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ANNUAL REPORT OF THE NORTHERN PROTECTOR  
OF ABORIGINALS FOR 1901.

Presented to both Houses of Parliament by Command.

TO THE UNDER SECRETARY, HOME SECRETARY'S DEPARTMENT.

Office of the Northern Protector,  
Cooktown, 1st January, 1902.

Sir,—I have the honour to hand you my Annual Report on the results of the operation of "*The Aborigines Protection and Restriction of the Sale of Opium Act, 1897*," for the year ending 31st December, 1901.

A total of 1691 permits has been issued by the local protectors. Particulars of their distribution are shown in the following table:—

Protector.	Stationed at.	Permits issued for	
		Males.	Females.
Bennett, G. H. ... ..	Thursday Island ... ..	315	1
Martin, Sub-Inspector ... ..	Mackay ... ..	6	1
McNamara, Sub-Inspector ... ..	Charters Towers ... ..	83	27
Meldrum, Inspector ... ..	Townsville ... ..	80	27
Breene, Sub-Inspector ... ..	Townsville ... ..	22	3
Moran, W. G. ... ..	Cooktown ... ..	268	91
Galbraith, Inspector ... ..	Normanton ... ..	325	118
Quilter, Sub-Inspector ... ..	Winton ... ..	28	12
Shepherd, D. ... ..	Cairns ... ..	208	76

At Cooktown, the greater number, and at Thursday Island, all except one, of the permits issued, were in connection with the employment of male aborigines on pearl-shell and bêche-de-mer fishing boats. Protector Moran says, "I would point out that in some cases where permits have been obtained to employ the blacks in Cooktown, I have not compelled the employer to enter into an agreement on account of the blacks returning to their camps at night time, and in many instances only going to their employer one day in the week to work." So again in Charters Towers, Hughenden, and Richmond, there are several aborigines, male and female, casually employed, and not under agreement. Protector Galbraith expresses himself as follows:—"In a large number of cases, aborigines in employment with white people do not receive their wages. A number of employers state that the Act makes the aboriginal too independent, and that they will be continually running to the police with complaints. This, however, is not my experience, as only two complaints were made in my district during the past year. In the first case, an aboriginal complained that he had been knocked down with a waddy by his employer: the witnesses and cuts on the head testified to the truth of the story. In the other case, a boy made complaint that his gin was kept up at the house, away from him, and that the station hands had connection with her. . . . If the boys' wages were paid and banked, I feel sure that the aborigines in this district would be no expense to the Government: also, that a tax of sixpence per week be paid by every boy (in employment) for the support of the old and infirm of his tribe." Protector McNamara is of opinion that, although several of the graziers do not believe in having to enter into agreements, it is a good thing for the aborigines to have agreements entered into between themselves and employers, although in many cases twelve months is too long a period of continuous service. Protector Bennett thinks that the issue of permits to recruit is a very useful check on the aboriginal labour trade, and the system, though not perfect nor unfailingly effective, has helped to secure more regard for the obligation to "sign on" natives.

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A difficulty which has been brought into prominence in connection with the insistence upon agreements for all permanent aboriginal labour is the fact of the Police Department continuing to employ trackers and their gins illegally—*i.e.*, not under the provisions of the Act. The public are aware of this, and now and again employers have complained about my insisting on agreements when the police are apparently rendered exempt. As matters stand at present the tracker on an average is paid something like 13s. 6d. per month for his services, while his gin gets nothing, though, as far as my experience goes, she has to do all the domestic duties, washing, &c., of the police station. This 13s. 6d. comes out of the police vote, while the gin's rations are paid for by the Aboriginals' Department—an arrangement I do not for one moment wish to cavil at. Furthermore, there is no control on the part of the Protector over the removal or return of these trackers from or to their original homes: he cannot even prevent the tracker being separated from his gin. As a remedy for this state of things I would suggest that agreements be insisted on, the tracker's monthly wage reduced to 10s., and his gin be paid at the rate of 5s. (the minimum authorised by the new Amending Bill), the difference of 1s. 6d. coming, if necessary, out of the aboriginal vote.

A large section of the public is evidently unaware that the agreements which by the Aboriginals Act are required to be entered into, cannot be broken with impunity, several complaints having reached me—both verbally and by letter—to the effect that when an aboriginal chooses to abscond from his hired service the employer has no remedy. Of course, without proper legal process, the police are not now allowed to bring back these runaways. I would, therefore, take this opportunity of referring to a communication received from the Crown Law Officers, who stated it as their opinion that, "if the agreement for hiring is in accordance with the Regulations and section 15 of the Aboriginals Act, warrants could be issued in cases where they would be issued against servants under the Masters and Servants Act." Nine male natives, to my own knowledge, were thus proceeded against during the past year. I drew the Home Secretary's attention to the case of a female aboriginal who was illegally arrested for absconding from hired service on a warrant signed by a magistrate whose wife was the prosecutrix—the husband sitting alone on the bench when the case was decided against the accused. A white woman at Cooktown was convicted of breach of agreement in refusing to pay the return passage fare of her female aboriginal employee to her native country. On the whole, the insistence upon agreements is conducive to a great deal of good, not only in enabling the blacks to get redress where necessary, but also in tending to destroy the long-cherished and still-prevalent idea amongst many Europeans of their having any "vested interests" in the aboriginals. Furthermore, the agreement is a protection to many station managers and other employers of native labour, in that their "boys," when properly signed on, cannot now be decoyed away by their neighbours unless the latter wish to run the risk of rendering themselves liable to a prosecution for harbouring.

With regard to the agreements of "married" aboriginals, one of the local protectors has written to me as follows:—"I think it would be better if the boy and gin were hired in one agreement, as they could then quit employer together. Of course, if the boy could be made to understand that the protector could have the gin restored to him, on complaining of his case (as quoted below), there would be no need to depart from the present system: but as blacks understand very little about such matters I am of opinion it ought to be imperative on an employer who wishes to discharge one of such employees and retain the other to discharge them both forthwith. . . . For instance, say in a case of the following nature:—A boy and gin are under agreements (as at present), and the boy becomes insubordinate, and is discharged. The employer, who is anxious to retain the gin in his employment, orders (or, perhaps, whips) the boy off the premises and keeps the gin, telling the boy she is under agreement to him. The gin is also made to believe that if she leaves she will be brought back by the police. Of course, the protector could revoke the gin's agreement, but before any complaint might have been made the blackfellow in retaliation for the wrong done him may have burnt the homestead or committed some other serious crime on account of being deprived of his gin."

Women and children under puberty are forbidden to be carried on the boats. Protector Bennett writes from Thursday Island:—"With the growing scarcity of aboriginal labour, the attempts to ship young boys of from ten or twelve to fourteen years of age are becoming frequent. I refuse to consider any application for permission to ship such children, as I deem the life on the boats unfavourable to their growth and physical well being."

The insistence upon bonds for the return, within limited periods, of aboriginals when removed from one district to another, or to beyond the State, will gradually put a stop to an abuse which has apparently been going on unchecked for years past. Blacks were repeatedly left stranded in places far distant from their homes, and in some cases the Government has been put to the expense of bringing them back. At the present time, I hold bonds for something like 25 aboriginals in sums varying from £2 to £40, to ensure their return from places in some cases as far distant as Melbourne.

A child who had been illegally taken from his tribe on the Ducie River by L—K—to York Downs has been sent by the police to Weipa Mission in view of returning him to his home, *via* Mapoon. A Blackman, for removing two boys out of the district without permission, was fined at Cardwell a total of £18 15s. 2d., or three months' imprisonment. Three aboriginal trackers were engaged last January by the Police Department for a two years' service with the Victorian police.

Notwithstanding the drastic powers conferred by the 1897 Act in connection with individuals "harbouring" aboriginals, the carrying out of clause 14 has never been abused. It is resorted to when the harbouring is known to be a cover for prostitution, for the supply of opium and liquor, or for some other illegal purpose. My attention has been drawn to the justices of a certain Northern township who, it would appear, are under the impression that provided the owner does not ask the aboriginal to enter in, or remain on, his premises, no conviction can result. It is as well that the public should know that any plea on such lines has nothing whatever to do with the actual offence, though, of course, it may mitigate its gravity. In almost all the following cases, it was a female aboriginal who was being harboured or illegally employed. The excuses which some of the defendants, so summoned, brought forward were very various: one coloured alien went so far as to state that he let the gin sleep on his premises because she was too frightened to sleep in her camp—he was fined £15 and costs.

Female and  
Child Labour.

Removals and  
Recognisances

Harbouring.

## SCHEDULE OF CONVICTIONS FOR HARBOURING ABORIGINALS.

	Prosecutor.	Offender.	Locality.	Verdict.
1901.				
24 January	Act. Sergt. O'Donohue	Jang Tin ...	Ravenswood ...	£15, and £3 6s. 6d. costs, or 6 months.
14 February	Police	Harry Singapore ...	Cooktown ...	£3, and costs, or three weeks.
20 "	Sergeant King	John Hinchey ...	Normanton ...	£5, and £1 10s. 8d. costs. (P.)
23 "	Sergeant Henderson	C. Bell ...	Croydon ...	1s., and £2 13s. 6d. costs.
8 March	Constable Maher	Ah Sam ...	Atherton ...	£2, and costs, or 2 months.
21 "	Police	A. R. Desailly ...	Winton ...	£2 6s. 3d., including costs.
22 "	Constable Maher	Joseph Delacasia ...	Atherton ...	£3 8s. 8d., including costs. (P.)
27 "	Police	Louisa Rootze ...	Cooktown ...	£1, including costs, or 7 days.
20 April	"	Ah Sing ...	Atherton ...	£10, or 3 months. (P.)
10 May	"	Goon Goo ...	Herberton ...	£1, and £2 10s. 6d. costs, or 1 month. (P.)
5 July	Sergeant Old	Tommy Tibu Sam Carr ... C. Revis ...	Georgetown ...	£10, or 1 month (each). (Imp.)
14 November	Constable Maher	Ah Quay ...	Atherton ...	£1 18s. 4d., including costs, or 1 month.
5 "	Police	Pimbolo (S.S.I.) ...	Geraldton ...	£1 15s., including costs, or 14 days.
16 December	Constable Maher	Tom Mutlop ...	Atherton ...	£4 7s. 6d., including costs, or 2 months. (P.)
18 "	"	Ah Sam, alias Ah Fat	"	£3 14s. 4d., including costs, or 1 month. (P.)

The expenditure connected with the grant of food and other relief shows a considerable reduction as compared with that of last year, and apparently there has been no diminution in the effective results. Beef and flour are the articles chiefly supplied, but only to those natives who, owing to extreme old age or youth or other good causes, are precluded from obtaining it for themselves. In serious sickness, incurable disease, etc., tea and sugar may be distributed where the sufferer's friends are unwilling or unable to procure such "luxuries" for them. Expenses on account of special cases of individual sickness have thus to be recorded from Cloncurry and Camooweal for syphilitics, and from Nigger Creek (Herberton) for some aged blind. On the other hand, every opportunity is taken of preventing their pauperisation. On certain stations, where applications have been received for the institution of Government relief, I have advised that the wages of aboriginals under agreement should be partly expended for the benefit of those of their relatives who are not so employed. In the more unsettled districts, tobacco, tomahawks, calico, etc., are occasionally supplied for purposes of conciliation and friendship. The grant of food relief has been cancelled at Butcher's Hill (Boggy Creek Reserve, Laura River), Mareeba, and Dent Island (Mackay), while a new centre has been established at Irvinebank. The maximum amounts thus regularly authorised per month at the different food-relieving centres during the year just closed were as follows:—

Grant of Food  
and other Relief.

	£		£	£ s.
McDonnell E.T.O.	3	Musgrave and Laura	4	Irvinebank ... 2 10
Moreton E.T.O.	4	Palmer	4	California Creek ... 1 5
Maytown	2	Cooktown	3	Kuranda and Myola 4 0
Coen	4	Cape Bedford	7	Thornborough ... 3 0
Mein	4	Atherton	4	Urandangie ... 3 0

The relief at Cape Bedford—the largest amount—is expended in the shape of about four bags of flour and 5 lb. of tobacco amongst the eighty odd (North Shore) blacks who have thereby been kept out of Cooktown: the reserve on which they are located is so poor that it is only in October and November that they can possibly obtain even a fair living out of the native foods (yams and fish). Amongst special cases of distress which called for assistance during the year may be mentioned that of Burketown, where in March some thirty blacks were cut off from escape to higher ground by advancing floods: rations had to be conveyed to them by boat. I am held responsible for, and accordingly certify to the vouchers of, all the above expenditures: the Hon. John Douglas sees to any relief required at Thursday Island and elsewhere in the Torres Strait. Protector Bennett, writing in connection with food-relief at Thursday Island, says:—"I deprecate the issue of rations to mainland natives in this district, at least to those living on the coast, except in special cases. Native food, fish, etc., is plentiful as a rule. Rather than rations of food, I would advocate occasional gifts of such things as fish-hooks, fish-lines, rod-iron, files, tomahawks, and other articles likely to be of use in procuring food, etc., supplemented by a little tobacco. Gifts of blankets are, in my opinion, useless." In the matter of carrying out the actual distributions I have again to record the assistance received from the police and from the officers in charge of the telegraph stations in the remote Peninsula.

Blankets were distributed in my district to a total of 5,597 aboriginals (2,582 men, 2,200 women, 804 children under sixteen years of age, 11 unspecified) at 56 different centres, full particulars of which have been very kindly furnished me by Mr. McLennan, the Government Storekeeper, in the following return. As compared with last year, there has been a decrease of 253 blankets supplied: as a result of the conference which we held in Brisbane this will be further reduced in future years, and, on the expiry of the present contract, some suggestions with regard to alterations in the marking, size, and material of the blanket will probably be carried into effect. Among new centres of distribution are Cape Grenville and Irvinebank. For the first time in the history of the Mission Stations the Superintendents have had independent action, blankets being forwarded to them direct from Brisbane.

The blanket return affords opportunities of making some valuable deductions with regard to population and vital statistics. For instance, for every one of the 5,597 blacks who are thus known, it is a very fair estimate to reckon that there are two who are not known—i.e., 11,194, making a total of about 16,800 aboriginals in that portion of the State lying north of 22 degrees latitude. Again, amongst the blacks who have received the bounty, the fact of the number of children (804) being but a third of the total number of adults of either sex (2,582 and 2,200), or one-seventh of the total of the adult population under review (5,597), bears silent testimony to the terrible rate at which the native must be disappearing.

It is not advisable that sound and healthy adults, or "myalls" not already accustomed to them, should be supplied with blankets, especially as in the large majority of cases they are not retained, but utilised as articles of trade and barter.

I am given to understand that many employers of aboriginal labour are shirking their responsibilities in trying to avoid giving blankets to their blacks.

At Bowen, last September, four Chinese were fined £2 17s. 9d. each, in default two months' imprisonment, for being in unlawful possession of Government blankets issued to aboriginals.

RETURN OF BLANKET DISTRIBUTION TO ABOIGINES North of the 22nd Parallel of Latitude for the Year 1901.

Name of Centre.	Distributing Officer.	Pairs standing over from previous Year.	Supplied this Year.	Total Pairs.	NUMBER AND DESCRIPTION OF PERSONS SUPPLIED.				Total Pairs Issued.	Pairs Remaining.	
					Males and Females under 16.	Men.	Women.	Un-specified.			Total.
Atherton ...	J. Maher, first-class police constable ...	...	250	250	46	166	129	...	341	250	...
Ayr ...	A. Fraser, acting sergeant, police ...	...	84	84	17	40	36	...	93	84	...
Ayton ...	J. M. Kenny, police constable ...	14½	100	114½	3	67	46	...	116	114½	...
Bowen ...	D. Keane, sergeant, police ...	39	200	239	27	107	74	...	208	193	46
Burketown ...	S. Behan, acting sergeant, police ...	16	120	136	19	65	60	...	144	136	...
Cairns ...	J. D. McGuire, acting sergeant, police ...	...	450	450	83	288	200	...	571	450	...
Camooweal ...	P. Quain, acting sergeant, police ...	...	50	50	...	37	49	...	86	50	...
Cape Bedford Mission Station	G. H. Swarz, Superintendent ...	...	50	50	20	34	46	...	100	50	...
Cape Grenville ...	G. H. Bennett, Protector of Aborigines ...	...	35	35	2	5	3	...	10	9	26
Cardwell ...	W. Horan, acting sergeant, police ...	...	150	150	36	95	144	...	275	150	...
Charleston ...	P. Joyce, police constable ...	8	34	42	...	17	13	...	30	31	11
Charters Towers	J. McNamara, sub-inspector, police ...	30	50	80	8	39	23	...	70	66	14
Claremont Light-ship	M. McDonald, Master ...	...	50	50	27	31	27	...	85	50	...
Clarke River ...	J. Wooly, post and telegraph officer ...	9	17	26	4	13	9	...	26	24	2
Cloncurry ...	J. Healy, sergeant, police ...	28½	50	78½	16	33	37	...	86	78	½
Coen ...	J. Whiteford, sergeant, police ...	...	100	100	3	123	57	...	183	100	...
Cooktown	J. M. Kenny, police constable ...	...	150	150	3	68	79	...	150	150	...
	Dr. Roth, Protector ...	...	12	12	...	4	3	...	7	5½	6½
Croydon ...	J. Henderson, sergeant, police ...	37	84	121	8	54	30	...	101	96	25
Cumberland ...	E. Toomey, police constable ...	...	50	50	...	21	12	...	33	33	17
Eton ...	J. Sargent, acting sergeant, police ...	5	15	20	2	12	7	...	21	20	...
Georgetown ...	J. E. Old, acting sergeant, police ...	...	60	60	12	29	20	...	61	50	10
Geraldton ...	D. Casey, sergeant, police ...	...	200	200	64	167	150	...	381	200	...
Halifax ...	P. Keogh, acting sergeant, police ...	...	26	26	2	14	10	...	26	26	...
Herberton ...	J. O'Donnell, sergeant, police ...	44	90	134	27	80	73	...	180	134	...
Hillgrove ...	T. J. Fury, post and telegraph officer ...	...	25	25	...	15	10	...	25	25	...
Hughenden ...	H. Blyton, sergeant, police ...	...	25	25	3	14	8	...	25	23½	1½
Ingham ...	W. McKay, acting sergeant, police ...	...	300	300	42	147	132	...	321	300	...
Irvinebank ...	M. J. Murray, first-class police constable ...	...	20	20	2	11	10	...	23	20	...
Junction Creek ...	C. Woodland, post and telegraph officer ...	7	16	23	...	12	10	1	23	23	...
Laura ...	R. W. Garraway, sub-inspector, police ...	18	64	82	12	65	45	...	122	76½	5½
Lucinda Point ...	C. H. Ball, Sub-Collector, Customs ...	...	15½	15½	1	8	4	...	13	12½	3
Mackay ...	E. Martin, sub-inspector, police ...	9	30	39	...	27	12	...	39	39	...
Mackinlay ...	J. O. B. Fitzgerald, police officer ...	13	...	13	2	6	5	...	13	13	...
Mapoon Mission Station	Rev. N. Hey, Superintendent ...	...	50	50	41	19	12	...	72	50	...
Mareeba ...	T. Clines, police constable ...	1½	100	101½	31	42	44	...	117	101½	...
Marie Yamba Mission Station	Rev. G. C. Frieboth, Superintendent ...	7½	12	19½	6	9	4	...	19	17½	2
Maytown ...	D. T. O'Regan, police constable ...	7	50	57	16	28	28	...	72	57	...
Mirani ...	A. McBride, first-class police constable ...	1	20	21	2	16	4	...	22	21	...
Mount Douglas ...	T. Cahalane, first-class police constable ...	1	34	35	2	22	12	...	36	35	...
Nebo ...	T. J. Balaam, first-class police constable ...	...	80	80	8	49	27	...	84	80	...
Normanton ...	J. King, sergeant, police ...	...	150	150	36	80	76	...	192	150	...
Palm Islands ...	C. H. Ball, Sub-Collector, Customs, Lucinda Point ...	1	32½	33½	3	16	15	1	35	33½	...
Palmer ...	D. Whelan, acting sergeant, police ...	...	50	50	...	57	43	...	100	50	...
Pentland ...	E. Fox, first-class police constable ...	...	25	25	...	17	8	...	25	25	...
Port Douglas ...	B. Conway, acting sergeant, police ...	38	28	66	7	41	44	...	92	57½	8½
Ravenswood ...	M. O'Donohue, acting sergeant, police ...	...	30	30	...	20	10	...	30	30	...
Richmond ...	R. Bell, acting sergeant, police ...	...	50	50	4	29	19	...	52	50	...
Tangorin ...	J. Keogh, first-class police constable ...	3	...	3	...	2	1	...	3	3	...
Tate ...	J. Ford, police constable ...	18	14	32	2	13	18	...	33	32	...
Thornborough ...	P. J. Monahan, first-class police constable ...	...	100	100	32	48	36	...	116	100	...
Thursday Island	M. J. McCreery, senior-sergeant, police ...	...	110	110	25	44	64	...	133	110	...
Townsville ...	M. Breene, sub-inspector, police ...	3	115	118	35	60	42	...	137	118	...
Turn Off Lagoons	Officer in charge, police ...	8½	...	8½	...	...	...	9	9	8½	...
Urundangie ...	J. McNamara, first-class police constable ...	29	50	79	...	12	21	...	33	29	50
Weipa Mission Station	Rev. E. Brown, Superintendent ...	15	20	35	8	7	41	...	56	28	7
Yarrabah Mission Station	Rev. E. R. Gribble, Superintendent ...	...	75	75	55	37	49	...	141	75	...
Total ...	...	411½	4,168	4,579½	804	2,582	2,200	11	5,597	4,344	235½

In view of the alertness and vigilance of Protector Bennett at Thursday Island and Fisheries-Inspector Schluter on the "Melbidir" at Cooktown, acting as checks to certain obnoxious practices which would otherwise be more openly carried on in the *bêche-de-mer*, etc., trade, and women and children not being allowed on the boats—a move has been made on the part of one or two owners to start fishing stations on certain of the neighbouring islands down the eastern coast-line. To this I have no objection, but I am very strongly opposed to what these traders propose doing, and that is to apply for permits to employ women on these stations. I have been in communication with Protector Bennett on this matter, and we are entirely in accord in the opinion that such employment will prove detrimental to the women, that they will be carried on the boats and made to work on the reefs, and that, so long as such employment is forbidden, any abuses can be kept to a minimum. On the other hand, since women have been kept out of the boats, serious crimes by aboriginals employed in the fisheries have been infrequent. Of course we do not consider that reputable men legally married should be debarred keeping their wives at the stations, and we are accordingly acting on the above lines.

Employment of  
Aboriginals on  
Boats.

The question of recruiting on the west coast of the Peninsula is dealt with in that portion of my report referring to the Mapoon Mission Station.

The practice continues of aboriginals from the inland portions of Cape York "visiting the western coast-line of the Peninsula at certain portions of the year for the purpose of prostituting their females to the crews of the vessels engaged in the pearl shell fisheries . . . The months generally chosen are January-March, when vessels frequent the neighbourhood of Possession Island and the vicinity for the purpose of obtaining shelter and overhauling during the prevalence of the north-west monsoon, and also during the strength of the south-east trades (June-August), when they work along the western shores of the Peninsula from Vrilya Point northwards. As to the best means of preventing the evil I can only suggest two, viz:—(1) A patrol or patrols on shore working northwards from south of Vrilya Point to Peak Point, and *vice versa*; and (2) a water patrol or patrols working along shore from Mapoon to Peak Point and *vice versa*. Personally I think that the land patrol would be the more effective, not only for preventing the abuse more particularly referred to, but for preventing breaches of the laws for the protection of aboriginals, and also for preventing crimes by the blacks themselves" (G. H. Bennett).

Particulars of the three following occurrences will serve as illustrations of some of the abuses to which aboriginals on the boats have been exposed, though the Aboriginals Amending Bill of 1891 will, however, go a long way to putting an end to them:—

(a) On 13th April, at Flinders Island, I boarded at daybreak the lugger "Mona," one Tanikawa in charge. This individual is a Japanese for whom I had been warned to keep a sharp lookout. Including the master, there were eleven people crammed up in this little vessel of not more than 8 tons burden, the crew being all huddled together in the hold. Two blacks and a Jap were on the articles: none of the other seven were signed on. The latter had been brought from Night Island, Cape Restoration, the Pascoe River, etc., and had already been working certainly over a month. Amongst them were three children—Georgie (about nine), Larry (about twelve), and Jimmy (about fourteen). These three children were only too glad for me to take them on board, and told me that they had never wanted to go with Tanikawa, but that he had taken them. I gave them some clothes—they only possessed a calico loin-cloth each—and landed them on the Claremont Lightship, with instructions for them to be landed, as soon as the weather abated, on the adjoining coast-line, whence they could easily get home again. As an inspector under the Pearl-shell, etc., Acts, I ordered Tanikawa and the remainder of the crew into Thursday Island, where the ship's articles had originally been made out. On my arrival there I found that no action could be taken, as the alleged offence was committed outside the jurisdiction of the Somerset Petty Sessions District, which extends only to lat. 12 deg. south. It being a matter of practical impossibility to go over 300 miles back again to lay an information, Protector Bennett and myself considered that, in view of the employment of children, we could not do less than refuse Tanikawa, who was known to have been working blacks illegally for some time past, to employ any aboriginals whatever in the future.

(b) On 29th August, at Cooktown, John Schluter, the master of the "Melbidir," in his capacity as Fisheries Inspector, gained his case against Robert McMaster for giving false information in reply to a lawful inquiry, under the Pearl-shelling Act, section 6, Vic. 55, No. 29: the defendant was fined the minimum penalty (not reducible by the justices) of £20. We had no little difficulty over this prosecution: although we knew that the accused employed two female aboriginals on his boat, it was impossible to legally prove it: nor could we prosecute him for harbouring, because at that time—*i.e.*, before the passing of the new Amending Bill\*—a vessel was not a "premises." However, he denied having had the women on board, and therein lay the grounds of our being able to take action. By the defendant pleading guilty and addressing the bench in extenuation, no further particulars might have been elicited had not our solicitor, Mr. Zabel, who spared no time nor trouble in giving us every assistance, insisted on having his say in reply. The fact of McMaster having bought one of the girls for flour and tobacco, worked both boys and gins on the reefs, hidden the women under the flour-bags when Schluter was searching the vessel, neglected paying them for their labour (although five bags of shell were brought in), etc., was thus, at all events, brought into publicity.

(c) During the same month at Thursday Island, Protector Bennett secured a conviction against Ambrosio, who was fined £5 for illegally carrying, etc., under section 2 of the Native Labourers Act. Five natives, originally signed on with Pitt, had been legally discharged by him on the 24th May last, when he engaged Ambrosio to take them home. Instead of doing so, however, Ambrosio had worked them ever since, leaving them at Mount Adolphus when he came in to Thursday Island. Commenting afterwards on this case, Mr. Bennett reports as follows:—"One conclusion that I am driven to by this episode is that the present practice of allowing recruiters of native labour to recruit the labourers and return them to their homes without supervision to ensure the fulfilment of conditions is a mistaken one. The recruiters will act fairly to the blacks when they are compelled to do so—not before—just as the recruiters of Pacific Island labour recruit the labourers and return them under the supervision of a Government Agent. I know and have vainly tried to prove that aboriginals who are discharged here and taken away for the

\* The Bill is not yet law.

avowed purpose of being returned to their homes in accordance with the terms of their agreements are 'planted' on some of the islands round here for a few days, then brought back, and reshipped for a further term. If questioned, they say they have been home. Their temporary complaisance is easily secured by a trifling gift of trade or a glass of liquor. Our natives are more in need of protection than the Pacific Islanders, and their employment should be safe-guarded from the time they are engaged at their homes until they are returned to them. At present, all our supervision begins and ends at the shipping office. I do what I can, but I am only one man with four difficult positions to fill, and very little assistance to draw upon outside my office. The salary or allowance attached to the position of Protector is a consideration to me, but I would gladly suffer the loss of it if a man was appointed who would be able to devote his whole time to the work of outside supervision. Even he would not be able to do much, unless suitably equipped and stationed so that he could work the Peninsula either on shore or afloat. Thursday Island is too remote from the districts where the labourers are obtained for any officer or officers stationed here to exercise an effectual control over the native labour trade. I use the word 'trade' advisedly. Recruiting native labour is as much a trade as the Pacific Island labour trade is, though the numbers dealt with are not so large, and the vessels engaged are ketches, cutters, and boats from 12 tons down to 1 ton."

Supply of Liquor  
to Aborigines.

Convictions for supplying liquor to aborigines are extremely difficult to obtain. For instance, at Townsville, there were 12 charges of drunkenness preferred against aborigines, but not a single prosecution against the person or persons who supplied them. In the case of hotels it is apparently of common occurrence for some stale beer, etc., to be left in the yard premises, in situations convenient enough for the natives to obtain it: it is under such and similar circumstances that the proprietors render themselves liable to be prosecuted for harbouring.

Protector Meldrum (Townsville) says: "I have much pleasure in reporting that the conduct of the aborigines, in my district has been exceptionally good. If the supply of opium and liquor to them could be completely stopped, there would be little or no crime committed by them."

Protector McNamara (Charters Towers) expresses a difficulty when he states: "Opium and liquor is supplied to aborigines, but the aborigines themselves will not purchase either opium or liquor if the money is given to them with a view of prosecuting the vendors."

The following convictions have been reported to me for supplying liquor to aborigines:—

Date.	Prosecutor.	Offender.	Locality.	Verdict.
1901.				
2 January	Constable Roots ...	James Murray ...	Ayr ...	£10 3s. 6d., or 1 month.
4 " "	" O'Connor	Sam Sing Wah ...	" " "	£2 18s. 6d., or 1 month.
19 July ...	Acting Sergeant Bell	John Moylan ...	Richmond ...	10s., and 3s. 6d. costs, or 7 days. (P.)
5 September	Constable Hendle ...	August Becker ...	Ayr ...	£10 6s. 4d., or 3 months.
4 October	" O'Connor	Wm. Church ...	" " "	1 month.
16 " "	" Cullen ...	Alick Zanzibar ...	" " "	6 months.
18 " "	" " "	James Murray ...	" " "	" " "
9 December	Police " "	John Keough ...	Winton ...	£5, or 21 days.
10 " "	Constable O'Connor	Sam Juney ...	Ayr ...	£15 10s. 4d., or 6 months.

Supply of Opium  
to Aborigines.

Opium continues to be supplied, but the minimum penalties laid down for supplying the drug under the new Amending Bill, together with the increased Commonwealth duty of 10s., making it now 30s. per lb., will perhaps tend to reduce the evil. With one exception—that of a European woman—all the convictions reported to me in the North have been secured against coloured aliens. This, however, does not for a moment mean that Europeans are not supplying it to as great, if not greater, an extent. In the case of the alien, usually living in an isolated "humpy," a successful watch can be easily set, and detection assured: the same methods will not hold good over the European occupier of a station homestead. Furthermore, Protector Martin (Mackay) says:—"I have reason to believe that many of the settlers in the outside districts supply the blacks with opium in order to get work out of them, and I have also reason to believe that many of the inland mailmen carry opium and supply the blacks. . . . I am of the opinion that under clauses 18 [illegal possession of Government blankets], 19, and 20 [supplying liquor and opium to blacks] of the [1897] Act, the police should have the same power to arrest as they have under section 24, as it frequently happens that offences under those sections are committed by coloured persons (Chinese and others), and to serve a summons on them is simply a notice to them to quit the district, and that is generally the last that is seen of them unless the country is put to the expense of bringing them back on warrant."

It may not be generally known that there is nothing to prevent the police taking action against aborigines for being in the unlawful possession of opium under sections 21 and 25 of the Aborigines Protection Act, 1897.

Still holding to the views expressed in previous reports concerning the curse of this opium traffic—demoralising alike to blacks and whites—I respectfully urge that the clauses of the 1897 Act be stringently enforced. I am well aware of the pecuniary sacrifices which such enforcement will involve (the £ per lb. duty on opium for 1901 reached £22,086 5s. 10d.), but at the same time the moral and physical welfare of the community ought not to be jeopardised by the introduction of a drug which we know by experience in this State to be injurious and degrading, and the possession or sale of which we already have the legal machinery to restrict, under clauses 21 and 22. The State Customs authorities have, however, issued so-called "permits" (to possess and deal in the drug) to Chinese, etc., who have thus avoided prosecution by the police. On the other hand, Chinese and others not being favoured apparently with this "permit" have been prosecuted for being in unlawful possession of opium (*e.g.*, Tommy Ah Foo at Winton, 5-3-01, and Tambo Java, at Ayr, 19-4-01). Although I was specially instructed, when advised of my present appointment, to do all in my power to stop the traffic, I would point out that as Northern Protector—the official responsible in the North for the proper execution of the very Act under which the supply of opium to aborigines, and even its very possession, is made a penal offence—I have never been

consulted or advised as to the various individuals to whom such alleged permits have been granted. So long as this action of the State Customs continues, all my efforts will be futile. Furthermore, now that the Federal Government has taken over the Department in question, I am of opinion that the time is opportune for considering the question of cancelling all these so-called permits, and of taking steps to eradicate the evil before it assumes proportions too vast to cope with.

The following convictions for supplying opium to aboriginals have been reported to me:—

Date.	Prosecutor.	Offender.	Locality.	Verdict.
1901.				
14 January	Constable Hendle ...	Pia, <i>alias</i> Fasil Abdi	Ayr ...	£5 8s. 6d., or 2 months.
21 "	Sergeant King ...	Charley Ah Sam ...	Normanton ...	£20, and £2 2s. costs, or 3 months.
21 "	Police ...	Ah Sing, <i>alias</i> Ah Chong	Winton ...	3 months.
26 "	Constable Blakeney...	Tommy, <i>alias</i> Ah Hong	Charters Towers	£5, and £1 4s. costs, or 3 months. (Imp.)
4 February	Police ...	Jimmy Ah Fat, <i>alias</i> Ah Sam, <i>alias</i> Sam Fat	Winton ...	£30 and costs.
5 "	Constable Doyle ...	Ah Son ...	Hambledon ...	£20, and 12s. costs, or 3 months.
9 "	Police ...	Ah Foo, <i>alias</i> Ah Chong	Winton ...	£30, and costs, or 3 months.
28 "	Constable Blakeney...	Tommy, <i>alias</i> Ah Hong	Charters Towers	£10, and £1 1s. costs, or 3 months, cumulative with previous sentence. (Imp.)
4 March ...	" ...	Ah Moo (Dotswood Station)	"	£5, and 3s. 6d. costs, or 3 months. (P.)
5 " ...	Police ...	Tommy Ah Foo ...	Winton ...	£20, or 2 months.
6 " ...	Constable Hansen ...	Ho King ...	Georgetown ...	£20, and 15s. costs, or 1 month. (Imp.)
26 " ...	Police ...	Jimmy Ah See, <i>alias</i> Ah Chong	Winton ...	£20, or 3 months.
26 " ...	" ...	"	"	£20, or 3 months; sentence concurrent with previous one.
28 " ...	" ...	Ah Gong, <i>alias</i> Ah Sam	"	£20, or 3 months.
30 " ...	Constable Hansen ...	Jimmy Ah Fook ...	Cooktown ...	£10, and costs, or 2 months.
9 April ...	Police ...	Mary King (European)	"	£2, and £1 1s. costs, or 7 days.
15 " ...	" ...	Jimmy Me Fat ...	Ingham ...	£20, and 3s. 6d. costs, or 3 months.
1 May ...	" ...	Ah Man ...	Herberton ...	£20, and 11s. 6d. costs, or 6 months. (P.)
3 " ...	Constable Carseldine	Tommy Ah Quey ...	Winton ...	£10, or 2 months. (P.)
6 " ...	Police ...	Ah Foo ...	Herberton ...	£20, with 3s. 6d. costs, or 6 months. (Imp.)
9 " ...	" ...	Charley Booro ...	Atherton ...	£20, or 3 months.
23 " ...	Constable Laughran	Tommy Ah Gook ...	Chillagoe ...	£10, and £1 9s. 6d. costs, or 3 months. (P.)
11 " ...	Sergeant King ...	Yung Ah Sam ...	Normanton ...	£50, and £2 8s., or 6 months. (Imp.)
11 " ...	" ...	Jimmy Sam ...	"	£5, and £2 8s., or 3 months. (Imp.)
5 June ...	Sergeant Henderson	Harry Ah Lee ...	Croydon ...	£20, or 2 months. (Imp.)
15 " ...	Police ...	Ah Chee ...	Geraldton ...	£10, or 3 months.
1 " ...	" ...	Tommy Ah Sing, <i>alias</i> Ah Sam	Winton ...	3 months' imprisonment and 2s. costs.
11 July ...	Constable Blakeney...	Ah Cuy ...	Ravenswood ...	£5 3s. 6d., or 2 months. (P.)
24 " ...	Sergeant Henderson	Ah Qui ...	Croydon ...	£20, or 3 months. (Imp.)
2 August ...	Police ...	Ah Chong ...	Geraldton ...	"
14 " ...	Constable Maher ...	Ah Sue ...	Martintown (Atherton)	£20, and costs, or 3 months.
14 " ...	" ...	Sam (Malaya) ...	"	"
22 " ...	Constable Reddan ...	Charlie Chue ...	Nelson ...	£20, or 2 months.
3 September	Police ...	Jimmy Ah Chip, <i>alias</i> Ah Chick	Winton ...	£20, and 10s. 6d. costs, or 3 months.
21 " ...	Constable Maher ...	Ah Fun ...	Atherton ...	£40 or 3 months, and 1 month accumulative, or £4 2s. 6d. costs
1 October	Police ...	Tommy Ah Fat ...	Winton ...	£20, and 7s. costs, or 3 months. (P.)
4 " ...	" ...	You Sing ...	"	£20, and 9s. 6d. costs, or 3 months.
10 " ...	Constable Burke ...	Ah Quay ...	Bowen ...	£7 6s. 6d. (P.)
22 " ...	Constable Maher ...	Fun Gee, <i>alias</i> Ah Gee	Atherton ...	£20, and £3 6s. 6d. costs, or 3 months.
23 November	Constable Reddan ...	Ah Bow ...	Nelson ...	£20, or 3 months.
23 " ...	Constable Brennan...	Ah Loo ...	Hampden (Cloncurry)	£10, and 3s. 6d. costs. (P.)
12 December	Constable Spink ...	Jack Yee ...	Hughenden ...	£20, or 3 months. (P.)
23 " ...	Police ...	Willie Young ...	Winton ...	3 months.

Experience continues to teach me that we are working on correct lines in dealing with the transfer of half-caste and full-blood children from the hands of private employers to the various mission stations and reformatories. In the last year's Annual Report I gave a vindication of my action in this matter. Half-caste children should enlist our sympathies perhaps even to a greater extent than the full-blood ones. If left to themselves, the majority of the girl half-castes ultimately become prostitutes, and the boys cattle and horse thieves. I regret to have to state it as my conviction that the little half-caste female is especially sought for destruction. If put under permit and agreement to employers in the outside districts, where the areas of country to be patrolled are so large, we can give them but little supervision. Furthermore, the general morality of some of the settlers, etc., in these same districts is at so low an ebb that the presence of such (especially half-caste) children acts as a sort of premium on "kombo"-ism. For so long as the Asiatic or low-class European realises that no Governmental action is taken with regard to his half-caste children, he will continue cohabiting with his aboriginal paramour. Where the little children already happen to be in legal employ (*i.e.*, permit, etc.) with responsible and reputable people I, of course, have no objection whatever to allowing them to stay where they are: and especially so in a civilised and settled district where the dangers besetting them are minimised. On the other hand, in the outside communities—the far Western and Gulf country—where these little ones have not hitherto been put

on agreement, it is much better to remove them at once to the Missions, etc., where their future welfare and happiness are assured from the day they enter till the day they die. It must be remembered that in these Northern Mission Stations the girls are never allowed to go out into service: they have their own homes when they marry and remain there.

Protector Galbraith would suggest that all half-caste females who are in employment "should be paid 2s. 6d. a week, if under twelve years of age, and 5s. per week, if over: money to be banked to their credit, and not drawn without the Protector's authority—a half-yearly report to be sent to the local Protector. If the above suggestion were put into force, it would do away with a lot of sentimental cant." [As soon as the Amending Bill receives the Royal Assent, it is proposed to act somewhat on the above lines.]

Speaking of young female half-castes living with white people, to which on the whole he is very much averse, this same gentleman says:—"They get shelter, food, and clothes, but not much affection, and are rarely taught to read and write, or to understand moral obligations: the result is that they are pariahs and are easily led astray by the first person who speaks kindly to them."

Protector Bennett says that in his district "the numbers of half-caste children of white (European) fathers and aboriginal mothers are comparatively few, and are mostly known, their fathers being men engaged in the *bêche-de-mer* or pearl-shell industries—generally the former. Usually the children are fairly well cared for. The bulk of the half-caste children are the offspring of coloured fathers of various nationalities (mostly Filipinos and Malays) and aboriginal mothers. On the islands of the Straits, Pacific Islanders, Filipinos, Malays, and a few other nationalities, including some British, contract marriages, etc., with the women, with the result that a hybrid population is rapidly replacing the aboriginal."

Two of the Mission Stations are now proclaimed reformatories: Yarrabah (Cape Grafton) and Mapoon (Batavia River).

The following are notes concerning the half-caste children who have been forwarded to Yarrabah during the course of the year:—

- "Ivy," a little girl (eight years), and two boys (seven and eleven respectively), "Walter" and "Willie," found in the Millchester camp, Charters Towers. "Lizzie" (ten years) should have come with them, but she managed to get away before the order for their removal was received. "The blacks at this camp maintain themselves by doing odd jobs about the town, mostly chopping fire-wood, and are generally loitering around trying to procure grog and opium, and the girls seeking money by prostitution."
  - "Arthur" (about four), charged as a Reformatory child. The mother (Rosie), who already has three other children at Yarrabah, is legally married to a kanaka at the Mossman.
  - "Maria" (about thirteen). Brought up with Europeans. Speaks English well, and knows a good deal of housework, but, having "taken to slipping out at night and for various other reasons," was no longer wanted by her late employers.
  - "Norman Carr" (between two and three). A quadroon: the child of a half-caste woman by a European. Will probably have to be sent to an orphanage, to be brought up as a white child.
  - "Topsy" (fifteen). Brought up on a station in the neighbourhood of Cloncurry. Had been taken by her mistress to Melbourne, and finally got beyond control.
  - "Edie" (ten), found in the Winton camp. Police reported "she is a pretty and intelligent child, and it would be advisable to have her removed from the influence of the camp."
  - "Carrie" and "Nora Mackenzie" (six and four), from Manfred Downs. Mother suffering with incurable syphilis.
  - "Annie" (ten), in the blacks' camp at Grenada. Discovered in a bad state of nourishment.
  - "Minnie Cooma" (twelve). In service at Cloncurry, but under no permit or agreement.
- Several children, of various ages, dependents of Underwood, *bêche-de-mer* man, deceased: arrested under the Reformatories Act: three of them—two girls and a boy—were of his own blood.
- Six female aboriginals and their seventeen children (mostly kanaka half-caste) children, brought in from the Ayr camp.
- "Annie Noble" (fourteen). In service at Cloncurry. Can read and write.
  - "Jennie," the little half-caste girl from Cairns, whose history and associations were brought into such unenviable notoriety last year, being disinclined to leave the institution, will remain there for the present.
  - "Dora" presents the novel feature of an intelligent, full-blood aboriginal actually writing of her own accord to the local police and to the Superintendent, applying for admission, and stating in her letter "as it will be better than roaming about here" (Hughenden). She is a native of Gregory Downs, about twenty-two years of age, and has been in service with Europeans.
  - "Harry," half-caste child (sentenced at the Mossman, 6-12-01). At the time he was living with his mother at one of the hotels. Several rows had taken place between his mother and alleged father (a kanaka) as to who should have the custody of the child.
  - "George," aboriginal boy (sentenced at Cairns, 12-6-01), originally brought before the bench on a charge of stealing a gold watch.
  - "Willie," half-caste male child, about nine years of age, living amongst the kanakas (sentenced at Mossman, 19-12-01).

The following cases have been forwarded to Mapoon:—

- "Nellie," a Chinese-aboriginal half-caste, about ten years of age (daughter of "Lizzie"), from Gregory Downs.  
 "Mary," "Mabel," and "Daisy," three half-caste little girls from Undilla and the Thornton.  
 "Georgina Lee," a half-caste girl, with baby, from Gregory Downs.  
 "Lucy" and "Rosie," two female half-castes in the Normanton camp, aged ten and eight respectively: *the elder is suffering with venereal.*

Instructions have been received for the transference to the Mapoon Mission Station of "Lucy," aboriginal, twelve years of age, "running wild" amongst the blacks' camp at Charleston.

Correspondence has passed between the Home Secretary, the Registrar-General, and myself relative to the marriage of native women (to others than aboriginals) upon which the amending Protection Bill of 1901 intends to place restrictions. It was extremely probable that most, if not all, of these marriages were contracted to defeat the provisions of the Aborigines Protection Act of 1897. Cases occurred where men of bad character, upon being warned against harbouring or employing native females, deliberately went and married them, and so defied the Protectors. I consider it a grave breach of the moral law that if an aboriginal woman is already married according to the recognised native rites and customs she should be allowed to marry any other person under British law—alien or European—without proper and full inquiry being made as to the possibility of any wrong being inflicted on her tribal husband. The following official report (dated 23-8-01) describes a condition of things on the Mossman, which in my opinion is directly due to the celebration of such marriages by apparently well-meaning clergy, etc., without full inquiries being previously made:—"There are nine aboriginal women at present living in this district with either kanakas or Chinamen, but most of them hold a marriage certificate, as they went through a form of marriage with the kanakas, in the English and Methodist Churches, somewhere about last January. All these gins go about working from place to place and earn their own living. Although married to one kanaka, they serve as prostitutes for many others." The evil is done, and I cannot remedy it. Personally I have always exerted my influence in the direction of trying to put a stop to these mixed marriages, but cases repeatedly occur where they may be considered both expedient and justifiable. Among considerations which would have great weight with me in granting the permission are:—The general character and repute of both individuals, the number of years during which there has been cohabitation, and, where children have been born, the manner in which they have been reared, cared for, and schooled. The number of marriages solemnised last year with native women totalled 40 for the whole of Queensland: 32 of these, particularised in the accompanying table (kindly furnished by the Registrar-General), came from the Northern districts:—

Registry District.	Number of Marriages.	WIVES.	HUSBANDS.	
			Race or Birthplace.	Occupation.
Bowen ... ..	1	Half-caste aboriginal	Aboriginal ... ..	Stockman
Burke ... ..	1	" " "	Half-caste aboriginal ... ..	"
	1	Aboriginal ... ..	Queenslander (white) ... ..	"
Cardwell ... ..	3	" ... ..	Chinaman ... ..	Gardener
Cook ... ..	5	" ... ..	South Sea Islanders ... ..	Labourers
	1	" ... ..	" " ... ..	"
	1	" ... ..	" " ... ..	Farmer
	1	" ... ..	" " ... ..	Cane-grower
Croydon ... ..	1	" ... ..	British (born at sea) ... ..	Labourer
Etheridge ... ..	1	" ... ..	Chinaman ... ..	Gardener
Herberton ... ..	1	" ... ..	Queenslander (white) ... ..	Carpenter
Mackay ... ..	1	" ... ..	Chinaman ... ..	Gardener
Somerset ... ..	1	" ... ..	South Sea Islander ... ..	Labourer
	1	Half-caste aboriginal	Javanese ... ..	Diver's tender
	1	Aboriginal ... ..	South Sea Islander ... ..	" "
	2	" ... ..	" " ... ..	Seamen
	1	" ... ..	" " ... ..	Fisherman
	1	" ... ..	English ... ..	Seaman
	1	" ... ..	Malay ... ..	Boarding-housekeeper
	1	" ... ..	" ... ..	Diver
	1	" ... ..	" ... ..	Pearl-sheller
Townsville ... ..	2	" ... ..	South Sea Islanders ... ..	Labourers
	1	" ... ..	" " ... ..	Fisherman
	1	" ... ..	" " ... ..	Cane labourer

An epidemic of influenza amongst the Embley River aboriginals was reported in April, and at Charters Towers later in the year. Consumption has developed into a very serious matter for the missionaries at Mapoon, where it has apparently come to stay. It will be necessary for me to make careful inquiries on this point when I next visit there. Three cases of mental disease have been brought under my notice. Two female half-castes, one ("Bella") from Charters Towers, the other from Yarrabah, have been treated at Goodna for puerperal mania, the former having returned cured. At Eton, a male ("Hector") of unsound mind, under the impression that the other aboriginals intended killing him, committed a serious assault on another blackboy. [For further remarks on sickness, see Mission Stations.]

With regard to the claims made by hospitals against the Government for the treatment of aboriginals (not in employment), the result of a circular sent to 24 of the Northern hospitals shows that the blacks are treated free at Charters Towers, Richmond, Winton, Ravenswood, Thursday Island, Bowen,

Herberton, Hughenden, Chillagoe, Cairns, and Mareeba. On account of the last-mentioned not having a lock-ward it is compelled to refer any cases of venereal disease on to the Cairns Hospital. Bowen asks only for payment of the drugs supplied. For instance, any medicines ordered by the medical officer are paid for by the hospital in the first place and subsequently refunded by the Home Secretary's Department. By working in this way the Government gets the advantage of the reduction of 33½ per cent. made by the chemist to the hospital on his usual charges. At Townsville such patients are charged (8s. per diem) only when they come on the police magistrate's order from beyond a radius of 50 miles. Other hospitals make a weekly charge as follows:—Normanton, 10s.; Cloncurry (fixed by the committee), 12s. 6d.; Mackay, 14s.; Montalbyn, 15s.; Geraldton, 15s. to 18s.; Cooktown (by Rule 7 of the Hospital Regulations), 20s.; and Croydon, 25s. (but here the patient is not allowed a bed in the ward, only on the verandah). The regulations of the Burketown Hospital "do not provide for the treatment of aboriginals directly or indirectly." At Cairns "occasionally a tracker is admitted and his pay is accepted in return for services rendered him."

In cases where a visit is paid by an unsalaried Government Medical Officer to a Government patient, he is entitled under the scale (fees to medical practitioners, General Order, No. 674) to a fee of 10s. 6d., but it is considered that where an aboriginal patient is brought to the medical officer 5s. is sufficient.

In pursuance of my suggestion mentioned in last Annual Report, and approved of by the Minister, that certain islands lying off the coast should be utilised as sites for hospital camps, I am now prepared to recommend three particular islands where disease-stricken aboriginals might be safely and suitably located. In making a choice I have been obliged, not only to consider such essentials as expense, nature of anchorage, permanency of fresh water, characteristics of soil, etc., but also distance from mainland—sufficiently remote to put a premium on attempts at escape, yet conveniently near to allow of direct communication with civilisation. Great Keppel Island meets all these requirements. During my sojourn there some few years ago, flag signals used to be answered across the 7 (approximately) intervening miles, in the neighbourhood of Emu Park, whence both railway and telegraph lines run to Rockhampton; as soon as the Gladstone Railway extension is completed, patients can thus be conveniently brought in here from all Central and Southern districts. In addition, this island is fair sheep country—it is at present held under occupation license for the purpose—so that its reservation for the object indicated would not necessitate the constant carrying over of fresh meat. Friday Island, the present lazaretto, would, in my opinion, prove suitable for cases other than leprosy, and I know of no legal obstacles why, with its present machinery and conveniences—superintendent, cook, visiting medical officer, etc.—it should not be so utilised for aboriginals from all Northern areas who might be sent there when afflicted with incurable venereal disease. Sweers Island, about 30 miles from the mouth of the Albert River, would prove an excellent situation for a hospital camp whither diseased natives could be deported from the lower Gulf and North-West Central districts.

Seven "incorrigibles" whose presence in their respective districts were possible sources of danger to the white population, etc., have, upon my recommendation, been deported to Fraser Island on the authority of the Minister under section 9 of the Act. The transfer of such individuals has been attended with good results: they are far away from all their old associations, they are able to make a new start in life, and they mostly, as I am informed, develop into law-abiding and useful members of the community. In my opinion this is the most merciful method of dealing with them, and the following particulars concerning each case sent here during the past year may prove of interest:—

"Chiribin," from Cardwell.—Two convictions for larceny: very troublesome since his return to the district, after undergoing his first sentence, in leading and encouraging the other blacks to assist him. "Told some of the residents that he liked the gaol, and would like to go back there again."

"Jacky," from Herberton.—Arrested for murdering another aboriginal named "Peter," but not sufficient medico-legal evidence to bring him before the court; accused by the local blacks of four previous murders. "Not the least doubt that he will be killed and eaten if discharged in the district."

"Bendigo," from Dunbar (Mitchell River).—Caught killing cattle by the police. "This boy is really a bad character."

"Tommy Tomahawk," from Cairns.—Brutally murdered an aboriginal female, "Maggie," about eighteen months ago. "He at once left the district, but has returned, and now lives among the aboriginals generally camped near Redlynche. The women in the camps hold him in great dread, and he has been known to use threats towards them. He should be removed from the district: having escaped punishment for his crime, the effect upon other men of a like stamp is far from good."

"Charlie Warbash," from Thornborough.—Convicted for larceny. "A continued source of trouble and annoyance in the district."

"Norman," from Herberton.—Convicted of "very serious assault in two instances."

"Ned," from Irvinebank.—Ex-tracker. Had already served two sentences three and six months, respectively, for stealing and being illegally on premises.

The two aboriginals "Tommy Roderick" (ex-tracker) and "Long George," from Cooktown, whose deportation had been sanctioned last year, broke out of the local lock-up and escaped; they have, however, since been recaptured and are now at Fraser Island.

The Minister has approved of the deportation (not yet effected) of two ex-trackers, "Waimara" and "James," of Red Island (Cape York), who, during the last few months, when the pearling fleet was

in the vicinity, were instrumental in procuring a number of women (over twenty of them) from the interior—about Mc Donnell—for purposes of prostitution. They also traffic with the young blacks—i.e., procure aboriginal labour for both European and alien employers, getting commissions in the shape of trade, etc.: I cannot say that they get grog. "Waimara" is reputed to be a man who has committed more than one murder: he is very smart and intelligent, and in his present surroundings all the more dangerous. Both these men are exerting very evil influence over the Red Island natives, by whom they are recognised as "bosses."

Certain aboriginals discharged from gaol on expiry of their sentences were returned to their native homes at the expense of this Department:—"Scullmate," of Mabiag Island, Torres Strait, after five years at St. Helena, for manslaughter; "Jacky," of the Coen, after six months at Stewart's Creek; and four Batavia River boys after a similar sentence at the same prison for larceny of a boat.

"Paddy," for the murder of his gin "Rosie" at Camooweal (Normanton Supreme Court, September) was remanded to the next Circuit Court; while a conviction was recorded against "Bulloo" for the manslaughter of Chang Look, a Chinaman, at Shepherd's Creek, Laura (Cooktown Circuit Court, May), with three years in Stewart's Creek gaol. In the latter case there was a question of the accused's gin "Lucy": she admitted, "I been sleep along Chang Look one night, two days before." Three blacks, "Little Peter," "Long Jacky," and "Gilbert," for the alleged murder of another aboriginal "Peter," were remanded to the Cooktown Circuit Court next April, with a view to securing the services of a European interpreter. Reports have come to hand relative to the alleged murder of a male native "Cooper" at Kuranda, and of a gin "Biddy" by her husband "Boko," at Behana Creek, Nelson.

Convictions for crimes of a less serious character have been brought under my notice in the cases of "Dick," a police tracker, for assisting prisoners to escape at the Coen, two years in Stewart's Creek Prison; "Echo," for occasioning grievous bodily harm to another black, "Billy Hughes," at Georgetown, four months in Normanton gaol; "Chilie Baloo," for larceny at Georgetown, one month at Normanton gaol; and "Charlie," for illegally using a horse at Ebagoolah, fourteen days' imprisonment. At Cairns, at the December District Court, nine aboriginals were charged with stealing a lugger containing stores and firearms from Dunk Island: they had been imprisoned on remand during the last six months, and were now sentenced to one month's hard labour for stealing the rations in the boat.

During last January, the Ebagoolah aboriginals made complaint to the local police that someone had burnt their "gunyahs," spears, and wommeras. Finding their statement to be correct, the sergeant summoned L. Valloia on a charge of maliciously and unlawfully destroying property belonging to the aboriginals. On appearing in court, the defendant pleaded guilty: the police not pressing for a heavy penalty, he was discharged with a caution, and had to pay costs of court. But, as might have been expected, there are not many cases brought before the courts for offences committed by whites on blacks where there is good police supervision. It is in the more unsettled districts where the police can only patrol, say, at intervals of six weeks or two months at a time that abuses will continue to occur. Thus, on the lower Gulf country—in the neighbourhood of the Mitchell River, etc.—cases such as the following have to be dealt with. At Lochnagar, the manager complained that blacks came to his station at night and took away a gin who belonged to their tribe: the police pointed out to the manager that he must not abduct gins, and that on no account must boys or gins be taken against their will. At Dunbar the manager complained that the blacks were troublesome amongst the cattle down the Mitchell River, and that they were burning some of the country there, but had speared no cattle. The manager asked the police to bring back a boy named "Tommy," who had run away from Kalka out-station, but they refused. Furthermore, the police told the manager and the stockmen not to take any more boys and gins out of the blacks' camps unless the police were present: the latter could then see whether the natives were willing to go or not. The trouble amongst some of the station boys and gins—the police consider—arises from the fact that they are sometimes taken away from their camps against their will, and naturally run away: then, if caught, they are sure to be punished with the stock-whip. . . . There are fine hunting-grounds for the blacks below the Falls on the south side of the Mitchell River to the west coast, taking in Topsy Lagoon, which is 7 miles long, and contains abundance of fish and water-lilies. This lagoon is the home of the blacks, but low whites come considerable distances, catch young gins, cohabit with them, and give them disease. The proposed Native Police camp is badly wanted in this district.

The principle which generally obtains in regard to the State aid to the Mission Stations is that the Government subsidises them with an annual grant of money varying in each case according to the number of aboriginals relieved or maintained. This subsidy does not exceed in any case the sum of £200 per annum, and the money is applicable exclusively to procuring food and necessaries for the aboriginals themselves, the missionaries and their assistants being paid and maintained by the various religious organisations under whose auspices they are established. In one or two instances the grant has been temporarily increased for special purposes. The rations supplied consist mainly of flour, tea, sugar, and tobacco: these are of course supplemented by other things locally raised. Butchers' meat, except very rarely on one station, is never given. At Yarrabah, though a small quantity of rice is supplied daily, the mainstay is flour and Indian corn, the latter being milled and used as a porridge. Every Wednesday and Saturday at Mapoon—where rice and flour are mainly distributed—a very good plan is adopted, whereby all able-bodied aboriginals have to find their own food by fishing or hunting for it. This practice compels them to take a certain amount of active exercise, and encourages them not to depend wholly on the exertions of others. Had it not been for the cow-peas and pumpkins grown at Weipa, no inconsiderable trouble would have arisen through the shortage of rations there last April. On the Bloomfield, coffee grown on the plantation is used instead of tea. The following table shows the average daily number of natives connected with and supplied with food-relief, etc., at the various Mission Stations according as they are permanently resident (P.) or casual—i.e., temporarily visitant (C.). It may be mentioned here that none of the permanent hands—male or female—are allowed to enter outside service: in no sense are these Mission Stations—where plenty of employment is found for the natives—to be regarded as labour bureaux.

## AVERAGE DAILY NUMBER OF ABORIGINALS AT MISSION STATIONS.

	YARRABAH.			MAPOON.			WEIPA.			CAPE BEDFORD.			MARI YAMBA.			BLOOMFIELD.*		
	£300.			£200.			£200.			£150.			£120.			£150.		
1901.	P.	C.	TOTAL.	P.	C.	TOTAL.	P.	C.	TOTAL.	P.	C.	TOTAL.	P.	C.	TOTAL.	P.	C.	TOTAL.
January ...	136	24	160	55	20	75	16	23	39	61	3	64	24	1	25			
February ...	137	25	162	57	18	75	19	8	27	60	3	63	28	0	28			
March ...	139	21	160	67	12	79	19	3	22	61	3	64	29	0	29			
April ...	152	26	178	52	12	64	14	7	21	60	3	63	24	0	24			
May ...	153	27	180	49	26	75	20	24	44	59	3	62	28	0	28			
June ...	162	23	185	55	15	70	23	9	32	59	4	63	23	0	23			
July ...	168	21	189	60	21	81	26	49	75	62	0	62	24	0	24			
August ...	167	24	191	62	14	76	29	17	46	64	0	64	24	0	24	25	4	29
September ...	183	20	203	57	14	71	35	29	64	64	0	64	21	0	21	24	4	28
October ...	176	17	193	60	15	75	40	28	68	63	12	75	14	0	14	24	6	30
November ...	175	11	186	61	16	77	40	30	70	60	0	60	17	0	17	24	1	25
December ...	181	10	191	68	39	107	60	49	109	63	0	63	18	0	18	24	8	32

\* The Bloomfield was only taken over by the Cape Bedford Missionaries last July.

If the school at a Mission Station is conducted on lines similar to those which obtain in connection with the ordinary provisional schools throughout the State, the Government, in addition to the mission subsidy, pays the salary of the teacher. Religious instruction is permitted in these schools, but with this exception, the system of teaching is the same as that adopted at the ordinary State schools, and they are subject to Government inspection. All of these Missions have availed themselves of this assistance, and with excellent results. The following table will give an idea of the attendances, etc., at the schools:—

## ABORIGINAL SCHOOL RETURNS—1901.

Situation.	Quarter ending.	ENROLMENT.			CLASSIFICATION—BOYS.					CLASSIFICATION—GIRLS.					ATTENDANCE.				
		Boys.	Girls.	Total.	I.	II.	III.	IV.	V.	I.	II.	III.	IV.	V.	No. of Days School Open.	Total Attendance.		Average Attendance.	
																Boys.	Girls.	Boys.	Girls.
Weipa £90	Mar. 31	21	19	40	21					19					48	390	289	6	8
	Jun. 30	28	16	44	28					16					50	462	350	9	7
	Sep. 30	41	33	74	41					33					50	927	733	18	15
	Dec. 31	38	33	71	38					33					46	1,093	1,045	24	23
Mapoon £100	Mar. 31	20	29	49	2	9	5	4		11	4	9	5		51	969	1,275	19	25
	Jun. 30	23	30	53	2	9	9	3		11	4	12	3		52	968	1,320	19	25
	Sep. 30	24	33	57	2	10	6	6		10	3	7	13		50	1,006	1,624	20	32
	Dec. 31	28	32	60	2	10	6	10		10	3	7	12		47	1,036	1,374	22	29
Yarrabah* £50	Sep. 30	42	34	76	13	11	10	5	3	12	9	2	8	3	40	1,360	1,120	34	28
	Dec. 31	54	41	95	18	16	12	5	3	19	12	2	4	4	38	1,824	1,292	48	34
Cape Bedford £60	Mar. 31	13	4	17	13					4					50	603	200	12	4
	Jun. 30	12	4	16	12					4					55	650	219	12	4
	Sep. 30	12	4	16	12					4					60	709	239	12	4
	Dec. 31	12	4	16	12					4					52	617	208	12	4

\* School was only started at the third quarter here.

It should not be forgotten that, in the matter of sickness, while I do all I can medically in the way of advice, it is only now and again that I am in a position to give personal attendance. In return for the Government supplying these Missions with small quantities of medicines—as has been the case this year at Yarrabah and Weipa—the superintendents gladly make themselves responsible for the nursing and treatment of any sick aboriginals under their charge. With a view to assisting these gentlemen as well as the teachers of the aboriginal schools in the Torres Strait and others working for the amelioration of the condition of the natives, in dealing with accidents and minor ailments, I have in preparation the manuscript of a short treatise on Ambulance and First Aid which I propose submitting to the Minister for publication in pamphlet form.

At Mapoon the death rate has been very high during the year owing to the presence of consumption—a matter into which I shall have to carefully inquire when I make my next annual visit of inspection. Whenever a person has died here from the effects of this disease, it has been noticed that one or more of the relatives attendant on the sick person have very soon fallen victims themselves. Consumption was responsible for the deaths of four women and of the following males: Jimmy (about eight), Cockroach (seventeen), Jimmie (forty-five), Reid (nineteen), Snowball (nineteen), Dick (forty). It is remarkable that the three women were all wives of the same man, who, in addition, lost another (killed): indeed, this aboriginal Bluebeard, the possessor of six wives, was bereft of four of them within a period of six months. Influenza proved the cause of death of two women—the wives of Bo'sun and Pickle—aged respectively about thirty-five and thirty-eight. An epidemic of influenza, lasting for about a month, in March and April, occurred at Weipa, where it went through all the camps in the different places in the bush, as well as at the station. At Cape Bedford, of three deaths, two were due to consumption.

The following are my reports, already forwarded to the Minister, dealing with my annual visits of inspection to the various Mission stations. They have been revised up to 31st December, 1901.

MAPOON (Batavia River).—The number of people living in modern houses, permanent *bona fide* inhabitants of the Mapoon settlement, is about 200, though more than 400 individuals, occupying camps from 15 to 40 miles distant, are dealt with in the year's work. (307 blacks were present at divine service on the occasion of my visit on 24-5-01.) The Pine (Nomenade) River blacks, those on the north shore of Albatross Bay, are gradually coming more and more under the civilising influences of the Mission, where they are making permanent homes for themselves, and intermarrying. They are only following in the wake of the Pennefather (Coen) River natives, who have gradually absorbed the remnants of the true Mapoon aboriginals who had originally, *i.e.*, before the establishment of the missionaries, been decimated by the raids of the pearlers and the *bêche-de-mer* men. Indeed, it must not be considered strange that the language spoken here at Mapoon is not the autochthonous dialect, but the Nggerikudi one brought from the Pennefather. Thus, from as far south as Albatross Bay, it may be stated without fear of contradiction that all the coastal and correspondingly inland aboriginals now regard the settlement as a place at which they are always welcome, and where they can obtain medicine when sick, food when starving, and at Christmas time and on Queen's Birthday—when they all come to join in the season's festivities—a suit of clothes. The communal system now established in connection with the Mapoon natives' store—a system which will be dealt with subsequently—also tends to encourage them to remain in the neighbourhood of the Mission, where they can be better supervised and more easily trained, by the force of example, to lead a better life. Furthermore, Mr. Hey does not wait at home for these "outsiders," but occasionally makes special overland and short coastal trips for the purpose of keeping in continuous touch with them.

The average attendance at school for the last quarter of 1901 was 51. Here Mrs. Ward teaches them the three R's, as well as Scripture history, sewing, singing, elementary geography, and drawing. Of course, faddists will always be found who might cavil at aboriginal and half-caste children being taught these subjects at all, but such individuals should remember that, concomitant with the mental training involved in attendance at school, comes the inculcation of habits of earnestness for work, obedience to discipline, and respect for all that is noble and good. It is with a similar aim in view that even the married women are encouraged to come back to school and resume the lessons in which they were engaged when they were single. I was equally pleased as surprised to see the way in which the children could work the four elementary rules of arithmetic, two of them managing compound addition. In geography they have a very fair idea of the topography of Australia, as well as the names and localities of the continental countries. On making inquiry into their progress with sewing, I was shown many a patch-work quilt of their own making from the pattern-pieces sent up by Mrs. Foxton some eighteen months ago. The whole school work, of which the Presbyterians may well be proud, bears testimony to the living and continuous care bestowed upon it by Mrs. Ward. Other branches of education not touched upon in school, such as general house-work, cookery, etc., are superintended by Mrs. Hey, with whom two girls, changed each week in rotation, learn what is necessary for them to know to become better housewives and more careful mothers. In addition to all this, a sort of Mutual Improvement society has been started for young men and women respectively when, once a week, subjects of various interest are discussed: at these night-classes interesting information has been imparted, with practical illustrations wherever possible, on matters so diverse for instance as "Elementary Mechanics," "History of a Butterfly," "The Rules of Health."

In order still more to keep in touch, etc., with the large number of natives not only visiting the settlement but occupying or frequenting the reserve, the experiment has been tried of finding some suitable employment, especially for the old women, by getting them to collect the *Cuspidula angulifera*. This mollusc, which has nothing whatever to do with the "black-lip" or "mother-of-pearl," is edible, though not much relished, and almost invariably contains seed-pearl, but of such inferior quality as not to warrant the boats fishing for it. When he first drew Mr. Hey's attention to this shell, Mr. James Clarke told him how in Western Australia he had thus found employment for such old women who would collect enough to cover the cost of their rations. At Mapoon, however, the experiment proved a failure, because the result of four weeks' labour produced but  $\frac{1}{2}$ -oz. of seed-pearl, which a Thursday Island dealer bought for 10s. Mr. Hey had proposed encouraging the married men, *i.e.*, able-bodied ones who were not too anxious to ship on the boats and leave their wives behind, to collect "black-lip" on their own account, and so eke out the Government rations; he had intended supplying them with a cutter for the especial purpose. The proposal, however, was finally abandoned, not only owing to the great demand by the pearlers, etc., for aboriginal labour, but also with a view to removing any complaints on the part of the recruiters and employers. While these married men have been away on the boats, the Mission has of course had to support their wives and children. Of course Mr. Hey feels it would be more satisfactory if he could get these same men to make their living by agricultural pursuits, whereby he could give them closer supervision, but owing to the generally poor nature of the soil this is impossible.

So far as general discipline is concerned, there has been no trouble with the natives worth speaking of. No offences have certainly occurred among the permanent Mission inmates, while the camp blacks—submitting to certain long-established punishments laid down by the missionaries—are all amenable to discipline. These penalties vary from a fine of a few spears each for general rowdiness or larrikinism to the cutting-down and conveyance to the settlement of from five to fifteen trees for graver offences. The timber thus brought into Mapoon is sawn into boards, and used exclusively for the natives' huts, and the well-behaved blacks thus recognise that by insisting on the execution of such punishments their own homes are actually benefited. On two occasions only has Mr. Hey been obliged to call a public meeting to deal with individuals who had made themselves specially troublesome and obnoxious in regard to their conduct towards certain married women: the unanimous opinion was that if the accused did not mend their ways they should be expelled the settlement and reserve—the warning proved sufficient.

The health of the Mission children (permanent inmates) is everything to be desired, and no skin disease, which formerly was very prevalent, is now to be seen. The only exception is poor little Dolly, a child about twelve or thirteen years of age, suffering with venereal, who after two years' treatment at the Thursday Island Hospital, was discharged incurable, and sent down here. This is the little girl who was outraged at Possession Island by a fiend, unfortunately never brought to justice: she continues to suffer great pain, but fortunately for herself cannot apparently last much longer. Though living now under better general conditions of health—*e.g.*, more regular food supply, etc.—the birth-rate among the local

camp blacks is lower than what might have been expected: many apparently healthy young women have not borne any progeny. The death-rate is correspondingly heavy. The births and deaths known to have occurred during the past twelve months were 9 and 23 respectively. Of the births, there were 5 girls to 4 boys: amongst the deaths 15 females to 8 males—the infant mortality (children under years) being equal, 4 for each sex. It should be mentioned that most of the deaths registered occur at or near the Mapoon Station, owing to the fact that many of the natives at the time of sickness or feebleness make it their home: indeed, it is becoming more and more the practice for the blacks to send or bring their old and sick ones to the missionaries, by whom they know they will be well looked after. Every Saturday afternoon, each hut, yard, and garden is regularly inspected so as to ensure cleanliness: an extra supply of tobacco is also awarded to the householders whose premises are found in a satisfactory condition.

General repairs and painting have been carried out where necessary, the girls' and boys' dormitories thoroughly overhauled, and cement floors laid down in many of the huts. To save expense, native pigments mixed with water are used for paint, while the lime for the cement is obtained by burning coral. An important sanitary advantage of such cement floors is that they can be easily sluiced and cleaned. With two exceptions, every native hut on the station has been roofed with iron and walled with bark or board: some 3,000 feet of the latter have been sawn by the blacks themselves. The iron roof and bark, etc., walls—as compared with the thatch which used formerly to be employed—not only minimises the risk of fire, but also keeps their blankets and clothes much drier. Each hut indeed forms a model tenement in its way, and what with its flag—which each householder has himself made—presents a bright and cheerful appearance. A new two-roomed girls' dormitory has also been built. Behind the main "street" are fourteen separate gardens, all fenced in and bearing in due season water-melons, pumpkins, sweet potatoes, cocoanuts, and even beans: of course, without the wire-fencing, which has been bought out of the boys' wages, the goats would have made short work of them. The boys have also paid for a new pump.

The  $3\frac{1}{2}$ -acre "school-garden," *i.e.*, made and tended by the school children after lesson-hours, keeps them in fruit and vegetables, the constant supply of which bears testimony to the vast amount of labour that has been taken in reclaiming such sandy soil by the continued application and hoeing-in of dead leaves, dried grass, and sea-weed. In the Mission garden, 200 cocoanuts have been put in within the past twelvemonth: others, planted some seven years ago, are now bearing for the first time. The reserve is at present stocked with eighty-seven head of mixed cattle, giving beef and milk sufficient for the Mission inmates and children all the year round: looking after the stock (with five horses) also affords congenial and useful employment for the natives. Seven fat bullocks were killed for the blacks during the year: no cattle have been sold. There is a flock of about twenty-five goats. Unfortunately, as just discovered by Mr. J. F. Bailey, the Assistant Colonial Botanist, a very poisonous plant for them—the *Sarcostemma australe*—is fairly plentiful here, and the attention of the missionaries has accordingly been drawn to it.

Owing to the scarcity of aboriginal labour over the whole of the Peninsula north of Mapoon, blacks have been allowed to be recruited on this western coast as far south as the northern shores of Albatross Bay. The aboriginals here are known and can render themselves intelligible to the Mapoon boys, with the result that Protector Bennett has allowed them to be brought from this district to Thursday Island, provided the recruiter receives a letter from Mr. Hey to the effect that they have been engaged with his knowledge and approval. This procedure has been rendered imperative owing to the boys having been induced to join the boats by means of grog and other objectionable measures. Complaints thus continue to be made against the European recruiters: last April H. L— is reported to have supplied the natives south of the Pennefather (Coen) with liquor, while B—, M—, and P— were charged by the aboriginals with tampering with some of their women. South of Albatross Bay the natives are "wild," do not understand English, and are unable to communicate with the Mapoon blacks. Protector Bennett and myself will, therefore, not allow any aboriginals to be recruited from here. If they are obtained surreptitiously—it will practically mean kidnapping—the murder of subsequent visitors is certain to ensue. It is on the cards that the Presbyterians may open a new station in the neighbourhood of the mouth of the Archer River, this proposition being rendered possible by Mr. Hey now having a vessel (already plying between Mapoon and Weipa) which could work all three settlements, bringing mails and stores at regular intervals to each. Indeed, with this object in view, Mr. Hey made a special journey in the mission lugger, the "J. G. Ward," and found a very suitable site for a station on the northern extremity of the mouth of this river. Of course when once the missionaries are settled on the Archer, the matter of recruiting here may be reconsidered: for the present it is quite of the question. For the twelvemonth ending 31st December, 1901, there were recruited from Mapoon, through Mr. Hey's hands, a total of 105 young male adults, all coming from the hinterland and coastline extending from the Batavia River to Duyphen Point (Albatross Bay): 60 of these were recruited for Europeans and 45 for aliens. The number of boys obtained by each of the Europeans was as follows:—Cowling, 19, Doyle, 15; H. Locket, 9; Davie, 6; Blackman, 5; Walton, 4; Hodges, 2. The nine alien recruiters comprised Manillamen, Malays, and South Sea Islanders. Of the deaths apparently attributable directly to life on the boats, I have to report that of Jack Tointenten (in European employ), which took place on 10th November, 1900, within fifteen days of his return to Mapoon. Another boy, Dick, in the same year, was killed by a shark. During March and April, 1901, four lads—Bullock, Cockroach, Smith, and William (all in the employ of European masters)—came back from the boats with signs of serious pulmonary mischief, and for the two to whom my attention was drawn I had but very little hope of recovery. This is not as it should be. All the boys when they leave Mapoon are apparently in sound health, and there must be something radically wrong to find them returned after a few months in the condition mentioned. [In my Annual Report for 1899, page 4, I gave particulars—names, dates, etc.—of eight boys who had died within eight weeks of their return here from the boats.] In my opinion, and one in which Protector Bennett concurs, the alien employers, taking them all through, have a greater regard for the care and welfare of the aboriginals than the whites. Another factor which should be taken into account is that no legal provision is made for the health conditions of the natives on these smaller bêche-de-mer and blacklip boats. I learn, on competent authority, that so long as such a vessel can float,

the shipping master cannot prevent her putting to sea (though unseaworthy) with as many boys (though there be insufficient accommodation) as the master or owner may choose to put on board. The rate of pay for the boys at Thursday Island—wages similar to what have been arranged for at Cooktown and Cairns—is 10s. per month, with a length of service not exceeding six, when the boy has to be returned to Mapoon at the employer's expense. For reasons detailed in my Annual Report (1899) their wages are handed over by the shipping master, without deductions of any description to the local (Thursday Island) police. The latter have instructions that out of each £3 so earned not more than 10s. is to be spent under their supervision in the stores, and not more than 5s. is to be given to each boy to spend locally as pocket-money; the balance of £2 5s. is banked to the credit of the Mapoon Natives' Store Account, a store having been specially established at Mapoon by Mr. Hey for their separate use. I have to express my high appreciation of the care taken by Sergeant McCreery in attending to the expenditure on the boys' behalf. The moneys thus banked by the police to the credit of this Natives' Store during the past twelvemonth was £254 0s. 6d., of which Mr. Hey has expended £214 13s. 3d., leaving a balance on December 31st, 1901, of £39 7s. 3d. Yielding to the wishes of the missionaries themselves, I audited this account and found everything correct. Complaints are alleged to have been made by the Thursday Island shopkeepers and others that the boys' wages were not spent locally. On inquiring, however, into the accounts I found that, with the exception of £20 worth of wire-netting (which was not procurable locally), every article in the Natives' Store at Mapoon had been bought at Thursday Island at retail prices. The local storekeepers have not, indeed, the slightest cause for grumbling, whereas the blacks under the present system, on arrival at Mapoon, do possess something lasting and useful as the result of their six months' labour. There is thus a very great improvement now as compared with what used to take place up to the occasion of my first visit, some three years ago, when the aborigines—robbed, cheated, and often rendered drunk—used to return home from the boats with practically nothing. The method in which this Mapoon Natives' Store is managed may be described as follows:—It supplies every boy on his home-coming with 1 lb. of tobacco, 1 bag of flour, a tomahawk, and clothes, handkerchief, etc., if required. This is, of course, independent of what he may have himself bought at the island, but which does not generally reach here. Having put his wages into the common fund, each boy, as a matter of right, can also draw from the store anything he wants in reason—*e.g.*, fishhooks, lines, turtle-rope, knives, tools, nails, buckets, further supplies of tobacco and clothing, and, when he marries, the galvanised iron to roof his house. At Christmas time the store supplies every visitor (including, of course, those from Albatross Bay) with a suit of clothes. Each boy thus learns that he is labouring not only for himself, but for the common good. When away on the boats he knows that his older and younger relations—his parents, wife, children, etc.—are all being looked after, not as a matter of charity, but as a right. At the present time, for instance, some twenty old and sick men and women—parents of the boys mostly on the boats—get once daily, or even twice (if unable to procure their own food), a supply of flour from the same source. All of them thus look upon the settlement as their home, and take a pride in its welfare and improvement: so out of their own earnings they have even gone to the expense of fencing in their gardens, and bought a new pump to ensure the whole community a plentiful and constant supply of fresh water. Those lads to whom I have spoken on the subject freely admit and recognise the advantages of this social system of dealing with their wages: they have not forgotten how, until a short time ago—when each had absolute control over the expenditure of his own money—their supplies lasted but a day or two, and nothing permanently useful was left to them.

Mapoon is the Mission Station to which hitherto we have been sending the waifs and strays from the Gulf country generally, but so far without the legal status of their being "neglected" children as defined by the Reformatories Act. This has now been remedied, an Industrial School proclaimed, and Rev. N. Hey appointed its first Superintendent (*G.G.*, 5-10-01). The Protectors are thus able to deal summarily with the Gulf children, and the State saved all the extra expenditure of forwarding them all round the Peninsula to the Aboriginal Reformatory at Cairns.

WEIPA (Embley River).—The sphere of influence of the Weipa Mission which I visited last May is gradually though slowly extending, blacks coming in now not only from Pera Head, and the upper reaches of the Batavia and Ducie Rivers, but also (a few) from the mouth of the Archer, from the Moreton, and from the area intermediate between Coen and Mein. Perhaps owing to the missionary's absence from the station for upwards of six months during the past year (1900), perhaps from other causes, the aborigines in general do not as yet appear to regard the settlement in the light of a permanent home for them, though they have learnt by experience that when starving they can get relief here, and when sick they can obtain medical treatment. It is this migratory habit of the population which makes the work of the schools so much harder for Miss Schick, the children coming and going just as the parents' fancy takes them. For instance, notwithstanding that the school, since its opening in September, 1900, had an average of about thirty attending it at the time of my visit, I was informed that the individual attendance had been very irregular:—matters had much improved, however, since Christmas, when 6 little girls were taken into the dormitory which was then established. Furthermore, as soon as a little boys' room is put up—which Rev. Mr. Brown told me at the time would be done before next wet season—the regular attendance of both boys and girls would be practically enforced. Owing to Miss Schick being down with fever on the occasion of my visit, I was prevented seeing what the children could do under the most favourable circumstances:—I satisfied myself nevertheless that considering the difficulties with which the teacher had had to deal, the work was making good progress. The elementary drill executed by 17 boys and 12 girls was exceptionally good, and the time well kept. The permanent mission inmates, *i.e.*—those receiving permanent board and lodging—comprised 6 little girls, for whom a dormitory had been erected, and 3 house gins (two of them with their husband and child) occupying huts made under the supervision of Mr. Brown. Among the dormitory girls was a little half-caste child who has been sent from a neighbouring station, and for whose tuition a small charge had been made. There are several young men working on agreement for from three or four to six months' service, but of course these cannot be regarded as permanents. No misunderstandings have so far occurred with the natives, and the discipline has apparently been all that could be desired. With regard to the Mission House, this was on the way to completion, both final rooms being up, but the end verandas were still wanting. Besides the galvanised-iron dormitory already mentioned, a bark shed had been erected—36 by 24 and 16 high—which did duty as school-room and as

church. A wharf had also been fixed at the landing-stage on the river. In the three gardens there was a total of about 3 acres under cultivation, but most unfortunately the pumpkins got destroyed by last year's (1900) floods, while the sweet potatoes turned out bad; it was only the cow-pea which saved the station through the drought. In addition to the food-plants attempts had been made with rubber, castor-oil, tobacco, cotton, sisal hemp, and turmeric. The stock consisted of 6 horses and 6 cows: goats were tried, but found too troublesome. With the vessel lately purchased by Rev. N. Hey, and stationed at Mapoon, the freight on rations, etc., from Thursday Island is now saved. hitherto, this has meant an annual expenditure of at least £50 to Weipa.

**HOPE VALLEY (Cape Bedford).**—Things here have changed greatly for the better since my last annual visit of inspection, some twelve buildings constituting quite a settlement on the south side of the Cape where the head-quarters of the Mission, in charge of Rev. G. H. Schwarz, are now situated. The removal hither of the branch Mission and buildings previously under the care of Rev. W. Poland (since transferred to the Bloomfield) has been conducive of very good results in rendering the general supervision better and the administration more effective. It was originally intended that one of the buildings—a kitchen—should remain on the north side as a store-room for the cocoanut plantation, but, finding that without any caretaker it was fast being attacked by white ants, Mr. Schwarz caused it also to be shifted. This transfer, together with the painting and general fittings that have since had to be put up, has cost the Mission people an expenditure of upwards of £100 beyond the sum granted for that purpose by the Government. I sincerely regret having to record the death of Mrs. Beisel, which occurred on last New Year's Eve (1900). Her loss has been greatly felt. Mrs. Schwarz, the provincial school teacher appointed by Government, together with her sister Miss Lucy Allan, are getting the children on well. Within a very few months of the inception of school I had the pleasure of finding that some of these little ones already knew their alphabet, could spell simple words, count up to 100, and sing certain of the more common nursery-rhymes. Twelve boys and four girls attend the school. The comparatively small number of the latter is explained by the fact that all the other Mission girls are over fifteen or sixteen years of age, and marriageable. The experiment has been tried of getting the children from the local camp to attend school, but hitherto in vain: after a month's or six weeks' time their parents take them away on their periodic peregrinations, all their schooling is forgotten, and a bad example in the way of attendance offered to the other pupils. Now, however, that things are getting more settled here I trust that increased exertions may be made to ensure the permanent attendance of all such waifs. That the difficulty is one that may be successfully overcome in time is illustrated in the case of Yarrabah. At any rate when the children are ultimately sent here from the Bloomfield, which it is eventually proposed to do, both teachers and scholars will benefit: the former, by the encouragement dependent on a larger field of labour, and the latter, by the keenness of the increased competition. At present 37 aboriginals (19 males and 18 females), amongst whom there is not a single half-caste, are permanently residing on the Mission premises. This number is exclusive of about 30 blacks who have been continuously occupying the local camp for something like two years past: in the absence of sufficient natural food these are mainly fed from the Mission funds, the same source furthermore supplying them partly with clothes. On the occasion of my first visit during the year in January, I reported on the out-door improvements as follows:—"Owing to the drought there has been a dearth in the garden produce, though a little rice and some sweet potatoes have been raised. The missionaries were very fortunate in getting about 4 tons of sugar-cane. When some planting might have been done (at the end of last wet season) all the blacks were fully occupied in assisting in the shifting of the Mission buildings already referred to. The gardens, however, have not been neglected, but have been thoroughly prepared and manured during the past dry season: in the South Cape garden some 3 acres are thus quite ready for sweet potatoes, and one for rice: in the North Cape garden by the end of the present year at least 200 acres of fenced ground will be planted with cocoanut."

The pigs, which have hitherto been running wild and doing more or less damage to the natives in destroying no small quantity of their natural food supplies (small enough as they already are), are gradually being exterminated.

The fishing-net continues to prove of great service, any surplus of fish over present requirements being salted for subsequent use. The cutter, a present from the Home Secretary, besides effecting a great saving in the Mission expenditure for the conveyance of mails and stores, serves to keep the missionaries in weekly touch with civilisation. It is the desire of the Home Secretary that the Mission may ultimately be proclaimed a reformatory.

The **BLOOMFIELD MISSION** (Bloomfield River), from which the Government subsidy was last year withdrawn, owing to the meagre results and unsatisfactory management so far as the aboriginals were concerned, was discontinued by the Lutheran Committee of Adelaide, South Australia, in June last. A proposition was thereupon made to the Home Secretary by the Rev. Mr. Schwarz, of the Cape Bedford Mission, to take over the Bloomfield Mission Station, the latter's principals in Bavaria having expressed by cablegram their willingness to maintain a missionary for the station. The Minister accordingly approved of the immediate possession of the station being given him, authorised an annual grant of not less than £150 towards its expenses, on the understanding that it would be worked in conjunction with Cape Bedford, and stipulated that a gentleman of experience should be placed in charge. The Rev. W. Poland, with a record of upwards of twelve years of self-denying work among the aboriginals, has been appointed to the position and gazetted Superintendent of the adjoining reserve (G.G., 12-10-01). It is understood that as far as possible the children of school age at present resident here are to be removed as opportunity occurs to Cape Bedford, thus obviating the necessity for employing the services of a schoolmistress at the Bloomfield. It is anticipated further that the men and boys at the latter place will find ample employment, the intention being that they shall go backwards and forwards between the two stations as necessity arises.

**YARRABAH (Cape Grafton, Cairns).**—There are now close upon 200 aboriginals—true-blood and half-caste—under the constant and direct supervision of the missionaries. The sexes are fairly proportioned. Nine boys and seven girls have been sent here on magistrates' orders as reformatory children: their conduct and general behaviour have given every satisfaction. In addition to this permanent

population there are at times from 25 to 50 casuals—i.e., camp blacks, whose peregrinations depend on the particular season, on the scarcity or otherwise of the native food-supply, and other causes. Many of the Russell and Mulgrave aboriginals while thus hunting on the reserve pay the Mission Station a temporary visit, though strangely enough the few remnants of a small tribe dwelling amongst the neighbouring Murray-Prior and Grey Range are still too shy to put in an appearance. The general health continues good, medicines are supplied when necessary, and the building of a hospital which is now in hand will meet any requirements for cases of a more serious nature. What I consider to be of especial benefit and permanent utility is the institution of a course of gymnastics, imperative alike on young and old, in the shape of physical and military drill, Indian clubs, wand exercises for the girls, horizontal and parallel bars, etc. Both boys and girls thus spend two hours each week in physical training, the former in addition doing two hours' military drill. The standard which has been attained in these exercises—of which I was given an exhibition by the boys—is nothing short of marvellous, considering the raw material upon which the missionaries have had to work. To foster the militant spirit in so far as it teaches these lads to rely on their own self-defence, and to encourage them in their sense of *esprit de corps*, I beg to heartily recommend that the Rev. Mr. Gribble's application for some uniforms, accoutrements, belts, etc., and at least a dozen more rifles, be favourably considered by the Minister. Four deaths have taken place since the beginning of the year, making a total of 24 since the inception of the mission in 1892. During the same period there have been 27 births. This, however, does not represent the proportionate birth-and-death rate, because the mortalities for the most part include aged and infant camp blacks, natives diseased on arrival, and others for whom the missionaries cannot be held responsible. The Superintendent is entirely at one with me in agreeing that the suggested reservation of the neighbouring Fitzroy Island as a centre for treating disease-stricken aboriginals and Asiatics is highly undesirable. Owing to the peculiar conditions connected with this Cape Grafton Reserve—especially its practical isolation from European settlement, and its area of something like 75 square miles of perhaps the finest country in North Queensland—I am firmly of opinion that, long after this present generation shall have passed away, the time will finally arrive when the remnant of the State's autochthonous population will be ultimately gathered together and located here. If Fitzroy Island, only two miles distant, should thus ever be surrendered to the purposes indicated, successful attempts at escape will not be infrequent, and as a result the introduction among the mission natives of some of the most loathsome diseases with which mankind can be afflicted is certain to ensue. As it is, the case of a reformatory girl who was sent to Yarrabah during the present year, and subsequently discovered to be suffering from a similar complaint, has given grave cause for anxiety. To prevent the repetition of such an occurrence, however, the Home Secretary has given instructions to the Cairns police that all aboriginals sent over in their charge to the Mission Station are to be previously examined by the local Government Officer. What strikes one so forcibly in the general working of the Institution is the fixed routine according to which all arrangements are carried out, the cultivation of the idea that any work undertaken individually is in reality for the common good, and the inculcation of the principle that all labour, even the most menial, has its nobility of purpose, and will bring its own reward. Here, for instance, is the programme of an ordinary day's work. Infants—i.e., boys up to nine years of age, girls up to twelve—are engaged in housework from 9 to 10, attend sewing school from 10 to 11, and ordinary school from 11 to 12, and again from 2 to 3. School for the seniors occupies the afternoon from 2 to 4. Outside of these hours, the bigger girls are occupied in washing, cooking, and plantation work, from 9 to 12: the married women do their household duties until 11, spend the next hour in mending and making garments for the Mission inmates, and fill up their afternoon (except on Tuesdays, when they work on their own plantations) in looking after their own clothes, and amusing themselves with various kinds of fancy-work. The bigger boys work in the fields all the morning, while the married men occupy themselves from 9 to 4 on the plantations (ploughing, etc.), at fencing, building, or with any other work of a miscellaneous nature which may happen to be in hand. The Provisional School system has been instituted since the first of last July, and hence too recently to allow of making fair comment on its results. The average attendance for the quarter ending December, 1901, was 82, and I am informed that much material assistance has been derived from the three pupil teachers, one of them a Reformatory girl (half-caste), the two others true-blood aboriginal males. The children of the camp blacks were formerly allowed to attend school, but owing to such attendances being so erratic and serving only as a bad example to the permanent scholars, they are only permitted to come now provided they are left by their parents entirely in the missionaries' charge. But little difficulty appears to be experienced in keeping order and maintaining discipline on the settlement. The local police court, to which I have previously had the honour of drawing your attention, is doing excellent service, and I took the opportunity of glancing at its record-book. Beyond the infliction of a cut on the hands with a strap and a locking-up at night, no harsher measures have been considered necessary. Only in the case of one or two incorrigible boys—for continued pilfering—has the punishment been adopted of cutting the hair particularly short: the public ridicule to which the delinquent has thus rendered himself liable has so far proved a sufficient deterrent. Three village settlements along the larger creeks of the adjoining reserve constitute the next aim in view. One of them has already been started at about a distance of 5 miles from the Mission Station. Their object is purely agricultural, with a view to growing bananas and corn; to raising poultry, and to supplying the Mission with surplus produce, in exchange for articles from its store. The senior married couples will be placed in charge, and the community will be kept in touch with headquarters by daily horse-mail and cart. As much land as possible will be brought under cultivation, and for this purpose macadamised roads have already been opened. There will also shortly be established, on the other side of the bay, a small fishing station. In addition to proving a source of food supply, it is intended that it shall also serve as a temporary holiday resort for rewarding good conduct. Since my last visit of inspection the following buildings have been erected, etc.:—A large hall (for purposes of school, police court, concerts and other entertainments), the Girls' Dormitory and the Mission House have been enlarged by three and two rooms respectively, four new married couples' huts have been built, and an engine-shed set up. The mission is now the proud possessor of a 5-h.p. engine, which works the corn-mill and the saw-bench. A hospital, boys' dormitory, a dormitory kitchen, and three huts at the first village settlement, are already in hand. At the time of my inspection (November, 1901) 70 acres were under cultivation, and everything doing well, were it coffee, cocoanut, corn, pineapple, potato, taro,

cassava, vegetables, sugar-cane, indiarubber, cotton, or pawpaw. The rubber appears to thrive splendidly on the waste lands. The cotton is put to many uses in the way of pillows, for bandaging, or for "cotton-waste" in the engine-shed, while the seed is apparently very much appreciated by the poultry. The stock comprised 8 horses and 27 cattle.

MARIE YAMBA (Andromache River).—I had no opportunity of visiting this station during the year. A proposal to remove the inmates to the Lutheran Mission at Cape Bedford or the Bloomfield is at present under consideration.

The following Aboriginal Reserves within my jurisdiction—*i.e.*, north of 22 degrees latitude—have, with one exception (Andromache), been placed under trustees (*G. G.*, 3-2-00): furthermore, in those cases where Mission Stations happen to be connected with them (Batavia, Embley, Trinity, Endeavour, Andromache, and Clerk), the missionaries in charge have been gazetted their Superintendents under "The *Aboriginals Protection Act*, 1897":—

	Square Miles.
Bluff Downs and Southwick (Charters Towers) ... ..	110
Batavia River ("Mapoon") ... ..	100
Embley and Mission River ("Weipa") ... ..	200
Hammood Island (Torres Strait) ... ..	2
Pitt (Cardwell) ... ..	50
Andromache River ("Marie Yamba") ... ..	30
Trinity and Sophia (Cape Grafton, "Yarrabah") ... ..	75
Endeavour and Pryde (Cape Bedford, "Hope Valley") ... ..	78
Clerk (Bloomfield River) ... ..	25
Boggy Creek Run (Laura River) ... ..	25
Kelsey (Bowen) ... ..	$\frac{1}{2}$
Box Hill, No. 4 Run (Georgetown) ... ..	2
Box Hill, No. 5 Run " ... ..	2

It is a matter of surprise to me how some of these so-called reserves came to be originally proclaimed as such, considering that of the 690 square miles comprised by them not 200 are really suitable for the purpose. Take, for instance, the case of Cape Bedford, where, with the exception of a small pocket in the neighbourhood of the McIvor River and another behind Mount Saunders, the whole country consists of a mass of sand-hills, with no native foods worth speaking of. At Bluff Downs and Southwick, consisting for miles of almost impenetrable scrub situated on what is known as the "Wall"—an extraordinary basaltic mass—there is the anomaly of an Aboriginal Reserve entirely surrounding a piece of country hitherto held under occupation license: the portion thus held comprises two grass pockets of about 8 and 12 miles respectively, each containing a sheet of water. The reserve at Cardwell has, I am informed, no permanent freshwater supply, and but little, if any, native food. Other areas—*e.g.*, Boggy Creek and Andromache—have present-day objections in that they are in too close proximity to white settlement.

During the past two or three years I have had to contend, but fortunately with success, against the entry of undesirable people on to these reserves. Since making an example by impounding eighty head of horses and cattle, the Cape Bedford Reserve is being rid of the cattle-duffers and other undesirable characters who used to frequent it. Owing to the prompt measures taken, with the assistance of the Lands Department, the timber-getters have finally been forced to depart from Cape Grafton, where they had been in the habit of giving liquor to the natives. Certain licensed fishermen who had set up their traps near Rocky Islet, on this same reserve, have been bought out. At the time (two years ago) this matter of the fish-traps raised the question as to whether the "sea-coast" was actually a portion of the proclaimed area, with a view to taking action for trespass: however, the legal adviser to the Lands Department expressed the opinion that, notwithstanding the "sea-coast" was gazetted as one of the boundaries, the reserve did not extend to the fore-shore below highwater mark. At Cape Bedford during the past year a European, who subsequently admitted his guilt, stole about 100 coconuts from the plantation there: to evade the provisions of the law, I am informed that his *modus operandi* consisted in he himself remaining in his boat while he sent his aboriginal crew ashore to pick them. The Aboriginals Protection Amending Bill of 1901 has put restrictions upon the possible abuse of a miner's right, for the purpose of interfering with the blacks, by requiring that a prospector shall not only hold a right, but that he shall also obtain permission from a Protector to go on to the reserve: that, of course, will be withheld in very few instances, and only in those cases where the holder of a miner's right has acquired a bad name in connection with his relations towards the natives.

But there are other important side-issues in connection with the reserves, and these are: "Upon what grounds are we justified in removing aboriginals to these reserves at all?" And, if we do so remove them, "What are the best means of peaceably securing their continued sojourn in their new surroundings." While fully appreciating the inherent instinct of the native not to leave the haunts which he and his people have regarded as "home" from time immemorial, and while anxiously striving to treat him as a human being whose wishes should, as far as possible—*i.e.*, within reasonable limits—be consulted and respected, I nevertheless maintain that there are circumstances which would warrant my approval of his enforced transference. From the Western country, where droughts recur with such appalling frequency, —with the supply of native foods becoming concomitantly so scarce that even the native dies of starvation: from those areas so remote from civilisation that it is impossible to deal with the medical and surgical requirements of an aboriginal population, by far the major portion of which is affected with loathsome disease: from those districts where adults as well as children have no possible chances of getting their general conditions of life ameliorated: from those places where adequate protection cannot be afforded them against the abuses of unscrupulous Europeans and aliens:—from conditions such as these I emphatically state that I hope to be among the very first to give practical assistance in removing them. I entirely agree with the opinion expressed by the Home Secretary in his letter to His Excellency Lord Lamington, dated 10th June, 1901:—"I am aware that an opinion prevails among men who have had life-long experience of aboriginals that the latter cannot be transferred from one district to another as suggested with satisfactory results. It is said that they fret and pine for their old haunts and surroundings, and, if too far away to enable them to return,

they are apt to become restive and rebellious and a source of danger to those about them. I cannot help thinking that the experiences which have led to this belief have been in relation to the transfer of individuals or small parties who have been set down amongst alien tribes rather than to the transference of whole tribes and communities or large parties to new country, where the conditions of life would be found to be easier for them than in the district they had left. This view has to a certain extent been confirmed by a recent experiment." The second side-issue resolves itself into the supply of occasional rations, tobacco, knives, and other articles of trade: frequent patrols to prevent the visitors being molested by the tribes into whose country they have been introduced—this idea of trespass is always a very strongly-rooted one in the mind of a savage—and the advantages, moral and intellectual, derivable from the inception of Mission Stations. Experience justifies me in speaking in terms of the highest praise of the assistance which such institutions have already rendered the Executive in dealing with the natives naturally located on these Mission Reserves. Now, it so happens that all these conditions are ready to hand in the scheme which the Home Secretary has in view of making one huge reserve on the western slope of the Peninsula. And even in the event of such transference of natives *en masse*, as above suggested, is found ultimately not to be feasible—which contingency I do not for one moment suspect—advantage of such a reserve can be equally taken for the benefit of those aboriginals who belong to the districts more immediately abutting upon the shores of the Gulf. For here the Presbyterians, already located at Mapoon and Weipa, are shortly making a start with another branch on the Archer River, while the Anglicans propose opening a new mission somewhere in the neighbourhood of the mouth of the Mitchell River. Indeed, with the object of lending assistance in the choice of a site, I have already received instructions to hold myself in readiness to meet his Lordship the Bishop of Carpentaria at Thursday Island next April, and take him down the Gulf coast in the "Melbidir."

The "Melbidir," a cutter since converted into a ketch, has proved of very great use in patrolling <sup>The "Melbidir."</sup> the Northern coast-line, and checking abuses among the *bêche-de-mer* and pearling boats. Nineteen of such boats were boarded during the year, the articles, etc., examined, and, where it was considered necessary, the vessels searched. The "Melbidir" has also been utilised in rescuing a police party in the neighbourhood of Night Island, in taking stores, etc., to the Mission Stations, and in removing two lepers to the Friday Island Lazaret. Her master, John Schluter, who, like myself, is an inspector under the *Bêche-de-mer* and Pearl-shell Fishery Acts, thus carries on all necessary duties when other work requires my presence on land. The whole coast line between Mackay and Burketown has been twice patrolled during the past year. Recognising the advantages to be derived by visiting the less frequented shores of the Gulf coast and outlying islands, the Assistant Colonial Botanist, Mr. J. F. Bailey, accompanied me on my last Northern patrol, made many valuable observations, and brought back a good botanical collection. This year I propose taking a helminthologist with me.

I am satisfied that the working of the Act in the Northern districts is bearing good fruit, an opinion <sup>General working of the Act.</sup> which is confirmed by the local protectors. For instance, Protector Meldrum says it "has had a decidedly beneficial effect on the condition of the aboriginals. They now pretty well understand—in this district, at all events—that the police act as their friends, and if any injustice, real or imaginary, is done them they have no hesitation in coming to the police to make a complaint." Protector Galbraith states that "the Act is working satisfactorily, but there is still much to be desired." With regard to the general working of the Act at Thursday Island, Protector Bennett reports that, as to the regulation of the employment of aboriginals at sea, he was able, during the first nine months of the year, to secure its provisions with as much success as he could hope for, considering the time at his disposal; but, since the end of September last he has been unable, by reason of the pressure of his duties as Sub-collector of Customs, to leave the island or devote any time to patrol duty. In consequence, he has reason to fear that masters and boat-owners are already beginning to be careless in the observance of their legal responsibilities as employers of aboriginal labour.

Personally, I am well aware that the successful execution of the Act is in large measure due to the zeal and loyalty of the local protectors, police and civilian, and I would draw your attention to the valuable services they have rendered me. Protector Galbraith speaks in very high terms of the work in connection with the Act, carried on by Sergeant King, of Normanton.

The Aboriginals Protection Act Amending Bill of 1901 has been reserved for the Royal Assent. During the passage of this Bill through the Legislative Council, I had the honour of being called to the Bar of the House to give evidence, and pointed out that its whole design was to restrict many evils and abuses which I had found to exist, but which I had no legal power to remedy under the existing law.

In accordance with the instructions given me, I have pursued my scientific investigations into the <sup>scientific.</sup> ethnography of the North Queensland aboriginals, the results of which are being from time to time published as Parliamentary Papers. Three such were issued during the year:—(1) On String and other forms of Strand, Basketry, Woven-bag, Plait and Net-work; (2) The structure of the Koko-Yimidir Language; (3) Food: its search, capture, and preparation. A reviewer in London *Nature*, of November 7th, 1901, draws graceful recognition to the assistance and encouragement which the Queensland Government, through the Home Secretary, the Hon. J. F. G. Foxton, have given me in this portion of my duties. As the departmental and routine work pertaining to my office becomes more and more organised, I trust to have greater leisure to devote to my anthropological researches.

The office work is steadily increasing. Independently of 289 vouchers, 1,816 communications <sup>Office work.</sup> passed through my office—815 inward, and 1,001 outward.

I would like to express my thanks to Mr. Geo. Boddington, the Post and Telegraph Master at Cooktown, for regularly forwarding on all correspondence during the eight months in the year when I am travelling: it is only fair to state that not a single letter, out of many hundreds, has gone astray.

I have, &c.,

WALTER E. ROTH,

Northern Protector of Aborigines.

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# **Annual Report of the Northern Protector of Aborigines for 1901**

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