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Dawn



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

AUGUST, 1959





Our Cover . . .

Our Cover Girl this month is pretty, vivacious, 17 year old Beverley Thorne of Collarenebri, photographed as she emerged from the surf.



DAWN

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

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In This Issue . . .

	Page
Why not Pensions for the Old Folk? . .	1
Our Roving Cameraman	2
They Say	4
The Crocodile Hunters of Australia	5
Reincarnation (A Criticism Answered)	7
Home Hints	8
A Much-Needed Reform in Caring for Aborigines	9
They Help Us to Enjoy Ourselves (feature)	10
The Northern Territory	12
Aboriginal Town Names	15
Help Yourself	16
Natives are People	17
Rotary Honours Aborigine	17
Did You Know (feature)	18
The Voice of the Great Spirit (Legend)	19
Pete's Page	20
In the Garden	Inside Back Cover

“WHY NOT PENSIONS FOR THE OLD FOLK LIVING ON STATIONS?”

By **Norah J. C. Foster,**

ex-Matron Walgett Aboriginal Station

Well, my dark friends, you will remember that a few months ago I wrote about “Pensions for Aborigines” in *Dawn*.

No doubt many of you older ones have talked the matter over among yourselves, and perhaps you see the matter in the same way as I do. I think that if an Aborigine were allowed to remain in his cottage on an Aboriginal Station, and receive the Old Age or Invalid Pension, it would be a fair thing for him to pay a small rent for his home, and buy his food and clothing out of his Pension instead of receiving Rations from the Aborigines' Welfare Board.

At the present time Pensioners who have to pay rent, receive a slightly higher pension than those who own their own homes. The amount a week is four pounds seventeen shillings and sixpence for each pensioner who has to pay rent.

In short you would be on an equal footing with white Pensioners who have to pay rent.

This would be better, don't you think, than having to move to some shack in order to get the pension? Old people need warm houses and a little comfort, which you get on an Aboriginal Station.

Though nothing has come about yet with regard to pensions for those on Aboriginal Stations, do not lose heart for there are some of us working hard for your interests. For instance Mr. Michael Sawtell is doing all he can, and on May 7th, when the Gosford Country Women's Association held their 29th Birthday, Mr. Foster, whom you all remember better as “the Boss”, gave a speech in which he mentioned the matter of Pensions for those dark folk on the Aboriginal Stations, and some of the C.W.A. members were most sympathetic and could not see why you should not receive Pensions, as long as they are given on the same basis as those paid to white Pensioners, namely that you keep yourselves and pay rent from your pensions.

It seems that the matter has been gone into before by the C.W.A., but the matter of paying rent for your cottages and keeping yourselves was not previously mentioned when they were in touch with politicians. They think that if this were put before the Government, it might get you somewhere. Anyway, let us hope so. It would work out almost as cheaply for the Government as the present system of providing you with clothes, food and blankets, wouldn't it? Naturally you would prefer to have the Pension, because most people prefer to have a little money to spend in what way they choose, and you would feel more independent.

When you have lived in your little cottage on a Station, it is indeed hard to go away from all friends and relations merely because you want to be eligible for a pension.

It is the Federal Parliament which deals with the matter of pensions, and if you want them, you yourselves must fight for them, namely by contacting your Federal Member for your district, and he will bring the matter to the notice of Parliament.

After all, the Government cannot be expected to know whether you are satisfied or not with the present position as regards pensions, unless you state your views. I think everyone would be happy to know that pensions were granted to the old and the sick who live on Stations, so you have the good will of many people in your efforts to better your conditions.

Norah J. C. Foster,

Ex-Matron and Teacher Walgett Aboriginal Station.



These three pretty little girls are all dressed up ready for a party. They are sisters, Coral, Lorraine and Lyla Cain of Coonabarabran.

MISSING PERSONS

An enquiry has been received from a relative desiring to contact the following:—

Dorothea Margaret Combo.

Mrs. Percy Green (nee Rita Combo).

Do you know where they are? If so kindly send their addresses to the Aborigines' Welfare Board, Box 30, G.P.O., Sydney.



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.



The doll is almost as big as little Charmaine Harradine of Mungindi.



These three fellows from Mungindi are Charlie Cubly, Joe Davis and Robert Davis.



Valerie Binge of Boggabilla poses for the cameraman.



Meet Ted Ambrose of Oberon.



This is Mrs. Blain and her husky son Alec.



These three pretty girls are Julia Roberts, Cynthia King and Dorrie Roberts of Cubawee.



Archie Moore and Jack Timberry of Wreck Bay prepare their fishing nets.



Clinic day at Bellbrook. The clinic meets in this building each alternate Thursday.



The Murrin Bridge Wedding of Patsy King and Vincent Quayle.



Pretty Jenny Stewart of North Bega.



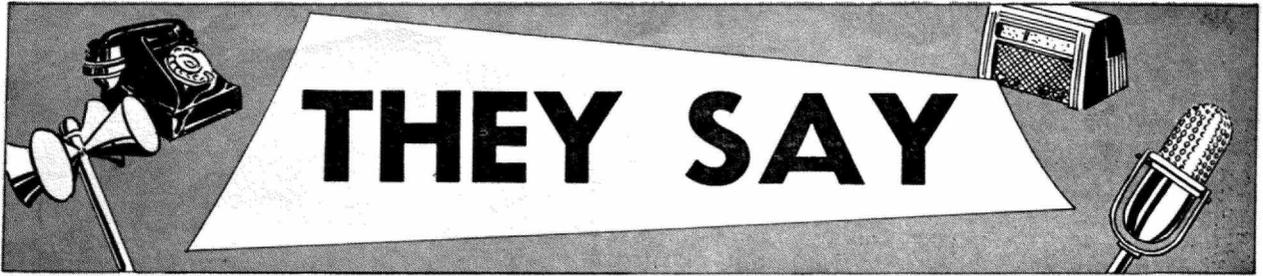
Janice and Phyllis Stewart and Mrs. Wright of Bega.



Meet Neville Lilley of Oyster Cove.



The girls' athletic team from Burra Bee Dee Station; they all attend Coonabaraban School.



MURRIN BRIDGE SCHOOLBOYS "SCOOP THE POOL"

The Murrin Bridge schoolboy footballers took on four teams and won all games convincingly one Friday and Saturday recently.

In the return match, against Lake Cargelligo Central team played at Murrin Bridge on the Friday, the lads from the mission station were soon into their stride and once in charge of the situation it was a case of shut the gate, although the Lake school lads stuck to their job.

The scrum work of these lads is good and their all-round ability a credit to their coach, Cec James, and of course, to their sponsor, Sergeant Dunn.

Murrin Bridge scored four tries to win by 12 to nil. Try getters were the team's captain, Ashley Sloane, who is getting better with each game, Ivan Whyman, Richard King and Gordon Reid.

On the following Saturday two matches were played at the mission against boys from four stone seven to



We would like you to meet Stan Harradine and Robert Davis of Mungindi.

six stone seven representing Lake Cargelligo and in both games again the Murrin Bridge lads acquitted themselves well and recorded wins.

To complete a big weekend of football for the lads some of them played in a Murrin Bridge team against a combined team from Lake Cargelligo prior to the Reserve Grade match on the Sunday.

After leading well at half-time Murrin Bridge ran out winners by 18 to nil (six tries) to make their week-end record four games for four wins.

* * * *

NEWS FROM WALGETT

The Primary School footballers under the coaching of Mr. Ted Crimmings scored a very narrow victory over St. Joseph's Convent in a school game, winning by 9 points to 8.

The Russell children have welcomed home their new baby sister who is to be called Evelyn.

Lola Dennis has now been discharged from Collarenebri Hospital and everyone hopes she is now a lot better.

On Saturday the 18th July, the Primary School footballers competed for the Cross Cup at the Walgett recreation oval in a knockout competition between Primary Schools throughout the District, comprising Collarenebri, Brewarrina, Goodooga, etc. Much credit goes to the School for winning a very hard fought game. Walgett St. Joseph's Convent, were in top form scoring right through the day to meet the Primary School in the grand final. The barrackers were many for both sides. The trophy for the best player of the day was awarded to John Dennis who played half-back.

By their shooting abilities and courage, they're creating a legend for toughness—they're

THE CROCODILE HUNTERS OF AUSTRALIA

By FRANK MADIGAN

"Jack Watson when he was the manager of Victoria River Downs cattle station (ranch) used to dive into a 'gator's pool and with an uppercut to the jaw knock out the biggest."

Looking at the faces in that hotel at Darwin, Northern Territory of Australia, on that dry and dusty day, I could see no evidence of a "leg-pull". Evidently, this legend had many believers.

I was to learn that Jack Watson was an amazing character, the man to handle the world's largest ranch (13,000 sq. miles) in its heyday, but his way of handling a crocodile, like the yarn of 'gators having ball-mills in their stomachs, so that they had to swallow 50 to 60 lb. of stones to help digest the food, was a phoney.

Since then, from travelling through the North of Australia, from personal experience and from talking with professional hunters, I have learnt the wiles of the cunning 'croc' and the ways of the men who make their living from his hide.

Although known to all beachcombers and bushmen as a "gator", the Australian species is not an alligator but a crocodile. It is the same species as the crocodile found in Borneo, New Guinea, and other Pacific Islands. Individuals migrate at times from one island to another—journeys of hundreds of miles.

It has no tongue and no molar teeth—only sharp incisors which it uses to pull cattle and other animals into the water and to fight. Having no teeth with which to masticate its food, it swallows stones from the river bed with every large meal. The grinding action of these helps its digestion. Two cupped handfuls of small stones become a crocodile's "ball-mill". A large quantity is not needed because it never eats its meat fresh.

To cattle owners the crocodile is a serious menace, killing thousands of head of stock a year. Waiting in a spot where cattle habitually water, it remains almost submerged, showing only its eyes, ear cavities and nostrils until chance brings its victim. A luckless animal, bending to drink, is grasped by the nose and pulled under.

The speed and power of the crocodile's bite is so great that it defies description. The large canine teeth of the monster fit into holes in the upper and lower jaws, making a perfect "lock" from which few creatures escape. Horses, buffaloes, pigs and human beings have been killed in this way.

Recently, a Broome pearling lugger brought a Malay diver into Darwin after a crocodile had badly mauled his foot. He was lucky, for, as my Malay friend in Darwin told me: "A crocodile seldom releases its victim".

Although a savage and formidable foe if cornered, the crocodile shows no disposition to "stick his neck out" and look for trouble. It is not easy to get close to one basking on a river bank. To make a living killing crocodiles takes skill and knowledge.

Professional hunters often earn more than £2,000 in the short hunting season of the dry period from May to October, in the coastal river and swamp regions.

The best places have no road approach. It is an arduous and often dangerous game. The hunter must bag twelve to fifteen skins a day.

Camp conditions are usually harsh and uncomfortable. Crocodiles mean mud, mosquitoes and sandflies. Professional shooters work under pressure, shooting and skinning. As for sleep, most of them say: "Plenty of time to sleep when the season is over".

Dangerous, too, for in the water the crocodile is not timid. No matter how shallow it is, the careless hunter is liable to be knocked flat by the tail of a lurking member of the breed, seized while he flounders and carried off to the creature's lair for "ripening".

One hunter was standing in shallow water when a half-grown crocodile grabbed him by the knee. As he was dragged towards deeper water he luckily remembered what an aboriginal had told him and instantly jammed both thumbs into the reptile's eyes. Blinded the crazed crocodile let go, leaving the hunter alive but maimed for life.

The hunters I saw at work carried on their operations from a dinghy, the hunter standing in the bow, his rifle at the ready, behind him his aboriginal harpooner and in the stern two aboriginal paddlers.

The two blacks paddled softly, scanning the lilies and reeds along the mudbanks, but it was William Blake, the hunter, who first saw the game, lying by the edge of the reeds, with only its nostrils and the bony ridges around its eyes showing.

The hunter signalled, silently the boat drew closer and he raised his rifle. Then I saw a few of the top vanes of the reptile's serrated tail break the surface of the water.

This style of shooting requires that the dinghy be at close range before the rifle is fired so that the harpooner can work quickly. The target is always the brain pad, an oval area of perhaps six square inches between the eye and ear orifice. This shot will explode the brain and the 'gator dies instantly. The harpooner must immediately secure it before it sinks.

The shot was true, the whole procedure swift and sure. I have seen a near miss, when harpooner and paddlers brought ashore by harpoon and ropes a maddened, wounded, thrashing reptile, twisting and turning in the water, its snapping five-inch teeth, rending claws and lashing tail just missing the boys.

These aboriginals are used to the dangers of those jaws that can kill and the tail that can knock a bullock off its feet.

That season on the Fitzroy River, in the Kimberley, Western Australia, William Bullock took 700 hides from the crocodiles he killed, a catch that was about average for the few professional hunters operating the same year.

The price of a hide goes according to width, 2s. 6d. for each inch width for hides between 15 and 35 inches wide. Hides above or below these sizes sell for lower prices. Only the under side is marketable.

A fully grown crocodile is about 13 feet long. A length of 32 feet is claimed as the all-time record, but hunters seek the medium-sized ones because their skins bring the best prices. That of a 13-foot crocodile is worth about £4.

The risks lure men with sporting blood, like Arnold Lancaster and his mate, Joe Wier, of Wyndham, Western Australia, whose hobby is shooting crocodiles from their launch on a weekend. No harpoon for them; one shot from a .303 rifle, then overboard to secure the reptile before it sinks.

On one occasion when Arnold fired, the crocodile did not move, so Joe Wier jumped on to its back. Instantly the beast made for the bank, with Joe holding on by his hands, clutching grimly at the sides of the jaws. Another shot killed it.

Some hunters use an arrangement of shark hooks wired together and baited, usually with salt meat, although, strangely, a dog, dead or alive, is the best bait. For dog's flesh crocodiles will forsake the water and hunt on land.

Many hunters, after having hooked their quarry, prefer to kill it by shooting before attempting to land it on a bank. One experienced hunter said: "They are dangerous customers. They will rush straight at you and if they miss on the snap of the jaws they clout you with their tail".

Poison is apparently ineffective. Charlie Dargie, of the Daly River, has had a good deal of experience in experimenting with this method. "It seems im-

possible," he says, "to poison them. I have tried hydro-cyanic gas (cyanide with sulphuric acid). One sniff is enough for a man. I got glass test tubes, as used for assaying, cut them off to 4 or 5 inches in length, and inserted them in the leg of a kangaroo. Yet those damned crocodiles used to take fifteen to sixteen baits off me in a night and thrive on it!"

However, strychnine proved successful, in an attempt to stop marauding crocodiles from hunting and catching aboriginals' dogs at Borrooloola, a lonely outpost near the Gulf of Carpentaria.

One method of catching the brutes is to make a yard with a self-dropping door and put a lump of meat inside as bait. The sliding door is made of split logs and is worked by two pulleys attached to a cross-piece, the door being sprung when the bait is taken.

Another method is to use a trap gun. Hooks are slung out on a stick above high tide, with a gun trained so that when the croc' grabs the bait a .303 bullet is sent down his throat. The chief trouble with this method is to get the right elevation. The barrel of the gun has to be about 6 inches above the ground.

One of the most ingenious ways is by using a steel cable as a snare. The noose is set in the "slide" made by crocodiles, leading up from the water through the mud to a resting place among the mangroves at the top of the river bank. Crocodiles have set habits and always use the same place for resting and sun-baking.

The slide is a long, shallow depression in the wet, slippery mud and always on a steep grade leading down to the water. An alarmed crocodile just hurtles down this "slide" to safety. It is just too bad if you happen to be between the speeding creature and the water then.

The noose is set in the slide and baited with meat; the cable is passed through a pulley on the limb of a tree and hooked to a heavy sand-bag or large stone balanced on the limb so that, in order to get it, the crocodile has to put his head through the noose. As he grabs the meat he causes the sand-bag or stone to dislodge and fall, jerking the noose tight.

Another scheme is to catch the crocodile in the "slide" by means of a long, narrow coffin-like box. The trapped animal is either shot in the box or roped and dragged off to be killed, or it may be taken alive to be shipped away to a distant zoo. Zoos all over the world are supplied.

A giant crocodile is enormously strong, especially when trapped in this fashion, uninjured.

Once, when a 25-foot crocodile was roped with the intention of shipping it to the Sydney Zoo, it unleashed such fury that it smashed the stout planks of the box and cleared off downstream, still looped by the rope and dragging half a ton of timber with it. Some time later, Darwin legend has it, a naval sloop reported a strange derelict heading at 15 knots for India!

Whether it is taken by snare, trap, poison or shooting, the crocodile is always a nasty, dangerous customer to catch for his hide.

Among the many gruesome yarns professional hunters tell is one that sticks in my memory as an unforgettable nightmare. This is how Charlie Dargie told it:

"One night I had some hooks baited across the river from my camp and a trap gun set at another point. I was just going to turn in when off went the gun and at the same time I could hear a mighty disturbance across the river. I sent a "boy" down to secure the crocodile at the trapgun and I waded across the river with a hurricane lamp and a torch. I had never seen so many red eyes before; a number of crocodiles had set on the one that was hooked and were tearing it to pieces. I did not wade across that river again."

On one occasion six hunters were asleep, when one, an aboriginal, was awakened by what he thought was a sleeper shuffling in his swag. Looking around, he was horrified to see a giant crocodile only 3 feet away. Leaping out of bed with a yell, he reached safety, with his friends not far behind him, except for one of the hunters. The monster's teeth caught this ill-fated member of the party by the arm and dragged him, struggling vainly, down a "slide" and under the water.

The aboriginal had reached his rifle and blazed bullet after bullet into the creature's body. Badly wounded it released its victim and disappeared. The hunter was carried by his companions from the water but died within an hour.

Crocodiles are not always so bold or venturesome as this. It has been found, thousands of times, that on land the crocodile is often extremely shy or fearful, turning tail and diving to safety at the faintest human scent or on seeing the smallest careless move of man stalking it.

Sportsmen are taking their toll yearly of the northern crocodiles. René Henri, a Frenchman, founded the world-famous "Australian Crocodile Shooters" so that enthusiasts for the sport could go on a fifteen-day *safari*. Members travel to Cairns (Queensland) by plane and board the launch hired by the club, to reach the hunting territory.

The rivers and estuaries of Northern Australia are tropical, spreading out over the country in great mud-flats intersected by shallow creeks. Everywhere as waterside growth are the eternal mangroves.

"Tourist" crocodile killers need to be crack-shots and men of the toughest type. According to René Henri, the hunting procedure is to advance warily through the waist-deep mud in the swamps of the river-bed to a fire-point some 30 yards from the quarry, levelling their sights only when the crocodile's eyes can be clearly seen opening and closing. The aim must be deadly, the killing prompt. In such a quagmire, there would be small chance of escaping a reptile maddened by wounds. One shot must do the trick.

(Continued on page 9)

REINCARNATION?

(In answer to Mrs. F. E. Plater's criticism in "Dawn".)

By Michael Sawtell, well known author and traveller and Member of the Aborigines' Welfare Board

Personally, as a member of the Board, I welcome Mrs. Plater's criticism in the June issue of *Dawn*, for it gives me an opportunity of explaining certain facts in the life of tribal aborigines, that I might not otherwise have had the opportunity of explaining.

I have written a courteous private letter to Mrs. Plater suggesting, that her criticism is more sentimental than constructive but I do wish to comment upon one paragraph in her article which reads, "They (the aborigines) have a wisdom and insight which we lost long ago. Indeed, did we ever have it? I doubt it, as it has been suggested theirs is the sensitive Eastern mind, while ours is only the materialistic Western."

Here Mrs. Plater is commenting upon an aspect of all life, that only deep students of the occult understand. All races, nations and civilisations have their rise and fall, and our aborigines were on the downward arch of evolution even before the white man came to Australia. But our civilisation accelerated their decline and demoralisation. You may theorise as you wish, but you can not detribalise, Christianise and violate their marriage laws, without demoralising any primitive people. I know that from many years of practical experience among tribal bush aborigines. The fundamental religious belief of tribal aborigines is in the fact of reincarnation and the "Dream time", which could be considered analogous to our Christian Heaven.

A couple of years or so ago, I had a long talk to my friend Albert Namatjira about all this, because Albert lives in two worlds, the aborigine world of myths and magic, and the white man's world of booze and money. Albert was sad because he believed that the "Dream children", that is the souls of departed aborigines now in the form of children, were crying around the sacred rock holes with no opportunities to reincarnate. In their tribal days, the pregnant women would frequent these sacred places and corroboree, inviting the "Dream children" to enter them. No tribal aborigines ever believed that the parents made what we call the soul, but only the physical body, for the soul to inhabit. In all this I believe that the primitive aborigine is nearer the facts of life than the so called scientific white man. I tried to console Albert by explaining to him, that the "Dream children" now had the opportunity of reincarnating progressively as mixed bloods, right up till they become white people. That is what is happening all over Australia to-day. Then there is the other aspects of primitive aborigines life. I do not know what Mrs. Plater would think of the terrible subincision rite, and the promiscuity of the "Kaihi" corroboree. You need to be a deep student of all forms of occultism, to understand all this.

Of course all this anthropological knowledge is purely academic and totally unnecessary in New South Wales, where most of the persons of aboriginal blood are nearly white, and who have only a remote background of aborigine blood. These people need the care and encouragement, that Dawn, the Board, Apex, the Churches and many others are giving them to become good citizens.

HOME



HINTS

SIMPLE CARAMEL

Boil a tin of condensed milk for three hours and you'll have a tin of rich creamy caramel.

CLEAN OVEN

While your oven is still warm, clean the inside with a dampened cloth sprinkled with bicarbonate of soda. This quickly removes baked-on stains and grease, leaving the enamelled inside quite clean. It's also good for keeping the top and outside of stove gleaming.

CORK CUSHION

Corks of empty oil and glycerine bottles are ideal cushions for storing sewing needles. Prevents rust too !

KETTLE HOLDER

Make kettle holders so that they can be opened out into squares of single material for easier washing and drying. Work eyelets into the four corners of each square and when holder is refolded, loop a short length of lacing through the eyelets for hanging.

WHEN WASHING HEAVY CURTAINS

Wash heavy curtains simply and effectively, by filling a large, clean tub with cold water, to which has been added a heaped tablespoon of Epsom salts. Let the curtains soak overnight, then rinse in three lots of cold water. Hang out to dry without squeezing or wringing and the curtains will be like new.

PHOTO CLEAN UP

Cotton wool, dipped in methylated spirit, will clean an old photograph, without injuring the surface.

SECURITY MEASURE

When straining a liquid through a cloth, to avoid it sagging, fasten the cloth to the insides of the saucepan or bowl with two spring pegs.

NEW USE FOR WHEELBARROW

Paint your wheelbarrow green, and when not in use, fill with pots of flowering plants and wheel it to a pretty corner of your garden.

FORK HOLDER FOR RECIPES

When following a recipe, put the card or clipping between the prongs of a fork and stand fork handle in a tumbler. Keeps your recipe clean.

CLEAN BLIND CORD

Venetian blind cords are kept clean by covering their ends, where they are handled, with a piece of clear plastic tubing.

DISSOLVE THE TROUBLE

Don't despair next time the cork falls into a bottle you want to keep. Pour a little ammonia into the bottle and let stand for a few days. This solution will break up the cork which is then easily removed.

CREAMY, MELTED CHOCOLATE

When melting chocolate for a cake put one teaspoon of butter in the saucepan with the chocolate and it will not burn, but remain smooth and creamy.

THREE PAINT TIPS

Use a sheet of plastic or glass to test the dry colour of paint ; store your paint tins upside down so that the oil floats to the surface ; and slip a rubber band on the tin to mark the paint level.

KEEP PARSLEY CRISP

First, wash parsley thoroughly and shake off all water. Then store in a screw-top jar in the refrigerator.

RAISE THE RAISINS

When cooking a cake with raisins in it, roll raisins in melted butter or margarine before placing in mixture and they won't sink to the bottom !

A MUCH-NEEDED REFORM IN CARING FOR ABORIGINES

Taken from an Editorial in "The Sydney Morning Herald"

The news that the Federal Government intends to spend another £1 million on social services for aborigines will be widely welcomed. The extra money will be devoted to old-age, invalid and widows' pensions for aborigines living on supervised stations. The need for such expenditure has been evident for a number of years, and in New South Wales it has been urged in successive annual reports of the Aborigines' Welfare Board.

As things now stand, aborigines are entitled to certain Commonwealth social service benefits. This is the case no matter how much or little aboriginal blood they may have, and no matter where they live. But pensions are quite another matter. They are paid only to exempted aborigines living away from stations or reserves, or to those living on reserves which are not under the supervision of a manager.

In other words, aborigines who live on stations supervised by a manager are not entitled to age and invalid pensions, widows' pensions or maternity allowances. And yet they pay taxation, including social service contributions, in exactly the same way as whites! Here we have the situation which, after much delay and stubborn resistance, the Federal Government now proposes to remedy. In the past it has defended its refusal to act by saying that a person who is being cared for in one capacity should not also be cared for in another capacity.

As a statement of general principle this is reasonable enough. Thus, if aborigines are being assisted on supervised stations, why should they be eligible for pensions? There are several reasons. First, though it is true that, on N.S.W. stations, the Aborigines' Welfare Board issues rations to poor people, these rations are designed more for temporary use in times of stress than for the permanent maintenance of aged folk, many of whom are accustomed to a fairly high standard of living.



Secondly, the social effects of refusing pensions to such aborigines have often been deplorably bad. On a supervised station old people unable to work can only just exist. Their homes are rent-free, and they are given rations and a few clothes. But this does not bring them up to the level of old age pensioners. They never handle money unless helped by their relatives, and they find their position so humiliating that they feel impelled to leave the station.

Once away from it, they can draw their pensions and live more comfortably—except that they have no houses, and are reduced to living in old iron "humpies" on riverbanks or on the fringes of towns. Many of them feel it is better to do this than to stay on stations and inevitably become a financial burden on their relatives. Obviously, however, the choice is disagreeable. And why, in any case, should it be necessary?

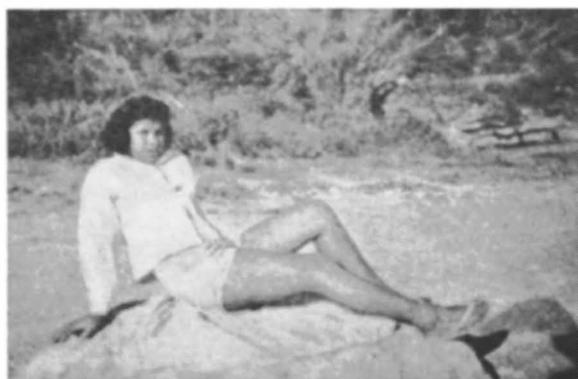
The solution is clear enough. Allow them, if they are poor, not only to live on stations but to draw their pensions. In that case, they will not need to draw free rations; they can buy their own food. It is simply a rearrangement of State assistance. The cost will not be large; the aborigines affected need no longer feel that they are penniless "no-hopers", dependent on free hand-outs of food and clothing, and the victims of what the N.S.W. Aborigines' Welfare Board calls an "illogical and unjustified" distinction. It is most satisfactory that the Federal Government has decided to abolish that distinction.

CROCODILE HUNTERS (continued from page 7)

The creed of these men is aptly summed up by their president, who says: "It is true that the croc' is a big target, taken overall. So is an Army tank, but a croc' like a tank, has a limited number of vulnerable points. The area in which you can shoot him with most deadly effect is equivalent, all told, to about half the size of a rabbit. That's one of the things that makes the game so fascinating".

When talking about his beloved adopted country, the North of Australia, this Frenchman always declares: "America's 'wild west' has nothing on it".

Men like Charlie Dargie, William Bullock, and, indeed, most of the professional crocodile hunters of Northern Australia, are by their shooting abilities and courage creating a legend for toughness which will endure like the great names of the "wild west" of America.



This pretty lass is Colleen Moore of Wreck Bay Station.

When we take a holiday, many others keep working on

THEY HELP US TO ENJOY OURSELVES

By L. T. SARDONE

A little while ago I saw a friend off on a month's vacation to the Great Barrier Reef. I envied him as I waved farewell at the wharf; I had to return to work.

Thinking it over, it occurred to me that I wasn't the only unfortunate. When it's time for my own vacation, there'll be a lot of unfortunates who will then be working, my friend included. Thinking it over further, it seems there must be many folk who work not only when the average man and woman are on vacation but also when they're asleep! These must number tens of thousands.

Take essential services, for example. When we go off on a holiday, or even go off to bed, essential services must be carried on—gas and electricity supplies, transport, hospitals, civic services, milk deliveries, the bakeries, cable and telephone services, the radio and the newspapers.

For modern, highly organised life to go on, staff must be always on duty, admittedly often only nucleus or skeleton staff, but men and women who toil through the night and are a trifle different from ordinary folk; they must train themselves to sleep in the daylight hours.

Permanent night duty, it seems, when one becomes accustomed to it, entails little hardship, which is just as well.

When we take a vacation, it's essential that others keep on working, otherwise, obviously enough, there would be no vacation.

Let's suppose we intend to go far away from home. Transport is the first thing we think about. There are the taximan, the road coach captain, the train driver, the liner captain, the air pilot and the air hostess. They will all be on deck, doing a grand job of getting us there in the quickest, most comfortable and safest possible way.

Eating is part of our holiday—a major part, and a pleasant part—so hotel, guesthouse and catering staffs must carry on. It's no holiday for them as they provide us with meals and accommodation, for they're at their busiest when we relax.

Should we take a motoring holiday, we'll find many who are still working—policemen, petrol-station operators, patrolmen and motel-keepers. Where it's a case of maintaining law and order we have a duty to behave ourselves.

Sport will no doubt take up a goodly portion of our vacation. If it's the races we've selected, dozens will be working, on the course and behind the scenes.

Apart from the jockeys and their mounts, claiming the limelight, many more will be there. Think of the totalisator staffs, the cashiers, clerks and mechanics who keep the machine running smoothly as it receives and gives out cash.

At the 1958 Melbourne Cup meeting, 2,000 men and women were on duty while 80,000 were there enjoying themselves. Those on duty included judges, stewards and other course officials, stable hands, catering staffs, policemen, parking attendants and gatekeepers.

After the races, an army of cleaners moved in to clear away the tons of debris the crowd of regulars and once-a-year punters had left behind.

It's much the same at any other spectator sports gathering, be it cricket, tennis or football; thousands will be there, relaxed and at ease, but many, in addition to the players themselves, will be hard at it. At these meetings, too, there will be pressmen, radio commentators, television and newsreel cameramen, covering the big sports programme, to take the game to the vast, unseen audience; their job doesn't finish when the match ends but goes on well into the night in the case of the radio and TV commentators who review the events of the day and the sports writers who complete their stories.

How about the men and women who live closest to the earth? Most farmers, market gardeners and the orchardists work on while ordinary folk take their holidays; they have to, in many cases, to keep up with Mother Nature. The farm's a busy place in the summer! While harvesting is on it's no holiday.

Mr. Farmer's rest comes in the winter. If the harvest has been good, he'll have the cash to follow the sun or otherwise indulge his fancy.

What of entertainment and those who provide it? A vacation without entertainment or amusement would be unthinkable, so a vast talented army goes marching on to delight people at play. On stage, and screen, over radio and TV, at night clubs and music halls, or at amusement parks, their work is our pleasure. One may wonder what it feels like to have to work on a Saturday night. Or, how does a stage player feel after having played the same role more than a hundred times?

Still, that's all in the game. If theatre is in the blood, there's the thrill of the nightly triumph. Nor must the financial return be overlooked. Many of these performers, if they're worthy of their art, are well-paid for the work they do.

Who can but envy Australia's Shirley Abicair, a young lass who made good on London's BBC with a low-cut voice and a zither? She has remarked more than once that she "gets well paid for the work she likes". Her joy is in finding happiness and security in her job.

Or take the silver screen and Hollywood, which have made thousands of screen stars and not a few millionaires, who work at unusual times. Let us consider a few.

William Holden and John Wayne each received £A330,000 as co-stars in the production "Horse Soldiers". Marlon Brando is to get the same amount for playing the lead in "Ophelus Descending", based on Tennessee Williams' play. Ava Gardner, for her work in "On the Beach" now in production in Australia, will be paid £A177,000 after tax. Glamorous singing star Doris Day received £A113,000 for her work in "The Pyjama Game".

The highest fee yet offered for a film role—and refused—appears to be the million dollars (£A446,000) with which a Hollywood syndicate tried to lure Grace Kelly, the Monaco princess, back to film land.

With the glamorous ones, it's possible to calculate salary even by the minute. The coloured actor-singer, Harry Belafonte, made £A5,000 a night for a week's season at London's Gaumont State Theatre last year and is to receive £A30,000, the highest fee the BBC has paid for any performer, for a series of TV shows over the next five years.

Still, he has a long way to go to catch up with comedian Bob Hope who is reputed to have received something like £A80,000 for a two-hour TV show.

Strip-teasers get anything up to £1,000 a week in some of London's night clubs.

The Australian actor Ron Randall is, in terms of hourly salary, probably the highest paid actor ever to reach the New York stage. Starring in the Broadway box-office smash, "The World of Suzie Wong", he has been paid £5 2s. 6d. a minute for appearing on stage for only 10 minutes in each of the eight performances a week.

World-famous violinist David Oistrakh received £A1,000 for a 1½-hour concert on his Australian tour last year. In New South Wales he gave five concerts. That worked out at more than £11 a minute!

Brilliant Trinidad honky-tonk pianist, Winifred Attwell, when touring Australia in 1955, earned at least £A3,000 a week and doubtless improved on that during her 1958 season. Her hands, by the way, are insured for £40,000.

That brings up the angle of the heavy insurance some of these artists carry on their hands, arms, legs and voices as valuable stock-in-trade.

It's interesting to find out, too, not only what theatrical folk have earned during their lifetime, but what some have left in their wills.

When Phineas T. Barnum, the fabulous showman, died at the age of 80, he left an estate worth a million pounds. Al Jolson, the black-face singer who became famous as the first talkie star, left an estate of £A1,750,000, at the age of 64. The English actor, George Arliss, left £A137,000, and Wallace Beery, clever American exponent of beefy buffoonery on the screen, at 60, left £A500,000.

These all died in an era when values weren't what they are today. On present valuations the figures could be at least doubled—possibly trebled.

While we're on the topic of those who work while we're free, it's interesting to find that in all forms of art Australia has produced celebrities of world standing. Melba, the incomparable, was the greatest coloratura of them all, feted by kings and commoners. Marjorie Lawrence, Joan Hammond, Peter Dawson and John Brownlee are just a few others.

In ballet are the Borovansky Company and the National Ballet, while the presentation some time back of Ray Lawler's "Summer of the Seventeenth Doll" has enhanced the Australian theatre and even induced overseas capital to film it in its own land.

Should you feel a trifle overpowered by these facts about people who apparently work little and are paid much, it's some consolation to learn that a recent survey among the main industrial English-speaking nations revealed that Australia is the country with the most leisure.

Australians, it would seem, work fewest hours. In one year the Englishman works 2,156 hours, the Canadian 2,024 hours, the American 2,000 hours, the Australian 1,936 hours.



Ronnie Ardler, Cyril McLeod, Darcy Johnston and Joe Dixon waiting for the fish to run at Wreck Bay.

THE NORTHERN TERRITORY—HOME OF THE ABORIGINE

THE Northern Territory covers one-sixth of Australia and is six times as large as Great Britain. Sprawled across the centre and north of the continent, it is 1,000 miles from north to south and 580 miles from east to west. Its winding coastline of 1,040 miles is indented by bays and inlets and intersected by numerous rivers but, apart from Port Darwin, it has few navigable harbours.

The tropical north is well watered, but the climatically-temperate remainder depends for its life on subartesian water supplies which are the most extensive in Australia. The landscape varies from the lush swamp country of the coast through wide pastoral areas to the colourful red ranges and semi-deserts of the centre. The Territory has no great mountain ranges and many of its waterways are dry for the greater part of each year. The two seasons are the "wet"—from November to April—and the "dry"—from May to October.

The present population of the Territory is about 35,200, including 16,100 aborigines.

The Aborigines



The aborigines were living in Australia long before civilization came to Europe. Their original home was probably southern India and it is thought that they moved to Australia through the Malay Peninsula and Indonesia by land bridges that have since disappeared. In their natural state they were nomads, neither having nor seeking even the most primitive of dwellings to call homes. They were hunters and gatherers of food, practising no forms of agriculture or animal industry.

Generally they wore no clothes and their few personal possessions were related to practical or ceremonial purposes—for example, the skin waterbag and the dijeridoo. Their weapons and tools—the boomerang, throwing stick, stone axe and chisel, the club, the net, the pointed yam stick—were not only their means of survival but also vehicles for many of their art forms. Circles, wavy lines, herringbone patterns and other designs with which they adorned their weapons appeared also as sacred symbols. These symbols were part of the aborigines' secret life of totemic ceremonies, magic, and religious systems and beliefs. Within the tribe individuals and groups were strictly disciplined by various social institutions, involved rules of kinship, and complicated marriage laws. Each tribe recognized the tribal areas of others. Their daily lives were linked through totemic ceremonies with the spirit world.

Policy up to 1939

To-day, comparatively few aborigines in the Northern Territory are living fully-tribal lives. In spite of their brief existence, the settlements of the years 1824-1829 exerted a profound influence throughout western Arnhem Land, an influence that was intensified by the founding of Port Darwin in 1869.

With increasing settlement and white activity in the pastoral, mining, fishing, trepanning, and buffalo shooting industries from 1870 to the early 1930's, the

aborigines suffered from a mounting tempo of largely uncontrolled contact. It was a period of many abuses, armed clashes, punitive expeditions, exploitation of native women, and decline of population from introduced diseases and other causes.

Aboriginal reserves were first created in the Territory in 1892, when a total area of about 3,000 square miles was set aside. After the Commonwealth Government assumed control of the Territory in 1911, this area was increased and the Government attitude was primarily one of protection and segregation—based on a belief that aborigines became degraded by contact with a civilization they did not understand. This policy was expressed in the Aborigines' Ordinance of 1918 (with subsequent amendments) and remained negative. Not until the 1930's were advancing were there any manifestations of a new approach to the aboriginal problem.

In 1951, the Commonwealth Government created a Department of Territories which was to be responsible for the Northern Territory as well as for Australia's external territories (except Antarctica), and the first Territories portfolio was given to the Honourable Paul Hasluck, who had been a student of and writer on aboriginal problems for many years.



One of Mr. Hasluck's first acts was to convene a conference of Commonwealth and State authorities administering aboriginal affairs. From this conference emerged a statement of principles to which all authorities represented subscribed. They covered Citizenship, Social Service Benefits, Health, Education and Employment. It was Mr. Hasluck himself who later highlighted the fundamental concept "... assimilation is the object of native welfare measures. Assimilation means, in practical terms, that, in the course of time, it is expected that all persons of aboriginal blood or mixed blood in Australia will live like white Australians do. The acceptance of this policy governs all other aspects of Native Affairs administration". The policy of assimilation was given expression in the legislation that followed.

To-day, of the 16,100 aborigines fragmented over an area of 523,620 square miles, half the size of India, only a few hundred still live fully-tribal lives. At 30th June, 1957, about 3,800 were centred on and around Government settlements and depots, 5,000 on and around the missions, some 5,400 were working or centred in pastoral, mining and agricultural areas, and 480 were in towns and environs. There were about 530 nomadic people not in contact with missions or settlements. The estimated number not yet included in the census of aborigines is about 700. Except in



pastoral pursuits few aborigines have developed skills they can capitalize within the white economy; few appreciate social requirements and observances, or health necessities; few have names of their own by which Europeans can distinguish them. Customs and tradition vary with locality and practices and beliefs which may hold good on the

coast are not subscribed to in the centre. The aborigines range from the primitive nomad to the relatively-sophisticated aboriginal who is at present earning his own living and managing his own affairs.

In their natural state, aborigines have no means of storing or preserving food. In times of drought and flood their diet is inadequate and uncertain, and malnutrition is common. They have no knowledge of the causes of, and very limited means to combat, disease. Their ideas of hygiene are extremely primitive, as instanced by their practice of simply moving out of a wurlie or humpy when it becomes unfit for habitation and erecting another elsewhere. Tribal education for aborigines was directed towards skills in hunting and acquiring knowledge of tribal lore and ritual. They were never accustomed to permanent dwellings and attempts to induce them to live in houses at first met with strong resistance. Their adaptation to our concepts of housing is a slow process during which many of them have to be persuaded not to use their dwellings for firewood or otherwise damage and befoul them.

The Approach to the Aboriginal Problem

When war broke out in 1939 it disrupted all planning and accelerated the effect of new forces on the aborigines, so that from 1945 onwards the aboriginal problem became vastly more acute. Under the Aborigines' Ordinance, all people of the aboriginal race came under specially restrictive legislation because of their need for protection. It was incumbent upon individual aborigines to prove that they had advanced beyond the need for such protection before they could be granted "exemption", and definition of the word aboriginal was sufficiently elastic to include most people of mixed blood.

The Welfare Ordinance which was designed to replace the Aborigines' Ordinance was passed by the Northern Territory Legislative Council in 1953. It is based on the premise that full Australian citizenship is as much the birthright of the aboriginal as it is of the white Australian. It rejects the method of "exempting" individuals from special legislation applicable to them as a race, and provides that individuals only (wards) may be deemed in need of special protection and brought under the provisions of the Ordinance.

Complementary to the Welfare Ordinance is the Wards' Employment Ordinance which provides for a positive programme of training, and the entrance of aborigines into gainful occupations. Under this ordinance provision is made for generous subsidies for the full educational needs of the aboriginal boy and girl, to and beyond university level, and advances of up to £1,000 may be made to establish individual aborigines in economic enterprises of various kinds.

These two ordinances form the basis of the programme of assimilation. The Government aims to advance the aborigines of the Northern Territory to a position of social and economic parity with white Australians, and the formal instrument by which this policy is being translated into action is the Welfare Branch of the Northern Territory Administration.

During the war years, about 1,000 aborigines were employed by the armed services on work in and around service establishments. They were housed in separate camps and, as part of the remuneration paid, their dependants were maintained. In March, 1946, the Army abandoned its native settlements and the Commonwealth Government was faced with the problem of the welfare of the aborigines no longer employed by the Army, as well as of doing something positive to advance the other 15,000 aborigines in the Territory. The task was magnified by the almost complete lack of accommodation and staff, and the difficulty of obtaining adequate supplies of foodstuffs. Much valuable Army and Air Force equipment, however, became available for use in constructing and developing many of the aboriginal settlements existing to-day, some of which were originally Control and Ration Depots.



Settlements are the key instruments by means of which the Government's aim of assimilating the aboriginal people will be achieved. They are scattered over the immense spaces of the Territory, some on the coast and adjacent islands and others in the arid isolation of the centre. No standard pattern can be set for them, except in establishments and in the welfare services and amenities provided. Each has its own special problems, varying with location, size of population, differing customs and traditions, proximity or otherwise to centres of white population, and with the particular natural resources available in each area.

The staffing of settlements is a separate problem in itself. Success or failure hinges largely on the personal qualities of the people who administer them. Settlement life demands sacrifice, and genuine concern for the future of aborigines, from the superintendents, managers, nurses, teachers, and technical officers who are playing important parts in the difficult task of fitting the aborigines to live a full life like other Australians.

Settlements are largely self-contained as communities, and in many cases are isolated from centres of white population. In addition to their other functions, they are training centres to fit aborigines for outside employment. They are not regarded as ends in themselves, but rather as a means of giving temporary protection during a transitional period, and for aiding advancement towards assimilation. The reserves on which most of them are located afford an extensive area of land which may be available in the future for establishing advanced aborigines in economic enterprises. If any mineral discovery is made on a reserve the aborigines stand to benefit, for, by legislation introduced by the present Government, a special royalty has to be paid on any minerals won on an aboriginal reserve or on land excised from a reserve and the funds so raised are to be applied for the benefit of the aborigines.

Many aborigines do not live on Government or Mission settlements but in closer association with the European community. The Government's policy is to encourage the employment of all those wards who are able to work.

Education



In the field of aboriginal education in the Territory, little, apart from mission achievements, had been accomplished until 1949. Early in that year the Commonwealth Office of Education, acting as an agent of the Administration, undertook the education of aboriginal children in the Territory. The first Government schools for aborigines were established on the settlement at Bagot (Darwin), Bungalow (Alice Springs), and Yuendumu. At the beginning of the 1956 school year, the Welfare Branch of the Northern Territory Administration took over the control of the aboriginal education programme. By that time ten Government schools for aborigines had been established. There are now 15 Government schools for aborigines and 14 mission schools with a total of over 1,800 pupils.

The highest level of skill so far achieved by aborigines in the Territory has been attained by a comparative few such as drovers and railway workers whose proficiency entitles them to a minimum payment of the full basic wage. At a lower stage some wards are employed full time in various vocations of an unskilled or semi-skilled nature but are in receipt of partial wage rates only with rations, clothing and accommodation for themselves and their dependants provided by their employers. In this fashion many aborigines are employed in settlements and on pastoral properties, performing such duties as truck driving or tending gardens. There are others who engage in part-time work and who cling to such tribal customs as the walkabout.

At the end of the scale are groups who still adhere to their tribal culture, whose living standards are extremely primitive, and who depend on local natural resources for subsistence.

Most forms of employment for which aborigines are now being trained are far removed from their tribal talents; the outstanding exception is tracking.

To-day every settlement is a training centre. Some specialize in pastoral instruction, others in fishing, sawmilling, agriculture, and other technical activities. The following table, which does not include aborigines in part-time or seasonal employment, indicates the extent and nature of full-time employment in which aborigines in the Territory are now engaged:—



Industry	At 30th June, 1957		
	Males	Females	Total
Pastoral	1,579	642	2,221
Hunting, Scalping, etc., including crocodile shooting	196	96	292
Marine, excluding crocodile shooting	31	..	31
Timber	40	10	50
Agriculture	89	25	114
Mining	155	22	177
Artists	11	1	12
Contractors	12	..	12
Police Trackers	31	..	31
Patrol Assistants	3	..	3
Towns and Environs	244	93	337
Government Departments, etc.	78	..	78
Government Settlements	307	133	440
Miscellaneous	39	6	45
	2,815	1,028	3,843

Housing

Housing is one of the Northern Territory's major problems. Housing for aborigines, in the initial stages of their introduction to a new concept of dwelling, is made particularly difficult by their reluctance to live in permanent homes. Accustomed as they are in the tribal state to vacate a wurlie when a death occurs, or when its insanitary condition compels them to move, they tend to regard permanent homes provided for them in the same manner.

They are, nevertheless, adapting themselves to the Australian way of living in permanent houses and at every mission and settlement in the Territory there is evidence of the varying stages of this gradual adaptation. To the casual observer a camp consisting of ugly galvanised humpies and lean-tos may seem unsightly. It is. But it is a logical step in the evolution from the wurlie to the neat new aluminium dwelling units and concrete brick cottages now erected for aborigines at some settlements. Such a camp should be judged for what it is—a transitory phase. On the other hand, at one mission, aborigines have built their own settlement of solid stone cottages, in which electric lighting has been installed.

Aborigines and part-aborigines are being assisted through Government housing projects to move into modern cottages within townships.

The more serious obstacles will be economic, for housing and employment are closely related. Until the aborigines are sufficiently skilled to earn wages comparable with those of their white neighbours, the expense of maintaining and furnishing a modern house will prove beyond their means.

Aboriginal Town Names

Here are a few N.S.W. towns that have derived their names from aboriginal words:—

<i>Town</i>	<i>Aboriginal for—</i>
Bundanoon	Big deep gullies.
Carrowobitty (near Forbes).	Deep water hole.
Coonabarabran ..	Inquisitive person.
“Burra Bee Dee” (Aboriginal Stn.).	Flying mice—in reality “flying foxes” who flew over the forked mountain part of Burra Bee Dee Station.
Junee	Frog. Natives pronounced it “Choo-nee”.
Mittagong	Little mountain.
Nowra	Black cockatoo.
Wagga Wagga ..	Many crows.
Woy Woy	Deep water.

A Country Wedding

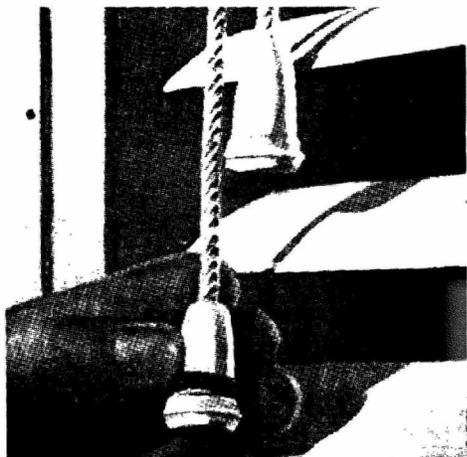


**The Bride and Bridegroom,
Mr. and Mrs. Mervyn Jones**



**After the Ceremony,
Thelma signs Register**

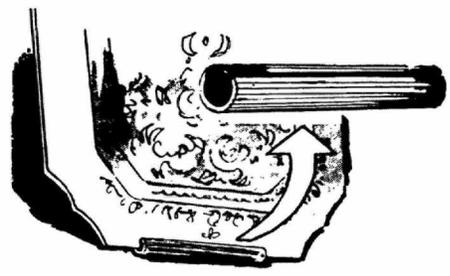
Help Yourself



YOU'LL KNOW AT A GLANCE which pull on a Venetian blind tilts it up and which down if one pull is identified by wrapping a rubber band around it. You can find it in a darkened room by feeling band.



WHERE TO GRIP a flowerpot when painting is no problem if a cork is pressed in the drain hole in the bottom to provide a knob. This lets you turn the pot, as well as pick it up, without touching the paint.



SERVING TRAYS have a habit of falling down when leaned in a cupboard. This won't happen if a short section or two of rubber tubing is slitted lengthwise and then slipped over the edge of each tray.

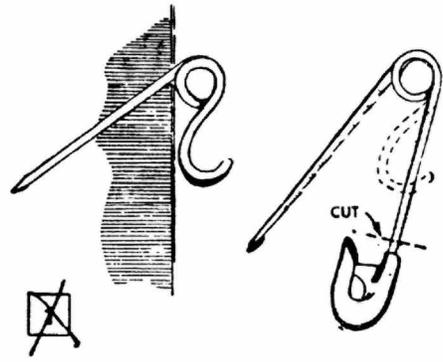
Fine oatmeal mixed with a little lemon juice in the palm of the hand, and then rubbed well in, makes an excellent remover of ingrained hand dirt.



Keep hand lotion or a tube of lanolin in the kitchen and remember to use it after washing up.



Train yourself to wear gloves for dirty household tasks. It's worth the trouble in the long run.



STRONG DRIVE-IN HOOKS for hanging both large and small wall pictures can be improvised by altering common safety pins. Cut off and bend upwards as indicated to form hooks, then drive into plaster.

Natives are People

Australia's aborigines should be treated as human beings, not as pets or freaks, the Minister for Territories, Mr. P. M. C. Hasluck, said in Sydney one day recently.

Nothing should be done to impair their dignity or self-respect.

Mr. Hasluck was giving a National Aborigines Day address at the Methodist Lyceum Hall.

"When we try to repair our neglect of the aboriginal people, we have to be careful that we do not fuss over them in the wrong way," he said.

"There is a very strong tendency by some of those who deeply sympathise with them to treat the aborigines as though they were pets.

"Personally, I always feel rather affronted on behalf of the poor little koala at the way in which his dignity as an animal is insulted by being cuddled by chattering, two-legged strangers who can neither climb trees nor eat gumleaves.

False to Say Neglected

"Aborigines are not pets: they are human beings, men and women."

Mr. Hasluck said it was false to say in broad terms that aborigines were neglected.

Such statements overlooked the devoted work of hundreds of missionaries on scores of missions supported by the Australian Churches.

The statements also overlooked provisions made by Governments in the Northern Territory and most States for native welfare.

"There are about 500 Government servants and over 600 mission workers engaged as full-time workers in helping the aborigines," he said.

"That is one white Australian working full-time for every 70 aborigines, either full-blood or mixed-blood.

"The scale of effort has risen greatly over recent years."

Most faults in welfare work among primitive aborigines were likely to be found in too great a haste to bring about a transformation.

The greatest neglect of aborigines today occurred among the "fringe-dwellers"—people who lived on the fringes of Australian towns.

"Not one of you can have a clear conscience so long as there is a single fringe-dweller in your district who lives like an outcast," he added.

Rotary Honours Aborigine

GUEST SPEAKER AT DINNER

A Burnt Bridge Aboriginal, Mr. Andrew Pacey, one Monday night recently, established a precedent by becoming the first person of Aboriginal descent to attend a meeting of the Kempsey Rotary Club as guest speaker.

Mr. Pacey is also the first aboriginal resident of the Macleay ever to attend a Rotary Club function.

His invitation marked Rotary acknowledgment of National Aborigines Day, celebrated the Friday previously.

Two youths from the Kinchela Boys' Home, Alex Thompson and Gerald Ellis, were also guests of the club.

Appealing for tolerance, Mr. Pacey said that efforts by whites to re-establish his people must eventually be fruitful.

"I have been working on the railways for 13 years and during that time I have been stationed in a good number of towns in N.S.W.

"I have been in towns where I was not allowed to have meals in cafes: I was not allowed to have seats in picture theatres and where taxis would not pick me up on account of my colour.

"Therefore I can safely say that Kempsey is one of the best towns I have been to so far as aborigines are concerned."

Mr. Pacey instanced kindnesses shown to his people by the medical and nursing staff at Macleay District Hospital and said that he, too, had been given every assistance when such occasions arose.

"The white people on the Macleay River are really advanced in their thought that aborigine people are human beings after all," he said.

Mr. Pacey said it was unfortunate that there still existed a number of white people who regarded aborigines as a lost race.

"These people really don't know who or what aborigines are," he went on.

"If I could get my message to spread to every corner of the continent I would tell the white people to give us people of aboriginal blood a fair go. By doing that, they will not only be doing us a good turn, but also doing themselves a good turn by showing their neighbours just what is inside their hearts and what goes on in their minds."

Mr. Pacey continued: "I would also send this message to the Aborigines of Australia: do not let the white man have his own way by doing all this good work for us. Let us ourselves work hard and persevere, thus helping the white man to help us."

Mr. Pacey told Rotarians that their invitation had given him a memorable evening.

He appreciated most of all their kind and generous thoughts towards aborigines everywhere.

(Continued on page 18)



DID YOU KNOW . . .



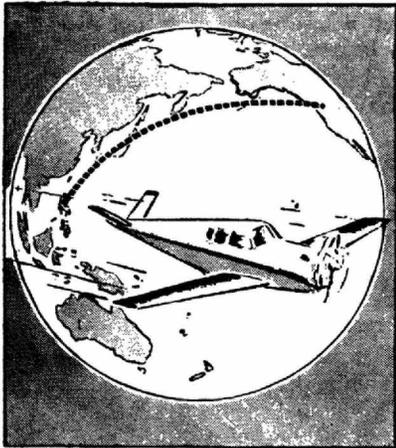
Fine-quality Persian rugs contain as many as 1,000,000 knots in every three square feet. The rugs can survive an estimated 500 years of wear.



Studies show that an average person can live for about three hours in water at 46 degrees (F.).



To sustain life, we need at least 700 calories daily—the amount found in three average cups of cooked rice. We can live 30 to 40 days without food and three to five without water.



"Pat" Böling recently flew a single-engine plane non-stop from Manila to Pendleton, Oregon, a distance of 6,890 miles, to set a new world's light-plane record. His solo flight took 46 hours.



Our world has five continents and over 100,000 islands, which are divided into some 200 countries. The 2,500 million people who live in these states speak more than 1,000 languages and observe about 500 religions.



Through special diets developed by U.S. scientist Dr. Mark L. Morris, the lives of seeing-eye dogs have been prolonged as much as 30 per cent, a boon to blind persons who no longer have to replace dogs as often.

ROTARY HONOURS ABORIGINE (continued from page 17)

LONG SERVICE IN RAILWAYS

Mr. Pacey is a fireman on the staff of the Loco Department at Kempsey. He began his service in the Railways Department as a settler 13 years ago.

Five of his brothers are also permanently employed in the Department, while his father worked on the railway when the line first went through the North Coast.

He is a single man and hopes to become more actively associated with welfare movements affecting his people.

Mr. A. Norton, Aborigines' Welfare Officer, was also present at the Rotary dinner and gave a short address on welfare work among Aborigines.

He also showed a film, "Our Heritage", which placed the case for assimilation.

—(With grateful acknowledgements to the *Macleay Argus*.)

THE VOICE OF THE GREAT SPIRIT

By DAVID UNIAPON (Australian Aboriginal)

It is interesting to learn how all races of men have wrestled with the problem of good and evil. The Australian aboriginals have a greater and deeper sense of morality and religion than is generally known. From a very early age the mothers and the old men of the tribe instruct the children by means of tales and stories. This is one of the many stories that is handed down from generation to generation by my people:—

In the beginning the Great Spirit used to speak directly every day to his people. The tribe could not see the Great Spirit, but they could hear his voice, and they used to assemble early every morning to hear him. Gradually, however, the tribe grew weary of listening to the Great Spirit, and they said one to the other: "Oh, I am tired of this listening to a voice. I cannot see whom it belongs to; so let us go and enjoy ourselves by making our own corroborees."

The Great Spirit was grieved when he heard all this, so he sent his servant, Nar-run-daree, to call all the tribes together again once more. Nar-run-daree did so, saying: "The Great Spirit will not speak again to you, but he wishes to give you a sign." So all the tribes came to the meeting. When everyone was seated on the ground, Nar-run-daree asked them all to be very silent.

Suddenly a terrific rending noise was heard. Now, Nar-run-daree had so placed all the tribes that the meeting was being held around a large gum-tree. The tribes looked and saw this huge tree being slowly split open by some invisible force. Also, down out of the sky came an enormous "thalung" (tongue), which disappeared into the middle of the gum-tree, and then the tree closed up again.

Nar-run-daree said to the tribes: "You may go away now to your hunting and corroborees."

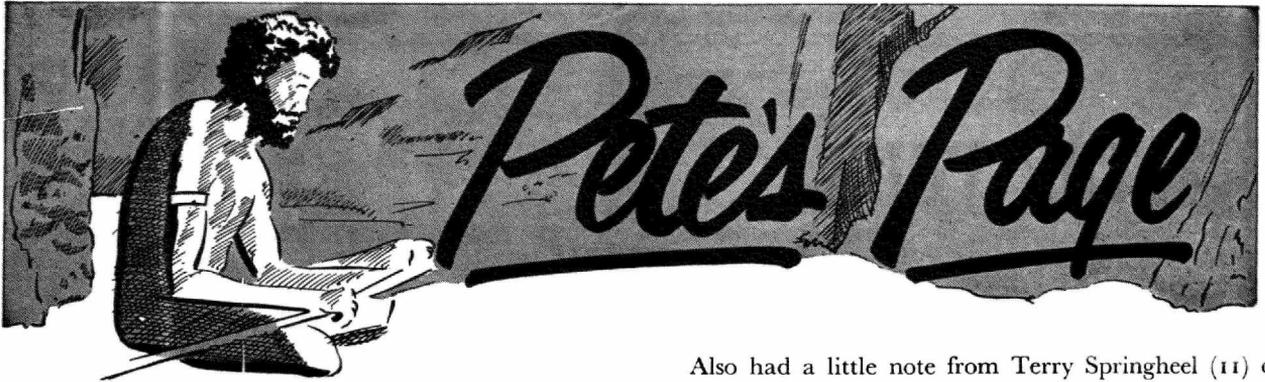
Away went the tribes to enjoy themselves. After a long time some of them began to grow weary of pleasure, and longed to hear again the Great Spirit. So some of them asked Nar-run-daree if he would call upon the Great Spirit to speak to them again.

Nar-run-daree answered: "No; the Great Spirit will never speak to you again."

The tribes went to the sacred burial grounds to ask the dead to help them, but, of course, the dead did not answer. Then they asked the great Nebalee (the same as the English Nebulae), who lives in the Milky Way, if he would help them, but there was still no answer, and the tribes at last cried aloud. They began to fear that they would never get in touch with the Great Spirit again.

The tribes finally appealed to Wy-yung-gurree, the wise old blackfellow who lives in the South Cross. He told them to gather about the big gum-tree again. When all were there Wy-yung-gurree asked: "Did you not see the 'thalung' go into this tree?" "Yes," answered the tribes. "Well," said Wy-yung-gurree, "take that as a sign that the 'thalung'" (the tongue) "of the Great Spirit is in all things."

Thus it is to-day that the aboriginals know that the Great Spirit is in all things and speaks through every form of Nature. Thalung speaks through the voice of the wind; he rides on the storm; he speaks out from the thunder. Thalung is everywhere, and manifests through the colour of the bush, the birds, the flowers, the fish, the streams; in fact, everything that the aboriginal sees, hears, tastes, smells, and feels—there is Thalung.



Hello, kids,

Well, it won't be long now before we're well out of the winter again. Aren't you glad! Some more holidays this month too for some lucky kids!

Just had a nicely written note from ten years old Doug Riley, Railway Station, Denman. Doug tells me he is very fond of horses, gardening, football and school (just fancy that!) and he would like some pen pals. How about it, kids?

And a very nice letter from Doug's 6½ years old sister, Lorraine. She said: "I am only 6½ years old. I am getting a friend to write this for me, as I have only started school this year, cannot print much."

Each month my mother reads *Dawn* to us kiddies. I enjoy every bit of it, I also like the photos which are printed in *Dawn*.

Although I am a white girl, I think *Dawn* is a wonderful magazine for both coloured and white people. I am sure many people will agree with me.

I would like some pen-pals 6 to 9 years old. I have fair complexion, fair hair, blue eyes. I have two brothers, Den and Doug. I like helping Mum, playing with dolls, coloring in pictures, gardening. We all like hill-billy songs. We live close to the railway lines, see the trains as they go past."

Also had a little note from Terry Springheel (11) of Crescent Head Road, via Kempsey and a nice sketch. More letters, Terry, but please write in ink, will you?

Isabelle Johnson of Three Ways Bridge, Griffith, also sent me some black and white sketches. Let us have some more, Isabelle.

Nine years old Larry Goolagong also wrote and sent a sketch. Thanks, Larry, pleased to hear from you.

Beverley Hynch, care Post Office, Boggabilla, tells me in her letter she feels rather lonely and would like some pen friends. She is 18 years of age and her main hobbies are playing the guitar and basket ball. Some letters please for Beverley.

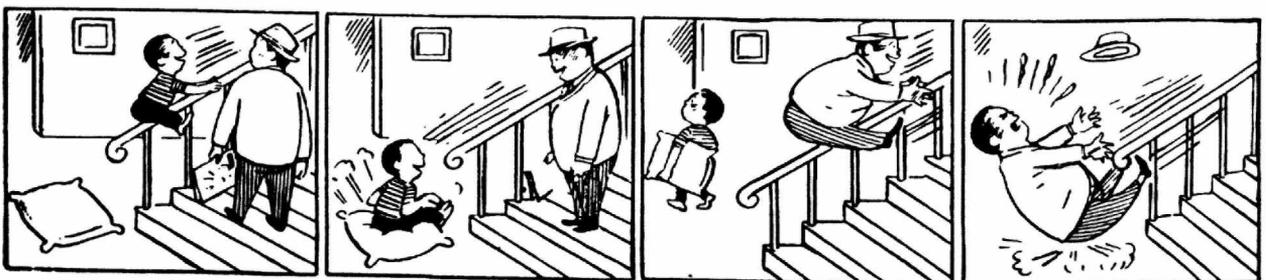
Trevor Ballangarry, care Post Office, Auburn, wrote me a nice newsy letter and sent some sketches. Trevor is doing his Primary Final this year and hopes to pass. He goes to Auburn Marist Brothers and he too would like some pen friends.

I always look forward to hearing from my young pals, so be sure and keep those letters coming in. I also want some really good sketches to print in *Dawn* and, of course, we are always pleased to receive photographs.

Wells, kids, I guess that's about all for now, so wishing you all Happy Holidays.

Your sincere Pal,

Pete.





MANURING AND FERTILIZING

It is a fact that where there are ample quantities of animal manures available "artificial" can be dispensed with, at least for some time. They contain practically all the elements required, particularly Nitrogen Phosphate and Potash in a natural organic form, best adapted for the plant to use.

At the same time it must be remembered that not all plants require the same proportions of these plant food elements and animal manure that is too fresh can, because of excess Nitrogen, cause rank growth, particularly with leguminous plants such as Peas, Beans, Lupins, etc., and can actually kill them. There are also flowering plants that do not favour animal manures but these are mainly the varieties that grow naturally in semi-arid conditions.

As already indicated, the three main elements required in a complete plant food are Nitrogen, Phosphoric Acid and Potash. Of these the first two are those requiring frequent replacement and Potash in the amounts required by plants can be replaced occasionally by the application of wood ashes or even animal manures.

There are, of course, many other elements which are required in such very minute quantities as to enable the gardener to leave them out of account, except in very special circumstances. Occasional dressings of animal manures will also ensure that some of these "trace" elements are imparted to the soil.

Here again it must be stressed that the use of "artificial" in arid soil, i.e., that lacking in humus, is a complete waste and may even be harmful.

They should therefore be used in conjunction with compost material or in the form of rotted vegetation, as well as animal manures.

HOW TO PROVIDE PLANT FOODS

The home gardener is well advised to buy his fertilizers ready mixed as do many farmers and commercial growers of flowers and vegetables. These mixtures are the safest way of applying fertilizers because they are in themselves complete plant foods. One of the most reliable is classified by numbers, i.e., No. 12 for Roses, Lettuce and Cabbage, etc., No. 5 for Tomatoes, Potatoes and Sweet Peas. There are other numbers for special plant requirements and the gardener can choose the one required

adhering to the recommendations of the maker, who is in turn bound by law to indicate the analysis of every mixture. The variations in these mixtures are mainly in the proportions one to the other of the three basic elements.

However, from time to time the gardener will read of directions to use Superphosphate, Sulphate of Ammonia or Nitrate of Soda, and some idea of the functions of these manures is necessary.

Superphosphate. This is the artificial fertilizer generally used to impart the necessary Phosphoric Acid required by plants. It is not a forcing manure, but essential to healthy stem and root development.

Most Superphosphate is now branded 22 per cent. and contains 20 per cent. water-soluble Phosphoric Acid. Other fertilizers containing this valuable element are Bone Dust, Guano, and Blood and Bone. These are organic fertilizers and have great value. Phosphates are not easily lost from the soil but as they form compounds not usually available to plant life they need frequent replacing.

Sulphate of Ammonia and Nitrate of Soda. These "artificial" are the most common for providing necessary Nitrogen. They are widely used for promoting leaf growth, particularly in Cabbages and Lettuce. Given in the right quantities either can be used with safety, although Sulphate of Ammonia is the most easily obtainable and generally used. It may not be quite so "sudden" in its action as Nitrate of Soda, but is usually preferred, at least during the Summer months. It can have the effect of making the soil "sour" with constant use, but liming will correct this. Nitrate of Soda is favoured by many commercial growers for Winter use because they contend it acts more readily during the cold weather. Both of these fertilizers can be applied dry at the rate of one ounce to the square yard or in solution—1 oz. to a gallon of water. Both should be used with care on young seedlings and any quantities recommended for particular plants by the manufacturer of the brand used strictly adhered to.

Potash. Most commonly used artificial fertilizer is Sulphate of Potash which is generally mixed with other fertilizers in the correct proportion. It is not a forcing fertilizer, but soil without Potash cannot produce healthy plants.