

1876.

## QUEENSLAND.

*Legislative Assembly.*


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 REPORT OF BOARD OF INQUIRY APPOINTED BY THE SECRETARY FOR LANDS  
 TO INQUIRE INTO AND REPORT UPON THE STATE OF THE ABORIGINAL  
 RESERVE AT MACKAY.
 

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*Ordered by the Legislative Assembly to be Printed, 23rd May, 1876.*

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THE HONORABLE SECRETARY FOR LANDS.

Mackay,  
 May 4th, 1876.

SIR,

In accordance with your request to inspect the Aboriginal Reserve in this district, under the superintendence of Mr. Bridgeman, and report thereon, we now have the honor to inform you that we have visited the settlements which Mr. Bridgeman has formed on the reserve, and herewith forward you our report of work done, and our opinion as to utility and future prospects of the same.

No. 1. Camp.—“Goonenberry,” situated on Sandy Creek, about six miles from its mouth, and established twelve months.

From forty to eighty aboriginals occupy this camp, which consists of one grass paddock securely fenced; one five-acre cultivation paddock, partly fenced, completely stumped, and planted with sweet potatoes, &c.; and a homestead—consisting of store and kitchen with iron roof, six slab humpies with thatched roofs; three and a-half acres of garden, abundantly stocked with vegetables, and every kind of tropical fruit-tree likely to thrive in this latitude. There was a good supply of stores here—enough to last two months.

No. 2 Camp.—“Carrobaya,” situated about four miles below first camp, and near the mouth of Sandy Creek; established about six months.

From twenty to forty aboriginals occupy this camp, which consists of one acre under cultivation with corn, bananas, and sweet potatoes; more land in preparation; one bricked well, and several humpies in course of erection.

No. 1A Camp.—Settlement of about two acres started and planted with bananas, &c., but deserted for No. 2 camp, on account of scarcity of water during dry season of '75.

No. 3 Camp.—“Tullaboi,” situated on the coast, at the mouth of Scrubby Creek, and about four miles from first settlement, and easily accessible from Mackay by boat.

From forty to eighty aboriginals occupy this camp, which may be considered the principal settlement, as Mr. Bridgeman generally resides here; making it a depôt for stores and produce, which he conveys in and out of port by means of his boat. The improvements consist of one substantial slab dwelling-house, with iron roof and brick floor; six thatched humpies; and a three and a-half acre cultivation paddock, securely fenced, and well stocked with sweet potatoes, corn, bananas, pumpkins, and other vegetables, including a small plantation of castor-oil plants, which Mr. Bridgeman is anxious to extend.

Besides the above-mentioned improvements, Mr. Bridgeman has purchased a horse and cart for the use of the settlement, and all necessary cooking utensils, spades, and other tools, besides a fine large seive.

We consider the results, as far as the money expended (£600) by the Government, to be satisfactory; all the aboriginals acknowledging the advantages they have received, and expressing their anxiety to be protected and assisted for a few years more until they become self-supporting.

To our knowledge many of the aborigines are employed on sugar plantations in the district during the crushing season, thereby paying their own way; and were it not for Mr. Bridgeman's supervision, they would never be induced to remain, and would become a nuisance to the inhabitants of the district generally.

From the facts we have gathered, we consider the present success is entirely due to the untiring energy of Mr. Bridgeman, who, in this matter, has displayed a thorough knowledge of the aboriginal character, and great aptitude in taking advantage of it for their good. And should the Government be able to secure Mr. Bridgeman's future services in his present capacity of black protector, we should feel fully justified in recommending them to continue their efforts in favor of the amelioration and elevation of aborigines in this district; but in less experienced hands we should consider the success of the undertaking more than doubtful.

CHARLES C. RAWSON.  
 C. W. MACLEAN.  
 EDWARD M. LONG.

*Price 3d.]*

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1876.

QUEENSLAND.

Legislative Assembly.

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THE REV. DUNCAN MCNAB AND THE ABORIGINES.

*Ordered by the Legislative Assembly to be Printed, 26th October, 1876.*

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RETURN to an *Order* made by the Honorable the Legislative Assembly of Queensland, dated 10th October, 1876,—That there be laid upon the Table of this House,—

“ Copy of all Correspondence that passed between the Rev. Duncan McNab and the Government, respecting the Aborigines, and the proper mode of providing for them.”

*(Mr. Lord.)*

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INDEX.

## INDEX.

	Page.
1. Rev. D. McNab to Colonial Secretary—Suggestions to ameliorate Condition of the Aborigines of Queensland ... .. 9th May, 1876.	3
2. Rev. D. McNab to Minister for Lands—Letter covering Applications for Homesteads by Three Aborigines, and Minister's Memo. thereon... 24th July, 1876.	3
3. Under-Secretary for Lands to Rev. D. McNab—Reply to Rev. D. McNab's Letter of 24th July ... .. 2nd August, 1876.	6
4. Rev. D. McNab to Minister for Lands—Advancing grounds why the Applications should be granted... .. 16th August, 1876.	7
5. Rev. D. McNab to Minister for Lands—Submitting further Suggestions to ameliorate the Condition of the Aborigines ... .. 2nd September, 1876.	8
6. Minister for Lands to Rev. D. McNab—Reply to Rev. D. McNab's Letters of 16th August and 2nd September, 1876 ... .. 11th September, 1876.	12
7. Minister for Lands to Bishop Hale—Submitting Rev. D. McNab's Letters, and inviting his Advice ... .. 11th September, 1876.	12
8. Bishop Hale to Minister for Lands—Report on Rev. D. McNab's Letters 15th September, 1876.	12
9. Rev. D. McNab to Minister for Lands—That he will petition His Excellency the Governor; also calling attention to the Condition of the Aborigines ... .. 22nd September, 1876.	13
10. Acting Private Secretary to Minister for Lands—Forwarding a Letter addressed by Rev. D. McNab to His Excellency the Governor accompanied by a petition from certain Aboriginal Natives ... 10th October, 1876.	13

## CORRESPONDENCE RELATING TO THE RESERVATION OF LAND FOR THE USE OF THE ABORIGINES.

## No. 1.

FROM THE REV. D. McNAB to COLONIAL SECRETARY.

SIR,

Permit me to direct your attention to a subject, to which, I hope, your Ministry is not indifferent; and in which I am deeply interested. I mean the conversion to Christianity, and the civilization of the Aborigines of Queensland. Moved by the desire of helping to ameliorate their condition, from Victoria I went to Queensland, in September last, and was occupied in acquiring a knowledge of their dispositions, habits, and language, until I was compelled by sickness to leave Port Mackay. I am now convalescent, and expect to return soon; but perhaps not before the assembling of the Parliament of Queensland. Therefore, I now briefly submit my views to your consideration in writing, which otherwise I should have been glad orally to express more fully. It seems to me an error in political economy, almost incredible, that a Government which countenances the importation of temporary laborers from the South Sea Islands, and annually expends considerable sums of money in procuring immigration, should be indifferent to the extinction of the Aboriginal population. They may be civilized and saved, and their energies being properly directed may help to develop the resources of the colony.

I have interrogated several belonging to the Logan, the Bribie Island, and the Durundur tribes, and found them all anxious to be civilized, and inclined to settle down and maintain themselves by industry, if the Government would assist them. I may say the same of those at Mackay. Were your Ministry to carry out the suggestions contained in the report of the Aboriginal Protection Commissioners, published in 1874, it would benefit not only the blacks, but the colony.

The only measure of their recommendation, which to me seems inexpedient, is the opening of reserves for the Aborigines—1. Because hostile tribes cannot be congregated on a reserve, and even those who are friendly, will not live together in very considerable numbers—2. Because considering the marriage laws, or rather the polygamy and polyandria of the aborigines, the system of reserves is favorable to their continuance, and also to that of the commonism naturally resulting from them—3. Because I think this mode of providing for the blacks too slow in inspiring them with energy and self-reliance, and also because fit managers for reserves cannot always be procured—4. Because the work and expense of their settlement and civilization in distinct families has to be begun or recommenced after perhaps years of residence on a reserve. Reserves are temporary expedients, whereas the object desired is the permanent settlement of the blacks upon the land. This can be attained only by their being domiciled like the whites; and not merely preserved like cattle on a run. For these reasons it seems to me that the proper mode of dealing with the aborigines is to place them at once in distinct family homesteads, in the districts they belong to, under European superintendence. Thus all might be instructed in the principles of Christianity and trained to civilized habits or mode of life and to their respective avocations, and the children be sent to school. At first they would need to be, to some extent, provided for as on a reserve, and those along the coast should be furnished with boats, and the materials for making nets, and taught cooperage, and the curing of fish; while the chiefs of those in the interior should have sufficient runs, and be supplied with some sheep and cattle, and the others should be settled on homesteads, and trained to shepherding and station-work. Thus they should soon be able to dispense with further assistance from Government, and be in a condition not only to maintain themselves, but also to pay their guardians, or do without them, and to become producers of wealth and contribute their share to the revenue of the colony.

To expect men, who have lived by the chase, voluntarily to submit to slavery, or to a life of constant toil and hard labor is folly. For neither savages nor civilized people will change their mode of life unless they see, or fancy they see a way, by so doing, of bettering their condition. I hope, therefore, that the Parliament of Queensland will speedily make ample provision for the aborigines, and frame such regulations as may be found expedient for their welfare. Then it will fulfil the expectations of the country, whereof the commissioners report,—“It also appears to be pretty generally held that justice and humanity alike demand that no effort or expense should be spared for the welfare of the aborigines.”

In a few weeks I intend to return to Queensland to co-operate with those who strive to satisfy these claims of humanity and justice.

I am, &amp;c.,

DUNCAN McNAB, C.C.

Terrabella, 9th May, 1876.

Commission A. M., 23-5-76.—B.C., W.L.G.D., for information of the Aboriginal Commission.—  
H. H. M., 20-5-76.

## No. 2.

FROM THE REV. D. McNAB to THE MINISTER FOR LANDS, ENCLOSED APPLICATION WITH MEMO.  
ON SAME.

Brisbane, 24th July, 1876.

SIR,

By instructions received from the Aborigines, James Dipper, William Watiman Nilepi, and Charles Dipper Ghepara, I presented to the Land Agent here the enclosed applications for the selection of homesteads for them, which were refused for the reasons assigned.

If the Form of Application is inappropriate, I hope that the Lands Department can provide one suitable.

I am

I am convinced that the Aborigines have a perfect right, both in equity and law, to what they ask. To comply with the conditions required in the forms supplied would be a renunciation of that right. They conceive and maintain that because they and their ancestors, from time immemorial, have occupied and possessed those lands and their appurtenances for their use and benefit, especially of residence, hunting, fishing, and of otherwise providing for the necessaries of life, and also had always the right of tillage and pasturage, they ought to be acknowledged, without expense, the rightful owners of the specified homesteads.

This free right to land is recognised, at any rate, with the consent of the Governor, by "The Crown Lands Alienation Act of 1868," No. 21, and the least amount that can, with decency, not to say with justice, be allowed them, and be of much service to them, is the extent of a Homestead Area allowed by the Act of 1875.

They desire now to be supplied by the present existing Government of Queensland with valid and legitimate title deeds of the homesteads described.

Compliance with their request will prove a common benefit to the colonists and the aborigines. Others are prepared to make similar applications; but not in such numbers as to embarrass the Government. A good Government would readily grant them title deeds, as well as every facility for usefully occupying the land, and, moreover, aid them to do so, especially in the beginning. In the hope that you may immediately furnish me with a favorable solution of the difficulty.

I am, &c.,  
DUNCAN McNAB.

Address—Rev. D. McNab, Gympie.

[Enclosures in No. 2.]

L.

APPLICATION TO SELECT A HOMESTEAD.

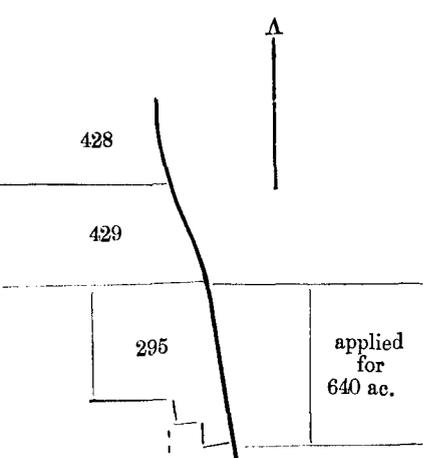
I, CHARLES DIPER GHEPARA, do hereby state my desire to become the lessee of the Crown lands described in the schedule annexed, which are now open to selection without competition, as a Homestead, under the provisions of "The Crown Lands Alienation Act of 1868," and I hereby tender the sum of pounds shillings and pence, as the first year's rent, together with the survey fee. And I do solemnly declare that I am that I apply for such portion on my own behalf and for my own exclusive use and benefit, and not as agent or trustee for any other person whatever; that I have not on any former occasion exercised my right to select a Homestead under the Act, and that I apply for the purpose of actual settlement or cultivation; that I did not arrive in this colony after the first of March, 1868, at the public expense, either wholly or in part, within three years; and I further declare, that I have not entered into any agreement to sell, demise, or mortgage the said portion.

(Signature) CHARLES x DIPER GHEPARA.  
mark.

Declared before me at this day of 187

Pastoral land ... .. Acres. 640 at 6d.

SCHEDULE TO APPLICATION.

County or District.	Description.
Parish of Perry; 640 acres ... ..	

I decline to receive this application, not being accompanied by deposit of first year's rent and s. fee.—T. H. PERSSE, Land Agent. 24-7-76.

APPLICATION

5

L.

APPLICATION TO SELECT A HOMESTEAD.

I, WILLIAM WATIMAN NILAPI, do hereby state my desire to become the lessee of the Crown lands described in the schedule annexed, which are now open to selection without competition, as a Homestead, under the provisions of "The Crown Lands Alienation Act of 1868," and I hereby tender the sum of pounds shillings and pence, as the first year's rent, together with the survey fee. And I do solemnly declare that I am ; that I apply for such portion on my own behalf and for my own exclusive use and benefit, and not as agent or trustee for any other person whatever; that I have not on any former occasion exercised my right to select a Homestead under the Act, and that I apply for the purpose of actual settlement or cultivation; that I did not arrive in this colony after the first of March, 1868, at the public expense, either wholly or in part, within three years; and I further declare, that I have not entered into any agreement to sell, demise, or mortgage the said portion.

(Signature) <sup>his</sup> WILLIAM × WATIMAN NILAPI.  
mark.

Pastoral land	...	...	...	...	...	...	...	Acres.	640 at 6d.
Total area	...	...	...	...	...	...	...	640	

SCHEDULE TO APPLICATION.

County or District.	Description.
Parish of Perry; 640 acres	428
	429 appd. for.
	295

I decline to receive this application, not being accompanied by deposit of first year's rent and a fee.—T. H. PERSSE, L.A. 24-7-76.

L.

APPLICATION TO SELECT A HOMESTEAD.

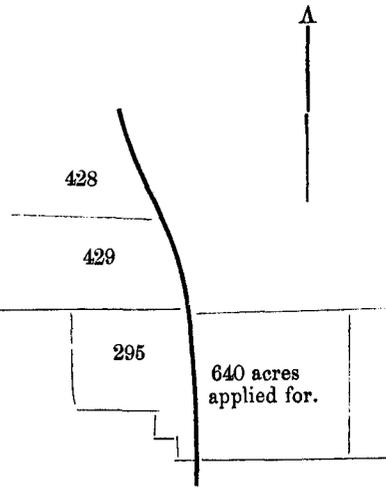
I, JAMES DIPER, do hereby state my desire to become the lessee of the Crown lands described in the schedule annexed, which are now open to selection without competition, as a Homestead, under the provisions of "The Crown Lands Alienation Act of 1868," and I hereby tender the sum of pounds shillings and pence, as the first year's rent, together with the survey fee. And I do solemnly declare that I am that I apply for such portion on my own behalf and for my own exclusive use and benefit, and not as agent or trustee for any other person whatever; that I have not on any former occasion exercised my right to select a Homestead under the Act, and that I apply for the purpose of actual settlement or cultivation; that I did not arrive in this colony after the first of March, 1868, at the public expense, either wholly or in part, within three years; and I further declare, that I have not entered into any agreement to sell, demise, or mortgage the said portion.

(Signature) <sup>his</sup> JAMES × DIPER.  
mark.

Pastoral land	...	...	...	...	...	...	...	Acres.	640 at 6d.
Total area	...	...	...	...	...	...	...	640	

SCHEDULE

## SCHEDULE TO APPLICATION.

County or District.	Description.
Parish of Perry ; 640 acres ... ..	

I decline to receive this application, not being accompanied by deposit of first year's rent and s. fee.—T. H. PERSSE, L.A. 24-7-76.

This is an application from the Rev. Duncan McNab, on behalf of James Diper, William Waterman Nilapi, and Charles Diper Ghepera, aboriginal natives, for homestead selections. There are informalities in the applications, apart from the non-payment of rent and survey fees, noted by Land Agent. There are no attestations to signatures, and there are no declarations. It is manifest, therefore, that the applications are not made in accordance with law.

I understand, however, from Mr. McNab, who acts as the friend of these aboriginals, that he seeks, in this form, to justify a special claim for consideration. If so, it would have been better to have been more formal. Nevertheless, if he will state his views more fully, and explain how he proposes to act upon them, I will undertake to draw the attention of the Aboriginal Commissioners to the application and invite their opinion. The area of land applied for seems to me to be too large, and would be beyond the capacity of any ordinary native aboriginal to improve. But the claim advanced by Mr. McNab on their behalf is founded on justice. The Government certainly possess the power of making reserves on behalf of the aborigines, and if any practical suggestions can be made, so as to secure the permanent settlement of any aborigines on land vested for their benefit, I shall be happy to consider them. Write to Mr. McNab to this effect, and send a copy of this letter to the Aborigines Commissioners, asking them at the same time for advice.

J. DOUGLAS.

31st July, 1876.

## No. 3.

THE UNDER SECRETARY FOR LANDS to THE REV. D. McNAB.

76-6001 M.

Department of Public Lands,  
Brisbane, 2nd August, 1876.

SIR,

I have the honor to acknowledge the receipt of your letter of the 24th ultimo, on behalf of three aboriginals who desire to make homestead selections, together with the applications for same, and to inform you by direction that apart from non-payment of rent and survey fees noted by Land Agent, there are the following informalities in the applications, viz. :—no attestations to signatures, and no declarations. It is therefore manifest that the applications are not made in accordance with law.

The Minister for Lands understands, however, that you, as their friend, seek to justify a special claim for consideration, if so, you will be good enough to state your views more fully, and explain how you propose to act on them, upon receipt of which he will undertake to draw the attention of the Aboriginal Commissioners to the applications, and invite their opinion.

The Minister also considers the area of the land applied for, to be too large, and would be beyond the capacity of any ordinary native aboriginal to improve, but the claim advanced by you on their behalf, is founded on justice.

The Government, certainly, possesses the power of making reserves on behalf of the aborigines, and if any practical suggestions can be made so as to secure the permanent settlement of any aborigines on land vested for their benefit, the Minister will be happy to give them consideration.

I have, &c.,

W. ALCOCK TULLY,  
Under-Secretary.

The Revd. Duncan McNab.

No. 4.

THE REV. D. McNAB to THE MINISTER FOR LANDS.

Gympie, 16th August, 1876.

SIR,

Your reply, dated 2nd August, 1876, to my letter is such that I sincerely hope the Under-Secretary, who wrote it, has not understood your instructions. In the first paragraph, by direction, he informed me "that apart from non-payment of rent and survey fees noted by the Land Agent, there are the following informalities in the applications, viz., no attestation to signatures, and no declarations." And he concludes it thus:—"It is therefore manifest that the applications are not made in accordance with law." Unless I miserably failed in conveying to you my idea of what the aborigines want, you must know as well as I do that this conclusion is not legitimate.

I did and do expect that the Honorable Secretary for Lands will not be trammelled by the mere formalities of law, or the formalism of a Department, on such an important question, and that if he does not find a proper form for the application, he will frame one and cause it to be adopted, sanctioned, and enforced by the proper authority.

Supposing the case to stand as the Under Secretary views it, apparently the most that could fairly be said is, that the applications are not in accordance with certain formalities of law. But in the case of aborigines, no formalities are prescribed by law. The Governor is simply empowered to make reserves for the use and benefit of the aboriginal inhabitants. Where no particular form of application is required, any fitting one may be used, or it lies with the Public Lands Department to construct one. Such being the case, and as you admit that the Government certainly possesses the power to make reserves on behalf of the aborigines, I humbly submit that it can make a reserve of the 640 acres applied for by each of the petitioning aborigines, and give them legitimate titles to the same.

The use of the term "Homestead" and of the schedule seem to have raised the objections of the Department to grant a just request. What is there to prevent its being changed into "Reserve," if that appellation is deemed preferable? I recommended the word "Homestead" because it was intended that the land applied for should be made the home of the petitioners, and because its area corresponded with the least quantity of land, which would be of much benefit to any one; and you recommended the use of the Homestead schedule as the simplest way of bringing the application before the Lands Department. But that did not bind the aborigines to the conditions of the schedule, which evidently were never intended by the Legislature for them. If we have erred in the selection of the form, let us adopt another; but, in any case, secure their rights to the petitioners. In my former letter, I mentioned that the law did not contemplate any payment from the aborigines, and a reason for their not submitting to the charge. I must now farther remark that the affidavit required on application for a homestead could not have been intended for them; as they know nothing of the nature of an oath, and are, in many cases, ignorant of the very first thing required to be declared—viz., their own age. Another part of the declaration runs thus:—"That I did not arrive in this colony after the first of March, 1868, at the public expense, either wholly or in part, within three years." Is it not evident that these declarations are not required of them? I need say nothing of the attestation of signatures, as it follows the declarations; except that, if they get what they ask, they will, if necessary, present themselves at the Lands Office—as they cannot write—to verify the power they gave to attach their mark or signature. You are said to consider the area of land applied for to be too large, and beyond the capacity of an ordinary native aboriginal to improve. In this instance, I may remark that it is not what is classed as agricultural land. There is no special limit prescribed by law for the extent of a reserve made for the benefit of the aborigines. The Governor is left free to make it for all, or for a number, or for one, as he may deem best. It is but just that the original possessor of the soil should have as much as is allowed to the worst immigrant. The less their skill, the more land do they need. I may add, that grazing admits of a gradual increase of stock, requires less improvements, and is usefully combined with agriculture even by Europeans; that what is deemed useful for immigrants, may be necessary for natives, who can be got to attend to pasturage and partial labor, but not to continual toil; that they are willing to be directed by Europeans in the management of their land, that they will thus all the sooner do without assistance from Government, be in a condition to improve their state, to pay their managers or do without them, and contribute to the wealth of the colony. As far as I know, not even one European has as yet made a fortune by agriculture in Australia. The aborigines, as British subjects, should be left, not only in a condition to subsist, but to improve, and have like facilities for doing so as the whites. Lastly, the three aborigines in question, not only are capable of improving the extent of land sought, but contemplate also the conditional purchase of more, and mentioned the means of procuring funds for doing so. You ask me as the friend of the aborigines, to justify the claim advanced by them. I think the justness of their claim to the land applied for, is sufficiently shown by their immemorial prescription, and the 21st article of "*The Crown Lands Alienation Act of 1868*" mentioned in my last letter. As you admit their claim is founded on justice, why not at once grant it, and put them in possession of the land? I believe you are prepared to do so; but I apprehend that other members of the Ministry may have raised objections, which must account for the argumentative style of this my letter. I beg leave, however, to remind you, that the subject in question falls immediately under the control of your own department, and as you are satisfied that the Government has the power of making such reserves, you are entitled to act, and not merely to give the matter consideration or to refer it to the aboriginal commissioners. That much I can do myself; but to what purpose? Several such commissions have been appointed, and while the commissioners have been considering and recommending measures, years have elapsed but little or nothing has been done for the aborigines, while multitudes of them have perished. Left to commissioners their fate is likely to be the same for the future. As for the past, by immediate action the Government can save them. Without it, in a short time, there will be few to be saved. Who can tell how many natives are massacred in a year, or in a quarter, where settlements of Europeans are just commenced? I have recently written to the Governor some suggestions for the pacification of the North. It is in the power of the Minister of Lands, where the blacks are not hostile, in a great measure to preserve them from destruction by making timely provision for their settlement and civilisation.

As

As you desire it, I will in my next letter endeavor to give a more detailed account of what I think should be done for the benefit of the aborigines.

I am, &c.,

DUNCAN McNAB.

P.S.—Could you grant the applications if divested of technicalities, and put somewhat in this form:—

I, James Dipper, an aboriginal of Queensland, do hereby humbly request the Governor in Council to reserve for my use and benefit the 640 acres herein described; and I desire to be acknowledged the rightful owner of said land, and to be supplied by the existing Government of Queensland with legitimate title deeds to that effect, as I and my ancestors from time immemorial have used these lands and their appurtenances for hunting and fishing, and I now desire to use them for grazing and agriculture.

JAMES DIPPER.

## No. 5.

FROM THE REV. DUNCAN McNAB to THE MINISTER FOR LANDS.

76-3001—M.

Gympie, 2nd September, 1876.

SIR,

I must repeat to you what I wrote in May last to the late Colonial Secretary, the Honorable A. Macalister, *i.e.*, First, that the carrying out the recommendations of the Aboriginal Protection Commissioners, published in 1874, would greatly benefit both the blacks and the colony; secondly, that to me the proper mode of dealing with the aborigines seems to be the placing them at once in distinct family homesteads, under European superintendence, on contiguous selections in the districts that their ancestors had occupied.

Before describing, however, the measures best suited for settling and civilizing them, I deem it expedient to premise that I am not a theorist, because I have found too generally prevailing a certain disposition to regard and treat as a fanatic, anyone who shows an inclination to advocate the cause of the aborigines or to benefit them. I came hither to help them, but without preconceived notions, and I have nothing to propose beyond what common sense and experience have suggested in my intercourse with them, and with Europeans long settled in the colony, and well acquainted with the dispositions and habits of the blacks; and in the perusal of the different reports made at various periods by Parliamentary Commissioners, and of some descriptive and historical accounts given of them by missionaries. For the sake of brevity and perspicuity, I have arranged my remarks and suggestions under the following heads:—I. Preservation; II. Provision; III. Protection, Training, and Assistance; IV. Education; V. Laws.

### I. PRESERVATION.

The first and all important question that presents itself to me, when considering the condition of the blacks with a view to their benefit, is how to preserve them from extermination. The solution of the difficulty depends in a great measure on the relation in which they stand to the colonists being peaceable, friendly, and independent in the possession and use of their mutual rights; and on the attitude and action of the Government, especially where they are in considerable numbers, being beneficent, general, prompt, and efficacious in the prevention and repression of mutual aggression, in the protection of lives, liberty, property, and rights, and in providing for the well-being and good guidance of all. According to the correspondents of the above-mentioned Commissioners—"Although their means of living are not more precarious now than formerly, yet the aborigines in almost, if not in all the districts of the colony, are fast decreasing in numbers. This decrease is owing to (1) violence, (2) precarious or inferior diet, (3) intoxication, (4) exposure to the inclemency of the weather, (5) polyandry among themselves, and to the promiscuous intercourse of their women with Europeans, (6) diseases introduced by Europeans, as measles, &c.

(1.) The first and chief cause of their disappearance is their being killed, in districts newly occupied by Europeans. Sometimes this is styled "war," although the mere disparity of forces, especially of weapons, and the helplessness of the blacks in such a contest, suggest "massacre" as a more appropriate term. It is easy to find a good name for a bad deed, but it is an error to use it, as it tends to remove from men's minds the horror they have of crime, and therefore the word "war" and the phrase "dispensing the blacks" are inappropriate when, as is often the case, the violence used is unnecessary, cruel, and unjust, either in its occasion or in the inhuman manner of its execution by an indiscriminate slaughter of the guilty and the innocent. It matters not whether the aborigines be destroyed as formerly, by poisoned flour, by the resentment of settlers, or, as now, by the ferocity of native troopers, for whenever the force employed exceeds what is justifiable in necessary self defence, and results in death, a horrid murder is committed—a crime crying to Heaven for vengeance.

To stop the present hostilities in the North, I should advise that the aborigines be treated as men, and not merely shot down as vermin; that terms of peace and protection be proposed to them through an interpreter from a friendly tribe, who should declare to them the benevolent disposition of the Government, and its ability and intention to protect them, and to chastise them should they assail the colonists. Let a certain amount of provisions be supplied to them, avowedly as compensation for the preserved fish that was stolen from them by Europeans. Let them and the colonists and the native police plainly understand that murder by any party will be treated as a capital offence, and that minor faults will be punished in proportion to the gravity of the crime; and then, as far as practicable, rigorously and impartially enforce the law. Chastise alike, the blacks for killing or maiming the cattle of the colonists, and the latter for destroying the game of the former till they are otherwise provided for. Finally, let their right to live, and to land for their maintenance, be acknowledged; and, in reparation for the damage they have sustained by the advent of the whites into their country, let assistance be rendered them (as I shall presently describe) to be civilized and settled, and I doubt not that peace can be secured.

If

If it be true (as I have heard), that European officers of police keep rather aloof from their men when sent to "disperse the blacks," lest afterwards they should, perchance, be cited to give evidence in Court, and so have to testify to ugly facts, they should, on the contrary, be made to look sharply after their men, and see that they do not exceed their instructions in the execution of their duty.

To prevent hostilities is generally easier than to make peace. Therefore, it would be well that the Government should now send with the native police, to the Diamantina and other districts about to be occupied by colonists, instructions to the nearest magistrates to make provision for the aborigines, and, by interpreters, let them know its designs, and as far as possible come to terms with them, and by a stringent law and severe penalty, regularly and impartially enforced, restrain the whites from the too common crime of seducing the gins, and so giving provocation to the blacks to commit outrages in retaliation. Were these measures adopted, unquestionably fewer colonists, as well as blacks, would perish by violence.

(2.) By some letters lately published in the *Queenslander*, it evidently appears that the best portion of the game on which the blacks subsisted has become comparatively very scarce, or so shy that it is very difficult of capture without some new means of destruction; and, therefore, their decrease may, perhaps, partly be ascribed to precarious or inferior diet. The remedy is to make provision for them, and to supply them with implements for fishing and tillage.

(3.) That they suffer from the abuse of intoxicating liquors, they themselves and all others admit; and the Commissioners suggest their partial exclusion from towns and places where intoxicating liquors are sold, and more stringent legislation to suppress the sale of them to aborigines. The first suggestion, if carried into effect, would be beneficial on more pleas than one, and I think the second might be answered by enforcing the observance of the existing law, and extending its action to others than publicans supplying or procuring intoxicating drink for aborigines. I would add, as a preservative, the suggestion to the blacks of using their surplus cash for the acquisition of property, and the inculcation of abstinence by the force of moral principle. I have known a black who had kept the pledge for two years.

(4.) Exposure to the inclemency of the weather, either after drink or after residence for a time with civilized people, often subjects the aborigines to disease of the lungs, of which very many die. Of course the natural preventitive of such a result is proper house accommodation and sufficient clothing, which they must be taught to use, and be supplied with mainly, I hope, by their own industry. In those cases it is commonly a change of clothing they require.

(5.) Their polygamy and polyandry, with their pernicious effects, should be stopped by their conversion to Christianity. Even without that they might, to some extent, be prevented by granting them land which they would transmit to their posterity, only on condition of their contracting a regular marriage and having legitimate offspring. To this they readily consent. The profligacy of Europeans should be checked by subjecting such as seduce gins to the same penalties as are decreed against those who violate girls under age.

(6.) To prevent or cure infectious diseases they should be kept as far from infection as possible, and medical aid should be rendered when needful, according to the advice of the Commissioners. Moral instruction should also be beneficial for the prevention of some of those diseases.

## II. PROVISION.

Next to the preservation of the aborigines, the provision that should be made for their maintenance presents itself for consideration. For this the essential requisite is land; happily there is plenty of it, and they have the first and best right to it, anterior and superior to that of Chinese, Germans, or Britons. It is their own country which they have always occupied and used, and never renounced or alienated. Some fancy that the occupation of the country by the blacks for fishing and hunting does not amount to the exercise of a right of property in the soil; but their opinion must be erroneous, as such occupation has been deemed sufficient in other barbarous countries, and even in those that are civilized. In Scotland I have seen waste tracts of land inherited, or bought at a great price, and possessed by gentlemen for no other purpose, and such use of them is acknowledged as an exercise of the right of property; and only he who possesses such a right can lawfully use or let the shootings and fishing. Now some of the blacks wish to change the mode of their occupation of the soil. When they are so minded, why should they not be free to do so? The law contemplates such provision to be made for them; and therefore, it empowers the Governor to grant in trust, or by proclamation, to reserve Crown lands for their use and benefit. I should like to see them amply supplied with land, and their right to it acknowledged and secured to them by the Government, because it is their own; because their being well settled on it is a necessary condition for their preservation, and because the more they have and the better it is, the less assistance they will require from the Government in the commencement, and the sooner they will be able to maintain themselves, and then become a credit and a benefit to the country. They require but little of agricultural, and therefore a larger pastoral area. But how can and ought they to be settled on particular plots of land?

That they should be so has been rendered necessary by the advent hither of Europeans, and like them, they should be domiciled upon it in distinct families, on separate allotments. This arrangement must greatly accelerate their civilization. In justice, their settlement should be in every respect free of charge, and also in policy, for they must see that by the change they better their condition, otherwise they will not accept of it. They should be left as far as possible to their own selection (though guided) within the former boundary of their own territory, as they will not willingly stay beyond it.

The land secured to individuals should be assigned to them in their own right, the same as to minors and under guardians. Thus they will be placed at once in a position of responsibility, and protected; they will feel an interest in their property, have a motive of action supplied to them, and a subject on which to invest their earnings.

The owners, and especially their families, should be bound to a certain amount of residence. Should they absent themselves for lengthened periods, otherwise than on business (which, for aborigines, for a time, must include hunting and fishing for the support of themselves and families), the ordinary laws against vagrancy should be enforced, substituting only a certain amount of compulsory labor for solitary confinement when imprisoned.

They should also be bound to make certain improvements, according to the nature and condition of the subject. They

They should have the right of transmitting their land and all their real property to their posterity, by hereditary succession, only on condition of their contracting a lawful marriage, and leaving legitimate offspring, on whom it should be entailed for one hundred years, otherwise it should appertain to the nearest relative, according to colonial law (by aboriginal kinship, maternal uncles are called fathers, and in the same degree, not to mention other anomalies), and in default thereof revert to the Crown.

Before describing how I think the land should be apportioned among them, I must call your attention to the present position and condition of the aborigines. In the settled districts of the colony, some of them are along the coast, and on the adjacent islands, and others inland. Some are dispersed and almost stationary, commonly employed by farmers and squatters, and well skilled in certain kinds of work, and earning wages. Others go about in groups, occasionally doing light work for settlers, and begging and jobbing about the towns. More of them, especially in the islands and in the unsettled districts in the interior, must, I suppose (for I have not seen them), live entirely on fish and game, and such nourishing fruit or roots as they can find.

My object being to help to civilise the blacks, I should like as soon as possible to abolish, without violence, their barbarous customs, superstitions, and certain usages, which, with them, have the force of law, and are incompatible with our civilisation; and I conceive that where they are few, their farther isolation from each other, and distinct settlement among the whites, would tend much to hasten their adoption of our civilisation. Therefore, homestead areas, or an equivalent reserve among the lands occupied by colonists, should be given to such as desire it, and are found capable of managing it, even with European direction. The skill and capacity needed is not great, for only a small portion of the area would be cultivated, the rest being set apart for grazing. The reason is simply that men who have lived by the chase will not submit to constant toil, such as is required by extensive cultivation. This arrangement in many cases would dispense with the necessity of separate schools and teachers for the blacks. In localities where there are but few, any other arrangement is scarcely practicable either for occupation or superintendency.

To each adult of those who live in groups together, and are not singly fit to manage a regular homestead, there should be allotted in juxtaposition small portions of arable land (say 20 or 40 acres), to which there should be attached a commonage sufficient in extent to be at least equivalent, taking into account the position and nature of the soil, to the remaining portion of a homestead of 640 acres, as granted to whites, for each adult; which, in course of time, if deemed expedient, might be divided between the families like the arable ground; and in the meantime should gradually be stocked with cattle or sheep belonging to the aboriginal settlers, and marked by the distinctive brand of the owner. Those in squatting stations, or in the islands, or in the unsettled districts of the interior, I think, should be similarly provided for. Except in cases where the natives may have kings or chiefs, who should be made owners of a competent run, and for whom it would be just and politic to stock it. Of course, in the unsettled districts, a local magistrate, or a district protector of the aborigines, should choose the land for them, as they have no skill in such selection, and gradually, as they become civilised or hemmed in by squatters, it would be occupied and divided. It would be to the interest of the squatters to help the blacks to settle down in this manner, that they might not be under the necessity of importing Kanakas into the interior for their station work.

The chief advantages to be derived from this distribution of lands among the aborigines would be, first, their preservation; next, the opportunity it would afford of altering their marriage system and the communism that flows from it; the keeping of their families distinct, and yet in such juxtaposition as to have them within easy reach of any place that might be provided for their religious and secular education; then, to some extent, it removes them from temptation, hastens their civilization, and supplies them with a powerful stimulus to acquire property, and to labor. What an impetus would not this give to the progress of the colony in this and in the succeeding generations! Many say the blacks will never settle down nor be civilised. They have done so elsewhere. They will do so here, if you assist them. They know not their rights nor that they can possess property, nor how to acquire it, any more than how to use it; but they are willing to learn, and when informed that they can become owners of property, they are anxious to acquire it, and profess their readiness to labor for its acquisition. But they need

### III. PROTECTION, TRAINING, AND ASSISTANCE.

They want protection by law, and, in fact, from aggression on life, limbs, morality, liberty, rights, and property; and especially they require to be protected as described by the Commissioners in 1874, under their first article on the duties assigned to the protectors of the aborigines, viz.:—

- (a) "To inquire into all cases of alleged cruelty or ill-treatment of aborigines.
- (b) "To see that all contracts and agreements entered into, or about to be entered into, by Aborigines with Europeans are fair and equitable, and faithfully fulfilled.
- (c) "To watch over the interest and welfare of the aborigines, with power to sue for wages and to enforce agreements on their behalf.
- (d) "To reside on the reserves, and to take charge of the same, devoting their whole time and energies to the special duty entrusted to them."

The training I mean is instruction and guidance in ordinary farming and dairy management, and in coo-perage, and the curing of fish along the coasts and on the islands, and also in station work, shepherding, in grazing, and the management of stock in the interior. To secure this necessary training the Government should supply a suitable salary to lay managers, Europeans, or their descendants; men of undoubted probity, temperance, and chastity, and sufficiently skilled in the duties required of them, who might also fulfil the duties assigned by the Commissioners to what they call Protectors of aborigines, to be appointed or dismissed by the Missionaries, with the approbation of the Government. It might seem to you, at first thought, that the appointment and dismissal of such officials should lie absolutely with the Government; but I feel sure that you will admit the contrary, if you reflect that the Missionary and lay manager, to succeed, must act in concert; that the highest and most powerful means of civilization are in the hands of the Missionary, since it is not Pagan civilization, such as the Chinese, that we wish to impart, but our own, which is Christian; that you cannot get Missionaries to be directed by a layman any more than a doctor by an apothecary; that the Missionaries have a better opportunity of knowing more intimately the character of individuals; and that an intemperate or immoral manager would soon frus-

trate

trate all the labors of the Missionary and all the expenditure of the Government for the benefit of the aborigines. In the settled districts, where the blacks are few, some of the neighboring settlers might be induced to instruct and direct them; and the squatters might do the same for those on their stations. There, also, the districts of lay managers might be farther extended, so that they could superintend several settlements, and thus their number and expense would be diminished. This, however, ought not to be done with the risk of destroying their perfect efficiency.

As further assistance from the Government, I should expect that plans, surveys, and title deeds, should be given free of cost.

Moreover, some help would be required from it to provide them in the beginning with clothing, and with boats, and material for nets, and with tools and implements for husbandry and building, in some cases also with provisions. Of course, when men are engaged in work, food must be procured for them; but I would not have the aborigines to imagine that they are to get it, and all other things, for nothing, and that they are to be kept like gentlemen. Their having to earn their position will make them esteem and value it the more, and take better care of what belongs to them. Generally they should be able to do more than support themselves by the wages they can earn from settlers, provided that they be fairly paid for their labor, or by the profit of their fishing; or, where neither of these sources of income are to be found, one party of them should be engaged in hunting and foraging for all while the other is at work, and it would be proper that they should attend to each employment alternately. If they were prevented from begging in the towns, they would work more. With a little help in the beginning they should be able to provide themselves with requisite food and implements, and gradually to stock their land by their earnings, and the natural increase of their flocks. They might also to some extent be assisted by their neighbors. If they had land sufficient, they should, after a time, be fit to pay their managers till they could do without them.

The Commissioners humanely recommend that medical aid be afforded in needful cases.

#### IV. EDUCATION.

As education is secured for the youth of the colony, so it ought likewise to be for the children of the aborigines.

To make it generally effectual, the attendance at school should be made compulsory in settled districts. In my opinion, or rather, to my certain knowledge, if their education be purely secular and not religious, it will prove worse than useless. I should not deem it religious merely for including Scripture lessons. To be such, it should impart a knowledge of the attributes of God as the foundation of morality; and, in forming a conscience, impress upon their minds a sense of their responsibility for their actions.

Their conversion to Christianity and their instruction in religion must be mainly the work of God and of Missionaries and catechists with their own concurrence.

#### V. LAWS.

Now, I have little more to write beyond the enumeration of the special laws, which I have already indicated as desirable to be made or enforced for the benefit of the blacks. They are mostly those suggested by the Commissioners in 1874-5.

(1.) A modification of the law of evidence so as to admit that of aborigines, especially when supported by concomitant circumstances and plainly reliable, not only against one another, but also against colonists who injure or oppress them.

(2.) A law prohibiting colonists from killing game where no sufficient provision is made for the aborigines.

Such a law seems specially required in unsettled and newly settled districts, where, if the colonists wish to use or destroy game, they ought to times to come to an understanding with the natives, who would, I doubt not, exchange their game for sheep and cattle, and so prevent the ill-feeling and conflicts that often occur between them. Could not runs be let with this condition?

(3.) An alteration of the land laws where requisite—*ergo*, to bind the blacks to residence, and to make improvements on their allotment.

(4.) Application to them of the law requiring legitimacy of birth for succession to real property.

(5.) Enactment of a law of entail for a specified period.

(6.) A modified law of vagrancy in settled districts.

(7.) Enforcement of compulsory education in settled districts.

(8.) Alteration of the law prohibiting the sale or supply of intoxicating drink to aborigines, and a new enactment, partially excluding them from towns and places where intoxicating liquors are sold.

(9.) A law for punishing the seducers of aboriginal women.

(10.) The blacks, especially in the settled districts, should be punished for thefts and breaches of contract, and gradually, as they become civilized, be subjected to the other laws of the colony.

(11.) The most suitable punishment for aborigines guilty of minor offences, to me, appears to be their being condemned to forced labor on public works, such as railway making. They might be kept in stockades apart from white prisoners, and prevented from escaping into scrub while at work, not only by armed sentinels, but also by being chained singly or together, as is the practice with some criminals on the Continent of Europe.

In their report published in 1874, the Commissioners state that "Hitherto the aborigines have been almost exempt from both the protection and penalties of our laws, and, except in cases of personal violence towards Europeans, the records of our courts of law show but a very small proportion of aboriginal offenders."

This means, simply, that they were then without a Government. Is not their case the same to this hour? Are they not robbed of their country and left without a legal title to a foot of land in Queensland, and continually wronged and killed by Europeans and native troopers with impunity, and without the hope or prospect of protection or redress? How long is this disgraceful state of things to continue? Perhaps, as elsewhere, till the blacks are nearly exterminated! I pray it may not be so for their sake, and, also, for that of our rulers, who must otherwise appear inhuman and incapables. Of late, much has been

been written in the press about extending the blessings of civilization to New Guinea. Let our Government show how they can civilize and make happy the aboriginal inhabitants of Australia and Fiji, before they enter on such a task.

I have now given you, agreeably to your request, a fuller explanation of my views and of how I propose to act upon them. I am still open to conviction and prepared to alter these should expediency suggest it, or to adopt any others that reason or experience may show to be preferable. I have told you what I want for the blacks; but to attain the desired result, I need abundant, prompt, and energetic assistance and co-operation from the Aboriginal Protection Commissioners, and from all good colonists, and particularly from my superiors in church and state. Now let the aborigines at least occupy the land while you are adjusting the terms and legislating for their benefit. Please to let me know what you can do at present.

I desire to be recognised as an agent of the Government in the civilization and settlement of the aborigines; and, as such, to be countenanced, aided, and protected, by the central and local authorities in the accomplishment of the work.

I have, &c.,  
DUNCAN McNAB.

P.S.—Please to address your reply to me, at Kenilworth station, by Gympie.  
Honorable J. Douglas.

### No. 6.

FROM THE MINISTER FOR LANDS to THE REVEREND DUNCAN McNAB.

Department of Public Lands,  
Brisbane, 11th September, 1876.

SIR,

I have received your letters of the 13th of August and the 2nd of September; the first specially referring to the rejection by the Land Agent at Brisbane of applications made by certain aboriginal natives for homestead selections in the Logan district. You are in error in supposing that I am not myself responsible for the terms in which your letter, calling my attention to the facts of the case, was answered from this office. The applications were not in accordance with law, and, therefore, they could not be entertained by the Land Agent.

As to the many important questions connected with the aboriginal natives, to which you have made reference in your letter of the 2nd September, I beg to assure you that they shall receive my attention.

I have asked Bishop Hale, who has had much experience of the aboriginal natives in both South and Western Australia, to bring your letter under the notice of the Aboriginal Protection Commissioners.

The Reverend Duncan McNab, Brisbane.

I am, &c.,  
JOHN DOUGLAS.

### No. 7.

FROM THE MINISTER FOR LANDS to THE RIGHT REVEREND BISHOP HALE.

Lands Office, 11th September, 1876.

MY DEAR BISHOP,

I forward to you two letters which I have lately received from the Reverend Duncan McNab, a Roman Catholic clergyman, who appears to take a good deal of interest in the aboriginal natives. Knowing that you have had great experience in dealing with the aboriginal natives of both South Australia and Western Australia, I would be happy to have your advice on the proposal made by Mr. McNab. I should be glad, also, if you could see your way to bring Mr. McNab's letter of the 2nd September under the notice of the Aboriginal Commissioners. Mr. McNab's idea evidently is to base his reformation of the blacks on the principle of the family rather than of the communistic or tribal compact.

I invite your advice, in the hope that it may lead to some further efforts being made to civilize and utilise the blacks in our northern and western territories.

At Mackay, Mr. Bridgman appears to have met with some success.

The Right Reverend Bishop Hale.

I am, &c.,  
JOHN DOUGLAS.

### No. 8.

FROM THE RIGHT REVEREND BISHOP HALE to THE MINISTER FOR LANDS.

Bishopsbourne, Brisbane, 15th September, 1876.

MY DEAR MR. DOUGLAS,

We held our first meeting yesterday as Commissioners upon the affairs of the aboriginal natives. The letter from the Rev. D. McNab, which you were good enough to entrust to me, was duly presented to the meeting. We had several other long communications, and those, together with Mr. McNab's letter, were taken by the other members, and will be carefully read by them. I have myself carefully read that letter, and I beg to offer the following remarks:—One cannot but greatly admire Mr. McNab's extreme earnestness, and his great anxiety to do something to ameliorate the condition of the natives. His ideas, also, as to that which constitutes a state of civilization higher than that of our aborigines are very correct. But where Mr. McNab altogether fails is in his attempts to apply practically his ideas to the actual condition of the people with whom he has to do.

I will dwell only upon one point, viz., his desire to put a number of natives in possession of a number of family properties, under the idea that those properties could descend from father to son through succeeding generations. Any race must attain to a much higher state of civilization than that of our Australian natives before they become ripe for a social condition such as Mr. McNab contemplates.

I understand

## 13

I understand from Mr. Drew that Mr. McNab objects to the Reserve System, according to which a number of natives live together as a large co-operative society, on the ground that such a system does not sufficiently foster in the mind of individuals the feeling of self-respect; that they would be apt to look upon themselves in the light of mere cattle upon a run. I can assure Mr. McNab that natives have no feeling of this kind when they live together in one large institution and all work for the common good.

The feeling which they have is that it is all theirs, and they talk of the stock and the crops as "ours" with the greatest interest and satisfaction. I do not know whether Mr. McNab is aware that there is a very large and successful Roman Catholic Mission to the natives in Western Australia. It is only about 80 or 90 miles from Perth, and is called the New Norcia Mission. The head of it is a bishop, a Spaniard, who has been a great many years in Western Australia, viz., Bishop Salvado. Mr. McNab may think it is a piece of impertinence on my part, although I hope he will not do so, if I say that I am persuaded the best thing he can do is to pay Bishop Salvado a visit, and see how he carries on his mission. It might at first sight seem to be throwing away time and trouble and money; but I feel convinced it would be found, in the long run, to be the most effectual way of accomplishing that which Mr. McNab desires to see completed.

The family system is there carried out quite as far as it need be.

A number of native couples have their own little houses with little plots of ground attached, constituting a little village. They have now large and substantial buildings, church, school-houses, &c., &c., and considerable wealth in flocks and herds and purchased land. But the whole thing has grown up from very small beginnings, under Bishop Salvado's fostering care, during a great many years.

There is a similar institution in Poonindie, in South Australia, which I established myself 25 years ago. That, also, is thriving and conferring great blessings upon the members of the aboriginal race. At New Norcia, however, Mr. McNab would feel himself perfectly at home, and I can answer for it that Bishop Salvado would be delighted to see a brother ecclesiastic so zealous in so good a cause. Possibly he might be able to send back with Mr. McNab an experienced coadjutor, who might assist in any work he might have in hand here.

Believe me, &c.,

MATTHEW B. HALE,  
Bishop.

The Honorable John Douglas.

## No. 9.

FROM THE REVEREND D. McNAB to THE MINISTER FOR LANDS.

North Kenilworth, 22nd September, 1876.

SIR,

As you have not sent me any particular form of application for land for the aborigines, I conclude that a petition must be sent directly to the Governor in Council, and, till otherwise directed, I will advise the blacks to do so. Not having a copy of the applications made by the Dipers and Wattiman, I shall feel obliged to you for directing a copy of the description of the land applied for by them to be sent to me. For the purpose of urging you to accelerate as much as possible the measure I desire for the benefit of the aborigines, I wish to remind you of their present miserable condition, which I cannot more briefly describe than I have done in the first part of my letter to the editor of the *Gympie Times*, and contained in his issue of the 9th of August, whereof I send you a copy. The description would have been more graphic had it contained an account of the well-known cruelties not long ago inflicted on the blacks in the North, and the flogging of a poor naked savage with a stockwhip by a trooper, as related in the columns of the *Gympie Times* of last Saturday, by a spectator who signs himself "Humanity." It is to be hoped that the proper authorities will look after the case, and, with more discretion than the editor of the *Gympie Times*, make enquiries from others besides the accused.

I have, &c.,

DUNCAN McNAB, C.C.

The Honorable J. Douglas.

## No. 10.

FROM THE ACTING PRIVATE SECRETARY to THE MINISTER FOR LANDS, WITH ENCLOSURES, BEING LETTERS ADDRESSED TO HIS EXCELLENCY THE GOVERNOR BY THE REV. D. McNAB, AND CERTAIN ABORIGINAL NATIVES.

Government House,  
Brisbane, 10th October, 1876.

SIR,

I am directed by His Excellency the Governor to forward to you the enclosed memorials (2) from the Rev. Duncan McNab, for the consideration of Ministers.

I have, &c.,

A. V. DRURY,  
Acting Private Secretary.

The Honorable the Secretary for Public Lands,  
&c., &c., &c.

To

TO HIS EXCELLENCY THE GOVERNOR IN COUNCIL.

Brisbane, 10th October, 1876.

SIR,

I have been requested by a number of aborigines, including Tidy, aboriginal King of Durundur and Samson Vale, and Prince William, of Bribie Island, to apply to your Excellency for a reserve for their respective tribes. That for the aborigines of Bribie Island to be situated on the main land, between the mouth of the Caboolture, on the northern end of Bribie Island; and that those of Durundur, higher up the Caboolture. They promised to settle down upon the land, if the Government would assist them. Accordingly, I hereby petition your Excellency to grant their request, in the manner I have proposed to the Minister of Lands.

Having made inquiry as to the extent of land that should be assigned to each family, I have been told that for grazing, on ordinary land, not less than 2,500 acres would be requisite. Along the Pumice Stone Channel the land is bad, and, therefore, more is needed.

They could not tell me exactly the number of the tribes; but they thought about sixty.

I think Mr. Thomas Petrie, of the North Pine River, would be a fit lay-manager for those tribes.

I am, &c.,

DUNCAN McNAB.

TO HIS EXCELLENCY THE GOVERNOR IN COUNCIL.

SIR,

We, James Diper, Charles Diper Ghepara, and William Watiman Nilapi, being aborigines of Queensland, hereby humbly request Your Excellency to reserve for the use and benefit of each of us one thousand acres of land, being original portion No. 368, and adjoining land in the parishes of Perry and Mitchell, county Stanley; and we desire to be acknowledged the lawful owners of said land, and to be supplied by the existing Government of Queensland with legitimate title deeds to that effect; as we and our ancestors from time immemorial have possessed and used these lands and their appurtenances for hunting and fishing, and now we desire to use them for grazing and agriculture.

We are Your Excellency's loyal subjects,

JAMES DIPER,  
CHARLES DIPER GHIPARA,  
WILLIAM WATIMAN NILAPI.

Brisbane, 10th October, 1876.

I have been authorised by the abovementioned aborigines to make the preceding application to the Government in their behalf, and to attach their signatures thereto, or sign it for them. They are satisfied that the title deeds be given to them as to minors, and that guardians be assigned to them.

REV. DUNCAN McNAB.

Brisbane, 10th October, 1876.

*Price 7d.]*

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