No. 28.  
Towanninie, April 1877.

1.-At one time I was under the impression that Ebenezer station was a good place for the aboriginals; for some time past I don't think that the aboriginals have improved anything by being there.
   (1.) Not suitable for the aboriginal; a great many deaths take place.
   (2.) Cannot say.
   2.-Impossible for me to do so.
   3.-Not on mission stations.
   4.-If paid anything, I should say goods.
   5.-I do not think it advisable to keep a store for them.
   6.-I am afraid it would not be practicable to pay the managers of the mission stations their wages.
   7.-No.
   8.-Aboriginals are only inclined to stop their own time.
   9.-I do not think it would be desirable to learn them trade, as they would not care to be away for any length of time from their wandering habits.
   10.-No.
   11.-Better, if possible, to make the stations self-supporting.
   12.-None.

13.-I sent you the number of aboriginals in this locality a short time ago. They mostly live on the rations supplied by the Government. A few of them work on the stations about. As to their condition, it would almost be impossible to better it. No doubt sometimes they are out of tea and sugar, but that is my fault, as I have never been refused rations when I applied for them; besides, twice the number of aboriginal have camped here for the last twelve months that formerly did. They frequently hunt kangaroo and emu, and receive £1 each for all the wild dogs that they kill. From a religious point of view, I have no hesitation in condemning the mission stations; their religion is only nonsense. Am prepared at any time to prove it. No doubt the mission stations might do some good if the children were taken there when about four years of age and never allowed to mix with those that indulge in drink and the wandering habits. One thing I would suggest, and that is, if publicans were prohibited from supplying them with intoxicating liquors; that is their greatest curse, and I do not think they are responsible for their actions when under the influence of drink. As the country is now being taken up by farmers, I think it would be advisable to do away with rations to the local guardians, and establish a station for them some place on the Murray.

I have the honor to be, Sir,

Your obedient servant,

JAMES FINLEY.

No. 29.  
Dimboola, 19th April 1877.

1.-Very suitable (Ebenezer station).
   (1.) Good. Require water-closets erected at a good distance from the houses.
   (2.) Very little temptation, if any.
   2.-Require more animal food and milk; also potatoes.
   3.-The aboriginals are beginning to know the value of money, and I think they should receive some remuneration for their labor.
   4.-Both in money and extra rations; also clothing, &c.
   5.-Yes; rations, tobacco, clothing, and a few luxuries; also medicines, such as castor oil, &c., and patent medicines.
   6.-Yes.
   7.-(1.) Most difficult to answer, as employers would not take the trouble to remit the aboriginal earnings.
   8.-Yes, for short terms.
   9.-Very necessary that they should be taught a trade.
   10.-Blacksmiths, carpenters, shoemakers, and saddlers; also stone-masons, &c.
   11.-To form self-supporting communities on every station.

WM. H. LLOYD.

No. 30.  
West Charlton, 18th April 1877.

1.-Not having been there (Ebenezer station), don't know.
   (1.) Can't say.
   (2.) Don't know.
   2.-No.
   3.-They will not work without they are paid. It is not advisable to give them money, as they buy drink.
   4.-Give them clothes and rations, and as little money as possible.
   5.-On large stations keep a store, with tea, sugar, flour, rice, tobacco, soap, blankets, and other clothing, as usual.
   6.-I would be the best way, but they would not be satisfied if they did not get a little money to spend.
   7.-No.
   8.-Yes, for short terms, as they will never stop long at one place.
   9.-No. Very few would stay long enough to learn a trade.
   10.-Farming.
   11.-To earn their living abroad.
   12.-No.
   13.-Number here is about twelve. The most of them are old and not fit for work; they have to be fed and clothed. Those who are fit for work do so for a few months in the year; they expect to be fed and clothed the remainder of the year. Don't think it advisable to alter their condition here.

I have the honor to be, Sir,

Your obedient servant,

JOSEPH C. WATSON.
No. 31.

In reply to your circular of the 14th instant, I have the honor herewith to append answers to questions submitted.

I have the honor to be, Sir,
Your obedient servant,

HOLFORD H. WETTENHALL.

E. J. Thomas, Esq., Secretary to the Commissioners.

1. — I have not visited it (Ebenezer station).
2. — Can's say.
3. — They won't work without they are.
4. — If at regular and constant work, I think it best to pay them in money, if only occasionally, clothes and food.
5. — I think the stores, i.e., rations, should be, but the clothes not.
6. — They would not submit to it.
7. — I do not.
8. — You cannot depend upon them for any term, therefore it would not be practicable.
9. — Yes, if they voluntarily submitted to it themselves.
10. — They so soon tire of any continuous work, that I think it would be difficult.
11. — I think it was better if the stations were self-supporting.
12. — They are so reduced in numbers now, that what few are capable of work have so difficulty in getting it, and I believe they have very little to complain of.

[Answering to various questions about the treatment and condition of aborigines.]
No. 34.
Kulkyne, 28th April 1877.

In reply to your circular of 14th instant, I have the honor to furnish the following replies to your queries.
I have the honor to be, Sir,
Your most obedient servant,
JOHN MILLER, Local Guardian.

E. J. Thomas, Esq., Melbourne.

1.—Never having visited the Hindmarsh station, I do not feel competent to offer any opinion regarding it.
2.—Have none to offer.
3.—I do not think it desirable to pay for such labor, but do not see how it is avoidable, unless you make them slaves.
4.—Money payments are bad, and as much as possible payments should be in goods of suitable kinds, and rations.
5.—A supply should, in my opinion, be kept on each station of such clothing and other goods as the inhabitants are found to require. The locality would affect this to a certain extent.
6.—This is most desirable, but will, I fear, be found difficult in practice. To effect this, it would be requisite to make it penal for any one to employ an aboriginal without the written sanction of the officer in charge of the station, and such employer should be bound to deliver to such officer a written statement of account, together with balance due, at the termination of the engagement.

(1.) Such a course would be impracticable near the Murray, as the aborigines would enter New South Wales, and hire themselves out, and receive their wages direct, thereby enabling them to satisfy their craving for spirits.

(2.) The station being situated so close to a township I consider to be a fault, for, as a natural consequence, the males are exposed to the temptation of drinking, and both females and males are tempted with the desire to live beyond their means, in the way of dress, &c. Fortunately, the drinking propensities of the aborigines at Coranderrk are confined to a few—about five or six—and it is those who are not altogether, from chest complaints, originating in exposure to the weather, at some former time, while under the influence of drink.

I estimate the number between Swan Hill and Wentworth at about 100, but of these perhaps half are natives of New South Wales.

No. 35.
Coranderrk, 4th April 1877.

I have the honor to acknowledge the receipt of your communication of the 23rd instant, and in reply to inform you that I can attend when required by getting forty-eight hours’ notice.

I attach my answers to the enclosed list of printed questions.

I have the honor to be, Sir,
Your most obedient servant,
HUGH H. HALIDAY, Superintendent.

E. J. Thomas, Esq., Melbourne.

1.—I do not consider the climate of Coranderrk during the winter months suited for the constitution of aborigines newly arrived from warmer parts of the colony, but as a sanitary site in the summer time I consider it faultless. Most of the natives, however, on the station have, from length of residence on it, become acclimatized to the place, as they are not now subject to pneumonia and other lung and chest complaints during the winter season as they were on their first arrival here. The prevention of new louts, and the natives exposing themselves less to the weather while out fishing and hunting, and the avoidance of the issue of warm body clothing, such as flannel shirts and pilot-cloth jackets, nearly all sickness might be avoided.

Now that the men are seen in flannel shirts or flannel across their chests, I have noticed a marked improvement in them all, and heard of but few complaints about their chests.

I think that every manager or superintendent of a station ought to be a justice of the peace, appointed specially to deal with aborigines, and every station be gazetted as a place where petty sessions could be held. I believe that their drunkenness and other vices would soon be put a stop to, and proper discipline maintained at all the aboriginal stations.

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2.) The station being situated so close to a township I consider to be a fault, for, as a natural consequence, the males are exposed to the temptation of drinking, and both females and males are tempted with the desire to live beyond their means, in the way of dress, &c. Fortunately, the drinking propensities of the aborigines at Coranderrk are confined to a few—about five or six—and it is those who are not altogether, from chest complaints, originating in exposure to the weather, at some former time, while under the influence of drink.

I estimate the number between Swan Hill and Wentworth at about 100, but of these perhaps half are natives of New South Wales.

8.—If they show a fitness for it, yes.
9.—I don’t think it desirable to pay for such labor, but do not see how it is avoidable, unless you make them slaves.
10.—They might be apprenticed, but I think it would be quite useless to attempt such a thing with full half-caste youths.
11.—I think rations (meat excepted) should be issued free, as at present, but that a small store should be kept on account of their wages, care being taken by the person in charge of it that they did not exceed the amount coming to them.
12.—Only for short periods, and then for short periods, and I would confine such privilege to single males, as I am of opinion that female aborigines, both full blacks and half-castes, when they come in contact with whites, only decent in the social scale, and become degraded.

13.—The half-caste youths might be apprenticed, but I think it would be quite useless to attempt such a thing with full half-castes, as they would be certain to run away.
14.—They have every opportunity at present of learning everything requisite for an employe on a station or a farm, as well as the alphabet, which I think is all that is necessary for them to be learnt on the station. The school girls are taught to sew and make their own clothes, and one of the girls (a full black) acts as pupil-teacher.
11.—I would form self-supporting communities of both blacks and half-castes, as I am certain both would die out in a very short time if their stations were broken up, and would lead to their total degradation if the black and half-caste women were allowed to roam about the country in search of employment. I would, where practicable, send those who have a knowledge of farming and are bold and good bodily health, to their reserves, a short distance from the station, to earn their own living, on blocks of land of any 40 acres to each family, at a nominal rental of about 6d. per acre annum, the land being non-transferable, and ninety-nine years lease being granted them and their families. Help in the shape of seeds, tools, and twelve months' provisions (the latter issued weekly) being granted them, with the privilege of living on the station until their ground is properly cultivated and hand worked. I have two or three families here who would be willing to go on the ground on these terms. I would, besides, give each family a cow in milk, and liberty to run ten head of cattle on the reserve free of charge; supervision being still maintained over them by their superintendents.

12.—The half-castes require to be treated with firmness; the blacks, to some extent, humored.

13.—There are but two aborigines in my district who are not at the station—both half-castes—one a male, and the other a female, both unmarried. The male is working for Mr. Ryan, a farmer residing on the Don Creek, about ten miles from here, at 12s. a week. The female is servant to the Rev. Mr. Hamilton, of Fitzroy, at 5s. a week. Both bear exemplary characters. I consider the natives of Coranderrk are at present too independent of work, and to bring them more under subjection I would recommend that the main ration be stopped, and that the pay for labor be increased one penny per hour as an equivalent. Any aborigines unable to work, or under the care of the doctor, to be provided, themselves and families, with a list of most each weekly, at the expense of the State, same as at present. When the hop puddock has been extended to forty acres, I see no reason why the station should not be self-supporting. Eight acres more will be put in this year, making twenty-eight acres under crop.

No. 36.

1.—With a better system of drainage and improved dwellings, I consider it (Coranderrk station) suitable for those aborigines who have been born on the coast side of the dividing range.

2.—I think discipline should be maintained chiefly by a judicious system of rewards. Punishment, as a general rule, to be the absence of any reward.

3.—Yes.

4.—By money, or partly by rations and goods, at the choice of the individual, and at cost price.

5.—Yes; goods and clothing required in a family.

6.—I think not, especially if the following plan were adopted. The managers of the stations should issue licenses to those they think proper to go out for work, and should let the money they would be sold to at the station, and at cost price.

7.—In some cases it should be done. But I think no real aborigines should be boarded out. In any case, great care would be required in the choice of those who got charge of them.

8.—Yes.

9.—Yes.

10.—Yes; such as joiners' work, turning, tailoring, shoemaking.

11.—In the case of aborigines, the object of the station should be to form self-supporting communities of each station. In the case of those who are half-caste or less, they should be trained to earn their own living abroad.

12.—The real aborigines of this land should be well cared for altogether, without any reference to their own work or earnings. Their spiritual welfare should have a chief place in any treatment they may receive. Medical aid should be provided.

13.—The only aborigines not on the station that I know of are, a real one working with a farmer near Lilydale, and the children of Thomas Harris, of Coranderrk, who, I understand, are living with Mr. Green, at Healesville. On the whole, the real natives require different treatment from the others.

ALEX. MACKIE.

No. 37.

1.—(1.) Very good (Coranderrk).

2.—Its situation in this respect could scarcely be improved, the nearest population being at Healesville, about three miles distant, and no public road intersects the station.

3.—Not any. It is entirely a matter of judicious management.

4.—I do think it highly desirable.

5.—By both money and goods. I would classify the laborers, say 1st, 2nd, and 3rd, at 2s., 1s. 6d., and 1s. per diem; their rations in all cases to be supplied in addition.

6.—I do strongly advise this, and that a store be kept on the station for that purpose, containing all kinds of wearing apparel, also domestic necessaries, tinware, and crockery.

7.—It would not be practicable. But it should be the manager's duty to encourage them to place their money in his hands as a savings bank.

8.—Decidedly not.

9.—I do.

10.—I do, such as carpenters, wheelwrights, and blacksmiths.

11.—The main object should be to form self-supporting communities on each station.

12.—None, unless it is the great desirability of keeping them as much apart from the white population as possible, and in communities of their own.

F. GIBSON, M.R.C.S.

No. 38.

Sir,

I have the honor to enclose my answers to the queries respecting the aborigines forwarded to me.

I may mention, in addition, that during the management of Mr. Scholl I sent a report to the "Board for Protection of Aborigines," alleging the erection of a small building as a hospital, with a suitable nurse and appliances, but that no notice was taken of my letter.

I have the honor to be, Sir,

Your obedient servant,

E. J. Thomas, Esq., Secretary to the Commissioners.

1.—(1.) The situation is healthy; but there is great room for improvement with respect to the dwellings, drainage, &c., and the floors of some houses are below the street level.

2.—The discipline has varied with the managers since I know the station, about nine years. I think it might be more strict; but it is better to refer to the managers, who have had much to contend with.

John ELMES, M.B.,
Visiting Surgeon, Coranderrk.
lived, they would gravitate to them frequently as to a

place to be well and judiciously looked after, as they are given to scheme when the eye of the master is off them.

I think the neighboring farmers would give them employment readily in most cases, and the aborigines would accept.

I have known an instance where a farmer engaged some of the men to assist him, but they were immediately

withheld by the then manager.

I think the youths, many of whom are half-castes, or three-quarters whites, ought to be taught trades.

I think so. Carpentry, shoemaking, &c., &c.

A combination of both. To make them altogether self-supporting would, I think, be impossible. Some of the

youths, both male and female, might be sent as domestic servants under due supervision; they could not be worse off than

the children of white settlers, who continually leave home to work elsewhere.

The older cannot be effectively interfered with; they must get their rations, and liberty to live their own life.

All hope of improvement will rest among the younger men and women and the children growing up. They

require firmness mixed with kindness, and persons over whom they can respect.

I can give no information of this kind with respect to my district. I suggest that at every station wandering

aborigines should be able to obtain supplies of food, clothing, medicine, &c., when in want, gratis, from the station stores.

No. 39.

Writshirech (vid Donald), 27th April 1877.

There is one already established by Mr. Mathews on the banks of the Murray river, opposite Lower Moira station, on the New South Wales side; it seems to be doing well; it could not be established in a better situation, as the blacks make no distinction of the Murray as a boundary.

No. 40.

Wynna Station, 27th April 1877.

There is one already established by Mr. Mathews on the banks of the Murray river, opposite Lower Moira station, on the New South Wales side; it seems to be doing well; it could not be established in a better situation, as the blacks make no distinction of the Murray as a boundary.

No. 41.

The Green Hill, French Island, Hastings, 12th April 1877.

As it will be most inconvenient for me to be in Melbourne towards the end of next month, I have the honor herewith to hand you a report on the “better conservation of our remaining aboriginal tribes.” I have based the same as far as was practicable on the list of questions which you sent for my guidance. Should the Commissioners or any member thereof desire information further than I have here furnished, I can only say that I shall be glad to do my endeavours at any time between now and the breaking up of the Commission.

Any letters containing questions shall be promptly replied to.

The Green Hill, French Island, Hastings, 12th April 1877.

John Mackenzie.

PETER BEVERIDGE.

To the Commissioners appointed to inquire into the condition of the Aborigines of Victoria the following information is respectfully submitted.

For the better conservation and future welfare of the masque remnants of our once numerous aboriginal tribes the writer is of opinion that there should be an aboriginal station established in every district containing thirty or upwards of these people. In districts containing a less number than thirty, some local gentlemen of known probity, possessing an interest in and thorough sympathy with this fast-disappearing race, should be chosen to look after their welfare. Those gentlemen should have full power and authority delegated to them, otherwise their efforts would be of little avail.

The aborigines, although to a certain extent nomads, are still to all intents and purposes a local people—that is to say, their many wanderings are all performed within the limits of what they deem their own districts. This innate proclivity will always be an insurmountable obstacle to anything approaching centralisation; hence the necessity for numerous stations.

The elderly men and women will rarely work or labor hard in the present with the view of remuneration only visible to them. Carpentering, shoemaking, &c., &c., is very quick in learning station work.

The children of white settlers, who continually leave home to work elsewhere.

Youth will not work unless for a money consideration, and as they are particularly useful in all ways amongst stock, they can accept it.

I have none in this district that I am guardian of.

I am in favor of long terms.

Don’t know; they do not care about hard work.

Trust them kindly.

I have ten old blacks on the station, and no rations for them.

B. MOGG, Local Guardian.

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B. MOGG, Local Guardian.
Sue, \[Education\] Department, Melbourne, 15th June 1877.

percentages obtained in State schools since the coming into force of the present Education Act:

supply them with a statement of the average percentage of marks obtained by children at State schools other than those located on aboriginal stations.

the very high percentage of marks obtained by the children of the State school at the Ramahyuck Aboriginal station, Lake Wellington.

The Green Hill, French Island, 12th April 1877.

greater portion of our remaining native tribes are to be found on or about that river) will be hopelessly futile.

native had only to cross the Murray, if he had money and felt an inclination for a

regards the aborigines under the notice of the Central Board ; unfortunately, however, nothing came of it ; therefore a

frontier natives would perforce have become a sober people.

right well able to distinguish between the false, though sworn, testimony of an interested delinquent or that of his witnesses,

aborigines with spirits successfully prosecuted. In those days the magistrates presiding at up-country petty sessions were

liquors, to lose his license, and to be incapacitated ever after to hold a publican's license in Victoria. Any person, not being a

the roads of the colony. Neither of these clauses to be applicable to an employer of aboriginal labor, as it frequently

happens, from the nature of the work performed on a squatting station, that

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malign influence thereof, they are perfect fiends and altogether beyond moderate control. If, however, the Government

their respective relations ; and ultimately, as the children grow in years and stature, the stations might become self-

supporting as well as happy communities.

The following is a list of the aboriginal stations of the colony:

The Treasury, Melbourne, 6th June 1877.

No. 42.

The Royal Commissioners appointed to inquire into the condition of the Aborigines, &c., have had under their notice

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The innate savage love of freedom, together with their distaste to anything approaching to sedentary pursuits, will

The idea of the wages earned by the young men being drawn by the managers of the stations would be scouted, as

The idea of the wages earned by the young men being drawn by the managers of the stations would be scouted, as

stores in the neighborhood would be the best and surest means of inducing the young men to return to their own stations to

the mere handling and carrying the cheque earned counts very considerably with them. Underselling the come-at-able

conduct prizes could be drawn for the laboring men and women of the station.

At each station there should be a store containing all necessary kinds of supplies, under the control of the manager,

At each station there should be a store containing all necessary kinds of supplies, under the control of the manager,

No. 43.

Gov.—No. 77/10419.

In reply to your letter of 6th instant, I have the honor to furnish you with the following statement of the average percentage obtained in State schools since the coming into force of the present Education Act:

In 1873 ... 63'6

In 1874 ... 66'7

In 1875 ... 70'4

In 1876 ... 76'6

I have the honor to be, Sir,

HENRY VENABLES,

Secretary.
SYNOPSIS OF ANSWERS TO PRINTED QUESTIONS ENCLOSED IN CIRCULARS OF 14TH APRIL 1877.

Question 1.—What is your opinion of Coranderrk as a place for an Aboriginal station?

Sub-question 1.—As a sanitary station?

H. H. Halliday (Superintendt, Coranderrk)—In summer time, faultless. Not suited to Aborigines newly arrived from warmer places; those now there, however, have become acclimated, and are not so subject to chest complaints as they were. By avoidance of exposure and the wearing of warm clothing, nearly all sickness might be avoided. The Rev. A. Mackie (Lillydale)—With better drainage and dwellings, would be suitable for Aborigines born on coast side of Dividing Range.

Dr. Gibson (Flemington)—Very good. Dr. Elmes (Lillydale)—Healthy, but improvement required in the dwellings, drainage, &c.

J. Green (formerly Superintendt, Coranderrk)—One of the most healthful positions that could be found, notwithstanding opinions to the contrary. During first fourteen years of the station's existence there were only about fifty-one deaths; in those cases, many of the persons came to the station already suffering from a complication of diseases, and eleven were children born while their mothers were suffering from the effects of syphilis; the other deaths were principally from low-fever. As further proving the healthfulness of the station, mentions that there are now there twenty Aborigines 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-nine or thirty.

Sub-question 2.—As to its situation, and the temptations to which the inmates are exposed by reason of its proximity to population?

H. H. Halliday.—Too near a township, tempting them to drink and live beyond their means in the way of dress, &c.

The Rev. A. Mackie.—Unsuitable. Dr. Gibson.—Could scarcely be improved; three miles from Healesville, and no public road intersects the station.

Dr. Elmes.—Healesville, three miles distant, presents the only temptation; population around not large.

J. Green.—Knows it could not be improved by being removed farther from white population; and at Kukyuna, whether it has been only prevented by previous enlightened blackest, drunkenness and prostitution prevail. All that is required to avoid these evils is care and watchfulness and Christian persuasion. During the fourteen years he was at Coranderrk, there were few cases of drunkenness after the first two years, and for several none; and only one case of prostitution.

Question 2.—Can you make any suggestions for improvement of its management, or as to maintenance of discipline at Aboriginal stations?

H. H. Halliday.—Considers every manager of a station should be a justice of the peace appointed specially to deal with Aborigines; and every station should be a place where petty sessions may be held.

The Rev. A. Mackie.—Discipline should be maintained chiefly by a judicious system of rewards; punishment to be the absence of reward.

Dr. Gibson.—Not any. It is entirely a matter of judicious management.

Dr. Elmes.—The discipline has varied with the various managers. It might be more strict; but the managers have had much to contend with.

J. Green.—1st. That the station be handed over to one of the churches able and willing to supply men to manage it, not so much for the sake of salary, as from their love of the blacks' welfare; such men are to be found. 2nd.—There should be no white labour employed on the station but that required for management; and all should be married men, of known Christian principles. The manager, if a man of tact, can, with his advice, easily get the Aborigines to make rules for the maintenance of discipline; and once made, they will be kept. Givens from his journals instances of his practice in this respect. If the Aborigines are treated as free and independent men and women, at the same time remembering that they are but children in knowledge, any one with fair tact may lead them. Example must accompany precept in trying to get them to abstain from drink.

Question 1.—What is your opinion of Framlingham as a place for an Aboriginal station?

F. Tozer (Local Guardian, Wangoom)—That it is very good. A. Dennis (Local Guardian, Tarndwarncoort)—Never been there, and can give no opinion.

James Dawson.—Believes it to be well-conducted. Disapproves of daily religious exercises for the blacks. Drunkenness can only be prevented by the determination of the managers; extreme measures would drive the offenders away altogether.

The Rev. E. Coombs.—Favourable. Near enough to settlement for natives to obtain employment, and to call forth the efforts of those who sympathize with their moral elevation, yet three miles from nearest public-house.

Dr. T. Embling.—Favourable.

Sub-question 1.—As a sanitary station?

F. Tozer.—Good. James Dawson.—With the exception of the river bank, cold and unhealthy. The Rev. E. Coombs.—The climate is good. Drainage would improve the reserve sanitarily, as well as fertilize.

Dr. T. Embling.—Thinks very highly of it.

Sub-question 2.—As to its situation, and the temptations to which the inmates are exposed by reason of its proximity to population?

F. Tozer.—The best to be had in the district.

James Dawson.—The situation is favourable, which is its only recommendation.

The Rev. E. Coombs.—Favourable. Near enough to settlement for natives to obtain employment, and to call forth the efforts of those who sympathize with their moral elevation, yet three miles from nearest public-house.

Dr. T. Embling.—Favourable.

Question 2.—Can you make any suggestions for improvement of its management, or as to maintenance of discipline at Aboriginal stations?

F. Tozer.—No. James Dawson.—Believes it is to be well-conducted. Disapproves of daily religious exercises for the blacks. Drunkenness can only be prevented by the determination of the managers; extreme measures would drive the offenders away altogether.

The Rev. E. Coombs.—Suggests frequent inspection by the Board's inspector; appointment of a local committee; and establishment of concise practical rules, with loss of privileges on their infraction.

Dr. T. Embling.—Suggests (1.) Supervision of Framlingham by a local committee of three gentlemen, in lieu of the local guardian, as at present the gentleman who is local guardian is also police magistrate, and his duties do not admit of active supervision. (2.) The erection of a building in which the natives could assemble in the evenings, and in which there should be a library; there are moneys already available towards a library.
Question 1.—What is your opinion of Lake Condah as a place for an Aboriginal station?

Charles Gray (Local Guardian, Narre Warren):—Never visited it, but believe it to be wet.
Hugh L. McLeod (Local Guardian, Apsley):—Good. Half of the Aborigines were born there, which endears it to them. Fish and kangaroos abound there.
J. N. McLeod (Local Guardian, Castlemaddie):—Very good, and would be much improved by the draining of the fine flat on it. Could not well procure a situation with fewer people near, or public-houses farther away.
J. Balston (Local Guardian, Casterton):—It is very wet.
W. E. Morris (Honorary Secretary, Church of England Mission) — Excellent.

Sub-question 1.—As a sanitary station?

Charles Gray:—Too wet.
Hugh L. McLeod:—Very good.
J. Balston:—From all I can hear, it is much less unhealthy than Coranderrk."
P. Learmonth (Local Guardian, Hamilton):— "That it is good; standing on high ground, with a running stream constantly flowing past it, and capable of perfect drainage."
W. E. Morris (Honorary Secretary, Church of England Mission) — Excellent.

Sub-question 2.—As to its situation, and the temptations to which the inmates are exposed by reason of its proximity to population?

Charles Gray:—The vicinity must be thinly populated, and the blacks cannot be subjected to much temptation.
Hugh L. McLeod:—"The exposure is more for good than evil."
J. Balston:—Well situated; the nearest public-house being four miles distant.
P. Learmonth:—Not free from temptations, but fairly so.
W. E. Morris (Honorary Secretary, Church of England Mission) — Could hardly be better situated.

Question 2.—Can you make any suggestions for improvement of its management, or as to maintenance of discipline at Aboriginal stations?

Charles Gray:—No.
Hugh L. McLeod:—At each station there should be superintendent, teacher, and working overseer; the latter to have charge of all working parties, and to report bad conduct to the manager, for which fines should be inflicted.
J. Balston:—No.
J. N. McLeod:—The manager should have the same power as a master over servants.
W. E. Morris (Church of England Mission) :—That there should be a careful avoidance by the Board and its agents of any manifestation before the Aborigines of the powers of control they possess and ought to exercise. It is destructive of discipline for the Aborigines to be encouraged to appeal from the decisions of the managers. A manager should be empowered to stop the supplies of persons able but unwilling to work.

Sub-question 1.—As a sanitary station?

James Finley (Local Guardian, Towaninnie):—At one time thought it a good place, but for some time past the Aborigines have not improved by being there.
W. H. Lloyd (ditto, Dimboola) :—Very suitable.
Jos. C. Watson (ditto, West Charlton):—Never been there.
H. H. Wettenhall (ditto, Carr's Plains) :—Ditto.
Sergei Fawcett (ditto, Swan Hill) :—Ditto.
C. M. Officer (ditto) :—Ditto; but believes it to be all that could be desired in a sanitary point of view.
J. Miller (ditto, Kukkyn):—Never been there.

Sub-question 2.—As to its situation, and the temptations the inmates are exposed to by reason of its proximity to population?

James Finley (Local Guardian, Towaninnie):—At one time thought it a good place, but for some time past the Aborigines have not improved by being there.
W. H. Lloyd:—Good. (Water-closets required.)
Jos. C. Watson:—Can't say.
H. H. Wettenhall:—Ditto.
L. Fawcett:—Ditto.
C. M. Officer:—See above.
J. Miller:—Never been there.

Sub-question 1.—As a sanitary station?

James Finley:—Not suitable; a great many deaths take place there.
W. H. Lloyd:—Good. (Water-closets required.)
Jos. C. Watson:—Don't know.
H. H. Wettenhall:—Ditto.
L. Fawcett:—Ditto.
C. M. Officer:—See above.
J. Miller:—Never been there.

Sub-question 2.—As to its situation, and the temptations the inmates are exposed to by reason of its proximity to population?

James Finley:—Cannot say.
W. H. Lloyd:—Very little temptation, if any.
Jos. C. Watson:—Don't know.
H. H. Wettenhall:—Can't say.
L. Fawcett:—Ditto.
C. M. Officer:—A little temptation as in any other place that could be chosen, and owing to the sterility of the surrounding country, settlement is not likely.
J. Miller:—Never been there.
Question 2.—Can you make any suggestions for improvement of its management, or as to maintenance of discipline at Aboriginal stations?

Dr. T. Embling:—Impossible for me to do so.
W. H. Lloyd:—Require more animal food and milk, also potatoes.
Joe. C. Watson:—No.
H. H. Wettenhall:—Can't say.
I. Fawcett:—Never saw it.
J. Miller:—Have none to offer.

Question 3.—Do you think it desirable to pay for the labour of the Aborigines?

F. Toller:—Yes.
James Dawson:—Certainly; as they are very well aware of the market value of their labour.
A. Dennis:—Yes; to encourage them to work.
Charles Gray:—They object to work unless paid.
Hugh L. McLeod:—Yes.
P. Learmonth:—Yes.
J. N. McLeod:—It would be well to pay them in food and clothing, any money over to be given at the manager's discretion, or kept and invested for them; they would have to enter into an agreement. Women, without children, should be made to work, if it is only keeping a garden for themselves.
Jas. Finley:—Not on mission stations.
W. H. Lloyd:—They are begging; to teach them the value of money, they should receive some remuneration for their labour.
Joe. C. Watson:—They will not work unless paid.
H. H. Wettenhall:—Ditto.
I. Fawcett:—Can give no opinion.
C. M. Officer:—Yes, as a stimulus to industry; they will not work unless paid.
J. Miller:—Not desirable to pay for each labour, but do not see how it is to be avoided.
H. H. Halliday:—Yes; it teaches them the value of their labour and to rely on their own exertions.
The Rev. M. Macdonald (Presbyterian Mission Committee):—They should know that all are under obligation to assist in the general work of the station; but, to encourage industry, they should be paid on a moderate scale for special work.
The Rev. A. Mackie:—Yes.
The Rev. U. Coombs:—Has fullest confidence that benefit would result from so doing. It would develop intellect, mora-

Question 4.—If so, in what manner; whether by money alone, or by money and rations and goods, and at what rates or prices?

F. Toller:—By rations and goods at usual rates.
James Dawson:—By money alone, and not by cheques; should a publican get hold of the latter, the whole amount would go to drink.
A. Dennis:—In money and rations and clothing; if paid solely in money, they would spend a large proportion in drink, and then beg for old clothes instead of buying new ones.
Charles Gray:—"I have, if possible, paid the larger proportion in rations and goods; but the Aborigines like to get money, which is too often spent in spirits."
Hugh L. McLeod:—By the Government through the manager; in cash, on a sliding-scale, according to the value of the labour; the Government to supply rations, as at present.
P. Learmonth:—By counters, representing money, for which the Aborigines alone could purchase goods at the store on the station, or put into a savings bank.
J. N. McLeod:—Goods should be given at cost price; the old people, the children, and helpless, not to be charged.
J. H. Cocking:—By money, rations, and goods, at the lowest rates that can be afforded.
James Finley:—"If paid anything, I should say goods."
W. H. Lloyd:—In money, extra rations, and clothing.
Joe. C. Watson:—Give them clothes and rations; as little money as possible.
H. H. Wettenhall:—If at regular and constant work, best to pay them in money; if only occasionally at work, clothes and food.
I. Fawcett:—Can give no opinion.
C. M. Officer:—At so much per week, rations being found them; the rate should bear some fair proportion to that paid to white men in the district; if the latter 15s., the Aborigines would expect 10s.
J. Miller:—As much as possible in goods; money payments are bad.
Hugh H. Halliday:—In money alone, leaving it optional with them to purchase out of the station store; otherwise they would think they were imposed upon. With less civilized blacks than those at Coranderrk, would advise differently. Would allow them to draw goods against the amount of wages coming to them at the end of the quarter.
The Rev. M. Macdonald (Presbyterian Mission Committee):—There might be an advantage in giving them their option to receive wages according to their work, or part in a savings bank.
J. N. McLeod:—Goods should be given at cost price; the old people, the children, and helpless, not to be charged.
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Joe. C. Watson:—Give them clothes and rations; as little money as possible.
H. H. Wettenhall:—If at regular and constant work, best to pay them in money; if only occasionally at work, clothes and food.
I. Fawcett:—Can give no opinion.
Question 5.—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?

F. Tozer:—Yes; kinds most required by the Aborigines.
James Dawson:—Yes; would tend very much to the saving of wages, &c. Everything required by the natives, except drinking waters, should be sold at wholesale prices, and in exchange for skins, rugs, baskets, &c.
Alex. Dennis:—Yes, where there are many blacks. Rations and other goods should be kept—blankets, woolen and silk shirts, trousers, boots, women's clothing, tobacco, rice, and oatmeal.
Charles Gray:—Many of the Aborigines like to lay out at a store the money they have earned in the purchase of tobacco, Canary-colored handkerchiefs, &c.
Hugh L. McLeod:—No; it would act injuriously for the well-being of the Aborigines.
P. Learmonth:—Yes; the description of goods they would be likely to purchase in any general store.
J. N. McLeod:—Yes; comforts as well as necessaries, such as jams, raisins, and dry fruit, should be kept for sale.
J. Balston:—Yes; the necessary articles of food; good, substantial, warm clothing, and blankets.
James Finley:—No.
W. H. Lloyd:—Yes.
Joseph C. Watson:—Yes, on large stations; tea, sugar, flour, rice, tobacco, soap, blankets, and clothing.
H. H. Wittenhall:—I think the stores, i.e., rations, should be, but the clothes not.
L. Fawcett:—Cannot give an opinion.
C. M. Officer:—For supply of such necessaries as tea, sugar, flour, rice, tobacco, and the ordinary articles of male and female clothing.
J. Miller:—Yes; clothing and such other goods as the people require.
H. Halliday:—Rations (excepting meat) should be issued free, as at present; but a store should be kept for the sale of goods for those who wish to purchase them. In the first place, it would prevent the frequenting of public-house stores. The following goods should be kept:—Dress pieces for women, ribbons, women's hats, shoes, handkerchiefs, men's white shirts, tweed trousers, cloth coats, elastic side boots, felt hats, and the like; looking-glasses, pictures, combs and brushes, powder and shot, double-barrelled guns, saddles and bridles.
The Rev. A. Mackie:—Yes; goods and clothing required in a family.
The Rev. T. Coombs:—I think no attempt at a store would be but a partial success, with considerable liability to expense, loss, and abuse.
B. Mogg:—I think that rations and goods should be sent from the department, and then a correct account could be kept.
J. Mackenzie:—No.
P. Beveridge:—Yes; containing all necessary supplies.
The Rev. M. Macdonald (Presbyterian Mission Committee):—Yes; the store should contain clothing and such other articles as are required in a family, and they should be sold as nearly as possible at cost price, so as to leave no inducement to hawkers to frequent the settlement. The store might be managed by an intelligent native under the control of the superintendent.
Dr. Gibson:—Yes, strongly advise this. The store should contain all kinds of wearing apparel, domestic ironmongery, and crockery.
Dr. Elmes:—Yes, and the goods sold more cheaply than by the ordinary storekeepers. Clothes, blankets, tea, flour, &c., should be kept.
J. Green:—A supply of all necessary rations and clothes should be kept, of which each should get a fair supply; caps, Canary-colored handkerchiefs. White sugar should be kept for sale. They would not buy clothes from a store on the station; they would prefer buying from hawkers.
W. E. Morris (Honorary Secretary, Church of England Mission):—Yes; principally grocers' and drapers' goods.
Dr. T. Enabling:—See answer to question 4.

Question 6.—Would it be practicable to pay to the managers of the stations the wages earned by the Aborigines, instead of to the Aborigines themselves, and thus encourage a resort to the stations for what they want, instead of squandering their money elsewhere?

F. Tozer:—They would not work unless they received the wages themselves.
James Dawson:—Does not think they would consent to this.
A. Dennis:—It would be advisable to pay the managers of stations, and let the manager pay the Aborigines in money, and supply clothing, just as the manager of a sheep station would to shepherds and other workmen.
Charles Gray:—The Aborigines would not consent to it, and it would not work.
Hugh L. McLeod:—No; for two reasons—1. The freedom of the subject is cut off. 2. The black would never engage himself on such terms.
P. Learmonth:—Thinks it impracticable.
J. N. McLeod:—The manager must have the money and goods to pay them with.
J. Balston:—Would be very advisable that the managers of stations, or the protector in a district, should be paid the wages earned by the Aborigines, as they are so easily cheated. The plan would, however, be difficult to carry out. It would be necessary to appoint some person to look after their interest.
J. Finley:—Not practicable.
W. H. Lloyd:—Yes.
Joseph C. Watson:—It would be the best way, but they would not be satisfied unless they got a little money to spend.
H. H. Wittenhall:—They would not submit to it.
L. Fawcett:—Cannot give an opinion.
C. M. Officer:—Certainly practicable; but the effect on the native mind would be bad; it would beget distrust of the way in which they were dealt with. Only moral means should be used to dissuade them from spending their money improbably, and to encourage them to resort to the stations for what they want.
J. Miller:—Most desirable, but difficult to carry out. It would be necessary to make it penal to employ an Aborigine without the written consent of the superintendent of the station. The employer should be bound to deliver a written statement of account to that officer and pay amount due. It would be impracticable near the Murray, as the natives would evade the system by crossing into New South Wales.
H. Halliday:—It would be impracticable, so many devices would be resorted to to defeat the end in view. Feels certain that if a well-secured stock of goods were kept at the stations, nearly all the earnings of the Aborigines would be spent there.
The Rev. A. Mackie:—Not practicable; but the managers of stations should issue licences to those they think proper to go out for work, and should let them understand that what goods they want would be sold to them at cost price on the station.
The Rev. T. Coombs:—Thinks it desirable that the manager should be invested with some authority and influence; that all payments should be made by him, be keeping proper accounts, &c.
B. Mogg:—The Aborigines should not have money, as it only encourages them to drink.
J. Mackenzie:—Yes, and proper accounts kept.
P. Beveridge:—The idea would be sound; the more handling of their earnings counts for much with them. Under- selling the neighbouring stores would be the surest way of inducing a resort to the stations to invest their wages.
The Rev. M. Macdonald (Presbyterian Mission Committee):—As a general rule, wages ought to be paid through the manager of the station.
Dr. Gibson:—It would not be practicable; but the Aborigines should be encouraged to place their money in the hands of the manager of the station as a savings bank.
Dr. Elmes:—No; it would cause grumbling and dissatisfaction.
J. Green:—Would not do to make it a rule unless with the blacks' consent; but states he actually had this plan in operation at Coranderrk: obtained the men's consent, and then arranged with employers to send cheques to him; those who objected at first afterwards fell in, when they saw how much longer the money was, by this means.
W. E. Morris (Honorary Secretary, Church of England Mission)—Managers of stations should have funds placed at their disposal, in order to pay for work done on stations. This would, to a great extent, prevent Aborigines working away from the stations, which is not desirable. Managers might be empowered to make contracts with employers, a condition of contract being that payment be made to the manager. At the same time Aborigines should be at perfect liberty to make contracts and receive payment themselves.

**Question 7.—Do you think it advisable to board-out orphan children?**

P. Teare—No.

J. Dawsion—Yes, to respectable persons for a period of years. Mentions a person who has obtained possession of a pure Aboriginal girl five or six years of age, whom she intends to maintain and educate; thinks such acts should be encouraged by an allowance of clothing.

A. Dennis.—The best way would be to send orphan children to a station.

Chas. Grey.—Orphan children are always taken care of by the women of the tribe.

Hugh L. McLeod.—No.

P. Learmonth.—Advisable, but beset with grave difficulties.

J. N. McLeod.—No.

J. Balston.—Not at all desirable.

J. Green.—In but few cases would it be beneficial, and should not be made a rule; it should be permitted.

Dr. Elmes.—Yes. The neighbouring farmers would give them employment readily, and they would accept it.

Dr. Gibson.—Yes.

Jos. C. Watson.—Ditto; they will not stay long in one place.

W. H. Lloyd.—No.

H. Halliday.—Would board-out orphan children who are half-caste males, or three-quarter white of both sexes, who are above the age of 14; the station being always open to them, and supervision kept over them.

The Rev. A. Mackie.—In some cases, but no real Aborigines should be board-out. In any case, great care would be required in the choice of those who got charge of them.

The Rev. U. Coombs.—They could be board-out amongst the families on the station; allowing such families additional rations, &c.

J. N. McLeod.—No.

H. W. Wettishall.—No.

J. Fawcett.—Yes.

C. M. Officer.—No. Dark-colored children would stand at a great disadvantage in a private family, and there could be no guarantee that they would be treated properly.

J. Miller.—Has had no experience to justify replying.

H. Halliday.—Would board-out orphan children who are half-caste males, or three-quarter white of both sexes, who are above the age of 14; the station being always open to them, and supervision kept over them.

F. Tozer.—Yes.

The Rev. R. Sharp has rented one of the cottages since 1st October 1876, and paid one quarter's rent.

Dr. Gibson.—Decidedly not.

Dr. Elmes.—No; the difference of race would be a serious objection, and they are fairly cared for at present.

J. Green.—It would prove ruinous, except in the case of quadroons—many of whom are so white that their relationship to the Aborigine would never be suspected. Points out that the difficulty of the system arises from the white family always regarding any alliance with the blacks as degrading; hence, when the black protege arrives at a certain age, a change takes place in his treatment; he feels the withdrawal of sympathy, and seeks refuge with his own people.

Dr. T. Embling.—No; there are sufficient earnest Christian women in the colony to take in and train up the few little waifs; and to take even one of these away (no matter for what purpose), would create a cry that would be painful; besides it would weaken the influence of the manager, and that would be ruin, as the success or failure of each station depends entirely on the esteem in which he is held.

The Rev. M. MacDonald (Presbyterian Mission Committee)—Unwise, in view of the weakness of moral purpose will characteristic of the Aboriginal race. It would be extremely difficult to find persons who would take an interest in their spiritual and moral well-being; there would be danger of the girls going astray, and the boys would grow up with the feeling that they were regarded as aliens, and thus be tempted to contract bad habits. The safest and in every respect the best course is the present one of bringing them in a boarding-house under the superintendence of the missionary and his wife.

Dr. C. Gray.—Would encourage them to work for long periods, if possible, but it is difficult; they do not like to remain in one place. Sharp has rented one of the cottages since 1st October 1876, and paid one quarter's rent.

H. H. McLeod.—No.

J. Mackenzie.—Yes.

The Rev. U. Coombs.—They could be board-out amongst the families on the station; allowing such families additional rations, &c.

B. Moff.—None in his district.

J. Mackenzie.—Yes.

W. E. Morris (Honorary Secretary, Church of England Mission):—Managers of stations should have funds placed at their disposal, in order to pay for work done on stations. This would, to a great extent, prevent Aborigines working away from the stations, which is not desirable. Managers might be empowered to make contracts with employers, a condition of contract being that payment be made to the manager. At the same time Aborigines should be at perfect liberty to make contracts and receive payment themselves.

**Question 8.—Do you think it desirable to encourage the Aborigines to hire their labour out to employers in the country, either for long or short terms?**

P. Teare.—It should be left to the discretion of the manager.

James Dawson.—Yes; has employed them for lengthened periods as shepherds and flock-keepers, also to cut chaff, ring trees, work among sheep; in many instances under written agreements, signed and exchanged at their own request, and generally faithfully observed.

A. Dennis.—Yes, for short terms; they would get tired if hired for long terms. Mentions two who have worked on stations and supported themselves quite well; one, "Billy," a black, occasionally comes into Colac on a spree, spending his wages; the other, Richard Sharp, a half-caste, he has never seen intoxicated. Sharp married a white woman about two years ago. He now rents a 40-acre paddock, which the Commissioner of Lands gave Mr. Dennis permission to have fenced for the Aborigines; the Colac shire council granted funds for the fencing. The Aboriginals desired the land to be applied for that they might have a place of their own. Two houses have been built for them, but Mr. Dennis cannot get them to cultivate the land, or stay there long at a time. Richard Sharp has rented one of the cottages since 1st October 1876, and paid one quarter's rent.

Dr. Gibson.—Yes.

Dr. Elmes.—No; the difference of race would be a serious objection, and they are fairly cared for at present.

J. Green.—It would prove ruinous, except in the case of quadroons—many of whom are so white that their relationship to the Aboriginal race would never be suspected. Points out that the difficulty of the system arises from the white family always regarding any alliance with the blacks as degrading; hence, when the black protege arrives at a certain age, a change takes place in his treatment; he feels the withdrawal of sympathy, and seeks refuge with his own people.

The Rev. M. MacDonald (Presbyterian Mission Committee)—Unwise, in view of the weakness of moral purpose will characteristic of the Aboriginal race. It would be extremely difficult to find persons who would take an interest in their spiritual and moral well-being; there would be danger of the girls going astray, and the boys would grow up with the feeling that they were regarded as aliens, and thus be tempted to contract bad habits. The safest and in every respect the best course is the present one of bringing them in a boarding-house under the superintendence of the missionary and his wife.

Dr. T. Embling.—No; there are sufficient earnest Christian women in the colony to take in and train up the few little waifs; and to take even one of these away (no matter for what purpose), would create a cry that would be painful; besides it would weaken the influence of the manager, and that would be ruin, as the success or failure of each station depends entirely on the esteem in which he is held.

The Rev. R. Sharp has rented one of the cottages since 1st October 1876, and paid one quarter's rent.

Dr. Gibson.—Decidedly not.

Dr. Elmes.—No; the difference of race would be a serious objection, and they are fairly cared for at present.

J. Green.—It would prove ruinous, except in the case of quadroons—many of whom are so white that their relationship to the Aboriginal race would never be suspected. Points out that the difficulty of the system arises from the white family always regarding any alliance with the blacks as degrading; hence, when the black protege arrives at a certain age, a change takes place in his treatment; he feels the withdrawal of sympathy, and seeks refuge with his own people.

Dr. C. Gray.—Would encourage them to work for long periods, if possible, but it is difficult; they do not like to remain in one place. Sharp has rented one of the cottages since 1st October 1876, and paid one quarter's rent.

H. H. McLeod.—No.

J. Mackenzie.—Yes.

W. E. Morris (Honorary Secretary, Church of England Mission):—Managers of stations should have funds placed at their disposal, in order to pay for work done on stations. This would, to a great extent, prevent Aborigines working away from the stations, which is not desirable. Managers might be empowered to make contracts with employers, a condition of contract being that payment be made to the manager. At the same time Aborigines should be at perfect liberty to make contracts and receive payment themselves.
J. Green:—It would prove
A. Dennis:—They would not apply themselves.
Dr. Elmes:—The youths, many of whom are half-castes or three-quarter whites, ought to be taught trades.
Dr. Gibson:—Very undesirable.
J. Ralston:—"Most desirable; they would be apt to learn."
Hugh L. McLeod:—Yes; shoemaking, tinsmiths, saddlers, and tailors.
Dr. T. Embling:—Only here and there would a youth be willing to be apprenticed; the matter could be left to a local board.
H. H. Halliday:—The half-caste youths might be apprenticed, but the pure blacks would be certain to run away.
Jos. C. Watson:—Farming.
W. J. N. McLeod:—"The work on the station would teach this."
Charles Gray:—Employment as stock-keepers, shepherds, &c., suits them best; in-door trades they would not work at,
F. Tozer:—No.
T. M. Dawson:—Yes; rough bush work, such as splitting, fencing, and erecting huts; doubt if they would settle down to
The Rev. U. Coombs:—It would be of very doubtful benefit.
J. Miller:—Not desirable.
H. H. Halliday:—They have every opportunity at present of learning everything requisite for an employe on a station, a
C. M. Officer:—Desirable that those showing aptitude should be taught (provided that can be done on the stations) such
P. Beveridge:—No objection should be made to their engaging with persons off the station if they so desire; if the manager have endorsed himself to them (and that should always be the case), they would ask and follow his advice as to accepting a particular service.
Dr. T. Embling:—Would leave it to a local board.

Question 9—Having regard to the disposition and habits of the Aborigines, do you think it desirable that the youths should be apprenticed to learn trades or occupations?

F. Tozer:—Not in their own district, as they would not stay away from the station.
Jan. Dawson:—Not possible; the chief of the tribe might demand their presence, and, as he must be obeyed, the indentures would be broken.
A. Dennis:—Not compatible with their dispositions to apply themselves to any sort of mechanics.
Charles Gray:—The boys should be taught trades, and the girls trained as nurses and servants.
Hugh L. McLeod:—Very desirable for those who have been educated.
P. Learmonth:—No, unless they desired it.
J. N. McLeod:—Decisively, the girls also to be trained and sent out to service.
J. Balston:—It would not answer; their roaming nature would cause the breaking of their engagements.
W. H. Lloyd:—Very necessary that they should be taught a trade.
Jos. C. Watson:—No; they would not stay long enough to learn a trade.
H. H. Wettenhall:—Yes, if they voluntarily submit to it themselves.
J. Proctor:—They would not continue at any sedentary occupation.
C. M. Officer:—"No. I approve of the youths being taught trades or occupations, but think there are many objections to their being apprenticed."
J. Miller:—Not desirable.
H. H. Halliday:—The half-castes might be apprenticed, but the pure blacks would be certain to run away.
The Rev. A. Mackie:—Yes.
The Rev. U. Coombs:—It would be of very doubtful benefit.
J. Mackenzie:—Yes; very quick in learning station work.
P. Beveridge:—The innate savage love of freedom, together with their dislike for anything approaching sedentary occupa-
Dr. Gibson:—Very undesirable.
Dr. Elmes:—The youths, many of whom are half-castes or three-quarter whites, ought to be taught trades. The Rev. M. Macdonald (Presbyterian Mission Committee).—See answer to question No. 10.
Dr. T. Embling:—Only here and there would a youth be willing to be apprenticed; the matter could be left to a local board.
J. Green:—It would prove the ruin of nine out of every ten; the objections against it are the same as against boarding-out.
W. H. Morris (Honorary Secretary, Church of England Mission).—No.

Question 10.—Do you think it desirable to encourage handicrafts at the stations, and of what kinds?

F. Tozer:—No.
James Dawson:—Yes; rough bush work, such as splitting, fencing, and erecting huts; doubt if they would settle down to
A. Dennis:—They would not apply themselves.
Charles Gray:—Employment as stock-keepers, shepherds, &c., suits them best; in-door trades they would not work at,
Hugh L. McLeod:—Yes; shoemaking, tinsmiths, saddlers, and tailors.
P. Learmonth:—No; unless basket-making, working in skins, and occupations of a like nature.
J. N. McLeod:—"The work on the station would teach this."
J. Balston:—Most desirable; they would be apt to learn.
James Finlay:—No.
W. H. Lloyd:—Blacksmiths, carpenters, shoemakers, saddlers, stonemasons.
Jos. C. Watson:—Farming.
H. H. Wettenhall:—It would be difficult; they so soon tire of any continuous work.
C. M. Officer:—Desirable that those showing aptitude should be taught (provided that can be done on the stations) such
Dr. Gibson:—Yes; such as carpentry, wheelwrights' and blacksmiths' work.
Dr. Elmes:—Yes; carpentering, shoemaking, &c.
The Rev. M. Macdonald (Presbyterian Mission Committee).—As Aboriginal youths have considerable aptitude for light mechanical work, it would be well to teach them such handicrafts as joiner-work, lathe-turning, basket-making, &c., but they should not be apprenticed out, except in very special cases. Persons qualified to give instruction in the trades specified might be engaged to reside for a time on the stations, or, better still, the superintendents and their assistants should acquire these arts as part of the qualification for the work. While all encouragement ought to be given to lad's who evince a capacity for such occupations, the work required on a dairy farm, and in the cultivation of hops, arrowroot, &c., would be more congenial to
H. H. Wettenhall:—Not practicable; they cannot be depended upon for any term.
J. Mackenzie:—No.
J. Proctor:—Matters of a rural nature are alone fitted for a people of their peculiar characteristics.
Dr. Gibson:—Yes; such as carpentry, wheelwrights' and blacksmiths' work.
Dr. Elmes:—Yes; carpentering, shoemaking, &c.
J. Green:—Would encourage all handicrafts that would be of service to them on the station, such as the building of their homes, making their clothes, &c.

Acknowledgments.
Question 11.—Should the main object of a station be to train the Aborigines to earn their living abroad, or to form self-supporting communities on each station?

F. Tozer:—Should be left to the discretion of the manager.

James Dawson:—They should be encouraged to seek employment abroad. Many refuse to go to the station at Framlingham because they are expected to work for nothing. Nearly all the able-bodied would have Framlingham but for the society of their friends. They never will form a self-supporting community at Framlingham, in consequence of the very miserable nature of the soil.

Alex. Dennis:—Even if they could be persuaded to, it would be well to form self-supporting communities on each station. Charles Gray:—If they could be got to remain on the stations, they would be kept from much temptation.

Hugh L. McLeod:—The experience of the last ten years would help the belief that the stations never will be self-supporting.

P. Learmonth:—Better to keep them in a community by themselves, yet they should be allowed to hire themselves out; but the station should be made as attractive as possible to them, and their return secured by remembrance of former kindness received.

J. N. McLeod:—They should be taught to earn their own livelihood.

J. Ralston:—None; except that they should be treated kindly, made to work when able, educated if possible, and kept from drink.

J. Miller:—To form self-supporting communities on the stations.

Dr. T. Embling:—Yes.

W. H. Lloyd:—To form self-supporting communities on every station.

Dr. T. Embling:—In view of their probably soon dying out, would induce them, as much as possible, to remain on the stations.

P. Beveridge:—The advantages derivable from the Aboriginal stations are as follows:—The old, the sick, the women and children, would be thoroughly cared for, and each of them as could work would have remunerative employment found for them. The children would be educated and trained to habits of industry, whilst an eye of supervision would be kept on the young men and their neighbour employers; ultimately, the stations might become self-supporting as well as happy communities.

Dr. Gibson:—The main object should be to form self-supporting communities on the stations.

Dr. Elmes:—A combination of both. Impossible to make the stations altogether self-supporting. Some of the youths, male and female, might be sent out as servants.

Rev. M. MacDonald (Presbyterian Mission Committee):—Would deprecate any proposal to turn the Aborigines adrift as bad as they are now.

J. Miller:—To form self-supporting communities on each station; else, if they are again allowed to scatter among the people, they will in a few years as bad as they are now.

(Remark.—Mr. Miller, who writes from Kulkina, alludes perhaps, in the words "as bad as they are now," to the undisciplined blacks along the Murray River, who, by their conduct, have justly lost the benevolence of the Church and Society.)

H. H. Halliday:—Would form self-supporting communities of both blacks and half-castes; it is certain that both would die out in a very short time if the stations were broken up. If the black and half-caste women were allowed to roam away, the country's search for employment, it would lead to their total degradation. Would settle those Aborigines who have a knowledge of farming or blocks of land on their reserves, leased to them for long periods at a nominal rent.

The Rev. A. Mackie:—In the case of Aborigines, would form a self-supporting community on each station; those who are half-caste or less should be trained to earn their living abroad.

The Rev. W. H. Combe:—Circumstances clearly indicate that the aim should be to form self-supporting communities. The half-castes, for example, generally gravitate towards the station-life; they are attached to their own people, and exhibit generally a soft-heartedness of character. There is an absence of force and vigour of any kind, and they are consequently much the better for a kind of paternal supervision.

P. Beveridge:—The advantages derivable from the Aboriginal stations are as follows:—The old, the sick, the women and children, would be thoroughly cared for, and each of them as could work would have remunerative employment found for them. The children would be educated and trained to habits of industry, whilst an eye of supervision would be kept on the young men and their neighbour employers; ultimately, the stations might become self-supporting as well as happy communities.

Dr. Gibson:—The main object should be to form self-supporting communities on the stations.

Dr. Elmes:—A combination of both. Impossible to make the stations altogether self-supporting. Some of the youths, male and female, might be sent out as servants.

The Rev. M. MacDonald (Presbyterian Mission Committee):—Would deprecate any proposal to turn the Aborigines adrift on the white population. They have not as yet the energy and moral backbone which would enable them to hold their own in the battle of life. Even under the most careful training, it will require two or three generations to develop these qualities to the degree that would justify their protection in leaving them to themselves. The pressure of human nature would force them back to the reservation system.

J. Green:—The object of the stations should be to train the Aborigines to form self-supporting communities. This is not so difficult of attainment as might be thought. A man who can lead the Aborigines can get from them as much labor as from white men. Considerably was self-supporting three years ago.

W. E. Morris (Honorary Secretary, Church of England Mission):—To form self-supporting communities on each station.

Dr. T. Embling:—Should be left to the discretion of the manager.

J. Ralston:—None; except that they should be treated kindly, made to work when able, educated if possible, and kept from drink.

G. M. Officer:—Only that they should be encouraged, by every means, to take up their residence at the stations, where they should be made more comfortable and more happy than they could be in the wilderness. They should be instructed in the principles of the Christian religion, but not "ad nauseam." There should be regular holidays, and periods of relaxation, as well as of amusement, both in-door and out-door, for the native, though willing to work, is full of fun, and keenly susceptible of enjoyment derived from games of all sorts.
A. Mogg:—Treat them kindly.
P. Beveridge:—The only obstacle to the success of the stations would be the Aborigines procuring drink. Suggests an

The Rev. A. Mackie:—The real Aborigines of this land should be well cared for, without any reference to their own work

Dr. Elmes:—The older cannot be effectively interfered with; they must get their rations, and liberty to live their own life.

H. H. Halliday:—The half-castes require to be treated with firmness; the blacks, to some extent, humoured. Considers

J. Green:—1st. Place all the stations in the hands of the Christian churches, from whom exact nothing but quarterly

II. affections indicates the necessity for more attention to the growth of vegetables and fruit, which has hitherto

or earnings. Their spiritual welfare should have a chief place in their treatment; medical aid should be provided.

The half-castes should be taught trades and habits of prudence and self-respect.

vanishing people as happy and comfortable as is consistent with their position and habits of life.

become a sober people; but as it is, they only have to cross the Murray into New South Wales in order to escape

addition to the Publican’s Act, under which a publican should, on conviction of having supplied an Aboriginal

people, watch over them with a paternal eye, and administer the general affairs of the station for the Board of

5. Whether the suggestion made above, as to the Government Board remunerating the missionary for his secular

The committee believes of great importance in ensuring that self-helpfulness and independence of character which it is so necessary to encourage among the Aborigines.

whether the Aborigines of Coranderrk too independent of work; to bring them more under subjection, would stop the

in the judgment of the committee, fitted to yield good results.

at the Aborigines' feet. Would place the suggested library at Framlingham wholly in the custody of the natives.

J. Green:—Al. Place all the stations in the hands of the Christian churches, from whom exact nothing but quarterly

returns of Government supplies entrusted to them. 2ndly. The churches should be authorized to collect the

for the equipment of the station with such machinery as may be necessary for the development of

station—kindly, but firmly—be encouraged to industry and cleanliness, and be stimulated to rise above a mere

400 or 500, or one-half of the whole Aboriginal population.

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:

their committee, believe of great importance in ensuring that self-helpfulness and independence of character which it is so necessary to encourage among the Aborigines.

the Aborigines.

8. Whether the suggestion made above, as to the Government Board remunerating the missionary for his secular

The committee would further suggest, as calculated to enable her to extend her kindness to the helpless

3. Whether the suggestion made above, as to the Government Board remunerating the missionary for his secular

2. Whether the suggestion made above, as to the Government Board remunerating the missionary for his secular

1. Whether the suggestion made above, as to the Government Board remunerating the missionary for his secular

The committee would further suggest, as calculated to promote the same object, that the heads of families should elect annually one or two of their number to act as overseer in the management of the station, and as factors for the purchase in the capacity of stewards and produce—e.g., an engine to pump water from the Avon for the irrigation or the supply of water for the gardens—might not be made to Ramahyuck from the annual vote

whether the Aborigines will, in less than three years, be self-supporting communities. Coranderrk could, in less time, be made to support 400 or 500, or one-half of the whole Aboriginal population.

W. E. Morris:—(Honorary Secretary, Church of England Mission.)—They should be treated as at present on the mission

of the station. Such a plan as this, involving as it does no violent change on the system already in operation, is feasible, and

in the custody of the natives.
Question 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?

F. Tener.—There are five or six, who obtain a livelihood by working on farms occasionally; and sometimes staying at the station.

James Dawson.—Only two Aboriginal old men now belonging to this district, and they are all well fed by kind friends.

Alex. Davis.—There are about a dozen Aboriginals in the locality, including two children. Most of them are given to drink; one, however, a half-caste, is married to a white woman, is a very well-behaved man, and supports himself independently of the Government. Another has saved money enough to buy an old horse and cart, with which he drives his lubra and children about from place to place.

Charles Gray.—Of the forty or fifty formerly supplied with rations here, there are only about eight left; a few have gone to Trangie.

Hugh L. McLeod.—Cannot state their number. They are fed and clothed by the squatters. They will seldom work for the selectors, as they rarely get paid for their labour. They consider they have a right to be kept by the squatters, as they made their homes on the stations in the early days, before the time of the Central Board or the missions.

F. Learmonth.—Do not know of a single Aboriginal in all the district, taking a radius of thirty miles.

J. N. McCready.—There are two married couples without families, who have been banished from the station for a time for bad conduct; they are quite able to procure their own living, if they would only settle down to the light work they are capable of; they are troublesome on the station, and are better kept at home.

J. Balston.—There are at present in the locality ten men, three women, and three children; occasionally they collect in good numbers, this being an old haunt; they scatter to the neighbouring stations, where they get casual employment; some of them are good workmen, and keep others in want by their idleness. Suggests a room being provided for the Aboriginals in all towns having a medcal man. At present, when ill, they go from bad to worse, they fall under the temptations of the publichouses. Also suggests the police being instructed to keep a sharp watch against the supply of liquor to Aboriginals by publicans.

James Finlay.—They mostly live on the rations supplied by the Government; a few of them work on the neighbouring stations; others hunt kangaroo and emu, and for any wild dogs they may kill they receive £1 each. As the country is being taken up by farmers, thinks it would be advisable to do away with the supply of rations through the local guardians, and form a station for them on the Murray. Objects to the religion taught on the station.

Joe C. Watson.—The number is about twelve; most are old, and not fit for work; and have to be fed and clothed. Those who are fit for work do so for a few months in the year, and expect to be fed and clothed the remainder of the year. Doesn't think it advisable to alter their condition.

H. H. Wettenhall.—There are in the locality two men, two women, and four children; they are employed, and receive weekly wages and rations, and have comfortable cottages at the home station.

L. Fawcett.—There is a large number scattered along the Murray, probably two hundred or three hundred. They shear in the season, and live by fishing, &c., the rest of the year.

C. M. Officer.—There are not more than half a dozen of the Aboriginals of this locality, both married and unmarried, who refuse to reside at the station; one is a half-caste, and the others probably belong to a family who is a servant to a clergyman; both bear exemplary characters. They are given to drinking, and live by fishing, &c., the rest of the year.

J. Miller.—The number between Swan Hill and Wentworth is about one hundred, but of these, perhaps, half are natives of New South Wales. They earn their subsistence easily enough among the white population, but are rapidly dying out, through intemperance and its attendant evils.

H. H. Halliday.—Only two Aboriginals in the district not on the station, both half-castes—a man who works with a farmer at twelve shillings a week, and a female who is a servant to a clergyman; both bear exemplary characters. The Rev. A. Mackie.—There is an Aboriginal (pure) working with a farmer near Lillydale, and children (of mixed extraction) living with a person at Healesville. The real natives require different treatment from the others. The Rev. U. Coombe.—There are six natives in the neighbourhood who refuse to reside at the station; their habits and moral condition are degraded to the last degree. The improved condition of the station, and an improved public sentiment, would operate favourably upon these vagrant ones.

B. Mogg.—"I have here two old blacks on the station, and no rations for them.

Dr. Ennis.—At every station the Aborigines should be able to obtain supplies of food, clothing, medicines, &c., gratis. They are principally on the Murray River. Most of them could easily be induced to join the stations; generally employed on stations, and get good wages, but they spend nearly all it in drink.

W. E. Morris (Honorary Secretary, Church of England Mission).—If the numbers be sufficient in any locality to justify the formation of another station, one should be formed after the pattern of those at Lakes Wellington, Corowa, Tylers, and Hindmarsh. In districts where the numbers are few, they should be removed to the stations, &c.
APPENDIX D.

REPORTS OF INSPECTORS OF SCHOOLS ON THE STATE SCHOOL AT THE RAMAHYUCK ABORIGINAL STATION.

24th November 1870.

I inspected the school, and found present 23 children, all diligently occupied with the prescribed time-table.

It should be glad to see a new structure put up in accordance with the Board's plans, and suitably furnished. So carefully taught a school is deserving of proper and convenient premises.

The drill and discipline are very good indeed; and with respect to the results of the teaching, I note the following details—

Class I.—Well taught generally.

II.—Very well taught, equal to a good Third Class.

I ought to add an expression of the great pleasure it gave me to hear the children, with good taste and excellent execution, giving several part songs, harmonized for two and three parts.

Great credit is due to the Rev. C. Kramer for the zeal and ability which he has shown in making such progress with pupils whose whole school term has not exceeded 21 months.

(Signed) E. BRODRIBB, Inspector of Schools.

31st May 1871. The very high opinion which I have previously expressed to the Board is not in any way lessened by the results of this inspection. In respect to tone, organization, and discipline, this school is really excellent. I find it a pleasure to inspect a school which, under peculiar disadvantages, is yet such a credit to my district.

E. BRODRIBB, Inspector.

14th November 1871.

The best methods of instruction are employed, and the children show most satisfactory attainments in all subjects. This is the only examination I have held at which no failures are recorded. The writing merits special mention for its excellence; and I am pleased to observe that the children not merely read accurately, but also understand and think about passages they read. The discipline is excellent.

CHARLES A. TOPP, Inspector.

10th June 1872.

The instruction is maintained at the highest standard which has been noted at previous inspections. I have this morning put the children through a searching examination in reading, writing, and arithmetic, and find that a most satisfactory progress has been made, and that the attainments of the classes are rather beyond the requirements of the Board's programme. Discipline excellent.

CH. TOPP, Inspector.

25th October 1872.

The instruction is excellent. Since my last visit a fifth class has been formed, and most of the children have advanced a class. Harry Flower (aged 15 years 2 months), Albert Darly (aged 11 years 1 month), Emily Wood (aged 13 years 1 month), have passed the standard of education. Discipline excellent.

CH. TOPP, Inspector.

2nd February 1873.

Class I, is well taught. Classes II., III., IV., V., are fully equal to programme. There is an excellent time-table, and the programme is observed. The instruction in all classes is good and thorough. The written exercises of the children are admirably performed, and the copy books are all that can be wished. Good order and discipline are maintained, and the care and earnestness of the teacher are well repaid by the progress of the pupils and the high tone of the school. Inspector's percentage 100 per cent.

JOSEPH BALDWIN, Inspector.

26th May 1874.

I visited the school incidentally. I beg to add my testimony to the thorough-going effectiveness shown in the management of this school.

J. S. ELKINGTON, Inspector of Schools.

25th May 1875.

J. S. ELKINGTON, Inspector.

22nd October 1875.

J. S. ELKINGTON, Inspector.

APPENDIX E.

"Twenty years ago a hapu, in number just forty persons, removed their hainga from a dry healthy position to the edge of a raupo (swamp). I happened to be at the place a short time after the removal, and with me there was a medical gentleman who was travelling through the country. In creeping into one of the houses (the chief's) through the low door, I was obliged to put both my hands to the ground; they both sank into the swampy soil, making holes which immediately filled with water. The chief and his family were lying on the ground on rushes, and a fire was burning, which made the little den, not in the highest place more than five feet high, feel like an oven. I called the attention of my friend to the state of this place called a 'house.' He merely said, 'Men cannot live here.' Eight years from that day the whole hapu were extinct."—("Old New Zealand." London. Smith, Elder, and Co. 1862.)
### APPENDIX F.

#### 1876.

**BOARD FOR THE PROTECTION OF THE ABORIGINES.**

The Honorable the Chief Secretary, Chairman.

F. B. Godfrey, Esq., M.P., Vice-Chairman.

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</table>

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**RETURN showing the Number of Members of the Board for the Protection of the Aborigines and the Number of Members who attended each Meeting of the Board for the Years 1871 to 1876, both inclusive.**

<table>
<thead>
<tr>
<th>Date of Meeting</th>
<th>No. of Members of the Board.</th>
<th>No. of Members who attended.</th>
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<tr>
<td><strong>1876.</strong></td>
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</tbody>
</table>

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**HONORARY CORRESPONDENTS.**

- M. Carr, Esq., P.M., Avoca.
- Charles Gray, Esq., Nareeb Nareeb, Wycliffe.
- Peter Learmonth, Esq., Hamilton.
- J. Jackson, Esq., Sandford.
- A. J. Ker, Esq., Killingworth, Yea.
- H. B. Lane, Esq., P.M., Belfast.
- J. T. Molloy, W. T., Esq., M.D., Hawthorn.
- J. D. Learmonth, Peter, Esq., Hamilton.
- C. W. Carr, Charles, Esq., Nareeb Nareeb, Wycliffe.
- W. R. McLeod, Jno., Esq., Lockwee, Gippsland.
- W. H. Howitt, A. W., Esq., P.M., Bairnsdale.
- W. T. McLeod, Jno., Esq., Lockwee, Gippsland.
- J. F. Mogg, B., Esq., Wirrumbirchip.
- J. A. Todd, Esq., P.M., P.M., Geelong.
- J. T. McKenzie, Jno., Esq., Wyuna.
- J. T. McKenzie, Jno., Esq., Wyuna.
An Act to provide for the Protection and Management of the Aboriginal Natives of Victoria.

[11th November 1869.]

Be it enacted by the Queen's Most Excellent Majesty by and with the advice and consent of the Legislative Council and Legislative Assembly of Victoria in this present Parliament assembled and by the authority of the same as follows (that is to say):

1. Save where there is something in the context repugnant thereto or inconsistent therewith the following words shall have the respective meanings hereby assigned to them (that is to say) —

The word "Governor" shall mean the person administering the Government acting by and with the advice of the Executive Council.

The word "Board" shall mean the board for the protection of the Aborigines.

2. It shall be lawful for the Governor from time to time to make regulations and orders for any of the purposes hereinafter mentioned, and at any time to rescind or alter such regulations (that is to say) —

(l) For prescribing the place where any Aboriginal or any tribe of Aborigines shall reside.

(i) For prescribing the terms on which contracts for and on behalf of Aborigines may be made with Europeans, and upon which certificates may be granted to Aborigines who may be able and willing to earn a living by their own exertions.

(ii) For apportioning amongst Aborigines the earnings of Aborigines under any contract, or where Aborigines are located on a reserve, the net produce of the labor of such Aborigines. The word "Board" shall mean the board for the protection of the Aborigines.

The word "Board" shall mean the board for the protection of the Aborigines. 2. It shall be lawful for the Governor from time to make regulations and orders for any of the purposes hereinafter mentioned, and at any time to rescind or alter such regulations (that is to say) —

(iv.) For the distribution and expenditure of moneys granted by Parliament for the benefit of Aborigines.

(v.) For prescribing the mode of transacting the business of and the duties generally of the board or any local committee hereinafter mentioned and of the officers appointed hereunder.

And every such regulation or order shall be published in the Government Gazette containing any such regulation or order signed by the Governor shall be in force in all courts of justice as evidence thereof.

3. There shall be in and for Victoria a board to be styled the "Board for the Protection of Aborigines," consisting of the Governor and such and so many other persons as the Governor shall from time to time appoint to be members thereof, and the persons hereby appointed the first members of such board.

The Governor may from time to time appoint other persons either as additional members of or to supply any vacancies in the said board, and may remove any member whether by this Act appointed or hereafter to be appointed; Provided that in the absence of the Minister such member as shall be annually elected by the Minister as vice-chairman shall preside at the meetings of the board.

4. The Governor may from time to time appoint a local committee consisting of three persons to sit in conjunction with the said board, and also officers to be called local guardians of Aborigines, and may also at any time abolish such local committee or remove any such member of a local committee or a local guardian; and such local committees or guardians shall perform the duties assigned to them respectively by this Act or of the regulations to be made thereunder.

5. All bedding clothing and other articles issued or distributed to the Aboriginals by or by the direction of the said board, and also officers to be called local guardians of Aborigines, and may also at any time abolish such local committee or remove any such member of a local committee or a local guardian; and such local committees or guardians shall perform the duties assigned to them respectively by this Act or of the regulations to be made thereunder.

6. If any person whether by purchase or otherwise shall take any goods or chattels issued or distributed to any Aboriginal by or by the direction of the said board (except such goods as such Aboriginal may be licensed to sell, or shall sell or give to any Aboriginal any intoxicating liquor except such as such Aboriginal shall from time to time sell for or in respect of services rendered or to be rendered), he shall be considered on loan only and shall remain the property of Her Majesty, and it shall not be lawful for the Aboriginals to sell or remove the said goods or chattels or any such Aboriginal as the said regulations may direct.

7. If any person shall without the authority of a local guardian take whether by purchase or otherwise any goods or chattels issued or distributed to any Aboriginal by or by the direction of the said board, he shall be liable to a penalty not exceeding Twenty pounds and for each Offence.

8. If any person shall violate the provisions of any regulation made under or in pursuance of this Act, or shall obstruct the Governor, any such person may be convicted of such offence, and shall be liable to imprisonment for any term not less than one month nor more than three months.

9. All penalties under this Act may be enforced by summary proceeding before any Justice.
### (II.) CONTRACTS AND CERTIFICATES.

<table>
<thead>
<tr>
<th>Particulars of Contract</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name, residence, and occupation of employer.</td>
</tr>
<tr>
<td>Name of aboriginal.</td>
</tr>
<tr>
<td>Nature of work or service to be performed.</td>
</tr>
<tr>
<td>Date from which service under the contract is to commence or has commenced.</td>
</tr>
<tr>
<td>Money payment as wages or otherwise, and the time or times when payable under the contract.</td>
</tr>
<tr>
<td>Rations (if any) to be given in addition to money payment (if any), and quantity and quality of rations agreed to be supplied to the aboriginal himself, and shall in such case endorse such direction in manner hereinbefore provided with respect to their approval; payment payable to the aboriginal to be made to some local guardian or other person specified in that behalf instead of to the contractor shall not be entitled to credit under the contract for any payment so directed to be made unless made as directed.</td>
</tr>
<tr>
<td>Date of application.</td>
</tr>
<tr>
<td>Signature of applicant.</td>
</tr>
</tbody>
</table>

5. The local guardian or other authorized agent of the Board, after making such enquiries as he or they may think necessary to enable him or them to judge of the propriety of approving the contract, shall forward the same to the Board.

6. The Board, if satisfied of the propriety of approval, will cause their approval, signed by the secretary, to be endorsed on the contract, and will return the same to the local guardian or committee, and post a copy thereof with such approval endorsed thereon to the address mentioned in the contract.

7. Any money to be received in pursuance of any such direction shall be applied at the discretion of the receiver for the purposes mentioned in the contract, and after the time at which the approved contract so modified would in course of post have reached the address given in the contract, any money to be received in pursuance of any such direction shall be accounted for to the Board as hereinafter directed, or upon application by the secretary at any time.

The Board may, at their discretion, grant to any aboriginal able and willing to earn a living by his exertions, a certificate in the subjoined form signed by the secretary, which certificate shall not remain in force for more than six months.

8. Any person desiring the approval of the Board to any such contract, shall apply therefore by transmitting to the local guardian or other authorized agent of the Board in or near to the district in which the applicant resides, an application signed by him in the subjoined form (hereinafter referred to as the contract):

<table>
<thead>
<tr>
<th>Contract submitted for the approval of the Board for the Protection of the Aborigines.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name, residence, and occupation of employer.</td>
</tr>
<tr>
<td>Name of aboriginal.</td>
</tr>
<tr>
<td>Nature of work or service to be performed.</td>
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<tr>
<td>Date from which service under the contract is to commence or has commenced.</td>
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<td>Money payment as wages or otherwise, and the time or times when payable under the contract.</td>
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<tr>
<td>Rations (if any) to be given in addition to money payment (if any), and quantity and quality of rations agreed to be supplied to the aboriginal himself, and shall in such case endorse such direction in manner hereinbefore provided with respect to their approval; payment payable to the aboriginal to be made to some local guardian or other person specified in that behalf instead of to the contractor shall not be entitled to credit under the contract for any payment so directed to be made unless made as directed.</td>
</tr>
<tr>
<td>Date of application.</td>
</tr>
<tr>
<td>Signature of applicant.</td>
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</tbody>
</table>

### (III.) APPORTIONMENT OF EARNINGS.

Where a number of aborigines are located on a reserve, and where they cultivate fields and gardens, or raise and produce live stock or goods, and out of the net proceeds of sale paid to the aborigines who have labored on the reserve such sums as the Board may deem right, having regard to the kind and amount of labor performed by each.

### (IV.) DISTRIBUTION AND EXPENDITURES OF MONEYS.

Submit for approval by the Governor a statement showing in detail the quantities of the rations, clothes, medicines, live stock, etc., and the money paid out for the benefit of aborigines for the ensuing twelve months, an estimate of the amount to be expended in salaries and wages, and travelling and other expenses.
11. Once in every year the Board shall submit to the Governor a statement for the past year, showing in detail the quantities of the several things distributed, and the quantity remaining on hand, and the amount of actual expenditure in salaries, wages, travelling and other expenses for the like period.

12. Every local committee, local guardian, or other person entrusted by the Board with the distribution of any stores or other things; or the application of any moneys received from the Board, or from the employer of any aboriginal, shall furnish the Board with a monthly statement in detail of all stores and other things received and distributed, and of all moneys received and disbursed, and showing the balances on hand of stores or other things, and of moneys unexpended up to, and inclusive of, the last day of each calendar month.

(v.)—CUSTODY OF CHILDREN.

13. The Governor may order the removal of any aboriginal child neglected by its parents, or left unprotected, to any of the places of residence specified in Regulation 1, or to an industrial or reformatory school.*

(vi.)—SECRETARY.

14. The person who at the passing of these regulations shall be acting as secretary of the Board is hereby appointed the secretary.

(vii.)—MODE OF TRANSACTING BUSINESS

15. An ordinary meeting of the Board shall be held in the first week of every month, on a day to be named by the vice-chairman.

16. A special meeting may be convened at any time by the secretary.

17. Three members of the Board shall form a quorum.

18. The secretary, or one of the members acting as secretary, shall keep minutes of the proceedings at each meeting, which shall, if correct, be confirmed at the next meeting.

19. The directions of the Board to its officers shall be given through the secretary, or, in his absence, in such manner as the Board may think right; and the secretary, or acting secretary, shall conduct all correspondence and certify all accounts approved of by the Board.

And the Honourable Sir James McCulloch, Her Majesty’s Chief Secretary for Victoria, shall give the necessary directions herein accordingly.

J. H. KAY,
Clerk of the Executive Council.

IN pursuance of the provisions of the Act intituled An Act to provide for the Protection and Management of the Aboriginal Notice of Victoria (No. 349, § 2), the Governor, with the advice of the Executive Council, has rescinded the 14th and 19th of the Regulations bearing date the 13th of February 1871, and published in the Government Gazette of the 24th of February 1871 (pages 328, 329.)

JOHN A. MACPHERSON,
Chief Secretary.

Chief Secretary’s Office, Melbourne, 6th March 1876.

* By the Act 949 the following are deemed aboriginals—Every aboriginal native of Australia, and every aboriginal half-caste or child of a half-caste, such half-caste or child being legally recognized and being with aboriginals, shall be deemed to be an aboriginal within the meaning of this Act; and at the hearing of any case the justice adjudicating may, in the absence of other sufficient evidence, decide on his own view and judgment whether any person with reference to whom any proceedings shall have been taken under this Act is or is not an aboriginal.