

NATIVE WELFARE CONFERENCE 1961.

State Ministers and officers attending only  
during meeting of Ministers 26th and 27th January.

N.S.W.

The Hon. P. Hills, M.L.A.  
Acting Chief Secretary and  
Minister for Local Government

accompanied by

Mr. A.G. Kingsmill  
Under Secretary  
Chief Secretary's Department and  
Chairman of the Aborigines Welfare Board.

Victoria.

Hon. Murray V. Porter, M.L.A.  
Minister for Local Government,  
Victoria.

Queensland.

The Hon. H.W. Noble,  
M.B., B.S., M.L.A.  
Minister for Health and Home Affairs

accompanied by

Mr. McCormack  
Under-Secretary,  
Department of Health and Home Affairs.

South Australia.

The Hon. G.G. Pearson, M.P.,  
Minister of Works

accompanied by

Mr. H. Kneebone,  
Private Secretary

Western Australia.

The Hon. C.C. Perkins, M.L.A.,  
Minister for Native Affairs,

accompanied by

Mr. Middleton.

Tasmania.

Mr. G.C. Smith  
Director of Social Services  
(will represent The Hon. J.E. Gaha,  
Chief Secretary).

Northern Territory.

Mr. J.C. Archer, O.B.E.,  
His Honour the Administrator)

Commonwealth.

- (a) The Hon. P.M.C. Hasluck, M.P.,  
Minister for Territories.
- (b) The Hon. H.S. Robertson, M.P.,  
Minister for Social Services.
- (c) Dr. Refschauge,  
Director-General of Health,  
representing the Minister for Health.

NATIVE WELFARE CONFERENCE 196126TH & 27TH JANUARY, 1961REPORT OF COMMITTEE OF OFFICERS

The use and control of Social Service payment particularly for those aboriginal pensioners and beneficiaries residing on -

- (a) settlements and reserves;
- (b) missions; and
- (c) contiguous to areas where settled employment has been available.

PENSIONS AND MATERNITY ALLOWANCES

1. All aborigines, other than those who are nomadic or primitive, may now qualify for age, invalid and widows pensions and maternity allowances on the same basis as other members of the community. Aborigines other than the nomadic have always been eligible for child endowment and unemployment and sickness benefits.

2. Wherever possible payments are made direct to the individual concerned, although where the pensioner asks, or the Department of Social Services deems it desirable, the whole or part of the pension may be paid to some other person or Authority on behalf of the pensioner. Where aborigines are being cared for in a controlled community, e.g. Church Missions, Government settlements or large pastoral properties, payment is made as to residents of benevolent homes, i.e., part of the pension is payable to the aborigine for his own personal use and the balance to the authority controlling the community for the pensioner's maintenance.

CHILD ENDOWMENT

3. Child Endowment is paid direct to the mother if the family is living in accordance with normal standards. Endowment is not, however, payable to an aboriginal mother for a child who is wholly or mainly dependent for support upon the Commonwealth or a State, nor if the mother is nomadic or primitive.

4. Most Church Missions and Government Settlements have been approved as "institutions" for child endowment purposes, and so receive endowment at the rate of 10/- per week for each child inmate. The money is required to be applied to the maintenance, training and advancement of the children for whom it is payable.

UNEMPLOYMENT AND SICKNESS BENEFITS

5. Unemployment and sickness benefits are payable to an aborigine who is not nomadic or primitive, provided he can comply with the normal qualifications for benefit. For sickness benefit the claimant must be temporarily incapacitated for work, and the amount of benefit cannot exceed the rate of salary, wages or income per week lost by the claimant; for unemployment benefit, the claimant must be unemployed, must be capable of undertaking and willing to undertake employment, and must have taken reasonable steps to obtain employment.

6. Where the aborigine is granted benefit, it is paid direct to him for his own use and benefit.

7. POSITION IN THE STATES

(a) New South Wales

All social service benefits are paid direct to the aboriginal recipients without reference to the Aborigines Welfare Board. In the event of the recipient proving incapable of properly using the benefit, the Board requests the Department of Social Services to pay direct to the Board the amount involved for handling as a Trustee. The State is not having any difficulties with the payment of social service benefits.

(b) Victoria

No difficulties are experienced in handling social service benefits which are paid direct to the aborigines themselves. One exception to this is in respect of child endowment at the settlement at Lake Tyers, but no difficulties are being experienced at this settlement

(c) Queensland

Queensland is not experiencing any particular difficulty with the payment of social service benefits in general. Aged aboriginal pensioners are treated in the same way as white people in Eventide Homes, where a portion is paid to the pensioner, and the State retains the balance for maintenance purposes. A similar procedure is followed by the Missions, but the Government has access to the Missions books.

Child endowment is paid to the institutions but as a general rule the money goes direct to the mother.

Queensland feels that the Commonwealth should agree to the payment of unemployment benefits to Torres Strait Islanders engaged in the pearling industry. These people live up to 100 miles from Thursday Island where they are employed, and during the off season they cannot report each week to register for unemployment benefits.

(d) South Australia

South Australia is facing a number of problems in the benefit of social service benefits to aborigines on missions and on pastoral properties.

(i) Missions

Benefits are paid direct to the Missions, who believe that they are not required to account for the money or answer to any follow-up from the Department of Social Services or the State Government. Because the State issues rations in bulk for the whole settlement it still issues rations for the pensioners at some missions. This means that the State is still maintaining the aborigines although the missions are receiving social service benefits on their behalf.

(ii) Pastoral Properties

The pastoralists are also under the impression that they do not have to account for social service payments, so there is no check that the money goes direct to the aborigines or is used for their benefit. Very few pastoralists are prepared to handle social service benefits for aborigines, and some say that it is impossible to spend the amounts granted for the benefit of the aborigines concerned.

The Social Services representative pointed out that prior to the payment of pensions all Mission authorities were asked for, and gave, a written undertaking that the maintenance portion of the pension would be kept in a separate fund and that they would have no objection to on the spot inspections by departmental officers. As new claims are being received from pastoralists they are being asked to give a similar undertaking.

(e) Tasmania

The social service benefits for part-aboriginals in Tasmania will continue to be administered in accordance with the provisions of the Social Services Act.

(f) Northern Territory

The Territory is experiencing no particular problems in dealing with payments of social service benefits. Payments to part-coloured people are handled in accordance with the provisions of the Social Services Act and benefits for full blood aboriginals are paid either direct to the applicant or to the appropriate settlement, mission or pastoralist. Officers of the Welfare Branch may inspect aborigines on Mission stations. The Northern Territory Administration has been responsible for the supervision of payments to pastoralists and missions for the maintenance of aboriginals since 1949 and supervision of social service benefits is but a continuation of this. There would be some cases where the beneficiary was not receiving the full benefit of the payment, but the position is broadly satisfactory, and should be improved as a result of more frequent inspections.

The Missions in the Territory are concerned about the possibility of obtaining some form of unemployment and sickness benefits for aborigines who are fully employed on Missions and Settlements. Itinerant workers, e.g. drovers, also could be assisted by some unemployment benefit during the stand-down period.

8. It was stated that where a native normally engaged in full-time employment on a Government settlement or a Church Mission and became temporarily incapacitated for work and thereby suffered a loss of income a claim could be made. The claim would have to be supported by a certificate from a qualified doctor or nursing sister. Benefit, if payable, could not exceed the weekly rate of wages or other income lost by reason of the incapacity.

9. The necessity for an applicant for unemployment benefit to register for work and to take active steps to seek employment presents almost insuperable difficulties in remote areas and it would be almost impossible for the Department of Social Services to administer these provisions.

10. In the case of unemployment and sickness benefits for natives on government settlements and Church Missions in remote areas, the best solution would probably be for the State or Church concerned to accept responsibility for the short period involved.

11. CONCLUSION

- (1) The difficulties in South Australia warrant a re-examination of the position by the Department of Social Services, the State Government authorities, the Mission officials and the managers of pastoral properties employing aborigines.
- (2) The problem of providing unemployment benefits to aborigines engaged in seasonal employment in remote areas, e.g. Queensland, Northern Territory, might be taken up with the Department of Social Services separately from this Conference, if Queensland and the Northern Territory consider this warranted.

*No decisions*

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Administrative arrangements necessary to provide welfare services and training programmes for those semi-nomadic natives in the contiguous Western Australian, South Australian and Northern Territory reserves particularly in the Long-Range Weapons Research Establishment area.

1. In these Reserves are some 1,500 nomadic and semi-nomadic aborigines of common culture, language and society. In the main they are often migratory within this Reserve area, the main settling points being the Ernabella Mission in South Australia, Warburton Mission in Western Australia, and the Areyonga and Papunya Government Settlements in the Northern Territory.
2. They present a problem because they tend to drift occasionally to slums on the outskirts of towns such as Oodnadatta and Finke, and also to congregate at times at the Giles Weather Station and Ayers Rock. It is difficult to help them with nutrition, health and hygiene and to give them the first training towards assimilation. The chief need at present is to encourage them to settle in one place and accept employment.
3. The Committee considers that proposals which have been made for a combined pastoral training project in the area should not be proceeded with, but that the following principles should be adopted -
  - (a) There should be no revocation of any of the Reserves in this area,
  - (b) The South Australian, Western Australian and Northern Territory authorities should each direct their efforts towards the extension and development of facilities which would encourage groups of the people to settle in a place chosen by them, within the general area. In this connection, South Australia is proceeding with the establishment of a cattle project at Musgrave Park Cattle Station, and has plans to assist the Ernabella Mission to expand its work.
  - (c) A consultative committee should be established of senior representatives of the South Australia, Western Australia and Northern Territory Welfare authorities and a patrol officer of the Long Range Weapons Research Establishment.
  - (d) This Committee should meet at least twice each year and should -
    - (i) Review progress in the general aim and exchange information about population movements,
    - (ii) Endeavour to reach uniform practices on matters of common concern, such as the issue of permits to enter the Reserves.

NATIVE WELFARE CONFERENCE 1961AGENDA ITEM 1THE POLICY OF ASSIMILATION ACCEPTED AT THE 1951 NATIVE WELFARE CONFERENCE.(a) Meaning of Policy

The policy of assimilation has been stated to mean that all aborigines and persons of mixed blood are expected eventually to attain the same manner of living as other Australians and to live as members of a single Australian community enjoying the same rights and privileges, accepting the same responsibilities, observing the same customs and influenced by the same beliefs, hopes and loyalties as other Australians. Thus, any special measures taken for aborigines are regarded as temporary measures not based on colour but intended to meet their need for special care and assistance to protect them from any ill effects of sudden change and to assist them to make the transition from one stage to another in such a way as will be favourable to their future social, economic and political advancement.

In making this statement attention should be drawn to the rather loose use of the term "citizenship" in reference to the status of aborigines who are excluded from provisions of special State and Territory statutes and to their assimilation into the community.

Australian aborigines are Australian citizens by virtue of the Nationality and Citizenship Act 1948-1958. The special rights and disabilities which they have under State and Territory statutes can in no sense derogate from citizenship in the sense of status as Australian citizens.

In effect then, a person placed under the provision of State and Territorial Native Welfare Acts has certain restrictions placed on him in respect of consumption of liquor, control of property, franchise, employment, etc., but that does not in any way take away from him his status as an Australian citizen.

(b) Methods of Advancing the Policy

- (i) Extension of settlement and mission station work to encourage nomadic and semi-nomadic natives to adopt a more settled way of life and to make health services, better standards of housing and nutrition, schooling, vocational training and occupation available to them and their children.
- (ii) Provision of health services including particularly child welfare services to all aborigines.
- (iii) Provision of education in normal schools and pre-schools to the extent possible otherwise in special schools and pre-schools for all aboriginal children.
- (iv) Continual improvement in housing and hygiene standards on settlements, missions, rural properties in towns and assistance towards provision of and training in the use of improved housing facilities particularly in town areas.
- (v) Vocational training and employment, particularly in ways which will assist aborigines to make a contribution to the advancement of their own people - teaching

assistants, nursing and medical assistants, patrol officers, welfare officers, etc.

- (vi) Encouragement of social and sporting activity both among aborigines and participation by them in general community activity.
- (vii) Extension of welfare work, particularly to assist coloured people living in or near towns to adjust themselves to the life of the community.
- (viii) Welfare services provided for other members of the community to be made available as soon as possible to coloured persons (child, family and social welfare services).
- (ix) Gradual elimination of separate welfare services for aborigines by the merging of present native welfare services into State child, family and social welfare services.
- (x) A liberal approach to the removal of restrictive or protective legislation as soon as the capacity and advancement of the individual makes this possible.
- (xi) Encouragement of the community generally to receive coloured people into the community without discrimination or prejudice.
- (xii) Further research into special problems associated with the native welfare programme, e.g. incidence of special diseases relating to aborigines (trachoma, leprosy, hookworm), teaching in the vernacular, the development of intelligence tests and the associated problem of the establishment of criteria, etc.

(c) Progress made

In the Northern Territory developments since 1951 have included :

- (i) Introduction of the Welfare Ordinance 1953 which adopted the principle of bringing people under protective legislation according to their capacity and needs as individuals rather than their race.
- (ii) The removal of about 1,900 persons (including some full-blood aborigines) from protective legislation in 1953 and the acceptance of the principle that part-coloured persons as a group would not be subject to the restrictions and protections of the Welfare Ordinance.
- (iii) The opening of four new welfare settlements (two government settlements and two mission stations) and the removal of three government settlements to more suitable sites. There are now thirteen settlements and fourteen mission stations in the Northern Territory and preliminary work at a further new government settlement in the Borroloola area is under way.
- (iv) Increase of financial assistance to missions from £49,600 in 1950-1951 to an estimated £317,500 in 1960-1961.

- (v) Substantial improvements in housing and other facilities and particularly those for infant welfare, health, education and training on settlements and missions.
- (vi) Special measures to provide better housing for part-coloured persons and full-bloods in the normal communities.
- (vii) Substantial increases in health services provided for aborigines. Up to three qualified nursing sisters are stationed at each welfare settlement. A modern leprosarium has been established just outside Darwin.
- (viii) Thirty-one full-blood aboriginal children are attending normal schools and enrolment at special aboriginal schools (including schools established or subsidised at pastoral properties) has increased from 1,061 in 1953 to 2,185 in 1960.
- (ix) The introduction of the Wards' Employment Ordinance providing for improved working conditions for aborigines (increased wages, better housing, messing, sanitation, laundry facilities, etc.).
- (x) Convening of a series of conferences with employer (mainly pastoral lessees) and employee associations concerning conditions of employment preparatory to the bringing down of the regulations under the Wards Employment Ordinance.
- (xi) Establishment under the Wards' Employment Ordinance of an Employment Advisory Board representative of employer and employee associations and missions to advise the Administrator on inter alia conditions of employment of wards, development of vocational training programmes and provision for further employment opportunities for aborigines.
- (xii) Work on vocational training and employment placement has been greatly increased by appointment of Employment Officers in two main centres and additional training of patrol officers to accept increasing responsibilities in this regard. Some aborigines are now employed under award conditions.
- (xiii) Eligibility for Commonwealth Social Services Benefit was greatly liberalised early in 1960.
- (xiv) Residential training programmes have been developed for native nursing, teaching and hygiene assistants.
- (xv) Additional officers have been appointed to Welfare Branch Northern Territory Administration to enable more effective welfare services to be operated. In 1954 the establishment in the Native Affairs Branch comprised 64 officers; 19 in headquarters and 45 in the field. In July 1960 the establishment was 281\* officers. Field staff (including patrol officers, welfare officers, settlement staff) increased from 45 in 1954 to 195 in July 1960.
- (xvi) With the appointment of additional supervisory and specialist staff inspections of missions and of field offices have been improved. Also specialist assistance (works and services) in planning buildings and layout

of missions, catering, education and social welfare has been provided to missions to enable them to establish, maintain and improve these specialist services.

- (xvii) Special training courses have been established for patrol officers and for teachers in aboriginal schools. Further details of the programme of training for teachers is given in the Agenda item dealing with education.
- (xviii) A special educational programme has been developed for selected part-coloured children to assist them to obtain further education and training both in the Northern Territory and in the States.
- (xix) Extension of interschool sports meetings where children are brought into main centres and visits interstate by groups of aboriginal children.

\* (1) This figure includes teachers in aboriginal schools who in 1954 were not members of the Native Affairs Branch, pre-school teachers and some officers engaged in child, family and social welfare.

(2) Since July, 1960 approval has been given by the Public Service Board and funds are being sought for an additional 43 positions. Of these 33 are field positions, mainly settlement staff.

- (d) Further measures required to be undertaken either severally or in co-operation to advance the policy.

Consideration might be given under this heading to whether there are any measures not covered by Agenda Items 2 to 11, which would assist.

NATIVE WELFARE CONFERENCE 1961AGENDA ITEM 9"Laws and Practice in respect  
of Drinking of Alcohol"

The prohibition against the procuring and drinking of alcohol by aborigines has been on the statute books of the Northern Territory since 1860. The present law relating to the drinking of alcohol by those persons who are wards under the Welfare Ordinance 1953-1960, is stated in Sections 141 and 142 of the Northern Territory Licensing Ordinance 1939-1960 -

Prohibition of supply of liquor to wards "141.- (1.) A person shall not sell, give or supply, or permit to be sold, given or supplied liquor to a person who is a ward within the meaning of the Welfare Ordinance 1953-1960.

Penalty: Where the offence is a first offence, imprisonment for not less than six months and not more than one year; in any other case, imprisonment for not less than one year and not more than two years.

"(2.) It shall be a defence in proceedings for an offence against this section if the defendant proves -

- (a) that the liquor was urgently required for medical purposes; or
- (b) that he had no reason to believe and did not believe that the person to whom the liquor was supplied was a ward.

"(3.) Notwithstanding the provisions of this Ordinance or of any other law in force in the Territory, a minimum penalty prescribed by this section shall not be reduced or mitigated except in accordance with sub-section (5.) of this section.

"(4.) The last preceding sub-section does not prevent a person convicted of a first offence against this section from appealing to the Supreme Court of the Northern Territory, under Division 2 of Part VI of the Justices Ordinance 1928-1957, against the sentence passed on the person for the offence.

"(5.) Where -

- (a) a person convicted of a first offence against this section appeals to the Supreme Court of the Northern Territory against the conviction or against the sentence passed on the person for the offence; and
- (b) the Supreme Court is satisfied that, by reason of the youth of the person or other extenuating circumstances, the sentence passed on the person should be mitigated,

the Supreme Court may, in substitution for that sentence, pass on the person a sentence of imprisonment of a lesser term or impose on the person a fine of not less than Thirty pounds."

Prohibition of consumption and possession of liquor by a ward

"142. A person who is a ward within the meaning of the Welfare Ordinance 1953-1960 and who is found drinking liquor or to have been drinking liquor or in possession of liquor is guilty of an offence.

Penalty: Where the offence is a first offence, Ten pounds or imprisonment for seven days; in any other case, imprisonment for four weeks."

2. Before the redefined term "aboriginal" came into force on 1st October, 1953, 579 persons had already achieved exemption from the Aborigines Ordinance by their improvement of social behaviour and their improved living standards. The number of part-aboriginal persons immediately attaining irrevocable rights under the provisions of the amending Aborigines Ordinance (No. 2) of 1953 was approximately 1,900. The result is that in the Northern Territory today approximately 2,500 persons, who under the legislation of States other than Victoria or Tasmania, would be deemed aborigines or natives until they obtained exemption or certificates of citizenship are subject to no special restrictive legislation.

Possible Points for Discussion:

(1) What differences exist amongst the States and the Northern Territory in laws and practices relating to -

- (a) consumption of liquor by aborigines,
- (b) supply of liquor to aborigines?
- (c) penalties relating to supply of liquor to aborigines.

(2) Allowing for differences in conditions, does the experience of any State or the Northern Territory with its own law and practice suggest any particular provisions or methods of dealing with this question as being specially effective?

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AGENDA ITEM 9

LAWS AND PRACTICE IN RESPECT OF DRINKING OF ALCOHOL.

Section 9 of the Aborigines Protection Act reads :-

"Any person who gives, sells, or supplies, except in case of accident, or on the prescription of a duly qualified medical practitioner, any liquor to any aborigine or person having apparently an admixture of aboriginal blood, shall be guilty of an offence against this Act. Nothing in this section shall affect the operation of the Liquor Act, 1912, as amended by subsequent Acts."

This section has been reviewed by the Aborigines Welfare Board over a number of years and certain recommendations have been made to the Government.

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AGENDA ITEM 9

ALCOHOL.

The problem of mixed bloods drinking in Southern States will not be solved by imposing restrictions, and Victoria has taken the correct step in abolishing such restrictions.

NATIVE WELFARE CONFERENCE 1961AGENDA ITEM 9

Laws practice in respect of drinking alcohol.

In South Australia, the main restrictive legislation in regard to aborigines is the prohibition of the drinking of intoxicants. The Licensing Act, 1932-1953, Sections 172-173 provides:-

172. Any person who sells, gives, or supplies or permits to be sold, given, or supplied, any liquor to any aboriginal native of Australia, or half-caste of that race, shall be guilty of an offence and liable to a penalty of not more than six months imprisonment for a first offence or twelve months imprisonment for a subsequent offence.
173. Any aboriginal native of Australia, or any half-caste of that race, who is found drinking liquor, or to have been drinking liquor, or in possession of liquor, shall be guilty of an offence and liable to a penalty of not more than ten pounds, or to be imprisoned for a first offence for a term not exceeding seven days, and for any subsequent offence for a term not exceeding four weeks.

Regulations under the Aborigines Act 1934-39 also provide for certain restrictions regarding the supply and drinking of intoxicants at Aboriginal Reserves or Institutions.

In South Australia, aborigines vote in both State and Commonwealth elections, travel where they wish, enter or leave reserves, and own or dispose of property. In brief, they enjoy almost all of the privileges of citizenship, except for a restrictive clause in the Licensing Act which prohibits the drinking of intoxicants. Aborigines also have some privileges not available to the balance of the community as provided in various Acts, e.g. Crown Lands Fisheries, Registration of Dogs, Animals and Birds Protection Acts.

There are few, if any, who have actually lived or worked amongst aborigines who would recommend that they be permitted to drink alcoholic liquor. In this State, there are primitive and many near-primitive aborigines as well as those developed to a limited degree. In the settled areas, they vary in stages of development to quite sophisticated types. The more developed and sophisticated types are in the main exempted from the provisions of the Aborigines Act so they are able, if they so desire, to partake of alcoholic liquor. It would be an intolerable situation if the primitive, near-primitive and undeveloped people were permitted to partake of intoxicants, and it needs little imagination to envisage the results of the introduction of alcohol to the undeveloped or primitive types.

Aborigines residing on Reserves and Mission Stations, although in some instances developed to a certain degree, are mainly those who have not reached the stage of development where they can enter the community. Here again an impossible situation would develop if these types of aborigines were permitted to partake of intoxicants. Further it would be quite impossible to staff such Reserves or Institutions if the drinking of alcohol was permitted.

As previously pointed out, the Aborigines Act provides that an aborigine can be exempted when he has developed to a standard where he can take his place in the community with a reasonable chance of success. Such an aborigine is, of course, then entitled to partake of alcohol.

There is little doubt that the aboriginal intelligence is somewhat different to that of the white race. The various waves of invasion must have resulted in some admixture of the races concerned. It seems likely that the last invaders were a progressive people with a fairly high culture and that on settlement in Australia over a long period of time they have degenerated.

There were no wild animals from which they need to protect themselves; there was no animal which could be domesticated nor was there any indigenous seed which could produce crops. In brief the aborigines could be little different than hunters and food-gatherers, and as they did not need to build protective settlements or to manufacture weapons to combat ferocious animals nor was there need for gardens to be established, there is little doubt that the aboriginal race did degenerate.

Over many thousands of years the aborigines gradually evolved a system which suited their environmental surroundings. What else could they do?

Under these circumstances, there was no question of the building of homes or villages, no need for the wearing of clothes, nor for the individual possession of articles. Even if they so desired, there was no reason for them to be thrifty. In fact, any thrift would simply have been a waste. Is it not likely that over such a long period of time, the intellectual ability of the primitive aborigine would also have been affected by his environment. Undoubtedly it was. The primitive aborigine has a peculiar intellectual ability very different from that of the white races, or for that matter, other races; an intellectual ability which was evolved over thousands of years in a particularly peculiar arid environment.

As regards the part-aborigines, in this State, apart from the admixture of "white blood", there is an admixture of many other races such as Chinese, Negro, Indian, Afghan, etc. It should also be realized that much of the original admixture of other than aboriginal blood was from the very worst type of whites such as sealers, whalers, drunken shepherds and undesirable types from deep sea ports.

It has been mentioned that the part-aborigine generally suffers from a serious inferiority complex. There is little doubt that intoxicating liquor does affect aborigines differently to the white man, this is, among things, because of the facts set out above, that is, a different intellectual ability and with the part-aborigines who are an admixture, in many cases, of the worst types of a number of nationalities, and of people with a different intellectual ability resulting in a serious inferiority complex. When alcohol is partaken by such people the results are well-known.

It should also be realised that there are many aborigines who have no desire to partake of intoxicating liquor and although deemed to be aborigines, there is practically no restrictive legislation which affects them.

Much is said in regard to the so-called "granting of citizenship rights" to our people which, of course, includes the drinking of intoxicants. It is impossible to accept as a solution the mere granting of these citizenship rights to these people. The majority are incapable of accepting the responsibilities of citizenship and do not desire them. The right to drink intoxicating liquor, as is advocated in some quarters does not represent even an approach to the solution of the many problems involved. More so, they represent a grave

disservice to the majority of the people still protected from themselves by the provision of the particular Sections in the Licensing Act.

The provision of the Exemption Clause in the Aborigines Act provides for the drinking of intoxicants at a proper time in the development of the aborigine.