to be got. We used to work then and were paid for it, and lived as the result of our labor. Things have changed in that work is not now available. There is more labor here now than there is work for the labor. I do not think the reason of that is that there is too many people about here. I do not think there

there are half as many people here now as there were 20 years ago. There is less work now. The station is too small; there is no scope for us to find work. In regard to the young people here I would suggest that when the children leave school they should be taken in hand by some one and educated to some trade or other useful employment so that they can become independent and self-supporting.

600. *By the Chairman*—You would not encourage your young people to go into factories would you?—Your own experience is against that?—As far as the gas is concerned, yes.

601. You mean an outside trade, such as carpentry?—Yes; carpentry, masonry, and blacksmithing.

602. How do your people regard railway work?—They have not been educated to that extent.

603. Do you think that they would prefer agricultural and station work to trades?—Some would, but not all, I think.

604. At what age do you think the children could be taken away?—As soon as they leave school, at the age of 9 or 10 years.

605. Do you think your people would be pleased to hand over the boys and girls to be apprenticed to trades?—Yes; I think so. I do not think there would be any objection as long as the parents know that the children were put into good hands, put in the hands of someone they could trust.

606. You are authorised by your people to put that before the Commission—that when the children leave school they should be sent to an institution where they could be apprenticed to trades, especially open-air trades?—Yes.

607. Do you think that they should be trained in agricultural and station work?—Yes, certainly. I think a good many would take to that class of work.

608. Is there a livelihood to be made on the river here by fishing?—Some of our old people think that some part of this lake should be reserved as a fishing ground for the aborigines.

609. Do you think that the aborigines make good fishermen nowadays?—Yes.

610. And you think there is a good living in that?—Yes. They would have to be provided with the necessary equipment for fishing.

611. Have you anything to suggest as regards the old full-blooded natives here?—I would like to see them provided with better homes and bag camps done away with. I think that something substantial should be put up for them, and that they should be supplied with better clothing and food.

612. Have you ever known any of your old, infirm, or sick people in the mission here wanting in the matter of food or clothing or shelter?—Yes. Some time ago one of our poor old ladies here scarcely had shelter during the winter. I think she has left now for Point Pierce. She was one of the old people that Mr. South sent here. I think she belongs to Balaklava or Kapunda. She stayed on the hill near the station. I think she was short of food and clothing and shelter.

613. Is that a common experience at the mission station here?—Yes.

614. Can you name any other special case?—There is Susan Campbell. She had a shelter made for her, but the chimney was no good at all. It was made of kerosine tins cut lengthways. The shelter did not keep out the rain, and she used to get wet. She almost got burnt once. The bags caught on fire; but the fire was put out by some of the people here.

615. Did she want for food at all?—Just a few luxuries that they like to have, such as jam and butter and so on, for which no provision is made.

616. Had she the necessaries of life? Had she sufficient food to live comfortably?—No.

617. How long ago was that?—She left here a few months ago. She used to get the ordinary rations—meat and bread. She got blankets, but she got no clothing. She had to make mats so that she could buy clothing and a few little luxuries. She was about 50 years of age. She was crippled, but she was capable of making mats.

618. Is it not better that she should earn some money like that than that she should depend on charity for everything?—Certainly it is. That is what we are fighting for.

619. So, after all, she really had sufficient given her to make her comfortable and fit her for her work, and also could earn money to provide herself with clothing and a few little luxuries?—Yes.

620. Mr. South stated in his report—"The natives at Point Pierce and Point McLeay, who are now chiefly half-castes, are very discontented, and are constantly asking me to do what I can to induce the Government to take over the control of these stations and work them as industrial institutions for the able-bodied ones and as homes for the old and infirm." Is there any great discontent among the natives here?—The dissatisfaction consists in this: that they would like to have more work. The only dissatisfaction there is is that they cannot get work.

621. There is no dissatisfaction with regard to the management of the place?—Yes. There is the training of our children; they are not taught right and wrong in the true sense.

622. Will you give us an example of that?—Some time ago some of our boys were caught stealing and they were brought up for punishment. The punishment was that they had to sweep the yard, and they were brought back and given lumps of sugar. They ought to know what is right and wrong, and the result of doing wrong.

623. Is there anything else you are dissatisfied with?—Sometimes the behaviour in church is not what it should be, and I think some of our people have made complaints about it.

624. *By the Hon. J. Lewis*—You said that one of the causes of the dissatisfaction here is that your people cannot obtain work here. Do you find any difficulty in getting work outside the institution?—No. Some of our people can get work outside, but the training they have received here has unfitted them for it.

625. Does that remark apply to you?—No; not at all.

626. Why do you not go outside and get work?—Because I am physically unfit.

627. Can you do light work such as painting?—Yes.

628. Have you tried to get painting work outside?—I used to do a little for the late Mr. C. B. Young. If I were physically strong enough I could get work outside.

629. And you could get light work outside?—Yes.

630. Are you married?—Yes; I have one child.

631. Do you not think it is the duty of the parents to chastise their children when they do wrong?—The parents do not seem to take any responsibility for the children. They seem to throw it on the school-master,

D. Uniapon, Mar. 11th, 1913.

school-master, and I do not think that that is fair to him. I do not know why the parents shirk their responsibilities; I do not shirk mine. I do my best. When I was painting for Mr. Young, about 12 years ago, I received 2s. 6d. a day. I do not know what I could get outside now at painting work. I get 15s. a week here and half rations, namely, 1lb. of sugar and four loaves of bread. I have to buy meat. I am not fit for farm work. I have never tried to milk.

632. You work for a few days and get rations ?—Yes.

633. Would you get a week's rations for a few day's work ?—They would call it a week's rations, but it only lasts for three or four days.

634. Do you think that the children, before they are sent away from here, could be taught to do useful things about the place, such as milking, feeding the pigs, yarding up the sheep, and so on ?—Yes; I think so.

635. Do you not think it would be better to train the children to useful work from their infancy rather than to have them playing about the station ?—I would rather see them trained to work.

636. You said that some old people here had been in want in the matter of shelter and food. Seeing that there are so many idle hands about the place, do you not think it would have been possible to have provided a little shelter and comfort for those old people ?—It is because our young people have not been trained properly.

637. But is it not possible to do what I asked in my question ?—It is possible.

638. I understand that the natives here can go outside and get work and receive good pay for it. Do you not think it is a reflection on them to let their own flesh and blood go wanting in the matter of food and shelter ?—Yes; it is.

639. *By the Hon. J. Verran*—Does any of the discontent here arise from the fact that the natives think that if they had land of their own they could work it on their own account and be independent ?—Yes.

640. How much land do you consider that each native should have ?—From 200 to 500 acres.

641. *By the Chairman*—Have you ever done any farm work ?—No.

642. Are you in a position to say what amount of land is necessary for your people ?—I speak from the experience I have seen among our settlers in the district. I have seen failures among our people who have had less land.

643. *By the Hon. J. Verran*—How many natives are there on the station at present whom you think are capable of taking up blocks of land from 200 to 500 acres in area and working it successfully ?—There are three I would not be afraid to recommend.

644. In the whole station here there are only three natives you recommend should be settled on blocks of land ?—Yes. There are only three I know whom I could trust to work the land.

645. Which do you think it would be better to give your people, agricultural land or dairying land ?—I would recommend that they be given agricultural land.

646. *By Mr. Ritchie*—A number of natives have expressed the desire that this settlement should be taken over by the Government. Do you favor that ?—Yes. I think that the Government should have full control of the industrial part of the institution, because I think that the Government will extend the land and give us more work.

647. You think that the Government will make better provision for you ?—Yes. The Association has no funds, and it is in the power of the Government to get more land.

648. Do you think full use is being made of the land you already have by the present management ? No; I do not think full use is being made of the land.

649. You think that if the Government gave you more land you could work it better under Government control ?—Yes.

650. Do you think that the Government would be more liberal to the people here than the Association is ?—Yes; certainly.

651. *By the Chairman*—What is the reason for the Association not making better use of the land here ?—We understand that they have not sufficient funds to run the mission station.

652. If the Government were to give the Association more money do you think the Association could then run the settlement as well as the Government ?—No; I think I would rather have it under the Government.

653. Why ?—Because of the way we have been trained. We have been tranied by the Association in such a way that we have become parasites, and we live on charity.

654. Supposing the Association has sufficient money to provide employment for all of you, do you think they would manage the institution as well as the Government ?—No. There is another reason: Sometimes when we make a complaint to the Association they say, " We will not listen to native yarns." I made a complaint once to the Association, and that was the reply I received.

655. Have you any other method of venting your grievances ?—Yes; there is the Protector of Aborigines.

656. Have you ever vented your grievances through that channel ?—Yes; but it has been sent on to the Association, and they have turned it down.

657. Because you thought you had a grievance that the Association did not recognise, you would recommend that the Government assume full control of the institution ?—Yes.

658. If the Government treated you in the same way, would you wish to revert to the Association's control ?—I think we would be quite satisfied with the Government.

659. *By the Hon. J. Lewis*—The Association has been rather too milk-and-watery to you ?—Yes.

660. And you want the Government to stir you up ?—Yes; certainly.

The witness withdrew.

P. Jackson, Mar. 11th, 1913.

Pompey Jackson, Point McLeay Mission Station, called and examined:

661. *To the Chairman*—I am 64 years of age. I have been on the station since its establishment. I should think there are 20 or 30 men who are willing to go out on the land if they were supplied with blocks.

662. *By the Chairman*—Do you think there are 30 men here who could work blocks of land successfully ?—I think so, if you gave them land. It has not been tried. 663. You

663. You think they would make a living out of it and would not come on the State for charity ?—Yes. If they do not get on the land could be taken away from them and given to someone else. P. Jackson, Mar. 11th, 1913.

664. But then those men would be on the mission again. We want to be sure before we put men on blocks of land that they will make a success of it. The previous witness told us that in his opinion there were three natives on the station who were competent to be settled on blocks of land. You consider there are 20 ?—I think I could pick out about 20 for certain.

665. *By the Hon. J. Jelley*—I think those 20 men would make a success of things on the land, that is, if they were provided with blocks sufficiently large, as large as the white settler gets. I think they would be successful because they can work as well as a white man can. I have worked on the station at Narrung for 33 years. I used to do boundary-riding and look over the wool and so on. I never did shearing. I was a sort of " pannikin " overseer, a jackeroo. I have found in my experience that there is an objection on the part of white workers to working with the natives at shearing and farm work, because they do not want the natives to take the bread out of their mouths. The native gets the same wages as the white man for shearing, but not for other work.

666. *By the Hon. J. Jelly*—Do you think that the average able-bodied man at the mission here could get employment on the station if he wished to do so ?—Yes. They have been doing it all along. Some of the natives who have gone on farms have turned out just as good as white men, in fact farmers would sooner employ natives than white men.

667. What wages do those natives on farms receive ?—I do not know.

668. *By the Chairman*—Then how do you know that the black men do not get the same wages as white men ?—There is Mr. Bowman, who has plenty of money, and he does not give the same wages to the native as he gives to the white man. The white man gets £1 or 25s. a week and the native gets 15s.

669. *By the Hon. J. Jelly*—Which would the average native on the station choose, to have a block of land on which he would be expected to earn his own living or to live out at the station here and be provided with the necessary rations and clothing to keep him alive ?—I think if he had a chance to go on a farm he would go. If you think he might come back to the mission you could make it a law that if he cannot get on at his work—and that would be his own fault—he must not come back.

670. Do you think that after the native had been away from his people for six months he would feel that he must get back to his friends ?—I do not think so, because if he were away from his friends he would get on. So long, however, as he gets land alongside of his friends he will never get on.

671. Then, in settling the natives they should be taken right away ?—Yes. I know two cases in which natives had sections of land, and they could not get on because of the other natives going backwards and forwards for food. One native cannot see another native starve. One native who is situated where the others do not go is getting on splendidly.

672. *By Mr. Ritchie*—If there is an abundance of work to be obtained, why do not the natives go away and get work instead of sponging on their friends ?—There is not an abundance of work. You might get work for a week or two.

673. You said that there is plenty of work to be obtained if a native cares to go and get it ?—Yes ; if the white man does not object to it.

674. *By the Hon. J. Lewis*—If there is plenty of work to be got away from the institution, why do you not go away and obtain it ?—Cannot you see that I am getting too old to work ?

675. *By the Hon. J. Verran*—Do you think there is work in this district for half of the natives who are here ?—No ; I do not. I think that the able-bodied men should be put on blocks of land and the Government could take over this station and make an industrial farm of it and teach the children trades.

676. Are you satisfied with the conditions at the mission ?—I am satisfied, personally, because I am getting old and I want the mission to look after me.

677. *By the Chairman*—Is it looking after you all right ?—Yes.

The witness withdrew.

Philip Rigney, Point McLeay Mission Station, called and examined : P. Rigney, Mar. 11th, 1913.

678. *To the Chairman :* I do carpentry work at the mission station ; I am just a handy man, not a tradesman.

679. *To the Hon. J. Lewis :* I have been here for 43 years. I have five sons who are all grown up. They are on the mission station and are all married. The youngest is working for Mr. Bowman. I do not know what wages he is getting. Two of my sons are working on the mission station. I do not know what wages Mr. Bowman pays the men who do the pressing. I do not think he has any white men doing breeching work. He generally has white men for pressing. I have worked at Narrung, and I received from 17s. 6d. to £1 a week with double rations. I have done a lot of farm work on the mission station. I would be glad to get a farm and work it. I would be prepared to go away from this district. I think the children should be taught little jobs from the time they are able to do anything ; but a good many of the children are not under control, and when they are set to work they run away. I taught my boys to work. I think it would be a good idea if the children were taken away from here after they are about 12 or 14 years of age, provided they were put under some care. They could be taught to support themselves, and that would be better than living on the charity of the State.

680. *To the Hon. J. Jelly :* I do not know whether the mothers would be willing to send the children away to some institution where they would be trained. I think that most of the fathers would be willing. When I was working at Narrung there was no objection on the part of the white men to working with the natives. If the native gets the union rate of wages the white man does not complain.

681. *By Mr. Ritchie*—Is it compulsory for the native to join a union ?—He must, or he cannot get the job.

682. *By the Hon. J. Jelly*—Do your friends object to join the union ?—They are quite willing to join.

683. *To the Hon. J. Verran :* I think there are about 20 men on the mission station who could orkw blocks of land. Pretty well all of the men here can do shearing work. Some of them have lumped wheat at Lameroo. There is not enough work on the mission station for all of us. There is not enough work in this district for a third of the natives who are on the mission station.

684. *By the Chairman*—If I offered 20 of you work in the scrub east of the Murray, do you think I would get that number ?—I should think they ought to go. 685. *By*

P. Rigney, Mar. 11th, 1913.

685. *By the Hon. J. Jelley*—Would it depend on the wages ?—I suppose it would.

686. *By the Chairman*—Supposing the farmers in that district said, " We want 20 men who are able to drive a team of horses, to drill, and to cut down scrub, and to drive a harvester," do you think you have 20 men here who would be capable of doing that work ?—I do not know that there are 20 men here who are capable of doing that work. They would have to have a little experience.

687. Is it your opinion that the station here has not provided sufficient training for you in that particular kind of work ?—Yes.

688. And to be capable of doing that work that I mentioned, the men would have to go through some training ?—I suppose some of them would.

689. Seeing that is so, do you think that those 20 men would be entitled to full wages while they were undergoing their training ?—I would say that they would not be entitled to full wages.

690. Do you think they would be willing to go out and take less wages than the ruling rate in order that they should become competent and earn the full wage afterwards ?—I daresay they would.

691. If the employment was offered to those men, do you think they would remain away from the mission station ?—They ought to feel a desire to get up a little in the world.

692. Supposing you were a young man of 20 or 25, do you think you could go out there and make a success of things ?—Yes.

693. And those who will not go out there are not so good men as their fathers ?—That is so.

The witness withdrew.

ADDENDUM (April 28th, 1913).—I wish to state, in reference to question 680, that if children were taken away from here for apprenticeship they should be allowed to return for, say, a fortnight or three weeks every year to see their relatives.—PHILIP RIGNEY.

J. Wilson, sen., Mar. 11th, 1913.

John Wilson, sen., Point McLeay Mission Station, called and examined :

694. *To the Chairman :* I have been here 44 years.

695. *To Mr. Ritchie :* I think that the children should be brought up on the mission station. They could leave the mission station when they reach manhood. The family tie is very strong among the natives. The mission station has helped me a great deal for the 44 years I have been here. I have nothing to complain about. I have been given work here when I could not get it outside. When I have been able to get work outside I have taken it. I think there are 20 men here who are capable of taking up land. Some of the natives here can plough as well as any white man. I do not suppose many of them have used a drill. I have five sons, four of whom are able-bodied men, the youngest being only 16 years of age. I think that the Government should provide blocks of land for the natives who are capable of working the land successfully. I think the natives would be quite agreeable to going on land away from here, so long as the land was good. I have done shearing for the last 37 years. My earnings at that work would be about £3 a week. The work would last from four to six weeks. When I have taken two sheds it would last for 12 weeks in all. As far as I am concerned there has been no objection whatever on the part of the whites to work with the natives at shearing or farm work. Conditions are not the same here to-day as they were 30 years ago ; fish and game are not so easily obtained now. The big guns have frightened the ducks away. Swivel guns were used nine or 10 years ago, but they are not used now. We have not had ducks since then. Three of my sons are on the station and two are away. I suppose the two who are here have not gone away because they do not want to leave their wives behind. They cannot take their wives with them because the children are going to school. I have known natives go away to outside work and remain at it for two or three weeks and then return to the mission. I think that the natives could work this place as a dairy farm if they were under efficient management. There are some good milkers among the young men. If the station were run as a dairy farm I think it would take 12 or 14 men to work it. The natives who are working on the station now do wood-carting and shifting things from one place to another and cleaning up work. I suppose there are only half a dozen men here who work. They get food in some way, I do not know how.

The witness withdrew.

D. Wilson, Mar. 11th, 1913.

Daniel Wilson, Point McLeay Mission Station, called and examined :

696. *To the Chairman :* I was born here in 1860. I am married and have one son. He is at Yorketown, working at the salt lakes. I have a home here.

697. *To the Hon. J. Verran :* The only dissatisfaction here is that we have no work to do. We are simply knocking about the place. When work is to be got outside I go to it. I think the Government should help the young people who are able to work and give them a start. Those young people would want money at the back of them at the start. If they could get a start to go ahead they would keep ahead. I think that a block of 300 or 500 acres would be sufficient for each man. If the land were good 250 acres would be sufficient. You cannot beat this place for dairy purposes. There is plenty of good grass. There would not be land enough here for the whole of us to work at dairying. If you put those who are capable on blocks of land the rest of us could work the mission station. If a large portion of the station were converted into dairying I think a good number of the young men and women here would be glad to work on it.

698. *To the Chairman :* The men here would only be too glad to go out if they could get the land, and the Government were to support them for, say, four years. After that the Government could leave them.

698A. *By the Chairman*—If the Government were to find work for three-fourths of you at good wages would not that meet the case ?—So long as we got money.

699. Do you think the provision of work would meet your case as well as the provision of land ? It would meet the case of some. All of us do not want to work like a machine. Some of us want land to work ourselves.

700. If the Government took the " triers " and put them on land, and found implements and stock for them, do you think they would work well ?—Yes ; if they did not work another man could be given the land and things.

701. Do you think the men who will not try when work and wages are provided deserve to be put on a farm ?—No ; I do not.

702. Then some of your people who are not " triers " should not be given land ?—Yes ; but you should give them a fair trial.

703. Do

703. Do you think that this institution should be kept for those who failed to come back to if they so wished ?—That is a difficult question to answer. If they had a good offer and they did not make the most of it, they should be put to whatever comes. D. Wilson, Mar. 11th, 1913.

704. When the people earn money what becomes of it ?—They use it for clothes and food.

705. The money you earn outside is used to buy food and clothes when you are resting ?—I can earn money when I am shearing—£5 or £6—and I buy clothes and food with it, and use it when I am only getting 12s. a week.

706. What wages are you getting now ?—I am looking after the vineyards, and I get 1s. a case for the grapes I sell.

The witness withdrew.

Jacob Harris, Point McLeay Mission Station, called and examined: J. Harris, Mar. 11th, 1913.

707. *To the Chairman:* I am married and have a family of four, I have a one-roomed cottage at the mission station.

708. *To the Hon. J. Jelly:* My oldest child is 16 years old, and my youngest 9. I think there are between 15 and 20 men on the mission station who would be prepared to take up blocks of land and do the same as the white settlers. Perhaps one-half of that number have had sufficient experience to work a drill and a binder.

709. *By the Hon. J. Jelly*—Do you think there are 10 men here who have had experience of all the farm implements used to-day ?—Yes.

710. The Chairman mentioned that there are a lot of farmers on the Murray lands who are prepared to give men work. Do you think, if your people went up there they would be prepared to stay for 12 months without coming home ?—That would depend on the wages.

711. What do you think would be a fair wage for the people who went up there ?—Eight shillings or 10s. a day.

712. Do you think a young man would stay there if he received good wages ?—I could not answer that question.

713. If you were a young single man would you be prepared to go away for 12 months and not see your own people ?—Yes.

714. Do you not think there would be others on the mission station who would be prepared to do likewise ?—I should think so.

715. Do you think that the Government should take your young people at the age of about 14 years and teach them trades ?—Yes.

716. Do you think they should teach them here or take them away ?—I should think they should take them away to teach them. I think they should be taken away from here, because you would have fuller control of them. There are too many chances here of their running about and playing.

717. Do you not think that when it came to the point of sending your little boy away when he is 14 years old you would be reluctant to lose him ?—If it were for his good I would let him go.

718. *To the Hon. J. Jelly:* I think that part of this mission station could be used profitably for dairying purposes. There is nearly 20 acres of swamp land. The high land would be good for grazing purposes. I have had experience of dairying work. I should think this place would carry 300 cows. It would take 12 men to do the work if we had that number of cows. With respect to putting our people on the land, I would draft out our young people as they were capable of working a farm.

719. *By the Chairman*—If the Government were to provide your young people with positions on farms, do you think they would take up that work ?—I do not think so.

720. Why ?—You have already been told that they have been given employment and that they have left it.

721. If they would leave their situations, do you think they would be likely to stick to the land if they were put on it ?—There are exceptions, of course.

722. Taking the average man in your community, do you think he would stick to the land ?—Yes.

723. Why would he not stick to his situation ?—When a man is working for himself he tries to do his best for himself. You would not expect those who did not stick to their work to go on to the land. If you provided me with work at good wages, and I did not stick to it, I would not expect to be given a piece of land if I applied for it.

724. Supposing you were sent out to drive a team of horses, what wages would you expect ?—Five shillings a day and my keep.

725. What sort of work would you want 8s. and 10s. a day for ?—For Government work on the railway, or anything of that kind.

The witness withdrew.

Matthew Kropinyeri, Point McLeay Mission Station, called and examined: M. Kropinyeri, Mar. 11th, 1913.

726. *To the Chairman:* In the main I indorse the evidence of the previous witnesses.

The witness withdrew.

ADDENDUM (May 6th, 1913).—In regard to the taking of our children in hand by the State to learn trades, &c., our people would gladly embrace the opportunity of betterment for our children; but to be subjected to complete alienation from our children is to say the least an unequalled act of injustice, and no parent worthy of the name would either yield to or urge such a measure. I would suggest that the children be taken in hand on leaving school by the State and taught to become useful and independent members of society, allowing them an interval of such time as the State may consider necessary to visit their parents during the year, and on no account should any of our young people be allowed to be idle or be dependent on the Mission as many are at the present time.—M. KROPINYERIE.

Henry Lampard, sen., Point McLeay, called and examined: H. Lampard, sen., Mar. 11th, 1913.

727. *To the Chairman:* I have been away from the mission station for 18 or 19 years. I tried my level best because I wanted to get away from here with my boys. I have always thought that honestly earned

H. Lampard, sen., Mar. 11th, 1912.

earned bread is the best. I have a little piece of land—120 acres—on the Coorong. It is fenced, and I have a house on it. We have ploughed all of it that we can. We are growing hay, and a little oats and barley. My boys are going on with dairying. Last year we had to come back to the mission station. I had to bring my stock from my farm on the Coorong to the mission station, and the mission is now helping me. I am pleading for my sons. I would like them to get a piece of land. In the early days when I went to work the settlers treated me as a man. All the work the settlers give us now is a little bit in the harvesting time. The farmer must keep the work for his own sons and daughters. My cattle are at present here with Mr. Cameron's. There is no feed at home.

The witness withdrew.

A. Cameron, Mar. 11th, 1913.

Alfred Cameron, Point McLeay, called and examined:

728. *To the Chairman:* I am down on the Coorong; I have a farm there. I bought a little bit of land there. I earned money to pay for it. I worked for 14 years with Mr. Hacket, of Narrung. Times are harder now than they were. I got good wages in my time, and there was plenty of work. Now the wages are good enough, but the people who have the money are pretty tight. I labored under great difficulties in my early days here. I had to send my children 6 miles to school, and I bought a vehicle to take them. Wages are better than they were, but the farmers do not provide the work they used to. I think the men are worked harder now than formerly. I was a stockman. I have a family of 12. My farm consists of 220 acres. It is not large enough. One hundred acres of it are good for grazing, and the rest is scrub land. I carry stock on my land, and I do a little dairying. I have 25 cows. They have been starving most of the time. I had to go to the Aborigines' Friends' Association for assistance to paddock my stock. My wife and daughters are living at home. I have to keep two homes, one here, and one on the Coorong. My cattle are still here. I went to town last March or April to see the Protector about the matter. I got permission to bring my cattle to the station. We kept the milkers at home until lately. I will leave the cattle here until I have some grass at my place. I got permission from Mr. Dalton and Mr. Roper to put my cattle here. I also saw Mr. Fleming. I saw the Protector, and he told me that he could do nothing, and that I would have to deal with those gentlemen I have mentioned.

729. *By the Chairman*—Did the Superintendent refuse to put your cattle on the mission station?—No.

730. Why did you go to town?—I thought I would go to the head of affairs first.

731. Were you instructed by Mr. Roper to go to town?—No; I used my own judgment. Last year we asked the association for permission to put our cattle here, and they gave us notice to shift. But I could not shift. I said to Mr. Roper, "Will you give me a fortnight so see if I can fix up?" He consented, and I went to town, and that is how I finished it.

732. How long have those cattle been here?—Some of them have been here since last March.

733. When did you get instructions from the Superintendent to remove them?—A month or five weeks ago.

734. When you put them in first did you ask the Superintendent?—I asked the Protector first, and he sent me to Mr. Peake. Mr. Peake rang up the Protector and told him he would have to see to our welfare and find us the grass if he could.

735. So it was not Mr. Dalton?—No; not last winter. It was the Protector.

736. Had you been refused to put them here?—No.

737. *By the Hon. J. Verran*—Have you applied to the Land Board for land?—Yes; on several occasions.

738. Do you know why they have refused you land?—No.

739. *By Mr. Ritchie*—What land did you apply for?—I applied for some of the land on the Coorong, which I subsequently bought.

740. Would the reserves on the Coorong be of any use to you?—Yes; they would be of great use.

741. *By the Chairman*—What is being done with them?—They are being leased by the Aborigines' Friends' Association to Mr. Bowman.

742. *By Mr. Ritchie*—What area of land do they comprise?—About 600 acres.

743. *By the Chairman*—How much of that 600 acres would you require?—I reckon I want about 500 acres of that Coorong land.

744. You have 200 acres now. If you got another 200 acres would that satisfy you?—Yes; if it is within a reasonable distance of my own place. I would be satisfied with the Needles property.

745. *By the Hon. J. Verran*—If you could not get any more land there, would you be prepared to take some elsewhere?—Yes; provided the land was not too poor and the conditions were fair. For the last 12 years I have been applying to the Protector for land. I tried the Land Board, and I failed there. I could always produce £100, but the board granted the land to young fellows who only had £25, and to some who had only 25s.

The witness withdrew.

The Commission adjourned.

ADDENDUM (April 30th, 1913).—I am willing to take 200 acres of good land within a reasonable distance of my own place. I would be satisfied with the Needles property.—A. CAMERON.

Wednesday, March 12th, 1913, *at* 8·30 *p.m.*

[At Point McLeay.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelly, M.L.C.	Mr. G. Ritchie, M.P.
Hon. J. Lewis, M.L.C.	Hon. J. Verran, M.P.

D. Roper, Mar. 12th, 1913.

David Roper, Superintendent Mission Station, Point McLeay, called and examined:

746. *To the Chairman:* I came here in January, 1912. For a year before that I was at Wasleys where I was representing the S.A. Milling Co. Previous to that I was at Laura, where I was in business.

747. *By*

747. *By the Chairman*—Under your appointment you have full control of every department of work here ?—At the present time, yes ; and possibly it has been so from the establishment of the institution. When I came here first the work of the institution was administered by a board of officers of which I was chairman, and naturally everything passed through me and had to be submitted to me before it was given effect to or before it was forwarded to the Association in Adelaide. I was responsible for the work being carried out. It was also my duty to make recommendations to the Adelaide committee and express my opinion on any proposals that the other officers made.

748. Anything that was agreed on by that board had to be submitted to the Association ?—Yes.

749. The board could not act on their own responsibility in the management of affairs ?—Only in matters of detail. Anything involving any considerable expenditure would have to be referred to the Association in Adelaide ; and also any matters of policy which might have far-reaching effects.

750. Is that system of management still in vogue ?—No.

751. Who constituted that local board ?—The farm manager, the school teacher, the matron, and myself.

752. Did you find that arrangement work amicably and satisfactorily ?—Our meetings and our deliberations were most amicable. We never had any dissension or adverse vote.

753. Did that arrangement of the local board work satisfactorily to the institution ?—Putting it that way it did not.

754. For what reasons ?—The cause of its not working satisfactorily, I think, was that one of the officers would not submit to the jurisdiction of the board.

755. And that acted detrimentally to the institution ?—Yes. I will give you an example of what I mean. I may say that I never needlessly interfered. There was one item of £27 odd for a certain month for cutting wood. I could not help but feel that that was excessive. I worked it out this way : a man gets 3s. 4d. a cord for cutting work, which is six cords to the pound, and if you multiply 27 by 6 you can understand what a quantity of wood there would be. I mentioned it to the farm manager, and said, " Both in your interests and in mine I would like to see the wood that is cut." I also said, " I do not want you to take this wrongly, but this expenditure may be questioned, and it would be much better for yourself and myself if I could say to the secretary, ' I have seen the wood and the money has been well spent.' " That led to the breach, and I said that I had nothing whatever to do with it.

756. Did those officers, namely, the farm manager and the matron and the schoolmaster receive their instructions direct from you or from the secretary of the Association ?—From the secretary of the Association.

757. Was the farm manager allowed to have direct communication with the secretary ?—Yes.

758. And was that his reason for resenting what he might call your interference ?—Yes.

759. Does that condition of things still exist ?—No ; because we have no farm manager.

760. Is the local board still in existence ?—No. In October last the secretaries of the Association came down here and reorganised the whole thing, putting each department of the institution in charge of its own officer, and making that officer individually responsible to the Association and independent of every other officer on the station.

761. Is not that the arrangement which existed previously, that each officer was responsible to the Association ?—No ; for then the channel of communication was through the chairman ; but when the reorganisation took place direct communication with the Association in Adelaide was given to the departmental officers.

762. Then, previously, each officer did not have direct communication with the Adelaide Association ?—He was not supposed to have.

763. Did he have ?—Yes ; I think he had.

764. Is there much discontent on the mission station in reference to the general management of the institution ?—By what we generally understand by the term " discontent," I should say no.

765. Is there any dissatisfaction among the natives in regard to the mission ?—No ; even in a general way, no. There is a feeling among the natives that they would like a change, but I could not say that it would amount to dissatisfaction. It is quite in order, however, to use that term for the feeling ; but it is not pronounced. The natives have an idea that a change would be to their good.

766. In his report for 1912, the Protector of Aborigines stated—" The natives on Point Pierce and Point McLeay, who are now chiefly half-castes, are very discontented, and are constantly asking me to do what I can to induce the Government to take over the control of these stations and work them as industrial institutions for able-bodied ones and as homes for the old and infirm." Do you agree with that statement ?—I cannot agree with it. It is right in its general inference. But I should not use the term " discontented." I should have put it that there is a feeling among the natives that their position would be greatly improved if there were a change of management.

767. In the general sense you speak of, do you think that it is justifiable to say there is discontent ?—In certain ways, yes.

768. Do you think it would be an improvement if there were a change in the management of the institution ?—As far as the real governing body is concerned I do not think that it matters much if the basis of work and instruction and discipline were altered. Since I have been here I have had this impression : hitherto the mission work at this institution has been predominant, and the industrial work has been allowed somewhat to fall into abeyance, or has been carried out in a half-hearted manner. That is because the spirit of love and kindness has been so dominant in the church work. It was a case of " do a bit." That was all right in the past, I believe. The work of the mission has been to lift up the people morally, and they now require development of the practical side of Christianity, the outward expression of their spiritual development. The natives should have been made to understand the common relations of life and the responsibilities of life. That has not been grasped. The time has come when the natives should be told that besides going to church they must grasp the responsibilities of life ; that they should give an honest return for all that is done for them. They should be brought face to face with life's difficulties. The charity side of the work should be removed, and the natives should be given to understand that they must earn what they get, and if they will not earn it they will not get it.

769. That is very much on the lines of what Mr. South mentioned in his report ?—Yes.

770. Are

D. Roper, Mar. 12th, 1913.

770. Are you in agreement, generally, with the recommendation of Mr. South that the station should be taken over by the Government ?—Yes ; because I think there would be more continuity of discipline. With an outside board of government and a superintendent, as under the present system, there is always the liability to a change. Under a Government system I think there would be one even continuity of discipline and work. The work would not be subject to the personal characteristics of changing superintendents or committees.

771. You would not say there is more continuity of appointment under a Government system ?—Not of appointment, but of work and discipline.

772. Do you not think that continuity is possible under present conditions ?—Yes ; it is possible.

773. If it does not exist now under what conditions would it be possible under the Association ?—If the institution were worked on lines somewhat similar to those set forth by the Protector I do not know whether it would make much difference whether it were managed by the Government or by the Association.

774. As an officer in the service of the Association have you ever suggested anything of that kind to the Association ?—Not officially.

775. Have you done so privately ?—I have had conversations with the officers, and possibly with the secretaries on the matter. I think I have spoken to Mr. Sexton of what should be done on the industrial side, and also in reference to the abolition of rations.

776. And no movement has been made on the part of the Association to take notice of your suggestions ? You rather reflect on the Association in what you have said ?—I do not reflect on the Association. It is not a reflection on the Association to say that in the past or at the present time they have not seemed to realise the difficulties in the native question, and have not come to the point when they should deal with the native in the light of those difficulties and under modern conditions of work.

777. You said that there was no reason why the work should not be carried on equally as well by the Association as by the Government if the method that has been outlined were followed. Have you submitted anything in the matter to the Association ?—No ; I have not been called on to do so.

778. Do you know anything about dairying ?—Yes. I had 11 years' experience in farming and dairying on Yorke Peninsula. I also had some experience in dairying in the Laura district through coming into touch with the farmers in matters of business.

779. Have you any idea how many cows this place would carry ?—I see that it has been estimated it would carry 300 cows, but I do not think that under the present conditions it would carry that number. It might be made to do so by the development of lucerne paddocks. I think it would be all we could do to have from 100 to 120 or 130 cows in continuous milking. You would have to keep about 250 cows altogether to have 150 in continuous milk.

780. Do you think that Mr. South's estimate of the capabilities of the farm in respect to dairying is out of the question ?—I think so.

781. And his estimate of £2,500 a year from dairying is more than double what it should be ?—I would not say more than double.

782. Would you pit your opinion on dairying against the opinion of Mr. Hacket ?—No ; because Mr. Hacket has had long experience here.

783. Mr. Hacket stated that this place would carry at the outside 150 cows. He also told us that he estimated the gross income from each cow at £7, and he thought that the place would also carry 700 sheep on the outlying blocks ?—I think this place would carry more than that.

784. So in the matter of the carrying capacity of this farm you are of opinion that Mr. Hacket is wrong ? I think he has under-estimated it. At the present time we have 600 sheep, 150 head of cattle, and 17 horses, and we could depasture 100 head of cattle if we could get them.

785. If the Government took over the institution how do you suggest it should be controlled ? Would you favor the head of the department having entire charge, or would you suggest a board ?—I would favor a responsible head in preference to a board.

786. For what reason ?—A responsible head would be more likely to be in close touch with the work of dealing with the natives, because he would have the reins constantly in his own hands. If the board were composed of business men who met once a month, they could not keep so closely in touch with the work as a man whose mind was constantly exercised in the one direction.

787. Supposing a permanent board were appointed on very much the same lines as the State Children's Council, do you think that that board would manage the affairs of the department satisfactorily ?—I should think so ; but it would be more expensive.

788. But putting aside the question of expense for the moment, do you think it would manage the work as efficiently as one individual would ?—It ought to do so.

789. *By the Hon. J. Lewis*—You said that some of the aborigines here wanted a change. What is that change ?—They have a feeling that the Government will be kinder to them than the Association is. Some put it another way and say, "The Association gets the money from the Government, and why should not the Government do the business straight out ? "

790. Do they advance any reason why they want the Government to take over the institution ?—Their reason is that the Government have more money than the Association, and there would be more work and higher wages.

791. Since you have been here has the association done anything distasteful to the natives ?—No.

792. Why should the discipline be better under Government management than under the Association ?—There is no reason why it should be, if a system of work and wages and discipline different from what there has been in the past were elaborated and carried out.

793. Has the Association given you a free hand in the administration of the institution ?—No.

794. Have they in any way interfered with your operations here by preventing you from exercising the power that is required to keep the natives in check ?—No.

795. How do you reconcile those two replies of yours, the first that the Association have not given you a free hand, and the second that they have not interfered with you ?—I thought you referred to the general working of the station. I may think a certain work is right, but I have to report it to the Association for approval. That does not give me an entirely free hand.

796. Have they ever opposed anything you have suggested ?—Not so far.

797. Does

797. Does not that give you a free hand ?—I understood "a free hand" to mean my carrying out the work here quite independently of having to submit the proposals to another body. Otherwise I have a free hand.

798. That being so, have you exercised all the discipline that is necessary here ?—I think so. Discipline is one of our greatest troubles. We have no power to enforce discipline to any great extent. That is our weak spot.

799. Can you not expel any native who misbehaves himself ?—No.

800. Can a native at the station be guilty of misconduct and you have no power to order his removal ?—That is correct.

801. Do you chastise the children when they are insubordinate ?—The correction of the children is in the hands of the teacher. That does not come under my jurisdiction.

802. *By the Chairman*—That is in school hours only ?—No ; there is a special arrangement between the Association and the teacher in respect to the correction of children.

803. *By the Hon. J. Lewis*—I understand, from what you have said, that you have not the freedom from the Association that you would like to have ?—I do not wish you to understand that. I have not sought for any more freedom. I think that proposals of policy and work should be submitted to the governing body for approval. I am quite satisfied to do that.

804. You said that you thouhgt it would be better if the institution were under the control of the Government, because it would then be under one head ?—Yes. I also added that if a board were appointed, which sat periodically, the members would not be so closely in touch with the details of work as a permanent head.

805. You think that one man would be better than several ?—No ; not put that way. I think one man who is constantly engaged in the work would be better than two or three men who sat periodically to consider matters, their attention in the meantime being taken away from the work.

806. For how long have you thought it advisable that there should be a change of management, that is, from the Association to the Government ?—I do not know. I have not very definitely made up my mind on that point. I have thought for some time, perhaps after the first three months I had been here, that a change on the lines I have indicated—that is, by doing away with rations and making the natives work and paying them what they earned—would be beneficial. If the Government could do that, and the Association could not do it for want of funds, then I would say that it would be better for the Government to take the work over. But that is only if the Government had the money and the Association had not the money.

807. Is the Commission to understand that it is only a question of money to make this place a success ?—Money and proper administration. If the Association were financed, and they could carry on the work on the lines stated by Mr. South, I do not think it would matter much about changing the management to the Government.

808. You think it would be an improvement if you had regulations which would not permit able-bodied half-castes to return to the station and make their home there ?—I think that if we found a place outside in which any half-caste or native could earn his own living, and he did not go to it, that native should never be allowed to come back to the mission station. If he did not keep that place it would be his own fault, that is, of course, provided he did not meet with illness or accident or misfortune.

809. If a half-caste is able to earn his living, even if he has a wife and family, you think he should go away from the mission station and do so ?—Yes ; I do.

810. What is your idea about training the children the time they are able to do anything ? Do you think that while they are at school they should be taught other things besides booklearning—gardening, for example, and chopping wood, and going for the cows, and so on ?—I do not think I would do that. That is a matter for the parents. I do not think I would inflict that on school children.

811. Do you think it is advisable to let the native children go through their school-going period without giving them some tuition other than book-learning ?—I do not see why those children should be brought up differently from our own. The parents could make them do little house jobs. I think that after school hours a child requires a certain amount of recreation. I would not have that training that you mentioned put under masters.

812. Why not ?—They would probably require too much.

813. Have you ever known of any white children receiving too much tuition in that direction ?—During my experience as a school teacher I knew of children from whom too much had been expected in that way. Some of the school children were worked from the time they got up till the time they went to school, and when school was finished they were set to work again. That had a bad effect on their learning. They were not bright children ; they were tired. I think that tiredness was brought about by what they had to do out of school hours.

814. Do you think that the children should leave the institution to take up positions outside ?—If they could be trained for two or three years after they leave school they should be able to go out. They would then be about 16 or 17 years of age.

815. Would you have them trained here after they left school ?—That involves the relationship with the parents. If the parents were agreeable it could be done.

816. But putting the parents on one side ?—Taking all things into consideration it would be better to train them here.

817. Do you think they would give the time and attention to the training here as they would if they went to another place ?—They should be compelled to do so.

818. How would you compel them ?—The same as men who go to work and have to work so many hours.

819. But I understand that here the men work if they like, and if they do not like they do not work ?—That is not quite true. If you put them to work at 8 o'clock, and you did not look after them, they might leave off at 11 o'clock or at dinner time. They must be looked after.

820. *By the Chairman*—Do the natives here attend to their work satisfactorily ? Do they work during working hours ?—If they are supervised ; but not if they are left absolutely to themselves.

821. Are they left to themselves ?—They have been to a great extent in the past.

822. Are

D. Roper, Mar. 12th, 1913.

822. Are you getting the work out of these men that you should get ?—Yes ; if I look after them.

823. But are you getting the work out of those men that you and the Association are entitled to get out of them ? That includes every able-bodied man ?—I get it out of some, but I do not out of others.

824. Is there sufficient supervision of the work here ?—Not at present. One man cannot possibly do the whole thing.

825. Was there in the past when there was a farm manager ?—No ; there was not proper supervision.

826. Have you reported that to the Association ?—Yes.

827. While the farm manager was here ?—Yes.

828. *By the Hon. J. Lewis*—How many men do you think you need to keep this establishment going and in order under present conditions ?—About 12 men a week at present, with the women and boys.

829. What would they be occupied in doing ?—Milking and dairy work.

830. How many men would you require to do the work connected with the cows you have at present ?—Two men and a lad. We milk 26 cows at present. We got 80lbs. of butter last week, or rather over a period of eight days, and we received 1s. a pound for it. That is £4 from the whole lot. The man who is in charge receives 25s. a week, the other man gets 15s. a week, and the boy gets 9s. a week. A woman always does the scrubbing and washing, and she gets 7s. 6d. a week.

831. What does it cost to graze your cows ?—Say 26 cows at 1s. 6d. a week.

832. Independently of keeping dry cows, the cost altogether is £4 15s. a week ?—Yes. Of course it is a very bad time now.

833. But you get a higher price for your butter now than later on ?—Not this year. We can reckon on getting 1s. a pound here for good butter.

834. Have you worked out the figures for 200 cows, with 100 in milk at a time ?—No. I have not had the time. The management has only been in my hands for the last six weeks. I have not had time to get hold of the thing.

835. If you took a block of this land and worked it on your own behalf, do you think you would make a profit out of it ?—Yes ; I think so.

836. Paying for grazing at the rate of 1s. 6d. a head ?—I think that would cover more than a fair interest on the outlay.

837. Will you supply us with a statement showing the number of natives you have here this week, setting out their ages and occupations, and stating whether they are full-bloods, half-castes, quadroons, or octoroons, and also specifying those who are able-bodied ?—Yes. [See addendum following question 870.]

838. Do you keep a record of the men who come and go, showing what they do at other places ?—No.

839. Do you keep a record of the number of days in the year the natives are at the station ?—No. There is no record kept of that.

840. Do you think it is advisable to keep such a record ?—I think it would be a good thing.

841. *By the Hon. J. Verran*—In order to carry out this work adequately you require more money than you have ?—Yes.

842. The land you have now is not put to its best use is it ?—No ; we have not the means to put it to its best use.

843. Would it be a good thing to have a man here who had been trained in carpentry, for example, who could teach the natives to do a little work at the trade ?—Yes.

844. Are you prepared to say that if a larger sum of money were granted to the mission station the land would be put to a more profitable use than it is at present ?—Yes.

845. *By the Chairman*—Do you think that the station is able to cater for the number of natives here ?—No. You cannot keep 400 people on 1,500 acres of land.

846. *By the Hon. J. Jelly*—With respect to dairying here, do you not think that 1s. 6d. per week is an excessive estimate for pasture ?—I quoted that as the usual depasturing rate. I think it would be an excessive rate for a farmer to put down for his own grazing.

847. *By the Chairman*—How many acres do you think would be required here for each cow ?—Two acres at Taringie would take a cow. There is 1,000 acres there.

848. Then the land there would be worth about £5 an acre ?—Yes. We have 600 sheep, but we are not half stocked.

849. Supposing you had to pay 1s. 6d. per week per cow for grazing, would it pay to run this station as a dairying concern ?—I would prefer not to answer that question offhand.

850. If you had to pay 1s. 6d. per week per cow for grazing, do you think you could run a dairying concern here on economical lines ?—No.

851. *By the Hon. J. Jelly*—Have you given the fishing industry here any consideration ?—No.

852. Do you think that if the natives were provided with outfits they could make a success of fishing here ?—No ; I do not.

853. *By Mr. Ritchie*—With respect to the two men you employ at dairying, do they do any other work ?—No.

854. When those four officers that you mentioned were here, each had absolute control of his or her own department ?—Yes ; that was from October of last year.

855. And no one is really in supreme authority in this place now ?—That is so.

856. The control was divided, and each officer took his orders from headquarters ?—Yes. I may say that from January 1st of this year I have been absolutely the superintendent.

857. When those four officers were here who was responsible for the discipline of the settlement ?—The farm manager. He had supreme control of all the natives on the station

858. Had he power to go into the school during school hours and find fault with the methods adopted by the teacher ?—I think not. It is a State school.

859. Then he did not have control of the whole of the discipline at the station. Was not each officer responsible for the discipline in his department ?—That question is difficult to answer with the conditions that prevail.

860. You have been responsible for the administration of the station and the preservation of discipline since the farm manager left ?—Yes.

861. Am I right in thinking that the discipline of the station has been sacrificed in order to get at the moral and spiritual nature of the natives ?—That is my impression.

862. Are

862. Are the natives favorable to the Government taking over the management of the station ?—Yes ; very favorable. D. Roper, Mar. 12th, 1913.

863. How long have the natives had that feeling ?—For eight or nine or ten months.

864. Can you put your finger on any person whom you think is responsible for the natives having that feeling, or do you think it is a spontaneous feeling ?—I know of no individual.

865. You do not think anyone has asked them to express their dissatisfaction with the settlement in order to get Government control ?—I do not.

866. Do the natives think that if the Government took over the control of the station they would have better treatment, receive better rations, and live on in the same indolent habits as at present ?—As far as I can understand they think that if the Government takes over the management of the station they will have continuous work, instead of the employment being haphazard as at present.

867. Would the natives prefer to work at the station to going outside to work, and would they work better ?—Yes ; they would work better here.

868. Do you think that if a portion of the lake were reserved for the natives, the Government would be justified in advancing nets, &c., to those natives who were desirous of earning a livelihood by fishing ?—I think so.

869. Is it not your experience that if you give a native a boat he will use it for a week or two and then leave it and neglect it ?—Is not the native neglectful ?—In respect to supplying them with boats, it would be all right if you picked your men. You should not allot boats irrespective of capacity.

870. If a part of the lake were set aside for the aborigines for fishing, do you think they would make the best use of it ?—I do not think they would.

The witness withdrew.

ADDENDUM (April 30th, 1913).—Information asked for in Question 837—

	Able-bodied.			Aged and Incapable.			Total.
	Men.	Wives.	Children.	Men.	Wives.	Children.	
Full bloods	26	15	29	13	8	—	91
Half-castes	54	35	95	5	3	2	194
Total	80	50	124	18	11	2	285

In addition to the above, present on March 11th, 1913, were women and children, widows, &c., say, about 50. The total number of natives belonging to the Mission, including the above, is men, 113 ; women, 74 ; children, 182 ; total, 369.—D. ROPER.

Patrick Wilfred Francis, school teacher, Point McLeay Mission Station, called and examined : P. W. Francis Mar. 12th, 1913.

871. *By the Chairman*—How long have you been here ?—Nine years. I have had close and intimate association with the natives here, and I know the conditions under which they are living.

872. As a teacher have you found any special difficulties in handling the young aboriginal ?—Yes. The difficulties are disciplinary principally. The problem of discipline in a school like the one here is much more difficult than it is in an ordinary State school. The parents throw the responsibility on the teacher.

873. Would you accept that responsibility ?—In a way I would. But I think that the native parents should be brought up to their responsibilities. With respect to the native child, I may say that he is quick as a copyist, and he turns out a very fair writer. He is fond of drawing and learns to read. When, however, it comes to the subjects which require some consecutive thinking—geometry, arithmetic, and grammar—then he is at sea.

874. That is what you would expect from the native child, is it not ?—Yes. Of course there are exceptions. We have bright half-caste boys here who are up to the Fifth standard, and have passed in everything.

875. In your last report you stated " It is nothing short of a calamity that there is no definite employment for the boys and girls when they leave my hands. At present most of them drift into idle ways, and after a time disinclination for work of any kind rules them with an iron hand." What are the reasons that caused you to make that statement ?—When the boys and girls reach the age of 13 or 14 years they leave school. For years after that they simply loaf about. For three or four hours a day, while they are at school, the children are given a certain amount of work to do. When they leave my hands, after they are used to employment and industry, they are turned out, and they go where they like and get into bad company, and soon learn immorality. I am opposed to that. I think the children should be employed a little more. I think there should be a garden here, and the children could put in a couple of hours a day in that.

876. Are you satisfied that the curriculum you have to work on in the school is the best that could be drawn up ?—No.

877. Are you allowed a free hand in the drawing up of the curriculum ?—The Education Department draw up the curriculum for me, and their inspectors, who have no knowledge of the natives, are sent to report on the work.

878. Do you think that a system of training could be drawn up which, applied to the conditions here, would result in the children, when they have reached the age of, say, 14 years, being better fitted to undertake the responsibilities of citizenship than they are at present ?—Decidedly so.

879. Would you undertake to draw up such a system for the Commission ?—Yes. Some mention was made of the rushes that grow here. I may say that one of the natives learned how to weave the rushes. That work could be taught to the children. If I learnt the work I could teach it to the children.

880. Do you think that work of that nature at such an early age is conducive to the child's best welfare ?—Not for his best development.

881. You know that matting work is carried on ?—Yes

882. Would that interfere with the child's development ?—I do not think so. I think we can teach a lot through the fingers. 883. Do

P. W. Francis. Mar. 12th, 1913.

883. Do you think that work on industrial lines could be included in the school curriculum with advantage ?—I think more could be taught. I think a school garden should be established, and the children might be sent in there every day.

884. If a school garden were established, would you be prepared to undertake the work in connection with it ?—Yes ; certainly.

885. Do you think that from a health point of view the children are properly housed ?—No ; I do not. The one-room cottages which the natives have are detrimental to the health and morals of the children.

886. As a teacher you find the education and the moral upbringing of the children a very heavy responsibility ?—Yes. I find that the native children develop functionally quickly, and mentally very slowly. It is only at the age of 13 or 14 that the boys can do arithmetic.

887. It has struck me that you must find it very difficult to keep the sexes apart from 14 to 18 years of age ?—Yes ; I have had much trouble in that respect.

888. Something has been said in evidence about the unsatisfactory state of affairs in the management of this institution. Would you favor the general management of the station to be in the hands of one individual or would you have the head of each section responsible for his own section ?—You must have one head, but I think it would be better if the officers of this institution were constituted into a board, and had weekly meetings.

889. That was the system in operation some time ago ?—Yes ; but it was only for three months.

890. Did it work satisfactorily ?—No ; because one of the officers would not work on the board. He was antagonistic.

891. You think that there should be one responsible local head of the institution ?—Yes.

892. *By Mr. Ritchie*—You are a State school teacher, are you not ?—Yes. I am paid by the Education Department just the same as the other teachers.

893. How is it that the school day at this school is only three hours long ?—When I came here the school day was from four and a half to five hours long. I had to put in a little more because the children were backward. I may mention that in five years 24 black children died, and the board of health became aware of the fact. Dr. Ramsay Smith came down and remained here for three days. He said, " You are killing those children by overworking them ; your environment is bad, your dormitory is bad, and the children are badly housed. They must be out of doors." He informed the department that they would have to alter the state of things, that the number of school hours were to be reduced, and the curriculum lowered.

894. He considered that the children were being worked to death ?—Yes.

895. What was your opinion about that ?—I thought it was all nonsense. But since the school day has been three hours the children have been decidedly better in health ; but they go to the dogs.

896. Do the parents interfere with you in their work ?—At first they used to surround my school.

897. If you have to be firm with a child, do you meet with any objection from the parents ?—One or two have wanted to fight it out with me.

898. I think that you mentioned that the half-castes were more intelligent than the full-bloods. Do you find that the quadroons are more intelligent than the half-casets ?—Yes. They improve with the racial grade. There is also the fact that they have more education behind them.

899. After the children have left school would you recommend that they be taken away from the institution and trained, or would you prefer them to be trained at the station ?—I think that the training here would not be so good as it would be at some other establishment away from here. The environment is the thing. The environment here breaks them down. Of course, if you take away the children when they are 13 or 14 years of age, that would mean the death of the institution in 20 years.

900. By taking the children away, would not that assist to merge the native population with the general white population ?—Yes.

901. Apart from the care of the full-bloods, should not the mission station prepare the half-caste population to merge with the general community ?—That may be the intention deep down in the mind of the Association, but it is not worked out.

902. *By the Chairman*—I would like to say that if the industrial training were developed here we could have a carpenter, a blacksmith, a bootmaker, and other tradesmen, and by giving them a couple of boys each, all the boys would be easily absorbed each year. I favor the principle of establishing trades here.

The witness withdrew.

E. J. Hunter, Mar. 12th, 1913.

Elizabeth Jane Hunter, Matron, Point McLeay Mission Station, called and examined :

903. *To the Chairman :* I have been here for 26 years, and for 15 years I have been matron. My work lies with the children, especially the girls, after they have left school. I take charge of all the orphan children who are sent here, and who are born here. Mr. South sent an orphan here the other day. The orphans from the whole of the southern district are usually sent here. I have two orphans at present. My other charges have one parent living. Outside of those children I have others whose parents are working away from the institution. Of that class of children I have four at present.

904. *By the Chairman*—Do you have the girls after school hours for instruction ?—No.

905. After the three hours at school do they think it too much to go to you for a few hours so that you can look after their domestic training ?—They would if they were asked, I expect.

906. Do you think that more use could be made of your department in the general life of the community here ?—Yes ; I do, if they were made to do as they were told, and not what they liked. What I mean is, that if it were a rule that the girls should come to me after school hours, they should come. I could do more with them if obedience were really enforced ; but as it is the parents interfere so much.

907. Have you made overtures to the parents with regard to getting their girls to come to you after school hours to learn a few things ?—They have never been supposed to come after school hours. The rule is that they come to me when they leave school. In times gone by we had all of them in the dormitories, and they went to school from there.

908. Do you think that was a proper arrangement ?—I think it was a great deal better than it is now.

909. After the girls have left school, do they come to your dormitory to go through a course of training ?—No ; they do not.

910. You said that there was a rule that they should. Who has the power of enforcing that rule ?—It has been allowed to fall into abeyance for a good many years. I do not think it has been cancelled.

911. Who

911. Who had the enforcement of that rule in times gone by ?—The Superintendent. E. J. Hunter, Mar. 12th, 1913.

912. Has he the power now ?—Up to a certain extent. It is very hard to enforce it now, after they have been allowed to go so long.

913. Is there an attempt being made now to get back to the old regime ?—Yes. We are attempting to get the girls who have left school to come to the dormitary to receive training.

914. Has that been successful ?—The girls have not left school yet. Some will leave soon.

915. What do you teach the girls there when you get them ?—Housework, sewing, washing, cooking—general domestic duties.

916. Do the girls do the whole of the sewing here ?—No. They did a great deal more of it in years gone by—never all of it.

917. Are there the girls on the station ?—There are some here who might be in the dormitory doing that class of work.

918. Are there any girls here who have left school and who ought to attend at your dormitory but who do not ?—I do not know of any. I think they have gone away. There have been some. There are, however, some girls who will be leaving school shortly, and who ought to come to my dormitory for training.

919. Do you find any difficulty in enforcing discipline in your dormitory ?—Yes ; but I manage to enforce discipline.

920. Is it more difficult than it used to be ?—Yes.

921. Do you think there is a spirit of recklessness or irresponsibility on the part of the young people here ?—I think this year they seem to be unsettled.

922. They think they can do what they like ?—Yes. I am speaking of the children.

923. As far as discipline is concerned they can crack their fingers at those in charge here ?—It is something like that.

924. And you are finding it more difficult to handle these girls than you did in the past ?—Yes.

925. Do you think the programme of work in your department is a good one ?—Yes. I think if there was good discipline, and the officers were of one accord and mind, and helped one another, that things would go on a great deal better, and we could do much more.

926. You teach everything that is necessary to train a girl properly for housework ?—Yes.

927. You said there was not a unity of purpose among the officers here ?—There has not been, but I think we can work together now.

928. Was that lack of unity of long duration ?—It went on for over 12 months.

929. *By Mr. Ritchie*—Do you find there is any demand for the girls to go out as domestics ?—Yes ; there is a great demand for them.

930. And you can dispose of any girls who are eligible for those positions ?—There is no difficulty in disposing of them. We have not found it a success, because they have got tired and wanted to come back. And when they come back they do not return.

The witness withdrew.

M. Kropinyerie, Mar. 12th, 1913.

Matthew Kropinyerie, Wellington, called and examined :

931. *To the Chairman :* I would like to point out that the rations that are given to the old people here are insufficient. Our old people are used to a meat diet. In years gone by there was plenty of fish and game for them, and they could then supplement the rations they received. Now that the fish and game are so scarce they have to fall back on flour and sugar and tea. That was once sufficient, but it is no longer so. The old natives get 7lbs. of flour and 8ozs. of sugar a week. I was at the station some months ago, and I was shocked to see some of the old people coming for rations. They had received a month's rations, and they came up for renewal after a fortnight, as the rations last only half the time they should. Should the Government deem it desirable to take over this institution the Association should continue the religious work, the Government supplying the necessary funds. Much praise is due to the Association for what they have done in the past, and I have no doubt that better results would have been obtained if more money had been available. I am in favor of the Government taking over this institution, but with the provision I mentioned.

932. *By the Hon. J. Lewis*—Have you heard it said by anyone that it would be a desirable thing for the Government to take over the station ?—There is a great deal of talk going on amongst the aboriginals about it. It would be impossible for it to be otherwise.

The witness withdrew.

The Commission adjourned.

Tuesday, March 25th, 1913, *at* 2 *p.m.*

[At Parliament House, Adelaide.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelly, M.L.C.	Mr. G. Ritchie, M.P.
Hon. J. Lewis, M.L.C.	

Claude Andrew Wiebusch, Superintendent of the Lutheran Mission Station, at Koonibba, called and examined : C. A. Wiebusch, Mar. 25th, 1913.

933. *By the Chairman*—We are inquiring into the conditions of the mission stations in South Australia, and also into the conditions generally of the aborigines throughout the State. How long have you been connected with the station at Koonibba ?—For 11½ years. I have been superintendent the whole time.

934. What area of land have you at Koonibba ?—At Koonibba we have about 12,700 acres, with the right of purchase, and we have about 4,600 acres at Davenport Creek, which is about 28 miles away. We hold the land at Davenport Creek for the purpose—but only in case of necessity—of drafting cattle there. There is water there. We have 17,000 acres of land altogether. 935. What

C. A. Wiebusch, Mar. 25th, 1913.

935. What is the average number of natives you have at the station ?—The average would be 100. Of that number two-thirds are full-bloods ; the others are half-castes and quadroons. We have no octoroons, and there are only a few quadroons.

936. *By the Hon. J. Lewis*—Is that land at Koonibba dedicated to the natives ?—No ; we pay a rent of ¼d. an acre to the Government. For the 4,600 acres at Davenport Creek we pay 24s. a year. That land is on perpetual lease.

937. What stock do you keep on the station ?—We have about 40 horses, 65 head of cattle. We have no sheep. We have a little over 3,500 acres of land cleared, and we crop about 2,000 acres.

938. Is the work done by the natives ?—Yes ; by the natives and the manager and two or three white assistants whom we call foremen.

939. What returns do you get from the station ?—For the season 1912-13 we had 2,000 acres under cultivation, and we got a little over 5,000 bags of wheat. For the season 1911-12 we had 1,500 acres under crop, and the yield was 3,700 bags. Besides wheat we grow a little oats and we cut hay. Last year we had about 100 tons of hay, and this year we have about 70 tons.

940. Have you any dairy cattle ?—Only a few for the use of the station.

941. Do the natives milk the cows ?—The native and half-caste girls do.

942. Are they good milkers ?—Under supervision.

943. Are your people contented and satisfied with their lot ?—Yes ; in a general way they are very satisfied and contented. A few of the old natives and a few of the half-castes are not so contented.

944. How old would they be ?—About 40 years.

945. Why are they dissatisfied ?—They have been brought up under different circumstances. They want more liberty, I suppose, than we can offer them. They want their own way in fact. They have been brought up without any control, and while they are at the mission station they have to submit to control. All that makes them dissatisfied ; but there are only a few dissatisfied ones.

946. Are those people able to earn their own living by getting work elsewhere ?—Oh, yes. They leave their children at the mission station to be educated, and we certainly allow them to come to the mission as often as they wish.

947. Do those men earn good wages by working out ?—Yes ; we pay our men according to ability, and their wages range from 7s. 6d. to 30s. a week, inclusive of board and housing for themselves and their families.

948. Do you think it is a good thing that those men should congregate in the mission station when they could earn their living elsewhere ?—We would like to have double the number of men we have at present. We could find employment for them, and certainly pay wages to them all. Our manager is always complaining that he has not sufficient men to cultivate the land. As a rule, the men who go outside to work leave their wives and families at the station. We support them, but we persuade the men to support their own families. If they work for their maintenance we certainly give them what they need. Sometimes when the men go outside to work they take their wives and families with them.

949. And when the families remain at the station you clothe and feed and educate the children ? Do the men pay you anything for that ?—The half-castes do. They pay up to 5s. a week board for their wives and from 2s. 6d. to 3s. a week for the children who are not at school. They pay no board for the children at school ; but they pay from 2s. 6d. to 3s. for the children between the ages of 3 and 5 or 6.

950. How many half-castes have you at the station who are able to earn their own living ?—Ten. I may say we have five half-caste girls who are staying here with families, and they are earning wages from 3s. 6d. to 7s. 6d. a week. They have been educated at our school and they have given every satisfaction here.

951. Are they still under your supervision ?—Yes ; we are their guardians still.

952. Are those girls orphans ?—Some are ; but not all.

953. Were those girls taught housework before they left the mission station ?—Yes ; to a certain extent. They were taught cooking and washing and mending. I may say that we have one half-caste girl with us who is now about 20 years of age. She has been with us for abour 11 years. She does all our housework, the cooking and the milking and all the other domestic work. She gives every satisfaction. My wife has trained her in the house with us.

954. Are there many others as competent as she is ?—There are at least three others.

955. What subsidy do you get from the Government ?—We have never received any grant-in-aid. The only things we get from the Government are rations and blankets for the aged, the sick and infirm natives, and for the children. We are a depot for Government rations and clothing.

956. Are those natives supplied with tobacco ?—Only the old people.

957. Has your association assisted you in the carrying on of this mission station ?—Yes ; the various Lutheran congregations have supported the mission with gifts and donations.

958. Would you care to tell the Commission how much money you have received during the last few years ?—Last year the mission station cost us £5,800, and the previous year it cost us £4,000. On an average the mission station costs us from £2,000 to £2,500 a year. That is the whole expenditure for mission and farm. The donations from the congregations would amount to £400 or £500 a year.

959. A good deal of that £5,800 you mentioned would be returned to you in the proceeds of the wheat you sell ?—Yes.

960. Is there a desire among half-castes to get blocks of land of their own ?—A few of the half-caste married men would like to have their own land. They have, at least, spoken about it.

961. How long ago is it since they spoke to you about it ?—A few years.

962. In your opinion, would they be competent and reliable people to put on the land ?—In order to encourage them to take up land I have told them that as soon as they have saved sufficient money to buy a horse or two and some implements—these men are earning wages from 20s. to 30s. a week—I would certainly assist them by giving them 100 or 150 acres of land on the mission station for which they could pay a nominal rent. Up to the present, however, they have not been able to prove that they can save money. These half-castes never have money.

963. They

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963. They have not availed themselves of your offer ?—Not so far. I am afraid they will not do so in my time.

964. Is that because you are so very kind to them and make the place so attractive to them ?—I do not know. We are willing to give the natives at the station every opportunity, in fact that is our purpose, to make them self-reliant and independent and useful citizens of this State. At our mission station we do not allow anyone to loaf. We have a system that they must report themselves every morning to the manager. Their work is controlled, and every Saturday they receive their wages according to their work.

965. Do they do a fair share of work ?—Yes ; when they are under supervision we are quite satisfied with the work the natives do.

966. At what age do the boys commence to work ?—We certainly put our school boys to work after the school hours. As soon as they can handle a horse they are given light work to do. We do not pay the school children wages ; but we give them every allowance we possibly can. The girls have to do the cooking and baking for the native dining-rooms, and scrubbing and washing, and all the other necessary work on the place.

967. Do you encourage them to go in for sports at all ?—They do not need much encouragement. In the winter time we allow them to play football, and we have sometimes taken them as far as Penong a distance of 25 miles.

968. That shows you do encourage them ?—I would not put it like that. We must give them some time for recreation, and when we can spare them half a day for sports we let them have it ; but we do not pay them for the time they are at their games.

969. Have you noticed that the full-blooded natives are dying out ?—Yes ; they are gradually doing so.

970. What is the cause of that ? Is there consumption or other disease among them ?—The health of our people has been excellent. I have been at the mission for 11½ years, and during that time I think only 16 or 18 have died there. Of course, more have died outside.

971. Are the half-castes in a more healthy condition than the full-blooded natives ?—I think it rather the reverse. I am afraid that some of the half-castes have not the vitality of the full-blooded natives.

972. Are the full-blooded natives satisfied with their condition ?—They are quite satisfied at our mission. There are some dissatisfied ones who go away for a while, but they return.

973. Do you find that a great number of the full-blooded natives wish to go and have a walk about ?—Yes ; and it is their nature. Some have stayed with us for several years and then go out. There are others who prefer to go out more frequently.

974. Has it occurred to you that there should be some other means of maintaining the half-castes rather than at the institution ?—We have about 12,700 acres of land at the mission station, and as this class of people do best under some sort of supervision I have not been able to alter my purpose in what I am doing, namely, in giving them employment at the mission and making a home for them. It is when they are away from the mission station that the mishcief generally occurs. If they leave the mission and go to the towns they have every opportunity to frequent the hotels, and the mischief is done there. If we can employ them at the mission station and supervise them and give them sufficient wages and a good home, and teach them and care for them spiritually, I think they are best off at such an institution as ours.

975. Has it occurred to you that the numbers may increase to such an extent that you would not have room for them at the mission station ?—I am certainly aware of that, that we cannot find room at Koonibba for all the natives and half-castes in the State.

976. But I mean the natives in your district ?—We have about 100 all told there, and about 175 in all would come under the influence of the mission station. According to my knowledge there are in the district from Port Augusta to Fowler's Bay about 250 natives and half-castes. We could care for about 200, and if necessary, for more. But at present we have not the means to grow as quickly as we would like. If the 250 were compelled to live at the mission station we would be certainly compelled to look for outside assistance in order to provide them with housing. We could find employment for quite that number at the mission station. If we had that number of natives we would employ more supervisors and put more land under crop.

977. Have you ever sent any of the boys and girls out to situations ?—We allow them from time to time to find employment with the neighbors. We generally have, however, sufficient employment for them at the mission station.

978. Have you ever had any of the old natives from Poonindie ?—No. We have one half-caste who came from Queensland, and who was at Kilalpaninna for a few years.

979. *By Mr. Ritchie*—You said you are a depot for the supply of rations and blankets to the old and infirm natives and the children. Are they the only ones to whom you give supplies, or are you allowed a free hand ?—I have to send in a return every month to the Chief Protector, and we only supply the old and infirm natives and the school children. We certainly give them more than the Government rations. We have a dining-room, and we cook in general for them.

980. Do the able-bodied natives who visit you frequently have to pay for the food they receive ?—When the men go out and leave their wives and families at the station, we tell them that it is their duty to support their wives and families, and we charge the husbands so much per week. I may say, however, that they do not all pay, and it is no use to put the law on them. We teach them to do their duty in the matter of supporting their families.

981. And they have to support their families ?—Yes. While they are at the station they get their wages together with free board for themselves and their families

982. You said you could find work for more able-bodied natives at your station than you have at present? —Yes. I did not say we have houses for all of them. We have not sufficient houses for the natives we have already at the mission. The older natives do not desire to live in houses. I may say that we do not allow a single able-bodied man to spend a day in the camp. I visit the camp every day, and if I find a young man loafing there he must leave at once. 983. You

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983. You said you had a very useful and competent native girl with you. What wages do you pay her ?—We treat her as our own child. She gets 5s. a week and has all the privileges. The young girls who are in Adelaide are also treated as belonging to the families they are in, and they receive from 3s. 6d. to 7s. 6d. a week. At the mission station we have a number of girls whom we pay from 2s. to 4s. a week. They certainly do not work very hard, for the native or half-caste will not overwork himself. Those girls have just left school; and in addition to their wages they receive clothing and free lodging. When they do sewing they get an extra payment.

984. You said that you received about £400 or £500 from your congregations. Is your mission station self-supporting, with the exception of that amount ?—Yes.

985. Is there much disease amongst the natives in your district ?—I said that their health in general was excellent. There is some disease, especially venereal disease.

986. Do you find the gambling tendency prevalent among the natives ?—Yes. But I must give them this credit: they pay not only their debts, but they also pay a portion of the school teacher's salary and the minister's salary. The members of the congregation pay the minister's salary every week. We have never pressed them for that. Each native pays from 3d. to 2s. a week willingly in order to have the children instructed and religious services held.

987. Do you teach the children any trades ?—Our main trade is farming.

988. You do not go in for bootmaking and so on ?—That will come. We have a few masons and a few blacksmiths. A few half-castes have been trained in masonry at the mission station and they earn from 30s. to £2 a week. They have built houses for the farmers. One of the half-castes built our present school, and others assisted in the building of the church.

989. *By the Hon. J. Jelly*—Have you sufficient faith in the half-caste to believe that if he were apprenticed to the masonry or carpentry or blacksmithing trade when he was 14 or 16 years of age he would make as good a tradesman as the white child ?—Some would; but, as a rule, the natives are not so inventive as white people. We have a half-caste blacksmith at the station and he certainly is not a bad tradesman. He does shoeing, and he repairs machinery, such as strippers. Last harvest we paid him 30s. a week, with free board for himself and his family, which consists of five or six members. He gave every satisfaction. We gave him an opportunity, not only to return to us, but to act as foreman, and he refused, saying that the natives work all right under the supervision of a white man, but they will never obey a brother native or half-caste.

990. Do you think that that man would work without the supervision of a white man ?—Yes; but if he had everything on his own he would not be able to manage.

991. The natives do not show a tendency to be able to manage a concern of any magnitude ?—That is so.

992. Then, would one be right in thinking that if they were given blocks of land they would make a failure of the work ?—I think if they were quite alone and there were no other natives in their neighborhood that some of them would perhaps succeed. But they will never succeed if there are other natives around who induce them to spend their money as soon as they earn it.

993. Morally, you think that the natives are not so strong as the white bush worker ? You mentioned that when they got to the towns they drifted to the hotels ?—I said in general. There are certainly noble exceptions. We had a native at the mission station—he died recently at the Port Augusta hospital—who would never touch liquor. He would have been an example in a white congregation.

994. But speaking generally you think that the average native is less strong morally than the white man ?—Yes; in the average the natives are not so strong.

995. You said that all the natives at the station were compelled to work. How can you make them work if they do not wish to ?—If they will not work we simply tell them that there is no place for them on the mission. We persuade them and teach them to work, and I have found no difficulty in that respect.

996. You do not employ anything else than mora lsuasion ?—Certainly not.

997. You do not eject them from the station by force ?—Not long ago a young full-blooded native who would not properly conduct himself morally was compelled to leave the station. He was certainly a detriment, especially to our young girls. When I told him to leave the mission station and he wanted to know whether he could return the next week, I said, " Come back to me in six months and prove tome that you have become a different man."

998. Did he go away when you said that to him ?—Yes. They obey us.

999. Did you use any force ?—No. If we wanted to use force we would call in the policeman, but we have never had occasion to do that.

1000. You said that your expenditure for last year was £8,500. What was your revenue ?—We have made debts during the last two years. Last year we had a deficit of £2,500. But I must say that we erected a manager's house, a teacher's house, and quarters for grown-up boys, all of which buildings are of stone. We also put up a stable of galvanized iron for 42 horses, and a temporary grain shed. I may say that the improvements in 1911 were worth £11,000, and last year they were worth £16,000. The improvements have increased by £5,000 in one year. We had to borrow money for the purpose of erecting the necessary buildings. We are much in need of more houses for our young people, especially for the children, who then could be taken out of the camp. The natives and half-castes have consented to give us their children at an early age, so that they can be properly trained. We have given a contract for a children's home, consisting of 14 large rooms, but we have not sufficient money at present for that work. We accordingly approached the Government to assist us by giving us a loan without interest for, say, £2,000. We do not want a grant. We are willing to return the money. If the Government could see their way clear to let us have that £2,000, with an extra £1,000 we could not only build the children's home, but we could in one year have all the necessary accommodation.

1001. Have you any men at the station who are competent to put up that building ?—Yes. We have two men who could do the work, but we would prefer to have them working under a trained mason. If the Commission could assist us to obtain that £2,000 or £3,000 for the object I have mentioned, we would be very thankful, and we would give every guarantee that the money would be spent solely for the purpose of housing the natives and half-castes.

1002. Do

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1002. Do the parents raise any objection to their children being taken away from them and sent to Adelaide ? Have you had much trouble in getting the parents to consent to the girls being sent away ?—Not at all. In one case a girl over here wrote to her father that she did not like it so well here, but it was nothing but homesickness. I saw the girl, and she was quite willing to remain here, and if the father wants her he can come and get her. She is well cared for.

1003. *By the Chairman*—You said that you are in need of a children's home, and that you approached the Government ?—Yes ; through the Chief Protector, who is very favorable to it. We approached the Government over 12 months ago. The children's home was to have been built last winter, but for the want of funds we had to postpone it. We intend to build the home after seeding time in June.

1004. It would take from £2,000 to £3,000 to give you all the necessary facilities for the work ?—Yes. The children's home would cost at least £1,500, and we want a few more houses for the school children. At present we have two iron rooms, but we want to replace them with stone buildings. We would like that sum of money I mentioned as a free loan for five years.

1005. During the 11½ years your station has been in existence you have received no grants from the Government ?—None whatever. We would like the money for that particular building free of interest, because we have to put up a lot of buildings for the farm work, such as implement sheds, blacksmith's shop, grain sheds, and so on. The builders are there at present, and those buildings will cost us £1,000. Although we have had a harvest of 5,000 bags, the money from that will not be sufficient to see us through. We have two missionaries at the station, one teacher, the manager, and twoor three assistants. There are about 150 people altogether on the station, so you see we have to make provision for a large number.

1006. You said that you have a debt of £2,500 on your place ?—Yes. If the Government would do a little extra and help us to pay that debt off, we would be glad, and it would enable us to put the station on a better footing and the natives would be benefited. But I am not pressing that matter.

1007. Is that £2,500 a mortgage or an overdraft ?—It is partly an overdraft and partly a private loan from the members of our synod.

1008. You mentioned that a few of the natives were discontented. Do you know whether there is any desire on the part of the natives for the Government to take over the control of your station ?—One or two half-castes think they are able to manage their own affairs, and they would advocate what you mentioned. But, as a rule, our people are quite satisfied.

1009. Are the half-castes quite contented with their lot at the mission station ?—Yes.

1010. Do you find any difficulty, generally speaking, in bringing the half-castes under the discipline of the station ?—We have discipline, but we carry it out in such a way that our people are hardly aware of it. We do not let them feel it so much. We try to lead those people instead of dictating to them.

1011. Do you think that agricultural work is best suited to the aboriginal ?—Yes ; I think so. My experience is that after the natives have been in the blacksmith's shop, or at some other trade, for many months they want a change. They certainly prefer the land.

1012. You say you have scope at your mission for providing for the whole of the natives on the West Coast, provided you had the capital to develop fast enough ?—We have room for more, provided we have the capital to give them proper housing. It is no use to persuade the natives to come to our mission station if we cannot provide for them sufficiently.

1013. According to your knowledge there are 250 natives altogether on the West Coast ?—Yes ; from Port Augusta to Fowler's Bay, including Port Lincoln. I do not think the natives in the district of Port Augusta would come to our mission station, nor would the natives from beyond Fowler's Bay. They would not leave their own districts. We have quite a number from Fowler's Bay, but I do not think they would come from beyond Fowler's Bay, at least not for years. I am speaking of the district of Penong, Denial Bay, Murat Bay, and Streaky Bay.

1014. Given an opportunity to develop your property there you are in a position to provide for the material welfare of the aborigines in your district ?—Yes ; for quite a number at least. Certainly one drawback is water. We have underground tanks.

1015. *By the Hon. J. Jelly*—You said that after a native had been at the blacksmithing or other trades for some time he wanted a change. Do you think that would apply to the native who had taken up agricultural work ?—Perhaps he would change the place ; but I do not think he would change the work. My experience is that after they have stayed with us for 12 months they ask to have a holiday, and then they go to a neighboring farmer for a week or two, or, perhaps, two or three months. After that they return to the mission station.

1016. You think that agricultural work is more congenial to them than trade work ?—Yes. If they were never made acquainted with farm work and apprenticed at an early age to trades the result might be different.

1017. Have you houses for the married men ?—We have not many. Whether it is advisable to build houses, especially stone houses, for the older married people, has to be proved. We have had them in houses, and six or seven families have occupied one house, and one after another went away. Our aim is to provide for the old people as well as we can ; but leave them in the camp. In regard to the half-castes who have wanted houses, we have certainly offered them every opportunity, especially those who understand masonry work. We have offered to find all the material for them and given them the building site, so that they can erect their own houses. Up to the present, however, they have not accepted that offer. A few want the houses to be built by the mission and afterwards move in to them, and during the time the houses are being built they want to earn wages away from the station. For the young people we want to provide houses of stone, if possible, and not of iron.

1018. *By the Chairman*—The people at your station are well behaved on the whole ?—Yes.

1019. And you conduct your station so as to give no encouragement to loafing ?—None whatever, not even to the old men and the school children. For the school children we find employment after school hours, such employment, of course, as their strength permits. The natives look on the mission as a home, and the majority of the young people would be sorry if we were to drive them away.

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1020. But even if they are lazy to some extent you do not expel them without giving them an opportunity of returning ?—No. We do not expect from them any more than what is given to them. If they give satisfaction in any way we are satisfied. Our aim is not to drive them away, but to draw them to the mission.

1021. When natives come to the mission who are suffering from illness, as I daresay they frequently do, do you care for them and treat them ?—As far as I can I treat them at the mission station, and if I think it is a serious case I send for the doctor, or I drive them down to the doctor.

1022. You spoke of venereal disease. Is there very much of that ?—To what extent it is prevalent I am hardly prepared to say ; but I know it exists. I had even to forbid one person to come to the mission station. She was in such a condition that even the natives refused to have her at the mission station. Our trouble is that natives stop in the townships near the hotels.

1023. Do you think there is any need, so far as the disease in your district is concerned, for the establishment of a lock hospital ?—I think it would be advisable if one or two rooms could be set apart on the land that the medical society at Denial Bay holds. It is situated near the doctor's residence. The natives could be treated there by our medical officer. I think it would be a wise thing to do that.

1024. Would you suggest that those rooms should be set aside for general cases of illness, or for special cases ?—Only for special case of venereal disease.

1025. Does a medical officer visit your institution ?—He used to come in once a month, but that system has been abolished now, and if I want him I send for him. I think it would be advisable for him to be appointed as medical adviser to the institution.

The witness withdrew.

W. Janzow, Mar. 25th, 1913

Rev. William Janzow, President of the South Australian district of the Evangelical Lutheran Synod in Australia, Wakefield Street, Adelaide, called and examined :

1026. *To the Chairman :* I substantiate the evidence given by Mr. Wiebusch. I may say that during the time the mission has been in existence some excellent work has been done. I would like to support Mr. Wiebusch's request for the free loan he spoke of. We think we would be justified in putting the matter before the Government. We are not in favor of getting Government grants for our church work. But this is a special case of the bodily, or temporal, welfare of the blacks.

1027. *By the Hon. J. Lewis*—After the girls have been trained, and have gone out to live with white people, do you think they would care to go back to the wurlie life of the older natives ?—I should not think they would from what I know of them.

The witness withdrew.

C. A. Wiebusch, Mar. 25th, 1913.

C. A. Wiebusch recalled and further examined :

1028. *By the Hon. J. Lewis*—What is your opinion on the last question I put to Mr. Janzow *re* the native girls going back to wurlie life ?—I do not think they would. There might be a few exceptions in the case of the full-blooded girls ; but I do not think the half-caste girls would go back. Some of the half-castes refuse to marry a full-blooded native.

1029. *By the Hon. J. Jelley*—You said that if the natives could show that they had sufficient means to buy some horses and implements you would settle them on the land, but you added that they never saved any money ?—They do not save money. Some of our young people have a Savings Bank account in my office. I teach them to save their money. One man has over £5 in the bank, and the half-caste who died at Port Augusta had a Savings Bank balance of over £12. I was speaking specially of the natives who are 40 or 50 years of age.

1030. What would be the income of the average working man at your station ?—About £40 to £50 a year and free board. One of our men, who was doing contract work away from the station, earned £100 in one year.

1031. And he could not save any of that ?—He has none to-day.

1032. How many children has he ?—Five. When he goes away he sometimes takes his wife and family with him ; but they live in the scrub, and that does not cost much. When they stay at the mission he pays for his wife. The children who are at school receive free accommodation.

The witness withdrew.

The Commission adjourned.

Friday, May 9th, 1913, at 10·30 a.m.

[At Parliament House, Adelaide.]

Present—

Mr. W. Angus, M.P. (Chairman). | Hon. J. Verran, M.P.

T. W. Fleming, May 9th, 1912.

Thomas Wilson Fleming, solicitor, 30, Waymouth Street, Adelaide, President of the Aborigines' Friends' Association, called and examined :

1033. *By the Chairman*—How many years have you been on the committee of management of the association ?—I think over 15 years. I have been president most of the time.

1034. The aims of your association are set out in your prospectus as follows :—

1. To instruct the natives in such industrial pursuits as may make them useful on the land, and enable them to earn heir own living; 2. To encourage and assist natives' families in forming civilised homes; 3. To instruct them in the ctrines, precepts, and duties of the Christian religion; 4. To maintain a boarding school, where the children of the natives may receive gratuitously the ordinary elements of an English education, and be trained in civilized habits.

Have you realised those aims ?—Yes, with some qualifications.

1035. During the last few years you have had uphill work, judging by the statements made at the deputation to the Commissioner of Public Works ?—Yes. 1336. Especially

1036. Especially of a financial nature ?—Yes. I think one serious bar to the realization of the aims is the limited area of land which we have.

1037. Any other serious drawback ?—I think the conditions since the establishment of the association have changed so materially that the method of working has had to be altered completely. The natives have reached such a state of intelligence that what was applicable at the foundation is inapplicable now. For instance, over 200 of them are on the electoral roll, which indicates a state of civilisation that would not have been thought of when the association was founded. We are not able to continue our work effectually under present conditions.

1038. Have you found control difficult from a distance ?—No, I cannot say that. I think the mission was admirably located, at least up to within a few years ago.

1039. How often do members of your association visit the mission ?—Some time ago I used to visit it two or three times a year. I have not been able to do that lately.

1040. Does your secretary visit the mission frequently ?—Yes.

1041. Has he reported to you recently about the condition of the farm buildings and general arrangements ?—I do not think he has reported specifically on them, but he has reported that matters are not comfortable and that the mission is somewhat in a state of disorganisation.

1042. You are aware that the conditions are not satisfactory ?—Not nearly so satisfactory as we would like them to be.

1043. You think the conditions have got beyond the power of your association to handle ?—Yes, with our circumscribed powers.

1044. What powers are necessary to enable you to handle the station satisfactorily ?—One power required is the right to tell the natives that they must leave the station, when we think it is proper, and not return to it.

1045. Have you not this right already ?—We may have it, but we have no means of enforcing it. For instance, a situation is found for a boy and we have every reason to believe the situation is a satisfactory one. Well, the boy leaves it and comes back to the station at his own sweet will. Then, if there is a breach of discipline we have no means of enforcing punishment. We may say to the natives, " You must leave the station and not come back," but they do return.

1046. You want the power to enforce discipline ?—Yes.

1047. Are there any other powers that you consider necessary ?—I think the relations between the school and the committee could be improved. Practically the schoolmaster is under the direction of the Government and to that extent he is an outsider.

1048. Have you not a local committee constituted as a board of advice ?—We tried to make the officers, with the resident committeeman, a board of advice, but it does not work satisfactorily.

1049. Do you think your local staff are working hand in hand with you and the committee ?—Just at present they are, but recently it was not so and we are understaffed.

1050. The superintendent had full control of the rest of the staff ?—Nominally he was supposed to have.

1051. The farm manager is now under the control of the superintendent ?—Yes.

1052. I understand that was not the case until quite recently. I understand that the farm manager had control of all farm work and of the natives when they were at farm work ?—He assumed that. I do not think the committee quite understood that he was to be independent of the superintendent.

1053. That only refers to the late manager ?—That is so.

1054. Is there anything else you think you require ?—We require a very much larger area of land. As to instructing the natives in industries we strove for many years to manufacture all the boots that were required, not only for the use of the mission, but we supplied the wholesale houses with boots, but after many years we found we had to give it up.

1055. What was the reason ?—Principally because it was a losing concern. We were working a boot factory chiefly by hand, and were competing with the best machinery in the city.

1056. But a concern of that kind should not be looked at from a purely commercial standpoint ?—No, but with the funds at our disposal we could not go on making boots at a loss every year. As to making the natives useful on the land, I don't think our land lends itself well to cultivation. We went to an expense of close on £200 in erecting two substantial windmills for purposes of irrigation, and we put up a tank to distribute 30,000galls. of water, and not very long afterwards the lake turned salt, and it has happened frequently since. We have not so far been able to make much of a success of the dairying, but I think we are doing better now than we have for some time.

1057. One thing that struck me was the very bad condition of your improvements, fences, &c. Can you explain that ?—No, unless it is partly due to the inefficiency of the late farm manager and partly to the lack of funds, because the same thing has been observed by the committee every time it has gone down there. At the deputation to the Commissioner of Public Works we pointed out the awful state of the stables and some of the outhouses, but we were powerless. We frequently do not know how to meet our accounts.

1058. With the labor you have available and an efficient farm manager these matters should not have been in such a state. You had men standing there waiting for work ?—We had no money to pay the available labor.

1059. Still the labor was being kept by the Government. The day we were there there were 50 able-bodied men practically doing nothing, and they were getting rations from the Government ?—That is just one of the instances of which I spoke just now. We could not send these men away. They know that whenever they think proper they can return to the mission and that helps to make them loafers.

1060. You are of the opinion that the station is what it is called by some people, " A harbor of laziness ?" —I will not put it that way, because we do not regard it in that light, but the effect is to render the men who ought to be working more independent than they should be.

1061. Another feature was that the year before last you put in 100 acres of hay crop and 50 of them were put in by a neighbor on halves. The cry of the institution is that it has no work to keep its labor employed,

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employed, and yet you require to go to a neighboring farmer and employ him and his teams to put in 50 acres of hay. That points to the place being badly managed ?—Yes.

1062. You think the time has come for the Government to take over this institution ?—Not this institution especially. I think the time has come for a broad and comprehensive policy in regard to the natives and the institutions which care for them.

1063. But one of the difficulties would be that there are other institutions of a similar nature dealing with the natives, and which are excellently managed, two of them in particular ?—Yes, I will not comment on the management of any other mission stations because I do not know anything about it, but from what I have seen in the reports of the Protector of Aborigines there is a station on Yorke's Peninsula which is run under conditions much more favorable than those of Point McLeay. I understand that they have there 23,000 acres of good land and they only care for half the number of people we care for at Point McLeay. If we had conditions of that kind I think we would have a reproductive institution.

1064. But the point seems to me to be this : it is not whether the mission is a paying concern, but of whether it is fulfilling its functions. Could you carry out these functions if you had the power you ask for, and sufficient land ?—Undoubtedly.

1065. Do you think the Government is better able to manage a concern of this kind than the Aborigines Association, provided that association had sufficient land and money to run it successfully ?—No, I do not think I would be prepared to say that.

1066. You consider that such a body of men as you have in the Aborigines' Friends' Association is quite capable of managing an institution of this kind ?—Yes.

1067. It has been suggested that 18,000 acres adjoining the station at Point McLeay should be bought and handed over to the association as a reserve for the natives. The value of that land is about £4 an acre, which would make a total of £72,000. You think from your experience of the institution that the Government would be justified in making a purchase of that kind ?—That is rather a serious question. I think I should require time to consider it, but offhand I should say no. I do not think we, as an institution, could successfully utilise 18,000 acres.

1068. If it takes 23,000 acres on the Peninsula to provide successfully for about 130 aborigines, what quantity of inferior land would be required to provide for about 280 at Point McLeay ?—That appears to be only a matter of arithmetic.

1069. I agree with you that it is an absurd question to put. You say the present association is as capable of handling a mission station like Point McLeay as any Government department ?—Under proper onditions.

1070. And that in order to run it satisfactorily a greater area of land would be required, more financial assistance from the Government, and better control over the natives and the staff ?—Yes, and I would add that it would be preferable for the Government to have control of all the natives and to work the various missions by means of a board.

1071. And even if you had all these facilities for handling the missions you would still have a great difficulty in the altered conditions of the natives and their attitude towards work. Do you find them indisposed to hard work ?—My information is that the native will work very well if well supervised.

1072. Another serious element in the native question is the half-caste. Do you think you would be able to keep the half-castes at the mission and work them under these conditions ?—No, I think it would be a mistake to keep them there.

1073. Supposing your association were continuing their control at Point McLeay, what would be your attitude towards the half-caste ?—They would have to be dispersed.

1074. Absolutely ?—Of course, in a humane way, but it would have to be the policy of the institution to draft them out into the general population.

1075. Would your responsibility end with the drafting of them out ?—No, it would be part of the work of the association to see that they were dispersed and cared for.

1076. You would also have to make the half-caste fit to take his place as a citizen of the community ?—That would be done by training the children up to a certain age and then drafting them out just as the children of the State are boarded out.

1077. Would you train these half-castes so that they would be able to compete with the outside world and be able to merge in the general community ?—You are asking a very difficult question. The half-caste question is a perplexing one all the world over, and I do not think our association would presume to say that they could achieve the result you mention.

1078. Yes, but you admit that the association has the responsibility on its shoulders ?—I admit that we have to do the best we can. If the religious and moral welfare was duly attended to, I think the Government would be in a better position to effect all the objects of the institution than we are. If the Government had full control they could move the natives about when it seemed desirable in a way that we could not do.

1079. Do you think that if a native was made a good man and a good workman there would be less difficulty in his taking his place in the community ?—He would be a more competent man, but the objection to color is so very strong that I do not think it will ever cease to be a difficulty. We have found that when a man had to be turned off from a factory in town it was the half-caste man who had to go.

1080. Was that owing to color or inefficiency ?—I think it was his color. That is the difficulty that will stare us in the face for a long time to come. This is why I say the Government could do the work more effectually than we.

1081. What makes you think that the Government would be in a better position to handle that class of man and fit him for citizenship ?—Because they have all the resources of government at their disposal in the way of employment and education.

1082. Supposing you had all the machinery of the Government at your disposal would you not be in a better position to deal with the natives than a castiron department ?—That is where I think a board would come in useful.

1083. You

1083. You would recommend that the Government should take over Point McLeay and the other mission stations, and that a board should be appointed to manage these institutions along with a Government department ?—Yes, always remembering that the moral and religious instruction of the native is to be a feature.

1084. What would you suggest as to religious instruction if the Government took over the mission at Point McLeay ?—There could be a Government chaplain; that is one way out of the difficulty. Another is to allow an association like the one I represent to have facilities for visiting and giving religious teaching. In that way the public might assist the committee by public subscriptions.

1085. Have the public given you generous support ?—No, and the reason generally assigned is that it is a matter to which the Government should attend. In that respect we are at a greater disadvantage than any other philanthropic institution in South Australia.

1086. How would you constitute the proposed board ?—I have not thought it out, but the right way seems to me to nominate a board on the same lines as the hospital board. Men would be selected by reason of their sympathy with the natives, or their likely sympathy, and their ability to control commercial results.

1087. There is a board at present working with the State Children's Department; you mean something like that ?—Yes, I think it would have to be a board of business men.

1088. You do not think it would be advisable to hand over the management of these institutions to the State Children's Department as at present constituted ?—No, I do not think so.

1089. They are working with you and the Protector of Aborigines to some extent in carrying out the Act of 1910-11 ?—Only to a very limited extent

1090. Yes, but still they are working with the Protector ?—I do not think the State Children's Department would be competent to deal with the missions at all. It might be desirable to draft children from these institutions into the State Children's Department.

1091. You are aware that disease prevails amongst the natives ?—Yes.

1092. Have you thought over the matter of providing a lock hospital for the treatment of diseased natives ?—I think it would depend largely on where the lock hospital was. I should say that it ought to be in an area where the natives could be at large to a certain extent and yet be isolated.

1093. Have you looked into the matter of the attitude many hospitals are forced to adopt towards the aboriginal patient; they dislike having them ?—That is the color question again.

1094. And the native's disease ?—They are not worse in that respect than the white man.

1095. They are thought worse ?—I do not think they are, but you know that these poor fellows when they go to the hospitals are not always received with the same kindness as a white man.

1096. Therefore, the question is forced on us whether we should not provide accommodation and the necessary staff especially for the treatment of the natives ?—It would be a splendid thing for the natives, provided the surroundings were suitable, but I do not think it would be a good thing to establish a lock hospital in Adelaide. It must be in the country.

1097. It has been suggested that we might erect a lock hospital on Wardang Island, which is not far from the mission station on Yorke's Peninsula, and draft all the native patients there ?—I think that is a splendid suggestion.

1098. Do you think the Government would be justified in spending the taxpayers' money in that direction ?—I think so.

1099. *By the Hon. J. Verran*—Your experience is limited to Point McLeay ?—Yes.

1100. There are 5,000 acres of land there, much of it which is not being put to its best use ?—It may be between 4,000 and 5,000 acres now, but 1,700 acres of it is situated at about 30 or 35 miles from the station and is of very inferior quality. That is the Needles. We have only had what is called Baker's Land, comprising 1,000 acres, for some three or four years.

1101. We understood from the people there that there is a quantity of land that could be used for closer settlement and that dairying could be carried on there ?—Yes.

1102. What struck me was that for the two mornings we were there all these men were sitting idly by and had nothing to do, and it struck me that the discipline was not sufficiently strong; I suppose if you took strong action to maintain discipline you would be regarded as cruel and the association would be hampered in its work ?—Yes.

1103. The natives have outgrown the mission ?—Many of them.

1104. How do you account for the disorganisation of Point McLeay; no one seemed to have any authority ?—I can only say that it must have been due to the inexperience of the superintendent. He had had no previous experience with natives. We had a previous superintendent called Redman, who was on the station for many years, and I think lack of experience and harmony between the officers produced the conditions which you saw.

1105. Some of the people said that 250 cows could be kept there on lucerne ?—I cannot express an opinion on that.

1106. You consider there is a necessity for reconstruction of all our mission stations ?—Yes.

1107. Do you think it would be wise for the Government to purchase land and put natives on it with blocks of, say, 200 or 250 acres to be worked on their own responsibility ?—I think that would be wise only in a few cases. I think the average native has not the *nous* to carry on a farm himself. Of course, there are marked exceptions.

1108. Would it be advisable to have such blocks of land adjacent to one another or spread about throughout the State ?—That is a difficult question, but I think if the natives could be separated in that way the education they would get would make them more useful men. Keeping a colony of natives together tends to perpetuate the troubles we have now. No attempts at settlement on separate blocks should be made with the old natives.

1109. Do you think it fair that the Government should keep at Point McLeay some of the half-castes, who are as white as we are, or should they be given blocks of land to work upon ?—Probably in that respect the half-caste is just about as difficult to deal with as the native himself.

1110. Do you favor stronger discipline for the natives ?—Yes; there should be power to say to them "If you don't do this work you must find your own maintenace." 1111. You

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1111. You think the Government should take over the whole of them ?—Yes, providing the religious wants of the natives are cared for.

1112. At Point Pierce I do not think there is any difficulty ; the Anglican Church takes one Sunday and the Methodist the other ?—I think all sections of the church have come to recognise that they have not been so faithful to the native population in the past as they ought to have been.

1113. Would you favor the natives doing dairying ?—I cannot express a personal opinion, but I am told that there is a reluctance to purchase produce from natives.

1114. Will the general public not take the produce from the natives ?—If they knew where it came from I do not think they would. It is a real difficulty.

1115. *By the Chairman*—That feeling is pure sentiment ; there is no justification for it ?—There would be no justification for it if there was proper supervision.

1116. *By the Hon. J. Verran*—Would you be in favor of providing the natives with the necessary stock if land was allotted them ?—It would be useless to allot land otherwise, because the natives have no means. I think it might be done on an experimental scale with a few selected natives.

The witness withdrew.

W. J. Bussell, May 9th, 1913.

William John Bussell, clerk in holy orders, and Vice-President of the Aborigines' Friends' Association, Strangways Terrace, North Adelaide, called and examined :

1117. *By the Chairman*—You have been associated with this institution for a considerable time ?—Upwards of 18 years.

1118. You spent a considerable time in mission work on the river ?—Yes.

1119. Have you been in the habit of visiting Point McLeay frequently ?—I used to pay regular visits there every month or six weeks ; latterly I have only paid occasional visits. I was away last year, so I am not in touch with the latest developments.

1120. What causes have been at work to bring about the unsatisfactory state of things at Point McLeay? —Point McLeay was established in a rather a different way to the other missions. It was founded by Mr. Taplin, in 1858, as a home for River Murray natives, to which they could resort and be protected from attack in those rougher days. It was a kind of home of refuge, and the general run of natives regard Point McLeay as a home rather than a station on which to work. I think that foundation principle must be considered in connection with any weaknesses which may appear to-day. It was unfortunate that your visit was timed when it was, because we were passing through a critical period when difficulties had occurred between officers of the station. We established a local board, really a meeting of officers, and we asked one of the members of the committee who lives near by to supervise that meeting. That was only an experiment under the present management. Hitherto the officers, although the superintendent was in full charge, managed their own departments, and it was only in very serious matters that they referred anything to the superintendent. The result was that he was not kept in full touch with all the workings of the institution. Serious differences occurred, and at the time of your visit one officer had left the mission and things were in rather a disorganised state. That gave a worse idea of the station than its normal condition would justify.

1121. You do not deny that the management of the station has materially altered during the last 10 or 15 years ?—It has altered because it has grown and the requirements have grown beyond the power to meet them.

1122. Are you in agreement with your President as to the Government taking over these missions ?—I am totally opposed to the policy of handing over these missions to the tender mercies of the Government.

1123. For what reason ?—First of all the missions were established for the spiritual and moral, as well as the physical well-being of the natives. Independent of any active religious work in the mission, even if it is not very well conducted, there is a spiritual and religious atmosphere which would be totally wanting in a State-managed department. Secondly, the mission studies, as far as circumstances permit, the characters of the natives, with a view of training them to be useful citizens.

1124. Provided the Government were to conserve the right of the church to continue the spiritual work, do you think it could be carried on under the altered conditions as well as at present ?—I do not think the result would be so satisfactory from the mission point of view. It is just possible that the Government would put in charge a man who would be intent on making the mission station remunerative, and who would have very little religious feeling. It is possible because we know what some managers are, and if you take away the religious atmosphere you destroy the character of the mission.

1125. But if the church were given the privileges of ordinary missions at Point McLeay, would it not meet the case ?—No ; the missions to the outer heathen are not carried on in that way. They work their missions direct from their boards, in New Guinea, for instance. Even the home missions are worked direct, and the mission's committee is a collective body representing all sections of the church.

1126. But you would not say that you are to work your mission quite independently of the duty which the State has to make these natives into good citizens ?—No, but I look at it from the standpoint that the mission was started and incorporated as a body for the religious, spiritual, and moral welfare of the natives.

1127. Supposing the work at Point McLeay began and ended with that, would it be carrying out all our responsibilities to the black man ?—No, because in order to do that we must give them employment, and that is what the mission has been seeking to do.

1128. Do you think a body such as the present association can handle the industrial side so as to turn out the best workmen possible ?—Yes. Given fuller powers I think the association is quite capable of doing it.

1129. You are against the proposal that the Government should take over the mission stations because it would interfere with their essential functions, and, secondly, because you think your association is perfectly capable of handling the industrial aspect of the question ?—Yes. In another State the Government took over the management of certain aboriginal missions, and later on they were glad to ask the missions to resume their work, because the natives became so unruly when removed from their control.

1130. Is Point McLeay a good enough centre for the work ?—According to its circumstances, yes ; according to its area, no.

1131. What

1131. What are you going to do if the Government does not take the mission over ?—I should first propose the Government would increase our area a little, and, secondly, that in view of the increased cost of working the mission, they should give us increased means. I think we should then eventually be able to make the mission as self-supporting as that on Yorke's Peninsula. We want power such as was granted to the Roper River mission to exclude all traders and others who were considered undesirable.

1132. You also want increased powers to maintain discipline ?—Yes.

1133. You are familiar with the proposal to nationalise the whole of the aboriginal reserves. Do you favor that ?—I do to a certain extent. I should be content as one of a mission executive to work in conjunction with a Government board directing all aboriginal affairs in the State. If the Government grants increased support to the Association, it would have every right to see that the money is rightly spent. I do not think that has been done sufficiently in the past from a business point of view. I should like to see a board on the lines of the hospital board, partly appointed by the Government, and partly by each of the institutions it is going to supervise.

1134. That is, provided the Government took over the control of the missions ?—Yes.

1135. How would you deal with the half-caste difficulty ?—I agree that we have a great responsibility as regards the half-castes. The whole question is like the Eurasian difficulty in India, and I should not like to presume to give a solution of it. I do not think we should be in a hurry to move the half-castes out. We should take the responsibility of training and educating and teaching them the industrial pursuits for which they are fitted.

1136. It would be criminal to put them out before you have done so ?—Yes. Then they might be drafted out, I do not mean as workers only, but to have holdings of their own. I should favor a closer settlement of them for purposes of supervision and inspection. If you are going to spread them individually all over the State, I still think they should be supervised, knowing the character they inherit with their aboriginal blood. They should be supervised for years if they are put on blocks of their own. That is why I have always asked that we should have a larger area. We should be able to teach them the management of stock and agricultural pursuits, for which they are particularly suited, and, under very careful supervision, dairying. Also, if we had a suitable place, they could be taught fruit-growing, and anything to keep them out of doors. Fishing might be combined with it. They fish for their own pleasure, but they could be trained to make a living out of it. The hope of receiving an allotment of ground would be an inducement to train themselves to useful work. You must offer them some inducement—they are like big children.

1137. Do you consider that a mission would be doing all it is required to do if it produced good workmen from these half-castes ?—No ; we want to train their characters too.

1138. Besides the question of putting them on the land, we must recognise our duty to the general taxpayer. Should not something be done to train them for taking farm or station work ?—All those branches should come in. I am quite aware that as long as there is color apparent, it is an objection. You have only to go on the lake runs in September and October and you see white shearers and half-caste blacks. They have separate sides of the shed and separate places to live in. While it is all very sad, at the same time I feel I cannot altogether blame the white men for having a feeling against associating closely with colored labor.

1139. Is there any objection on the part of the colored labor to mixing with the white men ?—No, the objection is the other way. Some of the colored people may object, just out of bravado. It is a question whether we should encourage too many half-cases to take up trade, because we do not want to provoke strife. Therefore, I would rather hold out before them the prospect of an allotment of land.

1140. We cannot put them all on the land ?—No. I would train them in industrial matters, but would let them know that as far as possible they would have a home on the land. A fisherman on the Coorong does not want hundreds of acres. He could have an allotment of land and do his fishing from it.

1141. Would you recommend taking away the half-caste children at an early age and educating them outside the mission ?—You mean any colored children. I am in favor of that, provided they are not too young. Remember that the native and half-cate mothers are especially fond of their picaninnies, and if we take them away too young it looks like robing the parents of their children and they resent it by stirring up their men to make reprisals on the wites if possible. If you take the children away at about three and a half years and the mothers feel tha they are going to be trained in school and in industrial work it would be a splendid thing, but it would be no use bringing down a lot of northern children to the south-east. The localities must be suitable.

1142. The difficulty is to fill in the gap between leaving school and the time when they can work ?—Our charter provided for that, only we have not had sufficient means to exercise our powers.

1143. At what age would you recommend tking them away from their parents ?—From 3½ to 4.

1144. You would educate them from the begining ?—Yes. If taken at that age and placed in industrial school areas, and if the parents were allowed to visit them at intervals, but not to take them home, I do not think there would be any trouble.

1145. You would not interfere with the schols at the missions ?—No, unless as a part of disciplinary work, in the case of an unruly child.

1146. What are you going to do with the children after they leave school at Point McLeay ?—They should at once be employed as apprentices on any works there.

1147. Would it be better to do that at the mission station or at a place apart ?—The parents there are in a semi-civilised condition. Being taught to live in two rooms instead of in wurlies has a great effect on them and they would rather have the children under their eyes. If we had an area of 5,000 or 6,000 acres in a ring fence it would be very easy to put one industry here and another there, it would be very easy to let them work together in such a way as to create an *esprit de corps*.

1148. Would you train boys for farming at a special institution rather than at a general mission like Point McLeay ?—I would not say we should not do it if the other institutions applied to Point McLeay for a certain number of boys, but we should be allwed to draft out the boys who are to go.

8149. You

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1149. You would rather have an arrangement like that than, say, by act of Parliament that every boy on attaining the age of 14 shall be sent out to an agricultural school ?—Yes, there should be some discretion allowed.

1150. You are not in favor of separating the half-caste from the full bloods ?—No. If possible, I would give them different quarters, but I would treat them as one large community.

1151. As to the care of diseased aboriginals ?—I am in agreement with what has been stated, only I doubt whether the place proposed is not a little too near the mainland to be capable of complete isolation. It is quite easy to cross over to the island mentioned. If you could get a similar place at a little greater distance from the coast, I am in accord with all that has been said. I agree to the principle, but I should be sorry to have the hospital on Wardang Island.

The witness withdrew.

C. B. Taplin, May 9th, 1913.

Charles Eaton Taplin, architect, Tower's Court, Victoria Square, called and examined :

1152. *By the Chatrman*—You are a member of the Aborigines' Friends' Association ?—Yes, I am a son of the founder of the Point McLeay Mission. I lived there until I was 15 years old, and I have been in close touch with the work ever since.

1153. You have heard the evidence of the two previous witnesses : is there anything you wish to add ?—The whole difficulty in connection with Point McLeay is finance. The mission would have been managed by the committee in a very different style if it had not been for lack of funds. This was emphasised some 4 or 5 years ago. I was sent down with another member of the committee to visit the station and make recommendations. We found that certain sanitary provision should be made and recommended accordingly, but nothing has been done, simply for want of funds. The mission has been starved. As to the idle natives referred to it is simply because there is no money to pay them. If they work they expect to be paid, and it has always been the rule to pay them.

1154. You are getting more money now than ever before ?—Yes.

1155. And the number of natives is less than in the last ?—It is not very much less.

1156. Six or seven years ago, when the population at the mission was larger than now, how did you get along with something like £1,000 less ?—No, we have had £1,000 a year ever since I have been on the committee, and that is 22 years.

1157. But you got £1,280 more last year than ever before ?—That was to wipe off the gradually increasing deficit.

1158. You do not mean that the institution, as a commercial concern, is as satisfactory now as it was 6 or 10 years ago ?—No, there is the difficulty with the finances. We cannot offer a superintendent a decent salary, and, therefore, we cannot get a high-class man to go there.

1159. I do not think you can say that the cause of the present state of things at Point McLeay is the finances ?—Well, I do.

1160. It is recognised that the lack of discipline and the unrest has come about not so much from want of finances as from the management ?—Partly from the class of managers we have had. On several occasions we have found the station drifting into disorder through the superintendent not doing what we considered his duty.

1161. What is the superintendent paid ?—£200 a year.

1162. You also recognise that the problem is different from what it was 10 years ago ?—Yes.

1163. What would you suggest for the better management of the place ?—My own opinion is that a way out of the difficulty could be found by placing Point Pierce and Point McLeay under one committee. Then if we have a lot of men whom we cannot employ at Point McLeay we can send them to Point Pierce.

1164. How could you manage that, when to-day at Point Pierce they are unable to utilise the men they have ?—I am not conversant with the conditions at Point Pierce.

1165. *By the Hon. J. Verran*—At Point Pierce they are farming a good deal on halves with the white man ?—Yes, the same was done by Mr. Redman at Point McLeay because we were so short of funds. I think it was done without the proper sanction of the committee.

1166. Are you averse to the Government taking over these institutions ?—Under certain conditions I think it might be done. I would be utterly against it unless the missions were placed under a board. If they were merely placed under officials the natives would not get sympathetic treatment.

1167. You do not think the Commission would be justified in recommending that these institutions be taken over by the Protector of Aborigines' Department ?—No.

1168. If a board were appointed to act along with the Aborigines' Department would the result be satisfactory ?—Yes, I think it very likely.

1169. Do you think it advisable to train the half-casts as workmen ?—Yes, it is desirable, but it is very difficult to mix them with the ordinary population. There is nothing in common between the aboriginal and the white man. If the half-castes were put among white children at 5 years of age they would get to have common tastes with them. They would also learn to respect themselves. Take a half-caste girl at Point McLeay and put her out to service at 14 or 5 amongst the whites and she inevitably falls sooner or later. It may be 2 or 3 years but then you hear she has had to go back to Point McLeay.

1170. Do you agree with the proposal for a lock hospital ?—I think it an excellent idea. When the natives come down to the public hospital they often go bak feeling very sore.

1171. Under what conditions would it be possible for you to carry on the work at Point McLeay successfully ?—My impression is that if we had another £500 a year we could manage it. It would enable us to go in for more cultivation and put more natives to work.

1172. Do you think that with another £500 a year and the area of land you could provide work, food, and clothing for the people at Point McLeay ?—We could then employ natives at remunerative work so as to run the institution at a loss of £1,500 a year.

1173. Do you think the native is fit generally to manage a block of his own ?—Speaking generally, he is not.

1174. Mr.

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1174. Mr. Redman said there were not a dozen of the people there whom he could recommend for the purpose, and the present superintendent said there was not a single man whom he could recommend to work a block of his own, even with supervision ?—Yes.

1175. Are we justified in buying land to let to these men, at the same time providing them with capital to work it, when our officers tell us they are not fitted for it ?—No, I do not think you are. If you get more land and attached it to the mission and let the men work it as part of the mission, it would be different.

1176. Supposing these men were able to handle a piece of land of their own, do you think we are justified in asking the general taxpayer to provide the land and accessories for these men, when we are not prepared to do the same for the ordinary white man ?—I think we owe a larger amount of sympathy and have a greater responsibility towards the natives than towards the whites, because we are occupying their country.

The witness withdrew.

J. Matthews, May 9th, 1913.

Janet Matthews, "Manarooka," Hampton Street, Goodwood, called and examined :

1177. *By the Chairman*—I believe you have been associated in philanthropic work in connection with the aborigines for the greater part of your life ?—Yes, for nearly 40 years. It is 40 years since we began the work in the southern part of New South Wales, near Echuca. My husband was in business there and he became interested in the condition of the natives. He got into correspondence with the Government of Victoria and had a few of them removed to Coranderrk, about 40 miles from Melbourne. We took up land on the Murray, about 16 miles from Echuca, and then we began our work for the natives by building a schoolhouse and gathering them in. From a beginning of four children we got to 153 natives at the end of 16 years. Mr. Matthews interested the Government of New South Wales in the matter, so that 1,800 acres were granted adjoining our private property. He was appointed State schoolteacher at Maloga Mission, which was the name of the place. He afterwards handed this position over to a suitable person, who is there now.

1178. When did you start work at Manunka ?—About 12 years ago we came to Adelaide, and went up to Mannum for three months to get into touch with the natives. We then erected a tent near the natives and lived there for about a year until we got to understand their necessities. Mr. Matthews was in Melbourne, and I, with my daughter and other helpers, undertook the work. We had a school tent there. After we had been there a year the police ordered the natives away, saying it was not advisable to have them so near the town where they could get drink. They went up the river, and I followed them and found I could rent a house at a place called Craignook. We stayed there 13 weeks and then I heard of the Manunka Reserve, and three months later it was granted to us, with 40 acres of river frontage. That was in 1901. Mr. Matthews joined us and we continued there for 10 or 11 years, gradually increasing the number of natives until we had as many as 80 at Christmas, and 40 to 60 at other times. They looked upon us as their friends and the place as their home. It was a very suitable place, being away from towns, and we feel we have benefited one generation of the children. They were with us for 10 years and when they left school they could read and write, and the inspector passed them very creditably. After the children left school was our difficulty, and then was the time we wanted means to employ instructors in industries such as carpentry and gardening. They could learn farming, but many of them showed a talent in other directions. I remember a lad called Stanley Karpeny. He was a fine boy, but we had a difficulty in getting him even a licence for fishing. If instructed properly in the industries they would have been useful members of society. Now they are living on the river in their wild state again. They are not as bad as they were, and many of them have given up drinking. They are living near Mannum and Swan Reach, and some near Manunka.

1179. I notice there is an aboriginal reserve of 8½ acres at Manunka, and also section 64, of 40 acres ?—Yes, that was transferred to a farmer.

1180. What lease was that held under ?—That was my lease.

1181. Did you acquire that land for the purpose of using it for the aborigines ?—Yes.

1182. When you left you sold it ?—No, the Government asked me to transfer it, and I sold the house.

1183. What term of lease had you ?—It was 21 years.

1184. Had the 21 years expired ?—No. Through one of my daughters marrying, and through lack of proficient helpers, and not being able to carry on the work by myself, I was obliged to give it up, but there is a young man up there who is very capable of carrying it on.

1185. He is starting now with the disadvantage of having only 8½ acres available ?—Yes. There is a nice piece of land called an island, but really a peninsula, stretching right down to Forster, which might be made available for the natives. If the Government would establish an industrial home for the young people on the Manunka Reserve they would be doing a good thing for the natives. It is a better site than Point McLeay.

1186. The £200 which you received was simply for the transfer of your property on section 64 previous to your leaving the station ?—Yes.

1187. Miss Hetherington, your successor, was got on your recommendation ?—She asked if I would advise her to go and I said I could not advise. I knew the natives would prefer the former overseer whom I had.

1188. The breaking up of the mission was brought about by the transfer of your lease to Mr. Hermann ?—Yes.

1189. Miss Hetherington found she was practically a trespasser on the river frontage and neither the natives nor the local people wanted her ?—The council of Caurnamont gave her leave to stay on the river frontage. The people on the river are very glad to have the mission there, all except the people who bought the house. The Hermann's only want one native there to work for them.

1190. Is the remaining 8½ acres suitable for an aboriginal mission ?—Yes ; in the heaviest floods the natives did not have to move their camp.

1191. Is it sufficient land ?—It is sufficient for the school and the natives do not require more than a little garden round their houses.

1192. How do they live ?—Fishing, hunting, and working for the farmers. It would not be worth while giving them much land. All the school requires is an area for running cattle or a few sheep.

1193. Are

J. Matthews, May 9th, 1913.

1193. Are there many farmers in the neighborhood requiring labor ?—Yes, a good many.

1194. Did your people get continuous employment ?—Yes, either at burning or harvesting, and the squatters would engage them months beforehand for shearing. A fine team of about 20 or 30 young men grew up there. One or two of the men are working on the Murray steamers.

1195. Would not the same results be obtained if the farmers provided cottages for the workers ?—No, there must be a settlement of natives for the purpose of instructing the children. They cannot mix with white people. The teacher or the matron must attend to the children when their parents go away fishing. There must be a dormitory to leave them under the care of the matron.

1196. *By the Hon. J. Verran*—You recognise that the natives have got very different ideas about themselves to what they had formerly ?—I do not think so. I think Christianity makes them better, but they still keep pretty much to their old customs and old ideas.

1197. If the natives remain the same as before, then all your labor has been practically in vain ?—They are not the same as regards Christianity. There we have seen a thorough change in the natives.

1198. Do you not think that the natives are being hampered more than anything else by mission stations ?—No, I think they look upon the mission stations as a great help.

1199. And now that they have the right to vote they think they have the right to be put on the land ?—At the old mission station in New South Wales the Government gave them each 40 acres of land and they had the right to vote. Many of them are doing fairly well. One of them bought a farmer out. They got implements from the Government.

1200. Do you not think it is time we got out of the old rut and that the native has outgrown our organisations ?—Yes, but you will always need an industrial school for the neglected aboriginal children.

1201. You do not think 80 acres of land would suffice for the necessities of the natives ?—No, they should be drafted out to larger areas of land. The natives at Point McLeay who are capable of looking after themselves should be given areas of land away from towns, and those who are not capable should be kept at the station. I know of several cases where natives' or half-castes' motherless children now wandering about with their parents, would benefit by a school at Manunka. The natives are frightened away from Manunka by the couple there.

1202. Did you ever do dairying work with the natives ?—Yes; I have seen them working at the farmers' places, and we had girls who could milk cows and make butter. I have employed them myself and found them very trustworthy.

1203. You found them thoroughly clean under good discipline ?—Yes.

1204. Who did the milking ?—The women chiefly, as the men were away working on the farms or in the garden

1205. *By the Chairman*—If the State provided accommodation elsewhere, would there be any need for a station at Manunka ?—I think so. Fathers with motherless children would just run away if it were not there.

1206. Supposing they were put at Point McLeay ?—They object to going down to Point McLeay They have more room up the river.

1207. But the closing of the mission at Manunka would not affect the control and management of the aborigines on the River Murray ?—Not if they had another suitable place to go to.

1208. If the Commission recommends making suitable provision for them on the Murray that would meet the case ?—Certainly.

1209. What about taking the boys and girls of from 14 to 18 years away to industrial schools of training ?—I think it would be better to teach them in an industrial home at the mission station.

1210. Do you not think that contact with the outer world will help to promote better feeling and do them good ?—Yes, up to a certain point, but it does not do to mix them individually. I would advise their being kept away from white people as much as possible.

1211. You do not believe in the ultimate merging of the half-caste population with the general community ?—No, I would give them the chance to keep among themselves.

1212. Do you not think the half-caste and quadroon have a right to be recognised as citizens of the State ?—I believe in giving them privileges in their own areas, but I do not think you should encourage them to mix with the whites.

1213. The difficulty will be everlasting unless we can find some way of mixing the half-castes with the general community ?—Well, I would not hinder them, but I would not encourage it. So much unhappiness comes from them mixing with white people. I know a family in Mannum who had a very nice half-caste girl in their service, and as she grew up one of the sons wanted to marry her. The mother sent her off to Point McLeay and the attachment was broken off. I saw the girl afterwards living with her native people in the camp. It would not be wise to encourage such a union, and it would have brought a great deal of trouble to that family. I know of a case where a white gardener took a native girl and lived with her, but he could not mix with white society afterwards. At our former mission station we found that many of the natives could not be trusted with money and we paid them with mission cheques. In that way they could get anything they wanted at the mission store, but they could not spend money on drink.

The witness withdrew.

The Commission adjourned.

Wednesday,

Wednesday, June 11, 1913, *at* 7·30 *p.m.*

[At Moonta.]

Present—

Mr. W. Angus, M.P. (Chairman).

Hon. J. Jelley, M.L.C.	Mr. G. Ritchie, M.P.
Hon. J. Lewis, M.L.C.	Hon. J. Verran, M.P.

Henry Lipson Hancock, General Manager of the Wallaroo and Moonta Mining and Smelting Co., Ltd., and member of the Board of Trustees of the Yorke Peninsula Aboriginal Mission, called and examined : H. L. Hancock, June 11th, 1913.

1214. *By the Chairman*—You know the object of this Commission—to inquire into and report upon the general question of the aborigines in South Australia ? How long have you been connected with the Point Pierce institution ?—I was appointed a member of the mission in 1904, but I have been associated with the management since 1902.

1215. We may take it, then, that you have given some considerable attention to the question of how to handle to the best advantage the remnant of the aboriginal people ?—Yes ; I have given the question some considerable study in connection with the management of the mission.

1216. How long is it since the station was given over to the management of your association ?—Since 1878, although the board existed in embryo before that date. In the year 1878 the mission was granted a 21 years' lease of approximately 20 square miles at Point Pierce, and this was renewed in 1899 for a further similar period. A few small doles were received from the Government, but the task of the mission board during the earlier years was a very uphill one, and in 1880 there was an overdraft at the bank of over £2,700, the responsibility being borne by the board. On one occasion application was made to the Government for further financial assistance, but this could only be obtained by giving a bill of sale over the stock, which the board did not consider desirable. Difficult times continued to be experienced, and it was not possible until about 1899 to get rid of the bank overdraft. Even after that date revenue for some years was meagre, and insufficient for the proper conduct of the mission. It will be readily understood that making the necessary improvements and providing live and dead stock involved very serious expense (1,250 sheep a year are required as part of the natives' rations), and the financial responsibility has given great concern. The successful working of the place required taking advantage of every available use that the land could be put to. Wardang Island has been used for grazing purposes, but owing to the scarcity of water, can only carry stock during certain parts of the year, although there are tanks constructed there capable of holding over 200,000galls. As, however, the mainland runs short of feed, the island becomes necessary in order to maintain the sheep. To overcome difficulties in transferring the stock to and from the island, a boat was built on the mission, and jetties were constructed at both sides of the channel. In the farming and all other operations the natives have been employed as far as practicable ; but to secure the greatest benefit to the natives, which has always been the aim kept in view, it became necessary to employ a number of outside share farmers. This has in no way reduced the area of land cultivated by the natives, as their services in this direction have been utilised to the fullest extent. With this outside assistance and the installation of an extensive windmill water scheme with the reticulation of inland paddocks, a very much larger area has been profitably utilised than otherwise would have been possible. For some years hundreds of acres of new land have been broken up each year and put under fallow, and thus materially helped the feed value of the place, although the last couple of seasons have been unfavorable, owing to late and smaller rainfall. The benefit accruing from the policy observed may be gauged by the fact that for the last five years the wages paid to the natives for farming and other general work have averaged quite £1,600 per year, irrespective of their rations, housing, and other living expenses, representing in all an outgoing to the mission in this direction of about £3,500 per annum. There has also accrued a benefit to the share farmers of the district, and consequently to the State through having had the land made available for cultivation purposes. As a result of these more vigorous farming operations during recent years, the financial position has gradually strengthened, and enabled the board to erect a number of cottages, besides providing an excellent water reticulation and the installing of an up-to-date farming plant, whilst the living conditions generally have been vastly improved for all concerned. The carrying out of this work has involved a very careful study of requirements, and has been a severe tax on resources. Economy has been strictly exercised throughout, but notwithstanding this, the committee at the end of 1911 were again faced with an overdraft at the bank, which grew to over £1,400 by the end of last year, as expenditure exceeded revenue by about £1,000. The natives living on the mission at present number 188, of which a large proportion are half-castes and quadroons. Quite a number of natives have shown proficiency in their work, and many of the children in the school, which is well cared for, have proved themselves painstaking in their studies. Every encouragement has been given the natives to become possessed of stock and implements, and to take up responsible work on the mission in the same way as the outside share farmers. A Savings Bank has been established, and although for obvious reasons it was impracticable to make over the mission land to the natives, they were given every inducement to acquire for themselves stock and plant for the purpose of share farming. Wherever possible, work is let to the natives on contract so as to stimulate their efficiency and cultivate a spirit of independence. As far as practicable, also, the method of partly paying for work done in rations is gradually being superseded by an increase of wages, so that the natives may realise their responsibilities to themselves and their families in providing all they may require out of their own earnings. It is further a rule that those securing work outside the mission shall be responsible for the maintenance of their families remaining on the mission. It has been necessary for the business aspect of the mission that the natives shall recognise the authority of the management, and it is satisfactory that this position has been fairly well maintained ; but in order to get the best workmanship it is desirable that the mission should have increased powers. The main purpose of the mission, however, has been kept well in view, and every effort has been put forth for the moral and social advancement of the natives in a religious atmosphere. At the day school the native children

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children are afforded by the Education Department the same advantages as white children elsewhere, and the teacher's reports as to the conduct of the native children and their progress have been very satisfactory. The dwellings have been made as up-to-date as funds will permit. Cleanliness and order are inculcated as far as possible, and proper sanitary conditions are strictly maintained.

1217. You mentioned that a fairly large proportion of your people at the Mission are half-castes. Do you find the half-caste as easy to handle as the full-blood is ?—No. There is a good deal in the half-caste that makes him more difficult to handle. He is less amenable to discipline than the full-blood, who has more of a quiet disposition, and appears to be satisfied with less.

1218. The general policy of your board of control, I take it, is to provide a comfortable existence for the old and infirm natives, especially the full-bloods, and at the same time to provide work and also shelter for those half-castes and quadroons who wish to take advantage of it ?—That is our object, and we try, so far as possible, to provide work for all that we can, with the idea that the mission is really a school and an educational institution which shall gradually get the natives to realise their responsibilities in keeping with the white population. That, of course, is not an easy task, and seems to require a considerable amount of tact, &c., to bring it to pass, and requires time to accomplish it.

1219. Your final object is to gradually help the half-castes to merge into the general population of the State ?—That would be the ultimate aim, although there seems to be no immediate way in which that can be quickly accomplished. Every native requires more or less a different handling, and to take advantage of him it seems to be necessary to find out what each particular native is most fitted for.

1220. You wish it to go in evidence that that is your final aim ?—That is what we are looking for—the gradual merging of that population into the general population of the State so that they may become able to maintain themselves and become responsible members of society.

1221. You are of opinion that that must be a gradual process ?—I think that it must be very gradual, because in dealing with the natives you cannot accomplish everything in the same way as when dealing with white people. It is a matter of time and training.

1222. In your early years you found some difficulty in financing the institution here ?—Yes ; there has been considerable difficulty, and it is only by careful business oversight that the position has been maintained.

1223. But you are in a fairly comfortable position now ?—We are in a position to hold our own.

1224. You have a very valuable asset ?—That is so.

1225. Which you can use as a very serviceable asset in procuring the necessary funds ?—Yes ; we have made profitable arrangements throughout.

1226. Have you studied the question of the aboriginal half-caste from the point of view of fitting him for any other occupation than that of a farm or station hand ? Has anything been done on your station to train them to trades ?—Attempts have been made to carry out that kind of thing, and some of the natives appear to be fairly apt at manual work, and providing the thing can be kept under control there seems to be no reason why some of them should not be able to adapt themselves to trades the same as the white people.

1227. You think, then, it is possible to make a fairly good tradesman of the half-caste ?—It would be too much to expect. You could not expect the same calibre in the native. It is only an exceptional case where you find a specially clever native.

1228. Do you attempt at all to engage the help of the public generally by subscription towards the institution ?—I think we have done scarcely anything in that direction. It has been a self-supporting mission from the start. I think there have been a few subscriptions throughout the term of 35 years.

1229. From what I have been able to gather the mission is on a very sound financial basis, and is run on very excellent lines ?—Yes.

1230. We have heard it said that the board of management receive a salary for the management of that institution. Can you give us any light on that ?—Well, we do not make a penny out of the concern. There is a payment to cover office expenses on the part of the secretary.

1231. I wish just to have that stated in evidence, Mr. Hancock ?—There is no salary paid ; there is an honorarium paid to the secretary to cover expenses. So far as the management is concerned there is no expense charged against the mission.

1232. You have probably heard it mentioned that the Government might take over the control of this institution. Have you, as a board, any objection to that ?—Well, personally, it does not affect us. As far as I know we have no objection to the Government taking over the control. We give our services and we do our best.

1233. You have no objection to continuing your services ?—We have no idea of relinquishing our duties.

1234. Do you think that it would be an advantage to have this institution controlled by a Government department ?—I do not know that I could advocate its being controlled in that way, because I think it would be difficult to do any better than we are doing now

1235. If the institution had to be taken over by a Government department, or if this Commission should recommend that the station should be taken over, could you suggest any form in which the control of the station could be exercised to the same advantage as under the present management ?—It is not a question that I have given much study to. We have been doing our work on the station and have not thought of anything in that direction, and in the first rush of the question, while there is a certain advantage to be gained by consolidating the whole of the work in this respect, there is so much calling for local care and control that it is difficult to see how any one person could control the whole system. The thing might be consolidated in such a way as to work harmoniously, but it is very difficult to see how the whole scope can be covered by any party that has not a full knowledge of local requirements.

1236. Do you think that a board of control with one representative from the district here would be a system of management that would commend itself to you ?—In the ordinary way, business concerns are best carried out where there is local latitude to control the divisions and districts. It is scarcely possible that central control could understand the situation in the different centres. It would devolve on the superintendent to control that particular centre, most likely, and it would depend on his having enough latitude to know what he was doing.

1237. *By*

1237. *By Mr. Ritchie*—You gave the area just now that you had under your control. That includes Wardang Island, does it not ?—No. Wardang Island is seven square miles in addition. We have a total area of 17,298 acres.

1238. With respect to the share-farming system, do you think it would be possible for you, instead of going in for share farming, to work what land you can with the natives ? I presume you farm on shares now on account of not having sufficient natives to work the land ?—It is not only that. It requires a great many stock to keep going on this work, and also farm implements, from the cost of which the mission has been saved by getting them from outside people. It also saves the feed of the station. The work is carried on by outside farmers, who bring in their own stock and implements, and all effects.

1239. What proportion of the profit do you get ?—It is on halves. We supply the manure and the seed and the land.

1240. My reason for putting that question to you was this : We find you have here approximately 188 natives on 17,000 acres. In 1912 you had 160, so that the number has increased by 28 since then. At Point McLeay they have 340 natives on 5,513 acres. Of course the land is better, but the value of the mission is taken as a quarter of the value of your land. We have thought, as a Commission, that perhaps some of the natives could be drafted from Point McLeay to here. What is your opinion ?—We already have quite a number of the Point McLeay natives on the Point Pierce Station.

1241. What class of farming do you undertake ?—We grow cereals—wheat and oats.

1242. You do not get any Government assistance at all ?—Not monetary assistance. We get a few blankets for the old natives.

1243. Do you supply the aged and infirm with free rations ?—Yes.

1244. Have you read the Protector of Aborigines' scheme with respect to taking over the settlement ? I have seen the newspaper reports.

1245. What is your opinion of the scheme ?—One would naturally ask what experience he has had in this kind of thing. I do not know what experience he has had. I think local management is required to produce the best local results as a rule.

1246. What is your opinion with respect to the establishment of a Lock hospital on Wardang Island ?—It is too close to the mainland, and there are a lot of men raising flux there on behalf of the mining company at Pirie, and the island is indispensable in so far as the mission is concerned.

1247. Do you think there is any necessity for a hospital like that ?—I think it would be better to put the natives in the interior than down among the white people. We have no knowledge of the requirements of a Lock hospital.

1248. What is your opinion with respect to giving the natives blocks of land and allowing them to work them independently, the Government to provide them with assistance in the way of agricultural implements, &c. ?—We have tried to encourage the natives to do that kind of thing themselves, in that they should have a block in their own names ; but it looks as if it will be necessary that the native himself should be possessed of something.

1249. Have you any personal knowledge of the ability of any of the natives at Point Pierce ?—Some of the natives are quite intelligent.

1250. Do you think they would be competent to take charge of a piece of land and work it satisfactorily ? There are half-caste natives already in the Poonindie district who are successful farmers.

1251. Have you any idea how many would be competent ?—I could not say off hand.

1252. Would there be a dozen ?—Well, I doubt it. I question whether the natives have been educated up to a sufficient pitch in that respect to warrant its being done, except in single individual cases, where they appear to warrant some special consideration. Even then it has always been an idea with the board that the natives should show themselves capable of saving something in order to make it appear that they warrant having something more given to them. How do we know that they will take care of what is given them ?

1253. Do you think there would be a tendency under Government control to give a better incentive to these men to do this work than there would be under your management ?—Do you think you people would be more competent under existing conditions to bring out these men and make them competent for the work ?—I think we are as likely to be able to bring out the best qualities of the natives as anyone else would be.

1254. *By the Hon. J. Verran*—I presume that you agree that the people have outgrown the mission ? I mean that the education they have received and the training they have had have brought about an unrest among the natives, and they have outgrown mission life ?—They have not so fully developed out of control. Control is what they are expected to have there, and if they did not have that control it may be that they would be less able to get along as well as they do.

1255. The question is now whether we are justified in placing these men, we cannot call them blackfellows to-day, out on blocks of land as we do the European. Do you, in your opinion, think it would be a wise thing to put the natives on blocks of land ?—Not indiscriminately ; but there may be cases in which, if it were done, it would tend towards a solution of the problem so far as certain natives who are sufficiently advanced.

1256. You would not be prepared to say that it would be a wise thing for the Government to take possession of Point Pierce and to divide it up into blocks for the natives ?—Well, I think in a case like that it would be desirable to have control. I should not expect that to be a success. Natives, when congregated together, would be likely to lean one on the other, or to take advantage of one another, and one who tried to make progress would be pulled down.

1257. You would rather see them put some distance away from one another, so that they could not congregate ?—As long as there is a certain amount of society for each party.

1258. Have you found any great difficulty in controlling those natives in the last few years ?—There is always more or less of the restless spirit among certain of the younger members.

1259. That is hardly more than you would expect in their advanced state of civilisation ?—Well, hardly, except that it is often due to causes that we try to prevent, but which is not always possible, in the way of drink and so on.

1260. I

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1260. I presume that at Point Pierce the half-caste is a restless man. There is more difficulty in dealing with the half-caste than with the real native ?—Yes. They are of a less quiet disposition and are not so contented as a rule.

1261. Well, after all your experience down there, and I take it you have watched the matter very closely, would you be in favor of blocking out the whole of the 17,000 acres for the natives ?—I cannot see that it would result in any good.

1262. In your opinion, under a blocking system, there would not be the same results as are given to-day ?—I should scarcely expect it.

1263. In your long experience in dealing with the natives you have often thought that the natural instinct is always there, and you have found that the only way to work these men successfully is by contract ?—By contract and under control. If the station were split up we could not expect it to return the revenue it does at the present time.

1264. If you relied solely on the natives the return from the station would be insufficient ?—There is only a certain proportion of them who could take up land in any case. Then, what are you to do with the women and children, and the old and infirm natives ?

1265. What is about the number that is employed in agricultural pursuits during the year ?—About 58 men and boys—that is, employed in all kinds of work, including some of the girls who do dairying.

1266. Really you have more natives there than you have work for ?—With regard to the others, a good many of them are women and children of the school-going age, and the old people who are not able to do much, so that if you take the total number you would not expect all of them to be able to do a day's work.

1267. My point is this: what is the number of men who are engaged in agricultural work, that is, in the seeding time and the harvest, that you can really say are required on the land ?—That could be better answered by the superintendent.

1268. With regard to the medical requirements of the station, can you tell us how far they are provided for ?—The local medical work, as far as possible, is dealt with by the superintendent, who is more or less used to medicine. Important and special cases are sent to the hospital. We have a ward at the Maitland Hospital, and the public hospitals are open for our use free of charge so far as we are concerned.

1269. Would you favor a justice of the peace being stationed at the mission. It struck me that when these people become unmanageable that a justice of the peace would be able to deal with them instead of having to take them to Maitland ?—Mr. Garnett, the Superintendent, is a J.P. We have made efforts to have one of our officers appointed a special constable, but in connection with that it is necessary for that officer to be a ratepayer in the district, and that has been our little difficulty.

1270. Do you know whether there is very much disease amongst the natives down at Point Pierce ?—I do not think there is any special note to be made of that. All the children's ailments and general requirements in the way of health are certainly just the same as in other places; but the school is fairly free from any infectious diseases. Port Victoria seems to have more diphtheria than there is on the mission.

1271. My point is whether any of the natives are carrying venereal diseases ?—I have no knowledge of anything of that sort. The matter is carefully safeguarded and watched.

1272. I do not think you would say for a moment that it would be a wise thing to put a Lock Hospital on Wardang Island near a mission station ?—No; I do not favor it at all. It ought to be an isolated place in any case.

1273. While Point Pierce may be absolutely free from venereal disease we have to take into consideration that there are other places where it is very bad, and the Commission has to bear that in mind, and to provide for it by getting evidence as to where would be the best place for a Lock Hospital ?—Well, it would want careful consideration of all the available places before one could answer the question. It should not be a place that is near by to other settlements. It should be an isolated concern.

1274. *By the Hon. J. Jelley*—You said that the children had shown very great aptitude at school. Do you think that they are equal to the white children ?—In manual work, yes. You will see the work when you visit the station, and have an opportunity of gauging the proficiency of the children. I think there are 36 school children, and from 15 to 20 under the school-going age.

1275. Can you account for the fact that when they grow to manhood and womanhood they do not appear to have the stability that the white men and women have ? You could not put your blacks on blocks of land and let them work it without supervision ?—It does not follow that because they are apt in manual work that they could be apt unless they are controlled.

1276. I take it that the evolutionary stage at which they have arrived is not necessarily equal to the calibre of the white people. You would not put the responsibility on the laxity of the system just immediately after they have passed the school-going age ?—It would be a good thing if they could be kept under control and kept away from the effects of example all round on the part of those who are older, and which young people always copy, and the possibilities are that they would have a better chance; but a question always has two or three sides to it, and it is a problem which has vexed the whole of the board, and we have not been able to see up to the present how to make things any better.

1277. Have you any employment, or have you sufficient employment for boys and girls immediately after they leave school to keep them going until they reach early manhood or womanhood ?—The whole of the work connected with the education of the natives can only be done by the expenditure of money, and it would require a considerable outlay in order to provide all the means for the education of those natives before we could expect to take advantage, or to have the advantage of such an ideal way of handling the native children.

1278. My point is this: Do you keep those children employed just immediately after they leave school, or are they practically free from supervision ?—I think that could be better answered by the superintendent. We have not been able to find the necessary work for all of the natives, not necessarily because we have not got the work, but not everybody is fitted to do the work that is required. There is always a difficulty in this matter because we have always got the natives near by us, and we have not any means of enforcing what shall be done. It is a free mission and the natives are free-will agents, and they cannot be controlled in the same way as other workers.

1279. Have

1279. Have the board of management taken the question into consideration of providing employment for boys and girls ?—We have not taken it into consideration of late times.

1280. Perhaps it has not appeared necessary ?—It has not been put forward by the Superintendent as anything requiring attention.

1281. As regards the question of the merging of the aboriginal race into the white population *versus* that of the race dying out absolutely, which do you think is the more probable ?—I do not see how it can die out exactly. The half-castes are increasing. That is to say, they are gradually getting merged with the whites. The full-blooded natives are dying out, but the half-castes, quadroons, and octoroons I should take to be increasing.

1282. So you think that the merging into the white population is the obvious result ?—I do not see how it could be other than that.

1283. What I meant was that there was a difficulty with the colored problem in America, and there might be the same difficulty here in a lesser degree. You think the merging into the white population is the natural solution of the difficulty ?—If they could be made responsible members of society it would be a good thing, but that has not been possible with the mission board, because we have only control of our own area.

1284. *By the Hon. J. Lewis*—Can you tell the Commission what the country is like in that area of 17,000 acres. Was it improved at all when it was handed over to the mission ?—It was all scrub and coast land, without any improvements so far as I know—all scrub and tussocks.

1285. Who appointed the board ? Do the Government appoint them ?—In the first place I believe there was a charter.

1286. Is the charter in existence now ?—We are a registered association, incorporated.

1287. Have any articles of the association been drafted ?—I could not say. All I know is that we have a certificate of association under the Corporations Act.

1288. Can you give the Commission a copy of the documents which established the mission station—whether it was a charter or a lease, and the number of years for which it has been renewed, and state the rental, and also who appointed the first members of the mission ?—I think there is no doubt that whatever we have we will be glad to tender to the Commission. Mr. Page, the secretary, will no doubt be able to furnish that more easily than I could make any statement in reference to it now.

1289. Supposing there was a vacancy now, who would appoint the new member ?—The existing trustees have the power to appoint any new trustees at any time, and the rules provide that if any trustee goes to reside out of the State for 12 months he ceases to be a trustee.

1290. Does your board come under the control of the South Australian Government ?—Not in any way. We are absolutely free from any control by any Government official.

1291. What was the term of your lease—21 years I understand ?—Yes.

1292. Have you power to renew your lease again ?—Yes. There is no right for us to demand a renewal. The Government can resume it on six months' notice. All aboriginal leases are on the same form I believe. There is a regular printed form.

1293. The Protector of Aborigines in South Australia said in his report that there was a great deal of discontent amongst the aboriginals at Point Pierce ?—I have no knowledge of any great discontent except the ordinary change of view which they show now and then.

1294. Is the discontent any greater now than it was three or four years ago ?—Not to my knowledge.

1295. Did you see the Protector's report ?—Only in the newspaper.

1296. If that is so there would be no harm in asking another question. The report says—" The Superintendent, Mr. Garnett, is a good officer, but unless the station is under Government control I do not think he can do much good." Do you agree with that ?—We do not agree with that.

1297. You have no desire, any of you, to resign your positions ?—We have no idea of doing so.

1298. And your one object is to assist these natives in making their home comfortable and pleasant ?—Yes ; and to teach them useful occupations, and to give them a good moral training.

1299. Have you succeeded so far ?—We have only succeeded in a measure so far as it is possible with those we have to deal with.

1300. I think you said you used 1,250 sheep a year as rations ?—That is approximately so.

1301. How many sheep do you keep on the station ?—About 6,000.

1302. How many acres of land do you cultivate ?—Last year we cultivated 3,400.

1303. And the money that has been earned on the place has been utilised in developing and improving ?—Yes ; and to pay off an overdraft at the bank. At the present time the sales have cleared the overdraft off.

1304. Do you agree with the valuation put on this property of £60,000 ?—I have never considered the matter.

1305. It represents 17,000 acres at about £3 10s. an acre ?—Well, a lot of the stuff is not worth 5s. Only about 7,000 acres is agricultural land.

1306. Will you give the names of the committee who administer the estate now ?—Yes. They are John Symons, of Moonta, auctioneer ; Stephen Lathern, of McLaren Vale, gentleman ; Joseph William Hughes, of Adelaide, bank official ; Henry Lipson Hancock, of Moonta, mine manager ; Carl Frederick Gottard Heinrich, of Kilkerran, farmer ; and Seymour Rooke Page (secretary), of Moonta, solicitor.

1307. The report you handed in says that you pay £1,600 a year for wages to the natives ?—Yes ; for farming and general work on the station, and that the total, with rations, came to about £3,500 per annum, that is, counting in the value of the benefits and perquisites and so on.

1308. Do you think that that land should be dedicated to the natives so that they should have it for all times, that is, while there are natives in existence ?—Yes ; as long as it is under some sort of control.

1309. It should be dedicated for the natives in trust ?—Yes. It is dedicated. It is an aboriginal reserve, and cannot, I take it, like other reserves be taken for any other use except by Act of Parliament.

1310. I understood it was only a lease ?—The reserve is leased to us to manage.

1311. Then

H. L. Hancock, June 11th, 1913.

1311. Then it is leased to you as trustees for the benefit of the natives ?—The lease says, " for the use and benefit of the aboriginal population." Those are the terms used, " use and benefit."

1312. With regard to the children, are they taught anything else while at school other than book learning ?—They are instructed according to the curriculum prescribed by the Education Department, the same as the State schools.

1313. They are not taught anything about the place in the way of gardening ?—Yes; that forms part of their curriculum, and they are instructed in handiwork on Kindergarten lines. They do manual work and so on.

1314. Do the parents of the half-caste children think their children should be sent away to work on leaving school ?—That question could be better answered by the Superintendent.

1315. I would like your opinion. Do you think it advisable, though the parents might not wish it, in the interests of the children and of South Australia, that those children should be sent away and made to earn their own living ?—It is quite possible that something like that could be organised to advantage. Just as to how it would be carried out would require careful consideration.

1316. Have you thought what the result of this mission station will be if it is continued on the lines it is now going, when the full-blooded natives die and they are all half-castes and quadroons there ?—It is desirable that there should be some scheme propounded that should make provision for dealing with the half-castes and full-bloods.

1317. Do they work away from the station on farms or other stations ?—Yes. In the season when there is a good deal of work about the natives make good money in various ways—in shearing, fencing, and so on.

1318. Can you tell the Commission what these men do with the money they earn ?—Well, we do not know what they do with the money, except that we require that they shall maintain their wives and families when they leave them behind. We know some of them purchase horses and carts of their own. Unfortunately, we do not find that our Savings Bank at the mission is increasing at all. We are given to understand that when away from the mission they put in money that we do not know anything about.

1319. Supposing a man is married and his wife is on the mission station, do you allow him to go away elsewhere ?—Yes.

1320. Do you feed the wife during his absence ?—Only at his cost. If he comes back he has to pay.

1321. But supposing he does not bring any money back ?—It is kept out of his wages. We do not allow these debts to grow more than we can possibly help. If it gets beyond a certain amount we get an order on his employer. Mr. Garnett recently had occasion to refuse a man an order to get certain goods because he had run his account beyond a certain amount. This is all done, I may say, with a view to educating the natives, and not to place restrictions on them.

1322. Is there any desire on the part of the natives to take their wives and families away from the mission station and to locate them elsewhere ?—I think not. I am not aware of any. I think they are too comfortable at the mission station to want to get away.

1323. Do you think any of them would like to go away on another mission station if it were suggested ?—There is a difficulty to get them to go away on any occasion. That is my experience.

The witness withdrew.

C. F. G. Heinrich, June 11th, 1913.

Carl Frederick Gottard Heinrich, farmer, Kilkerran, and member of the Board of Trustees of the Yorke Peninsula Aboriginal Mission, called and examined:

1324. *To the Chairman:* I have been farming in the vicinity for the past 34 years, and have been familiar with the operations at the mission for a considerable time. I have been a member of the board since September, 1908. About seven years ago, after carefully reviewing the position, and with a view to obtaining additional revenue to develop the land and more effectively carry on the business of the mission, the trustees decided to go in for more extensive cultivation. To carry out this proposal all the best land fit for cultivation was selected and cleared by the natives, and to carry on the farming to greater success with the small capital available assistance was obtained from neighboring farmers on the half-crop term in return for their skilled labor. In this way the trustees have been able to develop the station with outside capital, in the farmers' stock and implements, which work could not have been otherwise undertaken owing to the lack of funds. With this more extensive cultivation, buildings, water conservation, and other improvements, costing in all a considerable sum of money, have been effected during recent years, and I maintain that we now have a first-class up-to-date plant, a good going concern, with the best advantages for the welfare of our people on the mission. From my experience, as a practical farmer, extending over a period of 37 years, I have no hesitation in saying that the system of farming on the halves principle, so far as the mission is concerned, has been the right one, and has made the station what it is to-day, a property in the best heart for cultivation and grazing. I hope that when the Commission visits the station they will find everything in a progressive state, and that we, as trustees, have done everything in our power to utilise it to the best purpose for which it was set apart.

1325. *By the Chairman*—Do you consider that the trustees are carrying out the objects for which the land was given to them in trust—for the good of the aborigines—by farming it on shares ?—Yes, I do; because at the time the share farming was taken on the trustees were not in a position to get horses and implements. In fact, since the share-system was introduced the trustees have raised the capital to go on and maintain the institution. The improvements cost a considerable amount of money. There has been a great sum of money spent in the conservation of water, which could not have been done except for the share-farmers.

1326. What is the whole amount of your estates ?—About £14,000.

1327. You are simply including in that the improvements on the land, not the land itself ?—Yes.

1328. Would you be good enough to give me your valuation of the whole of the land ? What is the market value of the 17,000 acres to-day ?—The unimproved value is about £17,000. The value of the dead stock is about £10,000.

1329. How do you include houses and buildings and fences and implements ?—They are all included in that £10,000. That includes the boat and jetties.

1330. So

1330. So that to-day you have a capital value of something like £31,000 ?—Yes.

1331. Are your finances in such a condition now that you, as trustees, could make use of the whole of the land without calling in share farmers ?—No ; I do not think so.

1332. If sufficient capital were placed at your disposal could you make better use of the estate on behalf of the natives than you are doing to-day without calling in the share farmer ?—Certainly not.

1333. Then it was an advantage not to have had the capital ?—Yes.

1334. So that that was not the only reason you had for putting into practice the share system ?—No. We required skilled labor, and no doubt the share farming gave our natives a great lesson and education in farming as well. Our own people have gone on quite differently and more scientifically since the share farmers came in.

1335. Your opinion is this, that you could not provide sufficiently high class control of the land to make it an educational factor in managing the natives ?—Yes ; and impossible to have the same management as we have now.

1336. Supposing the Government placed in your hands sufficient money to work on your own the whole of that 17,000 acres, and provided the necessary management, do you think that you could do it to better advantage than you are doing it at the present time ?—No ; I do not think we could, because we are paying our natives good wages at the present time. We give them as much as we can in piecework in order to get the best return for their labor, and pay them in proportion to what they earn. For skim-ploughing we pay them 1s. an acre, at which they can earn 12s. a day ; fallowing we pay for at the rate of 1s. 6d. an acre, and they can easily plough eight acres a day ; for harrowing we pay 4d. an acre, at which they can make about 10s. a day. That is not an exaggeration, they could do more. For drilling we pay 8d., at which they can easily make 13s. a day, and up to 15s. if they like. Of course, we all know they do not hurry themselves. There is not the thrift in them that there is in white labor. We are paying them in every way the utmost figure, in fact, more than any white man gets for the same class of work.

1337. My point is this. If you had the necessary capital to do so, could you, as a governing body, by employing labor on your own account, get that share which goes to the share farmer, as part of your own return ?—No ; we could not. I would like to explain this, that you cannot place the natives on the same lines as white people. In the first place, you may get 2,000 or 3,000 acres in by them, but you never know when you can get it off. For instance, this year we have only one man who would take a drill. The natives have said—" We are not going to plough unless we get more wages." Our superintendent can give you some details of the wages that we are paying. They are as fair wages as anyone pays.

1338. But supposing the Government were to come forward and say, " Will you take over this estate and manage it," do you not think you could manage it on the lines I suggested ?—Yes ; I could if I could make the men work.

1339. My point is this, that a considerable amount of the income derived from this estate goes to the outside farmers ?—It partly goes to outside farmers for their labor and taking their own risk on their outlay and capital of which the trustees have no responsibility.

1340. Part of the return from the estate goes to the outside farmer, and part only is kept for the benefit of the aborigines. Could not the Board of Trustees, if they had sufficient capital to do so, employ white labor, if need be, to work the whole of that estate for the aborigines ?—Yes ; I daresay they could.

1341. And to better advantage than is being done at present ?—Yes ; to better advantage if we could always get the right men and skilled labor, otherwise it will pay better on the share system and private enterprise.

1342. You find the aboriginal is not a very apt pupil ?—No. He has not so far proved to be able to hold his own and to help himself.

1343. Have you men on the station able to work a team of horses ?—Yes.

1344. And drive, plough, and drill ?—Yes.

1345. Can they drive a stripper or harvester ?—Yes ; some of them can work any machine on the farm.

1346. What proportion of the adult population on the station would make good farm hands, able to do anything with horses ?—I could not really tell you the number of them. About half a dozen could do all kinds of farm work.

1347. Is the fact that there are only half a dozen capable farm hands on the station due to the inability of the native to learn, or to the fact that he is not properly trained ?—I think you could get those details better out of the overseer or the Superintendent.

1348. I would like your opinion, Mr. Heinrich ?—Certainly. My opinion is that some of them will learn to do anything. They would be intelligent if they were more strictly supervised, like white people are.

1349. That is an admission that there is want of discipline ?—Yes ; more want of pressure. They work when they like.

1350. I may take it from your evidence that so far as the conversion of the native into an intelligent citizen is concerned, it is an absolute impossibility ?—No, not quite that ; there are some of them who do quite intelligent work.

1351. Do you think that it is possible, ultimately, to make a good asset to the State of the half-caste population of South Australia ?—That is a very hard question to answer. It is a thing that would have to be tried.

1352. Do you have sufficient powers in connection with the management of the mission station ?—I do not think so.

1353. In what direction is it wanting ? What further powers do you require ?—If the natives do not behave we send them away, but they simply come back again unless they are sent away with their wives and children.

1354. We have it in evidence that there is a considerable amount of discontent among the natives at Point Pierce. Have you seen much of that ?—Well, there is discontent among some of the natives at times, but I cannot say that I have seen much of it.

1355. Do you think it would be possible to run that place with 188 individuals on it in such a way as to satisfy all of them ?—I do not think there is anyone born who is quite satisfied.

1356. You think that, taking it all round, the natives on the station are satisfied with their conditions ?—Well, I do not think they are.

1357. I

C. F. G. Heinrich, June 11th, 1913.

1357. I think it was given in evidence to-night that you have difficulty in getting the men to go away from the station ?—They are satisfied to live there because they have free houses, medical attendance, and horses, &c. It is a home.

1358. They must be satisfied with it as compared with outside life ?—Yes.

1359. *By the Hon. J. Verran*—The dissatisfaction that exists amongst the natives arises from the fact that they want to be partakers of the profits of the station ?—Yes.

1360. The men have made the discovery that at times the mission has made a profit, and they think that they ought to have the profits ?—Yes ; that is so.

1361. *By the Chairman*—Can you tell me the amount of profit that has been made on the station for the last few years ?—There is no profit. It has been a deficiency.

1362. Is it a condition of your lease that any profit has to go into revenue ?—Yes. There could be no profit.

1363. *By the Hon. J. Lewis*—Do you know the reason why people in South Australia with blocks of land let it on the share system ?—On account of labor conditions.

1364. Does it not pay them better than if they employed labor ?—In some cases it does, in other cases it does not. I cultivate my own land on shares.

1365. You find it more profitable to work on the share system ?—Yes.

1366. Would not the same thing apply to the mission station ?—It would. There is no doubt we make more out of the share farmers than we could make with our own plant. We cannot make our own plant pay the same as the share farmers' plant.

1367. *By the Chairman*—In view of that fact, would it not be well for the Government to take over the whole control of the station and let it out to the share farmers and devote the whole of the proceeds to the benefit of the aborigines ?—Of course that would be working it the same as we are doing now.

1368. You point out in your evidence, do you not, that the educational benefit comes not from your own work, but more especially from the work of those men who are running the station on shares with you ?—Of course the half-share farmers are no doubt giving the aborigines a great lesson in farming by working side by side with them.

1369. *By the Hon. J. Jelley*—You say there are 7,000 acres of cultivable land. What portion of that is put under the share system ?—Over 2,000 acres by the share system, and about 1,000 by the natives. This is as much as we can put under crop each year, together with about 1,500 acres fallow, which does not leave too much good land for grazing for sheep and other stock to provide meat, &c., for the station.

The witness withdrew.

S. R. Page, June 11th, 1913.

Seymour Rooke Page, solicitor, Moonta, and honorary secretary of the Yorke's Peninsula Aboriginal Mission, called and examined :

1370. *To the Chairman :* With regard to the control and removal of obstreperous natives, I desire to explain that there is power under the present Aboriginal Act, which was passed the year before last, to enforce the removal of any inmate of any mission station from that station to another. We had an instance a little while ago of a man who caused a great disturbance at the station, and we applied to the Protector to exercise his powers under that clause of the Act. He replied that he did not see his way to do so, but he advised us to expel him altogether from the station and let him earn his own living elsewhere. We did that, but of course his wife and family remained. We could not very well turn them away. He was always coming back to the mission and bringing drink. We wrote to the Protector on February 23rd, 1912, as follows :—

" The Protector of Aborigines, Adelaide. Dear Sir—Aborignal Sam Newchurch is constantly getting drink and causing disturbances at the mission station. The trustees wish him removed to some other institution with his family, consisting of wife and four children. This would not only be for the peace and good order of the mission, but would act as a deterrent on others who are inclined to similarly offend. The trustees would, therefore, be glad if, in the exercise of your powers under the Aborigines Act, you would cause the man and his family to be removed to some other aboriginal institution. We think it advisable that he should be sent somewhere where he would not have the opportunity to procure drink. Yours faithfully— (Signed) S. R. Page, Hon. Sec."

To that letter we received the following reply :—

Aborigines Office, Adelaide, February 26th, 1912. Dear Sir—In reply to your letter of 23rd instant, I beg to inform you that Aboriginal Sam Newchurch, being an able-bodied man, I cannot see any necessity to have him removed to a reserve ; but if he will not conform to discipline, I advise you to expel him from the mission to earn his own living. Yours faithfully, (Signed) W. G. South, Chief Protector of Aboriginals.

This man was expelled, but he hung about round the outskirts of the mission, and could of course go and get drink everywhere. You cannot watch every boundary of the station, and he could still exercise his corrupt influence. Well, we came to the conclusion that the man should be under the eye of our officers rather than that he should be allowed to wander about outside. We gave him a hut about a mile away from the main village, and he has been residing there ever since. I mention this in regard to Mr. Heinrich's statement that the Act gives us free control to enable us to remove people of this sort. We have the power, of course, as lessees under our lease to say who shall be there and who shall not. We must allow well-behaved blacks to camp there. If a man comes and we can give him a job, he can put up a wurlie and stay there. When a man misbehaves himself we can expel him. But if we do expel them they will probably do damage and set fire to the crops.

1371. *By the Chairman*—Under section 20 of the Act you cannot prevent an aboriginal from going on the reserve. The section of the Act reads, " Any person who, without valid and reasonable excuse, enters or remains or is within the boundaries of a reserve or aboriginal institution, unless he is (i.) an aboriginal, or (ii.) the Minister, or (iii.) a Protector, or Superintendent, or Police Officer . . . ." But you may apply to the Governor to make regulations in reference to your institution ?—There is a special clause enabling us to cause a man to be removed.

1372. The regulations under clause 37 of the Act read, " The Governor may make regulations, not inconsistent with this Act, prescribing all matters and things which by this Act are contemplated, required, or permitted to be prescribed, or which may be necessary or convenient to be prescribed for the effectual carrying out of this Act, including regulation and the following, amongst other purposes " ?—Clause 17 gives the Protector absolute power to remove aborigines from one station to another. In addition to that, since we are the legal owners of the property as lessees, we have a perfect right to keep any aboriginal off if he misbehaves.

1373. That

1373. That is getting over the Act. You have no power to do that by your lease ?—Yes. We are only compelled under the lease to allow them to remain on the reserve during good behaviour. S. R. Page, June 11th, 1913.

1374. The Minister controlling the department only can remove the aboriginals ? There is no power under your lease ?—Yes ; we have power under our lease.

1375. Why did you not exercise that power in the case of Newchurch ?—We wanted him removed and sent up into the interior, or somewhere where he could not damage our crops.

1376. On the Point McLeay Mission Station they found they had not got the power under a similar lease. That is what I am going on, Mr. Page. I would like to refer now to a statement you made that you are out of the control of any Government department ?—I was referring to the lease then. I was not bearing in mind the latest Act.

1377. You are subject to clause 38 of the Act ?—Yes.

1378. Supposing the Protector wanted to go and inspect your institution down there with regard to the condition of the natives, whether the conditions of the lease were being complied with, &c., has he authority to go in and examine the state of things on your station ?—Absolutely.

1379. But is that in this Act ?—He may have it under the old Aborignial Act. Undoubtedly he can inspect, but he cannot control our actions.

1380. Supposing he found things were not satisfactory, he could recommend the Government to give you six months' notice of resumption. They have real control in that way ?—In an indirect way. What I meant to say was that whilst that lease exists nobody has any control to tell us how we shall work that property.

1381. *To the Chairman :* With regard to the proposal to establish a Lock hospital at Wardang Island, I think it would be a most unsuitable place. There are always a great many fishing boats around the island, and the fishermen land there.

The witness withdrew.

John Symons, auctioneer, Moonta, and member of the Board of Trustees of the Yorke Peninsula Aboriginal Mission, called and examined : J. Symons, June 11th, 1913.

1382. *To the Chairman :* I can confirm what has already been said. With regard to a Lock hospital at Wardang Island, I think it is wrong. It is too close to Port Victoria. The mission station is also in close proximity to the island, and I think a hospital of that description on Wardang Island would be altogether out of place.

The witness withdrew.

The Commission adjourned.

Thursday, June 12th, 1913, *at* 12 *noon.*

[At Point Pierce Mission Station.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelly, M.L.C.	Mr. P. Ritchie, M.P.
Hon. J. Lewis, M.L.C.	Hon. J. Verran, M.P.

Francis Garnett, Superintendent of the Point Pierce Mission Station, Port Victoria, called and examined : F. Garnett, June 12th, 1913.

1383. *By the Chairman*—How long have you been at Point Pierce ?—For three and a half years, but this is my second term. I was at the missi on for five years, about 12 years ago, and I left Point Pierce then to go to Point McLeay Mission Station, and I was there for seven and a half years as superintendent.

1384. What was your previous position here ?—I was engaged as chaplain, bookkeeper and storekeeper. I have been superintendent since then. I have been in touch with the aborigines for 17 years.

1385. Would you like to make a statement to the Commission ?—Yes. I have had 16 years' experience in work on aboriginal mission stations. I came here for the second time in October 1909. Previously, for about seven and a half years, I had filled position of Superintendent of Point McLeay Mission, leaving there about June, 1906. Before going to Point McLeay I was engaged in the work here as second officer for nearly five years, leaving Point Pierce for Point McLeay in 1899. It will be found by examination of the printed annual reports of Point McLeay Mission that my management there was most satisfactory. On returning to this mission in October, 1909, I was pleased to find that the mission had made great material progress, owing principally to the introduction of superphosphates. Permanent improvements of great value had been made. During the past three and a half years further substantial and necessary improvements have been made. The original water reticulation scheme has been extended to its utmost capacity, and three other independent water supplies have been utilised by windmills, tanks, and pipes, so that practically the whole of the estate on the mainland is now supplied with water. Much attention has been paid to the fencing, and the paddocks made smaller. Three new cottages have been erected, also public baths. More horses and farm implements have been purchased. The amount of land fallowed each year by natives has steadily increased. Last year it was 600 acres. After careful thought I wish to submit the following suggestions to the Royal Commission :—(1) That in order to obtain a higher standard of industry on the mission something further than temporarily discharging is necessary, as that only results in the lazy living on their more industrious good-natured relatives and connections. (Aboriginal Society was originally on a socialistic basis). For laziness, disobedience, and other serious breaches of discipline the best punishment would be strict expulsion from the mission and its neighborhood for fixed periods. In order to prevent vagrancy such natives should continue under supervision, and if not in regular employment, work to be found on Government roads, &c. (2) In cases of incorrigible drunkenness, such natives should be removed to far inland missions. Even if this did not lead to natives' personal reformation it would be a powerful deterrent to others. Similar punishment would also be effective in dealing with flagrant cases of immorality. If such powers were held by mission authorities it would be seldom necessary to exercise them.

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them. (3) A police officer should be stationed at Port Victoria, who should visit the mission at least weekly. (4) As the mission children leave school—apart from any required for work on the mission—the rest should be apprenticed out to farmers, &c. The present scarcity of labor should make this course easy. These young people should not be allowed to return to the mission except for an annual holiday. Should they prove unsuitable for any situation found for them they should be sent to some industrial home, such as the State Children's Department or Salvation Army, until another situation has been found for them. If there were an industrial home to receive the children, there would be no encouragement for them to work badly in the hopes that they would be sent back to the mission. The male native on attaining the age of 25 years should have a working man's block allotted to him in an agricultural district, and assistance be given him to erect a two-roomed cottage. In the case of the female native she would remain in situations until married. (5) With reference to suggestions which have been made that natives should be started on farms, and seeing provision is made for this in the new Aborigines Act, I suggest that two of our natives most experienced in farm work be helped in the manner indicated in the new Act, and that the experiment be watched for future guidance. These blocks of land should be well away from the mission, and separated from each other to get good results. The health of the natives is good. We have no consumption here. Medical attention is given free by myself and Mrs. Garnett, and when necessary, the Maitland doctor. The doctor, however, is seldom needed. The population of the mission is steadily increasing. It may be of interest to mention here that when I left 13 years ago the population was between 90 and 100. Now the population has increased to close on 190. It is not merely a natural increase, as the success of the mission has drawn the native population from elsewhere. The last point I wish to mention is the care of the natives religiously. Services are held twice on Sundays, and Sunday school each Sunday afternoon. In these services we are assisted by visiting ministers from both Methodist and Anglican churches. I conduct each Sunday evening service, and am assisted in the Sunday school by the teacher and my daughter. The services are well attended. Anniversary and special services are held during the year, for which the natives are trained in singing. During the winter months and at special seasons Band of Hope entertainments and concerts are given by the natives, for which they are trained by the officers. I would like to add that the mission is near a seaport, with men of all nationalities coming in, and they do not know of our laws concerning the supplying of drink to aboriginals, and they often supply them with it. There are flux quarries on the island, and about 30 men are employed there, so that from the standpoint of the missions' welfare it is desirable that our request for a police trooper at Port Victoria be complied with. The mission is being connected by telephone with the port, and that would enable us to get the police trooper here in a very little while.

1386. *By the Hon. J. Lewis*—With regard to setting these men on blocks of land, as suggested by you, would you, at the age of 21 years, give them blocks indiscriminately, or would you select men who are able to manage a block ?—In the first place, I would not give them a block until they are 25 years of age, but would let them continue as agricultural laborers until then. When 25 years old they would have more ability. The natives remain children, on the whole, longer than the white man does. There are always children or old men. At the same time, there are some very strong exceptions.

1387. The Commission understood that you would only put here on this land those who were fitted to work it ?—My thought is with reference to the male children that positions should be found for them, chiefly among farmers.

1388. I am referring to the blockers. The Commission would like to know whether you would give a block to every man who is 25 years of age, whether he is fitted to work it or not ?—I would. Presuming it was a small block, of say 40 or 50 acres, with a cottage built on it. The men would have, in the first place, no rent to pay. He would be able to keep stock and poultry, and in some districts grow fruit and vegetables. Most of them are good shearers. Many of them can fence and plough and do general agricultural work, and in that way they could easily make a living in their immediate neighborhood. Where the blocks happened to be near the sea the natives could engage in fishing. I think the blocks should be well separated from each other, except that perhaps two blocks should be put close together for the sake of society. If they were put in big settlements the natives would tend to pull each other down. They are socialistic in spirit. It they were settled in many blocks as neighbors it would end in this : their fences would not be attended to and the scheme would be a failure. If you gave them blocks well isolated from one another they would have the uplifting influence of a white environment, and their sons and daughters could find work amongst the farmers in the neighborhood, some as domestic servants, and others as laborers. The object of my mind is to finalise the problem. It would be finalised if they were sent out and situations found for them, but if there were no provision made for them I am afraid they really could not compete with the white race. My suggestion is that this help should be given to them. In the long run it would save the State expense, because they would have something to stimulate them to seek to become responsible members of society. Furthermore, in financing the problem, no expense in purchasing such blocks need be incurred, because eventually this land could be gradually resumed as the old people died, and taken for other purposes.

1389. Would not their children inherit theblocks ?—Yes ; but you are making provision for the gradual dispersal of the aboriginal population in, say, a generation, and in doing so you are finding permanent homes for them and their children.

1390. Do you know the Government have power now to allot blocks to any of those people if they think fit ?—I do.

1391. Your suggestion, then, is arranged for by Act of Parliament ?—Yes ; but there is some little difference between the thought contained in that Act of Parliament and my suggestion. There is a big difference between giving a native sufficient land to build up a successful farm and finding him in horses and implements, seeing to the sinking of dams, the necessary stabling accommodation, and other stock required for successful farming. In order to do that for each family the Government would need a tremendous amount of capital, and in many cases, no doubt, they are unsuitable for agricultural work.

1392. Would you give a block to every man who is of the age of 25 years ?—Not unless they were suitable.

1393. *By*

1393. *By the Chairman*—You mean you would settle some on working men's blocks and others on larger areas of land. Men capable of handling it should have larger blocks of land ?—That is so. With respect to the new Act, my suggestion is that it should be carried on on experimental lines in the first place, and I would be prepared to mention two of the natives that I consider best suited for putting on blocks.

1394. *By the Hon. J. Lewis*—How many men have you here who could successfully work blocks of land ? Would that mean if they had to go into competition with white men.

1395. How many men have you that could go without supervision and look after blocks of land of their own ?—I do not think there are more than two who could become, in the fullest sense of the word, responsible farmers. We have an adult male population of 58.

1396. You think by giving the others homestead or working men's blocks they would have to earn their livings on them ?—Yes. My scheme is that they would go out as agricultural laborers. They would be freer from the tendency to loafing habits if apprenticed to farmers. Then it would be one native boy for a farmer, or one native girl with the farmer's wife, and when they attained the age of 21 years they should be allowed liberty.

1397. In the event of their not being successes as assistants on a farm, or domestic helps, you would suggest that they be sent to reformatories ?—Only on this principle—I think any girl, so long as her health is right, can do domestic work. The difficulty with the natives is that they are lazy. If they are allowed to go back to the mission because the mistress is not pleased with them, they take good care to displease the mistress after a few weeks.

1398. Do you think it would be a good thing, in the case of boys, to send them to a training ship if they did not do well ?—I think so. That would be a good suggestion.

1399. They would not be able to run away ?—No.

1400. At what age should the children leave the mission for those occupations you have suggested ?—Fifteen.

1401. Do the children at the mission get any tuition other than book learning ?—They chop wood for their parents, and the teacher teaches them a little gardening.

1402. There is no set work for them ?—No, there is not. As a matter of fact, where white parents would give them something to do about the home, the native parents lose control of their children.

1403. Have you heard the wish expressed that the children should be sent away to some institution to be educated ?—That is the only way to make a success of them. There might be some little difficulty in sending the children away.

1404. Some of the parents would be agreeable to the childern being sent away ?—Some of them would be very pleased. I would like to emphasise this, that the mission, notwithstanding what I have already mentioned, will continue for many years, and you will hear Mr. Steer, the farm manager, say we would like to make men on the missions. We do not want the missions to be loafing institutions. In order to make men of the natives we must have more authority over them than we have at present.

1405. What is the distance to Port Victoria from here ?—Six miles.

1406. Do you have much trouble with the natives going there and getting liquor ?—Yes ; we have a good deal of trouble, notwithstanding all manner of drastic remedies to prevent it. For instance, some 15 months ago, I took seven of them to Maitland and summoned them for breach of the peace, and they all received varying sentences. Nothwithstanding that some have such a weakness for drink, they would get it if they had to hang for it.

1407. Do you know the Act is very stringent on people who supply the natives with liquor ?—Yes ; we have secured sentences against three different people, but there are always other unprincipled men who will supply them.

1408. Are the natives, on the whole, very well satisfied with their homes here, or is there discontent ? —I cannot say they are a contented race. On the whole, they are well off and well cared for ; but there has been a big agitation amongst them for some years in this direction, and they consider there should be no white half-farmers here ; and they seem to have an idea that they could do the work themselves. I may mention, in reference to the use of the half-farmers, that if the half-farmer had not been used here, at least some thousands of acres of the mission farm would still be under black grass ; whereas now, in addition to the advantage of the crops, we get much more grass than we would have got otherwise.

1409. Do you think that if you had horses and implements to cultivate 3,000 acres a year that you could get the laborers here to do it without paying them wages, but by giving them the profits that might accrue from the proceedings ?—I may mention, on the question of wages, that the only conditions on which they would take it on would be a definite third of the proceeds.

1410. I was suggesting that they should have the lot ?—I thought you meant divided amongst those who earned it.

1411. No ?—They would jump at it.

1412. Do you think it would be a success to work on those lines ?—I think it certainly would not be a financial success.

1413. Then, if it were not a financial success it would not be a success at all ?—No.

1414. *By Mr. Ritchie*—How many full-blooded natives have you on the station ?—About 22.

1415. Do you think in view of the environment of the mission station, that after the boys and girls had left school if they were provided with positions that they would hold them, even provided the conditions were favorable to them ?—They would want to get back. It would have to be a part of the scheme that it would be compulsory to stay away, and if they lost their positions they would have to go to some industrial home, and from that home be redrafted to fresh positions. By doing that you would save them from the temptation of working badly in order to be sent back to the mission station.

1416. The understanding is that the mission stations should take the place of those industrial homes that you spoke of, and the general taxpayer has that in his mind. Do you not think it possible to establish something on the station that would take the place of those homes ?—The State wants help. It wants labor on every side, both male and female, and because of this scarcity of labor for the development of the land and for helping farmers' wives I think they would have positions found for them in a natural way,

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way, and they would get a better training in a natural life of that character than in any artificial situation.

1417. Do you think it would have a tendency to uplift the young people if they were away from the environment of their parents and the settlement ?—I do.

1418. You stated that you thought that a man, after attaining the age of 25 years, should be given a block of land. Do you think that if the native knew he would be given a block of land it would be an incentive for him to try to do better than he does, seeing that he would have a goal in front of him ?—I think it would improve him as a self-respecting citizen of the country, and probably save him from becoming a vagrant, and possibly an expense to the country because of becoming a vagrant.

1419. Have you ever sent them to situations away from the settlement ?—Yes ; and the results have been very unsatisfactory. The mistresses on the whole have been well satisfied with the girls, but after being away a comparatively short period the girls get tired of the work, or get a longing to come back to the mission, and have left the home without saying why or where they were going, and have walked back here. even from Maitland. That is why the voluntary system has been such a failure. It must be compulsory,

1420. Do you think it should be the duty of the Government to make provision for the half-castes, and even those who are farther away from the half-bloods ? Do you think they should be made a drain on the Government, or should they be turned adrift ?—I look on it as a business proposition. It will be easy, as a white race, to do as much as I have now suggested for these people in order to enable them to make a success of life in some small degree. We must help them to keep their heads above water. They will become outcasts of society if turned adrift, and I think gaols and prisons would cost us more than some such legitimate scheme as I have suggested.

1421. Have you considered the scheme that has been proposed by the Protector of Aborigines, that the Government should take over all these stations, or several of the stations, and work them themselves ?—Of course, you see, that is an untried experiment, and what the result would be I do not know. A very great deal would depend on the men and officers who were associated with the Protector.

1422. *By the Chairman*—We would like your personal opinion on this matter ?—Personally, I feel that the whole question is a difficult one. In all probability it would be well if these mission stations are taken over, and a board should be formed to manage the missions.

1423. Do you think it desirable that this station should be taken over by a Government department ?—Well, if we got the necessary powers here the station could be as well, if not better, conducted on the present lines.

1424. *By Mr. Ritchie*—You do not favor the Protector's scheme ?—I do not favor it. I understand that in Victoria the Protector of Aborigines has something to do with the general management of the mission stations, but at the same time, there is a board appointed to control him, and to act as an advisory board also. If the Government should take over the mission stations here, it would be well if some such board were appointed.

1425. You think, then, that a board would be an advantage instead of having one man at the head ?—Most certainly.

1426. Do you find that the natives are at all dissatisfied with the conditions on the station, more particularly with regard to the mission ?—There is no doubt there is a good deal of dissatisfaction. It is somewhat difficult to account for, and it can be greatly magnified, because it is the agitator who very often talks and gives you a misleading idea as to the general feeling. My own feeling is this : that quite 50 per cent. of the natives on the mission are happy and contented as far as most people are happy and contented, if they get plenty to eat and drink.

1427. How long is it since you have noticed that this dissatisfaction has crept in ? Is it a recent development ?—I think that you may put it down to the advent of superphosphates. That is my thought. When the farmer in the neighborhood was struggling to get a living, and in many cases in the hands of the bank, the natives had no desire to be farmers ; but when superphosphates came in and gradually increased the value of the land and the natives began to see the possibilities of farming, and see how well-off the farmers were, then they felt they would be infinitely better off if they could get sections of this land cut off for them so that they could farm on their own account, or under some kind of management.

1428. If they are dissatisfied with the conditions that exist here, why is there always such a desire on the part of these men to come back ?—To my mind it is possible to take too much notice of any measure of dissatisfaction, because, speaking generally, who is contented and satisfied ? Go amongst the white people and ask them that, and if they are honest they will tell you no.

1429. *By the Hon. J. Jelly*—Do you make any special effort, when the child leaves school, to give him a training to fit him for the battle of life ?—There is no doubt that is somewhat of a weak point. We do not make any special effort. That is a more direct answer. When he leaves school, if we have work that we can find we let him have it. If he can get work elsewhere, amongst the farmers at shearing season, we encourage him to do so. If it is not getting away from the question, I may say that we have not got the unemployment difficulty that they have at Point McLeay. The bulk of our boys work, on an average, two or three days a week, taking the year round. They ought to work at least five or six, but that is the unsatisfactory side of mission life.

1430. You expressed the opinion that there would be a great difficulty in getting work amongst the white people for native tradesmen. Can you explain just what you meant by that ?—White men object to work at trades along with aborigines. The objection to color comes in, and the aborigines often feel it. Even at shearing sheds, for instance all round the lakes, possibly you know the station owner would allot one side of the board to the natives and the other side to the white men. It is necessary to separate them for the peace of the workmen. That becomes a practical difficulty in the way of the natives learning trades, such as being carpenters.

1431. You base your assumption that there would be a difficulty in mixing the black tradesmen amongst the whites, on the experience in the shearing sheds ?—Yes ; and from what I have noticed elsewhere. People do not want the aborigine in trades.

1432. Is your opinion of the half-caste and quadroon of such a character that you believe they would make competent tradesmen with ordinary tuition—such as blacksmiths and carpenters ?—They would make fairly good tradesmen, but they would not excel. At the Point McLeay boot factory many of them would be able to make quite as good boots as any white man, but they would waste. There was always more waste with a native's work than would prevail amongst white men, and in any business, of course, waste spells failure in the long run.

1433. How much land do you crop here with the aid of the natives ?—Six hundred acres were fallowed last season, and 500 acres of stubble we have to put in, so that we are putting in 1,100 acres a year, stubble and fallow. That is as much as we can do with our horses. We run a township, as well as a farm, and there is also the sheep station, so that we have a good deal of work for the horses, and every available horse is set apart each season for agricultural purposes, and the men are stimulated to work as hard as possible, and, on the whole, our agriculturists do so very well. They are stimulated to work as hard as possible in order to get all we can out of them and out of the teams that they use. Each team, on an average, will fallow 250 acres for the season. That is all we can do. Fallowing has to cease early here, because as the season gets late the fallow is not much good.

1434. Have you ever made calculations as to the cost of putting in crops by the natives, and the financial results ?—I will supply you with that information.

1435. One of your suggestions is that you would introduce a blocker system. Did it occur to you that the natives who are sent away may get homesick ?—Those now sent to situations to white farmers would take up those blocks. I do not think they would want to come back. It would be made, practically, a portion of the law of the land in accordance with the powers contained in the new Act, and once realising that they had done with the mission they would naturally take the block as their home.

1436. What remedy would you apply, supposing they did leave their blocks, and came back ?—I would not allow them to come back. The thing must not be a sentimental affair. We would want power to stop them from returning.

1437. Do you not think that that suggestion of a training ship is out of the question altogether ?—The training ship would have to be voluntary. They should have the option of going there. In all probability some of the boys would take quite naturally to it, because some of them are rather fond of the sea. It would be a good idea to send the refractory boys to the training ship. They would then find that going back to the farm was a sort of holiday.

The Commission adjourned from 1 p.m. to 2·15 p.m. for lunch.

1438. *By the Hon. J. Verran*—Do you find that your arrangements work well with the general management of the mission ?—Yes.

1439. You said just now that you had been very successful both down at Point McLeay and also here with the administration of the natives under the board ?—Yes.

1440. Would you say that the Point Pierce Station has been conducted on better lines than the one at Point McLeay ?—I would answer that by saying that the one at Point McLeay has certainly had no chances of becoming an industrial success. The very best has been made of the opportunities at this mission.

1441. Do you not think better results could be produced from the Point McLeay Station with all that valuable land ?—The better plan for Point McLeay would be to draft the half-caste population generally to some other mission station managed on similar lines to the Point Pierce Station. That land should be, say, second quality agricultural land. It might be covered more or less with mallee. The Government has plenty of second quality agricultural land. It should be subsidised by the Government until it became self-supporting. The old natives should be left at Point McLeay.

1442. Would you favor the introduction of dairying at Point McLeay ?—Dairying with natives would not be a great success.

1443. You do not think that the women could be educated so as to deal with the produce in a fit manner for marketing ?—Not to make it a commercial success.

1444. Do you find any difficulty here in corresponding with the secretary of the board ?—None whatever.

1445. Do you think it is possible to make the majority of the men on this station successful agriculturists ? Do you think it would be possible to take the indolent spirit out of these men and educate them and make them what the European is ?—It would be a work of many generations. Even in five or six generations they would be scarcely equal to lower-class whites.

1446. Do you think that if you put the boys here at school for two or three years they would tend to become steady and thrifty in the matter of farming ?—No. Whatever scheme the Government adopt in dealing with them they would have to be satisfied with limited success.

1447. Mr. South said he would support bringing these boys into apprenticeship among the Europeans. He would put them into workshops to learn trades. Do you think it is possible to make a mechanic out of any boy who is on this station ?—One here and there might show a mechanical bent ; and if he were put in some country blacksmith's shop, would become a fairly capable blacksmith, and possibly, with a little Government assistance, might become a blacksmith in some country village. I cannot recommend putting the natives in workshops where they are in competition with white men. They would not be at home and their lives would not be happy, and the result would be failure.

1448. It would be generations before these men would be able to leave any distinctive mark upon society as tradesmen or agriculturists ?—Yes.

1449. You are aware of Mr. South's proposal to establish a Lock Hospital at Wardang Island. What is your opinion of it ?—I would like to answer that in the Scotsman's way, by asking the Commission a question. That is, how far the Commission have found, from evidence already given, that a Lock Hospital is necessary ?

1450. *By the Chairman*—We have not finished our evidence. We want to get from you, after your long experience and your association with this place, your opinion as to whether it would be advisable, in the event of the necessity arising, to establish a Lock Hospital at Wardang Island ?—Well, I must admit that if there must be such a hospital, I cannot think of any more suitable place. It must be isolated,

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1451. *By the Hon. J. Verran*—Would you be likely to favor a Lock Hospital on this island, so near to a mission station, and so close to Port Victoria ?—It would have to be under thorough discipline, and at the same time, with a small staff I should think nothing more would be necessary beyond, say, an occasional visit from a medical officer. The treatment of the diseases dealt with at Lock hospitals is simple. The patients would have to be kept strictly under control; and the presence of the flux quarries there would make the island much less suitable than before.

1452. Can you tell me what is your method of farming down here ? How do you deal with the natives ?—We let all farming work on contract. For fallowing, with a five-furrow plough, we are paying 1s. 6d. per acre, which works out at about 8s. per day, on an average. That is for agricultural work generally. In harvest time they will average from 10s. to 11s. a day.

1453. What is the number of natives you employ during the year, from beginning to end ?—We employ about 60 men. For agricultural work only about 12, and wisely change them each season to give the men a wider experience.

1454. Are they satisfied, on the whole, with the wages paid ?—No; they are not.

1455. The dissatisfaction does not arise merely from the wages paid, but that these men think they ought to have a share of the profits of the farm ?—Underlying native dissatisfaction there is this: that in some sense of the word the mission station belongs to them, and they think they should have what the mission station brings in.

1456. Do you think you would have got the same results from the station as you have received if you had not called in the outside farmer to assist ?—I am quite sure that the bringing in of the outside share-farmer has had a beneficial effect in many ways. It has enabled us to use his capital and energy in bringing the land under cultivation and making it carry more sheep. Then, furthermore, the very fact that the white men have come here and worked hard and made their farming here a success, has undoubtedly acted as a stimulus to the natives; and in harvest time, when they get on their harvesters, they see the share-farmers at work, and it seems to stimulate the natives to their best endeavors, whereas, if they were merely in competition with each other their efforts would relax considerably.

1457. You are satisfied that the results from this land would not be as good as at present if the station were controlled by a Government Department ?—Not if the Government absolutely excluded share farmers. The financial results from this land would be less.

1458. Do you prefer the board as it is at present, to the taking over of the mission by the State ?—I prefer the board as it is at present.

1459. If the mission is left under the present control, I take it that the trend of things will be in the direction of employing the white share-farmer less and the native more ?—Now we have got all the land we need broken up, the share-farmer will become somewhat less necessary. Probably, in the future, the share-farmer will not be utilised to the same extent he has been in the past, apart from any resolution the Government may pass on that question.

1460. Would you express your opinion this way: that nothing better could be done for the natives here than is being done at present ?—I feel sure of that.

1461. You would not favor taking the 17,000 acres of land you have here and giving it to the natives for farms ?—I could not recommend that. I feel sure it would be a failure and land the country in a great deal of unnecessary expense.

1462. *By the Chairman*—From your experience of missions, do you think the mission stations in South Australia are a success at present ?—Yes, I do; only I consider the time has arrived for such modifications and advancements as I have suggested in my previous testimony.

1463. Do you consider them sufficiently good institutions for the management of the aborigines ?—Yes; certainly.

1464. Do you consider that you are training the natives here sufficiently to carry on industries ?—Yes.

1465. Do you think any other arrangement can be made whereby the natives could be better instructed ?—Only in the manner indicated in my previous evidence.

1466. Do you consider that we have got too much charity about those institutions; that there is too much care given to the whims of the natives ?—I think that in the first place a good deal of the charity, probably nearly all of it, that has been exercised, has been necessary in the past; but now the native is more civilised, more educated, and I think that gradually these mission stations should be put more and more on a business footing.

1467. Do you pay the native here a fair wage for the work he does ?—We do.

1468. Does he support himself on those wages ?—Of course, they get work outside, and that helps them very considerably.

1469. During the time that you are providing work for the natives here, is he being paid sufficient to support himself ?—He is being paid a living wage equivalent to the benefits he receives.

1470. When these workmen are at work, and have sufficient work to keep them going, do they earn enough to keep them ?—Yes; that is in conjunction with the benefits given. They get the equivalent of a living wage, and they can support themselves and their families.

1471. It has been stated that it is time the Government took over the work of the industrial institutions. Have you any rural industrial work in connection with this institution ?—Not apart from agricultural, pastoral, and township work, butchering, blacksmithing, scavenger work, and a certain amount of building and repairs to buildings.

1472. With regard to the management of this station, is there any divided control here ?—No; there is no divided control. This station is entirely, I understand, under the trustees of the mission.

1473. Is there any interference with the management of it from the Chief Protector's Department ?—There has been some slight interference, but I understand he had authority from the Minister of the department.

1474. What was the result of that ?—It was the case of drunkenness which has already been mentioned. The very fact that we are situated in a very prosperous district has made drunkenness one of the troubles of

of the mission station, and a new rule was made to this effect—that anyone drunk or disorderly was to be expelled with his wife and family from the institution. There was one man, Jack Buckskin, expelled, and his family also were sent away, because it is no use expelling a married man unless you send away his wife and children.

1475. Are the old and infirm people here well cared for ?—Yes. They get everything that is needful for them. We look after them in a kindly way. In this respect we do better than Point McLeay. All our old men do something. We do not encourage them to be idle. They do wood-chopping and carting in wood.

1476. So far as the old and infirm are concerned you give them good shelter, &c. ?—I believe they are the most contented on the mission, and the most grateful.

1477. Do you think you could do better work here if the institution were placed under Government control ?—I do not see how I could improve on what I do at the present time.

1478. We have heard from various sources of some discontent. Do you find any discontent amongst the natives here ?—There is no doubt there is some discontent.

1479. Of how long standing is that discontent ?—It has existed during the three and a half years I have been here and it is all in the direction of objecting to the share farmers and wanting the land let to them on shares.

1480. So far as this discontent is concerned, has it been fostered in any way by outside influence, do you think ?—I think so. Very often in their conversations with white men in the neighborhood and so on, the white men have not shown wisdom and discretion in speaking with them and have raised hopes and ideas in the minds of the natives that were impossible.

1481. Do you think that that discontent could be dispelled if this institution were taken over by a Government department ? Would the mere fact of changing the control of this institution do away with the discontent prevailing ?—I would have to be a prophet to be able to tell. In all probability when they had a change of masters they would be pleased with the novelty of the thing, but I do not think they would be long under Government authority before they would begin to sigh for the old trustees.

1482. You are putting in about 1,100 acres under crop ?—Yes ; and about 2,400 acres in addition to that on shares.

1483. You have carried on this share system in order to be able to make the best use you could of the land entrusted to you ?—Yes.

1484. You stated that you are satisfied that the best use has been made of the land in your charge ? —Yes ; I am perfectly satisfied.

1485. Supposing the Government were to give permission to your trustees, and were prepared to provide you with sufficient capital to establish two of your best men as share farmers on the station here under your supervision. Do you think that would be practicable ?—Well, it is not a course I should recommend.

1486. For what reason ?—I am afraid it would tend to increase the difficulties rather than otherwise, because if you grant this privilege to two men on the mission, in particular, why not to 22 ?

1487. Simply because you say they are not able ?—Yes ; but the difference is so gradual that some might say there would be three, and some four ; some might say there would be 20. That is my opinion I feel fairly sure that two of the men ought to make what I consider some moderate success of farms of their own.

1488. According to your argument it would be possible that there are 50 or 60 suitable for it. Your candid opinion is that there are two ?—Yes.

1489. Admitting that there are two, and only two, could you start them on the estate here, provided you had the capital from outside sources ? Could you start them, supervise them, and generally control their work and hold them up as an example for others to reach up to ?—A scheme like that could be worked out. You see the share farmer from outside comes here and brings his horses, material, and chaff, and as soon as his work is done———

1490. The Government would provide that in the capital ?—What would become of the horses, and where would the chaff be found ? The native does not do the same work with a team that the white man does, and in order to cultivate the same crop it would mean more horses with the native.

1491. Providing that the chaff and horses and equipment were found for the native ?—That should be done. But it would create more discontent on the mission.

1492. Supposing the Government were to come to the trustees and say : " Now we are providing 500 acres of land 20 miles from the mission station," would not the same difficulty arise ?—No ; there would not be the same difficulty, because they would understand that the mission station itself was to be left intact.

1493. I did not mean to hand over the land to the natives, but to rearrange the system so that the land may be worked with greater advantage to the aboriginal ?—Yes.

1494. How many girls have you about 15 years of age ?—Twelve.

1495. Do you think that by re-arrangement of the work here this place could be made capable of supporting more of these natives ?—If a scheme were adopted for dealing with the young people there is no reason why a dozen more families should not come here, provided the children were drafted out. Of course, under present conditions the natural increase has to be provided for.

1496. Do you not realise that if you had greater means at your disposal you could utilise the rest of the station more fairly on behalf of the native by working less on the share system ?—Yes. In all probability it would be wise to do that.

1497. Assuming for the moment that you could get the economic value out of the men, is the land capable of carrying more people ?—Yes ; if we had the power to make those men do more work and better work, the land could carry more people.

1498. If you had a larger number of people here would you need more white men to oversee the work of the natives ?—No doubt we would. We are kept very busy now. If the population of the mission grew to any considerable extent it would necessitate two more officers—white men. We are badly in need of a white man to take charge of the stables. It is beyond the average aboriginal to look after a stable of 50 horses on a big estate like this.

1499. Have

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1499. Have you ever thought of the advisability of dividing up the estate into sections and having a homestead, say, at the southern end and one at the north end ?—That is a fresh thought with me, but I will consider it.

1500. With regard to your suggestion for dealing with boys from 15 to 18 years of age, do you think there is sufficient demand in the neighborhood for labor of that kind ?—There is no doubt about there being a call for girls. In the first place we would have to make it known by advertisement, and then instead of appealing to your immediate neighborhood you are giving opportunities to all farmers and agriculturists throughout South Australia. Then, to my mind, I think there would be no difficulty.

1501. You have mentioned generally the fact that you want greater powers. Will you state what those powers are ?—As things are at present we can send a man away, in a certain sense of the word, for neglect of duty or for immorality, but in practice it is almost impossible, because very often he comes back and thereby breaks our law. There is no punishment under the law for this breach of the mission rule. Under the new Act if a white man is found here and has no reasonable or proper excuse, he can be dealt with.

1502. You want the power to expel, so that if an aboriginal came back after being expelled he could be fined for it ?—Yes ; that would be effective.

1503. Have you had legal advice as to your powers in that respect ?—Yes ; Mr. Page has given us that.

1504. Are there any other powers that you would like ?—When natives are expelled they should not remain in the immediate neighborhood. We expelled a family and they went and camped just outside our boundary fence on a Government reserve, and they were such a trouble to us there that I was glad to let them come back on the mission reserve, where I could keep an eye on them. When they are expelled we should have the power to send them some reasonable distance away. That is the reason for my suggestion that when they are expelled from the mission there should be some arrangement made for work to be found for them.

1505. If you had greater powers of discipline, do you think you could deal with such cases here on the station ?—I think if we had the power I mentioned we would get at least 25 to 50 per cent. better results industrially out of these people.

1506. Do you think that the contract system you have in vogue just now tends to good discipline ? —Yes, I do. The native sense of honor is low, and when he is on day work the amount of real work he does, speaking generally, is very small. Once your back is turned he will shirk his work, so that day labor, for the bulk of things, is a failure. When you want any real work done it has to be on contract.

1507. Do you find that a man on contract work, harrowing or drilling, or whatever happens to be in hand, does a fair day's work with the teams ?—Yes ; on an average. They come about 20 per cent. behind a good white man. They loaf, even on contract work. The cases we let contracts to are our best men. The lazy man does not want contracts, because he does not want work. We have some here who are so lazy that they do not want any real work.

1508. If you only have a few hands on the place capable of becoming decent workmen, would it not be the best thing for the Government to put the natives on a huge reserve and feed them ?—Do you not see they are an increasing race. If they were dying out that would be a good recommendation, but they are increasing.

1509. But what are we going to do with them if only four in a hundred are capable of doing anything ? —They grade off wonderfully. For instance, even those who are lazy do not make bad boundary riders.

1510. Do you think that our efforts are such as to gradually redeem the aboriginal from this state of laziness to that of a useful citizen to any great extent ?—I certainly think this, that we have now reached a stage with the native when mission stations which have been a success up to the present point want modifications, and that is the reason why I think that if the young were graded out in the manner I have indicated, in a few years you would only have old people left on the mission. By giving the natives blocks in different parts of the country they would be rendered dependent on their own endeavors.

1511. Your answers to previous questions have been in the direction of showing that you cannot expect very much from the half-caste. You said he was no good as a mechanic, and that he was of little use as a mason or carpenter. He is only a very indifferent farm or station hand ?—That is speaking generally. Take, for instance, the two I have already mentioned. They will make a fair success of life. They grade off tremendously. On our wages sheet we have about 14 or 15 good workers. As to the rest, some are medium and some are bad.

1512. I may take it as the gist of your evidence then, that there are possibilities in the aboriginal. There is the possibility of making a better man of him ?—In some cases I believe they will become fair successes in life.

1513. From your experience of the half-castes, and those of a larger amount of white blood, what are they best suited for ?—The half-castes are best suited for general farm laborers, and shearers, and fishermen.

1514. Do you think our efforts should be directed towards providing work of that nature for the aborigines ?—Yes.

1515. It would be a mistake to teach them trades, &c. ?—Yes. Where a boy showed special aptitude of course you would take advantage of that exception.

1516. Have you ever thought of the usefulness of having a sort of labor bureau in connection with your station here—a register in which you could keep the names of men fit to be sent out for farm work ? That was suggested by your evidence when you said that the State department should be in a position to place those men who have not done well here, in work throughout the State. Could that function not be entrusted to you ?—Yes. In dealing with those boys and girls, it would be a very necessary part of the scheme to have a home away from the mission where they could go when out of employment, because if they were allowed to go back to the station they would never be any good away from it. I think that as regards actually getting work we could advertise, only it would have to be on the compulsory and not the voluntary principle.

1517. You do not see any reason why a lock hospital should not be situated at Wardang Island ?—The flux quarries are a disadvantage.

1518. How would the mission fare without the island if it were used for hospital purposes ?—My thought is that in establishing a lock hospital there it should not interfere with the grazing on the island.

1519. *By*

F. Garnett, June 12th, 1913.

1519. *By Mr. Ritchie*—Do you obtain rations from the Government ?—Oh, no. We only get a few blankets for the old and infirm. During the two and a half years I have been here we have only received blankets twice. The Protector wrote me, saying that he considered we were in a sufficeintly satisfactory condition not to need blankets from him, so I told the natives that. But a matter of, say, 12 months since, he visited the mission and the natives tackled him about blankets, so he sent on about 20.

1520. How many aged and infirm full-blooded blacks have you here ?—We have not more than a dozen. By aged and infirm we mean anybody over 65 years of age. We only have about half a dozen who are not expected to do anything. I gave a blanket to each of the old people, and of the rest I gave one each to the largest families. We have men with families of as many as 10 children, and where they had 10 children I gave the father a blanket.

The witness withdrew.

Mrs. F. Garnett, wife of the Superintendent, Point Pierce Mission Station, called and examined:

Mrs. F. Garnett June 12th, 1913.

1521. *By the Chairman*—Have you any official position here, Mrs. Garnett ?—Only as wife of the superintendent. I am not paid a salary. We have no matron here. I have lived and worked amongst aboriginals on mission stations for a period of 16 years, seven and a half years of which time were spent at Point McLeay Mission. Consequently, I have had much experience in dealing with native women, girls, and children. The women on Point Pierce Mission, speaking generally, look after their cottages and their families very creditably. Of course there are some women here who are both lazy and dirty, the children in consequence being much neglected. They cook, bake bread, and do the washing for their families. In many instances they also make the clothes which their children wear, and make their own dresses. Three or four of the older women act as nurses in cases of sickness, and they hire their services out to one another. They are fond of their children and make loving mothers, but they exercise little or no control over them. The great need in dealing with the girls of the mission is that they be placed out to domestic service as they reach a suitable age. There is no training and little for them to do in a native cottage home, and so many girls grow up both useless and idle. A couple of girls are employed on the mission as domestic servants and for milking the cows. Every encouragement and persuasion is given to the remaining girls to get out to service, and places have repeatedly been found for them, but they invariably drift back to the mission after a few weeks absence only. Personally, I feel strongly that voluntary effort in this direction is useless. A compulsory systematic placing of them out is necessary. Requests for girls are often received by me, and there would be absolutely no difficulty in finding situations for them. They become very capable as domestic workers, especially at housework and the laundry.

1522. You have about 12 girls here between the ages of 15 and 20 years ?—Yes.

1523. You have no dormitory here for your young girls ?—No. Most of the children here have parents on the place. We have two orphans who live with their grandmother.

1524. Have you any dressmaking or cookery classes ?—I have never tried a cookery class, but I have tried a sewing class. If it is a nice day the girls will not come, but will play tennis, &c., instead.

1525. Supposing it were made compulsory for those boys and girls on the mission, who are about 16, to attend cookery and other classes, do you think it would be an advantage ?—I do not see why they could not be made just as useful by being placed out with a mistress on a farm.

1526. Supposing you had a dormitory and a dressmaking establishment here, and cookery classes, and so on, do you think it would be possible to make them fit to take situations, such as you mention ?—Well, some of them are fitted to take situations for a small sum just as they are. It would be an expensive thing to train them for cookery and dressmaking. I think that would be putting the Government to needless expense, because there is such a demand for them as raw material. They can all wash dishes and scrub floors.

1527. How many girls would you have from 18 to 24 years of age ?—None. They are all married.

1528. You have none of the difficulties then that arise from having young men and women together in any number at all ?—Well, there are 12 girls of a marriageable age—anywhere between 15 and 17.

1529. Have you any difficulty in managing them ?—They have little love affairs, but as regards immorality, during the last three and a half years only two cases have occurred, and in both cases we know the fathers and they are paying for the children. Of course there is always the danger of that occurring. I dread every year that there might be others, unless they have something to do.

1530. I take it that you personally exercise a considerable amount of control and guiding influence with those young girls ?—I give them advice and call on the mothers, and so on, but they live in their own homes, and are free.

1531. Have you been successful in getting the half-caste parent to realise her responsibility in regard to the children in that respect ?—On the whole, they try to be careful, but the girls will not obey them.

1532. Your opinion of the younger half-caste generation is, so far as the girls are concerned, that they are amenable to home discipline ?—They are not. It is only by very great effort that they are kept in at all. Years ago, when the mission was poor, the girls went out to work and were glad to get the situations, and those girls have made very devoted mothers of children. The present girl, I think, is degenerate, and so long as the parents will buy them showy clothes they do not seek situations. It is a libel on the prosperity. Their fathers are receiving better wages. We want to be able to say "you are not to come home excepting for a holiday." Those difficulties could be overcome if we had more power. We have some out now, but they may come back any day. I have said to them that I believed that the young people should go and earn their own living. Two girls have gone away for a month, and they are still away, but if they know we are not going to get the powers we want, they will not stay away. I have found the ladies on farms very kind to them, and very anxious to get them.

1533. *By the Hon. J. Jelley*—You feel perfectly satisfied that the domestic training they have received, slight as it might be, is sufficient to induce surrounding people who require servant girls, to seek their services ?—I think the girls we have would all be employed, even on the peninsula, in a very few weeks, if the mistresses knew it was compulsory for them to earn a living. They have taken them so often, and the girls have left them. We have 10 girls at home at present; two are away at Ardrossan in domestic service.

The witness withdrew.

Miss

L. A. Francis, June 12th, 1913.

Miss Lavinia A. Francis, Government school teacher, Point Pierce Mission Station, called and examined:

1534. *By the Chairman*—How long have you been here ?—Since October, 1908, nearly five years.

1535. What is your certificate in the teaching grade ?—Provisional teacher.

1536. Did you do any teaching before you came here ?—I have been teaching for more than 20 years.

1537. *To the Chairman:* I have been teaching in this native school for five years. I find the children easy to control. In such parts of their school work as appeal to them they do splendidly. They are undoubtedly good copyists, and equal the average white child in writing and drawing. Sewing and manual work, including gardening, are some of the lessons they like best. Where mental ability is required they are, generally speaking, decidedly behind the white children, and are naturally difficult to stimulate, as they have little or no ambition. In theory the parents would like their children educated, but in practice they give the teacher no encouragement. As soon as their children attain the compulsory age they are allowed to leave school. I think this is not so much the parents' desire, but the children are anxious to be free from school discipline, and the parents allow them to leave as they have so little control over their children. I have no power to insist on them attending when once they have reached the age of 13 (compulsory age). While at school the children are trained in habits of industry, cleanliness, and neatness, but, when beyond the pale of school discipline they usually drift into indolent careless ways. This being especially so for some few years after leaving they do not go to work.

1538. You opened up a very important question in your statement—what to do with the boys or girls after they attain the age of 13. Do you think it would be advisable for the trustees to have such classes as dressmaking, ironing, &c., and a dormitory for general household purposes attached to the school as a sort of higher class or extended training for aboriginal girls. Do you think that would be of any great use in tiding the girls over from school life to domestic service ?—I think it would certainly be a great help to the girls, but I do not know whether it is quite necessary. Of course, if they remained at school for a longer period I am sure it would be better for them, because they could then attain a higher standard of education. My point is that when they leave school they do not work, even at home, as a general rule, and, of course, they lose all the careful habits they have learned at school. It would mean a great expense to attach a dormitory to the school. The girls marry so young that it is hardly worth it.

1539. But might it not be the cause of this early marriage that the girls are thrown out on the settlement here ?—I think there are about five boys to one girl. How can you expect them to remain single ?

1540. How many pupils have you ?—I have 32. We do not allow them to stay away unless Mr. Garnett says they are too ill to come to school. We have to be very strict in that matter.

1541. So far as your school is concerned you are a teacher of the Education Department ?—Yes.

1542. As regards the equipment of your school, are you well off in that respect ?—The inspectors tell me it is one of the best equipped schools they visit.

The witness withdrew.

J. B. Steer, June 12th, 1913.

John Borrett Steer, farm and stock manager, Point Pierce Mission Station, called and examined:

1543. How long have you been at Point Pierce ?—Only 12 months. I came here in May, 1912.

1544. Where were you, previous to coming here ?—I was with Mr. J. H. Angas, and with the trustees, until I left about 12 months ago.

1545. How long were you in your last position ?—Fourteen years.

1546. You have had no special experience then of the handling of blacks previous to coming here ?—No; only that I have seen a good deal of the natives on the lakes, but, of course, the natives there are a very different class from those here. I have the management generally as far as farming operations and stock are concerned.

1547. Do you have complete control of the men while at work on the farm ?—Yes.

1548. Do you find that you are able to control them and manage them without difficulty, and get fairly good results from them ?—We have very good results from them, especially those on contract work. They take more notice.

1549. So far as your contract works are concerned you provide teams and implements ?—Yes, and horse feed.

1550. And the natives provide the work ?—Yes; and also we provide them with a man to cook and a man to look after their horses.

1551. If you had white men on the work you would not treat them in that way, even under the share system ?—No.

1552. Then you do not get anything like the same results from the black men ?—No. The white man takes more interest in his work. As soon as the native's day's work is done he does not think any more about it.

1553. You do not give him very much work to do ? You find his feed and implements and look to his horses, and all he has to do is to yoke up the horses and drive them ?—Yes.

1554. Even then you supervise them, do you not ?—Yes.

1555. So far as real work is concerned he does very little ?—He is not a very fast worker, and you have to tell him what to do.

1556. Do you think that you are getting as good results out of the land here as you possibly can under the conditions ?—Under the conditions, yes. Of course, we are under very different conditions to most farms.

1557. You think you are getting as good results as you can under the conditions ?—Yes; we are getting quite as much as the land is able to produce at the present time.

1558. Do you think that it is advisable to continue the share-farming system here ?—I think that the mission and the trustees of the mission are gaining more from share farming than they gain from any other source of revenue. It gives the native a chance to see the white men at work and helps him to push along. With most of the teams they are working in the same paddock, and the native likes to be out with the white man to show him that he really can work if he wants to.

1559. *By*

1559. *By the Hon. J. Lewis*—You think that the share farming here has been an object lesson to the natives ?—Certainly, sir. More so, we have one man in particular who has no doubt helped the natives very much.

1560. You find the natives kind to the animals here ? Do they treat them well ?—All the older natives are very kind to the animals, but the younger half-castes are very apt to be cruel. I think they have, practically the vice of the white man and the cunning of the black. They cannot control their tempers.

1561. What means of justice do you deal out to those men ?—The only way in which I can punish them is by expelling them from work for a few months. It is very little use giving these men dismissal, because their parents keep them in idleness and feed them.

1562. Do you know from your own knowledge whether these men get employment away from the mission station, and if so, what employment do they get ?—I believe we could find with the farmers outside, employment for quite 20 of these men if they would only adapt themselves to the farm work and would stay with the farmers. I can give you two instances ; one man is getting 35s. a week and the other 25s. a week and their food, &c.

1563. Do they get any work at wheat lumping ?—Yes ; generally at Balgowan all the season. I think they are paid by the ton—7d. a ton.

1564. What do they earn in the season at that work ?—About 10s. a day, on an average.

1565. How long would the season last ?—Our men have been away about three months. There are 10 of them away.

1566. Do they take their families with them ?—For a few days, but they leave them here, generally.

1567. Do you know what they do with the money that they earn ?—That is a very hard thing to say. They have very little money when they come back. They have to pay for their families' food at the mission, and for their own keep.

1568. You have had some considerable experience in farming ?—Yes ; a good deal.

1569. Do you think that if the farm were handed over to you and you were told to work it with the natives, would it be possible for you to make a certain profit out of the farm ?—Not unless I had power to say to the natives . "If you do not do what I want you to do I must dismiss you and send you away." If I had that power then I could make the farm show a profit, but not otherwise.

1570. *By Mr. Ritchie*—Supposing you have work to do in the field, what method do you apply in getting your men ? Do you just approach any man that might suit you and tell him you want to give him employment ?—They come to the blacksmith's shop every morning and we approach the men whom we think are most suitable for the jobs we have, excepting those which are let on contract. We generally like to have some on constant jobs, such as gardening and stablemen, butcher and blacksmith, &c.

1571. Is it a matter of you bargaining with them as to what they are to receive ?—We have a certain wage both for single and married men. Sometimes they will approach you for more money. We want to be able to say to them . "You must do the work or go altogether." Only two days ago three young men actually refused to do the work I wanted them to do. I ought to be in a position to dismiss those men and put them off the station for some months

1572. They give no reasons why they refuse to do the work, except that the wages are not enough ? —Yes.

1573. What is the amount of wages ?—We generally give our single men half-a-crown a day, and two days are taken off for their rations. The married men get 3s. 4d. a day, which pans out at about 13s. 4d a week actual money.

1574. You think if you had the power to compel these men to work they would be inclined to accept work in preference to leaving the place ?—Yes. They feel outcasts among the white people.

1575. *By the Hon. J. Verran*—You have had considerable experience, I believe, in farming and dealing with men ?—Yes, white men.

1576. You have had sufficient experience to justify you in dealing with men ?—Yes. I would not ask a man to do more than I thought he could do.

1577. Having had so much dicipline in your own life you find it necessary to instil that discipline nto the lives of others ?—Yes.

1578. The education that the natives have received is certainly developing the best that is in them ? —I do not think we get the work out of them that their education warrants.

1579. You do not find they are men with any great constructive ability in them ?—I do not think they are going to turn out mechanics or skilled laborers.

1580. What results do you get from those men when they are not on contract ?—Well, you set a man on a job, and when you come back you find he has left the job and gone to his home and you have to go and get him out again.

1581. Do you think you could obtain better results if the station were under State control ?—I really do not think we would get better results, provided that the trustees have the power to be able to expel the natives from the mission for disobedience.

1582. Do you find that the young men are more obstinate than the matured men ?—Very much more obstinate, because they have had more education, and they read the newspapers and think they are not well treated.

1583. Mr. Garnett stated that the average wage for contract work is about 8s. a day. That is equal to what men are receiving outside ?—Taking into account the benefits that the natives receive on the station, the trustees allow them more than the white men outside. They have a house and firewood and water found free, and they have a far better time than the average white man. I would like to see them paid a living wage for a fair day's work.

1584. What would you say was the average amount of work these young fellows do, as compared with white men ?—I do not think we get more than three hour's work a day out of them.

1585. As regards the proposal to put these men on farms, what would be the result of putting them on 150-acre blocks ?—The result would be this, that the blocks would be back in the State's hands in 12 months time, and the natives would be wandering about the State, a trouble to everyone.

 1586. But

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1586. But supposing they were separated from each other and from the mission and mixed with the Europeans. Do you think the results would be different ?—Some of the results would be better and some worse. There are a few men here who would get on very well if you gave them land.

1587. Do you think the Government would be justified in setting aside a sum of money to purchase machinery and horses in order to set these men up on farms, when there are white men in the State wanting land ?—No.

1588. Do you think the best has been got out of those men that can be got ?—Yes, under the circumstances. They have been so well treated by the trustees of the mission that they think they are masters of the whole situation. They become dictators. The fact is the trustees have done more than they really should have done for these people.

1589. They have taken advantage of the kindness of the board ?—Yes.

1590. The desire to possess blocks of land has arisen not so much because the natives wish particularly to make homes of their own, but because they want to become partakers of the profits of the station ?—That is so.

1591. Do you favor sending these young fellows out for three years ?—I favor sending them out and merging them into the white population altogether. I think it is time the half-castes were sent out to earn their own livings. I do not think the State should keep them.

1592. So you would favor having some power, as manager, to dismiss the men from the station if they did not work ?—Yes. It would be better to be able to make them do the work. They are well able to work.

1593. Can you tell me what they have had to pay for breaking traps and vehicles during the last three months ?—A £5-note would not cover it.

1594. If the natives are able to earn 8s. a day on contract they are able to do 6s. or 7s. worth of work outside of the contract ?—Yes.

1595. What is your opinion about having a police officer at Port Victoria ?—We really want one there. We have all nationalities of sailors coming in there and they supply the aborigines with drink. In fact, I believe they are sometimes supplied by our own people, who really understand the conditions of the mission station. It is a fact that farmers coming out of the hotel doors at the port have been asked by the natives to get drink for them.

1596. You would not favor placing the mission under State control and under the control of one man ?—Certainly I would not. I do not think you would get better results from having one man in control. You now have the practical sympathy of four or five men who are doing the work for the love of it, and Government officer would be doing it for the pay.

1597. The natives have become so educated that they have outgrown the mission and become too big for it. They believe they have certain rights here and you have none ?—That is so. They say this is their home and they mean to have it.

The witness withdrew.

The Commission adjourned.

Tuesday, July 1st, 1913, at 1 p.m.

[At Barambah, Queensland.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelley, M.L.C. | Hon. J. Verran, M.P.
Mr. G. Ritchie, M.P. |

B. J. T. Lipscombe. July 1st, 1913.

Bertram John Thackeray Lipscombe, Superintendent of the Barambah Aboriginal Settlement, called and examined :

1598. *To the Chairman :* I have been connected with aboriginal work for about seven years. I have been at Barambah the whole of that time. I had no intimate knowledge of the care and management of aborigines before I came here. I was inspector of traffic under the Metropolitan Transit Commission in Brisbane before I received my appointment as superintendent at Barambah. The total number of aborigines on the books of this settlement is 721. There are some who do not come on to the settlement, but their accounts are kept by me. It is anticipated that they will eventually come here. Those natives are chiefly out on agreement. They have not as yet been on this settlement. I think that the department is in touch with almost all those 721 natives. This settlement is a part of the department, and the fact of my keeping the accounts of those natives brings them in touch with the department. The natives come and go. They might go out under a 12 months' agreement, but they will come back here as soon as their agreement is terminated. I should say that 500 or 600 aboriginals out of the 721 I mentioned would come to the settlement during the year. I should say that there were 170 of the 721 totally dependent on the settlement for their living. Those 170 consist of the aboriginal children and the natives who are old and sick. Our first charge is the care of the children, the old, and the infirm. The old and infirm natives get their meals from the soup kitchen ; the sick natives get their meals through the hospital. The children who have no parents are housed in the single quarters and they get their rations at the single quarters ; those children who have mothers in the camp capable of looking after them are left with their mothers.

1599. *By the Chairman*—Do you provide for the children who have their parents with them here ?—We do up to a certain degree. They get the usual rations on the settlement. For the extras, the fathers draw on their banking accounts from the store if they have such accounts.

1600. Do the people who are living in the out-quarters here get their stores gratis ?—Yes.

1601. You provide for the children and the wives ?—Yes.

1602. Do

1602. Do you also provide for the able-bodied men who are in the out-quarters ?—Yes ; but they have to do a certain amount of work on the settlement. If they do not do that work they do not get their rations.

1603. How do you deal with children whose parents are not prepared to work ?—They get rations.

1604. You make the children of the aborigines your first care ?—Yes.

1605. You mentioned that there were 170 aborigines totally dependent on the station, and that during the year you would have 500 or 600 aborigines here. What becomes of those other 300 or 400 natives when they are not on this settlement ?—They go out to work.

1606. If they do not go out to work do you allow them to remain on the settlement ?—Yes, if they work on the settlement.

1607. And if you have not work for them ?—We find them work.

1608. If they will not take the work you find them, what do you do ?—I report the matter to the Brisbane office. Those natives remain here until I get instructions from Brisbane.

1609. What is the general tenor of your instructions in regard to dealing with such natives ? Have you any able-bodied natives here who will not work when work is provided for them ?—Those who will not work I send to Brisbane. But I have some here. The department generally deports those natives to another place. They are tried somewhere else under different conditions. We provide for the children of those natives who will not work.

1610. Supposing you had a family here consisting of the husband and wife and three or four children. The wife is a good women, but the husband is a loafer. What would be the general treatment of that case ?—I would report the matter to the head office in Brisbane. Most probably the head office would issue a summons on the husband, and very likely he would be deported. We would keep his wife and children here. The department would provide for them here.

1611. With regard to those three or four hundred aborigines—the difference between those who are permanently here and those who come here in the course of the year—are they all poor men ?—No, you cannot call them poor.

1612. Are they dependent on the charity of the settlement ?—No. They have been out working and earning wages, and they have banking accounts.

1613. Is there an inclination on the part of those men to come back here and stay ?—Yes, they like to come back here.

1614. Do they like to come back here because you are good to them ?—It is principally that, I think. Another reason is that their friends are here. You must bear in mind that they treat this as their home. To send a man off the settlement is the worst punishment you can inflict on him.

1615. Are the natives inclined to take advantage of the conditions existing here by coming too often ?—Yes, they are.

1616. Have you any safeguard against that ?—No ; but I have a lever that I work. When a native is working under agreement I compel the employer to use his right under the Masters and Servants Act.

1617. When those natives have served their time under their agreement, and return here, are they inclined to stay here too long ?—No.

1618. Is there any limit on the time they stay here ?—No ; but after they have spent their money they seem to want to go out and earn more.

1619. You are not averse to their coming back and staying here so long as they can pay their way ?—That is so, and so long as they act straight on the settlement. When a native returns here and starts working according to the regulations I have no objection, because I consider that he always earns the rations he gets.

1620. If he returns here with a banking account he is not compelled to work ?—Yes he is. He does not get anything out of his banking account if he does not work. If he comes with an order on his banking account he is refused. His banking account is a reserve for a bad day.

1621. Can he come here and compel you to pay him the money he has to his credit in his banking account ?—I do not know. None of them have tried to do that.

1622. I understand that you have power under your Act and regulations to place boys and girls with employers ?—Yes. No person can employ a black boy or girl except under agreement or by permit.

1623. Does that system work well here ?—Yes.

1624. Is that system acceptable to the black population here ? Do they take kindly to it ?—Yes.

1625. Do the employers take kindly to it ?—At first they did not, but they do now. As long as they have the Masters and Servants Act to work on they are favorable to the system, especially those employers who have been intimately acquainted with this department.

1626. For what terms do you generally place out those boys and girls ?—For temporary or casual employment they are placed out by the month ; in the case of agreements, they are placed out from one month to 12 months. No agreement is for more than 12 months. The agreement may be renewed, provided everything is satisfactory.

1627. Will you explain the banking system that has been drawn up for the aborigines ?—There is a certain amount of money sent to the department according to the agreement under which the native is working. If the boy wishes to put more money in he may do so. But he must not put less than 2s. a week into his banking account when he is working. He can put in as much as he likes. I have seen some boys put the whole of their wages in the bank ; that is in cases where it has been impossible for them to spend it. If a native is earning 15s. a week, 5s. of that amount must come to me ; 3s. of that 5s. goes to the upkeep of the settlement, and the other 2s. goes into his banking account. The 3s. goes into the general settlement fund.

[Mr. R. B. Howard, Chief Protector of Aborigines : Those contributions to the settlement are expended on the upkeep of the settlement in rations and sometimes in stock and other necessary things. Three shillings a week is the maximum amount that a native is asked to pay to the settlement fund. Until they get 5s. a week they pay 1s. It is really one-fifth of their wages per week up to 3s. They are never asked to pay more than 3s. a week. As I said, that money goes into the general settlement fund. There is a separate fund for each settlement. That is the reason why this place has become so nearly self-supporting in a short time.]

1628. Do

B. J. T. Lipscombe. July 1st, 1913.

1628. Do you find that the aborigines take kindly to that system of banking their money ?—At the first, no ; but now, yes. As a matter of fact they often ask me to put more in the bank than I think they should put in.

1629. How does it happen that you bank the money for the natives who do not come on to the settlement ?—Their agreements come to me. The agreement is generally made by the head office in Brisbane, but I have to see that that agreement is carried out in regard to the money that should be sent to me.

1630. *Re* the general management of this settlement, you have charge of everything, subject to the veto of the Chief Protector ?—Yes.

1631. The discipline is entirely in your hands ?—Yes. Mr. Maxwell is in charge of the store, and the hospital is in charge of the nurse. The superintendent of the settlement has not control of the store and the hospital. There is a general superintendent, and also a nursing superintendent in charge of the nurse, and a stores department in charge of the storekeeper.

1632. Each is responsible to the Chief Protector ?—Yes.

1633. If you wished to prevent any man from getting stores on account of misbehaviour, what would you do ?—I would issue instructions that he was not to be served.

1634. You have authority to say whether a man shall be served with stores or not ?—Yes.

1635. So you have control ?—Yes. I was alluding to the buying and selling. I have issued the instruction I mentioned to the storekeeper. I said that a certain person was not to be served with stores, and he was not served.

1636. Have you power to say to the nurse in charge of the hospital whether a man shall go into the hospital or whether he shall not go ?—No. There is a doctor who comes here.

1637. Supposing you found a man in a very bad condition, have you power to send him straight to the hospital ?—No ; I would report the case to the nurse.

1638. Do you do any farming here ?—Yes ; a little. We grow maize, sweet potatoes, vegetables, barley, and lucerne. The greater part of the work of the station is grazing. We do not grow barley every year. We grew it first as an experiment ; we afterwards grew it to make money. When we grow it we put in about 10 acres. We grow about 7 or 8 acres of maize. Our farming operations, however, are on a comparatively small scale. The produce we do require we dispose of.

1639. How large is this settlement ?—We have 7,000 acres here.

1640. Is it all suitable for grazing ?—No ; some of it would not feed a bandicoot. The greater portion of it, however, is suitable for grazing.

1641. How many cattle could you carry on this station from year to year ?—I should say about 500. But I am not a stockman. We have 240 head of cattle at present. We are not fully stocked.

1642. What do you do with that cattle ?—We milk them and kill them for beef.

1643. When you kill an animal for beef, do you sell the beef ?—The only selling is to the officials. We issue the beef as rations to the natives. We keep an account of the beef killed in the register.

1644. Is it booked and charged against the natives ?—Not that I am aware of.

1645. But you have to show where it goes ?—Yes.

1646. As far as the farm account is concerned, it is paid for by the department ?—Yes.

1647. So you really sell your beef to the department, as far as the book-keeping is concerned ? It is charged against the Aboriginal Department ?—Yes.

1648. Are you able to supply the settlement with beef all the year round ?—No, not at present.

1649. How many beasts do you kill in a year to supply the station ?—We kill about one a week—say 54 or 55 a year. We also kill goats. We have about 300 goats on the settlement. We do not milk the goats. We have no sheep. We have seven horses. We do not breed horses. I have applied for mares for breeding purposes, but I have found that horse-breeding is a failure here.

1650. With respect to the discipline of the settlement, do you have any difficulty in handling the aboriginals here ? Are they refractory ?—No ; taking them on the whole they are very good.

1651. Are they lazy ?—Sometimes they are inclined to be lazy.

1652. Is it the natural condition of the aboriginal to be a lazy man ?—I am rather inclined to think that it is.

1653. By careful handling, do you get them to do a fair amount of work ?—Yes.

1654. What do you think the Australian aboriginal is best suited to ?—To stock work. He is fond of stock ; he is fond of horses. But he is very cruel. He never knows when a horse has done enough. It is not intentional cruelty. It is more want of judgment than anything else. He is also fond of scrub falling ; partly, I think, because of the excitement aroused by falling timber.

1655. Is the discipline of the settlement interfered with at all by drink being supplied to the natives ? —Yes, occasionally

1656. Have you any powers for dealing with the blackfellows other than by expelling them from the settlement ?—I can either expel them or suggest that they be removed.

1657. Have you the power to expel a native on the spot ?—Yes ; but although I have that power I never take it on myself to expel a native without writing to the head office.

1658. Have you power to commit a native to prison ?—No.

1659. Have you the power to summon a native before a magistrate ?—No. I have to get permission to do that from the head office.

1660. *By Mr. Ritchie*—What system of work have you on the settlement ?—The bell rings at 8 o'clock in the morning. I inspect the camp to see that there are no loafers about. A roll-call is made. Work is then given to the different aboriginals. They work until 12 o'clock.

1661. Do any of the natives receive any monetary consideration for the work they do ?—Some of them do. A certain amount of money is sent to me for the wages of the aboriginals. I distribute that money to the best advantage. A boy gets paid according to his work. The money goes into his banking account.

1662. How many paid natives have you on the settlement ? Your police officer is paid, is he not ?—He is paid just the same as the others.

1663. What is he entitled to per week ?—What I like to give him. 1664. Are

1664. Are the natives satisfied with that system ?—Yes; they are perfectly satisfied. I divide the money as I think it should be divided. If a native has been good he gets the money. They know that. I do not allow them to overdraw if I can help it. Sometimes, however, it is impossible to avoid overdrawing on the banking account. B. J. T. Lipscombe, July 1st, 1913.

1665. Are the aboriginals on the settlement compelled to work so many hours per day ?—Yes. They have to work four hours a day, and eight hours on Friday.

1666. And for that work they receive only their rations ?—Yes.

1667. If an aboriginal has his wife and family on the settlement, has he to work any longer than if he were here alone ?—No. Our first care is the children, the aged, and the sick. The others are a secondary consideration. They can look after themselves.

1668. You have two aboriginals here who act as policemen. Do you find those men efficient in their work ?—They are pretty fair. They do what they are told.

1669. If there is any trouble on, do you find that those men show leniency to their fellow natives ?—If there is any trouble on I am there myself. If there were serious trouble here I could depend on all the aboriginals to stand by me. If there were a big fight here I would not be frightened, and I need not take up a firearm.

1670. When the natives go out to employment in this district, do they bargain with you in regard to the wages they shall receive ?—The employer states the wages he is prepared to give. In the majority of cases he leaves the matter of wages to my discretion, and I always act as if the employer were on the spot The rate of wages is specified in the agreement. I might say in regard to this district, that whatever wage I fix the employers are prepared to pay. The natives go out from here under an agreement—a written agreement.

1671. When those men leave the settlement, do you keep a record of their movements ?—As far as possible, yes. In nearly every case I can trace them, even when they run away from their place.

1672. You mentioned that the aboriginals feel a desire to come back to this settlement after they have been away for some time. Do you limit the time during which those men can stay here ?—No. They can stay here as long as they like as long as they do the straight thing.

1673. When any of the natives on the settlement are refractory, do you deal with them here ?—Yes; I deal with them myself here. I sometimes threaten them that if they do not behave properly I will send them to Mornington Island. That usually has the desired effect. They do not want to be sent to Mornington Island, because they have heard from the other blacks what sort of a place it is.

1674. When it becomes necessary to put the law into operation in regard to a refractory native, do you take him before the court at Murgon ?—He would appear in the court before justices, and would be dealt with according to law.

1675. Is there a feeling amongst the blacks here to regard this place as their home ? Do they think they have the right to stay here and not to work out ?—If you were to omit the referencing to working out in your question I would say yes. They do not think, because this place is provided for them, that they have not to work. They know very well that they have to work. A good many of the natives here are educated men. They can read and write. Generally speaking, however, the more educated they are the worse they are to deal with.

1676. You have given me to understand that the natives who come back here may remain here if they so choose. Supposing that all the natives whom you have on your books came here to stay, could you find employment for them ?—That is very improbable. The average is about 350. They like to stay here for perhaps three weeks or a month, and then they want to go out to work again.

1677. What is the average value per acre of the land that this settlement takes in ?—I think it would average 10s. an acre. Some of the land I would not fence.

1678. Do you find the natives fairly expert at milking ?—Yes; but they do not care about that work. They look on it as work that has to be done at all hours and at all times. They do not like working on Sundays.

1679. Have you ever considered establishing a dairy farm here ?—No. There is not the slightest doubt, f we were to have a dairy farm here and we sent the cream to the creamery, that objection would be raised. People would urge that the cream from this settlement would not be so clean as the cream from the dairies of the whites. They would be prejudiced against the cream from here. I do not think it would be a wise thing to start a dairy farm.

1680. Has your Government ever given consideration to the question of allotting land to any of the natives in this State ?—The Chief Protector and myself were talking over that matter some time ago. If we had a married couple, who, in our opinion were capable of running a farm, we might apply to the Government to have a selection of land allotted to them. Of course, they would be under the control of the Chief Protector. If the Chief Protector found that the native was working the place properly it would be all right; if he were not working it properly the land could be handed over to someone else.

1681. How many men have you on this settlement who are competent to take up farming work and make a success of it ?—That would depend on where the farm was. If it were in the vicinity of the settlement there would be none; if it were in a place where the other aboriginals could not get, I daresay there would be five or six who would be able to do it.

1682. If a native goes away from here have you any claim on his earnings ?—He is always attached to this settlement.

1683. And whatever he earns, is he honorable enough to pay his contributions to the settlement ?—Yes, because of his relations.

The witness withdrew.

Mrs. Lipscombe, Matron of the Barambah Aboriginal Settlement, Queensland, called and examined: Mrs. Lipscombe, July 1st, 1913.

1684. *To the Chairman:* My duties consist in looking after the single girls and the single boys. I see that they are well fed and clothed. I also look after the women in the camp. I see that they get porridge in the morning, and that the mothers are supplied with milk. I give out the rations to the soup kitchen and

Mrs. Lipscombe, July 1st, 1913.

and to the orphan boys and girls. I am in charge of the general domestic arrangements of the settlement, but my work has special reference to the orphan children, and to the mothers and children in the camp.

1685. *By the Chairman*—Do you find that the native women here can be trained to habits of cleanliness ?—Yes, they can be trained.

1686. Naturally, they are not a very cleanly people, are they ?—No ; but with training they become cleanly.

1687. Do you think that the children take kindly to the confinement on this settlement ?—Yes ; they like their homes in the camp very much.

1688. Have you anything to do with the preparation of the girls, from the point of view of their going out to employment ?—Yes ; we train younger girls. The officials on the settlement take the little children into their homes and train them in the daytime. We have the children in the house with us. At night they go to the dormitories, where there are women under my charge. I direct and control and supervise their work.

1689. You really do much of your work by deputy ?—Yes. I supervise their work. I find that that system works very well.

1690. Have you any place on the settlement where the girls are taught sewing ?—Yes ; the bigger girls receive lessons in sewing twice a week. The school children learn sewing from the school teacher. The girls have to mend their own clothes. They do cooking, and they do all their laundry work.

1691. Do the girls have to do so much sewing and washing and mending per week ?—Yes. Every week they do all their own washing and ironing and mending. They have to do their own cooking and scrubbing. I go round to see that their day's work is properly done.

1692. If you have, say, three girls in the dormitory learning to cook you see that each girl does so much cooking each day ?—Yes.

1693. *By the Hon. J. Jelley*—For whom do the girls do that cooking and scrubbing ?—For themselves. There are so many children in each dormitory, and they do the necessary cooking and ironing.

1694. In regard to the work which you control, is the method of doing that work left to your own judgment ?—Yes. The management of the work is left to my own discretion.

The witness withdrew.

Mrs. Beeston, July 1st, 1213.

Mrs. Beeston, Visiting Protectress, Department of Aborigines, Brisbane, Queensland, called and examined :

1695. *To the Chairman :* At present I am relieving the nurse at this settlement. I am a trained nurse. I was here for about 16 months as nurse before I took up my duties in the department as Visiting Protectress. My duties as Visiting Protectress are as follows :—I visit the girls at their places of employment, and I see that the regulations as to food and clothing and accommodation are complied with.

1696. *By the Chairman*—You are in charge of that section of the Act which deals with the inspection of the girls who are placed out in employment ?—Yes.

1697. Do you visit any of the settlements ?—Yes. When I visit a settlement I send in a general report on the girls in that settlement. I mention anything that requires attention.

1698. You have no special duties in regard to the hospitals at the settlements ?—No ; that work is in the entire charge of the resident nurse.

1699. Will you tell us generally what are the duties of the resident nurse ?—She has full charge of the hospital and the soup kitchen. The nurse has to see that the food is cooked well and that the soup kitchen is kept clean.

1700. Is there much disease amongst the natives here ?—There is a fair amount. No cases of specific disease come into the general hospital here. They are treated at a lock hospital by themselves. A doctor —he is the departmental resident officer—visits the settlement once a month. He is sent for in urgent cases. The doctor resides about seven miles from here. Very frequently we send patients from here to the public subsidized hospitals.

1701. Are there special wards in those hospitals for the natives ?—As far as I know they do not care to mix them with the white patients. I think they generally put them in tents.

1702. Do you think that the aboriginals are agreeable to enter a hospital ?—Yes : I think they are rather pleased than otherwise.

1703. Do you find that they come here to be treated without compulsion being exercised ?—Since I have been here they have.

1704. Do you think that the arrangements here for treating patients are satisfactory ?—Yes. We have a couple of girls at the hospital who are understudies. The nurse really trains them to help in the duties of nursing.

1705. Do the black girls make good nurses ?—When they are watched and kept at the work.

1706. Are they lazy ?—No ; but they are inclined to be forgetful. You have to see that they attend to every detail. They cannot concentrate their minds on the details required in nursing.

1707. Do all the confinements on the settlement take place in the hospital ?—No. Many of the native women do not come. They have their own customs. Generally the girls with the first babies come down. Of course, when a confinement takes place out of the hospital the nurse goes round and sees that disinfectants and the other necessary things are supplied. The nurse takes the temperature of the women and sees that everything is going on all right.

1708. Is it incumbent on the nurse to go to each confinement on the settlement ?—Yes.

1709. When a confinement takes place on the settlement is it anyone's duty to see that the nurse goes to that case ?—No ; not unless she is asked for.

1710. So confinements can take place on the settlement without the nurse attending them ?—Yes. Of course they have to report the birth of the child.

1711. Are any precautions taken here to guard against infectious and contagious diseases ?—There should be. The hospital was not built when I was here. I think those cases should be isolated.

1712. Does the medical officer examine the settlement from time to time from a sanitary point of view ?—Yes. He also attends to the children's teeth.

1713. *By*

1713. *By the Hon. J. Jelley*—How far is the lock hospital from the camp ?—About half a mile. Mrs. Beeston, July 1st, 1213.

1714. Is there any difficulty in keeping the patients in that hospital ? Do the patients attempt to escape from the hospital ?—Occasionally they do. They are supposed to be watched closely at night and locked in. The nurse is supposed to visit the hospital daily. There is a black woman in charge. She gets the food and the medicine.

1715. Is there a warder at the lock hospital to prevent the patients escaping ?—There is none at present.

1716. How large is the district over which your supervision as Travelling Protectress extends ?—Practically all over Queensland ; wherever the girls are.

1717. Are you able to supervise all the girls who are employed under agreement ?—Yes, but I am kept going.

1718. *By the Chairman*—How many girls are there out at employment at present ?—We have about 170 at present. Other protectors have others out.

1719. You visit not only the 170 girls that you mention, but also all the other girls that the other protectors have out ?—Yes.

The witness withdrew.

The Commission adjourned.

Thursday, July 3rd, 1913, *at* 10 *a.m.*

[At the Office of the Minister of Mines, Brisbane, Queensland.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelley, M.L.C. | Hon. J. Verran, M.P.
Mr. G. Ritchie, M.P. |

The Hon. J. G. Appel, Home Secretary and Minister Controlling the Aborigines Department, Brisbane, called and examined : Hon. J. G. Appel. July 3rd, 1913.

1720. *By the Chairman*—We would be glad if you would give us an outline of the general organisation of the Aborigines Department. We would also be glad to have any information you can furnish us with, in regard to the relation between your department and the mission stations in Queensland, as well as any information relating to the training of aboriginal children ?—I have had a chart drawn up which explains the manner in which the Aborigines Department is administered. The chart is self-explanatory. I will put that chart in. [Chart put in]. The natives in Queensland are dealt with on aboriginal reserves. Of these reserves some are Government settlements directly controlled by the department. We also have religious missions, which have areas of land vested in them. Those missions control those reserves. Then we have the schools in Torres Straits. We have established classes there, and the schoolmaster acts as a superintendent. No relief in the way of provisions or blankets is given to the natives up there. Those Torres Strait islanders are a very superior type of man. They are a mixture of Papuans and Malayans and natives of the South Sea Islands. In agriculture they provide themselves with potatoes, yams, bananas, and different fruits. They have large fish-traps in which they catch fish. The Protector at Thursday Island, who is the Government resident, has the supervision of those natives. Under the superintendence of the Protector those Torres Strait Islanders may be employed on the pearling vessels, and they are eagerly sought after. They earn wages equal to the wages paid to white men. You made an inspection of the Government aboriginal settlement at Barambah. At present that is the only Government settlement in working order. We have, however, recently established another Government settlement at Tooroom. I have had a statement prepared showing the revenue and expenditure in connection with the Barambah settlement. I will hand that statement in. [Document put in]. The wives and children remain on the reserve while the aboriginal men go out to employment. Those men are eagerly sought after. Among them there are very efficient bush carpenters, splitters, scrub-fallers, fencers—in fact, they can carry out all the different operations that are to be carried out in that district. They are most effective workers, and in many instances those who employ them consider that they are more reliable than any other class of labor. The men, while they are on the settlement, are entitled to certain rations. Their wives receive rations, and they also receive blankets at periodical intervals. Of course, the men contribute a portion of their wages to the maintenance of the settlement. Anything they require outside of the rations that are given them they purchase from the store on the settlement. The Barambah settlement is proving a complete success. As to whether it will become absolutely self-supporting is another question. We do not expect that it will do so. But the work that is being carried on there at the present time leads us to believe that the cost of the settlement will be reduced to a minimum. The policy of the Government is to endeavor to make the aboriginal assist himself. We are trying to imbue into him the idea that he must help himself. There is no doubt that when you have once imbued that in the native he understands it and realizes it. There are natives who take a delight in clothing their wives and children well. At our different shows you will see aboriginals with their families enjoying themselves to an equal, if not a greater extent, than the white people who are present. The children on our Government settlements receive a primary education similar to that given to white children in the ordinary State schools. There is no question about the native children being receptive, because in many instances they compete successfully in the competitions that are held at all our district shows for school work. Their work is on a very similar plane to that of the European children. The native children very readily take to vocal music. They have a great aptitude for instrumental music. All that shows what possibilities there are in the black children, especially if they are taken in hand from their infancy and given the same educational treatment as the white children receive. Of course there arises the possibility of a relapse in the generation immediately following. I am inclined to think that if they are left alone that relapse will take place. From my own observations, however, of the aboriginal children in the southern parts of Queensland I can say that that relapse does not take place in the children

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of the second and third generation. Those natives like to live in a properly built house and have all adjuncts that Europeans enjoy. Of course, those natives in the southern parts of the State have been longer under control than the natives in the north. I know a native girl—she had a trace of native blood in her—who married a white man. Her husband was a pilot. They had children. The girls married white men, and the boy is married to a half-caste girl. Those children are fine children indeed. They were educated at a State school, and they are Europeanized. I think I can say that in that instance there will be no relapse to the aboriginal state. The members of that family take part in the different occupations of the district. They seek employment and are readily employed. When I was in North Queensland I was struck with the way in which the Batavia Mission, which is a Presbyterian mission, was handling the natives and training them. So far as I could see those natives were receptive, and they realized the improvement that was being made in their condition. The policy we have adopted in regard to our aboriginal settlements is to train the natives and make them fit for work and then let them go out to work. We encourage them to take work outside the settlement. The policy of the mission stations is different. Their policy is to keep the natives on their reserves and employ them there. In administering the church missions we allow them, as far as possible, to keep control over the whole of the natives on the reserve. No one is allowed to go on to a reserve without a permit. The people who go on to the mission reserves to do such work as sandal wood-cutting must have a permit, and before we issue that permit, we consult the mission authorities.

1721. Is it not a pity that there should exist such a conflict between the policy of the Government and the policy of the church missions in regard to the aborigines ?—The church missions consider that their policy is the better one, and up to a certain stage I agree with them. At Barambah and Tooroom we are dealing with natives in old settled districts. For years those natives have been in contact with the whites, and they are practically civilized. But the conditions are quite different among the aboriginals in the northern parts of the State. The aborigines there are practically in their original state. I approve of the policy of the church missions for the first years, because they are training the aboriginals up to the point at which we took hold of the natives on our southern settlements. The natives have to be trained first, because they were accustomed to do nothing at all. They simply lived the life of hunters. They never went in for agricultural operations, nor those operations which are carried on effectively at the Government settlements in the south. So, although the two policies appear to be opposed to each other, they are not opposed in reality because the conditions are different. The church missions are bringing the natives to that stage when our policy shall be adopted. They are imparting religion to the natives, and I must confess that it is absolutely necessary in dealing with the aboriginal in the crude state to give him religious instruction. It is by means of that religious instruction that he can be controlled. The natives take a great interest in the religious services, and one of the greatest punishments that can be inflicted on a native is to keep him away from the services. At the Yarrabah mission, which is an Anglican mission settlement, things were in a somewhat disorganised state when I visited there some two years ago. That was owing to the ineffective control of the superintendent. The Yarrabah mission has a very choice reserve, and it is beautifully endowed by nature for the purposes of a mission settlement. After my visit a change in the management was made and the work is now more effectively carried out. The natives there are being trained in all those operations which I have mentioned, and which you have seen carried out at our Government settlement at Barambah. There is another mission station at Cape Bedford. The funds of that mission are provided by the Bavarian Mission Society, and the superintendent in charge has shown very conclusively what can be done with the crude aboriginal. Cape Bedford is one of the most unpromising pieces of country you could possibly see. The only available piece of suitable ground was a big Pindanus swamp. Mr. Schwartz, the superintendent, drained that swamp. It was a work of very considerable magnitude. No white men could have carried the work out in a shorter time or more efficiently than Mr. Schwartz and the aboriginals he had with him. In the place of that swamp there is now one of the most beautiful gardens in existence. There are cocoanut palms, sisal hemp, bananas, and pineapples growing there. All that has been done by the crude aboriginal under the management of Mr. Schwartz. Mr. Schwartz has imparted his knowledge to the natives there, who are able to go on with the work. He simply tells them what is to be done, and he does not require to personally supervise them. Mr. Schwartz had no white overseers with him in draining that swamp. Of late years he has had one assistant. We have given that mission station another piece of land at the McIvor River. The buildings on that settlement were destroyed by gales of wind, and the whole of the re-construction work has been done by the aboriginals. I might mention here that when I was at Yarrabah I saw a new house that one of the natives had erected for the superintendent, and I venture to say that an ordinary carpenter would not have done the work better. All the jointing was correct and all the doors were properly hung. If you saw the building it would never strike you that it had been erected by any other than a competent man. All the buildings at Cape Bedford were re-built, as I mentioned, by aboriginal labor. Of course the work was done under the superintendence of Mr. Schwartz. At Cape Bedford they have recently installed a plant for the manufacture of sisal hemp. As to the remuneration of the natives, different methods are adopted on the different reserves. At Cape Bedford the natives share the proceeds from the sale of their products. A somewhat similar system has been adopted by the Presbyterian mission at Mapoon, on the Batavia River. At Mapoon, after the boys have passed through the school they are trained in agricultural work. When they have passed through the apprenticeship stages they are sent on to the farms, which are about three or four miles from the head station, where they receive a further training. When they have passed through that training they are allotted a piece of ground for themselves. A house is built on it and all the necessary improvements are made on it at the expense of the mission station. They then marry one of the girls on the station. The girls there are trained in house work. The men work their farms and the superintendent of the mission station takes a certain portion of their produce, for which they are paid. The natives are paid by docket, and that docket has a money value at the store situated on the mission. Any surplus produce is marketed at Thursday Island, and the natives receive the amount of the sales. They thus get a direct return for their industry. The total area of the Cape Bedford reserve is very large, but the area of the land actually occupied by those operations does not much exceed 1,000 acres. The results of the methods employed at Mapoon are excellent. Sir William McGregor, our Governor, who has had a great experience of native races,

races, told me that it would be an object lesson to me to see the methods adopted with such success at that mission. He visited all the farms and the homes, which are kept scrupulously clean. To see the aboriginal there with his wife and children, happy and contented, and carrying out agricultural operations as effectively as the climatic conditions will permit, convinces one that there is something in our Australian aboriginals if only the proper methods are adopted to bring it out.

1722. *To Mr. Ritchie:* There are only three white people at Mapoon.

1723. *To the Chairman:* All the aboriginals at Mapoon are full-bloods, and the same applies to Cape Bedford. As far as I know there is no jealousy among the natives at Mapoon in respect to the allotment of land. Apparently everything there is absolutely satisfactory to the natives. The farms are laid out one after the other. The nature of the soil is practically the same on all the blocks, and the conditions are the same.

1724. *To Mr. Ritchie:* Each native would receive a block of about three acres. Of course that is under very intense culture. There is an avenue of cocoanut palms there. That is common to the whole settlement. All that each man grows on his own enclosure is his own property.

1725. *To the Chairman:* There is no charge made for the land. They are also given the material for the erection of the buildings in which they live. They are provided with implements for the working of their blocks.

1726. *To the Hon. J. Jelley:* The mission station gets the land free from the Government. It is a reserve. All the church missions also get a subsidy from the Government.

1727. *To the Chairman:* In connection with the Aborigines Department itself, very large administrative powers are vested in the administrative head. In the matter of subsidies to the various mission stations, each mission is dealt with on its merits. If I find that there is a mission station doing good work and it requires extra financial assistance I give it that assistance. We are able to do that because our administrative powers are so great. When we find that a mission is doing specially good work we increase the subsidy so that it may extend its operations. The missions really get the benefit of the results of their work.

1728. *By the Hon. J. Jelley*—Do you think that the natives are consistent in their work?—So far as our experience has gone they are. We must always bear in mind that the aboriginal was a hunter and a nomad.

1729. Do you think that that nomadic instinct is strong enough to warrant you in saying that he is not reliable as a settler?—I do not think it would be possible for the original, crude native to become a settler. Under control, however, you cannot have a better man. There are men in Queensland who could not work their cattle stations without the aboriginals. The aboriginals are born on the place and live there all their lives. They are employed the whole time.

1730. But you would not say that an aboriginal could work a station without the presence of the white man?—I would not say that, but there are certainly some natives of the third generation of those who have been civilized who could do that work.

1731. Even if they were full bloods?—Yes. I have known natives who could be entrusted to carry out work in the absence of a controlling influence. But our experience does not go far enough to enable us to say what percentage of natives there would be of that type.

1732. *By the Chairman*—One of the matters that is engaging our attention is whether we would be justified in giving the men you speak of a block of land of their own to work without being immediately supervised?—From my experience I should say that there should always be some sort of control or supervision exercised. It is a difficult matter when you are dealing with half-castes, who are frequently quite as efficient as white men.

1733. *By the Hon. J. Verran*—Do you find the half-castes more treacherous than the full bloods?—I would not say that. My experience is that the aboriginal will treat you as you treat him. The aboriginal has as fine traits as the European, such as gratitude and so on. But the natives in Queensland have been a hunted race; they have been down-trodden and cruelly treated. Remembrance of that cruelty must have been passed on to the children. I can speak from the experience of my grandfather, who was a missionary with the natives from the first. There are natives whom you can trust equally as much as any white men. In regard to the question of the supervision of the aboriginals, my own opinion is that you must still continue to exercise control over them. I may say that we exercise supervision over the half-castes. We have power to cancel the exemption certificates of half-castes. Those exemption certificates free a half-caste from the restrictions of the Aboriginals Protection and Restriction Act. You must have a power of control. My own idea is that the natives will not die out if they are cared for and receive good treatment. Many of our aboriginal women have very large families, and some of the children are very fine. It is simply a question of treatment and protecting them from the worst diseases of the European. Because of the different condition to which they have been accustomed the children of aborigines require more care than the children of Europeans. If the proper care is exercised I think that we will preserve the remnants of the aboriginal race. So far, we have been fairly successful in Queensland. Then there is the question of the treatment of the sick natives. We require all our hospitals that receive grants from the Government to treat aboriginals. The hospitals have sometimes refused to treat venereal cases. But we have said, "you must provide a place for them." Generally, the aboriginals have to be treated in the same way as other sick members of the community. At Barambah we are erecting a hospital for the purpose of treating venereal disease. Venereal disease has caused great devastation amongst the aboriginals of Queensland. The unfortunate sufferers do not know what is the matter with them, and as they have no treatment they simply rot away. They have no idea of the disease being communicable. We are endeavoring to cope with venereal disease now, but the natives are scattered. It is only by the establishment of aboriginal settlements and mission stations that we are able to deal with venereal disease. We propose to establish three new stations, two of which will be Government settlements. The settlement at Mornington Island I propose to place under the control of the Presbyterian mission. The natives of Mornington Island have practically never been in contact with white men. The Chief Protector is somewhat at variance with me as to the control of that settlement. He is of the opinion that it should be directly under Government control. But following out the policy which I have already expressed, namely, the training of the crude aboriginal up to the point at which we may deal with him, and I am of the opinion that that settlement at Mornington Island should in

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in the first instance be under the religious influence of a missionary association. It is only by means of these settlements that the supply of drink and opium can be effectively controlled. I may say that the supply of both opium and drink has decreased, owing to the operation of the Commonwealth Customs and to the activity of the State police. The beneficial result of that is apparent in the natives. We have the power to compel the aborigines to go on those settlements. The three things we have to grapple with in connection with our aborigines are opium, drink, and venereal disease.

1734. *By the Chairman*—The lock hospital at Barambah is only for the treatment of the natives in the Barambah district ?—That is so.

1735. You do not propose to adopt lock hospitals on the mission stations ?—I am pleased to say that the disease practically does not exist on the mission stations. The disease is amongst the aboriginals on the settlements. We pick them up outside.

1736. Do you send them from all parts of the State to Barambah ?—Not from all parts. I hope to have a hospital at each of our settlements where we can get the medical attention necessary. At our Government settlements we take practically any natives ; at the church missions they do not, they select their natives. We take criminals of all classes. We take the natives in whatever physical condition they may be. We strive to reform the criminal aboriginals and to cure the sick. One of our troubles is that we have a number of mean whites who exploit the aboriginals. The aboriginal is of a very trusting nature, and as soon as he gets a pocketful of money he can be exploited with very little trouble by a mean white. An aboriginal falls into a trap very easily, and, unfortunately, we have men in our community who are prepared to take advantage of the native if they can. That is one of the reasons why we have control over the wages of the aboriginals. We allow the employer to pay the aboriginal only a certain percentage of his wages, requiring him to pay so much to the Chief Protector. That money is placed to the credit of the native in the Savings Bank, and he may draw on that fund for any legitimate purposes. We also control the agreements under which the natives work. The aboriginal makes that agreement with an employer, but it is done with the sanction of the Chief Protector. The Chief Protector has the right at any moment to cancel that agreement. That power of cancellation is a very important one. I think that our policy with respect to the control of natives is the one that should be observed. Even in cases of exemption you should have the power to revoke that exemption should necessity arise. Until you reach the third generation you should have complete control ; after then it may be a limited control, and probably in the end the natives will be merged in the stronger population.

1737. *By the Hon. J. Jelley*—Does your department subsidise the Police Department in any shape or form ?—No. The Police Department is also under the administrative control of the Home Department, and the Aborigines Department and the Police Department act in conjunction. Each of our police officers in charge of a station is a local protector, and each trooper is an agent of the local protector. In the chart I have prepared you will see how that is followed out. We have tentacles like an octopus, and they stretch throughout the State. It is by that means that we have complete control over the aboriginal.

1738. *By the Chairman*—Is it your opinion that the Police Department and the Aborigines Department should be under the same ministerial head ?—I think so. Our police officers take a great interest in the work, and the Aborigines Department is under deep obligation to the Police Department for the assistance which that department gives it. By reason of our police officers being local protectors we have a most effective system. There are small groups of old natives in the far west. The local protector communicates with the Chief Protector and states, " There is a number of aboriginals here who are too old to be moved to a settlement, but I recommend that they receive assistance." He gets assistance to the extent of £1 per head per month, and blankets are also issued, as well as any medical comforts that are approved. The local protector administers that aid. We look after the natives as far as we can in every way, and we are able to look after them effectively by having those agents all over the State. You will realise that the Aborigines Department to be effective must have those local protectors. And if those local protectors were not police officers, but men specially appointed for the work, the expense would be very great. To my mind, if the work of looking after the aborigines is to be effective, the co-operation of the two departments is necessary.

1739. Do the police officers take instructions, in the matter of the aboriginals, direct from the Chief Protector? —They communicate directly with the Chief Protector, so far as their aboriginal work is concerned, and they take their instructions direct from the Chief Protector.

1740. The instructions do not go through the Chief of Police ?—No. Of course, if there is something outside the Chief Protector's powers he simply sends it to his administrative head for approval.

1741. *To the Hon. J. Verran :* The Police Department employs native trackers at so much per month and rations. Those natives sign no agreement. The Inspector of Police arranges that he will have such and such a boy as a tracker, and he is put on the police force. He is paid wages. He is paid about £2 a month and rations and clothing. No proportion of his wages goes into the settlement fund, as is the case with natives working under agreement. The native tracker lives in the vicinity of the police station and he is under the control of the police officer. No money is banked for him. Of course the settlement is always a refuge for the destitute. However destitute and aged a native may be he can always go to the settlement, and the State will give him an allowance of £1 a month and blankets and medical comforts if he is too old to earn his living.

1742. *To the Chairman :* In respect to the training of the native girls, I may mention that we have a large number of girls hired out to service, where they are very successful. Those girls are trained in the schools on our settlements up to a certain age. After that they are hired out to approved persons, and they receive wages on a sliding scale. We have fixed a minimum wage, and anything above that varies according to the ability of the girl. They also receive clothing in the service to which they are contracted. The homes at which they are employed are visited by our protectresses, of which there are two. Those protectresses have the right to visit those homes at any times that seem to be best, and they interview the girls. They have the right of inspecting the accommodation that is provided for the girls as well as the clothing that is given to them. The wages, as I said, are on a sliding scale, and as the girls reach a certain age they receive an increased amount. A girl may receive considerably more than the minimum that is fixed. We have

have a rule that none of the girls are allowed to be employed within a radius of five miles of the city. Those girls often have a desire to go out at night, and if they are right in the town there are a number of temptations to which they may succumb. As to their morals, a scrutiny reveals this fact, that the immorality amongst them is no greater than it is among European girls. The average in both cases is about the same. The native girls have proved very efficient as helps in the house. In fact, they are so efficient and are of such an affectionate nature that in many instances the people with whom they have been placed have kept them for years and have had as much regard for them as they have had for their own children. We have frequent cases of a white man applying for a permit to marry a native girl. The native girls make very good mothers and very good housekeepers, and in many instances they are very good cooks.

1743. *To the Hon. J. Verran*—If a white man wishes to marry a half-caste or aboriginal woman he has to apply for a permit. In the majority of cases the union is as happy as it is in other instances.

1744. *By the Hon. J. Verran*—Do you think the production of half-castes is a good thing?—If the white man wishes it I do not see why we should object.

1745. The question is whether it is a good thing to allow a white man to marry a native woman?—I have observed that the progeny from such a union are, in many instances, of a very much finer physical type than the white father. I have seen cases of very miserable specimens of humanity marrying aboriginal women and the children have been of a very fine type.

1746. *By the Chairman*—You think it is better to marry a white man to a black girl and make the union legal than to leave them together unmarried?—Yes. We put our foot down on the prostitution of the white man with the aboriginal women. But we found it practically impossible to prevent white men from cohabiting with aboriginal women so we determined that we would grant permits so that they could be legally married.

1747. *By the Hon. J. Verran*—On what grounds do you grant a permit to a white man to marry an aboriginal woman?—The man must have a certain amount of respectability. I came across a case the other day of a very fine aboriginal woman married to a white man of a very fine type. He was the son of an old man-of-warsman. He is a well to do man. They have lived for 15 years in concord and unity. He is the lessee of oyster-banks, and she goes with him everywhere, and she has proved a real helpmate and companion and assistant to him. Under those conditions, why should we object to the marriage? That woman is well educated. You must bear in mind that we give the native woman the same education that we give Europeans; they are trained up in all those little arts of the European; and if a white man wishes to marry them, are we to say that he shall not? Then, take the case of the half-castes, some of whom are almost as white as Europeans. Would it be right for us to say to those people, "you must only marry a full-blooded aboriginal." If a white man is respectable and wishes to marry an aboriginal woman we give the permission.

1748. Would you be prepared to merge the half-caste race in the general white population?—That is a matter of evolution. You know what has taken place in the South American republics. You must either allow the evolutionary process to work, regulating it at the necessary points, or inflict an injustice on people. We do not encourage marriage between whites and blacks; we merely say to the white man: "If you wish to marry this woman we will give you permission to do so." Generally, the Chief Protector has a serious talk with the applicant before the permit is given. There is no doubt that it is better for the two people to be legally united than for the woman to succumb to prostitution. I have with me a synopsis of the law relating to half castes, which I will put in. [Document handed in]. You will see from that synopsis that under certain conditions a half-caste passes out of the control of the Aboriginal Department, that he is on a footing with any other member of the community politically and in other respects. He can marry whom he chooses. He is out of our control. It really amounts to this, that under certain conditions the half-caste is merged in the general population.

1749. *To Mr. Ritchie:* Under our Act much lies in the administration. In many instances we have not got the lines prescribed by law. They are lines that have been laid down by a policy of administration since the matter has been taken seriously in hand by the Government. A lot of the work we do in connection with the aborigines is administration work. I venture to say that any State which proposes to deal with the aboriginal will find that a very large amount of the work must be administrative. If you lay down hard and fast lines in a statute, you will often find from experience that they are not applicable to particular cases. If, however, you give the administrative head extensive powers the work will be better able to be carried out.

1750. *By the Hon. J. Jelley*—How long have the aboriginals in this State been under the present laws?—Until the passing of the Act of 1897 they were, generally speaking, under the control of the police; since the passing of the Aboriginals Protection and Restriction of the Sale of Opium Act of 1897 they have been under the control of the Chief Protector and the administration of the Home Department. In the first place, after the passing of the Act of 1897, there were two protectors, one for the north of Queensland, Dr. Roth, and one for the south of Queensland, Mr. Meston. They were under the administrative control of the Commissioner of Police. Shortly afterwards, however, the office of Chief Protector was created, and Mr. Howard was appointed. Later on Mr. Bleakley was appointed Deputy Chief Protector.

1751. Has there been any distinct improvement in the physical and mental condition of the natives since 1897?—Most unquestionably, yes. In the case of the natives who have had an opportunity the improvement is marvellous.

1752. You think the Government has been thoroughly justified in the steps they have taken up to the present?—I am perfectly satisfied of that. After four years of administration that is the reason why I have recommended an extension of the work by the establishment of additional stations and settlements.

1753. Before 1897, were the natives in Queensland on the retrogressive grade?—Yes, they were. Take the case of my own district, the south coast. The southern boundary of that district is the northern boundary of New South Wales. In that district, owing to the abundance of food, there was originally a very large aboriginal population. They were magnificent men. It was nothing unusual to see men 6ft. in height in that district. At one time there must have been 4,000 or 5,000 natives there; owing to the fact that there was no control and care of the aboriginals before 1897 you could not find 20 men there to-day. They

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They have died off. They were never attended to when they were sick. The position now is that wherever we have the natives in hand, they are increasing in numbers, and are becoming useful to the community generally. And they are assisting to maintain themselves.

1754. Is the cost of administration of your Aborigines Department increasing ?—With the establishment of additional stations it must be on the increase. The cost of the Barambah settlement has decreased. The natives there are assisting in their own maintenance. But our general expenditure must increase with the establishment of new stations until those stations become almost self-supporting.

1755. *By the Hon. J. Verran*—You mentioned a native who did some excellent carpentry work. Where was that native trained ?—He was taught carpentry on the station. The natives are very apt at mechanical work. We must remember that they were excellent carvers. They have a natural aptitude for carpentry work. A certain number of the natives are always employed at the blacksmith's and carpenter's shops at the different stations and settlements. A lot of the buildings at Barambah were put up by the natives.

1756. Have you found any discontent among the half-castes in respect to the aboriginals ?—I cannot say that I have. As a rule you will see the full-blooded natives and the half-castes gathered together in connection with the church missions. I would like to say that every native on the station must partake of the profits that are made. At Mapoon the natives sell their produce, and they get the full benefit of the sales.

1757. When a native remains out working for a long time, does he still have to contribute his 3s. a week to the settlement fund ?—Under special circumstances we might grant an exemption from payment. Under that exemption the native would receive the whole of the wages he earned. Before that exemption was issued I would discuss the matter with the native himself, and also with the Chief Protector, and if we were satisfied the matter would go through.

The witness withdrew.

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Richard Baron Howard, Chief Protector of Aborigines, Brisbane, Queensland, called and examined :

1758. *To the Chairman :* I have been Chief Protector since 1906. I have spent a great part of my life amongst the natives of Queensland, and I have studied their habits and customs. I do not think I can add very much to the evidence given by Mr. Appel. He gave a very exhaustive statement of the whole matter.

1759. *By the Chairman*—We would like you to tell us something of the powers that are given you in so far as the working of your department is concerned ?—My powers under the Act are very extensive. I can have a man arrested and turned off a reserve ; I can order any person, either black or white, not to enter a reserve. Where I find that something is necessary for the good of the natives the Act does not provide for the methods I pursue, I take the bit in my teeth and do it.

1760. In the main, do you find that your powers under the Act and the regulations are ample ?—Yes. They are sufficient for the administration of the department.

1761. The Minister mentioned that there was a Deputy Chief Protector, and also various local protectors scattered throughout the State. How many local protectors are there ?—There are some hundreds of local protectors.

1762. Do any of those local protectors give their entire time to aboriginal work ?—Very few of them, in fact scarcely any. For the most part the local inspectors are police officers.

1763. Do you find any difficulty in working harmoniously with the Police Department ?—No. I find that the police are willing to assist me. They do their utmost. Were it not so it would cramp my efforts very much.

1764. Is it your opinion that it is an advantage to have the Aboriginal Department and the Police Department under the same ministerial head ?—Yes ; I do. Not only do I think it is an advantage, but in a big territory like this it is imperative.

1765. The greater number of your aborigines are full bloods, are they not ?—Yes.

1766. What is the number of full bloods in the State ?—We have made several attempts to ascertain, but we cannot get any reliable figures.

1767. Is the population above 20,000 ?—Yes. I consider that the total aboriginal population in Queensland is approximately 22,000. I could not tell you the number of half-castes there are.

1768. Does your department get into touch with the whole of those 22,000 natives ?—We get into touch now with practically all of them. But that has only come about recently.

1769. Have you got all of them separated in colonies ?—Not yet. A very large proportion of them are in a wild condition.

1770. Is the number of the natives in a wild condition increasing or decreasing ?—I am sure it is decreasing.

1771. Do you confirm the opinion of the Minister that those who are under the special care of the department are increasing in numbers ?—Yes.

1772. So there is no possibility of the native race dying out ?—Not for many years. They are subject to epidemics. An epidemic may come along that would attack the native race so violently that it would wipe it out. The natives are much more susceptible to disease than whites are.

1773. Do you treat the half-castes differently from the full bloods ?—No ; we treat both classes on the same footing and under the same conditions.

1774. Do you think it would be an advantage if the half-castes and quadroons were taken out of the settlements of the full bloods and placed in a different settlement ?—Yes ; I think they should be in a separate settlement.

1775. At Barambah we saw some children who were quite white. Do you think they should be left there ?—I think they should be separated from the full bloods. Of course, it would be only an experiment. It has never been done yet. I am not sure that it would be a success, but for the sake of the children I think it should be done.

1776. Do any Government departments, other than the Police Department, assist you ?—No.

1777. What do you do with the native boys and girls after they leave school, at the age of 14 or thereabouts ?—The boy goes out to employment. We find some good reputable employer, of which there are thousands.

thousands. We have no difficulty in finding an employer. The girl goes to a mistress and proceeds with her training as a domestic servant.

1778. Are they on probation for a little while ?—Yes, all of them are, both boys and girls.

1779. Do you think that that is the best system of training the boys and girls ?—Yes, I do.

1780. When you have boys of 14 or 15 or 16 years of age sent down from the interior, what do you teach them ?—We try to teach them as much as we can at the station.

1781. Have you any separate institutions where boys and girls are sent for the purpose of being taught trades ?—No.

1782. Are the orphan children treated in the same way as the other children ?—Yes.

1783. Do you take young children in the back country from their parents when you think it is necessary to take them away ?—Yes.

1784. Have you any difficulty in getting them away from their parents ?—No. We go and take them. If the mother wishes to come also she can do so. If, however, the parents are neglecting their children very much, the children are brought before a magistrate and charged with being neglected, and they are sent to one of the aboriginal reformatories, that is, to one of the settlements or to one of the mission stations.

1785. Do the police help you in that work ?—Yes ; they do it all. None of our own officers do that.

1786. None of the officers of the Police Department say " I refuse to take a child away from its mother ?" —No. We always give the police officer in the district every opportunity to give us his opinion of the matter. It is really the police officer himself who wishes the thing done, and he reports it.

1787. Supposing you had a police officer in your department who had instructions sent to him that a certain child should be charged with being neglected and he refused to carry out those instructions, what would you do with him ?—Most probably dismiss him.

1788. You have another settlement besides Barambah directly under the control of your department ? —Yes ; one other. It is about 300 miles west of Brisbane. It is a grazing area of about 9,000 acres. We carry sheep there.

1789. Do you find the natives there take to station work ?—Yes. It has only been in existence about two years. We have about 250 or 260 blacks permanently on the place. There are a great number of half-castes there.

1790. Is that settlement in the west likely to become self-supporting ?—Yes ; I have every hope of it becoming so within the next 18 months or two years.

1791. Under what conditions do you hold the land ?—We hold it as a reserve in perpetuity. Of course the Government may resume it. They need not give us any notice of resumption if it were necessary for them to resume it.

1792. Can the Government resume the land that the mission stations have ?—Yes.

1793. You mentioned that you have two settlements directly under the control of your department. How many other settlements are you in touch with ?—The others are the mission stations. There are seven mission stations in all, including a station at Torres Straits, which is really a South Sea Island mission.

1794. What control have you over those stations ?—I have no control over them excepting general inspection. After I have made an inspection I report to the Government. The mission stations are granted a certain amount of money per year and I make an inspection to see how things are progressing. I very often make suggestions.

1795. Do the mission stations have to make any financial statement to the Government ?—No ; as far as I know they do not. There has been a little difficulty in regard to that. As far as I know their accounts have never been audited.

1796. Are they subject to any conditions in regard to the treatment of their aboriginal population ?— No. Of course they cannot cruelly treat them. They have a free hand in the management of their settlements.

1797. They have the right to employ their aboriginal labor as they think best, and pay for it as they think fit ?—Yes ; that is exactly the position.

1798. Do you think that that is a desirable condition of things ?—Not altogether. I am quite opposed to it. I think the system of farming which they try to promulgate is a very praiseworthy system, but my knowledge of the aboriginal leads me conscientiously to believe that it will never succeed. I do not think that the natives will do it—at least not for another three or four generations. If you went on the missions where those farms have been established I think you would find that the farms are under the control and supervision of the South Sea Islanders.

1799. The only control that your department can exercise over the mission stations is in the matter of finance ?—Yes, that is all.

1800. Is there any basis on which you subsidize the mission stations ?—No, there is no specific basis. When they first start they get very little, but as they go on and the work done is good the subsidy is increased.

1801. Those mission stations, I understand, are denominational institutions. Do the denominations provide the money for the establishment of those missions ?—Yes, some of the money. They contribute yearly to the upkeep of the missions.

1802. The Government does not contribute on a *pro rata* basis ?—Not quite.

1803. You mentioned that you sometimes send the native children to reformatories. Have you many of those institutions independent of your aboriginal settlements ?—With one exception every mission station is a reformatory.

1804. Have you the right to send a child from the wild back country to a mission station or to a settlement ?—Yes. That is done very frequently.

1805. You have nothing in the State in the way of a reformatory for vicious aboriginal boys and girls ? —No. I do not know that in our experience we have ever had a vicious child.

1806. What do you consider the aboriginal, both full-blooded and half-caste, is best suited to ?— To stock riding and sheep farming.

1807. Do you think he would ever become an efficient farm hand ?—Yes.

1808. Do you think the Government would be justified in establishing centres where aboriginal youths could be trained in farming operations ?—Yes, I do. 1809. Do

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1809. Do you think the results would be satisfactory ?—I feel sure they would be, but it would be after a long time.

1810. Do you think that it would take longer to train the half-castes to that work than the full-bloods, or *vice versa* ?—I do not find much difference in the intelligence between our full-bloods and our half-castes. For my own part I prefer the full-blood ; he is more amenable.

1811. Will the half-caste remain longer at his work than the full-blood ?—I do not think so. In regard to your question about the boys becoming efficient farm laborers, I may tell you that we have them now working at almost every kind of employment on a farm—mowing hay, ploughing, harrowing, harvesting. It is a matter of training.

1812. That bears out your statement that we would be justified in training our native youths ?—Yes.

1813. *By the Hon. J. Jelley*—You mentioned that you consider the full-blood is more reliable than the half-caste. We saw one very intelligent native at Barambah called Charlie. Do you think that many of the full-blooded aborigines are as intelligent and reliable as Charlie ?—Yes. There are plenty of natives at Barambah who are more intelligent than Charlie.

1814. *By Mr. Ritchie*—Is the Government subsidy to the mission stations on a *per capita* basis ?—Yes, partly.

1815. *By the Chairman*—Have you had any experience of the native in trades, such as carpentry and masonry work ?—Very little.

1816. Do you think that the aboriginal would turn out a good tradesman, such as a blacksmith, if he had the necessary training ?—I do. It is a matter of training.

1817. Have you any difficulty in finding employment for the aboriginals ?—No. In fact we cannot supply the demand.

1818. *By the Hon. J. Jelley*—How do you account for so many men being at Barambah ?—They are there for spells. They work for three or four months and then go to the settlement for a month for a spell. At present there are only about 270 natives at Barambah, including women and children.

1819. How long do you allow them to stay on the settlement ?—As long as they like. They have to behave themselves and they have to work while they are there. They have to work four hours a day. We allow them to stay on the settlement as long as they like provided they work.

1820. If they do not wish to work how do you make them work ?—How does a man get his little boy to work if he will not work ? If a man persisted in his refusal to work we would simply give him a change and he would cool his heels in one of the gaols for a while. If it were a child I would cane him. Our powers are absolute in regard to those refusing to work.

1821. *By the Hon. J. Verran*—After such a person comes out of prison do you find that you have made any great reformation ?—Very often it is the other way. Then we would give him another term.

1822. *By the Chairman*—So long as they behave themselves on the settlement and do the work necessary to provide for themselves you allow them to remain there ?—Yes ; or if they have money of their own wherewith to provide themselves with food they need do nothing.

1823. Do you allow them to draw on the money that has been banked for them ?—Yes.

1824. In the event of a native misbehaving himself while on the settlement you take him before a magistrate ?—Yes. I may tell you that the natives do not like it. It is a very great punishment.

1825. Is there any other punishment you hold over them ?—I can send them to distant settlements, away from their immediate friends. That is a very effective punishment.

1826. We may take it that the aboriginals like to come to your settlements ?—Yes.

1827. Has it been the policy of the department to make that settlement attractive to the natives ?—Yes ; that has been our endeavor. In all matters relating to aboriginals it is first necessary to gain their confidence, and I think we have succeeded in doing that and making the settlement attractive.

1828. You do not go so far as to make the settlement over-attractive, so that the aboriginals come there and live as parasites and do no work ?—No. Of course the natives at Barambah who are employed as stockmen, and bullockdrivers, and postmen are permanently on the settlement. They are officers of the department.

1829. Do you think that under present conditions it is necessary to establish lock hospitals ?—I think lock hospitals are absolutely necessary.

1830. If you had the choice of building a lock hospital in close proximity to an aboriginal settlement or at some considerable distance from the settlement, which course would you adopt ?—I would have the one at a distance from the settlement, because it would be more isolated. It is very difficult to isolate blacks. I would go still further, I think the lock hospital should be on an island.

1831. You urge that the lock hospital should be isolated so that the patients who are suffering from disease can be properly treated and those who are not infected may be protected ?—Yes.

1832. Do you have any trouble in getting the public hospitals to take in aboriginal patients ?—Yes. Their objection is the color line. Sometimes, however, they make the disease an excuse for objecting to take a native patient. I am somewhat with the hospitals in their attitude. There should be some special place for the aboriginal patients.

1833. Have you a nursing establishment at your settlement at Taroom ?—We have a small one. The medical officer visits the settlement fairly frequently. There is a matron.

1834. *By the Hon. J. Jelley*—Is the doctor at Taroom permanently employed at the settlement ?—He is permanently retained by the department, but he has outside professional work as well. He is the visiting medical officer for the settlement.

1835. Have you any difficulty in getting the girls to go out to service when they reach a suitable age ?—No. They rather like it for a while, but after a time they feel a desire to return home.

1836. Have you had any trouble in regard to their leaving their homes ?—At first the mothers sometimes offered protest, but if a girl happens to send her mother a little of her wages the mother is pacified, and very often she does not want her daughter back again.

1837. If the girls leave their employment, what do you do ?—Frequently Mrs. Beeston, the Protectress, takes them back to their employment. If they are refractory we have the assistance of the police.

1838. You

1838. You said that you have power to say who shall and who shall not go on to the settlements. Does that also apply to the mission stations ?—Yes. R. B. Howard, July 3rd, 1913.

1839. Do you allow anyone to go on to the settlements or mission stations to sell goods ?—No. Everything that is bought on the station is bought from the station store. We do not allow outside trading.

1840. *By Mr. Ritchie*—When it is found necessary to take refractory natives before the court, is it the ordinary police court before which they appear ?—Yes.

1841. And the law is applied to the aboriginals just the same as it is to white people ?—Yes.

1842. How many natives are there at Barambah who are capable of working satisfactorily blocks of land on their own account ?—Very few.

1843. Are there any whom you could place on blocks of land and let them go on with the work on their own account ?—No. They could understand the work and do it, but they are not reliable enough to work a farm on their own account. They have no consistent application.

1844. The Minister said that he proposed giving the control of Mornington Island to a denominational mission, and he stated that you were opposed to such a course ?—I am very strongly of the opinion that all aboriginal matters should be in the entire control of the Government. No one but the Government should have any say in those matters.

1845. Have you any control over the natives on the mission stations ?—None at all.

1846. Do any of the natives on the mission stations go to outside employment ?—No. The mission stations will not allow the natives to go out. That is part of their system.

1847. Are the schools you have on the Government aboriginal settlements under the control of your department ?—Yes. They are not under the control of the Education Department.

1848. *By the Hon. J. Verran*—You said that there were no natives on the Barambah settlement who could be trusted to work successfully blocks of land on their own account, and you also stated, previously, that the aboriginal with training would make as good a worker as the white man. How do you reconcile those two statements ?—One question was put to me in one form and the other in another form. What I wished to convey was this, that at present I have no aboriginals to whom I would say : " Here is a piece of land, go and cultivate it." But I have plenty of aboriginals who can cultivate land under supervision. I think that the aboriginal becomes just as good a farm laborer as the ordinary white farm laborer.

1849. Have you ever found in the aboriginals any constructive power beyond a certain point ?—No. And in very few whites have I found that power.

1850. *By the Chairman*—I understand that the natives who are on the books of the Barambah settlement have to pay 3s. per week into the general settlement fund ?—Yes.

1851. Is that a Government claim on the natives' wages ?—Yes. It is applied to the upkeep of the settlement.

1852. The native himself and his people have the benefit of that contribution eventually ?—Yes.

1853. Is that payment expected from a native who has been away from the settlement for a long time ?—Yes, if he has any relatives or friends there. We never allow a native to handle the whole of his wages. In any case a portion of his wages must go into the bank. A native who had been away from the settlement for a long time and had no relatives there might be relieved of paying money into the settlement fund.

1854. You think the reason why the Barambah settlement has become, to a very large extent, self-supporting is due to the fact that you make a charge on the wages of the natives ?—Yes.

1855. *By the Hon. J. Jelley*—Is it your opinion that religious instruction is an advantage to the natives ?—In the proper way it is.

1856. What do you mean by the " proper way " ?—It is hard to express. You can have too much religion just the same as you can have too much of anything else. I think that religious instruction would be a very great advantage if it were under Government control.

1857. *By the Chairman*—Your main contention is that first and foremost the settlement must be a Government institution ?—Yes.

1858. And secondly, it may be a religious institution ?—Yes.

The witness withdrew.

At 1 p.m. the Commission adjourned till 2·30 p.m.

William Walter Hood, President of the United Pastoralists' Association of Queensland, and manager for Messrs. Birt & Co., Musgrave Wharf, South Brisbane, called and examined : W. W. Hood, July 3rd, 1913.

1859. *To the Chairman :* I went to Western Queensland from Victoria in 1863. I am interested in pastoral matters, and I am associated with pastoralists in Queensland. I am representing the stockowners and stationowners of Queensland. The only pastoralists who employ native labor to any extent now are those in the out districts. In the settled districts very little black labor is employed. I may say that I have been in Brisbane for 15 or 16 years. As to what obtained before then I can give you my own experience. In my own day I used to employ the natives, principally as stockmen. They were good stockmen, provided they had a good man over them in whom they had confidence. I do not think the aboriginal is suited to agricultural work, because he will not settle down to manual labor. The nomadic tendencies of the native are still strong. I have found that the natives are good men among cattle, but they are not much use anywhere else on the station. In the early days I have known some of the natives to be good shearers. I have not seen a black shearer for the last 30 years. As I explained, in the out-stations where there is a number of blacks available there are a good many employed as stockmen. The natives are no good as boundary riders. In rough country which they know thoroughly I would rather employ natives for stock purposes than white men. The natives need supervision ; you need a head stockman who can work them. There are no natives employed in Birt & Co.'s meat works. I do not know whether there are any aboriginals on the smaller grazing areas in the more settled districts.

1860. *By the Chairman*—Do you know the agreement system under which natives are employed in Queensland ?—Yes.

1861. Do you think that that is a desirable system ?—I think so.

1862. Is it satisfactory to the stockowner and satisfactory to the native ?—It is a general thing. Sometimes we get complaints in the Pastoralists' office that the natives want to go away for a holiday. The

W. W. Hood, July 3rd, 1913.

natives have also complained that they cannot get their money from the Government. There have been a lot of complaints of that nature, but when we have inquired into them we have generally found that it has been some red tape trouble on the part of a sergeant of police. When the matters have been brought before the head office in Brisbane they have always been put right.

1863. Have you ever received any complaints from the employers ?—It is the employers who have written us, not the blacks. Members of the association have written to us on behalf of the blacks. A number of the blacks have a lot of money to their credit.

1864. Has your association any difficulty in finding white labor ?—Yes, at times we have trouble in finding suitable white labor.

1865. When they get the labor do they complain about it ?—We do not get the labor that we used to.

1866. Consequently, you avail yourselves of the opportunity of engaging the blackfellow ?—I do not think it is that. We always employ a certain number of blacks when they are there. But they are dying out by degrees in the inside districts, or they are being taken away to settlements. They are not available now as they were some years ago.

1867. *By Mr. Ritchie*—Have you ever tried the blacks at fencing and post-splitting work ?—Very little. We send them to strip bark. In the old days they used to do that. We also used to employ them at sheep-washing and that kind of work.

The witness withdrew.

Dr. J. E. Dods, July 3rd, 1913.

Dr. Joseph Espie Dods, Government Medical officer, Wickham Terrace, Brisbane, called and examined:

1868. *To the Chairman:* I have been Government medical officer in Brisbane for the last 11 years.

1869. *By the Chairman*—As Government medical officer, have you been in touch with the aborigines in Queensland ?—In Brisbane I have, but not in the country. I attend the aboriginal patients in the town It is the duty of each Government medical officer in each town to attend native patients.

1870. Do you find among those natives who come to you for treatment many who are affected with venereal disease ?—Yes, a good many.

1871. Have you given any consideration to the advisability of establishing lock hospitals for the treatment of natives suffering from that disease ?—Not specially for the blacks. I am very strong on the point that all hospitals receiving a Government subsidy should receive venereal cases. I do not think you need have special hospitals.

1872. On what grounds do you hold that view ?—I look on venereal disease as merely a matter of disease, and we should treat it as a disease irrespective of cause. If a person is ill and requires hospital treatment I think we should not bother about what is the cause of the illness. Possibly you would want special wards for the aboriginals.

1873. Do you think there is any prejudice in the mind of the public against the admission of aboriginals into the ordinary hospitals of the State ?—Yes; into the ordinary wards. I think there should be special wards or tents for the black people. Of course they are admitted into the Brisbane Hospital.

1874. Do you find there is any objection to the admission of natives into the Brisbane Hospital ?—As far as I know, no. They are not treated in the ordinary wards; they are treated in separate wards or tents.

1875. Is the treatment they receive at the hands of the staff as good as the treatment white patients receive ?—Yes; every bit as good.

1876. As far as medical treatment is concerned no distinction is made ?—That is so.

1877. And the same applies to the nursing ?—I think so.

1878. The matter of a lock hospital has been discussed in Queensland, I believe ?—We had a lock hospital here under the Contagious Diseases Act, but that was only for the admission of prostitutes. A person had to be a registered prostitute before she could be admitted to the lock hospital. It did not apply to anyone outside the registered prostitutes of the town. I do not think it ever applied to a black woman, because there were no registered black prostitutes.

1879. Is that lock hospital still in existence ?—It is closed in Brisbane. I believe there is a lock hospital at Rockhampton.

1880. Why was the Brisbane lock hospital closed ?—I did not think it was efficacious, and the Minister considered that the Contagious Diseases Act was not of much benefit, and the hospital was simply held over for the time being.

1881. We may take it as your opinion that there is no necessity for the establishment of lock hospitals throughout the State for the special treatment of blacks suffering from venereal disease, and also you hold that every subsidized hospital should receive black patients for treatment ?—Yes.

1882. Do you find that many of the natives here suffer from consumption ?—A fair number.

1883. Does that apply to the full-blooded blacks only, or to both the full-bloods and half-castes ?—To both, I think.

1884. How do you think the number of blacks suffering from consumption now compares with the number, say, 11 years ago ?—I see fewer blacks now than I did 11 years ago. I recommended that most of the native women should be sent to the country where there would be less possibility of their getting out in the evenings and being led to immoral habits. I have no statistics in regard to the question you ask. I could not even venture an opinion on the matter whether there are proportionately more consumptives amongst the natives to-day than there were 11 years ago.

1885. Do you think the number of natives suffering from venereal disease is greater than it was 11 years ago ?—I do not think so.

1886. Have you given any consideration to the matter of housing the natives on the settlements ?—No. I have only visited one settlement once. I was at Barambah for only a morning. I know practically nothing about the settlements.

1887. Do you think it is a mistake to put the blacks into houses similar to those that whites live in ?—I do not see any advantage. I think they are better off in their humpies or shelters of that kind than in a house.

1888. Have

1888. Have you any control over the district medical officers ?—No. Dr. J. E. Dods, July 3rd, 1913.

1889. I understand that those district medical officers are paid by the Government and that it is part of their duties to visit the native settlements to treat any patients there may be ?—Yes.

1890. *To the Hon. J. Jelley :* It is one of the duties of the Government medical officers to attend aboriginals. When a man is appointed a Government medical officer in a district he is liable to be called on to treat aboriginals, but only when he is appointed a Government medical officer.

1891. *To Mr. Ritchie :* The salaries paid to Government medical officers are very small. There are lots of towns without such officers.

1892. *By the Chairman*—For what purpose are those Government medical officers appointed in country districts ?—They are appointed by the Government principally for the purpose of attending to the police and to any police cases in the district. They have to do such work as *post-mortems*.

1893. Are they associated in any way with the local government councils of the town ?—Most of those in the towns are also health officers. It is the health officer who works with the council. But it does not follow that in every case the health officer and the Government medical officer are the same individuals.

1894. *By the Hon. J. Jelley*—Do you think that patients suffering from venereal disease could be treated as effectively in the wards of an ordinary hospital as in a separate institution ? Would it not be necessary to have warders to see that the patients did not escape ?—Certainly, if you wished to keep the patients in at a particular time.

1895. Is it not absolutely essential that they should be kept there until they are entirely cured ?—That opens up a very big question. In gonorrhœa it takes a very long time to treat a woman successfully. You would have to detain her for a long time before you could cure her. With syphilis it would take a year or two to effect a cure. Theoretically, I agree that they should be shut up all the time, but practically, I do not know whether it could be carried out.

1896. *To the Chairman :* I do not think you will ever eradicate venereal disease, but it is certainly desirable that every effort should be made to treat patients suffering from it.

1897. *By the Hon. J. Jelley*—Do the nurses ever object to handling a black patient suffering from venereal disease ?—I have never heard of a nurse refusing.

1898. *By the Chairman*—Do you think that venereal disease has had such an effect among the blacks as to affect their vitality and reduce their numbers ?—I have scarcely been here long enough to express an opinion.

1899. As a medical man, what would be your opinion ?—I should think that possibly it is the case. I may say that my experience was that the lock hospital under the Contagious Diseases Act was not satisfactory. In the case of the black girls I found that as long as they were housed in towns when they were suffering from venereal disease they were constantly becoming pregnant. That was not because they were immoral ; they were moral. I therefore recommend that it would be better for them to be sent out into the country.

1900. You considered what happened in the towns would happen to a less extent in the country ?—Yes.

1901. Would you recommend a hospital on each of the aboriginal reserves ?—I think there should be a hospital wherever there is a reserve.

1902. You would make that a centre where all infected persons in the district could be treated ?—I think so.

1903. Do you think that the establishment of those hospitals, and the bringing in of patients to the hospitals on the reserves would have the effect of still further contaminating the population ?—I do not think so.

1904. We may take it as your opinion that the proper way to treat venereal cases is by the establishment of hospitals on the aboriginal reserves and by the admission of patients into the subsidized public hospitals in the State ?—Yes. I think that all venereal cases, both black and white, should be treated in the hospitals where necessary. In a large number of our country hospitals venereal patients are debarred, under the rules, from entering the hospitals at all, and the result is that a lot of people cannot obtain treatment. I think that every subsidized hospital should admit venereal cases where necessary.

1905. Do you think that the objection to treating those venereal cases in the hospitals comes from the medical profession ?—In a few cases I think it does, but in the majority of cases I think it is the committee of management which is responsible for it. In lodges venereal patients always pay extra. We have a special ward at the Brisbane Hospital now where all venereal cases are treated free.

1906. Have you, as Government medical officer, any authority in regard to the hygienic conditions in the aboriginal camps and reserves ?—No.

1907. Does that come within the control of the local authorities ?—Yes ; under the local authority where the camp is situated. Of course matters of that sort here would be referred to the Commissioner of Public Health by the Aborigines Department.

The witness withdrew.

John William Bleakley, Deputy Chief Protector of Aboriginals, Aboriginals Department, Brisbane, called and examined : J. W. Bleakley, July 3rd, 1913.

1908. *To the Chairman :* I have been in the Aboriginals Department since October, 1907. I have held office as Deputy Chief Protector for two years. Before I came into the department I was a shipping master at Thursday Island for two and a half years. Before then I was a clerk in the shipping office there. I was on Thursday Island for about five years. I have had some experience of the employment of black labor in the pearling industry. As Deputy Chief Protector I have practically full control of the Brisbane office, and in the Chief Protector's absence I deal with departmental matters with full powers of administration. I also act as accountant in the office.

1909. *By the Chairman*—You heard Mr. Appel's evidence yesterday, and Mr. Howard's evidence this morning. Is there anything you would like to add to it ?—I do not think I can add very much. I think Mr. Appel said that the Aboriginals Protection Acts gave sufficient powers and were comprehensive enough for

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for the purpose. That is not quite so. There are many ways in which the Act might be amended to improve our administrative powers. The Act prohibits any alien of the Chinese race from employing aborigines. It was quite certain that the term "alien" was intended to cover all Chinese. That term "alien," however, leaves it open to naturalized Chinese to employ aboriginals. Also the Act does not prevent naturalized Chinese from employing alien Chinese as managers. In that way the Chinamen get to the windward of the Act. I think it is undesirable that any Chinaman should employ aboriginals. It is from the Chinese that almost all the opium comes. They supply opium to the aboriginals so as to procure the gins for immoral purposes. We also find that they are defeating the purposes of the Act by supplying the blacks with drugs that contain opium, such as morphia. Our law only provides for such a case as that under the Sale of Poisons Act. The penalty under that Act is too small, and the machinery is somewhat complicated. I think that the clauses in our Act which relate to the sale of opium and drink should go farther, and in the case of opium, at any rate, the punishment should be imprisonment without the option of a fine. At present our Act provides for a minimum fine of £20 and a maximum fine of £100. But anyone who has had anything to do with Chinamen knows that £20 or £30 is nothing to them. They will pay the fine and commit the offence again. Many of our protectors advocate imprisonment without the option of a fine in the case of opium.

1910. *By the Hon. J. Jelley*—Would you include Malays and Syrians ?—Yes, anyone at all. The Act says "any person," but it is Chinese we have to deal with principally.

1911. But would you prohibit Malays and Syrians from employing aboriginals ?—I would not exactly prohibit them, but I would discourage them. I think the less the aboriginals are employed by Africans and Asiatics the better.

1912. *By the Chairman*—Are there many blacks employed in pearl-fishing on the north-eastern coast ?—There are about 300, I think. The pearlers employ quite as many Torres Strait Islanders as they do aboriginals. The Torres Strait Islanders are really aboriginals, but we distinguish them from the mainlanders, because they belong to different types.

1913. If what you wish in regard to preventing the aboriginals from being employed by Africans and Asiatics were carried out, how would it affect the pearling industry ?—Not very much in respect to Chinese, because they have very little to do with the pearling industry. I would also like to point out that we have no provision in our Act for adopting children who are below the age of going to service. It is a rule of ours not to send a child under 12 years of age to service. There is nothing in our Act which provides for the adoption of children. If we wish to take an aboriginal child and adopt it we cannot do so legally without putting it under agreement. We have had people applying to us to adopt children whom they have picked out of a camp. We have had reason to believe that their motive was a philanthropic one, and sometimes we have stretched the law a little and allowed them to adopt the children.

1914. Do you think it is a desirable thing to encourage the adoption of children ?—I do not think it is desirable to encourage it, but in certain cases it might be done to the child's advantage, particularly if it happened to be the child of the person making the application for adoption. We have known men who have offered to adopt certain half-caste children, and we have had reason to suppose that they were the fathers of those children. Under the Act, however, they have no claim to the children unless they legitimize them. We have been asked to exempt such children, but we cannot exempt any aboriginal child who is under 16 years of age.

1915. *By the Hon. J. Jelley*—What brings such a child under the jurisdiction of your department ?—The fact of the protector believing that it is a half-caste or aboriginal child.

1916. *By the Chairman*—Under the Act the Chief Protector has the power to make any aboriginal child, who is an orphan or a neglected child, a ward of the State. Has he any power to place that ward with private people ?—No, except under agreement. Every child who is deemed to be an aboriginal or half-caste child is a ward of the State. If there is any doubt the obligation is on them to prove the contrary.

1917. Where is the need for a protector to take an aboriginal child before a police court and have it declared a neglected child ?—It is only necessary where a protector has reason to believe that a child in a camp or with its parents is being neglected. It is not necessary, however, for him to prove that the child is being neglected.

1918. You said that every black child in the State was a ward of the State ?—Yes ; in the same way that every aboriginal in the State is a ward of the State.

1919. Can you commit an aboriginal child to any of your settlements, when the parents are able to keep that child, except through a police magistrate ?—That is not necessary. We have power to take children from their parents without considering whether those children are being neglected or not. According to our law if a child is brought before the bench and the police state that it is an aboriginal child, the police magistrate may commit that child to an industrial school. The police need not prove that it is a neglected child ; they have only to aver that it is an aboriginal child.

1920. In that respect your powers are very ample ?—Yes ; but as I said, the Act does not go far enough in respect to the adoption of children. You saw some little girls at Barambah who were nearly white. Those children are aboriginals within the meaning of the Act, but it is an injustice to those children to keep them at Barambah. We have, however, no legal power to allow any well-intentioned person to adopt them.

1921. In South Australia the Aborigines Department works in conjunction with the State Children's Department, and native children are placed out with foster-mothers ?—We can do that here also. We work in conjunction with the State Children's Department, although we have not very much to do with them. They have never yet refused to accept a quadroon child we have recommended to them. If those children you saw at Barambah were not with their parents, who have some sentimental right to be considered in the matter, they would be put under the State Children's Department. If the parents of those children gave us any reason to believe that the children were being neglected we would at once send them to the State Children's Department.

1922. *By the Hon. J. Jelley*—Do you think it is desirable, that in the interests of those children, they should be removed from the native camp ?—I think so. I think when they have more white blood in them than black they should be the care of the white man.

1923. *By*

1923. *By the Chairman*—What do you think is the best means of separating the half-caste and quadroon children from the conditions of the native camp ?—I will take the case of the half-castes first. I agree with Mr. Howard that it would be better to have separate reserves for the half-castes, but failing that it would be less cruel for them to go back to the blacks than to bring them up to the standard of the whites. You sometimes hear people speaking of the cruelty of retrogression. I think that is a fancy as far as the half-castes are concerned. But when you get to the stage of quadroons and octoroons, I think there would be some cruelty in retrogression. Those people have more white blood in their veins than black blood. I think that in those cases the white man's responsibility commences.

1924. In the interests of humanity is it more desirable that the half-caste should go back to the state of the blackfellow or be raised to the standard of the white man ?—I think he can go back to the state of the blackfellow. I have had a lot to do with the half-caste girls whom we send out to employment. That branch of work falls entirely to me. And I have come to this conclusion, that those half-caste girls have nothing to expect from the whites for their benefit and happiness. Mr. Appel made reference to the marriages that take place between half-caste girls and white men. A few of those marriages have certainly turned out well, but those are cases in which the girls have been practically quadroons. My experience of the marriage of full-blooded aboriginal women to white men has not convinced me that it was to the benefit of those women. Some of those marriages have turned out happily enough, judging by the absence of complaint. In the absence of complaint we can only assume that the parties have got along all right. But I have noticed that the half-caste girl who marries a blackfellow gets a better husband than the half-caste girl who marries a white man. In the first place the former girl gets a husband who respects her. You may ask yourself, is the class of white man who would wish to marry a black gin the man who would make a good husband ? Then, harmony in the home depends in a large measure on one's relatives, and the half-caste girl who marries a white man can hardly expect to receive much recognition from her husband's family. Also, the aboriginal traits in her will always militate against her happiness. She may be a good cook and fond of children, but almost invariably she will inherit the laziness of full-blooded aboriginals.

1925. *By the Hon. J. Jelley*—Have you known them to be clean ?—The majority of them are not ; they are inclined to be slatternly.

1926. *By the Chairman*—As far as the half-caste children are concerned, you think it is better for them to live among the blacks ?—I think so. I think they are more comfortable.

1927. You think they are more likely to meet with conditions in after life that are more humane ?—Yes. There are greater hardships and cruelties than whipping, for example. And I think it is those hardships that the half-caste woman who marries a white man has to face.

1928. *By the Hon. J. Jelley*—Then the statement that we hear sometimes of a black girl working in the home and becoming one of the family is an exaggeration ?—She may become one of the family, but at the same time she remains a servant.

1929. *By the Chairman*—You favor the idea of taking the quadroon and octoroon children away from the aboriginal conditions ?—I think so. I think I would take any children away who were nearer the white than the black.

1930. At what age do you think they should be taken away ?—As soon as they are old enough to do without their mothers. I think that any child whom the Protector considered should be separated from aboriginal conditions should be taken away as soon as possible so as to leave as little remembrance as possible of the camp in that child's mind.

1931. Nothing has been done by your department in regard to that question ?—That is so. We have had no facilities for doing it. You must bear in mind that you have always the difficulty to face of the little aboriginal blood that has been left in them. I know of cases of quadroons receiving a University education. So long as they are kept away from the blacks they get along all right.

1932. When you take away those quadroon and octoroon children, do you think it would be better to put them in charge of some reputable women who would rear them up till they reached the age of 16, or to have a central institution in which they could be trained ?—From one point of view I think the institution would be better, and from another I should say that the rearing under a careful housewife would be the better. But each method has its disadvantages. To train them in an institution often unfits them for life outside. For instance, there is an excellent orphanage in Brisbane—St. Vincent's Orphanage, a Roman Catholic institution. I have noticed that the children who have come from there, although well educated, seem to lack something through not having rubbed shoulders with people outside. The girls who come out of that institution are simple, although not exactly bashful. They have the confidence of little children. It seems that they remain children too long. That makes me feel somewhat apprehensive when they come out ; they have given me the impression that they could be so very easily taken advantage of. They do not know how to protect themselves. If, however, you place those quadroon children with private people, you can never be quite sure that those people will care for them as they would care for their own children. They very often become purely menials and servants.

1933. *By Mr. Ritchie*—When natives are sent out by the mission station, have you any control over them ?—They would have to be sent out under agreement just the same as all other natives.

1934. Do they have to contribute to the mission settlement at all or to any Government settlement ?—The Act does not lay down that they shall contribute. That is purely a matter of the administration of the settlement. We have fixed it for our settlements, and they have followed our policy at Deebing Creek. There, however, they have fixed a rate ; we have fixed a percentage.

1935. The mission stations are really self-governed, as far as the regulations for the natives under their control are concerned ?—Yes.

1936. Can you tell us the basis on which the mission stations are subsidized. Mr. Howard told us that the grant was according to the conditions of the stations ?—The subsidy is more or less arbitrary. We commence with £2 10s. per head per year. That is the starting point. Then we have to take into consideration local conditions.

1937. What is the lowest amount you pay to any one station ?—One hundred and fifty pounds a year to St. Paul's Mission at Torres Straits. That is really a Pacific Island mission. It was established to deal with Pacific Islanders who had married native women at the time of the re-patriation 1938. *By*

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1938. *By the Hon. J. Verran*—What is the system of payment to black trackers ?—Black trackers are paid their wages by the Commissioner of Police.

1939. A native at Barambah told us that when he was acting as a black tracker the police did not bank any money for him ?—The Act does not provide that a portion of each native's earnings must be banked. That is something the administration has decided.

1940. *By the Chairman*—But the Act gives you power to make regulations to that effect ?—Yes. We never insisted on banking in regard to the black trackers, because they have the police to control their money. I would like to remark that some reference was made to exempting natives from contributing to the settlement fund. It was said that a native may be five or six years away from the settlement and be still called on to contribute. I would like to say that we never treat a native in that way. The reason why an aboriginal is expected to contribute to the settlement fund is this, that when he is out of employment he is entitled to come and live on the settlement. He may have a wife and children there. If, however, a native has no ties and no dependents on the settlement, and he had no intention of returning to the settlement, he would not have to pay anything to the settlement fund. If a native renounced all claim to the settlement it would be unjust to expect him to contribute to the settlement fund.

1941. So far as his employment is concerned, an aboriginal is always under the eye of the protector of the district ?—Yes. No matter where an aboriginal is employed he is under the eye of the protector of the district in which he is working. Our Act provides for that. And an employer is liable to a penalty if he employs an aboriginal except under an agreement. Our Act states that very specifically. And that is one of the things in regard to which our Act is not quite elastic enough. Our Act does not give us any discretion in the case of natives who have sufficient intelligence to manage their own affairs.

1942. *By the Hon. J. Jelley*—Something has been said about religious instruction at aboriginal reserves. Do you think it is a benefit or otherwise to the natives to receive religious instruction ?—I certainly think it should be to their benefit if they got the instruction from the right class of people. It is not everybody, you know, who can make a good Sunday school teacher. I think that the religious instruction should come from someone who has a thorough knowledge of the aboriginal character, else they risk defeating their own objects by impressing the native with the ludicrous side of it only.

1943. Is it your opinion that the attempts to christianize the aboriginals by the religious bodies have been advantageous or otherwise to the natives ?—I must confess that I have not had much intimate acquaintance with the religious missions. I certainly would not like the aboriginal children to be in any institution where religious instruction was neglected. As I previously said, however, it should be given by people who understand the native character. I may say that the management of the aboriginal missions by religious bodies has not been altogether successful. I do not, however, say that about all of them. One or two of the mission stations have shown some genuine improvement. But the majority of them fail, because they do not choose their superintendents with the right thing in their mind. They attach more importance to a man being a good clergyman than to his being a good father who would take a paternal interest in the natives.

1944. *By Mr. Ritchie*—What is needed is a pastor and not a preacher ?—Yes. They have any amount of religious enthusiasm, but very little knowledge of practical affairs.

1945. *By the Chairman*—Do you see any reason why religious missions should not be successful ?—I think that the most successful way of dealing with the aboriginals would be by means of religious missions, provided the proper men could be found to take charge of those missions. As a rule the men who take charge of the mission stations now are not good business men. That is where they fail.

1946. Do you find that the Lutheran mission takes an interest in the aboriginals in Queensland ?—Yes. As a rule the Lutherans are successful in their handling of the natives because they are men who have been trained in a college where industrial skill is one of the first considerations. They receive technical training as well as spiritual training.

The witness withdrew.

The Commission adjourned.

Friday, July 4th, 1913, *at* 9·45 *a.m.*

[At the Office of the Minister of Mines, Brisbane, Queensland.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelley, M.L.C. | Hon. J. Verran, M.P.
Mr. G. Ritchie, M.P. |

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John William Bleakley, Deputy Chief Protector of Aborigines, Brisbane, called and examined :

1947. *By the Chairman*—Yesterday, we were discussing the improvements that you think could be made in the Act. Have you any further suggestions to offer ?—I mentioned the matter of apprenticing yesterday. I find on looking through our Acts that provision is made to allow of regulations being made for apprenticing. I might also mention that under our Act only a protector of aborigines has power to inflict punishment on a native on a reserve, and I have found that it is desirable that a superintendent of a reserve should be made a protector. If that were done the superintendent could deal with trouble as soon as it arose.

1948. Do you think it is desirable that superintendents should have the power to commit a refractory native ?—I think his power should be limited to punishing on the reserve. I think they should have a lock-up or something of that sort on the reserve. I do not think it would be advisable to give a superintendent power to commit to prison. Although a protector has power to commit a person up to a fortnight, the Prison Department is not bound to carry that out. If we have a Controller of Prisons who is opposed to the action of the protector, he can tell his officers not to carry out the protector's instructions.

1949. Have

1949. Have the native police officers on your settlements power to arrest and detain a person ?—Yes. I think that is the object in giving them a uniform and making them responsible.

1950. Are those native police officers of your department ?—Yes. He is an employé on the reserve.

1951. *By the Hon. J. Jellcy*—What wages do you pay those police officers ?—At present we pay them £1 a month, and rations and quarters and uniform. We have provision also for the employment of about seven or eight permanent native officers on the reserve—postmen and milkmen, and so on. I think the superintendents of the settlements find the best plan is to detail their officers off for particular duties, and then divide the whole of the money between them.

1952. Mention has been made of a sum of money being issued each year to each reserve, and it is divided amongst the employés on the reserve. What is that sum of money ?—That is the money of which I was speaking just now. It is really a bonus to the natives who are called on to work outside the four hours laid down by the regulations.

1953. Is that money voted by Parliament, or is it issued by authority of the Chief Protector ?—It is issued purely on the authority of the Minister. Of course, it has to be approved by Parliament on the Estimates.

1954. Can you tell me the total cost of your department to the State each year ?—For 1912-13 we had a vote of a little over £18,000, but I can safely say that we have spent £20,000. The Minister put in a statement showing the revenue and expenditure of the department. I think that that statement covers what you want. With regard to this coming financial year, I may say that we are asking for nearly £30,000.

1955. What is the salary of the Chief Protector and your own salary ?—The Chief Protector's present salary is £375 per annum. His travelling allowance is 12s. 6d. a day on land, and half that amount when on the Government boat, and a quarter when on a steamer where sustenance is provided. He usually loses about £10 a trip. My salary is £240 a year. My allowance is 10s. a day when I am away.

1956. What salary does the Superintendent of the Barambah settlement receive ?—£150 a year, and £24 a year ration allowance for himself and his wife, and free quarters, light and fuel.

1957. He is not allowed to help himself from the Government store ?—No. The ration allowance was granted only two months ago. He has to pay retail prices for his rations. He buys from the settlement store. I hope that later on he will be able to buy all his things from the settlement store at wholesale prices.

1958. Can you tell us how the produce of the farm is charged against the settlement ?—It would be shown on the revenue side of the financial statement the Minister handed in. No record is kept of the produce that is consumed on the settlement.

1959. Is a record kept of all the produce that is sold to the natives for consumption ?—We do not sell any such produce to the natives. Any produce that is consumed on the settlement is issued to the natives as extra rations.

1960. If you kill 50 bullocks a year on the settlement, are they given away or sold ?—They are given away. We look on the beef we grow on the settlement as the property of the natives ; if they raise more than usual they are entitled to a more liberal allowance than usual.

1961. But you buy all the stock ?—No. We have bought stock, and on the financial statement you have it shows against the cost of the settlement. Most of the stock at Barambah is the natural increase, which really costs us nothing more than the labor of the natives.

1962. The Barambah settlement should have another £300 debited to it ?—If we bought the produce it would probably have to have more than that, but we raise most of the beef on the settlement.

1963. In the financial statement of the department, which the Minister put in, have you debited those 50 cattle to the settlement ?—The institution has not been debited with anything that has been raised. The superintendent keeps a record of the natural increase of the stock, and he also keeps a record of what is killed. As the natural increase costs us nothing it is looked on as one of the perquisites of the natives.

1964. *By the Hon. J. Jelley*—Do you know why more cattle are not raised at Barambah ?—I do not understand very much about cattle-breeding. Mr. Howard claims that that reserve has as many cattle now as it will carry with profit.

1965. A thousand acres of the Barambah property is leased, is it not ?—Yes ; but I think the Government are thinking of taking that back again. I may say that the settlers in the district state that there is only enough good land on the Barambah reserve to make four selections.

1966. *By Mr. Ritchie*—How much a year do you receive for that 1,000 acres you lease ?—Fifty pounds. From last year's return I think that the land can be put to a more profitable use.

1967. Have you any idea in your own mind which you think would lead to the better management of the Barambah settlement ?—I am not very much in favor of the hiring of the natives to service in the district. I think if we could get better areas of country and keep the natives on the reserve, it would be worth a good deal more to us than we make out of contributions, and it would probably be a great deal better for the natives themselves. Of course, to do that we would have to have a greatly increased staff, but if that staff consisted of experienced men who were capable of superintending the proper development of the institutions, I think it would lead to the result I mentioned. The going out of the natives to employment has many disadvantages. They come into contact with all classes of people. They frequently get drink. They draw about two-thirds of their wages, and they very seldom spend it on anything of benefit to themselves. I give you that opinion in the interests of the natives themselves, which is the first consideration.

1968. Do you think that that would have a tendency to make them more self-reliant, that is, when they felt they were helping themselves ?—Yes ; I think so. I would withdraw all the natives from outside employment and contract with Europeans, and I would have a sufficient number of reserves of suitable land to put them on. I would isolate them. We have plenty of land in Queensland that could be used for the purpose. We could put 1,000 natives on each reserve. It would probably take £70,000 or £80,000 to commence the scheme. The superintendents and their assistants would have to be carefully selected ; it would be necessary for them to possess industrial knowledge and experience. School teachers and medical officers would be required. The natives could in that way develop a community of their own. I do not think that the native will be able to be entrusted with the handling of his money until a good many

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many generations to come. I think such a scheme as I have put before you would be very conducive to the happiness of the natives. They could marry among themselves. If necessary, separate institutions could be established for the half-castes, and half-castes could marry half-castes.

1969. *By the Hon. J. Jelley*—What do you think the ultimate result will be ? Do you think the race will die out ?—I think that no matter what you do the race will die out eventually. But that will take a good many years. If such a scheme as I have just given you were carried out, although it would help to preserve the aboriginal race, I do not think that under it the race would increase greatly. When the natives marry they leave, on an average, one child to represent them. In isolation the natives might become a little more prolific, owing to their inability to get drink, opium, and owing to their being withdrawn from a state of prostitution.

1970. How does that statement agree with Mr. Appel's remark, that the aboriginal women were extremely prolific ?—Mr. Appel may have had more experience than I have had, but from my experience they only preserve one child. If they have more they die.

1971. *By the Hon. J. Verran*—How many natives have you found who place any real value on money ? —I find they set too much value on money ; they expect too much from money.

1972. But after they have got the money they do not set any value on it, do they ?—That is so. There are very few of them who could be safely given an income of £2 a week and be expected to spend it wisely and rationally.

1973. *By Mr. Ritchie*—Is it your experience that the natives are more tractable when they receive religious instruction ?—I do not think so.

1974. You do not think that religious instruction helps them at all ?—It may. Of course, children may learn obedience and so on from religious instruction, but I cannot say that the natives who have had no religious instruction are less amenable than those who have had it. I may say that about two years ago some natives came from Yarrabah Mission Station to Barambah, and for some time they proved the most troublesome natives on the settlement. I think that the people who feed the blackfellow best will do most with him.

1975. *By the Hon. J. Verran*—Do you not think that religious instruction is the only force that is going to civilize the natives ?—Not the only force ; it would certainly help a good deal towards civilizing them.

1976. Would you say that religious instruction was not an essential element in the training and civilizing of the natives ?—I think it is an essential element in our modern civilization. But the religious instruction given to the natives should be of a simple form, and should be judiciously administered, and it should be given by capable people with a thorough knowledge of the aboriginal character, and not too much of it should be given. I think that the blackfellow is mentally incapable of taking in very much religion. The native must not be allowed to look on religion as an absurdity. A blackfellow is quick to see the humorous side of anything. The religion that appeals most to the native is the religion of the Salvation Army, but he probably would not listen to it for two minutes if you took away the drums and the trumpets. I should, however, be sorry to see religious instruction, judiciously given, left out of the native's training. But as I have already mentioned, they must have industrial training with it.

1977. *By the Hon. J. Jelley*—Will you give us some idea of the wages paid to natives under their agreements ?—A girl of 16 or 17 years of age of ordinary capacity would be worth 5s. or 6s. a week, including clothing, or 8s. or 9s., or even 10s. a week if she clothed herself. We have no difficulty in obtaining those wages for girls of that age. A young woman of 21 years of age would be worth from 8s. to 12s. a week on an average.

1978. *By the Chairman*—I take it that the scale of wages laid down in the regulation dated March 25th, 1904, is the minimum at which natives can be employed ?—Yes. Those figures have since been altered, but I have brought them up to date.

1979. *By the Hon. J. Jelley*—What is the average wage paid to youths of 16 or 17 years of age ?—About 10s. a week with food and lodging, but not clothing. Aborigines of 21 years of age and upwards would receive an average wage of 15s. to 25s. a week, with food and lodging, but not clothing.

1980. In respect to the natives on the Barambah settlement, does the term " rations " cover rations to their wives and families ?—Yes ; rations for everyone dependent on them. I would like to point out that it is not clearly set out in our Act whether an aboriginal of another State, resident in Queensland, comes under the provisions of our Act. Our Attorney-General is of the opinion that we have no jurisdiction over an aboriginal from New South Wales who may be living in Queensland. I think it is desirable that we should have that jurisdiction. They should be placed on the same footing as our own blacks.

1981. *By the Hon. J. Jelley*—With respect to the taking of children who have a preponderance of white blood in them away from their parents, would you give so much consideration to the wishes of the parents as to leave the children with them sooner than take them away ?—We study the wishes of the parents, but we keep in mind their character and habits. That has been our policy so far. If the parents give us any reason to believe that they are not doing their duty to their child we would have no hesitation in removing the child from them. At Barambah we have now a number of children who have been removed from their parents. Personally, I think that quadroon children should be taken from their mothers as soon as possible. I think they might be taken from their mothers at three years of age, that is if the mothers were aboriginals or half-castes.

1982. *To the Chairman :* At the present time we put natives under agreement, and the difficulty is that they observe that agreement if it pleases them. The employer has his redress under the Masters and Servants Act, but there is not more than one employer in a hundred who will make use of that. As you can see, that weakens discipline. When a native has made up his mind to leave his employment it is no good forcing him to remain, but I am of the opinion that if the Chief Protector had the power to compel him to complete his term it would be an advantage.

1983. *By the Hon. J. Jelley*—How could that compulsion be made operative ?—We have police officers who are protectors, and they are of great service to us. A police officer who is a protector sends a policeman to take the boy or girl back to employment. In most cases we have found that sufficient. We really have no authority to do it.

1984. *By*

1984. *By the Chairman*—Do you countenance aboriginals going out and doing piecework ?—Yes, in certain cases. Where a native is capable and intelligent enough to know what he is undertaking I think it it is an advantage in some cases. As a rule, we find that when the natives work on a contract they give satisfaction. We do not, however, encourage too much of it. I would also like to point out that we have no law in Queensland preventing aboriginals from carrying firearms, unless they are carrying them to cause fear. Many of our protectors have drawn attention to this matter, and have said that it would be of great assistance if the men could be deprived of firearms. The reason for that is that the natives are not careful in the handling of firearms. I also think that our Act might be made more comprehensive in regard to the natives being supplied with liquor. I have prepared complete copies of our Acts and regulations, with marginal notes of legal opinions, amendments, &c., which I will hand in for the information of the Commission. [Documents put in]. J. W. Bleakley, July 4th, 1913.

The witness withdrew.

Joseph Charles Gibson, Presbyterian clergyman, member of the Queensland Aboriginal Protection Committee, Upper Bowen Terrace, Brisbane, called and examined : J. C. Gibson, July 4th, 1913.

1985. *By the Chairman*—Has your Church a mission station in Queensland ?—Yes ; we have three mission stations in the Gulf of Carpentaria. We also expect to take over Mornington Island.

1986. Can you tell us the number of natives you have under your charge ?—It is difficult to tell. At Mapoon we would have between 300 and 400. I think that would be about 1,000 natives altogether on our mission stations.

1987. What is the object of your mission work in Queensland ?—It is to uplift the aboriginal in every phase of his life. We make the basis of our work the spiritual and the moral, as we believe that that is the basis of all development. The time of the missionaries is chiefly taken up on the industrial side. We have almost all departments of industry represented on our mission stations. We have plantations ; the natives are able to saw wood ; they build their own churches and their own houses. We have 17 or 18 little homesteads on which the natives can settle down after marriage. Our object is to make the aboriginal a self-reliant and useful citizen.

1988. How are the natives placed on those homesteads you mentioned ?—They are selected by the Superintendent. He chooses those whom he considers have been trained sufficiently and who are capable. They receive training in the home station before they are put on the farms. We are aiming to get the more intelligent half-castes to act as supervisors. Those men on the farms get the reward of their own labor.

1989. Is there any charge made for the land ?—No ; it is a reserve. The produce from the farms is taken to Thursday Island and sold, and the natives get all that it realizes.

1990. Are the natives anxious to have those small farms ?—That is just as they are educated to it. The great majority are not. It is those who have been brought up on the stations who are educated up to it.

1991. At Mapoon, how many men are there capable of managing farms like that ?—We have about 17 or 18 of those homesteads already established, and, of course, the number is continually increasing.

1992. Do you find that those natives who have not been settled on the farms are jealous of those who have been ?—We have never had anything of that kind happen. The natives are quite happy, I believe.

1993. Does the mission station levy any charge on the produce from those farms ?—No.

1994. But you provide the equipment, do you not ?—Yes. We provide everything that the settler needs. But as far as possible the natives do it themselves. So far, the cost of the station has been practically nil to our committee

1995. You do not take part of the produce ?—Only what the native likes to give of his own free will. The mission station supervises the work and markets the produce. We provide the boats for the natives.

1996. As far as the finances of your mission stations are concerned, will you tell us where you find the necessary money ?—We get a grant from the Queensland Government, but that is for rations and teachers' salaries. They make us a grant every year, and we can spend it as we like. We furnish a balance-sheet to the Government every year, showing what we do with the money.

1997. What is proposed to be done, on the financial side, in the case of Mornington Island ?—The proposal is that the Government shall subsidize us pound for pound at the start. The Presbyterian Mission is starting with a certain sum of money to start with in the case of Mornington Island, and the Government subsidize the mission to the extent of pound for pound. We will pay all expenses on the mission. The Government will pay the teacher of the school.

1998. In connection with the starting of that mission, have you any idea how much your Church will be called on for the first 12 months ?—We have no idea, but we are prepared to meet any expenditure. We have asked the Government for a certain amount. We may need more money. We have asked the Government for £500 for the initial cost of starting the institution.

1999. How many people do you think will come under your influence at Mornington Island ?—No one knows exactly how many natives there are there. They cannot speak English. No one, except the Governor and the Chief Protector, has been on the island. It is quite an unknown land. The natives there are related to the Autralian aborigines. They have never come into contact with the Papuans and others. I think it is estimated that there are 400 blacks there, but there may be more.

2000. In dealing with the aboriginals, do you think that mission work is necessary ?—Yes ; that is our experience.

2001. How does your church view the proposal of the Government to control the church missions, seeing that the Government help in the financing of those missions ?—Of course, you would be faced with a great difficulty in the dual control. The present system works very satisfactorily. Our missions are open to inspection, and, of course, the Government inspects them. Our senior missionary is appointed superintendent of the reserve, and no one can be taken from the reserve except by his written authority. I think there would be a serious difficulty if there were dual control.

2002. Do you not think that the responsibility of looking after the aboriginals is on the shoulders of the Government, and that being so, should not they control the institutions which deal with the aboriginals ?—They practically have the control now. They supervise everything. The question is which

J. C. Gibson, July 4th, 1913.

which method produces the better result—our mission method or direct Government management. And our missions compare more than favorably with any Government settlement. If the Government managed the stations, the missionary would be only the chaplain of the institution. Our experience is that the mission stations are working very satisfactorily, and there is no trouble at all.

2003. Are any of your mission stations self-supporting ?—No ; but they are approaching near to it. I hope that they will be so in the near future.

2004. Do you get any voluntary subscriptions towards the work of your missions ?—It is all voluntary. From the initiation of the work 20 years ago we have spent something like £30,000.

2005. How would you regard such a scheme as this in Queensland : the Government to provide all the money necessary and to have the control and management of the natives in all the industrial occupations, such as agricultural and pastoral work, and the church to be given a meeting house and have the right to work among the natives ?—I fear that difficulties would arise. A man sent to do mission work among the aboriginals must be left absolutely free. We give our men a free hand, and we have one of the very best men we could get. He went among the natives when they were savages, and what he has done for them has been done without any police protection whatever.

2006. Do you think that the scheme I put before you is workable ?—It may be workable. It depends on the conditions laid down as to what the control would be.

2007. The missionary would have no control ?—But his influence is the main thing. The personal influence of the missionaries has done more than all the legislation and the regulations.

2008. Do you not think that if the missionary were free he could exert a good influence on the aboriginal ?—But he would not be free. At present our missionary is free ; if he had every detail of his work under Government control he would not be free. Our great objective in mission work is to keep the aboriginal completely to themselves. We have great trouble with the traders and the pearlers. A native is no use after he has been with the pearlers for a couple of years. The natives imbibe all the vices of the white man and none of his virtues.

2009. Do you not think if you had the Government behind you you would be in a stronger position to deal with that difficulty ?—That is the difficulty we are laboring under now. The aboriginals are allowed to go out to work.

2010. What is the ultimate object of your work among the aboriginals ?—To make him a good citizen —to make him a self-reliant and self-supporting individual. We are trying to preserve the race. The aboriginals are a dying race. The half-caste will be the predominating race. We find on our mission station in the north that the birth-rate is increasing.

2011. If it is your object to make useful citizens of the natives, do you think that you are accomplishing that by keeping them to themselves ?—I think so, and I also think that the only way to preserve the race is to keep the natives away from pernicious influences. The aboriginals are not fond of work, and they work spasmodically, but they can be trained. That has been proved.

2012. *By the Hon. J. Jelley*—Do you object to the system of hiring natives out to employment ?—Yes. It is our experience that that hiring-out system is deleterious to the aboriginals.

2013. *By the Hon. J. Verran*—Have you found very much disease among the natives ?—Yes ; there is a good deal.

2014. How did your mission settlements deal with disease ?—As far as possible we segregate the patients. The chief disease is venereal disease, when intercourse with pearlers and others is allowed. The missionaries treat the natives, and places are set apart for the patients.

2015. Have you many half-castes on your stations ?—Yes.

2016. Do you find much dissatisfaction among them, as to the conditions under which they are living ? —No. Of course the half-caste is more difficult to deal with than the full-blooded native. He is, however, more intelligent than the full-blood.

2017. Do you think the natives are capable of doing agricultural work ?—They are doing very well on our station on very poor soil. They are practically self-supporting. They are all independent.

2018. If you gave the native 200 or 250 acres of land, do you think he would be capable of managing it ?—You could not expect that. That would take two or three generations. The natives are only children.

2019. Have you a school on your mission station in the north ?—Yes.

2020. After the boys have passed through the school, what steps do you take in their training ?— While at the school they receive training in technical art. They are trained in blacksmithing, carpentry, ploughing, stock-keeping, and milking. We have cocoanut plantations, an orchard, and an irrigation scheme at the missions.

2021. Do the half-castes on your station marry the natives ?—Yes. It has been our policy to make the station, as far as possible, exclusive. No one is allowed to land there.

The witness withdrew.

J. H. Stanley, July 4th, 1913.

Joseph Henry Stanley, grazier and secretary of the Yarrabah Mission Committee, Brisbane, called and examined :

2022. *To the Chairman* : The Yarrabah mission is an Anglican mission station. The Yarrabah Mission Committee has no connection with the Queensland Aboriginal Mission Protection Committee. The Yarrabah mission, which is near Cairns, is one of the Anglican missions in Queensland. It is a Government reserve ; its area is about 150,000 acres. It is granitoise country. There are granite hills, and the washing from those hills forms the flats. A small area would be first class agricultural land. The rest is heavily timbered and is very poor grazing land. We have about 300 natives on the settlement, including the children. Our object in connection with Yarrabah is to work out a natural life for the native, that is, to allow him to live his own life, but under certain civilizing influences. We have a head station under the charge of two clergymen and a white lay assistant. There is also a properly trained nurse and a properly qualified lady teacher, and an assistant teacher. We have created a series of villages all over the settlement. The reserve is ideally situated ; it is a peninsula, being bounded on three sides by the sea, and on the fourth by a high range of hills. It is exceedingly difficult for one of the station natives to come into contact with

with whites, and no whites could get into touch with the natives, except by sea. We are endeavoring to make the station, as far as possible, self-supporting. They grow bananas, paw paw fruit, sweet potatoes, yams, and maize. All the villages I mentioned are in close touch with the head station. All the natives come into the head station on Sundays for church, and that sort of thing, and the chief missionary has to ride round to see all the villages once a week. Everything that the natives grow which they do not want we buy from them on a sliding scale. First of all we take a small proportion, equal to about 5 per cent., of the produce for the mission, that is, where the children are kept, and the rest we sell in Cairns. We send bananas and other fruit to Sydney. The natives buy whatever they want from a store at the mission station. We only started this scheme about 18 months or two years ago, and we have still to give the natives a certain quantity of rations. We keep all the children at the head station, where they are educated and looked after in every way. Economically, the most valuable thing in connection with the station is the fishing. The bay is teeming with fish. Our experience with the natives at Yarrabah has been that they are most amenable creatures. It is a great mistake to say they are fools. I know the Indian coolee and the African and the Australian aboriginal is as intelligent as they are. Take, for example, the little native children in the schools: they are the equal of white children, except in one thing, arithmetic. They fail there. But they will write just as good a hand as the white child. The natives will handle a boat as well as a white man can. They have far more intelligence than people think. But they have this one weak point: they will work well, probably admirably, for a start in the morning, but in the afternoon they will take it into their heads not to work. We experience that trouble in connection with the fishing at Yarrabah. The native needs a white man over him. I do not think that the mission station will be self-supporting for some time to come, and we will always have the little children and the sick people to support at the head station. I can see that under proper supervision the Autralian black can live a most natural and perfectly happy life, and at the same time be a most useful man to have. It is fatal for him to come into contact with the white man. We must remember that we have taken his country from him, and if we can make his life happy by civilizing influences we should do it. We, in the Anglican church, recognise that the subject is very complex. It is, in fact, the work of a specialist, and we hope that in another two years we shall have a proper training college in which clergymen can be trained specially for missionary work among the natives. The men who will take charge of the mission stations will be taught agriculture and business methods. They will be laymen. The missionary himself will be in a similar position to that of the chaplain on a man-of-war. That is our ideal system of management.

2023. *By the Chairman*—How is your mission station financed ?—It costs us about £1,800 a year to run the station. We have not yet got into proper running order. The Government give us a grant of £650 and the church supplies the balance. We contribute £1,500 a year to the Australian Board of Missions in Sydney, and they return us about £1,200 a year for Yarrabah.

2024. How do you house the natives on your station ?—First of all we started with the ordinary tin shanty, but we very soon condemned that. It did not suit the natives. When an epidemic breaks out in a native settlement you want to burn all the dwellings down. We were strongly advised to get some South Sea Islanders who understood the method of building grass houses. That we did. They built an exceedingly pretty class of grass house, and we found that that is most comfortable sort of dwelling for the natives. It is warm in winter and cool in summer, and if an epidemic breaks out you can burn the whole of the houses down and it costs nothing. The grass with which we build the houses grows on the flats at the station. The buildings at the head station, such as the hospital and the children's quarters and all our own buildings are of wood, and were erected under an architect. The school building is of grass and was approved by the Government School Inspector. We provide our own teacher for the school. We have no doctor, but it only takes a couple of hours by motor launch to reach Cairns. All serious cases are taken to the Cairns Hospital.

2025. Is there much disease among the natives ?—Practically none now, with the exception of a little malarial fever. In the case of the children there is that earth-eating disease, but it is only a matter of isolation to get over that.

2026. Do you find that the natives on your mission are averse to being treated medically when occasion necessitates it ?—No; on the contrary.

2027. How would your church view this scheme: the Government to take full control and management of your station, leaving the purely spiritual work in the hands of the church ?—In regard to that question, perhaps I may not share the views of the other members of the committee. My own opinion is that you should have a layman in charge of the mission, who might be appointed by the Government, and also a chaplain. It would be the same as you have on board a man-of-war. But you must see that the layman you appoint is in sympathy with the work of the chaplain. I hope that in our college, to which I referred a few moments ago, we shall train the right type of layman for our mission stations so that we can go to the Government and say: "Here is the man you want." I may say that as far as the Aborigines Department is concerned, we meet with the greatest kindness and sympathy from its officers. Both the Home Secretary and Mr. Howard are practical men, and they are most sympathetic and kind to us in every way.

2028. In South Australia, our mission stations are financial failures. The Government supply those missions with the money necessary for carrying on the work without their being under Government control. As one who has had considerable experience in this work, will you give us your opinion on such an arrangement as that ?—Your Government would still have to pay for the work. If the Government took over our mission, instead of it costing them £650 a year it would cost them £1,800 a year to begin with. Everything depends on the ideal you set out with. If you set out with the ideal that the Australian black is to be trained to be a worker you may make your settlement self-supporting. But that means that you are going to bring the black into touch with all the evils of the white civilization at once. That is what we do not want. We want the Australian native to live a perfectly natural life on his own ground.

2029. With what ultimate object ?—It is a most difficult question. It is not the present or the next generation that we are most concerned with, it is what are we going to do with the fourth and the fifth generations. The only solution is time. We have to wait until the time comes. We have taken the land away from the aboriginal, and we have to give him something in return. For our part we say, "we will let you lead a natural life on your own reserve." 2030. The

J. H. Stanley, July 4th, 1913.

2030. The large proportion of the aborigines in South Australia are half-castes. Have you any half-castes at Yarrabah ?—Yes ; a large proportion of the natives there are half-castes.

2031. Do you treat the half-castes in exactly the same way as you treat the full-bloods ?—Yes. They are not real half-castes ; they have a certain amount of Malay or South Sea Islander blood in them. It is very pathetic to see half-castes in whom white blood is strong, and it is extremely difficult to know what to do with them. I only know of two cases on our mission where the white blood is strong.

2032. Do you not think that the care of the aboriginal in Queensland is a charge on the Government and on the white man ?—I think so. I think I should divide Queensland into several districts, giving the control of one part to the Methodists, another part to Presbyterians, and the other part to the Church of England, and another part to the Roman Catholics. The Government, I think, should pay the cost of the whole thing. Naturally, if they were to pay they would have charge of the lay side of the work. I heartily approve of that. All I regret is that we have not the highly trained laymen. The subject is a very complex one, and the men to do the work must be a highly trained specialist.

2033. *By the Hon. J. Jelley*—You see no objection to the Government taking over the control of the natives, provided they have the right men for the work ?—Provided they have men keenly in sympathy with the work we are doing. It is necessary for the lay officer and the chaplain to work on perfectly good terms. If you have a man who is hostile to the christianizing of the natives there would be trouble between him and the chaplain. The duties of the lay officer would have to be clearly defined, and so would those of the chaplain. If they were both in sympathy in regard to the general idea of the mission they would never come into conflict.

2034. *By the Hon. J. Verran*—Would you favor handing over to the natives on the settlement part of the profits from the produce of the settlement ?—Yes.

2035. How many natives have you at your mission station who would be able to work successfully a small farm of, say, 150 or 200 acres ?—Very few. Out of the 300 there I do not think there would be more than 25 who would be able to do that. Our difficulties are quite different from yours in South Australia. In regard to Queensland I would not congregate the half-castes on one large reserve, but I would let them lose their identity in each mission station. That is what we are doing at our station. They would naturally form their own small village. But I hope that it would gradually end there.

2036. *By the Hon. J. Jelley*—Do you think it is desirable that children who have more European blood than aboriginal blood in their veins should be taken away from their native environment and brought up as State children ?—No ; I think they are much happier as they are.

2037. My question had reference to those who are almost white ?—I cannot speak in regard to those, because we have not got them. In the case of those who show any color, they are happier with the blacks. They are brought up with the black children ; they both get the same education ; they will eventually inter-marry with the blacks.

2038. What do you think will ultimately become of the half-caste population ?—I think it will go back into the black race. If you keep the half-castes on reserves that will be the result.

2039. Do the half-caste girls show any desire to marry white men ?—Not at Yarrabah. I should say that the tendency is quite the opposite. With the Maoris there is a distinct tendency to marry the whites, but that is not so with the Australian natives. There is no feeling of superiority over the full-blooded aboriginals on the part of those natives who happen to have a little white color in them. I think that they go back to the aboriginals every time. They seem to be quite unconscious that they have that strain of white blood in them.

2040. *By the Chairman*—Do you think it would be a good thing to encourage the half-caste population to mix with the white population with the view of merging them in the general white population ?—No ; I do not think so.

2041. Then we are going to be faced with the question of a two-colored population for all time ?—Yes.

The witness withdrew.

Rev. le Fanu, July 4th, 1913.

The Reverend Archdeacon le Fanu, Brisbane, called and examined :

2042. *To the Chairman :* I agree with what Mr. Stanley said in regard to the sympathetic manner in which the Government has been helping us, especially during the last 10 years. I am sure that the Government and the Anglican mission agree on this : that we are both attempting to make the black man a useful member of the community. We go on the recognised principle that in dealing with a subject people the object of the governing people is the benefit of the governed. So, if we differ from the State, as we sometimes do, in the best policy to follow, we do not differ as to the ultimate goal aimed at. I might take four types of reserves and four types of methods. In the first place there is the reserve of the Barambah type. That is practically a reserve for the wives and children of natives who are definitely away from the settlement. I am not actually in touch with the Barambah settlement, but I do not think that they are as strict as we are in regard to the aborigines going away for a time. Of course, the natives are under control. As far as I can judge the method of controlling the aborigines in force in Queensland is better than your method in South Australia. At Barambah the men go out to work, and a percentage of their earnings is taken to support the settlement. We look on that system as the best one whereby to deal with the blacks who are already in touch with the white people and who have been for years. It is no use putting those men on a reserve and keeping them there. Secondly, you have reserves of the Yarrabah type. The natives at Yarrabah have never been used to earning wages, and we do not consider that the method adopted at Barambah is the best method for the blacks who have been untouched by European civilization. In regard to the cost of keeping the natives on reserves, I might point out that at Yarrabah the cost to the State is about £2 per head. The station at Mitchell River costs us £750 altogether, of which the Government contributes £250. There are about 300 natives in all there. The Moa Island Mission, a small mission about 30 miles north of Thursday Island, costs us about £350 a year, of which the Government contributes £150. The cost there is £1 a head. I doubt if the cost per head of the natives on the mission reserves is as great as the cost on the Government settlements. We have taken as our ideal aboriginal station a community absolutely segregated from the white man. We think that is essential. We differ from the Government method in this, that we think the point is not to make the native

a financial success but a success in the way of character. We do not want to coddle the aboriginal in the least, but we want to keep him away from drink and gambling. When a man leaves the reserve it is impossible to exert control over him. I do not think we have any difficulty in that respect at our mission station; I think they have at Barambah. I might mention that our superintendent at Yarrabah is also a protector of aborigines. In training the native, it is no good to have a mixture of religions. Everything must be made clear to him. People have criticised us, owing to the fact that no Anglican clergyman visits Barambah. Our clergyman said that it was a waste of time. At Tooroom we are the only denomination, and one of our bush brothers is practically the chaplain of that settlement. What effect he has on the natives is untouched by other missionaries. Thirdly, there are the proposed segregated State settlements, where the State would bear the cost of everything except the chaplain, which we would bear. The difficulty in connection with those institutions would be dual control. Also, the Government would find it extremely difficult to get an expert man to go and live in such a place, for instance, as the Mitchell River, where he would be cut off from civilization four months in the year. You must have men who understand the aboriginals. I want to emphasize what Mr. Stanley said about a training place for experts. If the Government gave us a studentship at Gatton College I think it would help us very much in the training of men, and it would not be very expensive. The fourth type is a recruiting place for labor under State control. Rev. le Fanu, July 4th, 1913.

The witness withdrew.

ADDENDUM, dated August 20th, 1913.—I ought perhaps to say that, as a church, we are opposed to reserves of the fourth type—stations where pearlers and others can recruit labor, the station being merely a base for the aborigines under State control. We quite see the advantages to the trader, but we feel the control cannot be really effective, and the aboriginal is not sufficiently trained to hold his own, morally and otherwise, with the white men.

F. Otto Theile, Lutheran Pastor, Bethania Junction, Queensland, called and examined: R. O. Theile, July 4th, 1913.

2043. *To the Chairman:* We support the Cape Bedford Mission Station, near Cooktown. That mission is not worked by the Lutheran church of Queensland, but by the Lutheran church of Bavaria. We, however, contribute to the upkeep of the station.

2044. *By the Chairman*—How is that mission station managed?—There is a missionary there who has complete control of the station. There are between 120 and 130 blacks on the station.

2045. Have you any printed reports of your work at that station?—Yes; I will send you a copy of the report for last year.

2046. Do you think that if the Government were to take over the control of the mission stations and allow the church to have charge of the spiritual training of the blacks that the work would go on harmoniously?—I do not think that divided control would be a good thing; it would not be conducive to the work of the mission station.

2047. On the Cape Bedford mission you are dealing principally with full-blooded natives, are you not?—Yes; there are very few half-castes here. There are some half-castes. Some of them are married, and we have put them in houses away from the mission station. We give them a little higher status. We have some cocoanut plantations five or six miles away from the main station, and the half-castes work them.

2048. Have you ever given any land to half-castes to work on their own account?—Not yet.

2049. Do you think it is advisable to separate the half-castes, the quadroons, and octoroons from the full-blooded natives?—I do not know.

2050. What do you think of the method adopted by the Queensland Government of hiring out natives to employers?—I do not think very much of it, that is so far as I have seen it in operation. I have seen the system as it obtains in the Barambah district, and, personally, I do not think much of it.

2051. In what respect?—I have seen very many of the natives using their money in a wrong way.

2052. Your objection is more to the use of the money by the natives than to the system of employment itself?—Many of the employers to whom I spoke were not satisfied with the work the natives were doing. They said that the natives were not consistent in their work. They would work for a few days and then go away.

2053. As far as the special handling of the half-caste is concerned, you have had no experience?—No.

2054. *By Mr. Ritchie*—Do you find the natives more amenable to control after they have been given religious instruction than before?—Yes; if we have them from childhood upwards. After they have reached 17 or 18 years of age religious instruction does not seem to have much effect on them.

The witness withdrew.

Robert Morrison, superintendent of the aboriginal mission at Deebing Creek, Ipswich, Queensland, called and examined: R. Morrison. July 4th, 1913.

2055. *To the Chairman:* The Deebing Creek mission is non-sectarian. We do not teach any creed. We take the Bible as it is and we teach from it. We instruct the natives both in religion and industry. We have a reserve of about 2,100 acres. It is good grazing land. There are 50 acres of good agricultural land. We have held the land for five and a half years. We have grubbed the trees off about 30 acres, and now that is under the plough. We are leaving the rest of the reserve a hunting ground. Now and again we give the natives a team of horses and let them have a week's holiday. It does them good. We have 77 natives at the mission, and there are 25 or 26 natives out on permanent agreement.

2056. *By the Chairman*—Are you in favor of the hiring out system?—Yes, under our conditions. Where we are we have white men on every side; the white influence is everywhere. Our natives can go out to work, and we have never had a single complaint from an employer for over five years.

2057. How do the natives manage their wages?—We have been banking their money for something like two and a half years, and I think they have about £80 to their credit. They are allowed to draw their money for anything they wish to buy. The wages they receive range from 12s. 6d. to £1 a week, and everything found.

2058. Do the employers treat them well?—Yes.

2059. Do they prefer going out to employment to staying on the station?—The majority prefer to go out.

2060. Do you make the mission station attractive to them?—Yes.

2061. You do not make it over-attractive?—No. We insist on their working when they are at the station.

2062. It

R. Morrison, July 4th, 1913.

2062. It is a home for them, and not a place where they are pampered ?—That is so.

2063. What is your system of distributing rations ?—We distribute rations every day.

2064. Whether they work or not ?—We have not any there who do not work who can work. There are old people who cannot work. We do not want them to do anything. But we insist on those working who are able to work. They must work at the station or outside. At the station they would plough or ring-bark trees or fence. They split wood and build their own houses. They have to work four good hours every day.

2065. Do you get them to put their heart into it and do good work ?—Yes; I have never had any difficulty in that respect.

2066. *By the Hon. J. Jelley*—How do you house the natives on the station ?—We have just got enough money now to provide better accommodation. When a native dies the other natives pull down the house and re-erect it elsewhere. That is one of their customs.

2067. Do you think it is a good thing to give the natives a small house, consisting of one or two rooms ?—Yes; it is better to give them a room. They will keep the place clean.

2068. *By Mr. Ritchie*—Do they have to pay for the material for building their houses ?—No; we buy everything for them.

2069. *By the Hon. J. Jelley*—Have you any hope of this mission becoming self-supporting ?—We could not do it on the land we have now. It is not enough. If you have a large area of land the natives will make the place their home and they will work well enough. You can make the natives work without ill-using them.

2070. *By Mr. Ritchie*—If a native refused to work what would you do with him ?—I would order him off the reserve. If he were an undesirable native I would write to the Chief Protector. I have always found the Chief Protector a help to me.

2071. *By the Chairman*—Would you object to the Government taking over the control of your mission station ?—Not a bit. I would be quite willing to work under the instructions of the Government.

2072. You are perfectly prepared to hand the mission over to the control of the Government if they will give you the management of the station ?—Yes. If they gave me any particular instructions about management I would carry them out, and I think it would be better for them and for me.

2073. You have no objection to the dual control ?—No. My people would not object to that.

2074. *By the Hon. J. Jelley*—Do you think it would be any advantage if the station were controlled by the Government ?—I think it would be to our benefit, because we would be in closer touch with the department, and we could easily hand over any undesirable natives to the Government. With respect to the employment of natives under agreement, I would like to say that those natives from 26 to 30 years of age are uncontrollable if they have remained on the station all their lives, but the natives who have been engaged in outside employment for the last seven or eight years are industrious men and are no trouble to anyone. The natives do not run away from their employment now, because they know that if they do they will be sent back to their employers. You must not let the aboriginals have their own way, because they are only children. My experience is that the full-blooded aboriginal is just as intelligent as the half-caste.

The witness withdrew.

The Commission adjourned.

Saturday, July 5th, 1913.

[At the Office of the Minister of Mines, Brisbane, Queensland.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelley, M.L.C.	Hon. J. Verran, M.P.
Mr. G. Ritchie, M.P.	

R. S. Hodge, July 5th, 1913.

Robert Samuel Hodge, M.L.A., Parliament House, Brisbane, called and examined:

2075. *To the Chairman:* My experience of the natives has been in connection with the Barambah settlement. I think you will get the same amount of work from an average aboriginal as you will get from an average white man. In the Barambah district the natives are employed largely in scrub-falling. The aboriginal settlement at Barambah, is, I can assure you, giving satisfaction. Barambah is only a rendezvous for labor. It is a natives' home. It is practically a self-supporting institution. As the amount of scrub-falling to be done is diminishing the natives are going on to farms and are doing general farm work. The white men employ them and their work has been satisfactory.

2076. *By the Hon. J. Jelley*—Do you think the introduction of white blood into the native is an improvement ?—No; I think it is the worst feature of all. We have more trouble with the half-caste than with the full-blooded native, because he is more cunning.

2077. What is your opinion as to the best method of housing the natives ?—I do not think it would be advisable to do anything different from what we are doing. In fact they will not live in houses. As time goes on we will put up houses for the younger generation.

2078. You see no objection to housing the children ?—None whatever.

2079. How do you get the black fellow to work if he is not inclined to work ?—There is no way of forcing him. You can send him back to the settlement if he will not work.

2080. Do you think you could place such confidence in them as to allow them to work without any white supervision ?—No. It is only rarely that they will work when you send them out to do it. There are isolated cases, of course, of those who will work without immediate supervision, but they are very few.

2081. What is the usual rate of wage paid to the natives who go out to work under agreement ?—The natives from the Barambah settlement are engaged at anything from 15s. to 30s. a week and their keep. The contractors know their men and they pick them out, and the natives demand their own terms. The superintendent cannot send them out unless they are willing to go. The natives must be a party to the contract. Of course it is exceptional for them to get 30s. a week.

2082. Do

R. S. Hodge, July 5th, 1913.

2082. Do you think that the method of managing the aboriginals in Queensland can be improved ?—I do. I think the whole of the aboriginals in the State should be put on the same basis as the natives at Barambah. We have had religious missions established here for very many years. Of the religious missions in Queensland the Cape Bedford Mission is the only one that is run on sound lines. There are some missions in Queensland that are a disgrace to the religious bodies that run them. If those missions were brought under Government control I think they would be worked on better lines than they are now. They should be put on the same basis as Barambah and Tooroom.

2083. What is the chief defect of the religious missions—too much religion ?—Too much religion and not enough work. I might say that at Cape Bedford there is more work than praying done, but at some of the other missions there is more praying done than work. I will not particularize any mission station, but at some of them there is no evidence of any effort to make the places self-supporting.

2084. If the State were to take over the mission stations, would you object to religious instruction being given to the natives ?—Certainly not. I believe in a certain amount being given. The same principle could be adopted as at Barambah, where there are visiting clergymen.

2085. *By Mr. Ritchie*—Do you think that the natives are easier to handle after they have received religious instruction than before ?—I do not think so.

2086. From your experience, do you think it would be possible to educate the natives for trades ?—Yes.

2087. Have you ever heard of the Chief Protector or the superintendents of the settlements exercising the powers they have to the detriment of the natives ?—No. I do not think that they have ever abused their power. Under our present management the work is very satisfactory.

The witness withdrew.

G. A. Ferguson. July 5th, 1913.

George Andrew Ferguson, Director, State Children Department, Brisbane, called and examined :

2088. *By the Chairman*—Does your department co-operate with the Aboriginals Department in handling the half-caste and neglected native children ?—We do not co-operate in any way. We will take any children beyond the half-caste stage—quadroons and octoroons. I may say that we have very few of those children. All the Protestant children are boarded out with foster-mothers, and the Roman Catholic children are placed in Roman Catholic institutions.

2089. Do you find that it is satisfactory to place those children in any institution ?—I cannot say which system in preferable, boarding them out or putting them in institutions.

2090. Have you the right of inspecting those institutions ?—Yes.

2091. Have you the right to withdraw them from those institutions when you think fit ?—Yes. The institution is licensed under the State Children Act, and then the State children are placed there. The foster-mothers are also licensed.

2092. What is your objection to taking half-caste children under the care of your department ?—We do not object, but the other department has power to deal with them and we do not interfere with their work.

2093. You deal with the children who have a preponderance of white blood in their veins ?—Yes.

2094. Do you find that the foster-mother system is satisfactory as far as the quadroon children are concerned ?—The foster-mother system is an admirable one, but we have a difficulty in getting foster mothers to take dark children. The objection to taking dark children is this : there is nothing to distinguish a State child from an ordinary child, and a woman who takes a dark child out in public feels that there is a certain reflection on her. But we have foster-mothers who do not mind and who have taken a number of quadroon children from us.

2095. What method do you adopt in your department as regards the selection of foster-mothers ?—A foster-mother has to make an application on a form which bears a certificate, signed before a justice of the peace, from two respectable householders that she is a fit and proper person. That document has also to be signed by a clergyman of any denomination stating that he recommends that the child be placed with the foster-mother, and that he will have pastoral supervison over the child when it is placed there. A medical certificate from a doctor is attached to the application stating that the foster-mother is not suffering from any constitutional complaint. Then we get a confidential police report as to the character of the woman, and then, finally, one of our inspectors visits the home before the child is sent there.

2096. Have you to cancel the licence at times ?—Very seldom. We have cancelled two or three during the last five years.

2097. Your quadroon and octoroon children are placed out on the same conditions as ordinary white State children ?—Yes ; with the same foster-mothers, and, perhaps, with other white children.

2098. How much are the foster-mothers paid ?—We pay them 8s. a week for an infant under 2 years of age, and 6s. a week for children between the ages of 2 and 13 years. The foster-mothers keep them to the age of 13 ; she feeds them and clothes them out of the money paid her. I do not think that the amount she receives is sufficient. I think that in the case of dark children the foster-mothers should get an increased rate of payment.

2099. Do you think your scheme of placing the children with foster-mothers is a good one ?—Yes. We will take any children. We have a half-caste Kanaka and a half-caste Chinese, and we have some Indian children. We have them of all colors and classes and creeds. If a neglected child is under 13 years of age there is no necessity for it to come before a bench. The Minister has power to admit that child.

2100. *To the Hon. J. Jelley :* At Townsville we have a State residential orphanage, but that is the only one we have in the State.

2101. *By the Hon. J. Verran*—How do you regard the question of taking away the native children from their mothers at an early age ?—It might be an advantage to the children to do that if their parents were living in the ordinary conditions of a black's camp. In those cases I think it would be beneficial to make such children wards of the State. It would be in the interests of the children to do so. Those children would then be brought up in a better environment.

The witness withdrew.

The Commission adjourned.

Tuesday,

Tuesday, July 8th, 1913, at 10·30 a.m.

[At the Police Department, Sydney.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelley, M.L.C. | Hon. J. Verran, M.P.
Mr. E. Ritchie, M.P. |

R. H. Beardsmore, July 8th, 1913.

Robert Henry Beardsmore, B.A., secretary to the Board for the Protection of Aborigines, Aborigines Department, Sydney, called and examined:

2102. *By the Chairman*—How long have you held your office as secretary to the board?—For about 13 years.

2103. Has there been any other method of administering the department except by a board?—No.

2104. Have you found that method of carrying on the work of the department a satisfactory one?—Presumably the Government has.

2105. But from your own point of view?—I should say that with competent executive officers it is an excellent method of administering the department, because the members of the board are naturally appointed either from their knowledge or from their interest in the aborigines. They would thus be in a position to tone down any too severe recommendations of their officers.

2106. The humane influence counts?—Yes; and also the intimate knowledge and experience of some of the members of the board in connection with land, education, and so on.

2107. In a large department like yours, do you think it is possible for one man to exercise all the administrative functions as effectively as a board?—It depends on the man. It is quite possible to get such a man.

2108. You mentioned that some of the members of the board had an intimate knowledge of matters relating to land and education. Is it likely that one individual would be an expert in those different branches?—Not until he has had large experience, of course.

2109. Do you think it is necessary that a man should have had some previous experience in connection with aboriginals before he undertook the management of a department like this?—He should certainly have had some experience in handling or administering matters connected with the aboriginal. If you were to place an absolute novice in charge of a department like the Aborigines Department, the chances are that he would make many mistakes.

2110. Would you make it a condition in the appointment of a man to the head of the Aborigines Department that he should have a knowledge of the native character and methods of living, and also that he should know how to handle the natives?—Yes.

2111. *And if a man were to manage the department by himself, would he require administrative ability?*—I think that that would be the first essential.

2112. In addition to that, would it be necessary for a man to have a special knowledge of the work in which the aborigines are employed, such as grazing, stock-raising, farming, and so on?—It would certainly be desirable. Of course it would be very difficult to get a man who possesses all those qualities you have mentioned.

2113. Is it necessary that he should have a knowledge of those things I referred to?—I should say that it was not necessary, but I think it is desirable.

2114. Do you think that a man without a knowledge of the different industries in which the natives are employed could manage the Aborigines Department as well as the board is doing?—Perhaps not. Of course he would have to get his experience the same as the board have got theirs. Generally speaking, you cannot beat a board with competent officers under it. Of course any administrator of an Aborigines Department would have under him men with a knowledge of those matters you spoke of. The managers of the aboriginal stations would be selected on account of their agricultural and pastoral knowledge and their knowledge of the aborigines. Those are the rules we always follow here.

2115. Do you think that a civil servant is as likely to give as broad and sympathetic interpretation of the Act that a board, looking at the question from different points of view, is likely to give?—Perhaps not, as a rule, but it is quite possible to get such a man. It depends on the individual.

2116. As a rule, is not the civil servant pretty cast-iron in dealing with things? Is it not a matter of routine with him, more than anything else?—I do not think that applies so much now as it did some years ago. We make the Aborigines Board as business-like as we can.

2117. Is what you say due to the natural evolution of the civil service or is it due to your board?—In recent years I think it is due, to a certain extent, to the evolution of the service. I think the service is run on more business-like lines than it was some years ago. Of course, in the management of aborigines you cannot do everything entirely on a business basis; the humane side of the question must come in. Generally speaking, I am inclined to think that a board is the best method of doing the work. It would be possible, as I have already said, to obtain a competent man to manage a department like this. The advantage of having one individual to run a department would be that there would be a general line of policy laid down. In the case of a board whose membership might change from time to time, the policy of the board might vary. Everything depends on the individual. Generally speaking, in the case of an executive officer with little knowledge and experience of aboriginal matters, there is no doubt that it is a very desirable thing to have a board to guide him.

2118. Will you outline the general organisation of your department?—There is a Board for the Protection of Aborigines appointed under the Act. The Act provided for a board of 11 members; the Inspector-General of Police is *ex officio* chairman of the board; the other 10 members of the board are appointed by the Executive. This board, in its turn, appoints local committees and guardians of aborigines. We have local committees in some places, and we have individuals who are called guardians in other places. They are not both appointed in the same place. Every commissioned officer of police is a guardian of aborigines, except where there is a local committee, and in that case he is a member of that committee. There are other gentlemen, who are interested in aborigines, appointed guardians. We have no protector of

of aborigines. The secretary to the board is the executive officer. He submits matters of general policy to the board, and carries out the work of the department subject to the direction of the chairman in certain cases—that is in important matters—but on the lines of policy laid down by the board.

2119. Has he any special powers defined in the Act ?—No. The functions of the board are laid down in section 7 of the Act. It is the duty of the secretary to carry out the general line of policy laid down by the board. The duties of the secretary are prescribed by regulation 6. Of course, there are a number of matters with which the secretary naturally deals from his past experience and from his knowledge of what the board would do.

2120. If you, as secretary to the board, visited an aboriginal reserve and saw something with which you were not satisfied, would you bring the matter before the board ?—Not necessarily ; I would act straight away if the occasion so demanded. I think that an officer who does not go beyond his regulations when it is necessary for him to do so is not worth his salt. I mentioned that we have committees and guardians for dealing with the natives. In addition to the stations there are a number of outside camps, under the supervision of the police, who report to the board every quarter regarding the camps and the aborigines. If they make recommendations they are duly considered. We could not do without the police in the carrying out of our work, and I cannot understand any State being able to do without that assistance.

2121. Do you think it is desirable to have the Aborigines Department and the Police Department under the same ministerial head ?—I think it is very desirable.

2122. Do you think you could run your department without the help of the police ?—We could not without appointing a multiplicity of inspectors, and even then we could not get the work done so expeditiously and the cases inquired into so quickly as at present. I acknowledge that in certain cases the police might not look on the aboriginal question in the same way as would an officer specially dealing with the natives, but, of course, the recommendation of a police officer is always subject to approval. There are some members of the police force who take the utmost interest in the aborigines, and there are others who do not take the same interest.

2123. Taking them altogether, do you find the police sympathetic in the carrying out of the work ?—Yes. As a matter of fact they have to be under the police regulations. Under the police regulations it is their duty to assist the Aborigines Board. My general experience is that the great body of the police take an interest in the aborigines. Of course, they are very valuable in getting the information you want regarding the aborigines. You really could not do without them in a scattered population like we have in New South Wales.

2124. Is your census of the natives in the State reliable ?—Yes. It is collected by the police every year. I would not say that the figures are exactly correct, but they are approximately correct. The natives travel through the State. On September 1st, 1912, there were 1,917 full-blooded aboriginals in New South Wales, comprising 831 male adults, 540 female adults, and 546 children. On the same date there were 5,117 half-castes in New South Wales. The term " half-castes " includes all natives who are not full-bloods ; it embraces half-castes, quadroons, and even octoroons, where the latter are living on the board's stations or reserves. Those 5,117 half-castes comprise 1,234 male adults, 1,039 female adults, and 2,844 children. Our problem is the half-caste. It is an interesting fact that in 1882, when the first aboriginal census was taken, there were 6,540 full-bloods ; that number has now diminished to 1,917. On the other hand, the half-castes have increased from 2,379 to 5,117. The total number of natives has decreased since 1882, but the decrease has been among the full-bloods.

2125. Do you think that ultimately the full-blooded natives will die out ?—It is a very difficult question to answer. I do not think there is any immediate prospect of them dying out.

2126. Do you find that the half-caste is a better man than the full-blood ?—I certainly do not. I would rather deal with the full-blood than with the half-caste.

2127. Is the half-caste a better man physically than the full-blood ?—No ; I cannot say that he is physically better. I do not think that either physically or morally the half-caste is as good a man as the full-blood. There is a very good reason for that. The fathers of the half-castes are naturally the most depraved white men, and if heredity counts for anything it must mean that those children are worse than the full-blood children.

2128. How many aboriginal stations have you ?—We have 17 aboriginal stations under the control of managers, and they are subject to the supervision of the local committees. At some of those stations there is good agricultural land, which is worked by the aborigines under the supervision of the manager. We also run sheep and cattle on the stations, and that helps to pay the cost of upkeep.

2129. Have you any mission stations ?—We have no mission stations at all. All the stations are under the control of the board. There are missionaries. The board encourages the ministers of any christian denomination to visit the aboriginal camps and impart religious instruction to the natives. The board does not allow any female missionaries or single males to live alone on the board's camps, that is, where there are no managers. The reason is very obvious.

2130. Your board does not encourage the management of aborigines by church missions ?—The Act vests the power of managing the aborigines in the board, and they do not hand those powers to anyone else.

2131. When any denomination wishes to carry out missionary work in a district where you have a settlement, do you encourage them to do so ?—Yes.

2132. Do you provide any facilities for their missionary work ?—Yes ; in some places church buildings have been erected. I cannot say that the board have always erected churches. The Warangesda station was originally a mission station, and they have a church there. That was an Anglican station. In other cases churches have been built by different denominations or by the missionaries, and where there is no church we allow the school building to be used for religious purposes.

2133. You do not subsidize any church for carrying on missionary work at your stations ?—No. We have never been asked for any subsidy. Personally, I feel that if that work cannot be carried on without payment it will never be carried on properly.

2134. But you put no bar against it being carried on ?—Not at all. There are two missionary societies —the Australian Aborigines Mission and the Aborigines Inland Mission. There is also an excellent institution known

R. H. Beardsmore, July 8th, 1913.

known as the Bush Brotherhood. I know that those men are doing excellent work. They are undergoing a good deal of self-denial in order to carry the Gospel to the aborigines and others in the back country.

2135. You mentioned the schools on the stations. Under whose control are they ?—They are under the Department of Public Instruction. As a rule the teachers are appointed on the nomination of the board. We put up the school buildings and we provide some of the equipment.

2136. Have you any control over the teachers ?—We have found no necessity to exercise control because the officers of the Department of Public Instruction work in harmony with the board, and we have never had the slightest friction with them. They do all they can to further the aims of the board. The Under Secretary of Public Instruction, Mr. Board, was for some time a member of the Aborigines Protection Board. He understands the requirements, and he knows that this department is not likely to impose on his department.

2137. You mentioned that you had 17 stations. Are all the natives of New South Wales segregated on those stations ?—No. As I indicated, there are a number of outside camps which are under the control of the board.

2138. Do you encourage the segregation of the aboriginals as much as possible ?—I cannot say that we do. We bring them under control as far as possible. As regards segregation, I would treat the half-castes differently from the full-bloods. My opinion is that had this question been tackled 100 years ago, the proper course to have adopted would have been to segregate the full-blooded aborigines, giving them large reserves and keeping them away from contact with the whites. But the problem to-day is an entirely different one from what it was then. What we have to face to-day is the best method of dealing with the half-caste, the quadroon, and the octoroon. It would be hardly humane to remove the older half-castes, who have been taught to regard themselves as aboriginals, from the stations and camps. But the proper thing to do with the younger generation of half-castes and quadroons is to make them assimilate with the whites. As regards the half-caste and quadroon children—and this is where we have a better hope of solving the problem—I consider that without unduly interfering with the relationship between parent and child every endeavor should be made to send out the children, at or before the age of puberty, to be properly trained to future spheres of usefulness. Of course, the difficulty in doing that is in regard to the parents. They are just as fond of their children as are white parents. It would certainly be in the interests of the children themselves and of the community if they were taken away from their parental surroundings by force and properly trained in some suitable institution. I recognise, however, that it is a debatable question.

2139. If the children were taken away, would you debar the parents, especially the mothers, from visiting those children ?—No, certainly not. I would allow the children to visit the stations to see their parents, but with the distinct understanding that once they left the station or camp they would never be allowed to return there as permanent residents. If the parents were to go out from the station and live the life of Europeans I would not interfere with their children any more than I would interfere with the children of white people, unless, of course, they were neglected. And the State has to deal with neglected children, whether they are white or black. My main objection to children living on the aboriginal stations and camps is that no matter what supervision you have there is no doubt that the surroundings are more or less vicious, and there is only one end to the majority of the boys and girls. The boys allow themselves to be led into a life of idleness on the station, and the girls grow up to be practically prostitutes, or at any rate they fall into indiscriminate intercourse.

2140. *By the Hon. J. Jelley*—Have you come into close contact with the natives in the course of your duties ?—Yes. I have been to all our big stations, and I have been to some of the camps. Of course, I do not get around as much as I would like to.

2141. If you found a man with a deep and intimate knowledge of the aboriginals, and was at the same time possessed of a large administrative capacity, do you think there would be any disadvantage in putting him at the head of an Aborigines Department with full power in the management of the affairs of the department ?—I do not think there would be any disadvantage.

2142. Do you think there would be any disadvantage ?—I cannot say that I do.

2143. You have no trouble whatever with your board ; they do just as you would expect them to do ?—I can only speak of my own board. Of course you will not find that every member of the board thinks eye to eye with you. Generally speaking, my experience is that my board have arrived at very proper conclusions. After all, it is all a matter of the individual. I can conceive of a man who would be able to do the work better than some boards ; on the other hand some boards would do the work better than an individual person. It is a matter of the personnel of the board and of the type of man appointed to the position.

2144. You mentioned that Warangesda was a mission station at one time. For what reason did that settlement cease to be a mission station ?—The Government decided to take over the administration of all aboriginal matters and vest all the powers of management in a board.

2145. What was the reason for that, do you know ?—The idea was that the aborigines would be better managed by a board appointed by the Government than they would by indiscriminate societies having control of various stations

2146. Have you any evidence of whether the mission stations attended too largely to the spiritual side of the work and not enough to the industrial side ?—I do not know anything about that. I do know this : that there are a number of very earnest people who are doing a lot of self-sacrificing work with the view of improving the aborigines.

2147. *By the Chairman*—And you think they should be encouraged to co-operate with the department ?—Certainly.

2148. *By the Hon. J. Jelley*—Do you think you could find any half-castes or quadroons in this State who would be able to take up land and work it on their own account ?—I think it would be possible to discover a few individual cases, but they would be few and far between. I might say that some years ago, at Cumeroogunga, the natives had 30 or 40 acres of land each given them to work for their own use. They had use of the horses and machinery and they were provided with seed wheat, or oats, or whatever they wanted to sow. They were also assisted with rations while they were improving their properties. But we found

found that that scheme did not succeed. We discovered that the natives wished to let the land to neighboring settlers for grazing purposes, and they would not do the work required on the holdings. Of course they had all sorts of excuses to give, namely, that they could not get the machinery when they wanted it, and so on. But the whole thing did not prove a success. On the other hand, there are cases where individual natives have been living on small reserves and have been able to eke out as good an existence as the ordinary white man by working their own land and by working for neighboring settlers. But in the case of stations where the natives have been taught to rely on the Government I do not think you will find many men who would make a success of things if you gave them holdings of their own. That is my opinion.

2149. Do you not think the supervision would make those men capable of working the holdings themselves ?—I do not. If we can teach the natives to rely on themselves we shall, in years to come, be able to get a number of cases that will be able to take up farming. But where they have been taught to rely on somebody else they will not succeed. They have been brought up on the wrong lines.

2150. In regard to half-castes working as farm hands, is there any friction between the half-caste and the white worker ?—I have never heard of any. I understand that all the half-castes are good unionists. Some of them have shown me their tickets with the utmost pride.

2151. Do they get the union rate of wages ?—I understand they do. I may say that some of our half-castes are just as good shearers as white men.

2152. *By the Chairman*—Is the half-caste as good a farm hand as the white man ?—The farmers employ them. That may be due to the dearth of labor, but at any rate they are employed by the farmers on our north coast and elsewhere.

2153. *By the Hon. J. Jelley*—Have you any institution where the half-caste children are trained ?—At Cootamundra we have a home for orphan and neglected aboriginal children. The board have been urging this for some years past, but it was not until last year that it became an accomplished fact. It is a place for female children only. Those children are trained there as domestic servants. We have already sent out some children from the institution and they are doing very well. I might mention that the board have what they call a home-finder, a very able young lady, who goes round to various aboriginal stations and camps with a view of inducing the parents to send those of their children who are old enough, to service or to apprenticeship, and in the case of the young children, to get the parents' consent to send them to the home at Cootamundra. Generally speaking, that has been successful. Of course some give trouble. But we have only touched the fringe of it, and we have only got the one institution. We have sent some of the boys to the Mittagong Home, under the State Children's Relief Department, where they are being taught trades. I do not want you, however, to think that that is a very general thing. We have only started it during the last year or two.

2154. Are those boys you have in training half-castes and quadroons ?—Yes. To my mind that is the solution of the problem—to get them away from the stations and train them.

2155. According to your Act, every native on a station has to do a certain amount of work per day; how do you deal with the native who is disinclined to work ?—We can turn him off the station. Under section 8 of our Act we have the power to remove any aboriginal from a reserve. There have been some cases of natives having been turned off reserves. We simply order them off, and if they refuse to go, we call in the police or prosecute them for trespass.

2156. *By Mr. Ritchie*—Do the members of the local committees and also the members of the board receive any fees ?—No; all the positions are honorary.

2157. Have you any system in New South Wales, such as obtain in Queensland, by which the natives go out to employment under an agreement ?—We have an indenture system.

2158. Have you any system in New South Wales under which a European who employs an aboriginal must do so under contract ?—No; because we have not found any necessity for it here. Of course, our conditions are different from the conditions in Queensland. The aboriginals and half-castes in New South Wales know just as much as white men, and they will not take anything but the ruling wages. In some cases our station managers find employment for the natives, and they allow the employers to come to the station and make their own arrangements. In 99 cases out of 100, however, the aboriginal gets wind of where there is work and he goes and makes his own arrangements. There have been individual cases where it has been thought that the aboriginal has not got a fair deal. If necessary, we would give an aboriginal legal assistance to recover his due.

2159. Is any religious instruction given to the native children in the schools ?—Yes; we have that in our school system here. At our aboriginal schools appointments are made of young women who do not take up the work altogether on account of the salary. They must be more or less imbued with what they call the "missionary spirit" before they take up the work.

2160. Have the managers of your stations any extraordinary powers, or any powers similar to those of the police ?—They have certain powers. They can take action in cases of misconduct. Those powers are laid down in the Act. Of course the managers are always responsible to the board, and before they took any extraordinary action they would have to consult the board.

2161. Are there any natives or half-castes on your stations who occupy official positions ?—We may appoint them as farm hands to carry out certain work. They get a regular pay for it. Some of them do the sanitary and slaughtering work.

2162. Do you find that the natives are competent and reliable in that work ?—Of course, changes take place occasionally, but they carry out their work all right.

2163. Have you any penalty for white people being on aboriginal reserves ?—Yes; there is a penalty laid down by the Act. Under our Vagrancy Act anybody living with an aboriginal is liable to be treated as a vagrant and sent to gaol for six months. If anyone trespasses on the board's stations or reserves without permission he can be prosecuted.

2164. Do you carry that out ?—Yes; but the trouble is to catch them. I do not think we have much trouble in regard to whites trespassing on our stations, but if anything is going to happen the blacks will go off the reserve to the white men.

2165. What

R. H. Beardsmore, July 8th, 1913.

2165. What occupation do you find the half-caste most proficient in ?—It all depends where they have been brought up. Some of the natives who have lived near the coast are, naturally, expert fishermen. In the Riverina district the natives are naturally brought up to grazing work. Some of them are shearers and rouseabouts. On the south coast the natives are employed at dairy-farming, and on the north coast they work both at general farming and dairy-farming.

2166. Is there any objection to the natives doing work on a dairy farm, such as milking and making butter and cheese ?—There is no reason why the aborigines should not be as clean as whites. I have never heard of any objection raised. As a matter of fact the farmer is only too glad to get what labor he can.

2167. You said that some of the natives had worked plots on their own account. Were they under direct supervision ?—Yes ; they were under the direct supervision of the manager.

2168. They were told what to do in their work ?—Yes. They had been doing the same sort of work on the station.

2169. Did those natives know that there would be a profit for them as the result of their labor ?—Yes. In that particular place they failed. There are little reserves, however, where natives are doing very well.

2170. Have you any idea of your own as to the best method of training the natives so as to make them self-reliant ?—My opinion is that the only way to solve the problem is to get the aboriginals when they are young and send them out and have them properly trained. Of course, you would need proper officers to visit them in their situations. In deserving cases, natives might be given control of plots to farm on their own responsibility. But to take the native who has been taught to rely on the Government and put him on a plot is, unless he is a most exceptional person, courting failure. It is a question of environment and training.

2171. Are wages paid to the aboriginals on your stations ?—Yes. Those who are employed at general farm work are paid 3s. 4d. a day. They work for six or seven hours a day. There is nothing laid down by regulation as to the number of hours they have to work. Personally, I think that if you get six hours work out of them per day you do pretty well. They are supposed to do a fair day's work for the 3s. 4d. I suppose they would have to work the same hours as an ordinary farm laborer.

2172. Do you keep a record of the movement of the natives ?—The managers of the stations always know where the natives who have been resident on the stations have gone. We do not keep any record at the head office. We decentralize as far as we can.

2173. Supposing you have a number of aborigines on a station and there is not sufficient work for them there, what do you do ?—There is a general instruction to the managers of the stations that able-bodied half-castes are not to remain in idleness on the stations. After such a native has been on the reserve for 10 days or a fortnight he is supposed to go away and earn some money for himself.

2174. *By the Hon. J. Jelley*—How do you account for the failure of the natives to work those 30-acre blocks you mentioned ?—Those natives have been living on the station from the time they were youngsters and they have been brought up by the Government to expect the State to feed them and their children. At the other place I mentioned, Pudman Creek, the natives have had to fight for themselves more or less. My view is that the man who has had to fight for himself will make a greater success of things than the man who has been pampered.

2175. *By the Hon. J. Verran*—Is there much disease among the natives in New South Wales ?—Tuberculosis is rather prevalent. We have also the usual cases of venereal disease. There have been some cases of syphilis. We have medical officers for all our stations and for all the larger camps. Syphilis cases we send to one of the public hospitals in Sydney.

2176. Have you got any special hospitals for the natives ?—When an aboriginal is ill he is admitted to any public hospital in the State. All our public hospitals are subsidized by the Government and they are required to take in aboriginal patients.

2177. Do you find that any of the hospitals refuse to take the natives in ?—There have been one or two cases in which objections have been raised, but when I have brought the matter before the notice of the Government and they threatened to withhold the subsidy the thing has been rectified.

2178. Have you ever considered the question of a lock hospital ?—No. Personally, I do not think there is any necessity for it. I know that a lock hospital for both whites and blacks is a very important point. The question has never received any serious consideration by the board.

2179. Do you think that a lock hospital for venereal cases is required in New South Wales ?—I do not think so, because the disease has not reached a very serious state in any of our stations and camps. The patients receive proper attention by medical officers. Those medical officers visit the stations regularly and attend to the natives, and they also attend to sanitary matters. The serious cases are dealt with at the hospitals.

2180. Have you any black police officers on your reserves ?—No.

2181. You mentioned that you had an institution for the training of aboriginal girls. Do you not think it is advisable to have a place for the training of the boys ?—Yes. It has been a matter of expense more than anything else. We have been making use of the Mittagong Home, as I said, but only to a very limited extent.

2182. *By the Chairman*—Are there any amendments to your Act that you would like to suggest to us ?—The board are asking for additional powers in regard to the apprenticeship of aboriginal children. They are also asking for power to place children, under proper control, in institutions where they can be trained for future employment.

The witness withdrew.

A. Meston, July 8th, 1913.

Archibald Meston, Director of the Queensland Government Bureau, 116, Pitt Street, Sydney, called and examined :

2183. *By the Chairman*—You have had some experience in the handling of aborigines ?—Yes ; a fairly extensive experience. I was Protector of Aborigines in Queensland for nine years I was the originator of the legislation in Queensland dealing with the aborigines. The legislation was based on a report prepared by

by me for the Government in 1894 at the request of Sir Horace Tozer. In 1896 I was sent out by the Government as a special commissioner to inquire into the working of the mission stations and the general condition of the aborigines in the State.

2184. Was that work in 1896 the first work done by the Queensland Government in respect to the aborigines ?—It was the first active step taken.

2185. Who was Protector before you ?—There was none. I was appointed a special commissioner at first. Then the Aborigines Protection Act was passed. It was drafted by the Commissioner of Police and myself. That Act provided for the appointment of two protectors, one for the South and Central Queensland and one for North Queensland. I was appointed as protector for South and Central Queensland and Dr. Roth was appointed for North Queensland.

2186. When you and Dr. Roth took up the work of the Aboriginals Department in Queensland you found a number of mission stations established ?—Yes ; there was one at Yarrabah, one at Cape Bedford, and one on the Batavia River. The station at Cape Bedford had been there for years.

2187. Were they large reserves in those days ?—No. The reserve at Cape Bedford was very small.

2188. Did you find the work at those mission stations satisfactory ?—It was at Cape Bedford, as far as it went. But they were dealing with only a very small number of natives.

2189. Were they doing any industrial work at that time ?—No. They had very unpromising country to work. Their work was missionary work pure and simple. They did not receive any subsidy from the Government. It had been withdrawn, but on my recommendation it was restored.

2190. Therefore you must have found the work fairly satisfactory ?—It was. I spoke in the highest terms of the work done there.

2191. What is your opinion of mission work being carried on among the aborigines ?—I do not believe in it at all. I have no faith at all in missionary work among the aboriginals. All the mission stations have been total failures from the beginning. I think it is the function of the Government to work the aboriginal reserves without any interference from anyone.

2192. Do you think it is the function of the church to do missionary work among the aborigines ?—No good arises from it. It does not improve the aboriginals.

2193. You do not think it is desirable to carry Christianity to the aboriginals ?—No. They do not understand it. They are not capable of understanding it. How many of our own people understand it ? I do not believe in missionary work among the Australian natives.

2194. Do you confine your opinion to Australian aborigines ?—Yes. I think the missionares have done an amount of good in Polynesia.

2195. What special reason have you for saying that Christianity should not be taken to the Australian aboriginal ?—It does him no good. He is an infinitely better man in his wild state than he is after he has been civilized. I have been with the natives since I was 7 years of age. You suddenly spring the doctrine of the atonement on the minds of the aboriginals, and a primitive savage is not capable of understanding it. He never does understand it.

2196. *By the Hon. J. Jelley*—Does your experience of the effort of the spiritual training of the natives extend beyond Queensland ?—The Daly River mission was a total failure. The New South Wales missions went the same way as the Queensland missions. I must say that it is not fair to the missionaries to give them a church among the aboriginals where those aboriginals are in free contact with the white men. Those white men are generally of the worst type, and neutralize all that the missionaries do.

2197. Then if the bad white men were kept away from the blacks the missionaries would be able to do good work ?—They would have a better chance.

2198. Do you think that the religious missions take sufficient interest in the industrial side of the work ? —No. At the Batavia River Mission the blacks used to come in to get a little tea, flour, and tobacco. They would hang about the station and they gave up their hunting and healthy habits. Once an aboriginal loses his customs and becomes free of the severe tribal laws which bind him he goes to ruin altogether. You can give him nothing to replace those customs and laws. The Cape Bedford Mission Station was, I may say, an ideal mission so far as it went. The two white men there were ideal missionaries. Very often the wrong sort of men are sent among the natives. If you are going to send a man among the natives he must be a man who inspires confidence and respect.

2199. *By the Chairman*—You take exception to the missionaries doing religious work among the natives ? —To the missionaries controlling the reserves.

2200. *By Mr. Ritchie*—What occupation do you find the natives are most efficient in ?—Station work ; any work in connection with horses and cattle. They are quite at home there. They are also excellent boundary riders. Farm and agricultural work is absolutely hateful to them.

2201. What do you think of the idea of giving the native a piece of land of his own to work under supervision ?—He would not work very much. His wife would probably do the work.

2202. If you were given the absolute management of the natives in New South Wales, what policy would you carry out ?—I would isolate them on reserves and give each native his own piece of land to cultivate.

2203. But you just said that the natives hated agricultural work ?—He can grow his own food.

2204. If that were done and the natives were given to understand that they would receive the benefit of all profits, do you think that that would induce them to work well ?—It would not influence the bulk of them. They would not work continuously.

2205. *By the Hon. J. Verran*—Before you were appointed a Commissioner in Queensland, what knowledge of the aborigines did you have ? Had you studied their customs ?—Yes ; I had studied their habits and customs and laws and everything connected with them. It is not possible for anyone to know the natives better than I know them. I have had boundless opportunities for knowing them.

2206. What policy would you adopt in regard to the half-castes ?—I would remove the half-castes and quadroons from the aboriginals.

2207. Do you think you can train the half-castes to follow the occupations of Europeans ?—Not the mechanical occupations. The half-caste, as a rule, is more unpromising than the full-blood.

2208. In your experience did you find much disease among the natives ?—Yes. 2209. What

A. Meston, July 8th, 1913.

2209. What would be your method in dealing with that ?—I would isolate the diseased natives until they were cured.

2210. Would you establish a lock hospital ?—Yes. I advised that in my report.

2211. You mentioned that the Australian native could not comprehend the Christian religion. Do you not think he is able to grasp the teaching of the missionaries just as well as the Hindoos, for example ?—Not as well as the Hindoos. The Hindoo belongs to a totally different section of the human family. The Hindoos have had a religion of their own from the beginning, and the Australian native has had no conception of religion. They had a conception of a Supreme Being. All races have that.

2212. We have had experience of natives grasping the significance of religion ?—What good does it do them ?

2213. It develops their moral ideas and makes them better citizens ?—But their morality in their wild state was considerably above the morality of the civilized races.

2214. *By the Chairman*—You are in favor of the Government taking over the complete control of the aborigines ?—Yes.

2215. Would you have a board or would you vest the power in one individual ?—I would have a specially appointed man, and make him directly responsible to the Minister.

2216. Do you think he could do the work better than a board ?—Yes. I would have a special Commissioner with the necessary staff.

2217. You mentioned that you would separate the half-castes and quadroons from the full-blooded aboriginals ?—Yes. They are a serious problem. The thing is to prevent half-castes from coming into existence.

2218. Would you take the half-caste children away from their parents ?—No. They are very fond of their parents. I do not think the companionship of the mother would be detrimental to the child. The difficulty in connection with the half-caste and quadroon women is that of mating. If the white men will not marry them they have to go back to the level of the blacks.

The witness withdrew.

The Commission adjourned.

Friday, July 18th, 1913, at 12 noon.

[At Point Pierce.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelley, M.L.C. | Hon. J. Verran, M.P.
Mr. G. Ritchie, M.P. |

A. Hughes, July 18th, 1913.

Alfred Hughes (aboriginal) called and examined :

2219. *By the Chairman*—Are you prepared to give evidence before this Commission ?—Yes.

2220. Have you any special occupation on the mission here ? Do you do any special kind of work ?—I am just an ordinary member of the community.

2221. What is your age ?—About 45.

2222. How long have you been here ?—I was born in the district and have spent a portion of my time here and portion in Wallaroo, so I have been in the locality all my life. I came here in the early days of the mission's existence.

2223. How have you fared during those years ?—I have had my nose to the grindstone the whole time ; meaning that I have had to work hard.

2224. What have you been occupied at mostly ?—Farm work.

2225. What sort of farm work ?—Ploughing, reaping, sowing.

2226. Take farm work generally, do you think you are a proficient farm hand ?—Yes ; I am equal to the best of them. I can drive a team well and look after my own horses.

2227. Supposing, then, you had an opportunity of starting on your own account, could you manage all your affairs ?—Certainly.

2228. Supposing you were placed on land at Mount Gambier, could you manage a farm there ?—I have never been to Mount Gambier.

2229. If you took up a little farm to manage it all yourself, would you require it in this locality ?—Yes, or under conditions similar to those in this district.

2230. Have you done any buying and selling ?—I have sold a horse and have also bought one.

2231. Have you ever sold a basket of poultry ?—I have sold a little poultry.

2232. What is a good cow worth—a fairly good milker ?—I should think £8 to £10.

2233. Supposing you were to buy a team of horses, what would you pay for horses 6 to 10 years old ?—I would pay about £20 or so under present conditions.

2234. What is the present price of wheat ?—About 3s. per bushel, perhaps a little more.

2235. How many acres could a team of four horses in a 15-tine drill sow in a day ?—With a change of horses 25 to 30 acres could be sown.

2236. You say you have had your nose to the grindstone ever since you came here, do you mean by that that you have been overworked ?—When a little boy I had to go into the fields and plough when I was not tall enough to reach the bullocks' necks, and then go to school in the evening.

2237. Have you anything else to complain of regarding your experiences at the mission station ?—We are not satisfied with the present conditions and would prefer to work the land on our own if the Government would help us.

2238. You say you are a good able-bodied farm hand, and have been employed fairly constantly. What have you been doing with your earnings ? Have you a bank account ?—I had a bank account, but went through it all when I was married, and to-day I have not any money.

2239. How

2239. How many have you in family ?—Five.
2240. Are they dependant on you ?—Three of them.
2241. Is your wife alive ?—Yes.
2242. What is the age of your youngest child ?—Twelve or 13 years.
2243. What is the age of the oldest of the three ?—Seventeen years—a girl.
2244. You are now 45 years of age and your family is just going off your hands, and you have not anything to go out into the world with. Have you done all in your power to save money ?—We have never been able to put any money away. It always had to go for necessaries.
2245. You think you have a claim on the Government for a start on your own account. On what do you base that claim ?—We would like the Government to give us a start, but we do not say it is bound to.
2246. Do you think the Government have acted reasonably in providing this place for you ?—Yes.
2247. You think it is desirable that an able-bodied man like you, who has been sufficiently trained, should have a block of land of his own, and that the Government might consider the advisability of providing you with the means of starting. Tell me what you would be satisfied with in the shape of land, and what conditions you would want ?—I think I would be satisfied with 500 acres.
2248. Where would you like it ?—At the corner of this paddock.
2249. You would not be dissatisfied with a block anywhere on the estate ?—No.
2250. If you were offered 300 acres of the settlement, would you be satisfied ?—Yes ; but I would prefer it here.
2251. Why would you prefer it here ?—I suppose because I have been here so long and we look upon it as home.
2252. Would you like the freehold of any land allotted ?—Yes.
2253. Supposing the Government was not prepared to give you the freehold, would you take what the Government was prepared to give ?—Yes.
2254. What equipment would you need to handle 500 acres ?—I would want eight horses, five-furrow plough, one drill, one set of harrows, a harvester, and something to cut hay.
2255. How would you get your wheat to the station ?—I would also want a wagon or a dray.
2256. All that would require a good deal of capital, would you be prepared to pay interest on the cost of those implements ?—Yes, I would.
2257. Would you be prepared to hold that land as a tenant of the Government ? Do you think you could make a success of it ?—Yes.
2258. I have heard in evidence that the aborigines at Point Pierce are very discontented ?—Yes, we are very discontented at the present time.
2259. Will you give the Commission reasons of your discontent ?—It is on the land question ; we want to get on the land.
2260. What land do you want to get on ?—Either this or somewhere else.
2261. This land does not belong to the Government at present, it is land for the aborigines of South Australia for all time, and, unless the Government take it over, that is the difficulty we have to contend with ?—We looked upon it as ours, but would be satisfied with land here under the provisions of the 1911 Act.
2262. Is there any other matter with which you are dissatisfied ?—No ; I do not think.
2263. Have the mission people been treating you fairly and squarely ?—We are not quite satisfied. The other farmers came in and we considered we should have been here instead of them.
2264. How did you expect to get in their places ?—On the " halves " system.
2265. You would liked to have been on the " halves " system ?—Yes.
2266. Where were you going to get the means of working on " halves " ?—The mission could supply everything and we could repay them after harvest.
2267. You object to the share farmers coming in and providing the money ?—We think we should be there.
2268. Do you think it necessary to have this share-farming going on during the developmental stage of the mission work here ?—Some of us had to go away while the work was going on.
2269. Would you have stayed here if there had been work ?—Yes. There was nothing here for us to do.
2270. Have you any suggestion to make showing how this share system could have been obviated ? —It would have been better for us to have done the work, but we had nothing to go on with.
2271. Had the manager of the mission any plant to give you a start with ?—Well, not at the start.
2272. Could they have done it recently ? Have their implements and teams been fully employed ? —Yes their plant has been fully utilised.
2273. How could they have put you on when their plant has been fully employed ?—We would like to have been in their places—the farmers.
2274. Are you satisfied that the managers have been doing everything possible to provide work for you on the place ?—I suppose they have done their best as far as they could.
2275. Is there anything else so far as discontent is concerned on the place ?—No—not that I know of.
2276. Have you known of any aborigines at the mission who have been in want of food, clothing, or shelter during your experience here ?—In the early days, but things were different then.
2277. But in recent years, as far as rations and housing are concerned. Have your people had enough ? —Do you mean all of us or just the old people ?
2278. All the natives ?—The old people have had a couple of changes, that is all.
2279. Have they had sufficient to make them comfortable ?—Not quite.
2280. Have they sufficient housing accommodation ?—Yes.
2281. Is there anything of a serious nature you can bring against the authorities in that respect ? Have the old people had sufficient clothing and food ?—They have only had bread and meat, anything nourishing has to be procured by their friends.

2282. *By*

A. Hughes, July 18th, 1913.

2282. *By the Hon. J. Verran*—You said just now there was a certain amount of discontent. How long has that discontent been in existence ?—Ever since the share farmers came in.

2283. You do not view the European coming in with any degree of pleasure. You must realize, however, that practically all the land worked by the share farmers was untouched before, and you had no means of having it cultivated. Do you think that the European coming in and working this land has in any way worked against your interests as a body of people ? If you can show that it has there will be something to consider. Do you think that these men coming in for a time, breaking up the land, giving the board a better asset, and more money with which to look after your interests, has been for the best ?—We do not feel any better for it, although the land has been cultivated. We were better off when they did not touch the land.

2284. Why were you better off ?—We seemed to get along better.

2285. Is the idea in your mind that the advent of the European as a share farmer at the mission has been to your disadvantage ?—Yes.

2286. Supposing now that you were to be taken in on the " halves " system of farming, how many of you are there who are prepared to work on that system ?—I could guarantee 20 who would be prepared to work in that way.

2287. Do you think you could make a living on this land if you had so many acres of land given to you ?—Yes ; I think I could in a good season.

2288. You must remember that by allotting 20 men 500 acres each you would be reducing the working area of the station by 10,000 acres. What is going to be done with the remainder on the reduced area ?—I do not know.

2289. Would the young ones go out with their parents ?—A farm will not keep 10.

2290. When your sons grow up they will also want something to do, won't they ?—We might be able to make a bit of money and put them on the land somewhere else.

2291. I think you have in your mind the idea that you should all receive a share of the profits derived from the farming operations. Any profits divided amongst the natives here would be a very small dividend, would it not ?—Yes, it would.

2292. What do your average wages work out at ? What do you get an acre for fallowing ?—One shilling and three pence with rations and 1s. 6d. without.

2293. What do you get for sowing ?—With rations, 8d. per acre.

2294. I suppose your wages average 8s. per day ?—Right through the tilling they would.

2295. *By the Chairman*—You are satisfied that you average 8s. per day ?—Yes.

2296. *By the Hon. J. Verran*—Your average wages work out, therefore, at 8s. per day. Your wages, then, are equal to the worker outside ?—Yes ; but it only lasts for two months.

2297. *By Superintendent*—Hughes is engaged almost continuously throughout the year. After harvesting he has been engaged in connection with dam sinking and tank construction on contract. He is a good man anywhere.

2298. *By the Chairman*—How many months are you out of employment ?—Have never been out of employment, but have had to go down to low wages.

2299. Sometimes you got as much as 13s. 4d. per day ?—That was in the early days when Mr. Lathern was here, but it cannot be done now.

2300. What would you make at wheat lumping ?—Ten shillings per day.

2301. How long would that last ?—About two months.

2302. What would you make at dam sinking ?—I was engaged by the contractor at 7s. per day.

2302A. Who was the contractor ?—Mr. John Newchurch, sen.

2303. That is less than the station people are paying you ?—Yes.

2304. *By the Hon. J. Verran*—Supposing the Government decided to take over this station, do you think you would be able to control it satisfactorily for your own good ?—I think so.

2305. Would not everybody want to be boss ?—Somebody would have to be in charge.

2306. Supposing the Government decided to take over the station and give you people complete control. You to supply everything, such as implements, &c., how would you get along ?—We would not get along very well like that. We would want someone at the head, there must always be a leader.

2307. Do you not think the way the mission is being worked to-day and the way it is being made to produce is in your interests more than in the interests of anyone else ?—Yes ; we can see that the money is spent here all right.

2308. On the other hand, supposing the Government were to give you so many blocks of land, would you expect that land to be in close proximity to the farms of your friends ?—Yes ; I would favor that.

2309. Do you think you could get on in that way , the evidence we are receiving says " No." ?—If we were near we could help one another.

2310. *By the Chairman*—What we want to know is this : would it suit you to be close together or would it be better to have your places apart ?—I think we would get on very well together.

2311. Are you looking at it from a sentimental standpoint, or from the standpoint of management ?—I think we could manage better if closer.

2312. Does it follow that it would be advantageous for you to be placed on the land close to each other ?—I think we could get on quite as well together as if we were separated.

2313. *By the Hon. J. Verran*—How many of you would be in favor of cutting up this estate ?—Nearly all of us.

2314. Would you be in favor of abolishing the board and the superintendent ?—We would not want a superintendent if we were on our own blocks. I would be boss of my own block if I had one.

2315. What would you do with all these buildings ?—We would still want our church and schools.

2316. Who is going to look after them ?—The one who is here in charge, I suppose.

2317. You said just now that you would not want anyone in charge ?—

2318. Do you find that white people are ready to employ your girls or any half-caste girls who are on the station ?—I never had a chance of putting mine into domestic service.

2319. There is practically no demand for them ?—No. 2320. Have

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2320. Have you considered what would happen to girls, such as yours, who are not wanted for domestic service if this station were to be closed ?—If I was on the land I would look after my own children.

2321. That is quite right, but what is going to happen to the unfortunate half-caste who is not wanted by the European nor by the full-blooded natives ? Who is going to protect her ?—If I cannot get anything here my intention is to get out of it and take my family with me.

2322. *By the Chairman*—Is there anything to keep you from going out ?—Nothing at all.

2323. Then why do you stay ?—To see if anything better would turn up.

2324. *By Hon. J. Verran*—They are holding to the Act, hoping that the Commission would work out something for their benefit.

2325. *By Mr. Ritchie*—You mentioned just now that you had dealt in stock. Did you benefit or lose by those transactions ?—I sold for more than I gave.

2326. What have you sold ?—I sold a pig at a profit.

2327. What did you give for it ?—I won it in a race.

2328. If you were working a farm on your own how many hours would you work to make it a success ?—From daylight until dark.

2329. Would you be inclined to do that on the Mission ?—I have done it here.

2330. If the Government helped you would you expect cash or implements ?—We would want implements.

2331. How would you keep your family without cash ?—We would like rations until we could get under way, say for 12 months.

2332. Do you know that the lowest value of the implements you mentioned as necessary would be about £500, and that the interest on that sum at 5 per cent. would be £25 per annum ? Would you be prepared to pay that ?—Yes, I would.

2333. If you were working land on your own account would you want anyone to supervise ?—Perhaps the Government would appoint a man to supervise our work.

2334. Supposing you had land on your own account, and after a good season your return was equal to 15bush. per acre, do you think you would be competent to take the products of that land to a wheatbuyer and dispose of it in a businesslike way ?—Yes ; I could. I have been with wheatbuyers and know a little about them.

2335. You said that you would be prepared to pay the Government £25 per annum as interest on cost of implements, and that there would be 20 or more of you who would be willing to do the same. Do you know that these 20 men would have to pay the Government £500 per annum as interest ? Do you not think you would be more satisfied on the station with your relatives and going out earning and the Government paying that £25 to you ? You would be taking on a big liability. Can you give me any idea of your earnings for the year ending December last ? Do you do any wheat lumping ?—I helped an outside farmer.

2336. How much did you earn from him ?—Three pounds for one week's work.

2337. Did you do any shearing last year ?—Yes.

2338. How much did you earn at that ?—Six pounds for 600 sheep.

2339. Did you have your food supplied, or did you provide that yourself ?—The food was supplied.

2340. How many weeks were you working on the station ?—I put in all my time, with the exception of that just mentioned.

2341. According to that you would be working on the station for about 10 months of the year. Would you average 8s. per day over that period ?—

2342. *By the Superintendent*—He would not average 8s. per day. Over 10 months it would be equal to about 6s. 6d. per day.

2343. *By Mr. Ritchie*—According to the Superintendent's statement you earned last year over £90, or nearly £2 per week right through the year. Do you think you would do better on a farm ?—If the seasons were good I could.

2344. Supposing you had a bad season ?—You could not get anything out of me.

2345. You would rather have a block of land than work under present conditions ?—Yes. I would rather have the land.

2346. *By the Chairman*—You have said that in the event of the Government financing you to go farming and a bad season occurred the Government would not get anything. Is that correct ?—If I had nothing I could not pay it.

2347. *By the Hon. J. Jelley*—In buying working farm horses at what age would you buy ?—Two or four years.

2347A. Would you put a horse to work at four years ?—I would not work him much.

2348. Do you not think he would be better at four years than two ?—Yes ; four years would be a better age for regular work.

2349. Would you prefer a four-year-old to a six-year-old ?—I would prefer a four-year-old ; because he is younger and I would be able to get more out of him.

2350. If you had a farm of your own, and had to borrow £1,000 at 5 per cent., what interest would you have to pay ?—I have not had much schooling ; I could not say.

2351. Supposing this station was cut up and you were allotted certain portions, and you had a superintendent to supervise the whole concern, which would be worked as a Government farm, the Government dividing the profits between those working it. Would that suit you ?—It would suit me.

2352. Would that suit you better than allotting you land, say. 25 miles away ?—I would sooner be within 10 miles.

The witness withdrew.

William Adams (aboriginal) called and examined :

W. Adams, July 18th, 1913.

2353. *By the Chairman*—Have you any special work on the station ?—No am just an ordinary member of the community.

2354. How long have you been here ?—About 25 years.

2355. You have heard the evidence of the previous witness ?—Yes ; I have. 2356. Are

W. Adams, July 18th, 1913.

2356. Are you in agreement with the evidence given by that witness ?—To a great extent I am.

2357. Would you like to say more, or is there anything, in your opinion, that was not put sufficiently clear ?—The land question is what we are most interested in.

2358. What is it that you would like in connection with the land question ?—I think that portion of our community should be working blocks of land on their own account instead of on wages.

2359. What is your reason for having that opinion ?—We think we are able to work on our own account —to do for ourselves.

2360. Is that the only method you know of by which you can work for yourselves ?—That is the only way I wish.

2361. Do you think it possible to do for yourself independent of being put on the land as a farmer ? Could you not work for yourself in a different way ? I will put the question in another form. Are you a married man ?—No.

2362. Have you any encumbrance ?—I have a mother and father depending on me.

2363. Would it meet your case if employment were provided for you—plenty of work and good wages ? —It would meet my case ; but I would rather be farming.

2364. Why would you prefer farming ?—Because I want to do better for myself.

2365. Of course you would want something to go on the land with. You are a good workman, I understand, and get fairly constant employment ?—As a general laborer, I do.

2366. You earn pretty good wages. Have you been able to make any provision for starting on your own account ?—In what way do I earn good wages ?

2367. In the district, as the result of the work you do. You get good wages, I understand ?—Certain times of the year, such as wheat-lumping and contracting.

2368. Do you come out all right in the contracts you undertake ?—I do not make a fortune, but sometimes clear a few pounds.

2369. Can you give me any idea how much you make in a year ? What I want to know is whether, under ordinary conditions, you are able to put aside money which could in time be used in giving yourself a start as a farmer ?—No ; I could not do that.

2370. We have been going through good seasons, with plenty of employment offering, and we should think that able-bodied men should have something in their bank account. You must remember that there are many men in the State in a similar position to you, who would say, " Why do you give these men land under these conditions and you do not give us a chance ? " Suppose we divide this land up into 20 blocks, only 20 farmers could go on to them. What is going to become of the others ?—I quite see your point.

2371. Would it meet the case of some of you able-bodied men if arrangements were made for providing you with constant employment at current rates ?—I think it would.

2372. Are you willing to go out to work provided work is found for you ?—Yes ; I think I would.

2373. In the event of the Government not being able to provide each able-bodied man here with a block of land and the facilities for working that land, the next best thing would be to provide work at reasonable rates ?—That is my opinion.

2374. If, after due consideration, some men were put on the land and others were found employment in the district, would that be suitable ?—Speaking for myself, I think it would.

2375. Do you think the people here would be satisfied ?—I think under the circumstances it would be suitable.

2376. That a trial be given to the system of letting land and equipping it for a few of the most likely men ?—I certainly think it would meet our case. It would satisfy me personally.

2377. Supposing you were not selected to have one of the blocks would you be satisfied with constant employment ?—Yes ; I would be

2378. Are you one of the discontented people at this Mission ? If so, will you please name the matter you are discontented with ?—(1) We are anxious that something should be done for the rising generation. (2) More attention should be given to the social welfare of the young people instead of devoting too much time to the commercial interests of the station. New conditions are being forced upon us, and we have to fall into line with more civilised ideas.

2379. You realise that you are getting these privileges and are prepared to face the responsibility ?—Yes.

2380. You want then a change in the whole management of your people, so as to bring your conditions into line with those around you. Have you any idea of the lines on which such a change should take place ?—We feel that when our young folks leave school they should advance with civilization, and not go backward through lack of opportunity.

2381. Your boys and girls are trained in school and leave at 13 or 14 years of age. What would you suggest doing with them after they leave school ?—Something should be done.

2382. Would you be willing for your girls to be taken away at that age and trained to become efficient and useful citizens ?—I certainly think it would be good for them.

2383. Do you think you have been expecting too much in connection with your land proposals ?—We may have.

2384. Do you think you could train your boys best here, or would they be better trained by sending them away as the white man does ?—Well, would not it be better to turn this station into an Industrial Training Home where our children could be trained for careers of usefulness ?

2385. What would you train them in ?—The field here is very small. You have no opportunities for training boys in any trades, such as blacksmithing, carpentering, &c., as you have nothing to make.

2386. What about taking your boys away for a few years ?—I think that would do. Something must be done for the young ones. If they were taken away I suppose it would be at an early age ?—Not until they were 13 or 14.

2387. I understand, then, that as far as the boys and girls are concerned nothing but ordinary school training is provided here. Would you prefer them remaining here for schooling ?—Yes ; I would prefer them remaining here while of a school-going age.

2388. What

2388. What is your opinion of the share farming business on the station ?—We think we should be taken on instead of outside farmers.

2389. Are you in a position to take the same place as the share farmer is taking as far as this reserve is concerned ?—Could it not be done on the " thirds " system ?

2390. Do you mean that the station should supply everything but the labor and you receive one-third of the net proceeds ?—That is what is being done outside in some places.

2391. If you have no money in the bank how are you going to exist in the meantime ? Cannot the same end be achieved if you were paid by the Mission Station for similar work ?—Yes. It would do until such time as we were able to look after ourselves and go on the " thirds " system.

2392. Do you realise that it has been necessary in the past to introduce the " halves " system in order to utilise the land more fully and provide additional facilities for those who are resident at the Mission ?—Yes ; I think it was necessary.

2393. The station people here have been in this position—they had either to leave the land lying in its natural condition or get it worked by the white man ?—That is so.

2394. By letting it out on the share principle they have been able to achieve two things. They have got it cleared, manured, and drilled, and it is a better property to-day than it was before the share system was adopted. The Mission has reaped the benefit, not the superintendent or the board ?—Yes ; that is so.

2395. Everything has been done for the people in that way ?—Yes ; and for the share farmers, too.

2396. But you had to adopt that system, had you not ?—Yes ; we had.

2397. So far as you can see the system has been an advantage to the station, but you now consider that a change should be brought about ?—Yes ; the natives should do the work instead of the whites.

2398. *By the Chairman*—Perhaps the institution has come to that stage when something of the kind could be done.

2399. *By the Hon. J. Jelley*—If some of the men were selected and put on blocks of land, would you be satisfied to go on working as you are at the present time ?—Yes. I would be prepared to await the result of their experiment.

2400. Would there not be some ill-feeling in the matter ?—Well, I suppose you would find that anywhere.

2401. *By the Chairman*—You realise that there is a difficulty in connection with anything of this kind ?—Yes ; and I would like to withdraw my answer to the previous question, as I do not think there would be any jealousy. That is my opinion in the matter.

2402. If you saw the system working satisfactorily, do you think that out of the wages you were receiving for your work it would be possible to save some money in the hope of getting a start on the land ?—Yes ; I think so, as my time would come.

2403. *By Mr. Ritchie*—Why have you not done that in the past ?—I have not had the opportunity.

2404. Supposing the Government said to you you will have an opportunity if you can save £100, do you think you could do it ?—Yes ; I would take it on.

2405. *By the Hon. J. Verran*—What are your average earnings ?—About 20s. per week all through the year.

2406. What do you do ?—My chief employment has been wheat-lumping.

2407. You cannot exist on that the whole year, can you ?—Most of my time has been spent at that.

2408. Surely you average more than 20s. per week all the year round ?—No ; I do not think so.

2409. You people have a feeling that this station belongs to you, and that you should have a share in the profits ?—That has been the feeling.

2410. Do you think that if you were given control of the mission—the board and superintendent abolished—you would be able to make a living, *i.e.*, finding everything ?—Yes ; if we had the land we could make a living.

2411. The profits of this farm have been used in your interests, but if the Government said, we will take it over and give you control of it, how do you think you would get on ?—

2412. Do you think the trustees could be dispensed with and this land cut up for your people ?—That has been the idea of our minds.

2413. How would you work it ?—In the same way as the farmers are working their land.

2414. But the farmers have some capital to work on. What money have you to put to your credit in the bank in order to carry out this work ?—If the land was given to us by the Government it would be our own property.

2415. Yes ; but you would want money to work on ?—The bank would advance us money on the land.

2416. If you can submit any scheme whereby you can work this land to better advantage and make it a profitable asset for yourselves the Commission will be pleased to consider your suggestions. We are anxious to ascertain whether your discontent is justified or whether it is imaginary. You have to prove that you have something to complain of. How many of you are discontented and wish the mission property cut up into blocks ?—Nearly all of those who are able to do farm work.

2417. How much land would you require ?—We would require 400 to 500 acres to make a living.

2418. Then you would expect the Government to provide you with the necessary implements, horses, etc., to work the land. What about the man outside who goes to the Land Board and does not get a chance ? He has as much right to ask for these concessions. If we cannot find something tangible to work on there would be no advantage in interfering with the present system. The coming generation has to be considered, and should not this land be worked in the interests of those coming after you ?—I do not think we would consider ourselves only ; we would consider them all.

2419. *By the Chairman*—Mr. Verran wants to know who is going to provide homes for the generation to come if the mission is disbanded ?—Yes ; I can see that someone would have to suffer.

The land is in the hands of the trustees for the benefit of the aborigines and it would be unfair to give it to a few of you.

2420. *By the Hon. J. Verran*—Are you in favor of the native children being trained in trades, such as carpentering ? Do you think that if some of the youths were put into the Islington Workshops they could, after training, be able to undertake the work there the same as the European boy ?—I think they could.

2421. So

W. Adams, July 18th, 1913.

2421. So that you would favor the Government taking over these children and training them in certain industrial trades ?—Yes ; I would favor that.

2422. Do you think the mothers and fathers would agree to that ?—I do not think they would.

2423. Have you ever known of any sly grog selling taking place on the station ?—I have heard of it, but have never seen it.

2424. If it existed, would you blame the superintendent for suppressing it ?—Certainly not.

2425. Would you favor the board having more power to enable them to bring men before the Police Court for refusing duty ?—No ; I would not.

2426. Do you think it right that men should refuse to do work when they are being provided for ?—The rule is that any man not working shall not be fed.

2427. Do you think it unfair for the board to have power to deal with a man ?—

2428. *By the Chairman*—A private employer of labor employs a certain number of hands and they refuse duty. What happens ?—They are discharged.

2429. Supposing the same thing happened here, and the superintendent's orders were disobeyed. What would happen ?—Those disobeying would be given their certificate of discharge.

2430. What would happen if they were unable to obtain employment ?—They would be dealt with as vagrants.

2431. Would it not be better for these men to obey reasonable instructions and orders ?—Yes ; if they are reasonable they should be obeyed.

2432. Supposing two men were sent to cart wood and they refused. What should be done with them ?—They should be discharged, I suppose.

2433. Do you think it fair that men should refuse to do legitimate work ?—It would depend upon circumstances. For instance, supposing two men were asked to obtain a load of wood, and one man was told he would receive a certain rate and the other a lower rate. Would that be right ? You think the matter of wages affects the question of obeying orders.

2434. *By the Hon. J. Jelley*—What power do you think the superintendent should have to enforce order and to get a fair amount of work done ?—He should have power to say, if you do not do what I wish you must leave the station for a certain time.

2435. *By Mr. Ritchie*—Do you know of the Labor Bureau in Adelaide ?—Yes.

2436. Would you be prepared to accept employment through that Bureau and allow a small portion of the money earned to be retained for mission purposes. For instance, if you received 30s. per week, would you be agreeable to an arrangement whereby the Government retained 2s. per week for the mission and 2s. per week to be placed to your credit in the bank. How do you think that would work ?—It would not be suitable to me.

2437. No one would be allowed to employ you unless you were paid a certain wage and you would be protected from any unfair conditions ?—I would prefer making my own conditions.

2438. Do you think that would be the general opinion ?—Yes.

The witness withdrew.

W. Stansbury, July 18th, 1913.

Walter Stansbury (aboriginal) called and examined :

2439. *By the Chairman*—How long have you been at the station ?—About 38 years.

2440. Were you born here ?—Yes.

2441. Are you a married man ?—Yes.

2442. How many children have you ?—Nine.

2443. Do you agree with the evidence given by previous witnesses ? Would you like to refer in any way to the evidence they have given ?—No.

2444. You heard the question put to Adams about employment under Government control. Do you think that would work ?—I do not think it would. I would prefer to find employment for myself.

2445. Do you think the Government should be asked to maintain an institution like this when you say that you are quite able to look after yourselves in the matter of employment ? Do you not see how the evidence comes back against you ? You say now I wish to go out as a free man as I am able to look after myself, as far as my relations with outside employment are concerned. What do you generally do ?—General labor.

2446. Do you do any station work here ?—Yes.

2447. What do you do outside ?—Wheat lumping principally.

2448. How long do you put in at wheat lumping ?—About three months.

2449. What do you earn at wheat lumping ?—About £3 per week.

2450. Take your earnings right through the year I suppose you would average 30s. per week ?—I have to feed and clothe 11 on that.

2451. Could you find work outside ?—Yes ; I suppose I could, but having a large family it suits me better to have work at home.

2452. I suppose you realise that each able-bodied man accepting work away from the station leaves a place for someone else and releases the tension. Why do you not endeavor to obtain permanent employment outside ? Home sentiment I suppose ?—Yes.

2453. Supposing a farmer offered to supply you with a cottage for your family, give you permanent employment, and 35s. per week, would you take it ?—I would if rations were provided, but not without. I could do better at piecework.

2454. Could you get piecework near the station all through the year ?—No ; I could not.

2455. Could you get fencing, &c., from the neighboring farmers ?—Perhaps I could.

2456. Not having tried to get such work, do you think you have a right to come on the Government and expect them to provide you with a home for yourself and family when you do not exert any energy and endeavor to do the same for yourself ?—Under the Act that was passed in 1911 ?

2457. You do not quite understand me. Would you be prepared to go out and work ?—I would go out if I could get it.

2458. Could you not get work from the farmers ?—I suppose I could if I went out. 2459. *By*

W. Stansbury, July 18th, 1913.

2459. *By the Hon. J. Jelley*—Would you be prepared to allow your children to go away from home to be taught trades ?—I would prefer not to answer that question.

2460. Do you think you could work a block of land on your own account if the Government were to provide it ?—Yes.

2461. Do you think you could watch your own interests in stock dealing ?—Yes.

2462. If you were arranging a loan at a certain per cent., do you think you could calculate the interest payable per annum ?—Yes.

2463. What would be the interest payable on £750 at 5 per cent. for one year ?—I am not as far advanced as that.

2464. You do not think it would be wise to get land for working unless you had someone to supervise your business transactions ?—Could we not have an expert to advise all of us ?

2465. Do you think that would meet the case ?—Yes ; I think.

2466. *By the Hon. J. Verran*—Would you be in favor of the Government taking over this mission altogether ?—No, I would not.

2467. You would rather have the present system with the board and the superintendent than under Government control ?—The Government would not do any more for us than the trustees are doing now. We do not want charity.

2468. You are satisfied that everything within reason is being done here ?—Yes.

2469. What is your opinion in connection with the feeling in existence here regarding land ?—We are growing more enlightened every year and are anxious to get more into line with modern civilisation. We do not want to stay in the same position all the time ; we want to compete in trade like the white man. We think the mission station is for the uneducated. It is only a waste of time having fairly intelligent men here until they die.

2470. Your idea is that you have outgrown the mission. The past work of the mission was necessary and has been of great benefit ?—Yes ; I admit that, but it does not meet our views at the present time.

2471. How would you improve it ?—By placing us on blocks.

2472. What area would you require ?—Five hundred acres each—nothing less on this lean country.

2473. What would become of the station portion of the property, your schools and churches ?—It could be looked after by a board, and could be worked as an industrial home for the natives.

2474. If 10,000 acres were distributed between 20 of you there would be nothing for a board to supervise ?—There would be a fairly large area, including the island.

2475. Could not one man look after it, one of yourselves ?—We would have enough to look after our own affairs.

2476. How would you secure money for the purchase of implements for tilling your land ?—If I could not get it from the Government I would obtain it somewhere if I had the land.

2477. *By the Hon. J. Jelley*—If you had a block of land, would you let it on the share system ?—I would work it myself, I would find the means.

2478. *By the Chairman*—We want to know how you are going to find the means to purchase implements ?—By working.

2479. You have been working, have you not ?—Yes ; I have.

2480. Have you any money ?—No.

The witness withdrew.

T. Adams, July 18th, 1913.

Tom Adams, sen., called and examined :

2481. *By the Chairman*—Do you work on the station here ?—Yes ; I am a general hand on the station.

2482. Do you get constant employment here ?—No.

2483. You have heard the evidence of the previous witnesses. Is there anything additional you would like to put before the Commission ?—I am not prepared to say much. We are all very anxious that some of the most suitable ones should be put on the land. Perhaps it would be better to give, say, half a dozen a start as a trial and we could judge by their efforts whether the scheme would be likely to prove successful.

2484. Do you think the others would be willing to stand by and see the result of that experiment ?—I think they would.

2485. Supposing you were not selected, would you be willing to stand by and await the result of the experiment ?—Yes ; I would.

2486. Is there anything else you would like to put before the Commission ?—Yes. I would like to see some provision made for the younger generation.

2487. *By the Hon. J. Jelley*—Would you be able to conduct your own business affairs if you had a block of land ?—Yes ; I think I could. I had a chance once, but the Government took the land away from me.

2488. Do you think the natives could do as well farming as the white man ?—I think they could if the were taught.

2489. *By the Chairman*—You are not taught at present ?—No ; the younger generation are not taught.

The witness withdrew.

J. Edwards, July 18th, 1913.

Joe Edwards (aboriginal) called and examined :

2490. *By the Chairman*—Do you agree with the evidence given before this Commission to-day ?—Yes, I do.

2491. Is there anything you would like to add ?—There is discontent about the "tucker." I think that is one of the main things.

2492. What is the system ?—We have two days wages stopped every week for cost of food for that week.

2493. Do you think it wrong to work two days in each week for your food ? What do you think would be the right way ?—A standard wage and find our own "tucker," or all "tucker" found.

2494. What

J. Edwards, July 18th, 1913.

2494. What is your objection to the present system ?—Sometimes it happens that we work two day for our "tucker," and if the rest of the week should be wet and we could not work, we would not have any money.

2495. Would you like the station to pay you wages, wet or dry, and you buy your own food ?—What we would like would be standard wages and find ourselves, or standard wages and "tucker."

2496. Supposing the station said we will pay you standard rates for the days you work, would that suit ?—Yes ; if we had standard rates.

2497. *By Mr. Ritchie*—What do you mean by standard rates ?—Station standard.

2498. *By the Chairman*—What is the difference between the station holding back two days wages for food and you going up with two days' wages to pay for a week's rations for your family ?—If we were paid in full and there was likely to be a shortage or a stoppage of work, we could perhaps do with a smaller supply.

2499. It really comes to the same thing ?—Yes ; I suppose it does.

2500. I believe that if you have a bad week the superintendent gives you rations all the same ?—Yes ; but if we have four days' pay to be deducted the following week it is worse than ever.

2501. Is there anything to prevent you going away and securing employment elsewhere ?—We always understood this was our land, and looked upon it as our home.

2502. Do you look upon this reserve as your own, and that it must provide for you for all time ?—I have always understood that.

2503. Your impression is quite wrong ?—It may be.

2504. This is a place to which the aborigines can come, but it is not a place to support you people entirely. You must help to support yourselves as much as you can ?—We are anxious to support ourselves. We have grown beyond the mission life, and if we remained here another 50 years we would not be any farther advanced.

2505. You have the whole Commonwealth of Australia open to you just the same as other responsible citizens, and if you have gone beyond being helped by the station then you should go out into the world and help yourself. I think you people have a wrong idea in your mind regarding this reserve. It was never intended by Parliament that the station should support you. It was established to assist you into the way of supporting yourselves, and when you have received the necessary training and assistance from the mission it is your duty as well as your privilege to go outside and get employment to maintain yourself and those depending on you. I wish you would realise that.

2506. *By the Hon. J. Jelley*—What would you suggest as a means of bettering the conditions of the rising generation ?—If you allowed us to have land our children would be bound to benefit. There is nothing for them to look forward to now.

2507. Have you ever considered the education of your children, *i.e.*, industrially ?—I have always done what I could for my children.

2508. What do you intend your children to do when they grow up ?—It is a hard question.

2509. How is a block of land going to improve your children's prospects ?—We always thought that the Government would supply us with teams and implements.

2510. Supposing the estate was divided up between 100 men, and each man had a family of seven. Do you think there should be 700 blocks for the next generation ?—No ; I do not think that could be done. If I had a block I could put my children to trades, but I cannot do that now. I think the chances would be much better for them. I really do not know what I can do with my children.

2511. *By the Chairman*—Have you anything further to bring before the Commission ?—No.

Witness withdrew.

Commission adjourned.

Wednesday, July 23rd, 1913, *at* 11 *a.m.*

[At Parliament House, Adelaide.]

Present—

Mr. W. Angus, M.P., Chairman.

Hon. J. Jelley, M.L.C.	Mr. G. Ritchie, M.P.
Hon. J. Lewis, M.L.C.	Hon. J. Verran, M.P.

J. Gray, July 23rd, 1913.

James Gray, Secretary of the State Children's Council, Adelaide, called and examined :

2512. *By the Chairman*—I understand that you have had some association with the Chief Protector of Aborigines in reference to the handling of aboriginal children ?—I am prepared to give you any information I may have. I have with me a list of all the half-caste, quadroon, and octoroon children who are in the care of the department, which I will put in. [List handed in ; see Appendix].

2513. Was anything of this nature done previous to the passing of the Aborigines Act of 1911 ?—Yes.

2514. So you had power to deal with aboriginal children irrespective of that Act ?—We always reckoned that our Act gave us the control of all children in the State, irrespective of whether they were aborigines or not.

2515. You would treat them simply as destitute or neglected children ?—Yes.

2516. Will you explain to us how you get hold of those children ?—The only way we have of doing it is through the police. When we hear of a child that is neglected we generally write to the Commissioner of Police asking him to give us a report on the matter from one of his officers. On receipt of that report action is taken according to the nature of the communication. If it appears that the child is really in a bad state we ask the police to take action and bring it before a court and have it committed. Our difficulties so far have been twofold : firstly, there has been some disinclination on the part of the police to take action, due, I think, to an impression among some of the officers that it is a risky business to touch those children. They have

have been afraid, I think, of violence on the part of the aborigines. I do not mean that the men are cowards, but they have been afraid that it would lead to disaster. Secondly, there seems to be a disposition on the part of magistrates to think that an aboriginal child should be brought up in a wurley.

2517. You said that you write to the Commissioner of Police when you hear of a child being neglected. How do you generally get information? Do people write to you?—Occasionally that happens.

2518. You have no representatives in the back districts of the State?—No, unfortunately.

2519. If you are going to continue this work on satisfactory lines do you think it would be advisable to have someone among those people who would report to you from time to time on the condition of the people?—It would be an exceedingly good thing if we got the right sort of man or woman. It would be very difficult to get a resident to do the work. Were you thinking of an officer who might travel round?

2520. Yes?—Would not the Chief Protector be able to supply that? I think such an arrangement as you mention would be an admirable one.

2521. If such a system were adopted you would be brought into closer touch with the children?—Yes.

2522. Do you think that your department is in a position to handle a greater number of those children than you are handling at present?—I think we could do it. Of course we can do anything we are told to do. There is no doubt that there is a difficulty in regard to the colored children. There is a great prejudice against color. It is difficult to find homes for the natives when they are young, and it is almost equally difficult to find homes for them when they are of the age for going to service. I may say that the other day I sent a boy—his name is on the list I handed in—to service with a man in the South-East. That boy is 18 years of age. The man sent him back the next morning without any notice and without giving any reason. I wrote for a reason. He replied that he was going away from home for a time and that he could not leave this native boy in the house with his wife. That boy is a most inoffensive, pleasant, and easily managed young fellow, and there was really no difficulty in the matter at all. The whole thing was purely a matter of color.

2523. You think that apart from that color prejudice you could handle a greater number of children, provided you could find foster-mothers and people to take charge of them?—Yes.

2524. Is there the same difficulty in regard to girls as there is with boys?—No; it is not quite so pronounced. It is always easier to dispose of girls than boys, whatever the nationality may be.

2525. Do you think it would be an advantage for the Aborigines Department to be brought into close touch with the Police Department?—I have no knowledge of what the degree of relationship between them is now.

2526. They are different Ministers. In the other States the two departments are under the same Ministerial head. Do you think that so far as the handling of the children is concerned it would be an advantage for both departments to be under the same Minister?—Possibly it may be, but I am really not in a position to judge. I think it might depend a great deal on the mental attitude of the Minister concerned.

2527. And the Commissioner of Police also?—Yes.

2528. What do you think of the idea to bring the Police Department into closer touch with your department, thus giving the Commissioner of Police a greater interest in the work you ask him to do?—I think that that might be an exceedingly good thing.

2529. Have you any institution under your department where boys and girls are trained?—Yes; there are two institutions. The Industrial School at Edwardstown is not really a training school; it is, in reality, a receiving depot. The probationary schools, which are conducted by the Salvation Army, under the supervision of the department, the one for girls being at Fullarton and the one for boys being at Wistow, near Mount Barker, are training schools. The reformatories are also training schools. Only convicted children, however, are sent to those institutions, and so they are more properly called reformatories than industrial schools.

2530. As a receiving depot, what use do you make of the Industrial School? Do you keep the children there for any length of time?—Unfortunately we are obliged to keep some of the children for a time. Some of the half-caste children who come in are merely animals, and we cannot send them out until they have been to some extent cleaned and taught habits of decency. It is also a receiving depot for children who have been returned to us for any reason, namely, sickness or ill-health. Consequently the number of children at the Industrial School is always high, and it seems impossible, do what we will, to keep that number down.

2531. You do not take any patients there suffering from a contagious disease?—Not if we know it. A foster parent or an employer writes to us that a child is ill. We do not know what that child is suffering from until a doctor is called in. If the child is suffering from an infectious disease it is sent to the infectious disease block. Unfortunately we have chronic cases.

2532. You have no institutions in your department for the training of boys who have passed beyond the years of childhood?—No.

2533. Have you any opinion to offer in regard to the possibility of training the native boys and girls to some useful industry?—I am quite sure that in nine cases out of ten, especially if we could get them when they are young, we could make very good citizens of them. I am personally strongly of the opinion that if we took those native children when they are quite infants—taking the girls always, as I am not so anxious about the boys—we could educate them for service, and in many cases we could place them in good homes, and they would do useful work for the community.

2534. You urge that they should be taken when they are infants?—They should be taken away directly they are born. If they are in the wurlie a week it is bad for them, but it is fatal for them to remain there a year.

2535. Would you advise that the children who are brought up on stations like Point McLeay should be taken away at an early age from their surroundings and trained in an institution?—That is a very serious question to answer. I am afraid that in the case of the Point McLeay children there is not much use in taking them away from their present surroundings, at all events if they have attained any age. They have been brought up amongst the surroundings there, they have been taught at their school, and they have the tone of the place. I am afraid that it is a part of themselves and you would never get it out of them.

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I do not want to reflect on the place and its management in any way at all. I have no doubt that everything is done that can be done in the circumstances, but the circumstances make it very difficult.

2536. Do you think that the children would be better able to face the outside world at a central institution than at a place like Point McLeay or Point Pierce ?—My only reason for making a distinction of that sort would be that in a central institution the children would be brought up entirely among Europeans. I would not keep them too long in an institution. I would get them into homes as quickly as possible, so that they might be merged into the general community.

2537. You are a strong believer in the influence of the European home on the black and half-caste children ?—Yes.

2538. With respect to the children on the list you handed in, are most of them half-caste children ?—I think there are only two real aboriginals ; the rest are mulattos and quadroons. I think that there are also two octoroons.

2539. Why do you think it is so necessary to take away the girls at such an early age ?—In regard to any I took, either boys or girls, I would prefer to take them quite young. When I referred to the girls especially, what I meant was that I would rather take the girls and leave the boys if I had to leave one or the other.

2540. Why ?—The reason is that the girls go to destruction in the camp and the boys do not necessarily go to destruction. The girls will more readily merge into the white race than the boys, and we would prevent the multiplication of half-castes.

2541. And a girl is less able to look after herself in those surroundings ?—Yes.

2542. *By the Hon. J. Lewis*—Do you think you can check the girls from going on the wrong track by having them under the supervision of your department ?—Yes ; I think so. At any rate we can say this, that at the present time 80 per cent. of our children are turning out well.

2543. In looking over the list you have put in I notice that the religion of some of the children is stated as Methodist, in other cases it is Lutheran, Church of England, and Congregational, and in other cases it is Protestant. Why do you refer to some of the children as Protestants and others as Methodists ?—Those I have put down as Protestants have not been further defined. The others, however, have been stated by those giving the information as Methodists or Anglicans or Congregationalists.

2544. How do you arrive at a religious denomination of these children ?—Generally they come to us without any religion at all. We have a rule that every seventh child who comes to us without any religion is a Roman Catholic ; the rest are Protestants. We make one-seventh of them Catholics because that is the proportion of Catholics to Protestants in the community.

2545. *By the Chairman*—Have the Catholics any institution for training the children ?—They have two or three, I think. There is the Orphanage at Goodwood.

2546. Do those State children go to these Catholic institutions ?—No ; we keep them in our own institutions.

2547. *By the Hon. J. Lewis*—Was that rule of making one child in every seven a Catholic suggested by your board ?—Yes. We have a minute to that effect.

2548. Do you pay people so much per week for taking State children ?—If the children are under 13 we do. When they are over 13 years of age they earn wages.

2549. *By the Chairman*—On what basis do you pay those people who take the children ?—By regulation this department may in special cases pay up to 10s. per week for boys under one year, 7s. 6d. between one and two years, 6s. between two and nine years, 7s. from nine to eleven years, and 7s. 6d. from eleven to thirteen years. Girls may be paid for at as much as 10s. under one year, 7s. from one to two years, and 6s. from then until thirteen years. It does not follow that the highest allowed rate is paid in every case. Attractive children can often be placed for less.

2550. Do you have any control over the employment of those children after they reach the age of 13 years ?—Yes. In the case of boys up till the age of 18, and in the case of girls up to the age of 21.

2551. When a foster-parent does not wish to keep a child any longer, what is done ?—We find another home.

2552. *By the Hon. J. Verran*—You mentioned that you favored the taking away of the native children at an early age from their homes. What do you think would be the feelings of the mothers ?—I have no doubt that the aboriginal mothers feel as much as any other mother, more than some I think ; but we remove a European child when its circumstances are not what they should be. I am thinking of the good of the child. The children we are talking about are not aboriginal children as a rule, they are half-castes. The father is some European, and I have always been led to understand that such children are not regarded favorably by either whites or blacks. I favor the removal of those children in view of their future welfare.

2553. Do you think it is possible to apprentice the half-caste boys to different trades ?—I think that in many cases it would be an admirable solution of the difficulty.

2554. In your dealings with the aboriginal boys, have you found any constructive power in them ?—I have not had any very clever boys so far. I think a good many of them are quite capable of learning trades. We have not any apprentices at present.

2555. Would your experience warrant you in recommending that the native boys should be apprenticed to certain trades ?—Yes. Of course each case would have to be dealt with separately.

2556. Do you know whether there is much disease among the natives in South Australia ?—I have no direct information.

2557. Would you be in favor of a lock hospital for the natives ?—I think it would be an excellent thing. My own opinion is that there is a great necessity for it. When one remembers the class of man who begets those children I think it is highly probable that there is a good deal of syphilis amongst the natives.

2558. Do you think that if your department were given extended powers it would be more useful than it is at present in regard to aboriginal children ?—I am sure we could do much more if we had the appliances, and if the department were brought into closer touch with the natives by an inspector visiting the districts where they are located. We would then be more accurately informed of the state of things and we would know better how to act and when to act. I may say that the Chief Protector of Aborigines and myself work together in absolute harmony.

2559. Do

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2559. Do you not think that the institutions that you have at present under your department could be better used than they are in respect to training aboriginal boys and girls ?—I would be glad to assist in any way to the benefit of those aboriginal children, and I would like to say that I have never had a better staff for the work than I have to-day.

2560. Is your department in a position to control a bigger sphere of work than it is doing at present ?—Yes. We will manage anything that the Legislature give us to do. We have the machinery.

2561. *By the Hon. J. Jelley*—In regard to the children who have reached the age of 13 or 14 years and have left their foster-parents, do you ever send those children to occupations where the employers do not find board and lodging ?—Yes, occasionally, but not often. One of our great difficulties is that the children have no natural home. We have a boy now who is apprenticed to a plumber, and we are paying for his board and lodging. We are paying that out of the State Children's Advancement Fund. I have advocated that fund for years and I have at last got it. It is not a Government fund, it is money we have got in other ways. We hope to recover the amount we are now paying for that boy's board and lodging when he gets older and receives higher wages.

2562. In the event of your department taking over the care of the half-caste children in the State, have you thought over the matter of keeping them in an institution under your care and teaching them different trades ?—I think that would be possible, but, personally, I do not think I would advocate it. I do not think you can do better with them than place them in homes.

2563. Under your present system you might have such an influx of children that you would be unable to find homes for them ?—As a rule there is very little difficulty in disposing of service children. For the last eight or nine years our difficulty has been to dispose of children for whom we pay. People will not have them. But already there is a difference. The threatened drought has already increased the number of applicants for children. If the country is more prosperous then the country will have to pay more for services rendered to it.

2564. *By the Chairman*—In regard to the re-organisation of the Aborigines Department, do you think that the appointment of a board on similar lines to your own board would work well ?—I think that much would depend on the personnel of the board.

2565. Provided the right men were got on that board, is there any reason why it should not succeed ?—No ; in many ways a board is a great support to the administrative officer.

2566. *By the Hon. J. Jelley*—Do you think that management by a board is a superior method of administration to giving the control to one man under Ministerial direction ?—Mr. Longmore in Western Australia, is in the position of having no board. He deals only with his Minister, and he administers his department with conspicuous success. The department here is managed by a council, and I think no one questions the success of its management.

The witness withdrew.

E. C. Stirling, July 23rd, 1913.

Edward Charles Stirling, Professor of Physiology at the University of Adelaide, called and examined :

2567. *By the Chairman*—We would be glad if you could give us any information with respect to the housing of the aboriginals ?—It is a good many years since I was at Point McLeay, but one thing that struck me when I was there was the mischief of putting all those natives into practically closed rooms. There you had the conditions for the development of tuberculosis and other lung troubles. The natives were often in rooms where there was practically no ventilation. My experience of the natives has been that when they are in their wild condition they are not liable to pulmonary diseases. I saw very little pulmonary disease when I was in Central Australia. The natives were living in a climate a good deal colder than we are living in ; the thermometer used to go down to 16° and 17° at night. The natives slept absolutely stark naked, without covering or shelter, exposed to that cold temperature, and they seemed to be perfectly free from lung troubles. But so soon as they come to habitable places, cattle stations and telegraph stations, and so on, and begin to live in rooms and wear clothes, then the trouble commences and they contract tuberculosis. If I were to suggest the conditions under which they should be housed in a settlement, I should say that they should live under very much the same conditions as patients in a sanatorium, that is, there should be no close four walls, but free air all round. I am sure that a great deal of harm has been done by the precautions that have been taken to keep the natives warm and comfortable in settlements. I already stated that it is a good many years since I have been at Point McLeay, but my daughter, who has been there several times, was struck by the same thing as I have mentioned.

2568. Do your remarks refer to the half-castes and quadroons as well as to the full bloods ?—It refers to all of them.

2569. But with the infusion of white blood the aboriginal becomes more and more a white man in his habits ?—Yes ; and although the conditions may be bad he must take his chances, I suppose.

2570. Do you find that tuberculosis is very prevalent among the natives ?—All I know is this, that when they are in their native state they do not seem very liable to tuberculosis.

2571. Are you prepared to say that there is a good deal of lung trouble where the natives are living under civilized conditions ?—I prefer to say that the cases of lung trouble I have seen have been where the natives have been subjected to civilized influences. The aboriginals are very subject to infection, and the conditions under which they are living promote the disposition to tuberculosis.

2572. *By the Hon. J. Jelley*—Might not the same thing be said of white races in regard to this Age and the Stone Age ?—I am sure you could. I would be prepared to hear that the people in those times were not liable to tuberculosis to the same extent as we are now. Civilization has brought many diseases in its train.

2573. Do you think we would be doing the right thing as a Commission in recommending that houses of a different description should be erected for the full-blooded natives ?—That is just what I would suggest ; and I think you might have, in those buildings, the conditions of a sanatorium where there is free, fresh air.

2574. Do you think we should insist on the blacks living under the conditions you suggest ?—I do.

2575. That is from the point of view of preserving the race ?—Yes.

E. C. Stirling, July 23rd, 1913.

2576. Do you think that the native race is really dying out ?—It is hard for me to give a precise answer ; but comparing the blacks now with those a few years back I should say that there has been a great diminution in numbers. I remember that when I was a boy blacks were numerous. We used to have hundreds and hundreds of them round the lakes. They used to come down to Glen Osmond and camp. I used to see lots of natives on Yorke Peninsula. You do not see that number of natives now.

2577. Of course the half-castes are increasing in numbers ?—The half-caste has been a new elem nt.

2578. Do you think the State should make an effort to preserve the black people ?—I very strongly hold the opinion that they should. That applies particularly to the pure natives. I regard it as a prime duty of the State to do all it can to preserve th last remnants of our aboriginals, that is, the full-bloods.

2579. Do you think that the duty of the State is so strong in regard to half-castes ?—No. I think that the sooner you allow the half-castes and those natives who have a greater admixture of white blood in them to merge in the general population the better. I should treat them as ordinary men, that is, if they are physically capable of looking after themselves.

2580. Do you think it would be a good thing to give those people leading strings for a while in order to direct their energies into certain channels ?—Yes. I think if you were to follow out that policy it would be necessary to do a great deal. I do not think you could throw the whole of the half-castes out to look after themselves. I think that the half-castes should be treated apart from the full-blooded blacks. The half-castes are able enough and strong enough to do work, and I do not see why they should not work like other men.

2581. *By Mr. Ritchie*—But they are not willing enough ?—That is so, often ; but laziness is frequently got over when starvation is the penalty.

2582. *By the Chairman*—It has been suggested that a lock hospital should be established in which the natives suffering from venereal disease might be treated. Have you anything to say in regard to that matter ?—I have thought of that matter, and I think that something of the nature of a lock hospital, or a separate ward, is necessary for the treatment of those diseases. There is a certain repugnance on the part of the nurses and other patients to have among them a blackfellow with a loathesome disease.

2583. Do you think there is any feeling like that among the patients in the Adelaide Hospital ?—When I was a surgeon to the hospital I did not find it, but I have been told that there is. We used occasionally to have black people in the general wards, and I did not detect that feeling among the patients. It was so among the nurses. It did not exist among the medical men, because with a doctor all is fish that comes to his net. What he looks to is his interest in the diseases. That is what he cares about. And it is not the doctor who is put to any inconvenience that there may be. He makes his visits in a purely professional manner. It is the disease he looks at. The color of the patient does not enter into it, at least not with the doctors I am accustomed to.

2584. You suggest that it is advisable to have a separate hospital or a separate ward for the treatment of venereal cases ?—Yes ; I think the patients suffering from that disease should be segregated.

2585. Do you not think that there should be a special building for the treatment of diseased blackfellows? —Yes, if there is any objection on the part of white patients to be alongside a black man, because he is a black man.

2586. You said that the housing of the blackfellow in health was an important question. If we are going to construct a separate hospital for the treatment of diseased blacks, should not that hospital be specially designed ?—When you are dealing with the white man in hospitals you have to adopt ordinary hygienic provisions. In any hospital ward you need ample ventilation and free air.

2587. *By the Hon. J. Jelley*—The present-day hospital would be adequate ?—Yes ; a hospital ward constructed according to modern scientific principles would be adequate for the purpose.

2588. *By the Chairman*—It has been suggested that we should build a small lock hospital for the treatment of those natives suffering from venereal disease on one of the islands off Yorke Peninsula. Would you build such a hospital on the lines of the Adelaide Hospital, or of any district hospital ?—There are certain principles underlying the construction of any hospital ward, no matter what disease is to be treated.

2589. In Western Australia I find that they have a very crude form of hospital which serves the purpose admirably, but which falls very far short of the conditions that obtain at the Adelaide Hospital or at a district hospital ?—You can have all the conditions of a scientific ward carried out very cheaply.

2590. Is it necessary to put up a building similar to the Naracoorte or Mount Gambier hospitals ?—Oh no. You can have the work done much more cheaply, but the principles would remain the same. You need not go to great expense to get all the effects you want.

2591. If a galvanized iron structure were erected with all the necessary hygienic provisions, would that meet the case ?—I would undertake to design a first-class hospital ward with galvanized iron and wood. What you want are sanitary appliances and proper ventilation.

2592. During recent years you have been brought into touch a good deal with the blackfellow, have you not ?—Yes ; for a man in town I have seen a good deal of him.

2593. Have many cases of venereal disease been brought under your notice ?—I have seen a good many.

2594. Is it your opinion, as a professional man, that there is a good deal of venereal disease among the blacks ?—I think there is.

2595. You know the northern blacks pretty well ; do you know whether venereal disease is more prevalent among the northern blacks than it is among the blacks nearer the city ?—It is the blacks who are living by themselves that I know best, the blacks in the McDonnell ranges and in that district. I have seen a very fair amount of venereal disease there.

2596. Do you think it is desirable that the State should deal with those cases in the McDonnell ranges ?—The State would have a big contract.

2597. Is the prevalence of venereal disease among the blacks likely to affect the existence of the black race ?—Yes ; I think it is an element that works against their survival.

2598. Do you think it is desirable that we should do something to preserve the black race by treating the venereal cases out in back country ?—If you put it as an academic question I have no hesitation in saying that it would be an exceedingly good thing if you could get them and cure them. My doubts come in in regard to the means for doing it. But as an abstract question I answer yes.

2599. If

2599. If we establish a lock hospital, would it be to the advantage of the race for those people to be taken to that hospital and treated ?—Yes ; it would be to the advantage of the race.

2600. Is there any serious difficulty in the way of getting those people to the hospital ?—The difficulty is with the natives who are living in their own encampment. To get hold of those natives you would need a very drastic system of inspection and examination. If the State is prepared to undertake that you would get the natives all right.

2601. Do you not think that the district trooper would hear of cases of venereal disease ?—No doubt he would.

2602. Could not the Government secure his services in getting hold of venereal cases and having them sent to a hospital for treatment ?—There is no doubt that that could be done.

2603. Is it worth attempting ?—I hesitate to give a very definite answer to that.

2604. In regard to cases inside the more settled areas, would you recommend it ?—I think in that case you might do it without much trouble.

2605. Is it desirable that we should do it ?—Yes ; I think it is.

2606. *By the Hon. J. Jelley*—At Point McLeay I noticed that the physical condition of the blacks who were living in wurlies was worse than that of the natives who were living in houses. How do you account for that ?—In the first place you have to be sure that you are starting with the same material ; and it is possible to have in a wurlie the same bad conditions as in a house. If you can establish what you say as a general rule it would require looking into, but it does not tally with what I have seen in the interior. It is possible to make a wurlie as close and beastly as any unventilated room. I would want to see the wurlie before I criticised the thing, and I would also want to see the people. To my mind it is a generalisation on too insecure grounds.

2607. At Point Pierce, where all the natives have houses, their physical condition is better than that of the best natives at Point McLeay ?—I have not seen the Point Pierce station. The houses there may be all you could desire. The danger that applies to white people living in badly-ventilated rooms applies with greater force in the case of the blacks. The blacks have come from a life in the open air into a life where the atmosphere is frequently vitiated, and those are the conditions in which they are liable to contract pulmonary complaints. In that respect the blacks do not differ from ourselves. When we have returned to living in a house after we have been out camping, the first thing we do is to get a cold. In regard to the blacks read " tuberculosis " for " cold," and that is the point. Our race has established a certain amount of immunity to tuberculosis. We have had it amongst us ; we live in an atmosphere of germs. I think it is very likely that no tuberculosis existed among the blacks here before the white men came. I hope you will not think that I am advocating that there should be no sort of habitation for the natives. What I say is give them rooms constructed on different principles from the rooms they have now. I am not saying that it is better for the natives to go back to wurlies, which are so often made up of filth and abomination. Give the natives proper houses, and introduce cleanliness and decency and order, which are all to their good, and all of which are absent from the wurlies.

2608. *By the Hon. J. Jelley*—If the natives are given the conditions you speak of is there any likelihood of increasing in numbers, so as to become a very great burden on the State ?—That is a legitimate inquiry ; but I think that the experience all the world over is that the black races die out in the presence of the white races. I do not think that what you say is a serious contingency. I think that with all you can do you cannot keep them beyond a certain time.

2609. Your experience in the interior of Australia brought you into touch with the troopers in the back country. Do you think it would be a desirable thing for the troopers to act in co-operation with the Aborigines Department in regard to the natives in the interior ?—My experience of the police out-back has been very favorable. The troopers I have met out there have been sensible and decent men. I believe that they are men whom you could trust to act as your agents. I was very much struck with the capacity of those men who are stationed at distant places. It seems that their responsibility has given them a standing and a capacity that are very creditable. I believe they are as good men as you could possibly have.

2610. *By the Chairman*—Is there anything else you would like to bring under our notice ?—I would like to refer to the half-caste children. My opinion is that the more of those half-caste children you can get away from their parents and place under the care of the State the better. I think you should take them at an early age. Supposing they were taken charge of by the State Children's Department it would be easier to deal with them if they were taken when they have the attractiveness of infancy. There is always something attractive in the infants of all races, whatever be the color. You would get people to take those children young who might be disinclined to take them when they were older. I think that is the best way to save the half-caste children—take them away from their surroundings. When they are caught young they are far less inclined to revert to their old state. There is a strong tendency among the half-castes when they have grown up to go back to the ways of the natives. They are far less likely to do that after they have had a long contact with civilization.

2611. *By the Hon. J. Jelley*—What would be a suitable age to remove them ?—I think when they are about 2 or 3 years of age.

2612. *By the Chairman*—You would not recommend that they be taken away when they are absolute infants ?—No ; because then you would have the burden of them that all children are at such a young age. When they are a couple of years of age they do not require so much attention and they are young enough to be attractive.

2613. Do you think that their experience of two years with the black mother would seriously interfere with them ?—No. There would not be time for them to establish habits and customs. I am quite aware that you are depriving the mothers of their children, and the mothers are very fond of their children ; but I think it must be the rising generation who have to be considered. They are people who are going to live on.

The witness withdrew.

The Commission adjourned.

APPENDICES.

APPENDICES.

A.

PARTICULARS CONCERNING ABORIGINAL, HALF-CASTE, AND QUADROON, ETC., STATE CHILDREN

Name and Address.	Present Age.	Age when committed and place of committal.	Religion.	Occupation.	Class at Day-school.
Bilieny, Edmund	14½ years	11 yrs.; Ceduna	Lutheran	Adopted	—
"Marmaduke," alias Robt. Martin	7 10/12 years	4 yrs.; Oodnadatta	Protestant	A subsidy child	Upper juniors
Blight, Neddie	4 6/12 years	1 yr.; Oodnadatta	Protestant	"	—
"Daisy," alias Daisy Wilson	4⅝ years	1¼ yrs.; Oodnadatta	Protestant	"	—
Abream, Willie	4 10/12 years	1½ yrs.; Port Augusta	Protestant	"	—
Bosworth, Lucy	10 7/12 years	8 yrs.; Hergott Springs	Protestant	"	I.
Lambert, Ruby (quadroon), in I.S., Edwardstown	10 11/12 years	9 yrs.; Hergott Springs	Protestant	"	I.
Nancurda, Elsie	4½ years	2½ yrs.; Quorn	Protestant	"	—
Nancurda, Ruby	8⅝ years	7 yrs.; Quorn	Protestant	"	I.
Dinah Nullabor	16¾ years	15 yrs.; Fowler's Bay	Methodist	Domestic service	—
Wassa, Wilfred (an aboriginal)	16 1/12 years	14 7/12 yrs.; Meningie	Methodist	Placed on probation with father	—
"Jessie," alias Jessie Bay	6⅝ years	6 yrs.; Fowler's Bay	Protestant	A subsidy child	Only just placed out
Warton, Edward	10 7/12 years	10⅙ yrs.; Depmtl.	Ch. of Eng	"	—
Bonney, Ronald (quadroon)	7 months	2 mths.; Depmtl.	Cong.	An infant	—
"Ettie," alias Ettie White	8⅓ years	6 1/12 yrs.	Protestant	In industrial school	—
Brown, Eveline B.*	20¼ years	9½ yrs.; Depmtl.	Methodist	Domestic service	—
Stewart, Ada (quadroon)	7 11/12 years	6 7/12 yrs.; Hawker	Protestant	Subsidy child	J.
Stewart, Norma (quadroon)	2 7/12 years	1¼ yrs.; Hawker	Protestant	"	—

*A girl of good character and a credit to the department. Her mistress cannot speak highly enough of her.

B.

ADDENDUM (April 27th, 1913).—I desire to emphasize the benefit of building cottages in settled communities of white people for benefit of the laboring element of half-caste who may not care to venture on farms, but who have a good capacity for learning trades such as masonry or carpenter's work, and even blacksmithing. I desire to lay extra stress on keeping the present reserves entirely for the benefit of those natives suggested in my evidence to be maintained on the Missions.—GEO. G. HACKET.

C.

ADDENDUM (May 4th, 1913).—It is common talk that, in addition to the bread, the most of the vegetables used at the Point McLeay Mission are imported. Referring to the Hon. J. Lewis's question about the Baker land, my information is that permission to occupy was granted Lampard and Cameron by the Protector of Aborigines; I cannot supply the date at present. This incident furnishes one reason for a great deal of the insubordination that has been prevalent, and also for teaching half-castes of Lampard's type what ropes to pull. Some of the half-castes seem to have unbounded influence. Alfred Cameron, a participant in the Baker land episode, was employed on the Mission lands in the hundred of Bonney, near the Needles, looking after the place on wages and rations, clothes, &c., to all the members of his family; in addition he had 10 cows to milk, all the cream, so his wife said, being used by Cameron and family. Cameron waxed fat, and lately there has been the spectacle of him having three racehorses in training and racing, and he attending the various race meetings with a well-appointed buggy and pair, and receiving then, or quite recently before, Government rations (food and clothes). Unfortunately it is extremely hard for an outsider to get at all the facts, or I would speak more freely and plainly, but I consider the institution is a disgrace to the district and the State, and requires very drastic treatment indeed. The idea of the place being taken over and conducted under Governmental supervision is very popular with the half-castes, because someone has been telling them that they will then receive 10s. a day. If this undersirable event does happen it is to be hoped that operations will be conducted on a better plan than at present, and that there will be no more football and phonograph business.—THOMAS MCCALLUM.