

1901-1945

*Mr. M. G. ...
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SUGGESTIONS FOR THE BETTERMENT OF ABORIGINES AND CASTES.

Written & published as a pamphlet early in 1901

I am giving myself the honour of making these suggestions to the Hon. the Minister for Home Affairs entirely in the interests of the aborigines and half-castes, as the only solution to the question that has been stirring both Parliament and people as to the best way to treat this dying race whom we have supplanted.

The one and only solution that will be from the beginning effective is the appointment of a ~~Commissioner~~ ~~for Natives and Native Areas;~~ ~~and~~ ~~preferably~~ ~~selected~~ ~~as follows~~ to be relied upon for tolerance and encouragement of all creeds, including the native beliefs and religions of those they are sent to govern

A central location - Glen Ferdinand (native name Abarana) near the border of Western, North Central, and Central Australia, but within the Reserve of 66,000 square miles to be made ~~the~~ ~~center~~ and from which activities will radiate over which, and over all aborigines the Commissioner should have absolute jurisdiction.

Branch missions of those already in existence can in time be started at various permanent waters, each branch mission to be responsible for the development of the area handed over to it. Definite developmental work begun as if each mission were a station or "ranch" in embryo, natives encouraged to clear and make roadways, airways, etc., plant seeds of grass or sugar cane or sorghum or any tropical product that the Waite Research Institute of South Australia suggests. There is no uninhabitable area in all Australia. Tropical agriculture, rainless plants and fodders, (as in America) the various missions to compete in this. In effect, the natives and castes all encouraged to make their mark on that portion of their country that is all theirs, and restore it before they pass out; for I cannot too deeply stress the fact that the aborigines are a dying race. Work, a little education for the young children - the best education will raise them no higher than domestic workers - and in cases where a young boy or girl shows unusual aptitude, give them their bent, but make good tradesmen and stockmen and workmen of them, all kinds of trades for the boys and all kinds of occupations for the girls.

And all this direction to be placed under the control of a ~~single~~ ~~high~~ ~~commissioner~~. It has never been a handicap to a British Empire Maker that he is not versed in the systems, organization, and laws, of the native races he is sent to govern. Commissioners in India, Africa, and other outposts of Empire were men of high intelligence and probity, above all politics, parties and creeds, and thus able to carry on their work of dealing wisely and efficiently with the various peoples within our Empire. Such men quickly grasp native conditions, and the Englishman has a peculiar "flair" for getting and keeping the respect and attachment of inferior races. Our aborigines being further back in the scale of culture than any other race in the world today, need an exceptional man and such a man can be found in England. The aborigines have never had Chief, or King or Overlord in any group or tribe notwithstanding the many King Billy's and King Tommy's whose brass plates bring them plenty "bacca" from the white man. This is an important fact. Every little group is a law unto itself. The older men at one time kept their traditional group laws and initiated their boys into these, so that when the boys passed their initiation and

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All of their laws were formed for the convenience and well being of the men only - laws regarding food, women, totems, etc. These laws were absorbed from boyhood; every boy as soon as he reached consciousness - at four or five years - ordering his mothers, sisters, grandmothers, etc. about, and every little girl likewise learning from her young childhood the law of slavish obedience to all the men and boys in her group. A "group" means a small aggregate of families, all of whom are blood relations and all of whom have equal rights to the water, the totem belonging to the water, and the area surrounding that water beside which their progenitors "sat down" in ages gone by; and only that water and area belongs to the group. Exchange of their women with other neighbouring groups, and exchange of their young boys for initiation, brought a homogeneity amongst the groups, and this homogeneity made what scientists called the tribe; but there was never cohesion in either group or tribe. Each group kept its own group laws and "worshipped" its own totem. Its sorcerers killed or cured by totem magic, bone magic, blood magic, lice magic, etc., and group fought against group and family against family throughout all the generations.

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The subject of women in Africa, India, etc. is not to be compared to the dreadful slavery of the wild Australian woman and young girl throughout their whole lives. I cannot here relate the horrible cruelties perpetrated on them throughout the ages. It is in this direction that the ~~English~~ ~~Native~~ Commissioner will use his special talent in the Central Reserve areas over which he will preside. He will thus serve the aborigines, Australia, and the Empire, "Leading on and urging on and treading out the way" for the British Australia of the future.

~~I cannot think of a better way of gaining just the right man for such work than by leaving the choice to our Governors-General who know Australia at first hand, and who are their starting at non-west many Empire makers. The Native Commissioner should be like those early Indian and African men~~
Cannibals, who were willing to hasten slowly, to put up with the difficulties and privations attendant on their pioneering work, and to bear and forbear in all things while they are learning their job and the people they have to govern. It will be frightfully uphill work, but all Empire work is uphill, and especially in this new corner of Empire.

Such an appointment will remove at once and for ever all State and Mission frictions; the ~~Native High~~ Commissioner will be apart from all these, yet maintaining friendly relations with all, while keeping and maintaining the dignity of his own position as Commissioner over all.

Above all, the aborigines will be handled by such a man better than any mission or institution has ever handled them. His supremacy will first appeal to them; the wilder ones will probably credit him with superior magic - which is all to the good. But they will learn, little by little, and in their own way, his qualities of integrity, fairness, justice and kindness, and I firmly believe that in appointing such a man, not only will the Government be doing its most statesmanlike action with regard to the true welfare of the aborigines, wild and civilised, but it will put an end at once and for ever to the ugly propaganda that is being broadcasted throughout the world of illtreatment and cruelty towards the aborigines.

Controlling all aborigines in mission institution and reserve, and in the wild cannibal areas within which he will dwell, the very fact of the appointment of such a man will stimulate the friends of all the missions to help towards the new development of the Central areas, and will lead the States into transference of their aborigines' welfare to the Native Commissioner.

New and better prospects will open to all these activities to do their best with their best missionaries; and such an appointment will raise the aborigines question above all adverse comment and propaganda at home and abroad. It will be the finest gesture Australian Statesmen have ever made and will be an absolute solution of the aborigines question for all time.

The Commissioner could begin ~~with a small staff, chosen by himself, and begin~~ by quietly taking hold of the strings of every mission and institution without interfering or touching upon their present activities except to better them. His appointment will obviate all State or mission jealousies. It will be a sacrifice for the Commissioner, who will have to give up all the amenities of ordered life for a time, but the Empire was made through such sacrifices. Away from all civilised centres this ~~civilised~~ earnest Englishman will work on his own lines, grasping all the details of his task, and he will love that work. Our Governors have never had light tasks in any outpost of Empire.

The Commissioner will portion out the areas round the various permanent waters and have these developed according to their capacity.

Water finding, well sinking or deepening, tree planting, road making, fencing, clearing, building, making aerodromes and airgrounds - all by natives and castes. The desert sand will grow anything given water.

Missions and institutions must throw their energies into developmental work for Australia's progress.

The Glen Ferdinand (Abarana) area has been traversed and well spoken of, by Wells, Murray, Giles, Forrest, Carnegie and others. Frank Hann explored the area more than once and told the late Lord Forrest of its capabilities for pastoral and other purposes. The records of all these explorers are available in States and Commonwealth.

From the East-West Line the great Nullarbor Plain stretches northward for more than eighty miles from Cook Siding (515 miles west of Port Augusta). On the northern edge there is a native water called "Mur'garu" which might be made an "out station" ~~from which the Commissioner could work towards Abarana - a road could be made almost direct from the plain's edge to Glen Ferdinand springs and country.~~

According to H.Y.L. Brown, late Chief Government Geologist of South Australia, an artesian or sub-artesian basin underlies this area, and this will be tapped in due time. Minerals may be discovered and made the means of helping the native residents, as the oil wells of America have enriched the American Indians. And even though the aborigines die out, the great decision made by the Government in raising their status with the object of raising them in the scale of civilisation will stand for all time.

Every member of the recent Conference called together by the Home Minister, every station owner, every mission and institution, will applaud the appointment of the British Native Commissioner, because it will lift the whole question out of the ruck. Under such a man whose personal prestige is above all comment, the aborigines will reach the highest development possible for them. Our Makers of Empire have always risen to their responsibilities, setting personal comfort aside in their high endeavours. There are such men in England today, waiting to serve King and Empire who will undertake the great task of transforming the wild cannibals of the great empty centres into pioneers of Empire.

Through the ages of their being these wild creatures have made Central Australia a desert. They have neither sown nor planted, only destroyed grass and herbage and tree and food plants. When the plant foods went and the trees were destroyed the rainfall lessened and the water holes dried up, and so - in the centuries - the groups had to venture into areas beyond their own desolated lands and kill and eat each other. Both adult and infant cannibalism prevailed amongst all these circumcised aborigines who occupied the central areas from time immemorial, and cannibalism is intensifying in these later days. The groups have been abandoning their central waters and country since the first white explorer left a track for them to follow; and they killed and ate their kind as they followed the white men's track into civilisation. Every mob that has come to me out of the wilds has eaten human flesh, but only one woman killed and ate her newborn baby after she had reached my camp. I tracked her for twelve miles but she doubled on her tracks and had killed and cooked and eaten her baby, sharing the food with its living little sister, when I found her. I sent the charred bones to the Adelaide Museum. *I sent the woman to Jervishead Barracks from my camp at Ooldea. She accepted the civilities I gave.*

Since my residence in this camp between Coldea Water and the Siding, (September 1919) several mobs have come down from the Central Reserve and all of them were cannibals, even the little children, except the tiny babies. Some came from Glen Ferdinand, the grave of a Glen Ferdinand woman being close to my camp. Other mobs are on their way, so that if these natives are to be kept within their Reserve it is a matter of urgency that the British Native Commissioner be appointed to take up his task at once. I am expecting these mobs any day as their smokes have been seen at Murgaru and other places along the Plain's northern edge. There are two mobs, each at enmity with the other, owing to intensive cannibalism.

Financially the appointment of the Commissioner will be economical, but beyond economy will be the fact that it will give every native and every caste a chance of leaving some better relic of occupancy than the great desert he has made by his destructive acts through the ages; it will stop cannibalism, both adult and infant, and it will put an end to all adverse propoganda, and as long as the aborigines last they will have their own Head and be free from all party strife.

My pen has been busy in England and Australia through the years counter-acting the many malicious statements of interested parties regarding our treatment of the aborigines. They have been exploited and are being increasingly exploited in all sorts of ways and from every sort of motive; but by going in amongst them and studying them in all their lives and ways, it has been easy to submit facts in refutation.

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I hope with all my heart that Cabinet will act on this suggestion. It is based on an experience extending over twenty-nine years of first hand investigation in their own camps. I have never taught them or trained them other than by example, endeavouring to show them in this considered way that, as there are two kinds of white men, so there are two kinds of white women. One continued example is better than a thousand precepts.

To place a British gentleman over them is to give them the greatest, and the only, chance they will ever have of making something of their lives. The Central and most remote coastal natives will feel the influence of their Head wherever he may reside, and it will be found that as they realise what having their own "Over-lord" means to them, they will radiate towards the centre and not away from it as they are now doing to their own destruction.

The narrowness of mission and institution activities will be broadened and all effort will tend towards development

for the benefit of Australia at large, and in that way, and that way only, will the natives learn that there is a definite place for them in Australia. They will never be able to stand by themselves under any conditions; they will always need a Supreme Head, to direct and protect them. To try and tutor them in order that as a community they may administer for themselves is waste of money, material, and human energy. The very core of their being is centred round and within their own little group only; and every little group being absolutely communistic, there has never been any authority over them, only the magic of their elders and the mysteries attached to their initiation into manhood, the "mysteries" being exploded on their entry into full manhood, but kept up by them for the terrorisation of their women and children and youths. With their abandonment of these "mysteries" all of which I have witnessed, the hold they gave them over their youths has vanished, and there is no check today in camp or group upon these young lads and men.

The British Commissioner will have new raw material to shape and direct in the broadest and best way suitable to them. This will really be one of his greatest successes, as his example and personality will be a big factor in their betterment, and being an Englishman, he will never allow familiarity, keeping himself apart and aloof, yet helping and bettering them at all times.

Their contact hitherto with the white man on the fringes of civilisation has brought them nothing but evil. On stations they come in contact with a better kind of white folk. Now and then amongst their youths some steady workmen may be developed, but constabulary is disliked by them. The Commissioner will soon learn their limitations in this as in all other matters, and his quick understanding of their unstable shadowy character will help him tremendously in his work of citizenising them, and encouraging them to work on their own land and emulate the white pioneers in leaving a good mark of progress behind them.

Expensive medical administration is not needed, but a knowledge of their system, their own diseases, their own very adequate remedies, and the application of the simplest remedial medicines and ointments, administered without worrying them by insisting on hospital conditions - baths etc., is really the best for them. They love their beehive huts and breakwinds of boughs, with their little fires which they can move round and about wherever they like. I pulled forty measles patients through at my camp near Katanning (W.A.) entirely unaided, (while Doctors and trained nurses in the town were losing patients daily,) just by keeping all cheerful and unworried, seeing to their fires, feeding them with the sick comforts they liked, and even letting the adults trail their blankets to the hut of some crony for a little gossip, which did them good. This little feat is recorded in W.A. files as I was Government Historian of the Western Aborigines at the time (1904-12).

At the Lock Hospitals on Dorre (women's) and Bernier (men's) Islands off Carnarvon, they were given tin shelters - three-sided huts - which they could turn round as the wind changed. They had every comfort, skilled medical attention by a resident bacteriologist, nurses and hospitals; but their exile to those bleak islands would have spelled their quick death even without the disease that brought them there. They walked painfully to the point separating their two islands, so that they could see each other and use their sign language to comfort each other. I counted forty graves on the women's island on my arrival there shortly after the hospital had been established. Some of them had come from Wyndham, some from waters within the central reserve which they had abandoned for the "sty delights" of the Goldfields areas. To understand and

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visualise the dreadful sufferings of these poor exiles one must know their fear of strange country and strange natives and their dread of the spirits of the dead from which they could not flee.

For "white" diseases white remedies must be applied but in the simplest way. If we can imagine ourselves in a native camp, with only the ground for a bed, a breakwind for a house, and with neither bedding nor clothing nor food vessel of any kind, nor washing facilities, we can estimate by our own feelings in such unaccustomed conditions what those natives suffered on Bernier and Dorre Islands before they turned over and died. When any disease has reached the unrecoverable stage, the kindest and most humane proceeding is to lessen the pain only, so that their passing may be as easy as it is in our power to make it. A poor young woman, rotting away with venereal, actually came two hundred miles to me at my Wirilya camp on the West Coast of South Australia in 1917. No medical operation could save her. Remedies had been tried by white people on station and Telegraph house, but her screams disturbed camp and house, and she made that most incredible journey from Eucla over the Nullarbor Plain to come to me. I had known her many years. At the time I had three blind old natives whom I was tending and feeding, and the screams of the poor dying creature fretted them. Day and night, when the dreadful agonies from her rotting body came upon her, I gave her large doses of brandy, which deadened the pain. She could not eat, as her intestines were rotting away, but in her wanderings amongst the low whites she had acquired a taste for the white man's delicacies. All these were obtained for her. She could not eat them but she had them to handle, and in the getting of them for her lay her pleasure in them. She died quietly and happily in the sixth week of her stay. I dug her grave and carried her there myself without disturbing my blind friends. I only relate these incidents because I wish to show that the simplest methods, coupled with full understanding of native psychology, are the kindest and best methods of dealing with them. The woman had been taken to hospital on the Goldfields, but she ran away from it. I am also desirous that those gentlewomen who will, I hope, take up my work amongst the central wild creatures, will also take the discomforts of such tendance themselves and so leave the poor patient unworried as much as possible, thinking entirely of the native sufferer. The native loves his sandy bed and his little fires close by him which are better than any blanket or covering. He can change his bed ground for clean ground, and by burning his old breakwind over the place where he has lain he unconsciously cleanses it, although no native ever puts up a fresh camp on an old camp ground. He may camp in the vicinity but never in the old spot, "it might still contain some of the 'magic' that gave him his last illness". To leave them as much in their old state during their illness makes for their better recovery. When they feel they want change of bed ground they will make it of themselves. It means that all the discomforts and inconveniences will fall upon the white woman, but the patient will get better.

Every native in Australia today wild and civilised is so mixed in his social, consanguinous, and moral organisation, that no "Native State" could be brought into existence and successfully functioned; but the Commissioner can weld them into some sort of community sufficient to enable him to develop all that is developable in them, and so open up a new era for them on their own land and by their own labour. They have never worked in their native state, passing on to their women all native labour other than game hunting and cannibal raiding and weapon making; and no educated native can ever fully appreciate his responsibilities towards his women and children or.
his obligation to provide them with daily food, etc.

Their fundamental promiscuity today also prevents them from being given control or position in their own administration. Their camps are communal, and food and clothing must be distributed amongst all. That is why station and other employed natives leave their clothing behind when they go on a "walkabout". I have taken charge of many bundles in this way through the years.

Mission contact of boys and girls in school or church has made promiscuity even more pronounced as it has destroyed the few remaining "tabus" (Central term "oo'mari") between girls and boys, especially in the sister and brother "tabu"; and the young mother and adult son "tabu". But in all Australia today, either in the wild or civilised areas, there is not one "straight" marriage amongst them. They have "married" sisters, mothers, even grandmothers have married their grandsons. This will be one of the very difficult problems for the Commissioner, but he will bring some little working order out of the chaos. He can formulate one common law or ideal that will be of benefit to wild and civilised alike, a simple law that they can understand and follow, and this will be a great step in their advancement, as now any one can take a woman from another man. To understand them the ^{Commissioner will} first learn by touching their lives at first hand. That is how the Empire has been made. True peace and freedom will centre round him, and his peaceful penetration of the last wild area will be of unbelievable benefit to the entire native race; and though he may never inoculate them with "race consciousness" his benevolent autocracy - all British pioneering has necessarily been autocratic - will make for their betterment in every way.

New Norcia Benedictine Mission has been one of the greatest successes in Australia, and also one of the greatest failures, because though Bishop Salvado carried out most meticulously every suggestion presented by ~~Mr. Blackley~~ ^{to him,} in his Report, making good tradesmen, stockmen, gardeners, agriculturists, telegraphists, musicians, accountants - two of his well educated youths received the Benedictine Habit from Pope Pius IX himself - all the Bishop's efforts and successes were brought to nought by the death of every New Norcia native, and the utter extinction of the many groups and their children. The mission started in 1846, and from its inception the ideas now being advocated were carried out by the Benedictines. There were no idlers or loafers; every one, men, women and children had some daily task. The married were housed in cottages, the single in dormitories. There was day school and night school for those who wished to learn. They had a recreation room, and an instrumental band was formed under the Bishop's personal instruction, also a cricket team - both excellent. And in 1907, I met the two last members of these Victoria Plains groups, Monnop and his sister Binnaran, who died a little later. Bishop Salvado placed on record the fact that he started his mission in 1846 amongst groups comprising some two hundred and fifty members. In a little over sixty years these members, and all their descendants had become extinct. The Bishop, as he saw the young people fading out of life, consulted the highest medical authorities in Europe, who told him "nostalgia" was the cause, and further informed him that not only were they, as Doctors, unable to diagnose native complaints, but when they tried to cure a patient they only succeeded in killing him the sooner. 28)

The cottages he erected for the married couples were looked upon as death houses, for every cottage had had deaths in it from the beginning; and the natives' fear of the dead persons' spirits haunting the house sent them to their death also. Bishop Salvado made good workmen of all. They ploughed and fenced paddocks and vineyards and orchards. They built sheep yards and sheds and were excellent shearers, bullock drivers, cattle men and shepherds. They made the road from New Norcia to Perth - eighty miles - part of which is a public road today. They made a causeway approach to the mission which is still in use. They made boots and shoes, were clever blacksmiths and machinists and mechanics and they died out.

Bishop Salvado fulfilled every reform now being urged by persons at Home and in Australia, but he could not arrest the extinction of his natives.

When both the wild and civilised realise that safety to them and theirs accompanies the Commissioner's residence amongst them, there will be much gained. In their own wild life there has always been division and dissension amongst them, and every little dissension in mission or ^{or} institution is noted by them and they are cunning enough to take advantage of these domestic frictions. There was no such trouble at New Norcia. They saw the monks come and go, silently and regularly, to their day's duties, and that fine example was always before them. They tried to live up to it, but the native system cannot physically stand routine work, and that will be an additional task for the Commissioner. The years ahead will be years of strife and discussion in the Empire, which makes it all the more necessary that the natives should be so placed that they will be free from all interference and exploitation. Civilised natives watch the strikes and lawlessness and disloyalties amongst the Australian peoples. Every little white Government gang has its labour representative. ~~When our beloved young Prince came to Australia there were some~~ disturbing and disloyal elements along the E.W. Line. ~~The natives heard these disturbers disclaim, and I had some difficulty in getting them to unite in a corroboree display.~~ ^{Monday} ~~Some little time after W.P.W. had passed on, a mob of some eighty men - all civilised - formed a deputation to me~~ (they had seen the workmen do this). "This was their country", they said, "and the white man must leave it". Every word they uttered was ~~was~~ ^{was} oratory. (There were at the time about fifteen fettlers and other railway employees at the siding including their women and children.) Nabbari, a very cunning man was to be "king," ~~the same as the young king they saw at~~ ~~was~~.

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Now there is very little difference between the native "agitator" and the white agitator. Both repeat unthinkingly the words they hear, and obey; and if there had at any time been "chief" or "king" in an Australian group or tribe, there might have been trouble. The eighty men sat and listened to my description of the duties and privileges of ^{the} King and Queen, and as every native group is similar to the most up to date communist group today, seventy nine of the eighty, as soon as they understood, backed out of the deputation, and such a joke was afterwards made amongst us of "King Nabbari and Queen Madu," for whom they must gather foods and game of the best, that the men became fully alive to their ~~own~~ "mistake".

As all these natives gravitate towards the lowest elements amongst the whites with whom they come in contact, my reasons for stressing the appointment of a British "pukka Raj" over them, whose example they will always have before them, whose tone and manner of speech to them will insensibly create a feeling of self respect in them, will be appreciated. ~~I foresee danger of their being mischievously exploited in the troubled near future.~~ They listen to every low gossip, and there is not the slightest upset or wrong doing on mission station, institution, or siding, that they do not find out, always interpreting things from their own native standpoint.

The half caste problem should be more firmly grasped. A diary of the women and girls' movements should always be kept at mission and institution. ~~Every native knows the father of the half castes in his family or group, and knows and blackmails the men who cohabit with his women or girls.~~

When I visited Beagle Bay Trappist Mission in 1900 there were but two half castes at that mission, brought there in 1890 when the Mission started. They were then (1890) two and *Their white fathers brought them to the Trappists & gave food for them & their*

five years old. Their names Angelique and Eugene. Abbot Ambrose knew the fathers of these castes, who paid him a little sum for their sustenance. There were no ~~other~~ half castes born at that mission during the ten years of the Trappists work at Beagle Bay.

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At the best the caste can only fill domestic situations, and all castes lean towards the natives and native life. They, too, should find their place in the area under the Commissioner's governance, and take their part in the progress of their mothers' land. When I was in Adelaide for the Science Congress in 1914, the then Chief Protector told me that he could only point to one tentative success amongst the Point Macleay castes, a caste who had married a white woman, and the Government financed him in a shoemaking business. There were three hundred castes and only ten full bloods at Point Macleay when I went there as the guest of the Government in 1914. That mission has been under the direction and supervision of the Aborigines Friends Association for more than sixty years. At Point Pierce, which I also visited, the present Chief Protector was Manager, and local preacher under the same association, a Mr. Heinrich being the local representative.

Station women of finest repute have tried to make something of the castes brought to them. Mrs. McLeod of Minilya Station, W.A., made a home for several of these and had a teacher for them. One by one the poor girls succumbed to the low whites' lure and the work of years was wasted. Other women tried in similar fashion, letting the little caste share in the education of their own children. Bishop Salvado also struggled with the problem which had found its way into his mission but he was not successful.

I met this trouble by allowing Miss Lane, who had had one half-caste was being attended by some of my people

The best kindly course is to let the girls follow their bent if they desire a full blood husband. Those with unusual aptitude for special study to be encouraged in their bent; they are "neither the one nor the other" but they are inclined to their mothers' people.

All natives and castes must be disciplined. The freedom asked for them to move to and fro in and out of the Commissioner's Reserve means licence to continue their derelict wanderings, to prostitute their women for drink and tobacco etc. Freedom over all their country of 66,000 square miles would give them all the freedom they need, and over their own land, free to go from end to end of it. Licence to return to Siding or coast or goldfield would mean the resumption of their old ways, and would be in their worst interests. Their freedom along the E.W. Line makes it possible for a low white wanting a native girl to have her sent to him from any point on the line.

To begin the new era which is to help save those still untouched by civilisation, and to rescue those who have already tasted its sty delights, strict patrolling of the E.W. line should be undertaken at once. Every bachelor Siding should be cleared of young native women, girls, and boys, and kept cleared. Coldea water, three and a half miles from the Siding should be the strict southern limit of all these Central natives who are coming into civilisation through Coldea. There are four "gates" of entry of these wild reserve natives. Coldea in the south; the Goldfields of W.A. in the west; Oodnadatta in the east (a contingent of natives from Coldea and other Sidings recently went across country to Oodnadatta); and the northern "gate" which leads nor'west, north, and northeast. The Commonwealth Railway authorities have always aimed at cleansing the line from prostitution of native women, and towards that end the employees are not allowed to give the natives water from the Siding tanks, but it needs a constant patrol to enforce this rule.

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They will never leave these areas. Tiger-1945. There must be Police Patrol - 10 - from Port Augusta to Kalgoorlie. The natives are under Police Rule P.A. to Kalgoorlie but all returning.

~~If such patrolling were begun at once, and the natives already south of the line and along the west coast and goldfields areas were sent to Ooldea and other of their own waters, and kept there, then the way is open to transfer them in small or large groups to their own country within the Reserve. Let them first be under the shadow of the Commissioner and near him for their own protection, and let them feel his power and prestige, and other groups will follow of themselves until all will be back in their own country. So many of them can do the necessary pioneering work of clearing and developing their areas, widening and deepening wells, etc. Many can be truly helpful to the Commissioner and their country, freed from all low white distractions, their thoughts and minds turned to the benefits and freedom connected with the development of their own land, as the white pioneers have developed farm and station by their daily work.~~

Given his choice the native would be a derelict loafer all his life, living on the prostitution of his women and girls.

This has been found unrepresentative.

~~Every native on the Goldfields of W.A. and at Karonie siding (eighty-six miles east of Kalgoorlie), and all the derelicts along the E.W. line and on the West Coast of S.A. belong to the Central Reserve areas. These natives could all be returned to their own areas in little groups, a welcome awaiting each group and protection and safety assured them from the moment of their entry until they are placed in the niche their qualities fit them for in the scheme of development. They will of course return to line and Goldfields, but a wireless will notify police headquarters, and line and settlement fringes be placed absolutely out of bounds for them, and made so uncomfortable for them that they will gladly return to their own country and its true freedom.~~

~~The native has been for centuries the lord and master of his women and girls, and all females in camp must wait on their menkind, forage for them and carry all burdens. This trait of slavish obedience ^{may} be modified, and mastership changed into discipline, so that all daily work can go on developing. Native Orderlies could be formed from many of the young men now wandering purposeless hither and yon. These would be of great help in locating all the permanent waters on the Reserve, the old time group totem waters and boundaries. There may be finds of minerals, etc., in these unknown tracts of country. It is not too late to take these young men in hand. It seems an enormous task for one man to do.~~

I have made use of that much abused word "gentleman" but the success of the Reserve will depend entirely upon that word in the British and best meaning. When at Home, I came in contact with many servants of our late Beloved ~~King~~ ^{King} King Edward, who had lived in far outposts of Empire, and as Queen's men and King's men they took up the tasks they were given, developed the area they were sent to govern and often added a new Province or Island to the Empire.

Green

Following in their footsteps, a British "Pukka Raj" may make his mark on the new areas over which he will rule. Many of these early King's men had to trek a thousand or more miles ⁱⁿ to their lonely outposts, and endure many hardships and privations while engaged in the tasks set them, but they accomplished their work and left a trail across the Empire for their successors to follow.

(Full record)

There is too much sentimental exploitation of our aborigines today, mainly by persons whose knowledge of the natives has been gained from a few months mission work, a hurried expedition or exploration by rail and motor car and

camel; and the semi educated native or caste is given ideas which are not at all in accordance with facts; as, for instance that "Australia is theirs", whereas only that area in which their own special groups lived can be called their country. From Kimberley all along the coast to Brisbane there is not one little family group that owned all that long stretch of coast now living. All the Southwest of Western Australia is emptied of its groups. What native can then say that the white settlers have taken his land from him? Commonsense needs to be brought into all future movements for the betterment of the natives and their protection from exploitation.

What they need is a King's man, one of England's best. His knowledge of anthropology may be slight or great, it is his personality that will count, and his wise and tactful overlordship will be welcomed by these children of the dawn. They are as quick as the Irish peasant to sense the real difference in "quality" between the whites - men and women - with whom they come in constant contact; and a gently spoken request or command will be obeyed far more readily than a shouted order. The men have for ages been a self indulgent people, waited on by their women and children for whom they hold themselves responsible only in the sense of keeping them as assets which they exchange and barter as they feel inclined.

Looking physically strong, their ages of self indulgence have left them with little real stamina, and their instability of temperament is also a big factor to be reckoned with. They will never be able to stand by themselves and must be protected to the end. The Native Commissioner will find all these defects on the surface; but by bringing true peace and freedom to them, and by his own strong desire to bring out all that is best in them, and by eliminating all that is to their hurt, he will solve the entire native problem and close all niggling movements that have made them so long the shuttlecocks of exploiters.

All station owners and missionaries could be encouraged to continue their work of employing the natives, as all will help the Commissioner in his huge task; but let all the central natives be placed on their own land to develop it under the best conditions they will ever have, by their own labour only. When the time is ripe for branches of the various missions to be formed within the Reserve, these can begin their work of development following on the lines carried out by the Commissioner.

Payment in kind is always best for every little family and group. As they are ineradicably communal they can better distribute material goods than money to the other members of their group. They like to live amongst their own little family groups, and where they are not housed they are, free to change camp after a death amongst them, and need not return to the place of the dead. From house or hut they cannot move, and believing that the spirit of the dead rests within the hut if they are compelled to stay in it, their nights are filled with fear and they too die from this fear.

Let the natives and castes develop the Reserve. Before they all pass out they can show to the world what they are capable of in the work they put into their own land, work which will be for their own benefit and that of their children. Any other work than this will be but patchwork. The Commissioner will be the Supreme Power over them, dealing benevolently, sympathetically, yet firmly with them. Their marriage laws have gone by the board, and so marriage amongst them must be left somewhat loose, but all new marriages should be inquired

into by the Commissioner. His Orderlies will inform him of the relationships in the new marriage and in this way the usual fights over every marriage will be avoided.

The less contact they have with any white people the better. From the beginning of his task the Native Commissioner and his staff will have their hands full with preliminary duties, and until developmental work is in full swing, and is proceeding on assured lines, there should be no other white entry on the Reserve. Natives are children and very slight incidents will distract their attention and keep it distracted.

A clear field, unhampered in any way, is necessary for the work, a work that will require every ounce of energy and foresight and alertness. It could be started as stations have been started, with such stock as can live until the pastoral possibilities of the Reserve are proved. Goats will thrive anywhere. Angora goats have been on Mullarbor Plain for many years, and sheep and cattle will have the fertile plains and slopes round Glen Ferdinand (Abarana).

The natives can be fed until they begin to produce the tropical foods suitable in those areas. The Waite Research Institute of Adelaide is experimenting with these, and sorghum, rice, sugar cane, all can be tried. The Commissioner will thus be going through all the early Mission phases, but enlightened by their experiences. I saw tobacco grown at the Beagle Bay Mission in 1901. The natives will be encouraged to help themselves to develop as well as their land. The Central areas are truly their own lands which they are now deserting. This continued desertion is their own and only way of working out their own destiny when left to themselves.

Difficulties may occur if those wild natives still within their own territory will not remain there, and if those who have deserted their waters for Siding and Goldfields will not return to them. In the latter case they must be continually moved on from Line and Coast and Goldfields until they realise that their old time orgies are over, and their old camps and waters safe for them to return to their own kind and kin.

Natives do not really want "better living conditions" though they will clamour for these if encouraged. On the Reserve at the foot of the Darling Range in Western Australia where I camped in 1904 amongst the derelicts of the S.W. groups, they were all specially catered for. Meat, jam, flour, bread, tea, sugar, etc., was carried to their doors. They had boarded houses to live in, a well was dug in the midst of the little settlement and there was also a running creek. They were given fowls and goats and the food for these. When they expressed a desire to grow flowers and sell them, little plots were fenced round their cottages by the caretaker and seeds were sown in all. Then they wanted spring mattresses and these were given them; then they desired that the water should be laid on in each house. This was refused and an educated member wrote to the "Sunday Times" about it! Instead of using spring mattress and house they built their little beehive huts beside the house and slept in these for comfort with their little fires fore and aft. When visiting each other they broke down the garden fences to make a short cut, and the goats did the rest. They were clothed and fed as well as any white person, yet their nomadic instinct, coupled with the longing for beer, etc., sent them wandering from Reserve to City or township, leaving all that had been arranged for their comfort and well being, and all except one died away from the Reserve.

Had my first
Native camp

These instances which could be multiplied, are given to show that every suggestion made in Conference and Report has

been tried out through the years.

All trade their females, for this is an age old custom, as is also the sharing of their food with hefty camp loafers through fear. There were always loafers in the old time groups. Food was shared communally and this is the chief reason why the natives generally dislike half-castes. The latter are individualists, eating and spending their own earnings on themselves, and this is also a reason why mission and civilised natives are sometimes disliked by their wilder brethren.

Suppression of prostitution must be undertaken amongst the natives themselves. They have never known the facts of birth and it is not until a half-caste baby results from prostitution with a white man that the women learn about procreation. One of the only three half-caste babies begotten at Coldea since my arrival in 1919 was a life lesson to its mother Nyoordigooloo, who, with others had arrived at my camp out of the wilds in 1920. She had been seduced by a low white at Coldea Siding, and gave birth to a half-caste female child, which the little one's sister trampled to death, the mother looking on at the time. Since that time the woman has never allowed a white man near her, and all her children born during the years are full bloods, and the children of her own man whom she accompanied from the ~~Reserve~~ to Coldea. Another of the three little creatures died because her mother refused to suckle it or touch it. The third accompanied his mother who is a rather hopeless prostitute haunting the Line, Goldfields, and coast. Her man was taken by his derelict "brother" to Kalgoorlie by goods train, and remained there for seven months when he was brought back by goods train and died close by the Siding on the following day. Seven months of civilisation were all he experienced. When they enter civilisation and learn that prostitution will feed themselves and their belongings they (the women) seek prostitution. This is a fact which I have proved in the years.

This is not so on stations beside which a new mob may sit down and gradually absorb the decent conditions of station life. The native will of course offer his women. The late Dr. Gibney, R.C. Bishop of Perth, left it on record in his diary (now in my possession) that their first greeting to the white man is "Give me bacca, bring you woman". But the family life on the station is a new and wonderful lesson to the native men and their women; and the influence of station life is broader and finer in its results than can be realised by those who do not know the lives of those fine pioneer white women. The native finds his place, and likes that place in station life; and missions that taught and raised the natives without familiarity were the most successful in their results. New Norcia is today the richest and best cultivated land in Australia, its pioneering work done largely by savages directed and controlled by Bishop Salvado - a little stalwart, five feet in stature.

The Minister's idea of educating the natives, making good stockmen etc. of them is the only system worth following, and one which will give them a longer tenure of life. They are creatures of the open air and all activities connected with them should be open air work. Above all is the great danger of familiarity with them. "Equality and Fraternity" can never be successfully inculcated in the aborigines. They have had this throughout their wild lives and it has made them what they are, lawless straggling mobs ever changing and mixing and disintegrating. The High Commissioner will engender respect and that wholesome fear that will turn out the best that is in any native. As they have no term for venereal in any of the hundred and fifty dialects I have collected, nor any term for gratitude for favours

Near my camp
1 mile
from the Siding

All these women
were brought away
from the
wilds
this was
done from
the beginning

received, as in their native lives a quid pro quo was demanded for everything (even the gift of an edible grub meant a return of some other edible "gift"). In all groups from Kimberley to the Central areas where civilised natives are roaming, venereal is "whitefellows sickness" (called "waijela beega" (beega-sickness) in the Central dialect). *waijela (corruption of whitefellows)*

Competition has lifted us out of savagery. The natives could not compete; all being "communists they dare not excel each other - almost exactly as the white communist of today. A dead level existed in all groups. A man might be a good hunter or a good weapon maker, but the more successful he was the harder he had to work and hunt for the lazier members. The aborigines must be made to feel the iron hand within the glove of their Commissioner. Respect and fear should mark the beginning of the new regime, and a line, visible or invisible, should be drawn over which they must never pass. Bishop Salvado was able through his own strong personality to impress these two necessary fundamentals upon them, hence his success with his land and flocks and herds. They saw daily the silent obedience and deference of the monks to the Bishop, and these were a living example to them.

They should not have any films in their central country unless these are descriptive of countries, etc. The present day films, and even the newspaper and magazine illustrations of female dress details lower the white women in their eyes. I have in my possession some illustrations of scantily clad women which were rendered obscene by young natives with pencils given them by young white women, and these obscenities were shown to the white women who laughed at them!

Give them wages in kind for work done; let them have all their earnings in kind, so that they can share them more equably with their relatives and friends and thus secure for their own old age the sympathy and help of those whom they helped. I have never given money to, or taken money from, natives, nor will I give food to a hefty native unless he earns it. It is the idea of earning his meal that I have instilled into young men and women always.

In their own bough shelters, they have all the privacy they desire. Their arrangement of boughs and branches to this end is really strategic, and their open shelters and living conditions are what they really prefer. Station owners realise this.

It does not seem to be known that the offal of ^{beasts} and game is their favourite food. In 1900 this was made the basis of "cruelty" in a statement of the London "Times". When the late Lord Northcote was returning Home at that time I had the honour of meeting His Excellency in Perth and giving him at his request a precis of my investigation into the charges made by the writer to the Times.

When a kangaroo, emu, or human has been killed, it is immediately disembowelled and the contents lightly cooked and eaten while the larger meat is being cooked whole.

There is really no time to lose in getting the new system in force. The groups still untouched by civilisation are eating their own kind, and cannibalism is intensifying in the Reserve. The mobs collect together for a while, then come quarrels, killing and eating, and the mob disintegrates again, harrying and being harried. When a man is killed and eaten, his women and children are parcelled out among the killers, and as they have now no marriage laws other than force, the "mother" of a child today may be his "sister" or "niece" tomorrow,

Central Areas

owing to her having been temporarily annexed by his brother, his mother's brother, or even his son. This has made a sort of promiscuity whose inter-relational ramifications are unbelievable. All the old time "tabus" that made for camp morality - the tabu between a woman and her son-in-law; a sister and her brothers; sons and their mothers; ^{daughters} all are gone. And the demolition of these laws had begun centuries before the white man had entered Australia. It is not necessary here to give genealogical proof of this statement. It has been given elsewhere.

The moment these mobs enter civilisation they again disintegrate, attaching themselves to one or other of those mobs who have preceded them. Now, when they can join the derelicts in this way, the derelicts can also rejoin them in their own country and waters under the Commissioner's protection. This mixing goes on with every new mob within white settlement, and it can also be continued on their own ground. Fear is about and within every group within and outside of civilisation, and can neither be increased nor lessened by the return of the derelicts to their own country.

S. L. L.

When I again state that during the ~~ten~~ years of my residence here near Coldea, there have been but three halfcastes begotten at Coldea Siding, I only mention it in order to emphasise what the presence of a gentlewoman means both to low whites and trafficking black men. The quiet methods used, and the example of one's own simple life of service have had this effect - that those whites who may have decent mothers and sisters took their lusts further afield, and little by little the place was cleaned up in a sense, but one has to be continually watchful. One might receive insult from very low whites, but my method is - and I recommend it to those who will take up such work as mine in the future - to forbid the native girl or young woman who has given her body to the low white, the privilege of coming to my camp, or sharing in any little gifts I may have purchased for them, mentioning my reasons and also the name of her paramour. She usually tells the man that I am aware of his beastliness, and so far I have found these men possessed of some little shame. They apply for a transfer to some other siding. The girl may follow but the sting of shame has sometimes rankled in the man and he leaves the line and its temptations. There should have been police patrol of this line from its construction. The line is Commonwealth territory. A woman Protector, preferably a gentlewoman, middle aged and strong, should traverse the line constantly, paying special attention to those sidings where there are no married employees; discovering for herself those low whites who make use of native women and girls and quietly effecting their transfer or dismissal. Suicides and deaths from venereal are no deterrent to those lustful whites who coax the young native girl with food and drink until they too succumb to their lusts.

In 1920 a mob of some thirty men, women and children came to my camp from waters as far north as Glen Ferdinand (Abarana). I kept them uncontaminated by feeding and clothing them and explaining to the women and girls the dangers they were now exposed to; but after a time other derelicts arrived from the line and the coast and of course the mobs mingled and the new members were induced to wander along the roads of doom. One man was taken by train to Kalgoorlie and was brought back by train seven months later, dying by the railway line on the following day. The graves of three women who returned to me dying from disease are amongst the nine graves round and about my camp. Wherever white men are, these women and girls are sent to them by their native husbands, their fathers, or their sons, or the girls will adopt prostitution of their own volition. The women have always been "lent" by their men in their wild life, and sexual orgies accompanied every corroboree but there is this fatal difference in their present prostitution by the whites - the contraction of the white man's disease.

A Faith Mission came on this line and camped near Coldea siding for a little time. Two white women conducted it. I specially and quietly advised the elder of the two of the danger to the young girls of camping so near the whites. The mission after a time passed on to other sidings. With one exception, every girl who reached puberty during the mission's stay became a line prostitute. Two are diseased and two others have half-caste children, the fathers of these being some low whites at various sidings. A mission is no use unless it is preventive of this half-caste problem, and I would again urge that on every mission a diary be kept of the movements of women and girls. I have kept such a diary through all the years of my work amongst the groups and this has been a great help in lessening the caste menace.

Nomadism is in their blood, civilised and uncivilised as they may be. Their own saying anent this nomadism is - "When we feel hot inside we must either go for a walk about or die".

Native "policemen" and native witnesses are always restricted by their communal relationships. They cannot proceed or witness against their fathers, their mother's brothers (uncles), their sons, or their grandsons. I might mention here a section of their relationships to illustrate this group communism. There are only three named generations in native genealogy - Grandfathers, fathers, and sons; grandmothers, mothers, and daughters. All the grandfathers' brothers are also called grandfathers; all the fathers' brothers are called fathers; and the sons of the father and of all the father's brothers, are brothers and sisters. When one father dies, his brothers take up the parenthood of his children until the last living brother dies, when the children can then and only then be called "orphans". Similarly with the females. All the grandmothers' sisters are grandmothers, too, all the mothers' sisters are mothers also, and the children of all these mothers are brothers and sisters. None of these were allowed by the old laws to inter-marry. They could only marry the children of their father's sisters (paternal aunts) and the children of their mother's brothers (maternal uncles). There were no other lawful marriages than these amongst the old-time law abiding groups. That is the fundamental system of marriage laws and laws of consanguinity throughout all Australia.

When a fourth generation appeared the baby became the mother or mother's brother (uncle) or father or father's sister (paternal aunt) of its own grandparents; and the grandparents called it "mother" or "uncle" or "father" or "aunt". When a fifth generation appeared, the baby became the sister or brother of its great grandparents. In two of my camps I came upon fifth generations, the two last being castes, but evidently there had been instances of four and five generations in some old time groups. This little genealogical excerpt is given to show the absolute communism of every group throughout Australia. There is no individualism, hence a native may have twenty fathers and as many mothers, the youngest father and mother being but a baby. The native policeman cannot report any of these blood relations, nor can he report the sons of his father's sisters or his mother's brothers, for they, every one, are his brothers-in-law, actual and potential, their sisters may be his wives and his brother's wives. The closest tie in all camps was that between brothers-in-law.

They learn trading quickly, as they have traded and bartered all through the ages. There was a native ~~highway~~ ^{barter} highway that was shaped like the letter O beginning at Darwin or the Bight and carried on through the intervening groups; barter of spears, special local products, white or dark flints, pearlshell etc., etc. The "goods" were passed on from group to

group, each group retaining what it needed and sending its own product back in exchange. In many cases the local name of some special product was retained throughout all the highway. Pearlshell from Darwin was Ling-gili; and Nor'west pearlshell was Karr-arr'. I have had Ling-gili and Karr-arr' brought to me by Central Australian groups. This is mentioned to show that they are all possessed of the trading spirit. When mission branches, or branches established by the Commissioner, are placed beside good permanent waters within the Reserve, each mission can be encouraged to compete in developmental work best suited to its surroundings. *For Caled*

A half-caste colony would not do. Most of the missions today, Beagle Bay, Point Macleay, and others are in effect half-caste colonies. Better let the castes mingle with the full bloods and inter-marry with them or with other castes, and work to raise themselves. The Beagle Bay Mission ^{today} contains castes of many nations, as do other missions on the various pearling and other centres along the northern coasts. The German Pallotine Order took over the Beagle Bay Mission in 1900-1 and at that time there were only two castes at the mission both older than the Trappist mission itself.

Change of climate from north to south is too drastic, but change of climate from north to central will be less so for full bloods or castes. It will be found on proper investigation that the Alice Springs, Hermannsburg, and other mission natives are all mixtures of many groups; the inmates, or their mothers or fathers belonging to groups of other areas near and distant. Every year the work of development in every mission and institution should be audited, and the industries carried out by each should be assessed according to the length of time the mission etc., has been in existence. Year by year Bishop Salvado audited the work of his mission. His book "New Norcia" is eloquent testimony of his attention to detail, as the New Norcia of today is of the labours of his natives and monks. All missions should be as reproductive as if they were business propositions and should be subsidised more on an industrial than on an educational basis.

Training aboriginal labour was begun by the first missions to the aborigines in every colony, but the trainees died out. New missions can be encouraged but let all be industrial missions. That is the real help to all natives. The yearly auditing of progress returns will stimulate the missionaries, and create a healthy competition amongst the various creeds. Good decent white women are better than anything else in the scheme of bettering the natives. Their presence in mission or institution is a great influence. The native is sensitive to example, and example only. All the precepts in mission or institution are as nothing beside a good or bad example, the native interpreting every single action of white men and women from his own standpoint only.

It is contended that past methods of dealing with the aborigines have failed, but if every record of early missions etc. is examined it will be found that the early methods were similar to those advocated today; but the natives died out as they are dying and will die out, the clash of the two extremes of culture - palaeolithic and twentieth century - bringing about this inevitable result.

The numbers of those remaining within the Great Central Reserve are lessening yearly. At the moment of writing these notes, there are some fifty men and women and only a few children (if any) waiting on the Great Plain's northern edge for a favourable moment to make a dash into Coldeas water. Already this mob has divided within itself, due to cannibalism, one group is at Boonja water about sixty miles north of Coldeas

thousand

editor commented very favourably upon it. The sample was photographed and published in the "Australasian" as the first wheat grown in Colde.

All natives are unstable and unreliable from their very nature, but something can be made of them by an English Commissioner who is of the calibre of our splendid line of Governors. To appoint an Australian, or any one who has interests in Australia, will be to disappoint the many hundreds of those who would be overlooked, and would simply add to the exploitation. The only way out of all pettiness is the large view that the occasion needs the exceptional man with the single purpose of making the natives take their place in Australia's development. Many Australian gentlemen, clergymen, lawyers, and leisured people have been in supreme control of missions and institutions for half a century. Outside their own mission, the natives are rather a menace than a benefit to the community.

Let them have their own large province (Reserve), live there, wander over it all, but develop it for themselves and their children. It was this idea that Bishop Salvado imbued his natives with. He gave them or rather the Government gave them tracts of land. The Bishop gave them the seed and implements, and they cleared and ploughed, and sowed and reaped the land and received payment for their crop in kind. They bought their own implements etc., and when they died their children if any could also work the land for their own benefit. But there were no children to take it over and any one who now visits New Norcia will see the best developed farm, orchard, and vineyards in Australia, all Benedictine property.

If the Commissioner sees that this plan will work with the Central natives and their kin, he will be keen to follow it. He will have a free hand and will not be handicapped by any controlling committees or Boards, but he must have that free hand in order to get the best results both for, and in, the interests of the natives. In developing their country the natives will insensibly be developing themselves. When they fully realise that they are at last under their own unchanging Head who is master over them all, a kindly firm master, then the Reserve will be on a good substantial foundation. It was the continuity of the same Headship which made New Norcia what it is.

Little by little the Commissioner will gather his threads of native psychology, native limitations, creeds, creed limitations, everything that has a bearing on his work. His vision will not be clouded by any restrictive circumstances or persons. Such a man can make possible that which seems to be impossible (since efforts have been made in this direction for over one hundred years), and by and by "when the thing that couldn't have occurred", lustre will be shed on the memory of the far seeing Statesmen whose broad vision enabled them to put an end to all controversy and misrepresentation, and place the remaining aborigines on the only firm and lasting foundation now possible for them. Freed from their fear of magic, from fights over their women, from cannibal raids, from all the disturbances that make their lives a constant struggle, with their one Head whom they will learn to know and respect and fear, the last decades of this dying people will be their millennium. I pray you to consider this suggestion. It is the result of twenty-nine years investigation and study as to where they can be truly fitted in the scheme of things. In my daily studies of them in camp and Mission and institution and Reserve I have found what they really need, one Head, and their freedom under that one Head, and that Head must be a British gentleman. Once the natives are deceived or tricked in the very slightest way - they have lied and deceived all their lives - they will ever after look for deceit, just as a child who is deceived remembers the deceit.

A central residence at Abarana, which is fertile, well watered, with many abundant springs and many native foods and game. The late Frank Hann, an old family friend, told me much of this area, which he traversed more than once. He gave the late Lord Forrest valuable notes concerning that part of Australia's hinterland, and before he died he had taken up land somewhere in that area. He did me the honour of naming a hill near Mt. Gosse, Mt. Daisy Bates, and strongly recommended the land for pastoral settlement.

The lure of civilisation will always draw these primitive people into it, but they can be firmly held on their own land by the Commissioner. That land is all that is left to them, all that strictly belongs to them. The Ooldea water group is extinct, one of the blind old men I tended was the last emu totem member of Ooldea Water. The old blind woman was the last of her group between Ooldea and Port Augusta, and the third old and demented blind man was a Boundary Dam native and one of the last few mallee hen totem men of that area. Boundary Dam was discovered and named by Giles in the seventies, whose tracks the natives followed when they had got over their fear of the white "spirits" and their horses.

The mobs that are coming out of the Central Reserve will not remain at any of these waters. All abandoned waters, or waters whose owners are dead, are "Orphaned" waters (called jeedula in the central dialect), and they fear the spirits of the dead totemists who owned these waters. That is why they wander and wander until they turn aside and die by the way.

I will be very glad to hand over my notes, vocabularies, etc., compiled during the past twenty nine years for the Commissioner's perusal if desired. I have a Central vocabulary of over 2,000 words which I think would be useful, and I will be pleased to prepare my MS of this and other Central ethnological matter, if required for pamphlet publication by the Commonwealth Government. My pencilled MS taken down in camp or during my journeys through the bush is not very clear to read. The vocabulary would be of immediate use to the Commissioner, as, though there are as many dialects as there are groups - in their age long wanderings the central natives have evolved a sort of general vocabulary which they use, mainly because each group mimics the variations in dialect of its neighbouring and other groups within the centre, and this has always caused fights and their resultant cannibalism.

All British men and women who undertake work amongst the aborigines should be meticulously regardful of their own every action, so that their Britishness will be synonymous with all that is best and finest in our race. Every person working in these Australian outback areas and amongst these backward peoples should live as though he or she were surrounded by a thousand eyes. There is indeed no light that beats upon a throne fiercer than the light these natives cast upon every action, every movement, every glance of the eye, every word of the newcomers amongst them. They note every track leading to and from the white person's camp or house, they note his or her bearing towards other white men and women, and they interpret all from the point of view of their own "moral" system. I was early made acquainted with this pitfall.

In my first camp at the foot of the Darling Range in 1904 our then Governor, Sir Frederick Bedford and Lady Bedford Honoured me by visiting my camp. The Governor - an old sailor - wished to see all over the ship and went through my living and dressing tents in his kindly friendly way. The same evening as I sat with the natives outside my breakwind discussing the Governor's visit, Ngilgian said "The Governor is King and the King can go anywhere, and so he could go inside your tent, and

Knowledge of Native Laws & Customs especially is Ardao.
 But at Central Reserve
 & King in all Reserve Group. Was Confused

(wrote) Native name for Mallee

your son can go inside too, because he is a little boy, but no other man must ever go inside your tent, because it would not be gwabba (good, right, proper). Some years afterwards when camped beyond Meekatharra W.A. the local priest asked me if I would give a Lecture in aid of the new Convent there. Of course I consented though I am Anglican. The lecture happened to be successful, and the kindly priest volunteered in return to bring out my mail from the township, four miles away. When the natives saw him coming they at once ^{with 9 p.m.} ran to my camp, and forming a semi-circle round the door, they waited for the priest to depart. I tried to explain that priests did not marry and were always called "Father". They kept watch on the poor priest, however, and camped near presbytery and convent. Some time later Kalbari and his group came to me. "You tell us that white man is 'father' only. He is not a single man, he has three wives." They had seen the priest go to the convent for late vespers or early mass in the mornings and evenings, and that convinced them that the three Sisters were his wives. I told the good Sisters, and as they liked the natives I hoped they would establish their reputation in good time. These instances show the many pitfalls into which an enthusiastic missionary may stumble.

The aborigines need a benevolent autocratic discipline. Their lives must be regulated for them as the lives of children are regulated. They will never grow up as a body anywhere, though there are "sports" here and there amongst them; but even the most highly educated of them can never "fall in" with his responsibilities towards his women and children. A people whose women were their abject slaves from time immemorial cannot change their age long custom or "think" on the lines of the white man in this respect. They have always heaped every burden upon their womenkind in camp and on their wanderings, and to assume daily responsibilities for the feeding and comfort of their women lowers their manhood and masterhood in their own eyes, and in the eyes of their women as well!

It must be noted, too, that there is no innocency in any native child as we know innocency amongst our white children. The system of suckling the child they allow to live, for four or more years, compels the mothers to take these with them to all ceremonies in which sexual orgies form a part, and the children almost before they reach consciousness are made familiar with these horrible orgies; and as all children white and black mimic their elders in play, their games are a dreadful revealing of their child minds. A cannibal game was played by them some years ago at my camp here, and the little "play" victim who was to be killed while she slept, was hit so hard by the other player that the child received a head wound from which she never recovered. They mimic the sexual orgies with sticks or gum leaves which represent their mothers and sisters, and the men of their group. These are the children of today, both amongst the wild groups and the wandering derelicts, so that from veriest childhood the child sees sexual orgies conducted as part of her ordinary life, and the little girl child looks forward to the day when she will be taking active part in them. Boys and girls are always separate, as there cannot be equality between them since every boy is master of all his womenkind, and mimics his father in this masterhood.

I shall not regret one moment of my long years of service to these people, if through my suggestion the remaining years of their existence in Australia be made livable for them in the only way that will benefit them all, civilised and uncivilised. Their own country, the only part of Australia that is really their own and is not "orphaned" country, is waiting to be developed by them, and made into something better than the devastation their forbears and themselves

have made of it. The British Commissioner for Native Affairs can take up his work quietly immediately upon his appointment, survey his work, form his own staff and with an absolutely free hand from the outset, begin his task in his own considered way.

I submit
a temporary
appt only.

Perhaps I should mention before I close that Professor A. R. Brown, now occupying the Chair of Anthropology in Sydney University obtained his first Australian data from my History of the W.A. Tribes, which was temporarily handed over to him by the Labour Premier, Mr. Scaddan, who had refused to ratify the decision of the previous Government to publish the book. Mr. Scaddan later handed over all the Government MSS of the book to me to publish at my own expense.

Mr. Brown led a Cambridge University Expedition to W.A. and the Government lent my services to the Expedition as Assistant Ethnologist. The Expedition had funds for six months work only, but the late S.P. Mackay of the Nor'west most kindly and generously gave me a thousand pounds for my personluse, which sum I handed over in its entirety to Mr. Brown, enabling him with its means to continue his work for two years; and gave him the opportunities for investigation which have placed him in his present position. This fact is mentioned only in order that Cabinet may realise that my notes set herein are unchallengeable in their accuracy.

(Sgd.) Daisy M. Bates.

Commander of the British Empire (C.B.E) 1934

(Justice of the Peace for South and Western Australia;
Honorary Protector for the whole State of Western Australia;
Fellow of the Royal Anthropological Society of Australasia
(1906 until the R.A.S. became merged into the Historical
Society 1914); and Honorary Correspondent of the Royal
Anthropological Institute of Great Britain and Ireland (1910-1914)

~~and at the time Fellow of the Royal Anthropological
Society (Australia) - The dignity of Fellowship
given me as the Founder & Director of the
R.A.S. in Australia (W. Allan Curran)
in 1906 & was Published in Review~~

Latest Appointment by Govt of
Honorary Consul in Commonwealth Native Affairs
Retaining Fee