Mr. J. Andrews
29th May 1877

1875. First of all, Framlingham is a station under the charge of the Board?—Yes, altogether.

1858. And the only produce was £28 for oats sold?—Yes.

1859. Did that come into the general funds of the Board?—Yes.

1860. And was returned in the shape of wages?—Wages were paid to the aboriginals to a larger amount.

1861. At any rate that amount was expended?—Yes.

1862. Lake Condah is a mission station?—Yes.

1863. The produce goes into their funds?—Yes, the funds come to the Board.

1864. Lake Hindmarsh is in the hands of the Moravians, and you have no record of the produce sold there?—No.*

1865. They have sheep?—Yes.

1866. And Coranderrk, do you know what is the hop crop?—Over £1,600, the net produce of the hops.

1867. Lake Wellington is also under the charge of a mission—the Presbyterian?—Yes.

1868. And their produce also goes to the mission funds?—Yes.

1869. Lake Tyers, you have no record of the produce?—No; I sent for the information, but I did not obtain it in time.*

1870. Could you divide the items which form the principal charges in each of those larger items in some way, so as to give an idea of the manner in which the money was expended?—Yes, I think so.

1871. The cost per head in each of the stations varies in this return—can you give the details showing the reasons for the variations?—I can account at once for a great deal of this apparent discrepancy. In this statement you will see that the average cost per head of those aborigines who are located at Framlingham and Coranderrk is much larger than the average cost per head at the other localities. Those two stations are altogether dependent upon the Board, and the other stations are not. The expenditure on the other four stations is simply in addition or supplemental to the expenditure by the mission bodies under whose immediate supervision the stations are. With regard to Coranderrk, which stands here at a very high percentage, there is another explanation, which is that its expenditure includes the expenditure of every description on the station, including that of hop-planting. I furnished to Mr. Ogilvie, the late inspector, a statement in detail with regard to Coranderrk station.

1872. Is that it—[handing a paper to the witness]?—Yes, that is it.

**PARTICULARS OF EXPENDITURE AT CORANDERRK DURING THE YEAR 1876.**

<table>
<thead>
<tr>
<th><strong>PARTICULARS</strong></th>
<th><strong>£</strong></th>
<th><strong>s.</strong></th>
<th><strong>d.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Provisions, tobacco, soap, meat, clothing, boots, blankets, hardware, tiles, &amp;c., and carriage thereof</td>
<td>1,968</td>
<td>15</td>
<td>8</td>
</tr>
<tr>
<td>Horse, vehicles, and harness</td>
<td>419</td>
<td>18</td>
<td>8</td>
</tr>
<tr>
<td>Hop plantation</td>
<td>336</td>
<td>17</td>
<td>6</td>
</tr>
<tr>
<td>Buildings—erection and repairs</td>
<td>19</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Insurance</td>
<td>36</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Horse feed</td>
<td>16</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Seeds for farm and garden</td>
<td>36</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Medical attendance, medicines, medical comforts, &amp;c.</td>
<td>80</td>
<td>17</td>
<td>2</td>
</tr>
<tr>
<td>Stationery, &amp;c.</td>
<td>4</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Marriage fees for aborigines</td>
<td>14</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Allowance to Mrs. Briggs for acting as matron from 20th July to 13th September</td>
<td>4</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Administrative expenses</td>
<td>20</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Wages of aborigines other than in connection with the hop plantation</td>
<td>99</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td>Farm overseer</td>
<td>89</td>
<td>11</td>
<td>8</td>
</tr>
<tr>
<td>Salaries of superintendent and teachers</td>
<td>241</td>
<td>17</td>
<td>7</td>
</tr>
</tbody>
</table>

5,744 13 1

**ABORIGINES.**

Amounts actually disbursed during the Year 1876 for the service of the several Stations.

<table>
<thead>
<tr>
<th><strong>STATIONS</strong></th>
<th><strong>£</strong></th>
<th><strong>s.</strong></th>
<th><strong>d.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Coranderrk (see above)</td>
<td>5,744</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Lake Condah</td>
<td>816</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Framlingham</td>
<td>877</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Lake Hindmarsh</td>
<td>476</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Lake Tyers</td>
<td>600</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Lake Wellington</td>
<td>522</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

The cost for clothing and provisions and general stores to the blacks at Coranderrk is £15 18s. a head.

1873. Comparing the same items of expenditure at the other stations—the expenditure that is common to all the stations—Coranderrk is not so very much in excess of the others?—It does get in excess; but they are altogether dependent upon the Board, while the other stations are not; but I think, eliminating from the expenditure on Coranderrk their extra expenditure for the hop plantation and buildings, and other similar items, that it would be found still that the cost of blacks is more considerable to the Board on the other stations—perhaps not at Framlingham, but the other stations not under the control of the Board entirely. I can furnish the Board the same information as this with regard to each station.

1874. What are your other returns?—I have a list of the salaries and fixed wages which the Board are paying—[handing in a paper].

1875. With regard to the salaries in reference to the General Inspector, you put the expenses £400 a year, that is inclusive of travelling expenses?—Yes, and he acts as secretary to the Board also. Mr. Burgess, the manager of the hop plantation, at £2 a week, has since been dispensed with.

1876. Since the 17th December?—Yes.

1877. And the manager on the station is now doing the work?—Yes.

* The information having since been supplied is now inserted in the return.
There is another reason which would not appear in any tabulated statement as to why the blacks at Coranderrk are more expensive than any other station. It is this, that Coranderrk is continually having taken to it blacks fresh from the bush, weak, decrepid old men and women, who are sent down to us from the Murray and other places, who require when they first come to the station fresh clothing, and perhaps extra medical attendance, and things of that sort—in fact, Coranderrk is a sanatory station.

1878. Sanatorium and hospital?—Yes, and I think that the station occupying that position will always cost the Board somewhat more per head than the other stations.

1880. Than any station not subject to similar influences?—Yes.

1881. Have you any other return?—It also occurred to me that another which may be fairly put forth is that it is a great number of changes have taken place in the management arising from unavoidable circumstances during the last few years. It has been under the management successively of Mr. Green, who was succeeded by Mr. Stihl. The management was then vested in a matron—Miss Robertson—and Mr. Ogilvie was then in charge temporarily, and then, lastly, Mr. Halliday, the present superintendent. I think that another method of reducing expenditure at Coranderrk would be to give sole control of everything in the station to who was manager for the time being, if the Board had confidence in him, and to discourage as much as possible appeals from the superintendent to the Board, or from the Board to any higher authorities. I may mention as an instance of what I mean of the way in which the blacks take advantage of any superfluous amount of kindness and attention shown to them—that the blacks at Coranderrk very frequently fall into the habit—of course it is at once checked—of leaving the station without permission from anybody, and coming down to Melbourne and incurring expenses, and then quietly coming up to the office and expecting to get their coach fare and other expenses paid.

They are exceedingly hurt that that is not done, and think that an appeal from the Board to the higher authorities would put it right. One black told me he had been obliged to leave his horse at Kew, and he wanted me to give him 10s. to pay for his horse's stabling, and to go back.

1882. If you do not mean that the blacks have been in the habit of coming down to town, without leave, and then have had their expenses paid by the Board, or by the person in charge of the station?—No; I produce this merely as an illustration of how they would, in common parlance, “try it on.”

1883. And that would be discouraged if the manager had sole control over them?—Yes, I think he should have more control over them than he has now.

1884. If they knew that they could not appeal from his judgment?—Yes.

1885. Have you any other return?—I brought with me a statement showing the amount paid on account of each local guardian during the year.—[The witness handed in the same.]
Mr. J. Andrews, 
1887. That is your impression from what you have heard from others?—Yes, from what I have heard from others.

1888. Have you had an opportunity of noticing any of the returns with regard to the census?—I have noticed the totals only; but I could look into them if there was any point you wish.

1889. The total they have arrived at is 580?—Yes; the total census shows that there are 1,067 blacks in the colony. Of these, 581 were not within any one of the six stations. There is another matter I may mention without having any special knowledge with regard to it. I think that, as regards the young people among the aborigines, it is a pity to keep them at the stations. It seems to me that it would be better to try to get them employment outside, particularly the half-caste aborigines. I have thought that the main end of the Board—which is to provide permanently for the aborigines, and to promote their welfare—would be best served by merging the young population wherever possible in the general population of the colony, rather than by keeping them a distinct race. If those half-castes at Coranderrk were taught a trade—why should not a half-caste man or woman be taught to make boots or do carpentry work?

1890. Have you seen the half-castes at Coranderrk or other places?—Only when they came down to Melbourne.

1891. And it is on that knowledge that you base your suggestion?—Yes.

1892. Do you know sufficient of the blacks to enable you to form a judgment as to whether they could be relied upon if they were taught a trade to carry that trade out in the world, as against the world, without falling into bad habits or being taken advantage of?—I cannot speak from experience. It is merely my theory on the subject.

1893. What is that return?—The census return of blacks.—[The return was handed in, and is as follows:—]

<table>
<thead>
<tr>
<th>CENSUS on 15th March 1877.</th>
<th>Males</th>
<th>Females</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Framlingham</td>
<td>43</td>
<td>27</td>
<td>70</td>
</tr>
<tr>
<td>Lake Condah</td>
<td>41</td>
<td>40</td>
<td>81</td>
</tr>
<tr>
<td>Lake Hindmarsh</td>
<td>35</td>
<td>25</td>
<td>60</td>
</tr>
<tr>
<td>Coranderrk</td>
<td>62</td>
<td>73</td>
<td>135</td>
</tr>
<tr>
<td>Lake Wellington</td>
<td>37</td>
<td>25</td>
<td>62</td>
</tr>
<tr>
<td>Lake Tyers</td>
<td>35</td>
<td>23</td>
<td>58</td>
</tr>
<tr>
<td>All others</td>
<td>590</td>
<td>501</td>
<td>1091</td>
</tr>
</tbody>
</table>

1894. In Mr. Ogilvie's evidence he was asked whether the amount which was voted for the blacks was sufficient for the requirements of the stations; he said, "No, and for this reason, that when I became the inspector the Board was altogether in debt, and I am sorry to say it is in the same state, or a worse one, now—further behind I expect it is." I want to ask you about that question. Have the Board ever expended any money beyond what is voted to them?—The Board have never at any time expended more money than what has been voted to them—more than what they have received.

1895. Is it the case that the Board is in debt at the present moment to any extent, and, if so, can it be explained?—The Board is in debt at the present moment, and it can be explained in this way: that the liabilities of the Board are principally, or to a very large extent, for clothing supplied for the winter season, and which is more properly chargeable upon next year's moneys than upon the moneys of this year, and if the Board were to refuse to supply clothing to the blacks until they absolutely had the votes at their disposal a great hardship would result.

1896. Has that not been brought about in some measure in consequence of the financial year of the Parliament terminating as it does now—it having been altered to the 30th June—that has made the difficulty?—Yes, the financial year ends in the middle of winter, and it necessitates one of two courses, either that the Board should put by from the commencement of the year a large portion of their money, and not spend it for any purpose, which they have not been in a position to do since I have been connected with them, or that they fail to supply the wants of the aborigines excepting at the time when the votes are first passed. 1897. In fact the whole of the stores required for this year have been already purchased, and are always obliged to be bought during the summer months at the commencement of the year?—They are bought quarterly in advance, but the clothing practically is bought annually in advance, because the requisitions for clothing come in at the commencement of the winter season.

1898. Mr. Ogilvie also spoke on the same question—another part of it—that there was £1,000 voted for building and fencing, and that was held back, and in expectation of getting that he had very foolishly expended some of the Board's money in building and that kind of thing, and that has had to come out of the £2,000. Do you know what was the nature of this work that was done?—Out of last year's votes there has not been any very large amount spent on buildings at Coranderrk, I think not more than about £240 or £250. 1899. Has the Board ever in fact since you have known it been really what might be said to be thoroughly commercially solvent at the end of the financial year?—At the end of each financial year the Board has always been in debt.

1900-2. Then the present managers have inherited that liability?—Yes.

1903. Do you think the money voted annually sufficient for the requirements of the stations?—No, I do not think it is.

1904. What would you suggest as to that?—Do you think that by a larger outlay and placing them in a different position they could be made more or less self-supporting?—I think they could not be made more self-supporting than they are without considerable additional expenditure.

1905. That would require a larger vote at some time?—Yes.

1906. And you think that by getting a larger vote and by spending it judiciously on the stations the annual vote for them might afterwards be diminished?—Yes, I think so. The money at the disposal of the Board now from year to year is so small that I do not see how they can spare any money to give the stations such a start as they really need.

1907. Will you take a copy of these questions—[handing the same to the witness]—and see if there are any of them that you can answer? I don't know anything about you?—There is no pleasure in it. There is anything else you wish to state now? No, I think not. I will prepare the information which the Board have desired me to give, and will supply it as soon as possible.
1928. Have you found or do you think there is any difficulty with regard to the supplying the wants of the stations at any time in consequence of the system of having to get the money by votes under certain heads being placed on the Estimates in that form?—Some difficulty arose at the end of 1875 or the beginning of 1876, but I forget now what it was; in consequence of that the wording of the vote was altered.

1930. When you are doing at present, in small allotments, might in course of time be extended, so that the people might be encouraged to support themselves principally by the cultivation of those parcels of land. We thought that in that way habits of thrift, and industry, and self-reliance might be fostered. Then we throw out a suggestion that in the course of some time such a thing as this might be encouraged: that they should meet themselves by them. To encourage them to provide for their own support. We do not think it can be done of heads of families.

1931. Would you mention to the Commission what your opinion as to that station is?—I came to the conclusion that it is very well conducted, and that the object for which it has been instituted has been, to a very large extent, attained.

1932. Do you know anything of the habits of the aborigines?—No, not from personal observation, excepting what I saw there, and that by comparing the condition of the younger people there who have been under training with that of the older people, I was able to come to some conclusions that satisfied me.

1933. Have you any suggestions to make as to the treatment of the aborigines generally?—Yes.

1934. Would you mention to the Commission what your opinion as to that station is?—I came to the conclusion that it is very well conducted, and that the object for which it has been instituted has been, to a very large extent, attained.


Rev. Murdoch Macdonald examined. 1919. Are you acquainted with any of the stations?—My acquaintance with them is not very great.

1921. You are joint convener of the Presbyterian Church Committee on Missions to the Heathen?—Yes.

1922. Have you any suggestions to offer with regard to the particular station that you had to do with—Ramahyuck?—With regard to the future management of the aborigines, the idea that occurred to us was that the system which Mr. Hagenauer has introduced, of giving portions of land to each family, as he is doing at present, in small allotments, might in course of time be extended, so that the people might be encouraged to support themselves principally by the cultivation of those parcels of land. We thought that in that way habits of thrift, and industry, and self-reliance might be fostered. Then we throw out a suggestion that in the course of some time such a thing as this might be encouraged; that they should meet annually and choose one of their own number to act as a sort of factor or overseer under the superintendent.

1923. Is that system not somewhat in force at Ramahyuck already?—It is, but our idea is that it might be carried still further, and, in fact, that small farms should be given to them.

1924. Which they would have the working of themselves?—Yes, and that they would support themselves by them. To encourage them to provide for their own support. We do not think it can be done at once, but the system might be worked up to that. It might be necessary also to have a portion of the reserve for the purposes of the station generally to provide money for the payment of wages, and of rations for the infirm and children; but our idea was to promote habits of self-dependence and industry on the part of heads of families.
1926. I see the committee recommend that there should not be any violent changes of the system already in vogue?—Yes, that is our idea.

1927. You suggest that factors or overseers should be chosen?—Yes.

1928. What would be the duties of those overseers? — That under the superintendent they should look after the working of the station generally, perhaps also buy and sell at the markets for the community.

1929. You suggest that they should be elected by the aborigines themselves? — Yes, and that they be themselves aborigines, and be elected every year.

1930. You suggest that possibly insensible persons might be elected whom the manager might not approve of, and that might make two kinds of authorities in the place? — Yes, it is possible such a thing might occur, but I suppose the manager to have such influence over the natives as to get them to secure eligible persons.

1931. But without the veto of the superintendent? — Well, it might be desirable to give him the power of veto.

1932. Has not the committee full power with regard to this particular station to ask or request, as the case may be, Mr. Hagenauer to adopt this system? — We take nothing whatever to do with the secular management of the station, as I may call it.

1933. But looking at the danger of having a divided authority, would it not be better that Mr. Hagenauer should select those he thinks fittest for it as a guarantee that the management would be all homogeneous? — Yes, perhaps it might be so; only it seems to me that many things might be secured — that the confidence of the people might be secured in this way, they nominating certain persons, and the election being confirmed by the manager.

1934. You say that secular matters also should be entirely in his hands? — Yes.

1935. You do not think the Board should interfere in a matter of that sort? — I understood that I was speaking rather as to suggestions for the future management of all stations, not as to this one station only. The Commission invite suggestions as to future management, we were looking to the question of what suggestions could be offered with a view to foster habits of self-dependence among the natives, and this kind of village-system, which I have seen in successful operation among other races, occurred to us as likely to be beneficial among the aborigines here, if it could be carried out, especially as it involves no violent change on the system at present in vogue, seeing that Mr. Hagenauer gives them garden plots on which they grow their own arrowroot, for instance. The idea is to extend that system, so as to let every family eventually have a little farm of its own. [The witness reads portions of the committee's paper bearing on the subject.]

1936. Do you see any risk of any encroachment upon his authority and prestige on the station if it were known that he was, as the superintendent, instead of being as now at his own discretion, under the orders of the Board in Melbourne? — I do not see much risk. He is appointed by us to give religious instruction, and to use his influence as a Christian man to form correct habits among the people; but, at the same time, he manages the station, which is the property of the Government. All the buildings upon the property of the Government, and all raised upon it is also, I understand, the property of the Government.

1937. Well, I think practically on the mission stations they are not? — Does it not go towards rations and payment of wages?

1938. It goes to the natives? — We do not as a church expect to have to support the aborigines — that is the duty, I apprehend, of the Board; but, on the other hand, the produce of mission stations goes to the support of the stations.

1939. Then you wish to take from the missionary the power that he has at present of distributing the produce of the station more or less? — No, I do not think that is my suggestion — it does not come to that — but simply that the churches, the religious bodies sending missions to the aborigines — the Government should have a good understanding among themselves — the churches should pay the missionaries for the religious work, and the Government pay for the secular work.

1940. Would the church then be willing to give up the whole management secularly as regards the person who manages the station—that the church should allow missionaries to go there, but not to be the superintendents? — We apprehend danger in that, and therefore recommend that the church should unite with the Government in the matter.

1941. You see the successful manager of a station is looked upon as a kind of patriarch? — Yes.

1942. And a great deal of his influence is got from that, and if he were a mere servant it would seriously depreciate his influence I am afraid. Is the church anxious to give up the management of the stations because they are unable to pay? — Not at all; our object is that any relief we can get in this way should be devoted to the same kind of work elsewhere; it is not that we want to withdraw from the work or grudge the money that is spent upon it, but we think that it is but equitable that as our missionaries are known that he was, as the superintendent, instead of being as now at his own discretion, under the orders of the Board in Melbourne? — I do not see much risk. He is appointed by us to give religious instruction, and to use his influence as a Christian man to form correct habits among the people; but, at the same time, he manages the station, which is the property of the Government. All the buildings upon the property of the Government, and all raised upon it is also, I understand, the property of the Government.

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1946. Do you see any risk of any encroachment upon his authority and prestige on the station if it were known that he was, as the superintendent, instead of being as now at his own discretion, under the orders of the Board in Melbourne? — I do not see much risk. He is appointed by us to give religious instruction, and to use his influence as a Christian man to form correct habits among the people; but, at the same time, he manages the station, which is the property of the Government. All the buildings upon the property of the Government, and all raised upon it is also, I understand, the property of the Government.

1947. Well, I think practically on the mission stations they are not? — Does it not go towards rations and payment of wages?

1948. It goes to the natives? — We do not as a church expect to have to support the aborigines — that is the duty, I apprehend, of the Board; but, on the other hand, the produce of mission stations goes to the support of the stations.

1949. Then you wish to take from the missionary the power that he has at present of distributing the produce of the station more or less? — No, I do not think that is my suggestion — it does not come to that — but simply that the churches, the religious bodies sending missions to the aborigines — the Government should have a good understanding among themselves — the churches should pay the missionaries for the religious work, and the Government pay for the secular work. Would the church then be willing to give up the whole management secularly as regards the person who manages the station—that the church should allow missionaries to go there, but not to be the superintendents? — We apprehend danger in that, and therefore recommend that the church should unite with the Government in the matter.

1950. You see the successful manager of a station is looked upon as a kind of patriarch? — Yes.

1951. And a great deal of his influence is got from that, and if he were a mere servant it would seriously depreciate his influence I am afraid. Is the church anxious to give up the management of the stations because they are unable to pay? — Not at all; our object is that any relief we can get in this way should be devoted to the same kind of work elsewhere; it is not that we want to withdraw from the work or grudge the money that is spent upon it, but we think that it is but equitable that as our missionaries are known that he was, as the superintendent, instead of being as now at his own discretion, under the orders of the Board in Melbourne? — I do not see much risk. He is appointed by us to give religious instruction, and to use his influence as a Christian man to form correct habits among the people; but, at the same time, he manages the station, which is the property of the Government. All the buildings upon the property of the Government, and all raised upon it is also, I understand, the property of the Government.

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1954. Then you wish to take from the missionary the power that he has at present of distributing the produce of the station more or less? — No, I do not think that is my suggestion — it does not come to that — but simply that the churches, the religious bodies sending missions to the aborigines — the Government should have a good understanding among themselves — the churches should pay the missionaries for the religious work, and the Government pay for the secular work. Would the church then be willing to give up the whole management secularly as regards the person who manages the station—that the church should allow missionaries to go there, but not to be the superintendents? — We apprehend danger in that, and therefore recommend that the church should unite with the Government in the matter.

1955. You see the successful manager of a station is looked upon as a kind of patriarch? — Yes.

1956. And a great deal of his influence is got from that, and if he were a mere servant it would seriously depreciate his influence I am afraid. Is the church anxious to give up the management of the stations because they are unable to pay? — Not at all; our object is that any relief we can get in this way should be devoted to the same kind of work elsewhere; it is not that we want to withdraw from the work or grudge the money that is spent upon it, but we think that it is but equitable that as our missionaries are known that he was, as the superintendent, instead of being as now at his own discretion, under the orders of the Board in Melbourne? — I do not see much risk. He is appointed by us to give religious instruction, and to use his influence as a Christian man to form correct habits among the people; but, at the same time, he manages the station, which is the property of the Government. All the buildings upon the property of the Government, and all raised upon it is also, I understand, the property of the Government.
have the station provided, as it were, with the first plant to work it?—Yes, that was our idea. We noticed in Mr. Hagenauer’s report to us that, while he was instructed to gather in some children from the Upper Murray, and found it necessary to build a boarding-house for them, only one-half of the money required for the erection was voted by the Government, and we thought that if the Government, in a case like that, asked him to do work, they ought to pay for the means of doing it.

1949. Do you know the special reason why Mr. Hagenauer did not get that money?—No, I was not aware of any.

1950. Then personally you would urge that as buildings are put upon those Crown lands the Government should contribute the material for their building?—Yes, because we have no interest in those buildings, except to carry on the work. Mr. Hamilton’s paper was read to us, and we declined to adopt it as the expression of the committee’s opinion, but suggested that he might hand it in as his own individual opinion.

1951. We have in our paper expressed a decided opinion as to boarding-out the children. Personally I am of opinion that it would be unwise to have large masses of children together in a boarding-house, I think it is far better that the stations should be self-supporting. This would depend upon the area and quality of land very much; but generally I think that under judicious treatment they can be made self-supporting.

1952. I am speaking principally of the particular station you are acquainted with?—Yes, Ramahyuck can be made self-supporting.

1953. You think that if that were properly fenced, and proper buildings put up, it would be self-supporting?—I think it would be self-supporting; not immediately, but I think it could be worked up to that.

1954. Then the committee of the church would have no objection to the purchase of the land by the Government, if they think fit to do so?—Yes, and they think it would be desirable.*

1955. On the principle of bringing the thing under one head?—Yes.

1956. Have you visited Coranderrk?—I spent about four or five hours there in the month of December last.

1957. You are not prepared to give any opinion about the station there?—I should hesitate on such slight knowledge to give any very definite opinion.

1958. But your general remarks are applicable to any of the stations?—Yes, they apply generally.

1959. What I saw there, however, helped me to come to the conclusion that, if it can be arranged, the best system is to put all the stations under missionary management.

1960. Have you anything further to add to the statement sent in by your committee?—No, I think not. There was one point, if it could be arranged—that representatives from our committee and from the other missionary committees might have a seat on the Board for the Protection of the Aborigines. We conceit it might be for the advantage of the Board, and for the advantage of the churches also.

1961. Some persons representing the churches on the committee?—Yes, the mission boards.

1962. But that is really the church itself?—Yes, practically.

1963. Can you give us any information as to any case of the sort, that at any time the church has not been represented on the Board—you are aware that the Board is appointed by the Chief Secretary?—Yes; and being so, what I should wish is, that the church might have an opportunity of appointing some one to represent it on the Board.

1964. The person you allude to would be one principally connected with the mission work?—Yes.

1965. We urge that on the ground that the religious bodies carrying on missionary work among the aborigines have an interest in the matter, and it might be for their advantage—might help them to carry on their work more successfully—if they had through a representative a seat on the Board.

1966. And it would facilitate the communication of information between the religious managers and the secular managers?—Yes; that is the idea.

1967. Is there anything else you have to say?—There is nothing else.—[The witness handed in the following paper:—]

The Committee of the General Assembly of the Presbyterian Church of Victoria on Missions to the Heathen, having under consideration a letter from the Secretary to the Commission, appointed to inquire into the condition of the aborigines of this colony, and to advise as to the best means of caring for and dealing with them in the future, inviting any communication which this church, “as one of the religious bodies which have sent missions to the aborigines,” may wish to make to the Commission, agree to respectfully submit the following statements and suggestions:

Following the line of the printed questions accompanying the secretary’s letter, the committee are of opinion—

1. That Ramahyuck (Lake Wellington Station) is, in every respect, suitable for the purposes of a mission station. They do not think that its situation exposes the people to any special temptation, as it is not in the immediate proximity of any town, while the neighboring population is sparse and of a superior class.

2. The committee believe the management at Ramahyuck to be excellent; and respectfully calling the attention of the Mission Board of this church to its good management.

3. That this church, “as one of the religious bodies which have sent missions to the aborigines,” may wish to make to the Commission, agree to respectfully submit the following statements and suggestions:

As to Coranderrk, they are not, as a committee, in a position to express an opinion; but they beg to transmit the accompanying paper of the Rev. Alexander Mackie, of Lilydale, who has been holding religious services at Coranderrk, under the auspices of this committee, as frequently as other duties will permit.

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As to Coranderrk, they are not, as a committee, in a position to express an opinion; but they beg to transmit the accompanying paper of the Rev. Alexander Mackie, of Lilydale, who has been holding religious services.

* Witness wishes to add a Note, to the effect that he understood Queries 1958 and 1957 as referring to the section of land adjoining the Mission Reserve, bought by Mr. Hagenauer to protect the mission from undesirable neighbors, and that his answers were based on that understanding.

† As to Coranderrk, they are not, as a committee, in a position to express an opinion; but they beg to transmit the accompanying paper of the Rev. Alexander Mackie, of Lilydale, who has been holding religious services at Coranderrk, under the auspices of this committee, as frequently as other duties will permit.
3, 4, and 5. The committee are of opinion, that while the people ought to know that all are under obligation to assist, according to their ability, in the general work of the station form day to day, it is of importance, as tending to develop habits of industry and self-reliance, that they be paid, on a moderate scale, for special work; or, if practicable, by contract. There might be an advantage in giving them their opportunity to be paid wholly in money, or partly by rations and goods— and the committee think that a store should be kept on the station, where the people could purchase personal clothing and such other articles as are required in a family, as nearly as possible at cost price, so as to leave no inducements to travelling hawkers to frequent the settlement. The store, they conceive, might be managed by one of the more intelligent of the native, under the control of the superintendent.

7. Passing over 6, which will be answered under 8, the committee have the strong conviction that it would be unwise, in view of the weakness of moral purpose still characteristic of the aboriginal race, to board out the orphan children. It would be extremely difficult, they apprehend, to find persons who would take such an interest in their spiritual and moral well-being as would justify their guardians—the board for the protection of the Aborigines—in entrusting them to their care. In the most favorable circumstances there would be great danger of the girls going astray; and even in the case of boys, the probability is that they would grow up with the feeling that they were regarded as inferiors, if not as inferiors, and thus be tempted to contract pernicious and degrading habits. Without committing themselves to the position that in no circumstances should these children be boarded out, the committee consider that the safest, and in every respect the best course is, to continue the present plan of bringing them up in a board-house under the superintendence of the missionary and his wife. They believe that success would be far more likely to crown the efforts put forth in such circumstances to mould their characters for good, than when exposed, as would in most instances be the case under the boarding-out system, to the influence of companions whose home-training might be very inferior to that which obtains on the mission station. The presumption also is that the oversight, under that system, would be less vigilant, patient, and judicious.

8. The committee think that the experimentations of stations might be empowered to issue licenses to men in whom they have confidence to hire their labor to approved characters, who would engage to look after them while in their employ. Application for such licenses should be made to the board for the protection of the Aborigines, taking it free from function of religious teaching, while it would likely endeavor to give effect to the Royal instructions (Osborne House, March 1864) "to take such measures as may appear to be necessary to further their (the aborigines') conversion to the Christian faith and their advancement in civilization," the committee would suggest that the Board consider with the missionary in charge of each station, whether the work might be more effectually carried on by the board providing licenses for men in whom they have confidence, to hire and superintend the employment of the aborigines. It is presumed that the work required to be done on the farms and in the workshops might be arranged in such a way as to enable the natives to earn wages, either by doing their own work, or, if practicable, by contract. It is the committee's judgment, to the success of any scheme that may be devised for the management of the aborigines. The committee would further suggest, as calculated to promote the same object, that the heads of families should elect one or two of their number to act as overseers in the management of the station, and as factors for the village-community in the purchase and sale of stock and produce—all under the oversight of the superintendents. They would give the superintendents all the power they have at present, but it would make it a special instruction to him to encourage the people, as far as possible, to manage their affairs for themselves.

Such a plan as this, involving as it does no violent change on the system already in operation, is feasible, and, in the judgment of the committee, fitted to yield good results. With regard to the station in which the Presbyterian Church is more immediately interested, the committee would respectfully submit for the consideration of the Commission:

1. Whether the section of land adjoining the mission station of Ramahyuck, purchased by Mr. Hagenauer to protect the children of the station from the influence of undesirable neighbors, should not be taken off his hands and incorporated with the mission station?

2. Whether a more liberal allowance for buildings, &c., for the erection of the boarding-house now in course of completion, might not be made to Mr. Hagenauer for the use of his station?—or, better still, to the superintendents of stations and their assistants should be divided into small farms, and an allotment assigned to each family which they would be expected to till for their own support, with, or without the help of their neighbors, as the case might require. There should also be a grazing reserve ?

3. Whether the suggestion made above, as to the Government Board remunerating the missionary for his secular work, as superintendent for the Board of Protectors, should be continued and extended to the other stations, as the most favorable to discipline and the general efficiency of these institutions. Under such an arrangement it would be but equitably that, while the religious body appointing him should salary the missionary for his religious work, the Government Board should pay him for his duties as superintendents.

4. Whether the section of land adjoining the mission station of Ramahyuck, purchased by Mr. Hagenauer to protect the children of the station from the influence of undesirable neighbors, should not be taken off his hands and incorporated with the mission station?

5. Whether a more liberal allowance for buildings, &c., for the erection of the boarding-house now in course of completion, might not be made to Mr. Hagenauer for the use of his station?—or, better still, to the superintendents of stations and their assistants should be divided into small farms, and an allotment assigned to each family which they would be expected to till for their own support, with, or without the help of their neighbors, as the case might require. There should also be a grazing reserve ?

6. Whether the suggestion made above, as to the Government Board remunerating the missionary for his secular work, as superintendent for the Board of Protectors, should be continued and extended to the other stations, as the most favorable to discipline and the general efficiency of these institutions.

7. Whether the section of land adjoining the mission station of Ramahyuck, purchased by Mr. Hagenauer to protect the children of the station from the influence of undesirable neighbors, should not be taken off his hands and incorporated with the mission station?

8. If the Government Board would have no difficulty, it is presumed, in arranging with the churches by whom Mr. Hagenauer is employed for the superintendence of their stations, for the gradual enlargement of their garden-plots--such as, for instance, an engine to pump water from the Avon for the irrigation of the hop-plantation—might not be made to the superintendents of the stations?

9. Whether the suggestion made above, as to the Government Board remunerating the missionary for his secular work, as superintendent for the Board of Protectors, should be continued and extended to the other stations, as the most favorable to discipline and the general efficiency of these institutions.
The Rev. R. Hamilton further examined.

1968. At a former sitting of the Commission there was a question raised as to some parts of the paper then handed in by you, and the question was then left until the Commission had an opportunity of carefully perusing it, and ascertaining whether those portions could be received or not. After careful consideration of the matter, and looking at the scope of the Commission, which is merely to inquire into the present state and the future condition of the aborigine, the Commission have decided that those portions of the paper referring to past management, and other debatable points, should be eliminated, as they do not come within the scope of the Commission. You will be good enough therefore to take back your paper, and make such alterations as will bring it within the functions of the Commission?—I was quite under a misapprehension as to the scope of the Commission, and shall now be very glad to make the necessary alterations. I did not know I was travelling beyond the functions of the Commission, and my object in referring to the past was simply that we might be guided as to the future management of the aboriginal.

The witness withdrew.

Adjourned to to-morrow at Two o'clock.

FRIDAY, 1st JUNE 1877.

Present:
E. H. Cameron, Esq., M.L.A., in the Chair;
G. W. Rusden, Esq.,
F. R. Godfrey, Esq.,

R. V. Hamilton further examined.

1969. Have you now made your paper applicable to the terms of the Commission?—Yes, I have tried to eliminate what might be considered objectionable.

The witness then debated on the point, and instructed the witness to further remodel his paper so as to completely bring it within the scope of the Commission.—The witness took the paper and stated that he would endeavour to alter it in accordance with the wishes of the Commission.

1970. You do not know any other station but Coranderrk?—No, not from personal visitation.

1971. And you have not been there for about two years? No; though I am constantly seeing the blacks and others.

1972. In the first part of your report you say that in a sanitary point of view you consider Coranderrk favourably situated—do you not think that it is an exceedingly damp climate from what you have seen of it?—Well, I have no doubt that it is in certain seasons, particularly in the present one; it has a pretty damp atmosphere from its neighborhood, from its being situated so near the hills, but I do not think that it militates essentially against the healthiness of the station.

1973. With regard to the natives brought from low countries, the Murray, Loddon, and warmer parts, those dry arid districts, is it not a severe trial to their constitutions to bring them to such a damp climate?—I have no doubt it is; but I think that might be remedied by additional clothing and more care.

1974. They are very careless themselves as to their health. I have no doubt it is; but I think that might be remedied by additional clothing and more care.

1975. Did you ever hear them make any complaints with regard to the dampness of the climate—those from the plain parts of the colony?—No; I think there is a passive submission to ailments that leads them rather to bear than to complain. I have not heard them complaining of the dampness of the floors, but I have not noticed particularly that they were damp and not suited to good health. They might be in some cases for want of proper drainage.

1976. There are no instances, there, of ventilation under the floors of the huts?—The floors were the most part earthen.

1977. And even where there were boards, did you notice any ventilation?—No, I think not; I believe the boards usually rested on the earth.

1978. Do you think it is a good plan to have those huts with earthen floor in that country?—No, I think not; I think they ought to be floored, and have ventilation under the floors.

1979. In the marriages you performed, were they all on the request of the aboriginals?—They were all on the request of the aboriginals through Mr. Green.

1980. And did the aborigines converse with you on the subject?—I always took an opportunity of conversing with them previous to the celebration of the marriage.

1981. And they seemed desirous to have their union solemnised in this way?—Yes, in the Christian form.

1982. You did not inquire whether they were members of the same tribe, the bride and bridegroom?—Yes, always; that comes out in the inquiry as to the materials for registration.

1983. Did you find that they adhered to their own tribal law as to marriage?—No, they have abandoned that to all intents and purposes; they are collected from various tribes at Coranderrk, and from the force of circumstances they have cast aside their marriage laws.

1984. Are you aware what their marriage laws are?—Their tribal law I am not very clear about; I have looked into it, but not for a considerable time.

1985. The blacks never made any complaints of any kind to you when you visited the place?—The complaints I think, the last time I visited the station, were about the collision of the authority between the manager and the overseer, and yet I did not see any collision between the two myself, because they seemed always very friendly together. The manager's difficulty was to get the aborigines to recognise the authority of the overseer.

1986. Are you of opinion that an undivided authority in the hands of the manager is necessary on the station?—I think so; I think it is the wisest plan.

1987. You think the natives are quick to appreciate a want of authority on the part of their manager?—I have no doubt of it; and those that are not very much inclined to work hard would be glad always to avail themselves of any deficiency in authority. At the same time the authority ought to be of a kind and affectionate character.
1897. You are chief inspector of sheep in the colony of Victoria? - Yes.

1996. You have a considerable acquaintance with the aborigines in this country? - Yes; I have known them well for many years—since 1841.

2000. You have also studied their habits and language? - Yes; I have taken some pains with those subjects.

2001. When were you appointed a member of the Aboriginal Board? - I forget the exact date.

2002. Shortly after your appointment, I believe, you were requested by the Board to visit all the stations and to report the result of your observations? - Yes.

2003. And you were accompanied by the general inspector, Mr. Ogilvie? - Yes.

2004. That was in 1875? - 1875, I think.

2005. How many of those stations did you visit on that occasion? - All except the Gippsland stations.

2006. In fact you visited them all? - All except the Gippsland stations.

2007. You have not seen them? - I have not.

2008. Now with regard to Coranderrk—there are certain questions which have been given to all the witnesses, which we will go through first of all. What is your opinion of Coranderrk as a place for an aboriginal station? - I think it is unsuitable for several reasons.

2009. As a sanitary station? - I do not think it was so well suited to the natives in that respect.

2010. On what grounds? - On account of its coldness and humidity. Even the blacks to whom the Coranderrk country belonged, before the time of the whites, only frequented the neighbourhood for a short time during the summer months, as they have told me. They usually lived in lower country. The blacks now located at Coranderrk were never used to such a climate. To this cold and humidity the great number of cases of lung disease at Coranderrk may, to some extent, I think, be attributed.

2011. Would that apply to those born in the district as well as to those from a warmer climate? - To both alike.

2012. Has not the excessive mortality been confined to that one particular period? - Yes; and was occasioned by measles, to a certain extent, no doubt.

2013. The mortality since that date has not been so great? - I believe not.

2014. Did you observe their dwelling-places? - Yes.

2015. How they were constructed as to ventilation under the floor—was there any provision there for ventilation? - The original constructor of the huts seems to have known nothing of ventilation. To this subject of ventilation and the kindred one, the action of the air on the skin, I think but little attention has been paid up to the present time on our aboriginal stations. It seems to me, that when it is attempted to domesticate a hunting tribe, there is much to be suffered by such tribe, and many dangers to be run; but through it with the lungs and constitution generally. A fact bearing on this subject is, that the women at Coranderrk suffer less from colds than the men. From the superintendent at Coranderrk I learn that such is the case. This it seems to me may be accounted for from the circumstance that the female's dress interferes less with the skin than the man's—that the air and wind are less completely shut out in her case, than from the male.

2016. But in the younger ones you found a more intelligent appreciation? - Yes, a more decided testimony—full, clear, and unequivocal.

1998. You have had considerable acquaintance with the aborigines in this country? - Yes.

2009. As a sanitary station? - I do not think it well suited to the aborigines in that respect.

2010. On what grounds? - On account of its coldness and humidity. Even the blacks to whom the Coranderrk country belonged, before the time of the whites, only frequented the neighbourhood for a short time during the summer months, as they have told me. They usually lived in lower country. The blacks now located at Coranderrk were never used to such a climate. To this cold and humidity the great number of cases of lung disease at Coranderrk may, to some extent, I think, be attributed. In one year the deaths there amounted to some 33 per cent. of its population.

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the Chief Medical Officer even, though otherwise excellent I should think, does not seem to me to deal thoroughly. And yet this subject is the reverse of the skin to air and light is probably a most important one, and intimately connected with the disappearance of savage tribes generally whilst under process of civilization. Not being a medical man, however, I make these remarks with diffidence. I may add that I have never heard of an instance in which medical treatment was successful with a native in any serious case; but I have known several instances in which blacks suffering from general ill-health have abandoned their clothes and the doctor, taken to their old habits in the bush for a few months, and come back strong men. I have also heard other persons assert the same.

2016. You are aware that Miss Nightingale recommends ample ventilation for the sick?—I did not know that, but I consider it an all-important thing, whether for the sick or the healthy. I believe in leaving windows open, not only if you are sick, but if you want to keep from getting sick.

2017. Did you notice the floors of the huts at Coranderrk?—Yes; many of them had water under them. 2018. They were absolutely wet?—Yes, they had mud floors; and I have no doubt if you had dug down a foot you would have come to slush and water. 2019. And the verandahs above the floor the worse it must be for the effluvia and damp air?—Yes, no doubt.

2020. Then the remedy would be the floors open—a clear space under them—and more ventilation generally?—I would recommend much greater ventilation than we have ever given them.

2021. But you would not recommend ventilation under the floors?—Yes.

2022. Are you of opinion then that it would be better for the health of the natives if they were allowed to roam in their own way?—No, certainly not. Experience has proved that such a course must lead to the extermination from the earth of the natives. I think, however, that the changes of life which our civilization imposes on them should be effected gradually. I say this I even refer to many small matters. It may seem ridiculous, but it is probable, that even the casting off at the knee the trousers worn by the natives might have an appreciably good effect on their health by exposing so much of the skin to the air and light. On the subject of beds also, I may remark that Mr. Ogilvie, late general inspector of aboriginal stations, informed me that the natives at Ramahyuck generally lay on boards instead of mattresses. He also remarked that the natives on that station were healthier than those who slept on straw mattresses. He did not connect the two facts, as I understood him, but I do, as cause and effect. I believe it is thought that feather beds are unsanitary for Europeans, as they obstruct the action of the skin; if it be so, beds much less soft might be expected to affect injuriously our native race.

2023. The situation of Ramahyuck is dryer?—I have not seen it; but it can hardly be dryer than Emuera Station.

2024. I think you said you had other objections to Coranderrk than those which refer to its sanitary qualities?—Yes. I think its situation is highly objectionable, as affording temptations to drink. The facility with which visitors can reach it is also a bad point. Members of the Board, casual visitors, cricketers, and Members of Parliament have probably little idea of how their visits interfere with discipline. To manage an aboriginal station is not at all difficult should the manager be not injudiciously interfered with. But the native is a child, and very little unsettles and even makes him fractious, and probably the height of pleasure which were entirely under the control of the missionaries and not under the direct management of the Board were more free from those disabilities and better managed than the stations at Coranderrk and Framlingham?—Yes, I think that those under the missionaries were the best managed. 2027. I suppose it may be attributed to that cause?—This seems to me one cause, but there may be others.

2028. Can you make any suggestions for the improvement of the management either of Coranderrk or of any other station, or as to the maintenance of discipline at the station?—I have no suggestions to make. 2029. Do you think it desirable to pay for the labor of the aborigines?—I think so.

2030. Do you think it desirable to board out their orphan children?—I do not think it desirable to board out black children.

2031. What is your experience as to that?—That those who have gone through the process have learnt to copy rather the vices than the virtues of the white man, and have become less desirable citizens than they were. Persons who advocate boarding out do so, I believe, with a view to that measure aiding in the absorption by the whites of this colony of the remnant of our black population. This absorption to my mind is a mistake—there is no absorption in the case and I think never can be; substitution eradication for absorption, and I think you will be correct. The history of other similar races points to this conclusion. Where are the fifteen thousand blacks who inhabited this country forty years ago? Have they been absorbed? Have the Red Indians in America been absorbed? You cannot make the blacks like us. A black can never

2032. Until they die out?—That they must die out is, I think, a foregone conclusion. Were they as valuable commercially as short-horned cattle, or merino sheep, there would be no fear of their dying out. The Anglo-Saxon in Australia, as elsewhere, does not foster weakly races. He wants their lands. He is thinking of riches. He tramples them under foot without noticing what he does. But I know no physiological reason why our black race should die out.

2033. They are changing color very fast at any rate?—That may be.

2034. How do you think then our duty to the race could be done?—To begin, we should remember that as a matter of course cattle cannot be raised in a single generation, so we cannot at once civilize these people. That though we can teach them to read and to write more easily and as well as our own children, this is not civilization, at least as I understand the word, for true civilization requires morality, which cannot exist without religion. Then we must remember that the views and habits of mind of the blacks are unlike ours, and cannot entirely assimilate to ours for generations. This will easily be allowed when we remember that neither the Irishman, the Scot, nor the Welshman has as yet developed into an
Englishman, though they have gradually adopted our language. Hence we should set to work, remembering that our task is a long one, and that its completion will require a judicious and long-continued policy. To this time there have been but half-measures and vacillation. In five and thirty years we have seen three distinct changes.

1835. What were those three?—First the protectorate, then non-interference, and then the present missionary system. Do you or whatever you like to call it. Those three changes have taken place since 1835.

1836. What system would you recommend?—Without going into detail, I would suggest that sufficient reserves of land should be made for the natives; that on these they should be required to, I might almost say, live, die, and be buried; occasional hunting trips, however, for the sake of health should be encouraged; that they should be under the care of missionaries or others appointed for the purpose; that these missionaries should be subject to a board; that this state of things should be maintained possibly for two or three generations, at all events until the natives were civilized, when I would cut up the lands and locate each family on its own farm.

1837. Do you think the stations could be made self-supporting? — Yes.

1838. In what way?—By stocking them properly, and by a judicious expenditure and careful proper management.

1839. Of course it would be necessary to give them sufficient land?—Yes; and very probably an increase would be required on what they now have.

1840. It has been recommended that for this purpose Ebenezer should be enlarged?—Yes, by 13,000 acres I think. It is very poor country.

1841. And at Ramahyneck their reserve is too small altogether—I have not been there. In the cases I speak of you must reckon for increase—that would be only a matter of detail.

1842. Of course, holding those views, you do not think it desirable to hire their labor out?—Certainly not.

1843. Do you think, from what you know of the nature of the blacks, that supposing that course were adopted, that they would be able to battle with the world—even those educated on the stations, and brought to a certain pitch of civilization?—No, I do not. I think utter dejection.—No, I do not.

1844. You think they will require a patriarchal rule for several generations?—Yes, I do most decidedly. The influence of the whites would tell upon them. The blacks would without any exception be treated as inferior beings.

1845. Do they themselves feel that inferiority?—Yes, the white man makes them feel it. He makes proposals to them that he would not think of making to any white persons.

1846. You think they would not make their way in the world?—I think the simple result would be that the men would be overreached and the women seduced; the whites would debauch the women; the men would drink themselves to death.

1847. Do you think it desirable to encourage handicrafts at the stations, and of what kinds?—I think according to the nature of the country, various industries might be made to answer—for instance, silk growing, and perhaps wine making; also handicrafts.

1848. Can you give any information as to the aborigines who are not at the stations; the number in your district, and the changes that have taken place?—Yes, the blacks generally like places where large numbers of them congregate. Even without compulsion I think they would come in when they found they would meet other blacks there, and that they would be provided for, and would remain contentedly enough.

1849. Will you give us your views on that subject?—I would recommend that those blacks who are at large, whether on the Murray or elsewhere, should be required to reside on the stations.

1850. How could that be best done—to bring them in. Many of those natives are at present in the habit of getting employment on the squating stations about, and earning considerable wages—what would be the inducement you would hold out in that case—you would not use force, I suppose?—I would, decidedly, if necessary. I would treat them as children from the very beginning; they are nothing better.

1851. Do you think it would be a desirable thing, supposing a station were formed lower down the Murray, to do away with the local guardians and the depots for the supply of stores?—Were the blacks located as I propose guardians would not be required.

1852. And doing that you think would have some effect in inducing them to come to the station?—Yes, the blacks generally like places where large numbers of them congregate. Even without compulsion I think they would come in when they found they would meet other blacks there, and that they would be provided for, and would remain contentedly enough.

1853. What system would you recommend?—Without going into detail, I would suggest that these missionaries should be subject to a board, and that this state of things should be maintained possibly for two or three generations, at all events until the natives were civilized, when I would cut up the lands and locate each family on its own farm.

1854. Do you think the stations could be made self-supporting?—Yes.

1855. But you would recommend that it should be done with kindness?—Yes; of course there should be the least possible appearance of force. The power should be there. If necessary, let them know that if they decline to go they will be made to; but the greatest kindness should be used to them in every way, and I have always found that with the natives very little else is necessary.

1856. Have you found them grateful for kindness—do they appreciate it?—I think so; oh, yes. They are always exceedingly glad to see anybody they have known before, and to do any little things for him. They are affectionate. They are not coerced, they cannot be preserved from extinction.

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might learn something from it. That the doctor constantly errs when he prescribes for a native as he
would for a European I have no doubt.
2059. Generally speaking, do you think that the present system of management by a central board
is the best that could be ?—Yes; but I do not think that the present Board is properly constituted, nor
that the powers with which it is entrusted are sufficient.
2060. Do you think they should have larger powers ?—Yes. I think that as much as possible the
whole thing should be placed in the hands of one board or institution, whatever it may be, and that that
step should be final, and should invest the board with almost entire authority for all time. As it is, the
board can inspect, devise measures, talk and recommend—anything but act. As an instance, we have seen
what has been recommended by the Board and by the Chief Medical Officer respecting Coranderrk, but not
a single step has been taken in the matter; 33 per cent. of deaths in one year is not enough to overcome
a bad system. There is nothing but delay.
2061. Why is that ?—It is the result of the uncertainty as regards the income of the stations, which
should be obtained, I think, not from Parliament but from off the stations themselves. The stations should
be of such a size and so stocked that Parliament need seldom if ever be asked for money to carry them on.
When this is done, the stations will be within the range of good management, and not till then.
2062. As to the manager on any of the stations, how should his authority be recognised on the
station—should the blacks look to him as the supreme arbiter among them, or should they feel that he is
liable to have his instructions overruled by a board ?—I apprehend that any manager would have to be in a
position to be overruled by the Board if necessary. I think that he should be subject to the Board, and a
servant of the Board, but that a manager whose services should be retained would not require much
overruling. Whilst on the station, I think the manager should be supreme, and that the blacks should
be taught to look to him, and to no one else. That the fact of the manager being a servant of the Board’s
should not be too much paraded.
2063. If, on reading your evidence, you see any general recommendations that you would like to
make, will you kindly make them ?—I shall be happy to do so.

The witness withdrew.

Adjourned.

Mr. Curr subsequently added the following:—"I have already suggested, in conjunction with two
other members of the Aboriginal Board, that Coranderrk is not fitted for an aboriginal station, and should be
abandoned. It is a hop station. Hops grow, but blacks perish, at Coranderrk. With the proceeds of the sale
of Coranderrk a fitting station for blacks might be set on foot, stocked, and possibly be made self-supporting."

THURSDAY, 7th JUNE 1877.

Members present:
Sir William Stawell, in the Chair;
J. G. Duffy, Esq., M.L.A., — G. W. Rusden, Esq.,
Miss Robertson examined.

2064. You were living for some time at Coranderrk, I believe ?—Yes.
2065. Were you ever at any of the other aboriginal stations ?—No.
2066. You were there as schoolmistress and matron ?—Yes; for rather more than two and a half years.
2067. And during that time you had, of course, a good deal of experience in the nature of the
blacks for blacks ; I had a good deal to do with them; that is to manage or assist in management. For five
months I was there alone, and I had the dispensing of the medicines and the visiting of the sick, and the
entire charge of the orphans. I had no one with me.
2068. First, with regard to the children specially and the young people, and their capacity for
receiving instruction, what is your experience as to that ?—I think, the circumstances and the advantages
they have had considered, they are just as capable of receiving instruction as the whites.
2069. What do you mean by "Considering the advantages they have had" ?—That they were
brought up in ignorance of their parents, and they had not regular instruction, like white children, till they
came to school. All of them were brought up in the bush, and we could not expect much from them till
they were some time in the house.
2070. Do you think that in some respects they have greater advantages than the white children,
for instance, children who come to the State school come sometimes one day and not the next, and never
more than six hours a day; had not your children some advantages that State school children have not ?—
Certainly they had. They were watched over from morning to night.
2071. Do you think that would account for the differences in their getting on, the extra time they
received in their instruction ?—I think not. I think some of them are quite as smart and quite as capable
naturally, but they are very playful, and do not give the same attention as white children.
2072. Have you had an opportunity of judging of those who have left school after arriving at a
certain standard, some of the older girls or young people, and of knowing whether they keep up the
instruction; do they retain it or lose it ?—I had two or three girls who were newly married when I went
up, but I had none of experience. I had an opportunity of judging to some extent. Two of the older girls
in the orphanage got married some time after I went there, and so far as I could see they did keep up the
instruction they received, and three others at a later date of whom I had not sufficient time to judge.
2073. Were you able to see any of those who lived upon the station who had been to the school;
did they keep up their knowledge ?—Yes, they lived on the station, and I think they did keep up their
knowledge.
2074. Do you think the standard of instruction was high, or too high, or what do you think upon
that subject ?—I do not think it was too high.
2075. Taking, for instance, the State school standard, is that too high for the blacks ?—I do not
think so.
Miss Robertson,
7th June 1871.

2076. Was your school ever examined by an inspector?—No.
2077. You have no idea how they would come out?—No.
2078. Do you think, from what you know of the black children, it would be desirable to board them out?—I do not think so. I do not think they do well to mix with the whites.
2079. Why?—They are attached to each other, and when they are separated I do not think they are as happy; and they are very simple and easily led astray. They require constant watching.
2080. Why do you think they have not sufficient stability to be trusted among the temptations of the world?—No, I am sure of that. They might in a very few families, but they require constant watching. They are like very young children.
2081. Do you find that to be the case when they are grown up?—Yes; they require more watching when they are grown up than when they are young. At first I thought they might do with less, but after some experience I found that they required quite as much watching at last as at first.
2082. They are careless?—Quite careless, and ready to be led astray.
2083. Did you find them amenable to discipline when you spoke to them as to that?—Yes, I did.
2084. Do you not think that they would be likely to meet with more bad example in a mixed station like Coranderrk than if they were boarded out in a family?—I do not think so; I think they are better if kept by themselves, as far as I have seen them.
2085. Are they not a very mixed settlement at Coranderrk?—I am not aware of that, except the hop-garden manager and his family, and the overseer.
2086. I suppose the aborigines themselves are not all good characters?—Certainly not.
2087. Do you not think the associations with respectable white people would be better for them than the associations they meet with at Coranderrk?—I do not think they have strength of mind to withstand the temptation that they had met with except in a few families where they would be watched like young children. I count the oldest of them just like a child of four or five years.
2088. During the time you lived at Coranderrk what was your impression with regard to its situation, first in a sanitary point of view, as a sanitary station?—I thought it very healthy, but the children are not strong. They require great care; they are careless about themselves.
2089. Their constitutions are not generally good?—They are not at all good, or a very few of them.
2090. Therefore they require great care?—They require great care. They are not at all strong, and cannot do heavy work. If they are obliged to do much they are ill after it. I found that several times; they cannot bear the fatigue that whites do; their constitutions are undermined.
2091. Were there many deaths or much sickness from lung disease or consumption while you were at Coranderrk?—A number. I forget exactly how many, but eight or ten each year.
2092. It is a cold and wet place?—It is pretty high. I found it more healthy than Melbourne for myself. The buildings are on an elevated position, and there is a good fall all round.
2093. But the buildings the blacks lived in were not, as a rule, boarded upon the floors?—No.
2094. Were the floors damp when you were there?—In some of the huts they talked about the damp, but I never saw much dampness.
2095. Was there the same sickness proportionately amongst the children that there was among the people living in the huts about?—I think there was quite the same.
2096. And the children living in the house had boarded floors?—Yes.
2097. Then there was no dampness upon the ground?—No, there could not be, for the boarding is raised up.
2098. Did you find them fond of bathing, ablutions and that sort of thing?—Very fond of it.
2099. Summer and winter?—Not in the winter. We had not the appliances for it. We had no conveniences for that, but they are very fond of it in summer.
2099. Do you think the aborigines themselves are not all good characters?—Certainly not.
2100. Are they not a very mixed settlement at Coranderrk?—I suppose the aborigines themselves are not all good characters?—Certainly not.
2101. Do you think with regard to Coranderrk it is situated in any way dangerously as regards the temptations to which the blacks are subject on account of its being near Hothoole?—No, I do not think so.
2102. You did not notice that while you were there?—No; I did not.
2103. Did you see or hear of much drunkenness amongst the blacks while you were there?—Not much, only occasionally.
2104. Was it general, or confined to a few?—Confined to a few.
2105. Did you see or hear of much drunkenness amongst the blacks while you were there?—Not at all, only occasionally.
2106. What was the business of the doctor who visited quarterly?—To examine all the children and prescribe for them. Every one who was complaining was examined, children and adults.
2107. Who was the doctor visiting from Lilydale at that time?—Dr. Elms.
2108. Did you find them satisfied with the quantity of food that was issued to the children and the blacks there?—Quite satisfied as to quantity, but not so as regards changes.
2109. Did you ever hear complaints as to their not getting sufficient meat and flour?—I often heard them complain that they had not sufficient, but I think they had enough.
2110. What was the dietary of the children?—There was no dietary scale for the children.
2111. For dinner?—Most almost every day, and soup.
2112. What had they for breakfast?—Generally tea and bread. If there was any cold meat from the meal before, they had it; if not, they had just tea and bread. If there was any butter, they had that; if not, they went without.
2113. For dinner?—Most almost every day, and soup.
2114. Vegetables?—When we had them, which was very seldom.
2115. Had you not always vegetables?—No; and we had not always milk and butter.
2116. When was that?—In the winter. We had jam instead of butter.
2117. And for tea?—Tea and bread and jam.
2118. Was there a slice of bread a piece?—I just what I thought sufficient. They got as much as would be good for them.

2119. Did they ever ask for more?—Often.

2120. Did you give it to them?—When I thought they required it I did. If they did not eat it at table they could eat it afterwards.

2121. Is the store had you anything besides plain bread?—Rice. We could have rice once or twice a week.

2122. Had they any other diet?—No; except they were ill, and then they had sago.

2123. No change of diet?—No; except now and then a few puddings of flour, and in the fruit season there was fruit for them; that was the only change they had.

2124. How was the meat cooked?—Occasionally roasted, generally it was boiled; there were such a number of children in the house.

2125. How many were there?—We had twenty-eight or thirty.

2126. Who did the cooking?—They took it in turns.

2127. The children themselves?—Yes; the bigger girls. They are quite capable of cooking almost anything that you give them.

2128. Are there natives from all parts of the colony at Coranderrk?—Yes.

2129. Did you ever hear them complain that they did not think it good for their health to be there?—I never heard of their saying that there was any difference; but at the time we had fever and measles some of them said they would rather go somewhere else, where they would escape it they thought. Those were the only times that I recollect anything of the kind. Young and old had measles at one time.

2130. Had they fever and scourge then?—No, measles; it is not general for the grown-up people to have measles, but they almost all had it.

2131. Did you notice any want of discipline amongst them whilst you were at the station?—Sometimes, if they were not properly controlled; the grown-up people that is.

2132. Yes. The question referred to their behaviour to those in authority over them?—Yes, sometimes they did not behave well.

2133. Was disobedience constant or only occasional?—Just occasional. They would refuse to work and so on.

2134. Was any religious training given to the children?—Yes, regularly, in the house only.

2135. What were they taught?—To read and sing; and there were prayers morning and evening every day.

2136. Do you think they understood and profited by it?—Yes, some of them have really profited, though many of them are indifferent. Some of them have benefited and are quite anxious for instruction, especially when they are ill.

The witness withdrew.

Mr. John Green examined.

[The witness handed in the following paper]:—

1. What is your opinion of Coranderrk as a place for an aboriginal station?—(1.) As a sanitary station?

2. What is one of the most healthy positions that could be found in the colony. I know that it has been asserted by those who should be able to judge that it is not suitable, "that it is too cold and wet a climate for them (the aborigines) to remain in all the year round."

But from what data this decision was arrived at I am at a loss to know, for during the first fourteen years of the station's existence there were only about fifty-one deaths on the station. Fifteen of those who died came to the station sick with a complication of diseases, principally pleuro and syphilis. Four died of old age, two were killed, and one drowned, and several of the others (29) were born while their mothers were suffering from the effects of syphilis (four at the very least), in all twenty-six (26), having twenty-five (25) to have died of diseases that could be in any way ascribed to the climate at Coranderrk. And even eleven (11) of the twenty-five were the children of syphilitic parents; they died off-square, the other deaths were principally of low fever. If it be borne in mind that nearly all the aborigines, old and young, when they first came to settle at Coranderrk, were suffering in some way or other from syphilitic disease, the decision would prove in the end their ruin. Unless this is done, to remove them to some other part of the colony will not improve them. 2. Can you make any suggestions for improvement of its management, or as to maintenance of discipline in aboriginal stations?

Mr. John Green continued.

As a proof that it is a healthy situation I will instance; there are now on the station some twenty who were brought from the Murray; they have been on the station from six to ten years, only one has died, and by natural increase they now number twenty-six or thirty. Now if we go to the same part where those were brought from, we will find that out of every five that were left there three at the least have died.

As to its situation and the temptations to which the inmates are exposed by reason of its proximity to population.

I know that it could not be improved by being removed further from a white population. It is a well-known fact that drink is more easily procured by the aborigines who are living in the very part of the colony (Kulkyne) where I see the very least), in all twenty-six (26), having twenty-five (25) to have died of diseases that could be in any way ascribed to the climate at Coranderrk. And even eleven (11) of the twenty-five were the children of syphilitic parents; they died off-square, the other deaths were principally of low fever. If it be borne in mind that nearly all the aborigines, old and young, when they first came to settle at Coranderrk, were suffering in some way or other from syphilitic disease, the decision would prove in the end their ruin. Unless this is done, to remove them to some other part of the colony will not improve them.

9. Can you make any suggestions for improvement of its management, or as to maintenance of discipline at aboriginal stations?

1st. I would suggest that the station be handed over to one of the churches who is able and willing to supply men to manage it, not so much for the salary they could get as for their love (the (aborigines) welfare. There are such men to be found; I am happy to say, in our churches. 2nd. There should be no white labor employed on the station but those required for the management, and all should be married men of known Christian principles. If this is done, the missionary or manager, if a man of tact, will very easily with his advice get the aborigines to make rules for the maintenance of discipline. If they once pass a rule that such and such shall be their law, they will, with very few exceptions, readily comply with it.
Mr. Johu Green,
for long or for short terms? apprenticed to learn trades or occupations? them into families that would only look after the body. years the aborigines will be self-supporting communities. Coranderrk could be made, in less time, to support 400 or 600 prepared it for the hop plantation, &c., &c., picked all the hops labor of the aborigines support the managers in their charge of the aborigines themselves, and thus encourage a resort to the stations for what they want, instead of squandering their money elsewhere. It would not do to make it a rule to pay the managers the wages of the aborigines unless they were consulting parties. I had this plan in operation at Coranderrk many years ago with the consent of the aborigines. They were to go to the shop whenever they chose, which they did for several weeks, and then the squatters would send them their cheques. Those who objected to this plan at first very readily agreed to it the following years, after seeing how long the money lasted that was sent to my care. But the success of this plan would altogether depend on the tact of the manager. The only suggestion I can make on this head is to try and get about ten, or one-half of the whole aboriginal population of the colony. Second, the churches should be authorized to collect those of the aborigines who are still wandering about, principally on the purpose ; and, if goods, of what kinds should that money and rations and goods, and at what rates or prices I think it very desirable to encourage all kinds of handicrafts that would be of service to them on the station, such as out of the Coranderrk station was self-supporting communities. As out of the fruit and vegetables, &c. I think a good supply of all necessary rations and clothes should be kept for the general use of the aborigines, of which they should each get a fair supply; good workers should get something extra. I have known several cases where aboriginal and half-caste children — have been kept in European families and treated. "Jemmy Webster was ordered to leave the station to-day, for you have turned back to the drink again?" His answer was, "Because I have no one to tell me how to keep from it." Simon, when he reproved him for his wickedness. I told all that were not going to stand to the right way that they would have to leave with him. But all said that they were going to stand on the side of right."

Extract from Journal, 1866.—Another entry from one of my journals, 5/2/66, showing how irregular conduct was treated. "I have been ordered here to-day to take the determination of the Government to send me to jail. I am quite sure that, as a rule, they would do as I told them. I know that to be banker, &c., to a community of aborigines entails an amount of labor that very few are willing to perform.

Do you think it advisable that rations and goods should be purchased on the station, and a store kept for that purpose? and, if goods, of what kinds should a supply be kept? Necessary rations and clothes should be kept for the general use of the aborigines, of which they should each get a fair supply; good workers should get something extra. If those in charge of the stations would make it a rule to do so; but in some cases they should be allowed to hire out, but in all cases care should be taken to see that they are only hired to those who would watch over them with great care. It would prove ruinous to nine out of every ten, just for the same reasons I have given against boarding-out. It is desirable to encourage handicrafts at the stations and of what kinds?

I think it very desirable to encourage handicrafts that would be of service to them on the station, such as to build their houses, make their own clothes, &c., &c., and I can assure you that some of them make good builders, &c., &c., with some one to guide them. They still hold of their houses and grounds and houses and buildings. In what manner; whether by money alone, or by money and rations and goods, and at what rates or prices? It would be well to keep a supply of white sugar, many of them would readily buy it; but, as a rule, they would not buy any clothes that would be kept, they like better to buy from some of the hawkers who visit the station. I asked the aborigines to pay to the managers of the stations all money received of the aborigines themselves, and thus encourage a resort to the stations for what they want, instead of squandering their money elsewhere.

The only suggestion I can make on this head is to try and get about ten, or one-half of the whole aboriginal population of the colony. Second, the churches should be authorized to collect those of the aborigines who are still wandering about, principally on the purpose ; and, if goods, of what kinds should that money and rations and goods, and at what rates or prices? It would be well to keep a supply of white sugar, many of them would readily buy it; but, as a rule, they would not buy any clothes that would be kept, they like better to buy from some of the hawkers who visit the station. So soon as this was seen by mamma or papa, there must be something in my family, and a white and so unlike the aborigines that none would know them (but an expert) to be related to them. I have known several cases where aboriginal and half-caste children — have been kept in European families and treated. "Jemmy Webster was ordered to leave the station to-day, for you have turned back to the drink again?" His answer was, "Because I have no one to tell me how to keep from it." Simon, when he reproved him for his wickedness. I told all that were not going to stand to the right way that they would have to leave with him. But all said that they were going to stand on the side of right."

I think it very desirable to encourage handicrafts at the stations and of what kinds?

I consider that the main object of the stations should be to train the aborigines to earn their living abroad, or to form self-supporting communities on each station. I think it very desirable to encourage handicrafts that would be of service to them on the station, such as to build their houses, make their own clothes, &c., &c., and I can assure you that some of them make good builders, &c., &c., with some one to guide them. They still hold of their houses and grounds and houses and buildings.

The only suggestion I can make on this head is to try and get about ten, or one-half of the whole aboriginal population of the colony. Second, the churches should be authorized to collect those of the aborigines who are still wandering about, principally on the purpose ; and, if goods, of what kinds should that money and rations and goods, and at what rates or prices? It would be well to keep a supply of white sugar, many of them would readily buy it; but, as a rule, they would not buy any clothes that would be kept, they like better to buy from some of the hawkers who visit the station. So soon as this was seen by mamma or papa, there must be something in my family, and a white and so unlike the aborigines that none would know them (but an expert) to be related to them. I have known several cases where aboriginal and half-caste children — have been kept in European families and treated. "Jemmy Webster was ordered to leave the station to-day, for you have turned back to the drink again?" His answer was, "Because I have no one to tell me how to keep from it." Simon, when he reproved him for his wickedness. I told all that were not going to stand to the right way that they would have to leave with him. But all said that they were going to stand on the side of right."

I think it very desirable to encourage handicrafts at the stations and of what kinds?

I consider that the main object of the stations should be to train the aborigines to become self-supporting communities. If those in charge of the stations are men of fair tact and energy they will not have so much difficulty to attain that as in otherwise. A man that can lead the aborigines will get about as much work out of them as out of a white laborer, and, for my part, I would prefer many of them to white men, for, as a rule, they will do their work more cheerful. Mainly by the labor of the aborigines the Coranderrk station was self-supporting three years ago. They cleared all the ground and prepared it for the hop plantation, &c., &c., picked all the hops (nearly eight tons), also built the first kiln and cooling-house with little white labor; and I am sure, if they had been properly managed, they would have done the whole of the work (for which the station by white labor at the Government of over two thousand pounds (£2,000).
13. Can you give any information as to the aborigines who are not at the stations; the number in your district, their condition, and mode of obtaining a livelihood; and can you make any suggestions for the amelioration of their condition?—Yes, I have been in connection with the board since ever it was in existence.

2138. How many years is that?—In 1861.

2139. And you induced a great many of the blacks, I believe, to come in to the station?—Yes; nearly all that are at Coranderrk and many others who have died there since.

2140. From what part generally did those natives come as a rule, the blacks that were at Coranderrk?—The first instalment were from the Goulburn, and the next from Jim Crow, and about Sandhurst the next, and then down towards the Torricks and the Murray and Echuca, and in that direction.

2141. Did you find when you got some in from a district that it assisted in getting others to come?—Whenever I got one or two the rest were ready to follow as a rule.

2142. Did they all come voluntarily?—The whole of them.

2143. There was no coercion used in any case?—Two or three women at Mount Hope; a little was used there. Mr. Green, a settler, wanted them taken away, because they were living as common prostitutes amongst his men.

2144. Do you remember a blackfellow of the name of Campbell who was living at Mr. Fisher’s?—Alick Campbell. He is a half-caste.

2145. Yes?—Yes; I remember him.

2146. Did you induce him to come?—No; he came in of his own accord. He wanted to marry one of those women that I referred to just now. He came himself.

2147. He came in from Mr. Fisher’s?—He came of his own accord from Melbourne to me.

2148. Did he want to get away after he came to the station?—He never wanted to get away from me.

2149. He did not ask to go back to Mr. Fisher’s while you were there?—Yes; I got a certificate for him in the usual way, and he went away with it, and came back again to the station of his own accord very soon afterwards.

2150. Do you know a blackfellow called James Edgar?—Yes.

2151. Where does he come from?—From near the same place. He came in company with those women and married one of them afterwards.

2152. Did he come with the women?—Yes, at the same time, of his own free will.

2153. Did you use any threats to induce him to come?—No; the women were the only ones.

2154. Did he ever express a wish to leave the place?—No.

2155. Not after he came in?—No; not to me. I have heard that he has since, but not to me that I remember.

2156. What process did you adopt to induce them; was it merely persuading and speaking to them?—Yes; merely speaking and persuading them to come for their temporal and spiritual good. I always urged that.

2157. Do you think they understood anything about their spiritual good at that time?—Not so much at that time; still I used the persuasion then.

2158. Do you think that had any influence upon them?—Yes; I think so.

2159. Even then?—Yes; even then.

2160. How had they been taught to enable it to influence them?—They had always been in contact with Europeans. I would tell you a most remarkable case of that, but it would be a digression from the point just now.

2161. Then those natives must have been under some aboriginal protection?—A good few of them had been at Jim Crow.

2162. Under Mr. Fisher?—Yes; when they were children.

2163. Off those stations you had no right to expect that they would receive religious instructions?—No, not as a rule.

2164. Do you think it would be effective, taking the children first, to induce the mothers to follow?—In some cases at Coranderrk I got the children even freely given up by the mothers, and then afterwards they followed themselves.

2165. They gave them up in the first instance as if they were indifferent?—Yes.

2166. About what ages were those children?—Four and five and six years of age; that was from Ballarat way; King Billy and wives came after their children.

2167. From infancy and childhood, because after that the children would be of use to them?—No; they would never give up a girl if she was ten or twelve years of age readily.

2168. No, nor a boy either, I should think?—Yes, a boy readily.

2169. From infancy and childhood, because after that the children would be of use to them?—No, not as a rule.

2170. Do you think they have any strong or any very strong affection for their children?—Yes, very strong.

2171. Up to what age?—Even to manhood.

2172. It is difficult to reconcile what you state with their giving up those children aged from four to six if they had strong affection for them?—Yes, because I persuaded them that they were better off with me than exposed to strong temptations as they would be there.
Mr. John Green,

173. How do you reconcile your getting the child away from the mother with the assertion that they have very strong affection for the children? We have evidence that they have very strong affection for their children while infants, then it seems to weaken again, and we then understand that that affection must strengthen again on approaching the age of puberty?—No, the girl is generally betrothed, and hence the influence to keep her.

174. Were girls or boys more numerous among those given up to you readily?—Boys and girls about equal.

175. About equal?—No, rather more girls. I find that the number of girls was 41, boys 42.

176. How many children altogether did you get?—About fifty or sixty altogether.

177. About how many would be girls?—About forty; they would average from thirty to forty.

178. You have had some experience among the natives, do you think those boys or girls would, with advantage to themselves, be apprenticed or put in charge of a careful master or mistress?—No, I do not think so.

179. Why not; what is your apprehension; what do you dread?—I have known some cases where it has been done.

180. I do not mean as pets. Many ladies and gentlemen take a fancy to a black and spoil him. I do not mean that, I mean a fair master who will take proper care and endeavor to bring him up carefully, but at the same time teach him some trade or occupation; for instance, a boy a trade and a girl to become a good house servant or a cook, so as to enable them afterwards to earn their bread.

181. Supposing a proper man is selected as master, to whom the boy is apprenticed, and a married woman to care of the girl, do you think there is any objection to their being bound apprentices to them?—Decidedly not, if they look after them out of hours and not allow them to associate with low characters.

182. Supposing that boy grew up and learned his trade, could he reasonably be expected to earn his own bread?—Yes, he could; but still I think it would be very injurious to throw them to be so exposed, because as a rule Europeans of the middle class shun an aboriginal, they will not associate with them, and hence they are driven to associate with a lower grade, and the tendency thus is to degrade them by the company they have to keep. There was one boy I remember distinctly now who went to the Mining Office, apprenticed, and he was an excellent draughtsman; but at night, because the other officers would not associate with him, he went and associated with the lowest characters about town, and it was a source of the greatest trouble to Mr. Thomas, who had charge of him at that time, that possibly could be.

183. He became quite unmanageable from his associations in the town; but at the same time, the boy was an excellent draughtsman in the office, and did his work as well as possible.

184. Have they capacity for sustained effort; can they work as Europeans do, day after day and year after year, or is their own natural tendency to give it up?—I think there is a strong innate tendency to return to their old habits.

185. Do you think they may be trusted by themselves, or would they always want watching?—I think afterwards, after a generation, they might be trusted.

186. But we must deal with the present, that is too far to look forward to?—Then as to the present generation, or even the rising generation, they must be watched.

187. Does that apply to half-castes and quadroons?—I find no difference between aboriginals and half-castes, they are quite as quick at school.

188. And memory?—I do not see any difference at all. I may observe that I will leave a paper with you if you like; it enters into that, but I may say that in some cases I think quadroons might be well boarded into nice families where they are ornery, for I think, in some cases, they might ultimately get amalgamated with Europeans, for they are so white and so unlike the aboriginal in caste that they cannot be readily detected, and hence they can associate with Europeans freely; but at present I have two of them with me belonging to the manager, and no persons coming to the house ever suspect that the children are not of my own family, so white are they.

189. They may be more than quadroons, they may be octoroons?—No, I know the family well; the father was married to a half-caste woman.

190. But can you trace that line back?—Yes, I know the whole line; her mother was a real aboriginal.

191. You attribute the probability of their relapsing into bad habits to their being shunned by the ordinary white class, and thus being driven to low company?—Yes, that is principally it.

192. Then their physical appearance is of importance; with the quadroon or the octoroon, the less he is like a native the better the chance of success?—Yes.

193. What plan would you suggest to get the natives not now upon the stations to come into them?—It would not be very difficult to get all the young people now outside to come into the stations.

194. Surely you would not separate the children from their mothers?—No, but probably there are not fifty children now in the colony not upon the stations, but there are young men wandering about the Murray.

195. But how would you induce them to come; they can earn something for themselves?—It is easy to induce them; there are young women at the aboriginal stations, and there are none now outside except, perhaps, a very few, and the prospect of getting a wife would make them come very readily.

196. What estimate would you make from your own knowledge and information of the number as to the whole number of natives outside the aboriginal stations? I do not mean those who come for a short time and then go away again, for I reckon them as practically upon the stations?—I reckon that there are about 500 wandering and 600 upon the stations.

197. Where are the greater number of those?—They are principally to be found now about Wodonga and Echuca and lower down; all down the Murray towards the plains. There are a few there.

198. Is there any site along the Murray to which they would be likely to come if a new station was formed; would that be advantageous for them?—There is a site.
1919. Have you had any experience yourself of that country?—Yes, there is a site there; but I do not think it would be judicious to form a station there myself. There is a site at Kulkyne.
2020. That is very low down; a very wild and very poor country?—Yes, very wild and very poor.
2021. By a site do you mean the site reserved?—No, that site is completely covered with water.
2022. The site you speak of is near Wodonga?—No.
2023. Where is it?—Kulkyne.
2024. Is that reserved?—There was a reserve there.
2025. How many acres do you know?—I do not know. Gayfield is the place.
2026. The land reserved you think is unsuitable?—It was literally covered, every foot of it, with water when I was there.
2027. In winter?—Yes.
2028. What site do you speak of?—It is lower down the Murray on the Kulkyne run, but eight or ten miles lower down the Murray.
2029. There is a reserve at Wodonga, upon the Wodonga flats. You say there are blacks about Echuca?—No; it is about 50 miles above Echuca.
2030. Is there no land about the junction of the Ovens?—No. There are not many blacks there; they are all about Ulupna.
2031. It is not far off?—About half-way.
2032. Is there any land that would be suitable to be reserved about there?—No.
2033. Then in what locality would you put the reserve if you had your choice?—I pointed out one at Gunnawarra at Mr. Fisher's station, that is below Echuca, between Swan Hill and Echuca.
2034. Near Gunbower?—Yes, below Gunbower.
2035. There are not many blacks there?—No; they are nearly all at Coranderrk.
2036. Then where are the 500?—Principally between Echuca and Wodonga. There are about 120 there.
2037. Is there no spot there?—Not one that I am aware of.
2038. But is there a spot you think would be suitable near it if we could get it?—Cobram is suitable if there is ground there; it is nice and dry, but I fear it is all selected. That is the only place I know of. Ulupna is very wet.
2039. How many of the 500 belong to New South Wales?—They belong to both sides of the river.
2040. You cannot divide them, because the aboriginal boundary was not the river, but a certain part along the river. They crossed and re-crossed all along the river; the river was not a boundary to them.
2041. They were the Murray tribes?—They were the Murray tribes.
2042. And the Murray tribes were entitled to both banks, the one just as much as the other?—Just so.
2043. Do you know whether there was or is a reserve about Wodonga?—No; and the nearest to Wodonga is at Little River, Tangambalanga. There is 640 acres there; it is no use. I have brought them all from there to Coranderrk.
2044. Do you think that any of those that you speak of as being abroad were ever upon stations?—Very few of them. A few that are at Kulkyne were at the Wimmera station, and settled there for a few months. Just a few of those were on that station; but none of the rest were upon stations.
2045. If you break at all, it is best to make a complete break?—Yes, and it is better to do that, very little difficulty, they could be got to the stations now existing.
2046. Without forming a new station?—Yes.
2047. With gentle suasion?—Yes; very gentle, and with very small difficulty.
2048. Do you think it is judicious to supply them with rations and clothing off the station?—Yes; coax them on and get them on, and get them to work and earn their food and clothing. They will work well if they are well led, but they will not be driven. No man can drive them; you must lead them.
2049. Do not you think they would be more content in the neighborhood where they were living and born, than having to go 200 or 300 miles?—Yes; but there are so few in any locality. If you form a station at Wodonga there are perhaps only ten or fifteen blacks there.
2050. But there must be a good many between Echuca and Wodonga?—Yes; but it would be just as difficult to move them from Echuca to Wodonga, and they would be more likely to go back to their old place than they would if they were down here.
2051. If you break at all, it is best to make a complete break?—Yes, and it is better to do that, because there are little petty feelings between neighboring tribes would not exist down here. They are more ready to move a long distance than a short one. When I was at Kulkyne there were twelve young men ready to come back with me.
2052. What prevented their coming?—It was not sanctioned.
2053. What was the inducement?—The prospect of getting wives.
2054. We have reason to fear that there is a good deal of illicit intercourse between black women and white men; is there much between black men and black women?—Very little.
2055. Therefore they are very anxious to get married?—Very.
2056. Are there any restrictions among themselves as to the persons whom they may marry among themselves?—Yes; very many.
2057. They consider it wrong to break those restrictions?—Their original law about that was that within a tribe they could not possibly intermarry. All inside the one tribe were brothers and sisters, and even any case of departure from morality was very severely punished. In some cases death was the original penalty, and a female, if she gave way to this with any of her tribe, would have a spear sent through the calf of her leg and pinned to the ground for a certain time, as a punishment for cohabiting with any of her own brothers in the tribe. Within the tribe no such thing as intermarriage was allowed. Then they would go outside; but there again there was a great barrier existed, because there were relationships created outside through intermarrying, and they could not marry when we would say there was only one-hundredth part of blood in the veins. They knew of it and would not marry. It was one great conflict that we had at the station, to get the old people to consent to the marriage of some of the young people. They would count blood when we could not count it.
2058. Have they a conscientious feeling about that?—Yes; the old people decidedly.
Mr. John Green,
7th June 1877.

continued,

tribe, or the Goulburn tribe, or the Murray tribe; you mean families?—Yes; they are all families. There were 300 or 400 of them, and they would go to some part of the Goulburn, upon which river there was no such thing as a Yarra here; in that tribe there were 300, or 400 aborigines; in that tribe they never intermarried, though there were 300 or 400 of them, and they would go to some part of the Goulburn, upon which river there were seven or eight different tribes, and the same upon the Murray, and they will never intermarry within the tribe belonging to that particular district.

2246. That must be peculiar, because that does not agree with the usage of the tribes upon the other side of the Murray; they will intermarry within the different tribes, but not within the same family—Such was their custom.

2247. Do you think those men upon the stations, if they received a certain small payment for their work, day's work by contract or time, or whatever is desirable, would invest that money wisely, or would it all go in careless expenditure?—Great care is required in the matter. Many years ago I adopted a system by which, with their consent, eight, or ten, or fourteen of them would go to sheepland, and I got them to make a rule that all the money would be forwarded to me and not draw it themselves, and I would give it to them when they returned. This rule was adopted and it became pretty general, and even those that refused to comply with it at first, when they saw that the money lasted out a considerable time, readily complied in the following year. I always inquired before I gave them money, even their own money, what they were going to do with it; and if I thought it was anything they did not really require I would advise them to leave it where it was, and I would say that as a rule they complied with my wishes and left it there, and some of their money would even last through the year that way with judicious management; but, I think, to make it a compulsion would make them kick against it; but if they get a voice in it themselves, and they once pass it as a law of their own, they would stick to it.

2248. Are those old feelings as strong as they were?—Mostly all the old people are gone now, and the young generation are guided by our views upon that matter now.

2249. More than the old ones were?—Yes.

2250. Do you think it was the pride or the stomach that was the original cause of the trouble?—I think it was the pride; he did not like the picture of himself being driven away asking for bread.

2251. The system of getting money to pay them is a difficult one to carry out of course?—I will tell you another case. I had no trouble with it. That was before there was any money at all except a very small portion. There were about fourteen of them there, and there was so much fencing to do. I said to them, "I will allow you the same price for it as the Europeans will do for it, that is, 10s. a chain, and I will only charge you for the Government exactly the net value of your food, and you will go and do that fence." They all agreed, and were quite lively upon the matter. There were ten of the real lazy crawlers that you could get no work out of, and I sent them off to work, and they put up a good piece of fencing, but they took a long time; and I kept account of the food they used and put it down at the net price that would be paid by the Government for it; so when they finished the fence they came and told me. Of course I had been there often; and seeing them I went and measured up, and I said, "Now, gentlemen, you owe the Government £14." "Oh, we do not want any money; we do not want it; we want to go back to the old way again. We want to go and hunt two days in the week; we do not want any money," That was the real state of affairs. They had consumed £14 worth of food above their earnings.

2252. As long as that state of things exists it would be no use to send them abroad in the world?—No, not at all. There was one man that I believe you had here, he is another case of that, Farmer; he and another one were tried up at Jim Crow under the eye of Mr. Parker. Shortly after I was appointed as inspector I was sent up there to see how they were getting on. There was one of a small farming there, and had a good deal of money at the start. I found them both away from their farm, and Mr. Parker had to reap the wheat for them, and when the whole affair was investigated, that which had cost the
Government about £100 or £150 twelve months before I could only get £30 for, and if I had recognised all the charges that were brought forward against them there would have been a penny, but the Government would have been in debt for these two, and they were two of the best of them; they could not manage for themselves that is certain.

2252. Were there any complaints about the meat supply when you were at Coranderrk?—No.

2253. Do you think the supply is sufficient for their requirements?—It was always a source of great trouble to me, but I considered they always had ample.

2254. What was the amount?—I never had above I think £100.

2255. What did they get each?—That I used my own judgment about. Good working men I always gave a good bit of meat to, and those that were lazy I gave a little bit to and sent them away hunting. That was my rule. Those that would work steadily I always careful to give a good supply of everything to, and the lazy ones I sent away hunting when they wanted more.

2256. It is very undesirable to give them all they ask for?—Yes, the more you give the more they want.

2257. They do not show their pride in that then?—Yes they do if you can touch it, but that is very difficult to do.

2258. Do you think the children are subject to any bad influences by being among the old blacks?—No; if you teach them properly I always find the old blacks very careful upon the subject of morality if you only keep the point prominently before them. I have mentioned one case here where we dealt with a man guilty of immorality upon the station. There were some thirty or forty aboriginal men there at that time, and to a man they all determined that he should be sent from the place. He habituated with a woman but would not marry her, and he was sent away and told that he might come back when he was sorry for it and would marry her; and he came back twelve months afterwards and married her, and they are living now upon the station as man and wife, and that is ten years ago.

2259. Do you know of any cases of prostitution at Coranderrk?—That one is all I knew of.

2260. Did you ever find any of the women in the habit of going outside?—Not, I had just two men burning charcoal, two local farmers.

2261. Who went with them when they went out?—Myself or the schoolmaster, or Miss Robertson, when she was there.

2262. How are they kept separate?—They live in the houses.

2263. Do they talk to the children?—My rule was that the children should not go outside the fence.

2264. Do you think it practicable to keep the children within the bounds?—I really did it. I had forty or forty-five there, and just by a snap of the fingers I had them all in the school-house before you could count twenty.

2265. How are they managed for themselves that is certain.

2266. Were they never allowed outside the fence?—Yes, when they were with me or the schoolmaster.

2267. Do you think it practicable to keep the children within the bounds?—I really did it. I had twenty-five or thirty there, and just by a snap of the fingers I had them all in the school-house before you could count twenty.

2268. Were they never allowed outside the fence?—Yes, when they were with me or the schoolmaster.

2269. Not outside at all?—Yes, there is plenty of room; there are five or six acres.

2270. Do not they play down by the river?—No, not unless some one was with them.

2271. Who went with them when they went out?—Myself or the schoolmaster, or Miss Robertson, when she was there.

2272. It seems more natural that the fathers and mothers and children should be all together?—These are orphans that I am referring to; or if not orphans the parents were not there. The children who had parents there were living outside with their parents. There are good large families round.

2273. The orphans have a good large house to sleep in?—Yes, two houses, one for girls and one for the boys. I used to go every night with the boys, twenty boys sleeping in the brick house, which you have no doubt seen, and every night I went there and saw them all to bed. But it is just as well to state that I attribute the whole of the influence and the success there to the power of the Gospel of Jesus Christ amongst them. I attribute the result principally to that. There is no doubt about it, in my humble opinion. My success lay there.

2274. That was the elevating influence?—No doubt that was it. I conducted there regularly morning prayer and evening prayer. On Sunday I had services with the aborigines, and almost to a man and woman they every one came. I had morning prayer first and then service at eleven o'clock, and then afternoon school for the children, then service at three o'clock with all the people, and in the evening service and woman they every one came. I had morning prayer and evening prayer. On Sunday I had services with the aborigines, and almost to a man and woman they all turned out; and I attribute the whole success to the power of Christianity. While I am upon that I may just say that if any real good is to be done with them it must be done with that.

2275. While you were managing Coranderrk were you much troubled with Europeans upon the station?—No.

2276. Did you ever find any difficulty in keeping the youths of Healesville away?—No, I never allowed any of them to come near.

2277. Did you ever find any difficulty in keeping the youths of Healesville away?—No, I never allowed any of them to come near.

2278. Regarding the orphan girls, do you think there is any danger in allowing them to live so near the public houses?—I think Mr. Cameron brought her (the mother), while she was with child, from the Goulburn.

2279. With reference to the half-caste children were they born at Coranderrk, or did they come from other parts of the colony?—They came from other parts of the colony.

2280. At the time you formed the station there was not such a place as Healesville at all?—No.

2281. Had there been as many Europeans in the neighborhood as there are now would you have selected that place for an aboriginal station?—I believe I should; I do not see where I should find a better.

2282. We want to know your experience. Have you not found it most difficult to manage the blacks when near a white population?—No, I did not find any more difficulty with them than Healesville was commenced than I did before, none whatever. The difficulty was before that time, when the public houses were twenty miles away; they were more apt to get drunk than they were afterwards.

2283. Did you ever find any difficulty in keeping the youths of Healesville away?—No, I never allowed any of them to come near.
MONDAY, 23rd JULY 1877.

Present:
Sir W. F. Staunton in the Chair;
G. W. Rusden, Esq.

Edward M. Curr, Esq., further examined.

2304. How long have you been a member of the Board?—About two years and a half, I think.

2305. Of how many members does the Board now consist?—I do not know positively, but about ten, I think.

2306. What is the quorum?—Three form a quorum.

2307. Do you think the quorum being so small a number tends to break the continuity of the policy of the Board?—I do not think so, for there are about six who attend, and the same six members attend nearly every meeting.

2308. And hitherto the remaining members have not attended?—I have only seen them once or perhaps twice; practically they do not attend.

2309. Supposing all attended with tolerable regularity, do you think the Board large enough or too large?—I think too large; I think six are plenty to manage the business.

2310. Then if the numbers were reduced, do you think that they ought to be a fixed number, or that the power, which now exists, should be continued of adding to the number?—I think the number of the Board should be a fixed one.

2311. As likely to ensure regular attendance and a consistent policy?—The policy might be overruled by the appointment of new members if the number is not fixed.

2312. But do you think that the policy is more likely to be fixed if the numbers are limited, and that they consider all to attend?—I think so.

2313. Do you think the members should be appointed with reference principally to the interest they exhibit in the condition of the aborigines, or would you have any reference to denominations?—I do not think it is necessary to introduce the subject of denominations at all.
Library Digitised Collections

Author/s:
Victoria. Royal Commission on the Aborigines; Stawell, William Foster Sir, 1815-1889

Title:
Report of the Commissioners appointed to inquire into the present condition of the Aborigines of this colony: and to advise as to the best means of caring for, and dealing with them, in the future, together with minutes of evidence and appendices / Royal Commission on the Aborigines

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