

Volume No. 7  
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# Dawn

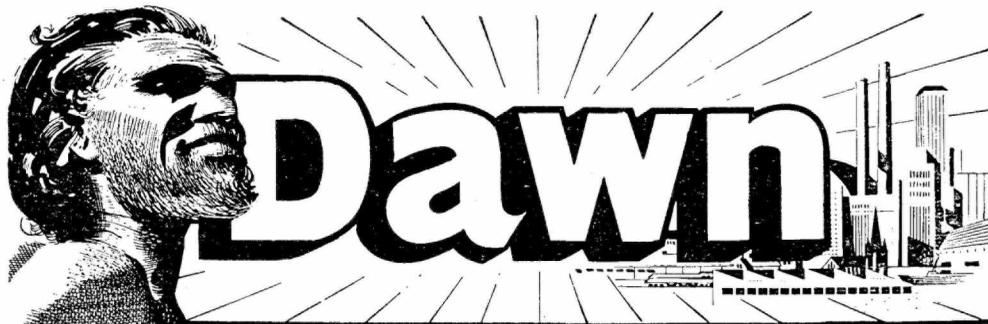


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A MAGAZINE FOR THE ABORIGINAL PEOPLE OF N.S.W.

APRIL, 1958.





## Our Cover . . .

This month we are proud to present Bill Bennell, of Western Australia as our "Cover Boy".

Bill was recently selected from applicants from all over Australia for training as a commercial pilot.

He is now training with the Royal Aero Club at Bankstown.

Our aborigines have brought great credit to this country as soldiers, as artists, as singers and as sportsmen.

What a wonderful thing it will be when one of our own coloured citizens is piloting a streamlined passenger aircraft through our southern skies.

Good luck to Bill Bennell.



## DAWN

is a monthly magazine produced by the N.S.W. Aborigines' Welfare Board for the Aboriginal people of New South Wales.

Editor: E. COLIN DAVIS, F.R.E.S.

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# Meet the Chairman!



[Photo by courtesy Sunday Telegraph]

I regard my appointment as Chairman of the Aborigines Welfare Board as an honour and privilege, particularly as I succeed Mr. C. J. Buttsworth who was so sincerely devoted to the welfare of the aboriginal people of this State.

So far, I have attended only one meeting of the Board but have already learned at first hand how devoted your Board really is in promoting your welfare and achieving its objectives of seeing the aboriginal people assimilated into the structure of the general community and taking their place side by side with their white brothers and sisters.

Last May I had the pleasure of making a tour of the North Coast with the Superintendent of Aborigines Welfare, Mr. Saxby, and visiting Taree, Kempsey, Nambucca Heads, Woodenbong, Tabulam and Cabbage Tree Island. On that trip I had my first real opportunity of meeting groups of aboriginal people, seeing their children at work in the schools and appreciating how far they have progressed, with the aid of the Board, along the path of assimilation. It is difficult to pick out individual occasions, as there are so many, but I shall never forget the pleasure of hearing the beautiful singing of the children at the Tabulam School, the care and devotion which Mrs. Simon and Mrs. Marr

of Taree lavished on the little Church on the Station, and the pride and happiness of the Williams family who had been established in a home in the town of Casino. In so many places we visited we saw abundant evidence that the advice of the former Chairman, Mr. Buttsworth, the Board itself and its officers, was being taken and high standards and habits of living being maintained.

Of course, in quite a number of homes which I visited, the conditions were, unfortunately, not so good, but it was clear to me that the aboriginal people were capable of winning the respect of the general community. With the aid of religion and the backing of social and public spirited organisations in the community, it should be possible to help those who are now lagging behind on the road to assimilation to equip themselves for acceptance by the general community.

I hope to visit more Stations before very long and I look forward to meeting more of you. I hope you will regard me as you regard other members of the Board, as

Your sincere friend,  
A. G. KINGSMILL.  
*Chairman, Aborigines Welfare Board.*

# DO YOU KNOW

by Alan Howe

**Brickwork**—continued from March issue.

In laying bricks, a bed of mortar is placed between the bricks, the exposed edge of this bed is finished in many ways.

**Raked Joints** : i.e., Round Raked and Square Raked.

The square raked is very popular, in this the mortar is raked to a depth of  $\frac{3}{8}$  inch from the face of the brick, with a piece of square steel or wood, this joint gives a pleasing shadow line.

The round rake is like the square rake but is made with a round tool. Flush joint is finish with the face of the brickwork.

**Struck Joint** : This is a weather joint and is made by running a trowel along the joint, pressing the top or bottom, making a upstruck or down struck joint.

**Brick Piers** : These are used in homes to support the ground floor bearers for timber floors and are 9 inches square. Piers are also used as structural columns to carry overhead structures.

## JOINING BOARDS

When joining boards together you should always study the grain of the timber.

Why, well, a difficulty sometimes arises when cleaning up a board made up of several boards jointed together owing to the grain running opposite directions.

The plane will smooth one board but will tear up the one next to it.

Obviously, the boards will have to be planed in opposite ways, but it is not easy to avoid tearing one or the other at the joints. Extreme care in planing is the only way out of this trouble.

Before joining boards mark the boards with a arrow pointing in the direction of the grain and make sure the arrow on each board is pointing in the same direction before glueing.

## HINTS WORTH REMEMBERING

You cannot kalsomine over wallpaper, not with success.

You cannot successfully apply stain over a painted surface.

Smoke marks will “work through” paint or kalsomine, use a good sealer before treating ceiling or walls which are smoke stained.

Before using a new oilstone it should be soaked in oil for at least three days. This gives it surface and prevents undue wear, it also builds up the correct surface for tool sharpening.

## GLASS CUTTING

There is no magic secret to success in glass cutting, but it requires a bit of practice. Here are a few hints.

Always lay glass on a flat surface.

Always use a good quality glass cutter.

Start your cut about  $\frac{1}{8}$  inch in from the edge of the glass. Use a smooth even single stroke ; if you miss a part you can go over that part again, but don't go over the entire line again, it will spoil the job.

Use a straight edge and hold it firm with your other hand.

Before cutting the glass rub oil or turps along the line to be cut—this helps to prevent chipping.

To snap glass apart hold one end off the table and tap under side of the cut.

Another way is to slip the straight edge under the cut, then with hand flat firmly on the piece you want, press the other side away from the cut.

For narrow strips too small to be snapped off, pliers may be used, twisting downward and away from cut.



A group of Swan Hill youngsters welcoming some visitors to the Centre

# OUR ABORIGINES . . .

**P**RECISE knowledge of the origins of our aborigines is lacking and theories vary. But it seems probable that the Australoid race of which the aborigines are representative, and which conforms with none of the world's three main racial groups, originated many thousands of years ago in the islands north of Australia. Hunters and food-gatherers, men and women of this race probably moved slowly northwards (notably to Malaya and India where pockets of them still survive in remote fastnesses), southwards to New Guinea (where they developed into new racial sub-groups), and to Australia. In Australia, undisturbed for many centuries, they preserved their original racial type substantially unchanged. From their first landfalls—on Cape York and thence elsewhere in the north—they spread round the coastline and probably by way of the great river system, across the continent.

They were never very numerous in Australia. In 1788 (when the first European settlement was established) their numbers probably did not exceed 300,000. But we do not know how many centuries it took their population to achieve that figure. They were completely dependent upon the unimproved natural resources of the country. They sometimes used infanticide and abortion as means of keeping their numbers in balance with their water and food supply.

Our aborigines did not build permanent homes. In many parts they slept and rested in the open, small fires burning beside them through the night if they needed warmth. Some groups, it is true, built huts of saplings and mud (though mainly to escape mosquitoes). Most, however, merely bundled saplings and branches together into wurlies or made primitive lean-tos of bark sheets or bushes (far less formal shelters than those of some of the creatures they hunted).

This did not mean, however, that their lives lacked all forms of physical permanence. Each tribe (there were about 500 tribes), and each group within each tribe, recognized each other's tribal and group areas. Not only were these their hunting and food-gathering areas—on them they centered their ceremonial and "dream" lives and within and through them maintained their social ties. But inside these areas they lived a nomadic existence, wandering in search of food, practising no form of agriculture or animal husbandry, pitting themselves so ceaselessly against their environment that they developed amazing skills in tracking, hunting, finding water and all else that was necessary in order to live.

Their life left them little room for material possessions (which, indeed, were an encumbrance to them). Generally they wore no clothes—or only a skin cloak. Their few personal goods were related to the practical or ceremonial purpose of their days—for example, the skin water bag, the dilly bag for carrying food, the drone instrument known as the digeridoo. Their

## Who are They ?

weapons and tools (varying according to areas) were the boomerang, the barbed wooden spear, the throwing stick, the stone axe and chisel, the club, the net, the trap, the pointed yam stick. Their weapons, however, became not merely their means of survival but the expression of a most remarkable skill and precision in construction, the vehicles of many of their art forms, symbols of magic and religious significance and, with the hunt itself, parts of their fundamental religious and social patterns. The designs (of circles, wavy lines and herringbone patterns) with which the weapons were often ornamented were usually those appearing on the sacred symbols used in the religious life. They could only be worked by fully initiated men. They were held to endow the weapons with the magic which came from the spirit world, the mystical beings responsible for the creation, and the traditional heroes of the aborigines. Into the field also the hunter might take with him magic objects to guide his weapons (but the game obtained through these might only be eaten by fully initiated men). Such men also would perform the totemic ceremonies designed to ensure the plentiful game and good natural conditions the hunter sought.

Totemic ceremonies were also the link between the daily social life of the aborigines and the secret life of myth and ritual—the secret life into which only the initiates might enter (often only after painful ordeals) in which man was brought into touch with the invisible things of the world of the past, present and future. In their more important phases only men could take part in these and the old men of the tribes were the custodians of the religious secrets.

At many points allied with and springing from the religious background of their life were the institutions and social organization of the aborigines. Here again the tribal elders were the guardians and the teachers. Far from being unrestrained, the aboriginal life was strictly disciplined by various social institutions and by involved kinship rules. With food and the other necessities of life the young and vigorous were required to provide for the old and feeble.

Within the aboriginal society death was the most significant event. It evoked wild outbursts of mourning. Public burning of the dead man's goods often took place. The disposal of the corpse might take several

months. The death (except for such as death in battle) was usually regarded as the work of some other person who would be diligently sought by magic means. The whole camp might be moved after a death.

Nevertheless the aborigines were neither gloomy nor oppressed with witchcraft and magic. Singing and

dancing was part of their lives. Around their fires, in their crude shelters, in natural clearings, or in specially designed areas, men and women came together in their dances freely and often (far from confining their dances to the secret occasions in which, for the most part, only men might participate).

## Where Are They Now ?

It is assessed that there are now 74,214 aborigines or people with a significant amount of aboriginal blood living in Australia. Queensland has an estimated 9,800 aborigines, some 7,000 half-blood aborigines (and 5,663 Torres Strait Islanders); New South Wales numbers only 231 full-blood aborigines, 6,388 half bloods and 5,751 other mixed bloods; in Victoria perhaps 20 full-blood aborigines remain and there are about 1,346 people of aboriginal descent (though some of these latter are obviously of less than one fourth aboriginal blood); South Australia has a little over 5,000 aborigines and part-aborigines, the latter perhaps slightly outnumbering the former; in Western Australia there are about 21,300 aborigines and part-aborigines classified as natives, of whom an estimated 6,000 are "nomad natives beyond the confines of civilization"; in the Northern Territory almost 16,000 full-blood aborigines are now living and about 1,400 of mixed blood.

These numbers (even allowing for the numbers of persons of aboriginal blood who have passed into the white community) represent a big decline in the aboriginal population since 1788. From the dawn of history this appears to have been the fate of an aboriginal population in face of an invasion of people stronger and more numerous than themselves. What happened to the Ancient Britons, the primitive pagans of the Russian steppes and the "Indians" of North America centuries earlier began to happen to the Australian aboriginal.

Neither white nor black initially bore the other ill-will. But neither had time or the understanding to adjust themselves to the new conditions before these brought both together in sharp clashes. The newcomers could see no signs of villages, gardens or centralized organization. In the absence of these outward signs of the aboriginal culture, and ignorant of the native ways, beliefs and values, the newcomers could scarcely avoid the error of thinking that the natives were so primitive that intrusion could mean little to them. For the aborigines on the other hand, usually shy and harmless at first, would come the slow realization of the permanent usurpation of their land of fundamental interferences with their lives. The inevitable clashes inevitably meant defeat for the natives. The swift tide of settlement, however, flowed on before the defeated natives (lacking any firm points round which to build) had time to adjust themselves to this realization. They were capable of such adjustment for they have survived in the marginal areas of European settlement through what Professor A. P. Elkin calls "a state of intelligent parasitism . . . Adaptation, which was formerly to nature . . . is now

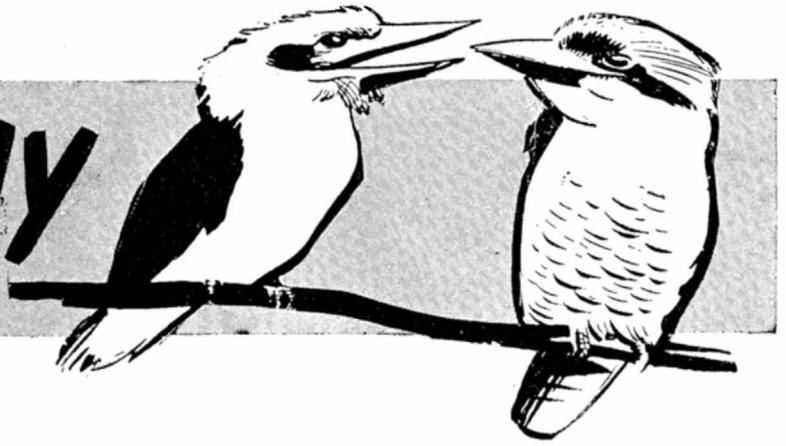
to the settler . . . based on the necessity for adaptation, not on a desire for civilization, nor on a respect for the white man".

The mental and spiritual effects of this clash, however, were ultimately the most important. As tribes found that settlement made their old life impossible in their own territory, social and religious organization broke down, belief in the future and the will to survive were weakened. The younger tribesmen became more amenable to and dependent upon the white men and contemptuous of the old men's knowledge and authority before they learned that they did not really share the white men's views and ways of life. Thus many of them, not entrusted with the sacred knowledge and, finally disillusioned, found themselves then with no spiritual retreat.

Nevertheless a definite increase in the numbers of the aborigines is becoming a mark of the present. This is the first and most tangible result of the development of knowledge of the aborigines, the application of enlightened policies, scientific approaches, and increasing goodwill on the part of white Australians.

The problem, however, remains a most complicated one—in part through the extreme diversity of the ways of life of the aboriginal people. To-day they are living at all stages of change, from a wholly primitive life to a modern one. There are probably none who have not seen white men, but, in the remote deserts, there remain a few who see white people very infrequently, and who still wander naked over their tribal grounds. In other remote regions and on reservations there are still some thousands, who, although they are more closely in touch with Europeans, are still more subject to tribal than to European influences. However, the great body of people described as aborigines are living almost constantly in touch with Europeans. Even if it were desirable to leave them alone in untouched seclusion, and even if this modern age would permit this, they refuse to be so left. A recent scientific survey in Western Australia concluded that "there appears to be some irresistible attraction towards centres of white man's culture leading more and more natives from being aristocrats in the seclusion of their own hunting grounds to the outskirts of the towns". Perhaps the present position in the Northern Territory may be taken as typical. There, about 5,000 aborigines are in touch with the Missions; possibly 4,000 are centered around Government settlement; perhaps 6,000 work or are based on pastoral properties and on the fringes of European towns; the lives of the rest approximate to their traditional tribal lives. The problems of administration and assimilation posed by these people are as diverse as their ways of living.

# THEY SAY



## CRICKET

Charlie Edwards, of Purfleet, playing with the Alethians, Taree B-Grade, collected 60-odd runs recently, the next match only 4.

Better get some practice, Charlie.

## CONCERT

Some time ago the residents of Purfleet Station decided to assist the local native church. A concert was held in the Taree Methodist Hall where about 300 people enjoyed an excellent program.

After all expenses were paid a cheque for £50 was handed to the Mission.

## PICNIC

On the 6th of December a bus was hired and all the Purfleet children were taken to Old Bar Beach for their annual Christmas picnic. Lots of the adults went too. It was a very hot day so every one enjoyed themselves immensely. Ice cream, cool drinks and oranges were given out to all during the day as well as plenty of cakes and sandwiches. On returning to the Station in the evening it was discovered that the temperature in Taree had reached 111 degrees, so everyone was glad they had gone to Old Bar for the day.

## HOLIDAY IN SYDNEY, FOUR PURFLEET CHILDREN

Recently North Sydney Apex arranged with Apex in Taree for two boys and two girls from Purfleet to spend an 11-days holiday in two private homes in Sydney.

Dawn Morcombe, Barbara Glass, David Russel and Donald Collins were the ones chosen. They were a credit to both their parents and the Station. A letter has been received from both homes where the children stayed saying how well and behaved the children were.

The children went by plane to Sydney and returned home the same way. Butler's Airways donated the children's air passage. Dawn Morcombe had doubts about arriving in Sydney in one piece when the plane hit an air pocket. However, the other brave members of the troupe reassured her that all would be well.



Desmond Ferguson is justly proud of his very lovely little daughter

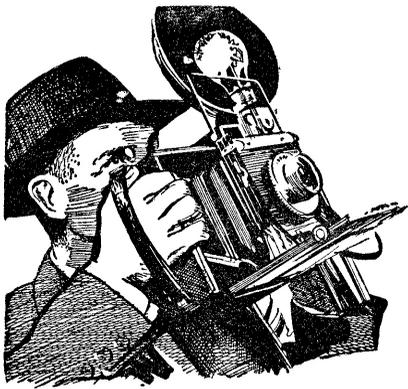
## POSITION OF WELFARE OFFICER AT DUBBO

Readers of *Dawn* will be interested to learn that Mr. P. Felton, who has been the Board's Welfare Officer at Dubbo for the past five years, has resigned.

He leaves his present position to take up an appointment as Superintendent of Aborigines Welfare in Victoria, and all join in wishing him success in his new position.

He will be succeeded at Dubbo by Mr. E. H. Arthur-Mason, who is at present teacher of the Bellwood School and supervisor of the Aborigines Reserve at Nambucca Heads.

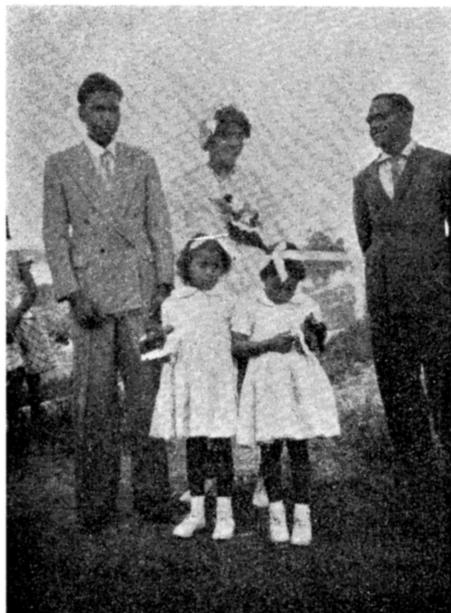
Mr. Mason has had twenty years experience in Aboriginal Schools and as supervisor of various Reserves. He has a wide circle of friends among the Aboriginal people, and while he will be greatly missed from Nambucca, people in his new district will gain a firm friend and adviser.



# OUR ROVING CAMERAMAN

THE aboriginal people in this State are scattered over a wide area, so far apart that many of them may never meet, but the magic camera can bring to us intimate glimpses of these people and enable us to become better acquainted with each other.

If you have photos at home, similar to those you see published in *Dawn*, send them along and thus add to, and maintain, the interest in your fellow men and women.



Meet Mr. and Mrs. Langlo, of Brewarina, and their two charming daughters



No shoes, but plenty of smile. Pauline Roberts, of Coraki



Beth Cameron and Minnie Read, of Maitland, pose for the cameraman



Ritchie Sands and Betty Torrens, of Kempsey



Max Ingram and Vera Walsh, of Swan Hill



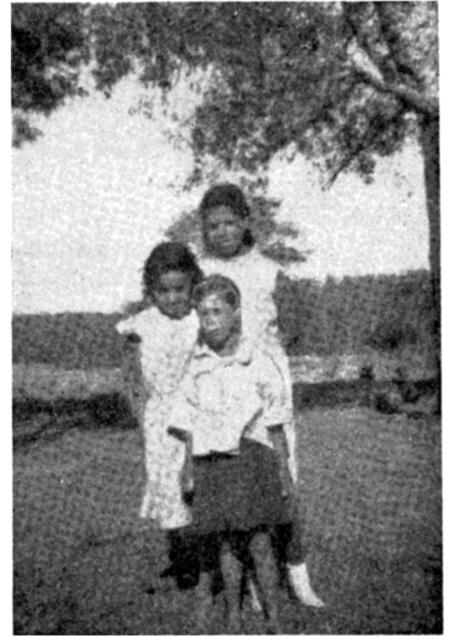
Miss McBride, of Woodenbong, with a bundle of charm and music



Meet Mrs. Dell Slater, of Forster



We don't know the name of this young lady, but she is very attractive



Clara Ritchie with Phyllis and Elizabeth Moseley, of Burnt Bridge



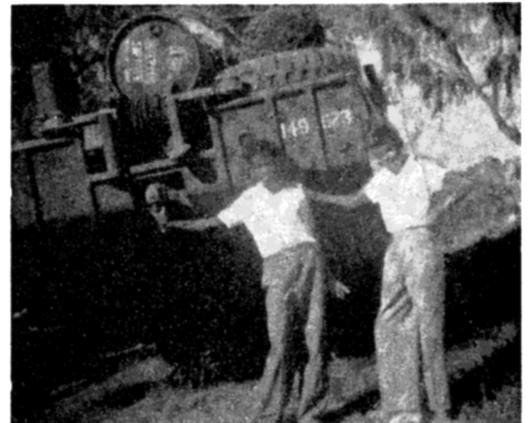
A good title for this picture might be "steps and stairs"



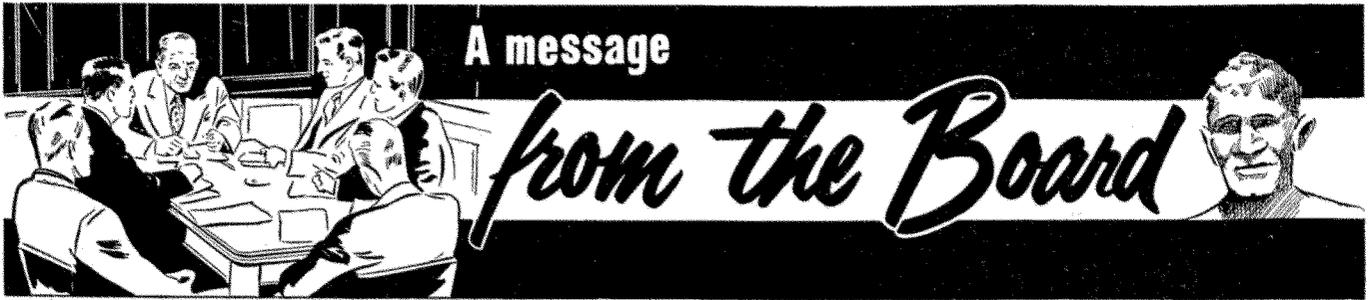
Barbara Monson with Betty and George Weldon, of Swan Hill



Dale and Roderick Randell and Owen Kapeen, of Maclean



Ron Thorne and Victor Adams, of Collarenebri



### NEW COTTAGE

Land has been procured in Palmer Street, Wellington, on which a cottage is being erected by the Board for a selected aboriginal family.

A local Committee at Wellington is active and anxious to sponsor a family and assist in any way possible towards their integration into the community life of the town.

A tender has been accepted and it is anticipated that the work of the erection of the cottage will commence in the near future.

\* \* \* \*

### NEW RESERVE

Action is being taken by the Board to acquire land at West Armidale as a Reserve for Aborigines. There are now over one hundred aborigines living in Armidale.

\* \* \* \*



When Mrs. Inspector English retired from the Service some time ago, the residents of La Perouse gave her a farewell party. Mr. Bob Simms (right) presented Mrs. English with a beautiful handworked shield and little Reneda Ardler presented a lovely bouquet



Little Rhonda of La Perouse was not at all happy to meet the cameraman

\* \* \* \*

### BURSARIES

At its meeting on the 18th February, 1958, the Board approved of the award of Bursaries to the following children :—

- George Widders, Dumaresq Public School.
- Gary P. Williams, St. Patrick's School, Macksville.
- Mervyn Bishop, Brewarrina Central School.
- Donald Munro, Moree Aboriginal School.
- Robert Faulkner, Uralla Intermediate High School.
- Pamela Morris, Burnt Bridge Public School.
- Elvie Jackson, Finley Intermediate High School.

All the above bursaries were awarded to children who have just completed their primary education and who this year are commencing their High School studies.

The Board was also pleased to approve of the continuation of the bursary to the Leaving Certificate stage to—

- Ann Mundine, St. Mary's College, Grafton ; who has just been successful in passing her Intermediate Certificate Examination.

# The Spirit of the

An Aboriginal Saga from the district of Woodenbong. (Shire of Kyogle, Northern Rivers, New South Wales). . .

## WATERHOLE

Many long years ago, there lived near where the Glen Tick Gates are now, on the Kyogle-Brisbane road, an old woman and her nephew.

One day the nephew went out to hunt for a Kangaroo. He looked at many of the Jurrawen, as the camping places of the Kangaroo were called, but at none of the Jurrawen could he find a Kangaroo. At last he saw a fine buck Kangaroo asleep. Now this young man knew he could not manage to get the Kangaroo into the "Moondong" on his own. Now the Moondong is a very strong net made from the bark of the scrub Kurrajong tree . . . . . So the young man went back to the old woman and said, "I have found a fine buck Kangaroo, he is asleep. I cannot manage him on my own, you must come with me and waken him up so that I can get him in the Moondong."

"No," said the old woman, "you waken the Kangaroo and I will hold the Moondong."

"That would not do," said the young man, "for the Kangaroo is big and strong and you are old and frail, you would not be strong enough to hold the Moondong."

"Come," said the old woman, "let us go and get the Kangaroo, for I can hold the Moondong and I will."

"Yes! Let us not argue any longer," said the young man. "But let me hold the Moondong, for I know you cannot."

"But"! "It must be as I say," said the old woman, "I'll hold the Moondong and you can waken the Kangaroo."

"Then," said the young man, "we will now go, you can hold the Moondong and I will waken the Kangaroo as you wish it to be—but remember, my aunt, you are old and frail, and the Kangaroo is big and strong."

So together they went, the old woman and the young man, to where the Kangaroo lay sleeping.

Now when the Kangaroo was awakened and the Moondong around him, being big and strong he struggled, clasping the old woman in his forepaws and

By

MISS MILDRED NORLEDGE of Kyogle  
(With acknowledgements to the "Northern Star".)

he hopped away—old woman, Moondong as well—and the old woman forever cried: "New goon (which is nephew) save me! Save me!" The young man hearing her cries, tried to follow the Kangaroo and rescue his aunt, but spear the Kangaroo he dare not

for fear he might miss and spear the old woman instead . . . . Now whenever the Kangaroo rested there was afterwards to be seen a waterhole—for they formed there and then—and these waterholes are to be seen to this day—so the Kangaroo hopped ever onwards with his burden—and when he came to a waterhole that is to be found nearby at the junction of the Kyogle-Brisbane road, where the road turns to go to Killarney (Qld.)—there the Kangaroo drowned the old woman—there she lives to this day, for she has become the *Spirit of the Waterhole*.

Tradition tells the story—that one day a little Aboriginal girl was very sad because her horse had gone into the waterhole where the spirit of the old woman dwelt. Now this little girl loved her horse very much—so she ran back to the camp and cried out: "Come someone quickly for my horse that I love will surely die—for he is in the waterhole and cannot get out." A woman from the camp went with the little girl to the waterhole. Now this woman knew the dialect which the spirit of the old woman had spoken during this earth life—so in this tongue she called out: "Old woman whose spirit dwells in the waterhole, let go of the horse for it is the pet of a little girl. Let go of the horse you bad old woman. Let the horse go."

Now no sooner than these words were spoken, the horse it is said was sent back onto the bank of the waterhole, as if sent there by some unseen force.

Now this is the story of the waterhole, and this waterhole where the Spirit dwells is Boojarunim.

Collected and compiled by—Mildred Norledge, Kyogle, N.S.W.

Reprinted with permission from the *Northern Star* newspaper.

# Jack and the Beanstalks at Brewarrina

By H. S. Roberson

A man has got to know his beans from his convolvus, though in these dry droughty days we aren't too particular so long as it is something nice and green to look at.

You will recall the story of George and the hedge in a recent issue of *Dawn*, well this is another episode about a different kind of hedge growing there now. This was planted by Jack, well, its not his real name, but it will do.

George, you will recall, was very willing and eager to do things his way. In fact, George was more single-track minded than a guided missile! You remember he cut down that hedge that conveniently sheltered the little lone cubicle at the bottom of the garden, and it stood alone for all to see like some sentry box strayed from a royal palace.

Today we have six fine healthy green specimens of plant life growing where the hedge was. Already they are over 5 feet high and still spreading their pleasant-looking foliage against the sun-scorched earth. You know, I remember Jack saying something about putting "some plants in" where the hedge was, but apart from commending him for his effort, nothing else registered. I can vaguely remember him saying something about covering them with hessian and watering twice a day.

Of course I saw the hessian every day, but never got around to see what was going on underneath, some days you require all your strength for walking, let alone to lift a hessian sheet. And then one morning whilst taking my usual walk to the bottom of the garden, I noticed that the hessian was gone and there brilliantly displayed before my eyes were what I was sure were beans. As I got nearer I began to have my doubts for I felt that these weren't quite like bean leaves. Anyhow, our own efforts to get beans to grow was hopeless. And then on the top of the tallest plant I saw a white trumpet-like flower. Then I knew, for I've seen too much of this tangled around the garden before. THIS WAS CONVOLVUS, commonly known as bindweed.

The ironic part of this story is that we have done everything to protect the fruit and vegetable garden from the drought without any effect at all. Trees and bushes that have weathered many a hot summer are dying—yet take a weed, give it a little water and a little shade and what do you get? A lot of weeds.

Well, Jack tried to help in this battle for the hedge, and weed or not, this fresh greenery stays put. There might come a time when the little cubicle will vanish from view entirely, but we can always take a scythe with us.

With greenstuff so scarce and so dear, who knows we might make a salad of it yet.

# A Letter from Mrs. English to all Her Young Friends

Greetings to all my young friends at Cootamundra. Hello there dear Girls and Boys! Here at last is a letter just for you.

In case you have been wondering, let me assure you that I have not forgotten any of you, nor is such a thing ever likely to happen. How could one fail to remember loyal and loving young friends?

I have missed you all very much and have such happy memories of Cootamundra Homes, and of all the young people who have passed through its gates.

Among the many good wishes I received at Christmas time the thought that touched me most was your lovely gift and the card inscribed, "To dear Mrs. English, from her Girls and Boys". It made me very happy indeed to know that there was still a place in your hearts for me.

Someday soon, I'll pop in and see you all—just when you least expect me. Then, of course, there will be cries of "Mrs. English, Mrs. English" and "you promised to sit on my bed—no it was mine—it was so my turn—you had yours last time—and so on".

Everybody will be talking at once, me included, and matron won't be able to stop the noise, for we will be too busy greeting one another after a break of twelve months. After all, twelve months is really a long time to be apart, isn't it?

Perhaps we may even have a picnic, still all talking at once, because there is so much to ask and tell, or a hike across the Common, where we will sing all the old songs and of course we *must* have a concert.

You will tell me too, how you are doing at school and what you hope to do when your school days are over.

I shall always be interested you know, and I want you to tell the girls who are working in and around Cootamundra that I think of them still and send them greetings.

Always remember that you have many friends who think about you and who want you to be happy and successful.

I know that you will be good to Matron who does so much for you all.

Now, my dear young friends, I wish each and every one of you, happiness and good cheer.

Your sincere friend,

IRENE ENGLISH.



### PEN FRIENDS WANTED

Jimmy Steele, whose address is c.o. Post Office, Dubbo, would like some girl pen friends between the ages of 18 and 20. Jimmy himself is 24 years of age. How about some letters, girls?

Dennis Ridgeway, whose address is c.o. Post Office, Karuah, via Raymond Terrace, wants some pen friends.

Dennis is 19 years of age, and likes swimming, football and tennis. He also likes Rock and Roll. Well now, how about some letters for this young fellow?



### FORSTER RESERVE EX-SERVICEMEN

Residents of the Forster Reserve are very proud of the number of returned servicemen they include among their numbers.

These include Bob Simon (now in a Sydney Military Hospital), who was a prisoner of war on the Burma horror road, Frank Simon, Don Wallace, Dave Beale, a Tobruk Rat, and Willie Cunningham, another Tobruk Rat. There is also Claude and Keith Leon.

These are some of our real Australians who went abroad to fight in order that we may keep our liberty and our freedom.



A double wedding at Casino recently. Mr. and Mrs. Bob Robinson, on the right, and Mr. and Mrs. Percy Jones, left, with their bridesmaids and flowergirls

### WALLAGA LAKE NEWS

Congratulations to Cec Thomas and Ida Hoskins. They were married on the Station on 30th January, 1958.

The Methodist Minister, Mr. H. McAdam, from Narooma, conducted the ceremony.

Cec and Ida are very popular on the Station. Cec compered our recent concerts whilst Ida sang and played the guitar.

Wallaga Lake wishes them well.

### Triple Baptism

On 25th January, three Wallaga Lake children were baptised. They were Lorraine Joyce Kelly, Christina Mary Scott and William James Scott.

Pastor H. McAdams, of Narooma Methodist Church, officiated.

### Granny Andy Cuts Another Notch

Mrs. Robert Andy, of Wallaga Lake, celebrated her 86th birthday on the 17th February. Recently she had a fortnight in Bega District Hospital, where she was the life of the ward.

She is back on the Station again now and is recuperating at her son Ernest's home. May you see many more birthdays, Granny.

### The Pickalla's

Des Pickalla, of Wallaga Lake, also had a sojourn in the hospital with pneumonia.

He is home again now and there is no doubt his speedy recovery was due to the welcome return of his youngest son Harry, the lad having been away for two years, in fact, Des and his wife Isadore were like clucky chooks, they were so happy to see him, and they have reason to be, for he is a fine little chap.

Ted Mundy, Isadore's brother, also had some excitement for unto his mare a bonny colt foal was born. It is a toss up who is the proudest, Ted or his mare.



A delicious substitute for whipped cream can be made from bananas and egg white. Add one sliced banana to the white of an egg and beat vigorously until quite stiff. The banana will dissolve completely, and the whip will taste very like whipped cream.

\* \* \* \*

White streakings that appear on furniture can be treated in this way. Mix a small quantity of common salt and olive oil together, until they form a smooth wet paste. Rub the paste gently over the streak, and remove with a soft cloth. It's very effective.

\* \* \* \*

An old toasting fork is a very handy implement. Use it for loosening the ground between delicate young plants in your garden. It's also good for picking up leaves off the lawn.

\* \* \* \*

We're always finding new uses for patty tins. Next time you're baking vegetables such as stuffed tomatoes, or even baked apples, put them in a patty tin. Grease the compartments thoroughly, and you'll find the vegetables and stuffing keep their shape very well.

\* \* \* \*

For chilblain sufferers: Use compound camphor liniment to allieve the irritation of inflamed chilblains. If the chilblains have broken, bathe them in a solution of boracic in tepid water each night and morning. Dry them well, and lightly smear them with boracic or zinc ointment.

\* \* \* \*

Your stove can do double duty when you are not using it during the day for cooking if you make a top to fit over it. Made of wood or strengthened plywood, such a top would make an excellent extra work-table when the stove is not in use.

\* \* \* \*

In a small kitchen where space is at a premium, try this space-saving idea. On a square piece of wood or masonite—23 in. x 23 in. is ideal—punch about fifty holes, evenly spaced from one another. Screw small brackets and screw-eyes into these holes, also spacing them apart. The resulting wall board will be an excellent place to hang egg-slice, cooking spoons and forks, and all those kitchen utensils which you need on hand.

\* \* \* \*

The flour that you use as a base for rolling out biscuit dough, often tends to make the biscuits a little tough. You'll get the same effect without any toughness if you use confectioner's (powdered) sugar instead. It gives the biscuits a little extra crispness, also, they are very appetising.

Here's a mustard sauce that will give a piquant flavour to a steak or grill. Mix  $\frac{1}{2}$  teaspoon of salt to one level teaspoon of ground mustard, and a dash of cayenne pepper. Gradually blend this with one cup of sweetened condensed milk and then add  $\frac{1}{2}$  cup of boiling vinegar.

\* \* \* \*

Egg yolks left over after their whites have been used in cooking can be used as an excellent garnish for salads and cold dishes. Place in a small buttered jar or dish and place in a saucepan and cook until egg sets. When cold, cut into small squares and serve with salad.

\* \* \* \*

You'll get extra-long wear from those handy string shopping bags if you soak the string in an alum solution before making up. Use about one ounce of powdered alum to a quart of water and soak the string in it for about half an hour. Then hang it out to dry.

\* \* \* \*

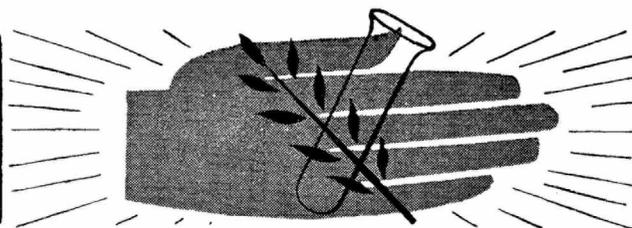
If you've tried without success to oil a squeaking door hinge, try this—take the hinge pin out and file a flat line along one side. When the pin is back in place, you will be able to oil the squeaking hinge without trouble for the oil will flow easily along the line.

\* \* \* \*

If you're lucky enough to have a Mixmaster in your home, or any other electric mixer with a revolving stand, use the stand when you're icing cakes. Place the cake plate on the stand, and turn it slowly with one hand, as you spread the top and sides with icing. The cake will be much easier to manoeuvre and you'll get a smooth effective finish.



Talented young artist, Betty Black, in the grounds of Turramurra Hospital where she has been a patient for some time.



## POISONS AND POISONING.

The danger of accidental poisoning is a very real one in every home, especially where there are children, unless suitable precautionary measures are taken. Many tragic deaths from this cause are due to carelessness, and therefore could have been prevented. In every house are kept chemicals which are poisonous, and medicines in liquid, pill or tablet form which may be dangerous, even fatal, if an overdose is swallowed.

*To prevent these accidents.*

1. Keep poisons used for housekeeping purposes (*e.g.*, caustic soda, carbolic acid, phenyl, rat poison, furniture polish, etc.) well out of reach of children.
2. Destroy all boxes, tins or bottles, the contents of which are not positively known. Unused medicine prescribed by a doctor should never be stored for future use. What has been ordered for one person may be harmful, even dangerous, to another.
3. See that all chemicals and drugs are clearly labelled.
4. Do not store poisons in a medicine cupboard with harmless remedies.  
Persons have died as the result of taking poison in mistake for Epsom Salts.
5. Never leave poisonous solutions in drinking glasses. Children and even adults have been poisoned in this way.
6. Instruct young children in the danger of tasting or eating anything unless it has been given to them to eat.

## IF POISONING HAS OCCURRED.

In the first aid treatment of poisons do not consider the name of the poison. Notice only if the lips and mouth are burnt.

If the lips and mouth *are not burnt* place two fingers to the back of the patient's throat to induce vomiting. Follow this procedure, whether or not vomiting has occurred, by giving the patient 2 tablespoonfuls of table salt in a tumbler of water. Do not induce vomiting in an unconscious patient.

If the lips and mouth *are burnt* give a pint of milk. If milk is not immediately available give a pint of water. If the poison is lysol or carbolic acid add 2 tablespoonfuls of Epsom Salts to the pint of water. In the case of lysol or carbolic acid 8 tablespoonfuls of medicinal liquid paraffin may be given instead of water and Epsom Salts if readily available. The intense pain caused by poisons which burn the lips and mouth can be partially alleviated by giving the patient butter, cream, olive oil, nut oil or medicinal liquid paraffin. Do not give castor oil. If the patient is unconscious nothing must be given by mouth.

In all cases of poisoning obtain medical aid as rapidly as possible. When sending for the doctor state the name of the poison if known.

Save any vomited matter, and any bottles and containers.

Perform artificial respiration if breathing begins to fail.

Do not give aperients (medicinal liquid paraffin is not given as an aperient in the above treatment).

## ANTIDOTES.

Antidotes for acids (*e.g.*, sulphuric, hydrochloric ("spirits of salts"), etc.)—Soap solution, baking soda in water, or lime (whiting) in water. (No emetic.)

For carbolic acid (lysol, etc.)—Epsom salts in water, soapsuds, or white of eggs. (No emetic.)

For caustic soda, lye, caustic potash.—Vinegar, or lemon juice followed by an oil. (No emetic.)

For corrosive sublimate (perchloride of mercury).—White of eggs with milk, as much as the patient will swallow.

For phosphorus (in rat poison, heads of wax matches).—Epsom or Glauber salts: never give oil.

For strychnine.—Dissolve  $\frac{1}{4}$  of a teaspoonful of Condy's crystals in a quart of warm water. Give a glassful of this solution at frequent intervals.

For arsenic (*e.g.*, Paris green, plant sprays, weed-killers, vermin killers, Daisy fly killer, rat paste).—Emetic and copious draughts of water to wash out the stomach thoroughly.

For opium (laudanum, paregoric and morphia).—Condy's fluid as above. Strong coffee. Keep the patient awake by every means possible.

## FOOD POISONING.

Contaminated food is not always easy to detect by taste, smell or appearance. Here are some general rules:—

1. Avoid blown tins or any canned food which when opened does not taste or smell right.
2. When eating cold foods or stew from left-over meals, be sure that food has been stored in a cool place protected from flies and rats.
3. Hands and all cooking utensils must be thoroughly clean. Usual symptoms of food poisoning are vomiting, abdominal pains, diarrhoea, muscular pain and prostration. Usually a number of people are affected at the same time.

The patient should be kept warm, and given fluids only for 24 hours. Dose with 1 to 2 tablespoonfuls of castor oil. To allay pain, give a bismuth preparation in half an hour.

# How Your Health Department

## Serves You

*Contributed by the  
N.S.W. Health Department*

THE N.S.W. Health Department provides a great number of health services for the people of this State. It is not possible to mention in these columns all the services available, but details of some are briefly mentioned. Aborigines are urged to make full use of these facilities wherever possible and thus safeguard their health.

### **Baby Health Centres**

The Division of Maternal and Baby Welfare controls over 340 Baby Health Centres throughout the State. At the Centres, mothers receive expert advice in the care, management and feeding of their babies from birth to 2 years. In some country centres, where the number of attendances permits, toddlers from 2-5 years are also cared for. Baby Health Centres have also been established solely for the benefit of aboriginal mothers and babies at Caroonna (open 3 hours fortnightly), Wallaga Lake (open 3 hours every four weeks) and Nanima (open 2½ hours fortnightly).

Special sessions have been arranged at the following centres:—

Yass Baby Health Centre—½ day fortnightly.

Kempsey Baby Health Centre—Sister visits homes of Aboriginal mothers and babies one day per week.

Armidale Baby Health Centre—1 hour fortnightly.

### **Health of the School Child**

The services of the School Medical Service are available to all schools in N.S.W., departmental and non-departmental. Periodical examinations are carried out and parents are advised where remedial treatment is needed. Unfortunately, due to insufficient staff, these inspections are limited to schools in the more populous areas of the State. Special clinics have been established by the School Medical Service and are available to all children up to the age of 18 years. These include a Hearing Clinic, which functions at 86 George Street, Sydney. Advice is given regarding treatment for defective hearing and to whether the use of a hearing aid is indicated.

Speech Therapy Clinics have also been established, and there are six of these in the Metropolitan area.

Emotional disturbances in childhood may affect the whole life of a person and Child Guidance Clinics have also been established in the Metropolitan area by the School Medical Service so that the difficult problems of behaviour in children may be investigated.

Each Clinic is staffed by a Psychiatrist, Psychologist and two Social Workers.

### **Dental Health**

Safeguarding the dental health of N.S.W. children is one of the main functions of the Division of Dental Services. In its work, the Division aims not only to provide dental treatment for children on school premises, but to train them in the care of the teeth and to teach them the principles of dental health. Owing to staff shortages at present, treatment is confined to children from 6-8 years in the city and 6-9 years in country schools. In certain cases, outside these age groups are treated. In outlying schools in remote country areas, children of all ages are treated.

### **Guarding Your Food Supplies**

It is obvious that the purity of public food supplies must be ensured at all times. The Pure Food Branch has this responsibility. Under the direction of the Chief Food Inspector, the staff of Inspectors carries out regular inspections of factories, shops and other places where food for human consumption is manufactured, prepared, stored or sold. Public co-operation is sought and welcomed by the Branch at 52 Bridge Street, Sydney, in detecting food offences. These complaints are always investigated whether anonymous or otherwise, and the source of the complaint is always kept confidential.

### **Tuberculosis**

Tuberculosis is one of the most serious and costly of infectious diseases. Great strides have been made in the campaign against the disease, although it is still far from being fully controlled. The use of new drugs and improvements in surgical techniques are important reasons for this. Facilities for early diagnosis have also played a big part.

The Tuberculosis Division provides special services for diagnosis and arranges for treatment when requested. Free X-Rays are available at the X-Ray Centre, 697 George Street, Haymarket.

*(Continued on next page.)*

## How Your Health Department Serves You—*continued*

X-Rays are also carried out by the Divisions' mobile X-Ray units. Another important aid in discovering tuberculosis is the mantoux skin test. Parents of school children are urged to co-operate with the Division in seeing that their children are tested when required.

### Inoculations Against Disease

The Health Department takes an active part in the provision of preventive inoculations against various diseases. The public campaigns that it sponsors are:—

#### *Diphtheria*

Every child over the age of six months should be immunized against diphtheria. The infections will be arranged by your local council which will also advise on the need for "booster" injections.

#### *Poliomyelitis*

The Poliomyelitis Vaccination Campaign was commenced in N.S.W. in 1956, by the Department. Vaccinations are carried out at Clinics arranged by Local Councils in association with the Director of the Campaign. All children over the age of three months should be vaccinated. The consent of parents or guardian is necessary before this can be done. Consent cards for vaccination are obtainable from the Local Council or Baby Health Centre.

### Nutrition

Everyone should have a knowledge of the type of foods as well as the amounts needed to maintain good health. A Nutrition Branch of the Health Department has been formed to advise on this matter. Two qualified Dietitians are attached to the Branch which is located at 52 Bridge Street, Sydney. Enquiries from the public regarding meal planning and the nutritive values of food are welcomed.

### Health Education

Through the Publicity Branch of the Health Department, ample opportunity is available for all N.S.W. residents to be fully informed of the principles of healthful living. Pamphlets, booklets and posters are available on request from the Publicity Officer.

Free film screenings are provided by the Branch for groups in the Metropolitan area. Groups in any part of the State having their own projectors may borrow films from the film library.

### VARNISHED FLOORS

Worn spots on a varnished floor may be matched in colour to that of the rest of the floor by applying one or two coats of orange shellac. This also will serve as a sealer. When the shellac is thoroughly dry, re-varnish the entire floor.

To prevent linoleum from cracking when cutting it, apply cellulose tape along the inner side of the surface to be cut.

\* \* \* \*

### SAW CARE

To keep handsaws in good working order apart from sharpening obtain from your butcher a few pence worth of what he knows as "hard cod fat". Fill the cardboard core from a toilet roll with the fat, then fit a round wooden plug in one end the length of the cardboard core. By pushing the plug a little you have a fatty end to rub over your saws, in fact any tool that will rust. It is safe to use as it contains no salt, does not become offensive and last a long time.



One of the best-known residents of La Perouse, Mr. Percy Stewart

# LET "DAWN" GET TOUGH

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## A Reader's Views

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The Editor,  
*Dawn* Magazine.

Central North Coast,  
New South Wales.

*Dear Sir,—I am a regular reader of "Dawn," and send the magazine overseas to give people some idea of what is being done to encourage the Australian aborigine to raise himself to the level of the white men and women who live side by side with him in this continent.*

*I admire the technical competence with which "Dawn" is produced, and I admire the title, which is most appropriate. For the aborigine has been in Australia since the dawn of time, and is still here at what must be the dawn of a completely different way of life for him. However, many of the articles in "Dawn" seem to lack punch. Moreover, it would be interesting to know how many aborigines read the magazine; because if few read it, of what benefit is it?*

In this criticism, I do not mean to attack *Dawn*, which I wish a long a useful life. But I do think that improvement is not impossible. May I therefore suggest that in the first instance, *Dawn* might undertake a series of personal "success" stories. There must be many aborigines in this State and in other parts of Australia who have "made good" in small ways—as most of us have. Surely their stories would be worth telling, and an inspiration to their kinsmen.

Secondly, I suggest that *Dawn* should be a far more militant magazine than it is. *Dawn* must inspire the aborigine, and it cannot do that by a milk-and-water policy aimed at treading on nobody's toes.

My personal experience of aborigines in New South Wales is limited, but it can be said without fear of contradiction that the aborigine has an uphill battle before him in his struggle for complete integration in the general Australian community. He will meet a great deal of prejudice, and let us be scrupulously fair and admit that some of it is deserved. He will also meet some white people who will extend him a helping hand. If, however, the aborigine leaves his job without just cause, goes walkabout, fails in standards of personal hygiene, or backslides in some other manner, then his white helper will be disillusioned, the reputation of people of aboriginal blood will suffer yet another blow, and it will be asked, "Well, what else could you expect of an abo.?"

The aborigine today is at a great disadvantage which is accentuated by the fact that many respectable aborigine folk must suffer for the shortcomings of their less respectable brethren. The problem is how to overcome the barrier of prejudice and misunderstanding which exists between the dark man and the white, and the only way in which it can be overcome is for

the dark man to be better in every way than his white brother. What a task this is, when he is forced to live so often in the most wretched surroundings. But it can and must be accomplished. The dark man must constantly strive to be a better workman, a better husband and father, and a man who, moreover, is equally as clean if not cleaner in his way of life.

It is incontestable that the white man's technical way of life is here to stay, and therefore the aborigine, whilst cherishing his ancient heritage, must adopt the white man's way of life. This, of course, means eventual assimilation, first socially and culturally, then racially through more and more frequent intermarriage. It follows from this that the dark man must strive to be at least as well educated as the white man. Prejudice will not be conquered in a generation. It will, however, eventually be overcome, and education will be one of the principal means of achieving this object. Consequently the aborigine must ensure to the limit of his ability that his children work hard at school and develop their minds to the utmost. If an aborigine cannot drink a glass of beer in a pub, it may be unjust, but it is not important. What is important is that the aboriginal's schoolboy son passes his intermediate examination and wins the respect of his white playmates.

The current scheme to train an aboriginal pilot is a step which emphasises the importance of education for the aborigine, the respect which education engenders in the community, and the prospects which it opens up.

If you are a submerged minority, you must stand up for yourselves—not necessarily in the physical sense, although you must be prepared to do even this in the final analysis—but by the use of reason and all legal forms of public debate and self-expression. But this

cannot be achieved without education. One often hears of the white station manager or aborigines' welfare officer who fights magnificently for his charges, trying to gain concessions for them from the white community. But where are the educated aborigine who will stand up and argue their own case with equal self-assurance? Until these people emerge no wonder that the white population is inclined as a whole to treat the dark people as inferior.

Nor does education mean simply the ability to argue from a reasoned standpoint. In this technical age, skills are becoming increasingly important—skill in mending a motor car, skill in keeping a set of books, skill in stenography, skill in nursing. So many skills must stem from a good basic education.

On occasions I have heard it remarked that aborigines are poor specimens of humanity. It is up to the aborigine to give the lie to this allegation. One is reminded of the saying that the test of a good milk-producing cow is not so much its pedigree, as what goes down its neck. In other words, feed a cow well, and it will produce good milk. Similarly, give a man a good environment and the best education which he is capable of absorbing, that is, feed his mind, and be he white or black, he will most times turn out to be a good man.

This is the lesson which *Dawn* should be constantly inculcating, so that the ambition for a better deal for his children fires every aborigine. The road will be long and hard, and most of the effort will have to come from the aborigine, because the under dog must always fight his way to the top. But this is a free country, and all things are possible in it. And the goal will be true equality, after which assimilation will present no problem at all.

The word "equality" has been mentioned, and it might be useful to consider what one means by equality. Equality, to my mind is, amongst other things, an attitude based on the respect of a man for his neighbour's ability, application, labour and way of life. Equality, then, also implies responsibility, and it is never given to anyone, but always earned. When the aborigine feels within himself the urge for equality through work and perseverance, he will truly begin the uphill fight to attain it. Some have already attained it, but their numbers are all too few.

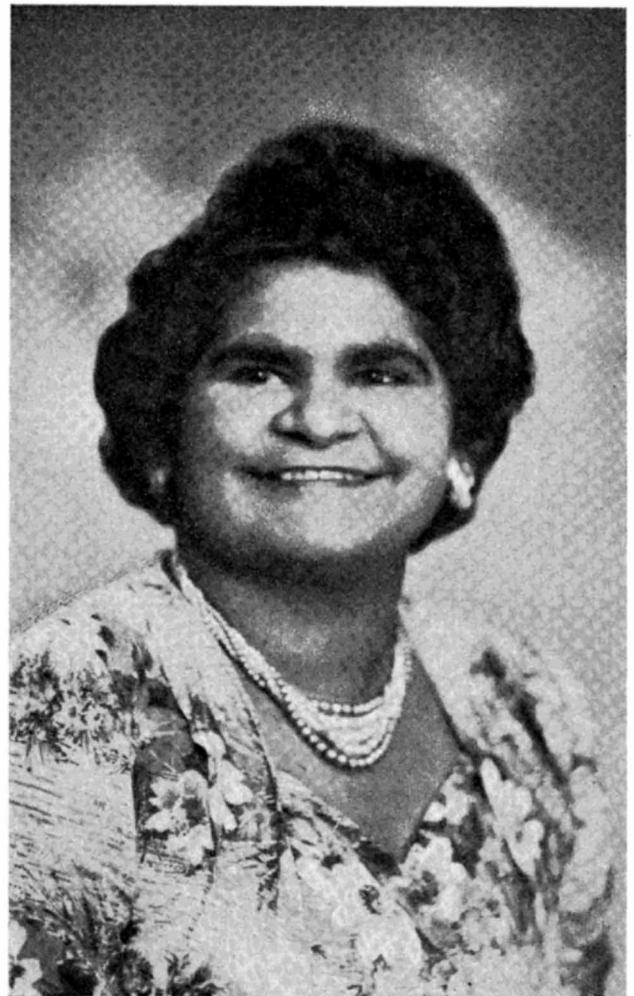
In a way the aborigine, who is the oldest of Australians, is in a similar position to the new migrant from Europe. His is half way between the old way of life and the new. He can never completely forget the old, nor can he ever completely be part of the new. However, with perseverance, his children will become largely assimilated, and his grandchildren may become completely assimilated. To this end the aborigine must strive. And even though, in his own lifetime he may feel to a large extent uprooted, this is always the case where society is changing. And he may perhaps take comfort from the fact that thousands of white

Australians are in the same position as the nation slowly undergoes the process of fusion into a new Australian race.

To light the flame of this ambition for advancement and to raise self-pride in every aborigine should be the constant aim of *Dawn*, and should be pursued in a most forceful manner. Integration must eventually come, and when the aborigine has attained true equality and respect in the community, he will find it far more precious a treasure than a ticket entitling him to drink under sufferance at a pub. Then, indeed, a new dawn will break for the aborigine in this country.

Everyone through perseverance can gain a victory, but nobody can give this sort of victory to a man. He must struggle to gain it, and once having gained it, must struggle always to keep it. But the fruits of such a personal victory are all the sweeter because they were not easy to come by.

Yours faithfully,  
Public Servant.



Vera Murray has a really big smile for the cameraman

# HOME



# HINTS

If you're lucky enough to have some cream, it will probably be very milky and hard to whip. But instead of beating until you're tired and cranky, try adding a drop or two of lemon, and the cream will be whipped before you know it. In fact you have to guard against making it into butter.

\* \* \* \*

A great deal of paint is lost when you wipe your brush on the side of the can. So punch nail holes near the top of the can, on opposite sides, and draw a piece of wire through them tautly to wipe the brush on. No more spills over the edge, and besides saving paint you'll make far less mess.

\* \* \* \*

Next time you burn a cake or pie, you will know how to dispel the burnt odour from the oven. Sprinkle a little salt in it, and the odour disappears completely. Try it for yourself and see how effective it is.

\* \* \* \*

It is often hard to tell when a boiled custard is done. But here's a sure-fire method. No more hanging over the stove with a worried frown, for when your boiled custard coats a silver spoon, you'll know that it is done to perfection.

\* \* \* \*

Here's the way to repaint glossy enamel: Rub the surface thoroughly with steel wool to make a sure holding surface for new paint or enamel. You'll be amazed to see how smoothly and quickly the paint takes, and the cupboard will look like new.

\* \* \* \*

Are you planning a party? Then here's how to cut fresh bread into meltingly thin slices. It's a wonderful time-saver too. Just dip your knife into hot water and quickly dry it. Repeat after a few slices and the loaf will be cut in next to no time.

\* \* \* \*

At dishwashing time, use a vegetable brush instead of a mop or dishcloth. It is both cleaner and more efficient, though a cloth will be necessary for cleaning the sink and table.

\* \* \* \*

If you lose your doorknob setscrew, it can be replaced with a screw of the best possible fit held to the shaft of the knob with a narrow strip of adhesive tape. But remember this is only a temporary measure, and replace the lost setscrew as soon as possible.

Doors that refuse to close are a constant annoyance, so have some thumbtacks handy if a cupboard door persists in hanging open. Press a couple of tacks into one edge, and the door should snap tightly shut.

\* \* \* \*

Time your carved furniture was polished? It's easy enough until you come to all those hard-to-reach corners, but here's a way to reach them with ease. Get a small paint-brush, and you'll not leave a crevice unpolished.

\* \* \* \*

Give your kitchen a new look with a few bright accessories. One smart idea is to have a kitchen library. Hang a shelf on the wall and set up cookery books, account books, household hints, etc. Use old-fashioned flatirons for bookends. The shelf and bookends painted a gay colour and books covered in bright paper will be a handy decorative addition.

\* \* \* \*

Meat rissoles or meat patties of any kind are much more successful when rolled in cornflour instead of the usual plain flour: They keep their shape much better.

\* \* \* \*

A way of keeping brown sugar from getting lumpy or dry: Put the sugar in a jar with either a crisp lettuce leaf, a slice of apple or a round of fresh bread.

\* \* \* \*

Have you ever tried the true Australian way of boiling the billy for tea making? Here's how you do it. Have the billy boiling briskly, put in tea leaves and bring to the boil again. Lift off the stove and pour into the teapot and you'll have the tastiest tea ever.

\* \* \* \*

Extra treatment is often necessary for a gilt frame that has been attic-bound or has hung on the wall a long time. Sometimes more than soap and water may be needed to restore the frame to duty. A half cup of ammonia to two cups of water plus a teaspoon of baking soda may do the trick, or in difficult cases half ammonia and half denatured alcohol solution. But don't use anything on the gilt frame without trying it on a small spot first as powdered gilt may come off completely if alcohol is used. Never rub the frame; just pat it with as little pressure as possible, and work in very small areas. A little lemon oil patted on occasionally will keep the frame in good condition and prevent drying and cracking.

# RAIN MAKING



A SILVER-WINGED Dakota of the R.A.A.F. took off from Wagga Aerodrome. Banking, it turned eastwards to the Snowy Mountains where a great billow of white cloud towered like an opened wool-bale into the blue sky. When the plane came beneath the cloud, a flame appeared at each wing and black smoke poured upward. Backward and forward flew the aircraft before it returned to its base.

by—  
**J. D. WOODS**

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What was the plane doing? What was the smoke? What happened after the aeroplane returned to its base? To answer these questions let us go back many years—first, to Ancient Egypt!

When the Nile failed to overflow its banks to water the crops, famine came to the land of Egypt, and farmers and princes prayed to their gods—not for rain—but for floods.

Ancient savages made human sacrifices to their gods in the hope of being favoured with rain. In times of drought the “churinga” or bull-roarer, called together the men of the Australian aboriginal tribes, and rain-making ceremonies were held.

Farmers at all times have wanted to know how much rain was going to fall in a season, and *just when it was going to fall.*

Here in Australia we are especially concerned because, even in those regions like the north-west slopes of New South Wales where the average rainfall is reasonable, it is not reliable. In some years too much rain falls—in others too little. Above all other lands Australia is a land of “droughts and flooding rains”, and we would benefit most if we could bring down rain when and where it is needed.

For centuries many people believed that “rain follows great battles”, so in 1891 the United States Congress (Parliament) voted the sum of 9,000 dollars to Robert S. Dyrenforth to try to make rain fall over the American capital.

In imitation of war, Dyrenforth exploded a huge balloon filled with gases—hydrogen and oxygen—over Washington, but no rain followed. In later attempts in Texas, Dyrenforth used 68 balloons, 60 six-inch mortars and 100 kites carrying sticks of dynamite, but his great explosions brought no rain. There was no truth in the old saying that war brings rain.

In 1930 a Dutch scientist named Veraart dropped “dry ice”, such as is used to cool ice-cream, into clouds, but no rain fell, so he gave up, discouraged.

Rain-making as a *science* started with Dr. Langmuir and Dr. Schaefer of the United States of America. First, they made a fog in a box in their laboratory—

an artificial cloud. Into this cloud they dropped tiny particles of dry ice. The fog turned into ice crystals which dropped to the floor of the box.

Then, on 13th November, 1946, Langmuir and Schaefer dropped dry ice into a real cloud over Pittsburgh, and *snow* fell from the cloud. The snow dissolved in air before it reached the ground.

This result was encouraging, and many companies were formed in the United States which “guaranteed” to make rain on farmers’ land by using dry ice, or by burning silver iodide on the ground so that the smoke would reach the clouds above and bring down rain. These methods failed; the rainfall was no higher than it had been in previous years.

Then it happened—here in Australia where it was most needed!

The first man-made rain ever to reach the earth fell on the Blue Mountains of New South Wales on 5th February, 1947. Only small amounts of rain fell, but in later experiments scientists of the Commonwealth Scientific and Industrial Research Organization, using Dakota planes of the Royal Australian Air Force, have caused falls up to two inches of rain soon after “seeding” clouds with silver iodide.

*How is the “seeding” done?*

The scientist in the aircraft must first find a suitable cloud over the land where the rain is to fall. As he flies beneath this heavy “wool-pack” cloud, he starts the burners which are fixed to the wing-tips of the aircraft, and the silver iodide pours out as smoke. This smoke consists of millions of tiny particles. Each particle gathers hundreds of droplets of moisture from the cloud, making a bigger droplet—big enough to fall. As it falls, it collides with others which join together and make a drop of rain.

Under the leadership of Dr. E. G. Bowen of the C.S.I.R.O., scientists in Sydney are now making a great experiment. Two areas of equal size, 1,000 square miles, have been marked out in the Snowy Mountains district. In one area suitable clouds are “seeded”, while in the other the clouds are not

*(Continued on page 20.)*

# DID YOU KNOW . . .



Sixty feet is usually cited by experts as the greatest possible height a wave at sea can attain. However, in the Pacific Ocean, on February 7, 1933, during a 68-knot gale, the U.S.S. Ramapo recorded a wave 112 feet from trough to crest.



The fastest growing tree in the world is the Eucalyptus Saligna which in Uganda, Central Africa, has been known to grow 45 feet in 2 years. Bamboo, which is not botanically classified as a tree, has been observed to grow as much as 16 inches in a day, to a maximum height of 120 feet.



Man has tried to beat the heat for centuries. Some primitive tribes, for instance, faced their crude huts into prevailing winds and hung reed mats across the entrances which they sprinkled with water, creating a form of air conditioning.



The world's largest frogs are believed to be those found in the Montaro River area in Peru. They measure as much as 24 inches in length.



The Saluki, a slim dog of Asia, is thought to be the living representative of the first dog trained for hunting by man. Easily running at speeds up to 40 miles an hour, it can tire a gazelle.



A swan can break a man's arm with its wing.



Australian earthworms sometimes reach a length of eleven feet and a weight of one and a half pounds.



Fire can be started with ice. When shaped like a lens, ice serves as a burning glass.

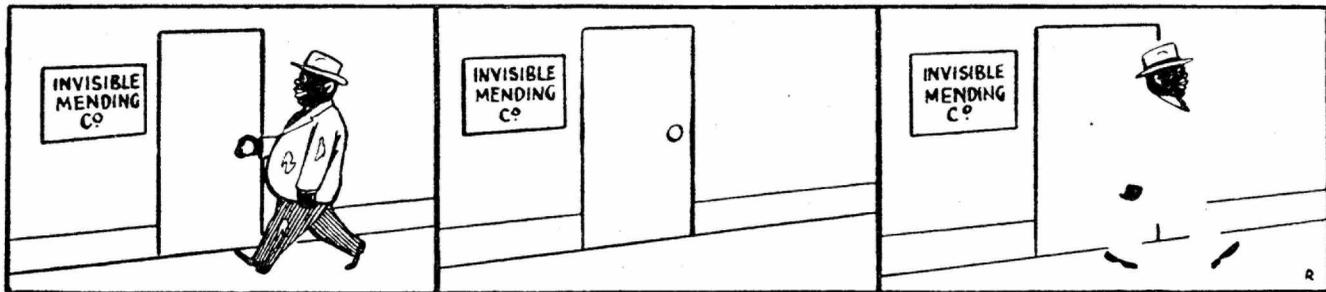


Authorities say the feathers of a yellow canary will turn red if the bird is fed paprika.



Scientists believe the four seasons of the year are slowly getting warmer.

## THE ADVENTURES OF MR. SDUDLA



When **You** have read DAWN . . .

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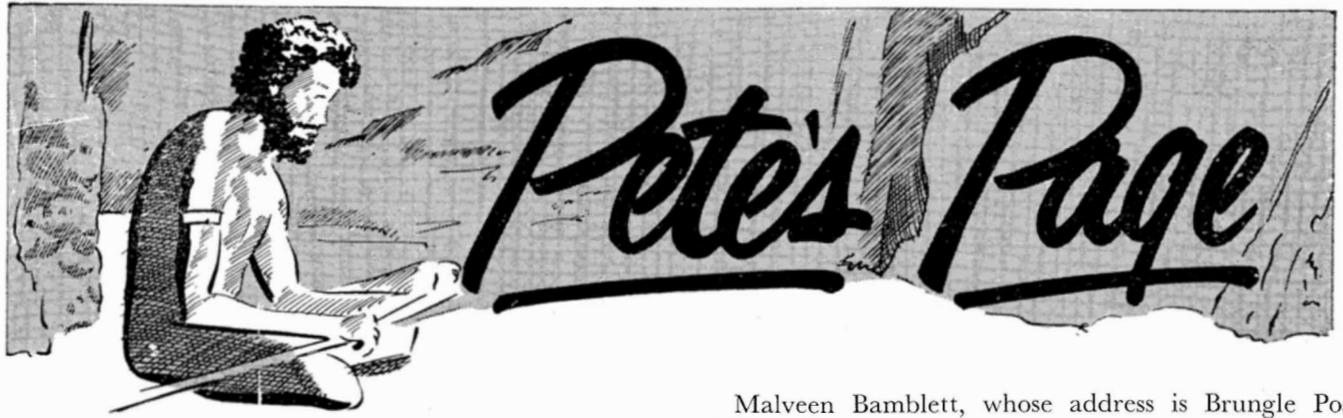
Address all letters to:

THE EDITOR, DAWN,  
Box 30, G.P.O., Sydney

### RAINMAKING—continued from page 19.

“seeded”. Rainfall in both areas is measured carefully. At the end of the first year the rainfall in the seeded area was much greater than in the unseeded area. In the second year this occurred again.

Each half-inch of rain that falls in the Mallee district of Victoria in spring adds more than £1,000,000 to the value of the wheat crop. What a wonderful future Australia will have if even an inch or two of rain can be made to fall when and where it is needed!



Hello Kids,

And how are we all now after the Easter Holidays? I suppose some of you managed to get down to Sydney for our Grand Easter Show. It is a really wonderful Show, isn't it?

Last month we had a Fish Puzzle Competition but I am not able to give you the results yet. However, I



**This pretty little girl with the big smile is Adelaide Walker, of Tabulam**

do want to award a couple of Special Prizes for our colour-in competition of a few weeks ago. The Boggabilla youngsters sent down not less than twenty-three entries and among them were two from Walter Duncan and Geoffrey Prince. These two youngsters had no copies of *Dawn* to colour in and so they drew their own pictures. Congratulations on your initiative, kids, and two special prizes to you.

Congratulations, too, to Janet Ingram of Young Street, West Cowra, for a very nice sketch. Just missed out on a prize Janet, but try again, will you?

Malveen Bamblett, whose address is Brungle Post Office, via Gundagai, wrote me a very nice letter. She is in 3rd year at Tumut High School and hopes to get her Intermediate this year. Malveen, whose hobbies are horse-riding, tennis and vigoro, wants some pen friends. How about some letters, kids?

I also had one of my usual nice letters from Jean Flanders, Racecourse, Bowraville. Jean also wants some pen friends, so there's another chance for you letterwriters. Thank you for the sketch, too, Jean. Send some more will you?

I want some young reporters for *Dawn*, some young people who will write to me every month and send me all the local news from their Stations. Do I hear any offers?

I do want a lot more letters from you all too. I'm afraid some of you have become very lazy lately for I don't get nearly as many drawings, or letters or poems as I used to. So what about it?

Well, kids, I guess that's all for now, but next month we'll have the results of the Missing Fish Competition.

So all the best for the time being,

Your sincere pal,



**A group of happy Moree girls**



## SUMMER SOWING OF VEGETABLES

Probably the most important single factor for successful cropping is soil moisture content. In this regard irrigation is an insurance against possible dry weather which may otherwise delay sowing, check growth and reduce yields. Even in wet or normal seasons, irrigation can be used to ensure the most satisfactory overall moisture incidence.

In most areas during the summer frequent watering is practised. However, care must be taken not to damage soil structure and yet to make sure watering is effective.

The object in watering is to adequately wet the root-zone of plants (not only the surface of the soil) without creating an excess of moisture. Too much water, especially if the ground is well drained, is wasteful, and as it drains away will carry with it soluble plant nutrients.

### “Free” Water

Plants grow best and seldom suffer from temporary wilting if soil moisture is maintained at field capacity, or that degree of wetness resulting from watering to the extent that there is “free” water in the soil.

Light watering is effective on soils which have not been allowed to dry out to any serious extent, and where the water supply is adequate and the time can be afforded. Occasional heavy watering in dry weather presupposes that the soil is allowed to approach wilting point before its water content is renewed.

Light waterings from a very fine spray, are usually necessary for tender seedlings.

Those who adopt generous periodic watering (instead of regular compensatory watering) must not overlook the fact that in hot weather the loss of water from the immediate surface is serious. Consequently the moisture content within the root zone can soon fall to wilting point of the plant.

## Wilting

Wilting which extends over much of the day is harmful and is accompanied by mineral starvation, because much of the root system is inactive and the availability of nutrients is seriously reduced. The yellowing of plants inadequately supplied with water is partly the result of nitrogen deficiency. Saturated subsoils are of no value to roots in a dried-out upper soil—water in well-drained soils does not travel to the roots; the roots must seek the water.

The rate of plant growth is usually a good indication of the need for irrigation. Watch for temporary wilting in hot weather especially of shallow rooted crops. Note too, the absence or amount of new fresh growth.

The amount and frequency of irrigation is of course dependent on several factors—type of crop, soil type and weather conditions. Shallow rooted crops need to be watered more often than deep rooted crops. Plants with large amounts of foliage usually require large quantities of water. Sandy soils require frequent irrigation compared to clay soils.

Because their water holding capacity is relatively low sandy soils absorb water more quickly than heavy soils and need only be irrigated for a comparative short period to obtain satisfactory penetration and avoid water passing wastefully below the root zone.

In hot windy weather plants will require more frequent irrigation than during cool cloudy weather.

It is a good plan to examine soil with a spade to determine the need for irrigation and degree of penetration after watering.

Quite a satisfactory and practical means of determining the need for water is to squeeze a handful of soil taken at a depth within the root zone. If it retains its shape and leaves the hand slightly moist when pressure is relieved, irrigation should not be required.

*(To be continued in next issue.)*