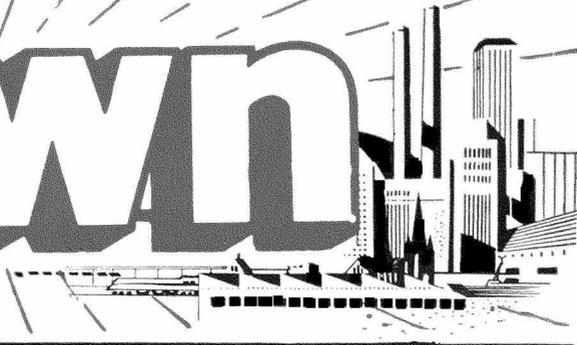


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Dawn



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

AUGUST, 1961





Our Cover . . .

This month we have chosen a very happy cover picture. We just couldn't resist those infectious grins.

In the picture we see the Hon. J. McEwen, Minister for Trade, with some of his young friends who competed in the Northern Territory's Centenary Celebrations Swimming Carnival at Alice Springs.

Successfully, too, by the look of that silver mug!



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, J.P., F.C.E.S.

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TENNIS COURT FOR BOGGABILLA

The new tennis court was publicly opened one day recently. Thirty-two pounds worth of tennis, deck tennis and badminton equipment was also presented to the residents of the Station.

Presentation of this equipment was made by Mrs. R. F. Brown, President of the Boggabilla Branch of the Country Women's Association. The Boggabilla Branch contributed one half the money towards the purchase of the equipment as a donation, the balance being met by the Board in the promotion of sporting and social activities among the people.

The presentation was followed by a short address from Reverend Ludlow from Goondiwindi. Tea was laid on by the members of the Toomelah Branch of the C.W.A., after which an adjournment was made to the tennis court which was declared open by Mr. J. Winter, President of Goondiwindi Rotary.

Construction of the court over a long period was finally achieved in time for the season and the actual marking was only done half-an-hour before the official opening. Thanks go to the voluntary work by willing hands, though the handymen have been responsible for a considerable part of the job. Poles for the enclosure to the court were kindly donated by Mr. N. Danes, of Yetman. Wire netting and fencing wire were provided through the Aborigines Welfare Board.

Many loads of ant dirt were collected by kind permission of Mr. T. Cook, of Turkey Lagoon. Roller and other implements and advice by Mr. Albert Smith were fully used.

Other visitors to the opening were Mrs. K. Sutton and sister, Mrs. Kellett, Mrs. Brown, Jr. and Mrs. Gow, Mesdames Zacka from Goondiwindi, Mr. Bluett of Goondiwindi Rotary and Mrs. Bell.

The manager has asked *Dawn* to thank those who, one way or another, have assisted and made this project possible.

MOREE NOTES

by MRS. JIM GILLON

Aboriginal Observance Day was a very hectic day for us here on the Moree Reserve, when a fun fair was held in aid of our P. & C. Association of the Aboriginal school.

Parents volunteered to help run the stalls, and donated a variety of goods.

It was wonderful to think that right throughout Australia we were remembered, and had a place on the Australian Calendar as the first people of this country.

At Moree, invitations of welcome were extended to and accepted by Mr. Walker of the Aborigines Welfare

Board, Mr. and Mrs. Reynolds, Manager of the Reserve, Captain and Mrs. Klienschmidt and family, of the Aboriginal Inland Mission, Mr. and Mrs. Willis, Mrs. Davis, and our distinguished guest and speaker, Mr. Harvey (School Inspector). The fair was most successful and very profitable.

Our children attending high school are now settled in. A few of our boys and girls won bursaries and are now looking forward to furthering their education.

High School student Robert Stanley recently broke the high jump record of 4 ft. 7 in., by leaping 4 ft. 10½ in.

All the homes will soon be repaired and electricity installed in every house on the reserve.

We have a beautiful big swimming pool and a small pool here on our reserve. The Apex Club made it possible for us to have the swimming pool, and the men of the reserve offered their assistance in building it.

The Premier of N.S.W., Mr. Heffron, officially opened the swimming pool and made available the rest of the money for its completion.

CAROONA NEWS

The wedding of Helen, daughter of Mr. and Mrs. Stan Swan of Moree, and Norman, son of Mr. and Mrs. Norman Porter, of Carroona, took place at Carroona Station Church on 29th July.

Reverend Flinter, Vicar of Quirindi, performed the ceremony.

Helen wore a dress of white net and chantilly lace, with bridesmaids Julie Slater and Irene Smith wearing ballerina frocks of mauve lace and net. The two charming flower girls, Roma Porter and Janet Tighe were frocked in lemon.

Best man, John Porter, and Groomsman, Alan Swan, brother of the bride, ably supported the lucky bridegroom

A delightful wedding supper was held in the Station Hall, where Terry Allan proposed the toasts, and dancing continued until midnight with music provided by Mr. Herb Smith on his accordion. A thoroughly enjoyable evening was had by all.

Three-year old Jimmy Brennan, of Carroona, has started football young and recently broke his arm, but after a few days at Quirindi Hospital is well on the way to recovery.

Carroona Football Team, competitors in the Country Group 4, B Grade competition, is the leading team for points before the semi-finals, and all being well, hope to go on to be the premier team again.

The team played the curtain raiser at Tamworth on 30th July, against West Tamworth, winning 8-3.



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.



This pretty girl in the spotted skirt is
Laurel Cutmore



Laura Grant and Mary Wellington, of
Bomaderry



Meet Gwen and Malo Munro, of
Tamworth



This hefty looking young fellow is Alex Blair,
of Tingha



Young Nelson Blair, of Ben Lomond



This good looking young couple is Eddie Lane and Faye Nixon, of Aria Park



Beverley Nolan, Pat Nolan, Margaret Wilson, Barbara Nolan and Joan Wilson



Another woman driver! This time Sharon Archibald, of Armidale



Mrs. Joan Robinson, of Melbourne, photographed in the famous animal sanctuary at Healesville



Lionel Blair, of Tingha

A Holiday at Wyong

by ANNETTE COOPER

On Tuesday, 6th June, I went for a holiday to Wyong. I left home at six o'clock with Mr. Shaw in his car. He took me up to the station to catch the 6.45 a.m. train.

There were twelve girls from Nowra and two from Bateman's Bay in the party. When the train started I met some girl friends and we talked. We picked up some more girls from Kiama, Dapto, and Gerringong, and I made some more friends. They talked and asked where I came from and where I was going, and I told them.

We stopped at Central to change to another train to go to Wyong.

When we arrived at Wyong, we took our cases and got into a 'bus to go to the camp.

When we arrived at the camp we went down to the lodges and made our beds, and when we finished we went up to the mess hall to have our tea.

After tea we washed our plates, cup, fork, knife, and spoon and went back to our lodge to get ready for a shower.

When we had finished our shower we put on our nightdresses or pyjamas and got into bed. I was a bit lonely for home and started to cry, but they soon cheered me up.

The next day we played games and walked through the bush and down to the lake where we found some pretty shells.

When we finished looking for shells we went back up to the mess hall and had morning fruit and played some more games. We played basketball, softball and vigoro, and jumping on the spring board.

We all ran when we heard the dinner bell and went down to get our dilly bags for dinner. We lined up in front of the mess hall till Mac came up and then we went in and had our dinner.

After dinner we went down to the lake at two o'clock and we made a fire and cooked some golden boys with syrup in them and ate them with a mug of tea.

When the next day came we got up when the rising bell rang and cleaned our lodges up before we went up to the mess hall for breakfast and had our photographs taken.

On Thursday Miss Harrington taught us how to pitch a tent.

Anytime we had nothing to do I wrote some letters home to Mum or kept my diary up to date.

One day after dinner we all went for a 3 mile walk in the bush to see the old coal mine.

We saw Newcastle from a big hill and then we walked back to the camp around the lake.

I came home on June 15th. We left up there at 1.45 p.m., on the 'bus which took us to Wyong where we waited for the train. When the train did come we got in with Miss Bell, Miss Harrington, Brownie and Mac.

It was good sitting in the big shiny train. We went under tunnels. When we reached Central we changed to another train to go to Nowra. This train started to go as soon as we got in, and Miss Bell gave us our tea to eat.

The train stopped for the children to get off at Dapto, Kiama and Gerringong. When the children got off at Gerringong I waved at my friends and then we set off for Nowra. When we arrived at Nowra I got off the train with my case and went to see if I could find Mr. and Mrs. Shaw.

I was home!



Pauline Daley with Lorna and Rachael Mundine, of Baryulgil

FINKE RIVER MISSION, HERMANNSBURG

THIS interesting article prepared in the Welfare Branch of the Northern Territory Administration tells of the hardships and heartbreaks encountered by those gallant Lutheran Missionaries who braved the elements of a strange, harsh and unknown country to bring learning, hygiene and an improvement of social conditions to the primitive nomad people of that area.

INTRODUCTION

The history of Central Australia is generally associated in the public mind with the early journeys of exploration undertaken in the face of considerable privation by such men as Sturt, Stuart, Burke and Wills, Giles and Gosse. People who have looked a little closer at this history may perhaps wish to mention also the men who laid and manned the overland telegraph line between Darwin and Adelaide during the 1870's.

This article sets out to record another facet of the early days in Central Australia, *viz.*, the establishment and subsequent development of Hermannsburg Mission Station, conducted by the Evangelical Lutheran Church in Australia, at a site some 90 miles west of present-day Alice Springs.

For reasons of convenience the review traces the passage of events through specific periods of time. From the point of view of evangelical activity this division is quite arbitrary; nevertheless the two sides of mission life, spiritual and developmental, do require consideration together, for it is particularly true in Central Australia that the breadth and depth of evangelical work is very much dependent upon the gains made amongst the local population in the purely practical spheres of living.

The vital requirement is not merely that of replacing one set of beliefs with another; the question is rather one of replacing an entire mode of existence, both religious and social, with another quite different in outlook and intent. In other words there are significant differences in the living standards which mark off the European from the native social structures, and it is necessary to come to grips with these if anything more than superficial understanding is to be implanted.

This is slow and painstaking work; undertaken amongst some of the world's most primitive people it admits of no short cuts, and calls for vast reserves of patience and perseverance. Few of those working in the field at present expect to see spectacular social



changes occur in the short term; nor would they wish to do so, for the change in a person's traditional way of life is not a change which lends itself, in any society whatsoever, to undue haste.

This is not to say that the job cannot be done; the policy of assimilation evidences the official belief that a change-over is possible, and an acquaintance with such practical achievements as are described below reinforces this view.

A SURVEY OF THE FIRST 50 YEARS

In 1875, the Lutheran community in Adelaide decided that, as a practical mark of appreciation for the religious freedom they had been accorded in Australia, an evangelical mission should be organized to work among the native population.

As a direct outcome of this decision two ordained missionaries, by name Kempe and Schwarz, accompanied by a labourer named Mirus, and some hired assistants, set out on an overland journey to the newly-explored Finke River District of Central Australia. Their goal lay on the banks of the river, at a particular locality recommended as suitable for settlement by Surveyor General Goyder of the South Australian Government. The tract of land concerned covered approximately 900 square miles, one third of which was fair grazing country and the balance rocky upland or sandhills.

After 18 months on the road, the party arrived at their destination, having brought overland with them no less than 2,200 sheep, 80 goats, 25 horses and a like number of cattle. The date was June, 1877.



The first task undertaken was that of erecting shelters for both man and beast. Having done this, the Missionaries could, and did, turn attention to their prime objective, which was "to establish a settlement on the lines of a model Christian community". This settlement they named Hermannsburg, after the village in North Germany where Messrs. Kempe and Schwarz had trained.

CONTACT WITH LOCAL TRIBES

For the first three months scarcely a native was seen; however the activities of the newcomers were under close observation. In due course their intentions were assessed by the tribal leaders as entirely peaceful and

contact was made. This may be seen in retrospect as an historic occasion for from that day, in the second half of the year 1877, to this, the lives of the aboriginal tribes inhabiting this region of Central Australia have been influenced by Christian teaching.

The first social assistance given the tribes was that of caring for the aged, sick, and infirm, who were left in the care of the missionaries; the remainder of the people continued to roam the countryside, as had been their wont since time beyond memory.

On looking into the question of property development, records show us that difficulty was soon being experienced in finding suitable labour to attend the stock—a deficiency which was not remedied until April, 1878, when another missionary, by name Schulze, accompanied by three lay-missionaries, arrived from the South. With the arrival of this party matters improved considerably as the outstanding work was spread amongst additional hands.

Shortly afterwards a call for yet another four men was made. It was immediately responded to and the circumstances surrounding the response are of interest for they give us some idea of the conditions which existed in 1882. In passing, one may also observe that the appearance of these men, at a remote outpost in Central Australia, reflects the determination of the Lutheran community of that time to send out people dedicated to the creation of "model communities" based upon the example of their own way of life.



By 1882, the railhead had reached Farina where arrangements for onward transport to inland centres, by camel could be made. However, upon their arrival the newcomers found that the only available camel team was already fully loaded and the driver unwilling to accept additional freight of any kind; in fact, he proposed that the missionaries should await his return from the round trip *which could be expected to occupy about six months!* This proposal did not appeal and after some discussion it was agreed that the party would walk, and the camels would carry their food and swags.

The men left Farina on 21st October, 1882, and reached Hermannsburg on 15th December, 1882, after walking 700 miles beside the camel train.

Transport difficulties at this time, then, were very real and cost also was of major significance, as is evidenced in the following examples taken at random from early records:—

- (1) A ton of goods delivered to the neighbouring property of Owen Springs (40 miles away from Hermannsburg) cost £80 for transport alone.
- (2) Missionary Schulze and his party had travelled in three waggons drawn by 20 oxen each.

- (3) A consignment of flour, sent by the South Australian Government to feed old and indigent natives took *two years in transit* owing to delays occasioned by wide-spread drought in the intervening areas.

AGRICULTURAL AND PASTORAL ACTIVITIES

These first missionaries made strenuous efforts to grow as much as they could locally, but climatic conditions were adverse for the crops tried; indeed, near Hermannsburg is still to be seen a fairly large area where an unsuccessful attempt was made to prepare fields suitable for wheat. The level of this land was lowered some two feet and unsuitable materials removed; a number of wells were sunk down to bed-rock and equipped with pumps made locally by one of the missionaries who was a blacksmith by trade—all however to no avail owing to excessive heat and the scanty, uncertain rainfall.

As a direct result of such hard experience attempts to grow crops were abandoned after only a few years; but small market gardens still gave promise of some success. To be sure early records complain of such setbacks as the refusal of cabbage to head, although the plants otherwise appeared to thrive, poor germinations, and so on, but over a period of time the correct growing seasons were established by a process of trial and error.



As an alternative source of income, attention was turned to the possibility of raising sheep, cattle and horses for sale and also for local consumption.

Although some stock were lost, especially sheep (which the natives said they found difficult to distinguish from kangaroos!), the initial seasons were favourable to flock increase and, by 1881, 4,000 sheep were being run. However, even at this early stage there were indications that sheep-raising might not prove to be a good proposition financially, mainly because transport costs tended to drain off most (if not all) of the surplus between sale price at markets (in the South), and the cost of production at Hermannsburg. Furthermore, problems arose in the matter of transportation as such, and it was commonplace for wool to be left stored for months at the Mission after the year's shearing, awaiting the arrival of a camel train, and a cameleer willing to take it south as backloading. Such delays eventually did make the enterprise uneconomic and as the years passed it was found more expedient to sell the sheep as meat to outside purchasers and to invest the money received in the purchase of cattle, and horses. Thus, in the mid-1880's we find the Mission's stock holdings reduced to only 2,700 sheep; but there were now 405 head of cattle, 400 goats, and 136 horses.

WORK WITH THE NATIVE POPULATION

As a result of continuous personal contact with aged members of the tribes (who were regularly cared for at Mission Headquarters) the missionaries started to learn the local language (Aranda) and in due course started talking, teaching and preaching in this tongue.



When the native population realized that one practical effect of their teaching the missionaries Aranda was (sometimes) to find themselves rebuked for wrongdoing, it is reported that a few individuals tried to confuse matters by putting forward the wrong meanings of words. Nevertheless Christian precepts were inculcated gradually and despite complaints, disinterest and on occasions hostility from some of the elders, a relatively large number of young men and women presented themselves for religious instruction.

The first baptism took place in 1887; thus, ten years after foundation of the Mission a small Christian congregation had been established. Additional baptisms of adults followed in later years, but it early became a strictly enforced rule that no adult would be baptised except after a period of careful preparation and instruction extending over several years.

A WRITTEN ARANDA LANGUAGE

In 1891, the Royal Geographic Society in Adelaide published the first Grammar and Dictionary of the Aranda language compiled by Rev. Kempe. This same body had previously issued a book containing Bible Stories of the New and Old Testaments, a hymnal, a collection of prayers, and the Catechism, and these publications served a valuable purpose amongst those young people at Hermannsburg who became literate following attendance at the Mission School.

To fully appreciate this literary effort the reader should bear in mind that the Aranda tongue had first to be reduced to writing, and Christian thought and terms then expressed in it. Looking through the early translations one will find occasional instances of words which had defied all attempts at translation and a Latin, German, or English equivalent was used; at the same time impressively few such "foreign" words are used and inspection of later editions of the books shows that many were eliminated in subsequent revisions, as increased understanding of the local tongue developed.

Contrary to reports circulated from time to time all instruction at the Mission School was given in Aranda; never in German. With the passage of time, Aranda gave place to English which is nowadays the language of instruction. The Mission's several choirs, however, regularly sing hymns in Aranda and in fact often provide choral items in that tongue at functions in Alice Springs.

CLOSE OF THE FIRST CHAPTER

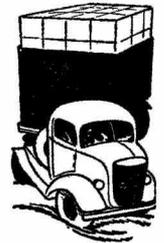
The close of this earliest period of evangelical endeavour was foreshadowed in 1889 when Missionary Schwarz left Hermannsburg on furlough and did not return for a further term. In November, 1891, Missionary Schulze was also sent south suffering from general debility, and the tragedy of Mrs. Kempe's death in childbirth, as well as the death of her six-year-old son, occurred in the same year. Both were buried at Hermannsburg and Rev. Kempe, himself seriously ill, was evacuated only three weeks after the departure of Missionary Schulze. The Church records show that upon arrival in the South Rev. Kempe weighed only 95 lbs.

The last of the original settlers to depart was a lay missionary named Freiboth who in company with his colleagues, both men and women, had given of their best throughout 17 trying years. Over this period they endured hardships and living conditions under which few people of the present day would be prepared to live and work; but in return they earned the undying gratitude of the local natives who had been in their charge.

When the Frieboth family left they were accompanied for miles by a large number of Arandas who enquired time and again who would come in their place, for they could not bear the thought that they would once more be thrown on their own meagre resources.

It had been a hard beginning and progress made had not been achieved without sacrifice. However, those responsible for the Mission's work at that time could draw comfort from the knowledge that the foundations for a Christian Church amongst the Aranda population had been well and truly laid.

For two years following the departure of the Frieboths the management of Hermannsburg was in the hands of caretakers and it was not until October, 1894, that full-scale mission work recommenced under the leadership of Rev. C. Strehlow. With him, on his journey to Central Australia, came a member of the Mission Board, and a fellow missionary. As events proved subsequently, no better man could have been chosen to overcome the difficulties which were to be surmounted in the years that lay ahead.



The railhead, by 1894, had reached Oodnadatta, (some 400 miles to the south), but transport difficulties remained acute. Shortage of staff was another chronic problem, but despite this, a programme of new construction was undertaken and carried through as opportunity offered.

On several occasions during this period lack of finance threatened the continuance of the Mission's work. For example, the normal annual cost of running the Mission Station approached £3,000, of which figure

no less than one third was paid out for freight charges; movement of goods to and from Oodnadatta was dependent upon camel trains which could make only two trips per year; and the sole subsidy received from Treasury sources was a meagre £250 allotted for the specific purpose of assisting in the maintenance of aged and infirm natives.

As already pointed out sheep-raising had not proved satisfactory as a self-supporting enterprise, and the high transport costs also affected the sales of cattle or horses. It also frequently happened that good seasons in the Centre would coincide with drought conditions further South, with the result that droving to the rail-head could not be completed; the converse also occurred and no start from Hermannsburg could be made.

However, the Mission persevered.

Rainfall figures for Central Australia do not, by simple inspection, reveal whether a season has been good or bad; much depends in practice upon when the rain falls, its intensity, and whether follow-up rains occur. However, a glance at a few extracts from the Mission records is of interest as an indication of how rainfall and the turnoff of stock from Hermannsburg were related over a sample ten-year period.



<i>Year</i>	<i>Rainfall</i>	<i>Turn-off</i>
1897	805 points	60 horses, 280 head of cattle—all sold.
1899	552 points	No sales at all.
1900	839 points	24 horses, 160 bullocks sold; (little return).
1901	556 points	78 horses, 2,200 sheep all sold; (the sheep at 4s. to 5s. per head); 460 bullocks sent away for fattening.
1902	411 points	A drought lasting 5 years set in and no sales were made until 1908.
1908	1,577 points	110 horses, 160 bullocks sold; (over 200 horses commenced the journey but at least 100 were lost en route to Oodnadatta).

EVANGELICAL WORK

As a missionary Rev. Strehlow followed a conservative line. In fact, critics on one occasion accused him of having "closed the Gates of Heaven", but such a statement does not do justice to either the man or his method.

Strehlow's guiding principle was that no permanent Spiritual benefit could be expected unless a firm foundation had been provided; consequently he would not admit any person to membership of the Church unless he felt sure that the newcomer fully comprehended the significance of the step he or she intended to take. Over a period of 25 years, Strehlow baptised 46 persons and in retrospect it is interesting to observe that not one of those baptised as far as is known, ever reverted to the old way of life.

In order to serve his people better Rev. Strehlow undertook considerable research work into tribal customs, aboriginal social and mystical life, and tribal organization. He understood Aranda, as a language, completely, and from 1911 onward published no less than seven volumes containing material of intense anthropological interest. In fact, his work is still amongst the most important on aboriginal matters extant. He checked Kempe's dictionary and enlarged it to approximately 10,000 words, re-wrote the grammar section, revised and added to the Aranda Hymnal, and translated the entire New Testament. He also prepared an Aranda Primer for use in the Mission School.



This young fellow with the real Rock-n-Roll stance is Johnny Olsen, of Uralla

CLOSE OF THE SECOND CHAPTER

During the course of 28 years service Rev. Strehlow left Hermannsburg only twice on furlough. In May, 1922, he took ill and developed pleurisy; his condition steadily deteriorated but despite urging from the Mission Board he refused to quit his post unless a replacement was found. In October, 1922, his physical condition was so poor that he was evacuated by buggy, together with his wife and son, but survived only as far as Horseshoe Bend, a spot some 100 miles down the Finke River. Here he was buried, and with his passing the second chapter in the development of Hermannsburg closed.

For the next few years work at the Mission Station was maintained as far as was possible by the School Teacher and his wife. In 1926, Rev. F. W. Albrecht (now based at Alice Springs) took over control of Hermannsburg's fortunes.

THE GREAT DROUGHT: 1926-1929

Periods of extended drought are by no means uncommon in Central Australia but the four severe years experienced from 1926 to 1929 had such far-reaching effects on the conduct of Hermannsburg Mission that they merit special attention.

This drought was first and foremost a social calamity in its effect on both the resident population and (as was discovered later), on the bush dwellers also. No fewer than 85 per cent. of the infants born at Hermannsburg over the period died, and the death toll amongst the aged was also far in excess of that normally to be expected.

It is true that the high mortality rate amongst both infants and, to a less degree, adults had been a constant source of worry since the earliest days of the Mission's work, for epidemics, (particularly of European diseases) had from time to time taken heavy toll of the people.

Furthermore, the aboriginal mothers in those days almost without exception belonged to a generation brought up on and accustomed to bush foods; their children were not, and during time of walkabout the little ones, in particular, suffered terribly from hunger and the necessity to eat food which they detested. Upon their re-appearance at Hermannsburg many were in so emaciated a state that little if anything could be done to save them.

However, the severity of the sickness which struck in the course of the terrible years of the "Great Drought" (as it was later referred to), far surpassed any of the outbreaks which had been experienced hitherto. Indeed the cause of death was not recognised for some time and it was only upon the arrival at Hermannsburg in August, 1929 of an anthropological party, that the complaint was diagnosed as scurvy.



Action was immediately taken to bring in large quantities of citrus fruits, the consumption of which

by the patients was followed in most cases by marked improvement. Unfortunately, the matter did not rest there as the weakened state of health of the residents left them exposed to pulmonary infection and a serious outbreak of tuberculosis had also to be combated. On the medical side the effects of this drought were felt for years afterwards.

On the material side, the Mission was required by 1929 to face up to a serious financial position owing to the loss of all but 280 head of cattle from a herd which in 1925 had numbered 3,000. Further, not only was the Station seriously in debt owing to four unprofitable seasons in a row, but it was faced also with a large lump-sum outlay for re-stocking. Without cattle there would be neither meat for food nor income from trading.

This financial embarrassment was eventually relieved by donations from Lutheran communities in South Australia, but the catastrophe itself had made abundantly clear that the Mission could not hope to function successfully unless adequate food supplies, particularly of green vegetables, were assured. Purchase of such items from the south was impracticable, even had it been financially feasible; consequently the discovery of new sources of water became both urgent and imperative.



Who wants to go for a ride with Barbara Egan, of Robinsvale, Victoria?

WATER

Some Preliminary Observations

Before proceeding further it will be profitable to pause and consider the critical importance, in the Central Australian scene, of water—not simply small springs or native soaks, but water in quantities sufficient to permit land utilization after the European fashion.

The pattern of traditional aboriginal life as it evolved in the distant past, undoubtedly reflects for us to-day, the Australian native's earlier struggle to survive. This he did in an environment entirely hostile to the growth of the village-community living, traditional amongst other ethnic groups, European included. One may guess then, that the nomadic manner of living, strange in European eyes, was not something that just happened; rather it was a necessary condition of continued existence of the aborigines as a people.

As re-stated by a water-conservation expert the situation would be something along the following lines:—

“There is a critical balance which must be maintained between any given land area; the water-supply available and the use to which such water is put; and the size of the population it is proposed to support. Closer settlement of arid country more or less in accordance with traditional European farming methods depends ultimately on the maintenance of certain man-made (*i.e.*, artificial) conditions; of these the *most important is that of discovering and tapping underground resources of water* fit for human consumption. The alternative is to build dams where *surface waters* may be *trapped and held*. The Australian aborigine lacking the equipment and the “know-how” to accomplish either task, inevitably developed a nomadic way of life.”

This divergence in the social culture of European and Aboriginal people is of vital significance in native welfare work. The question is introduced here in connection with water resources, because the task of improving the lot of the Australian aborigine depends now on converting him, in some measure, to a different way of living; in short, the European way. To do this he must learn to live in communities and master new skills.

To assist him to do so Settlements and Missions are functioning in tribal areas. The provision of water in quantities sufficient for the operation of such establishments is an *extremely difficult* and *expensive* undertaking.

Local Conditions

Turning from the general proposition to the particular problem facing the Finke River Mission at Hermannsburg, it must be said that a chronic shortage of water has always hampered large-scale development. The search for water has been unremitting over more than 30 years but during that whole period the most significant improvement in the supply occurred back in 1935, when the permanent flow of good water at Kapirilja Spring, about $4\frac{1}{2}$ miles distant, was tapped and conveyed by pipeline to Hermannsburg.

This water has made possible development of a market garden the produce from which has played no small part in raising the physical standards of the resident population. The basic difficulty, however, remains and is becoming more acute as social welfare programmes at the Mission expand; in this regard it is of special importance to note that the resident population over the last three years has been officially recorded as:— 1958—387 (164 children), 1959—465 (218 children) and 1960—524 (230 children).

Population increases of this order may be expected to continue and the search for water during 1960-61 has been passed into the hands of professional officers attached to the Northern Territory Administration. A comprehensive search programme has been commenced and will continue until either good underground water is discovered in quantity or a suitable dam site is found. Several proposed dam sites have been inspected but to date close examination of the underlying rock and soil structure has always disclosed a porous layer. Even as recently as April, 1960, a very promising catchment area was found to be unsuitable for this reason.

Hermannsburg's most productive industry during the 1930's was undoubtedly the running of beef cattle. A few sheep had also been retained, but horse breeding, (an important activity in earlier years), gradually became more and more difficult to control as the number of wild horses in the nearby ranges increased.

An industry stemming directly from the pastoral project was that of tanning, which provided gainful employment for several local men; other industries of a minor nature such as weapon and curio-making (for the tourist trade), needlework, and dogging were also opened up.

A short description of these activities, from the proceeds of which the Mission was able to cover most of its day-to-day operations, follows.

CATTLE

The urgent need to secure food supplies—a lesson taught by the severe seasons experienced during the “Great Drought”—has already been mentioned. An immediate and direct result was the purchase of an adjacent holding on the eastern boundary of the Mission lease; shortly thereafter another block, lying to the south-east, was acquired from the Northern Territory Administration. By these means, the 900 square miles originally granted in 1877 were filled out to 1,450, an area which gave greater promise of achieving self-sufficiency.



By the mid-1930's the conditions for cattle had been improved quite measurably with the sinking of wells; and a reasonably large herd could again be run without fear of crippling losses being incurred should drought strike.

SHEEP

It will be recalled that the original settlers brought with them more than 2,000 sheep, that the immediately subsequent seasons favoured increase of these flocks, and that at the turn of the century upwards of 3,000 head were on the run. However, sheep-raising had also brought with it difficult problems in the fields of both animal husbandry and economics.



Major handicaps to satisfactory husbandry of sheep during the 1930's stemmed from two causes, *viz.*, the need to provide water in close proximity to feeding areas, and the danger to the flocks from dingoes if the sheep were not yarded and shepherded nightly.

Scarcity of natural surface waters resulted in too many sheep being concentrated in areas which eventually became overgrazed. In time of drought this problem became even more acute for, whilst horses and cattle will move miles away from water in search of food, sheep will not, and in time eat out completely the nearer pastures, (to the extent even of eating the roots of the grass and causing surface sand drift). Since cattle had also to share these waters and pastures during bad seasons, the matter resolved itself into a choice between cattle and sheep.

From the economic point of view the uncertainties attending transport still persisted; and it was found also that the nightly yarding of sheep adversely affected the quality of the wool which became excessively dirty and consequently commanded a lower price.

It was inevitable in such circumstances that sheep-raising should be abandoned in favour of cattle and in the early 1940's the last of the sheep were sold.

TANNING

The tanning room first opened in 1936 and rapidly became established as a worthwhile productive and economic unit.

A supply of good quality skins was maintained from the cattle-project, a supply which was supplemented by hunting parties who traded pelts taken from locally-trapped game. In this way quite a fair number of people became engaged in gainful employment beyond the confines of the Mission Station itself whilst in the tanning room a steady level of work was maintained. As a sideline men were trained in the skills of leather-working and many showed such a degree of competence in this employment that deliberate efforts were made to push the sale of locally-made whips, bridles, belts and similar such articles.

Up to and during the war years, Hermannsburg was able to supply its own needs in leather and leather goods. The recruitment of men for work with the Military Forces, from 1942 until hostilities ceased, reduced drastically the standard of potential workers available at the Mission and made necessary the employ-

ment of older and less skilled men whose interest in such work waned after a few months. Nevertheless, viewed as a project whereby the value of "work" as an activity good in itself could be brought to the awareness of the natives, the introduction of the tanning room proved well worth while.

Its value may perhaps be summarized as under:—

- (i) Vocational training in a skill of use within the European sector of the economy had been given.
- (ii) It was clear from the end products, that the natives could certainly be taught leather working as a gainful occupation.
- (iii) The more skilful of the workers developed a pride in achievement quite in contrast to the apathy manifested by those who would work only when forced to do so.
- (iv) Pay received for work done provided funds for the purchase of additional comforts both of food and clothing.
- (v) A quite substantial degree of goodwill was built up with customers outside the normal orbit of the Mission's activities.

The Tannery in 1961

The tannery is at the present time being enlarged and upon completion of the alterations and improvements will be double its original size. For more than a year a skilled tanner has had charge of the work in process and his presence has been of immense value to the training programme. In addition to treating kangaroo and bullock skins, good finished work has been produced using both crocodile and snake skins.

Of major importance is the fact that the native people, both men and women, regularly employed in leather working have developed a sense of pride in their achievements. They live well from the labour of their own hands, and further, they are no longer a charge on the Mission. In fact their skill has provided employment for white hunters who are able to sell the pelts they take in the surrounding district at Hermannsburg, where a ready market for good-quality skins has developed.

BOOTMAKING

A man sent to Adelaide in the immediate pre-war years for training as a bootmaker received sufficient grounding in the skill to enable a boot-making shop to be established upon his return to the Mission.



The success of the tanning experiment made available considerable quantities of leather suitable for making into footwear.

The possibility of training a local aborigine in this skill was discussed at length in Adelaide and a boot manufacturer declared himself willing to take a man from Hermannsburg as a trainee, with the proviso that his repatriation should be organized whenever requested by the manufacturer.



The next problem was to find suitable accommodation. No boarding house would accept him; a hotel was out of the question; no private family could be found prepared to help; finally the wife of a blind musician declared herself prepared to provide our man with meals, and a clergyman found a corner where he could sleep.

The man travelled to Adelaide with a cattle transport and immediately began work. His employer quickly observed he had open eyes and skilled fingers but after six weeks we were asked to take him back to Hermannsburg. Upon enquiring why, the reply was "He is too clever for me; he has made a pair of blucher boots already, quite on his own, and if I keep him any longer but pay him no wages, I will have trouble with my own men and with the Union".

So the trainee prepared to return home; but he had learned sufficient to give himself a start at bootmaking as a craft, and he has been occupied at the Mission in the trade from that day to this.

As a footnote to this story it is worth recording that for three months after being dismissed from the first boot manufacturer a job was found for him in a tannery at Brompton. Here he gained valuable experience in the manufacturing of leather and became quite popular with his fellow workers—this latter to such a degree that he was so plied with cake and other good foods that he gained more than a stone in weight in the weeks before his return to Hermannsburg.

This enterprise has not been developed since to the extent wished for, owing to the inability to attract a suitably skilled European who could organize the existing shop and teach some younger lads the trade. However, the production of footwear continues on a small scale.

MINOR INDUSTRIES

Authentic *aboriginal weapons and implements* always command a ready sale and even in pre-war years a small traffic developed in these items between Hermannsburg Mission and tourists both in Central Australia and elsewhere. During the war years, the stationing of troops throughout the Northern Territory gave a boost to the production of easily portable "souvenir" items and a relatively brisk trade developed.



Since the war the making of curios has been encouraged as an occupation suited to natives skilled in this art and

of an age unlikely to gain benefit from training available through other channels of the assimilation programme.

Although only a limited number of people are employed in this field, an annual turnover approaching £500 is generally recorded.

Native women, trained as seamstresses at sewing classes conducted by Europeans at the Mission Headquarters, prepare a wide range of *fancy-work* for sale in Alice Springs and at other centres in the southern states.

Turnover in this section is also relatively small but, as with *all* types of employment in this area where outside opportunities are severely restricted by lack of economic development in the community generally, the existence of the sewing centre as a focal point for gainful employment is a matter of considerable social importance.

For natives still living tribal lives, a source of income is provided by the bounty paid on *dingo scalps*. Hermannsburg acts as agent for the Government and makes payment to the hunters. The proceeds are credited to individual trust accounts.

The annual turnover of business handled by this section exceeds £3,000.

THE OUTSTATIONS

It is tempting to advance the theory that the arrival of white settlers in Central Australia took the form of an "invasion" before which the aboriginal tribes were forced to withdraw towards the semi-desert areas, on the fringe of the better-watered lands suited to cattle raising.

In fact, little evidence can be found that will support such a belief; rather, the truth appears to be that the tribes "squatted" where they were, and attached themselves to the fringe of local European settlement; that is, to the station homestead near which a "black's camp" would generally be found. Certainly this is the pattern still observable at widely dispersed locations throughout the Northern Territory even to-day.



From the point of view of tribal life, however, the arrival of Europeans did precipitate a social catastrophe, in the course of which the pattern of traditional religious and social life was seriously disrupted.

Despite pre-occupation with the development of their headquarters site at Hermannsburg, the Mission Authorities found their attention being more and more drawn to the plight of these natives, most of whom were living beyond the Mission Station's immediate sphere of influence. In particular they were concerned about the living conditions facing relatively large communities congregated on the edge of the desert lands to the south and west, and it is to the lasting credit of the staff at Hermannsburg in those decisive years that the situation

facing the local tribes was immediately recognised for what it was, *viz.*, one of their very survival as social units.

The first outstation to be set up, however, was that located in Alice Springs township where detribalized natives were congregating and living as "fringe dwellers". These people were in the main kinsmen of men and women already served by the Mission at Hermannsburg and to that extent had already been influenced by Christian thought. However, experience gained over many years has amply demonstrated that, in the absence of special conditions, the aboriginal population of both Central and Northern Australia is rapidly debauched by promiscuous contact with European centres of civilisation, and the social situation developing at Alice Springs in the 1930's threatened to follow this pattern. ●



Meet Frank Vale, of Armidale

WHO REMEMBERS COOTAMUNDRA?

Writing to *Dawn*, Mrs. E. Nicholls of 15 Cornwallis Street, Redfern, says: "I was sitting here by my radio to-night listening to Keith Smith, the Pied Piper, from Cootamundra Town Hall. He was telling of his visit to the Girls' Home on the Hill."

"Two girls from the Home were there with him and they sang so lovely it took me back over the years to the time when I was a little girl there."

"I remember the wonderful times we had singing and playing, and I wondered if any other Old Girls had heard the girls singing and recalled when they used to sing for visitors."

Note.—There might be some Cootamundra Old Girls, who would like to contact Mrs. Nicholls.

EDUCATION FOR ABORIGINES

Ultimately, we must all hope, aborigines will become an integral and indistinguishable part of the Australian community as a whole. To that end State Governments are actively pursuing a policy of assimilation, which involves improving aborigines' health, educating them, giving them employment opportunities, and finding homes for them among the white population. Although heartening progress has been made, nowhere do advances seem to be slower than in the field of education. It is good to see that the State Government feels some anxiety on this point.

It has decided to conduct a survey to find out why aboriginal children who win education scholarships are not pursuing their studies to Leaving standard. In its last annual report the Aborigines' Welfare Board noted that since 1946 it had granted 62 bursaries, but that only six bursars had passed the Leaving Certificate examination. In 1959-60 the board had to cancel two bursaries "because of unsatisfactory progress and application to study". This suggests either laziness or a failure to adapt.

There may also be economic reasons; aboriginal schoolchildren may wish to leave and begin earning money as soon as possible. Whatever the explanation, a survey is clearly necessary, for assimilation cannot be accomplished unless aborigines are properly educated. An A.L.P. committee has asked that "suitably trained" aborigines should be given welfare work with the board. It is an excellent suggestion, but the training must come first. Part of the solution may come from another quarter. Mr. Kelly is considering a pilot scheme for adult education among aborigines. The plan is well worth trying.

—With acknowledgment to *The Sydney Morning Herald*.

PAID HOLIDAYS FOR NATIVES

Some Arnhem Land natives in future will be paid while on hunting walkabouts.

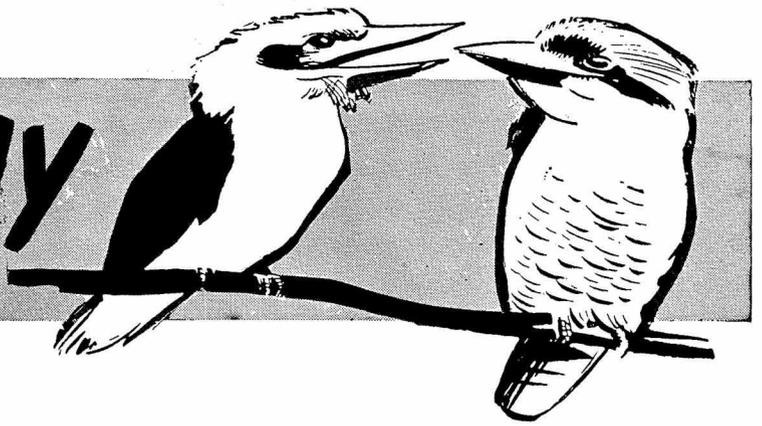
Methodist Overseas Missions, which controls five stations along the Arnhem Land coast, has decided to give two weeks' leave on full pay to natives who work for 50 weeks.

The missions employ house workers, gardeners, storemen, stockmen, carpenters, mechanics and brick-makers.

The highest wage is about £7 a week.

The chairman of the North Australian Missions Synod, the Rev. G. J. Symons, said the move was expected to encourage people who were still semi-nomadic to remain in regular employment.

THEY SAY



A TRIBUTE TO THE LATE MRS. SUSAN McGRADY

by H. F. S. ROBERSON, Manager

This is a tribute to a woman, who, now she has gone from us so suddenly, makes her absence felt very much.

She was Susie, or "Sookie" to everyone. She just had to be friendly with everybody, and that she had many friends was evident in the number of people who travelled far to pay their last respects.

She was devoted to her family, and stood by them from the eldest to the smallest infant. She could not realise that they had grown up and could fend for themselves. Her energy was boundless and she was not content to live on the small pension her husband, Bill, drew as an invalid. She was held in high regard at her place of work on a local property where she did part-time daily work.

I do not think one penny of their joint income was wasted, for home improvements went on all the time. There was no elaborate and extravagant spending and Susie was always ready to show off her latest purchase whether it was the frig. or the bath and hand basin. Her latest purchase had been a set of sun blinds over the front verandah. She was content to do her shopping, mostly when the Station truck went to town.

Susie was a driving force in anything she undertook, perhaps a bit too forceful at times.

She knew where her people had to go and it grieved her that some of them were slow to take the opportunities that could be had. She did in fact voice this opinion over the national radio network not long ago. Her only complaint was that nothing was done to assist young girls after leaving school. She advocated that they should be trained to take up such duties as domestic work.

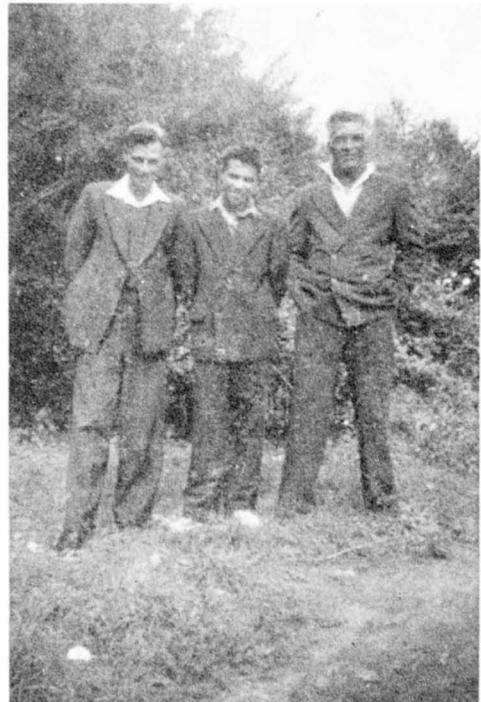
Susie was a foundation member of the Toomelah Branch of the Country Women's Association at Boggabrela Station. She was at one time Vice-President, and later Treasurer. She made several trips during that time as delegate to the annual conferences held in Sydney, and travelled many miles to C.W.A. meetings of branches in the district. Susie was always well received and could adapt herself no matter the circumstances.

As one of the elders of the Station no meeting or function took place without her presence. This was a mark of respect as she was someone the people could look to for support. Susie was nominated for election to a seat on the Aborigines Welfare Board, but was beaten by a few votes.

It is stipulated that this body should consist of one full blood and one other aborigine, as serving members.

It is unfortunate that Susie went at a time I was just beginning to understand her, but welfare work of any kind is slow in results.

Her progress to help her people through her own energies was slow, and it is hoped her absence will make her people realise what she was trying to do for them, and I hope they will not disappoint her. Her contact with the better things in life was there for all to see.



The Blair family of Ben Lomond—Lionel, Dick and Charlie

NANIMA NEWS

by J. B. CAHILL

NANIMA is a Reserve for aborigines, situated in a very delightful and colourful setting on the banks of the Macquarie River about five miles from the township of Wellington in the Central West of New South Wales. Consisting of 100 acres this Reserve encompasses a very attractive and modern school and twelve cottages, four of which have only recently been completed and occupied. The population of the Reserve is approximately 110 people, while another hundred and forty-odd dwell in a second settlement on the Town Common nearby.

Of recent times electricity has reached out to Nanima and it is expected that very soon this supply of power will be connected to all the homes and that street lighting will be installed. Already the water pumping plant is operated by electricity and the supply has also been connected to the School. Since the advent of electricity the school has installed a very efficient radio and sound system, incorporating a radiogram, public address unit and radio, with extension speakers to all classrooms and various points of the playground, a film-strip and slide projector, electric iron for the needlework classes and other minor amenities. It is hoped very soon to add a 16 mm. motion film projector to these excellent teaching aids.

At the annual meeting of the Wellington District Aboriginal Children's Aid Committee held recently, the following were elected as executive officers for the ensuing year:—President—Rev. Archdeacon H. Graham, who has held the position for many years; Vice-Presidents—Rev. H. S. Rew and Mrs. S. Rayment; Secretary—Miss M. Bailey; and Treasurer—Mr. H. Crafter, the latter being a very welcome newcomer to the Committee. A Report presented to the meeting outlined the principal activities of the previous twelve months, included in which were—

- A Christmas Tree and Christmas Party at Nanima School at which over 200 children were entertained.
- A Vacation Play Centre at Nanima, for which the Committee undertakes the responsibilities of the usual "local authority".
- Provision of warm children's clothing and blankets to families in need of them.
- Provision of uniforms to children attending High School.
- Assistance in many forms for a family whose home was destroyed by fire.
- Attempted to obtain a phone service to Nanima but with no success.
- Assisted aboriginal children to attend Summer Camp and to take part in the State Athletic Championships in Sydney.
- Support and amenities for the school on the Reserve at Nanima.
- Provision of mid-day meals for children needing them at the Wellington Public School, and many other minor acts of general welfare and assistance.

At this meeting of the Committee the retiring Treasurer, Mr. H. G. Wilkin and his wife were farewelled, as Mr. Wilkin has been transferred to Sydney by his bank. Their departure will be felt acutely by all members of the Committee as both were very active members and

extremely interested in the general welfare movement in the District. The Welfare Officer stationed at Dubbo, Mr. H. S. Kitching, was also present at the meeting and was suitably welcomed by the President, Archdeacon Graham.

At the Wellington District Show for 1961, children from Nanima School enjoyed a considerable measure of success in the exhibition of school work, taking a total of 7 first prizes, 11 second prizes and 11 third prizes, in addition to 3 given a Highly Commended award. At this Show schools within a radius of 40 miles of Wellington compete—both public and private schools—hence the girls and boys of Nanima had every cause for delight at their grand successes and are alreadyeagerly looking ahead to next year's Annual Show.

Here are the results from Nanima School:—

Infants Division

Handwork under 8 yrs.—Marilyn Peachey, 3rd.
Design under 9 yrs.—Cheryl Smith, 2nd.

Primary Division

Handwork under 10 yrs.—David Stanley, 3rd.
Handwork under 11 yrs.—Ken Peachey, 2nd.
Handwork 12 yrs. and over—Darcy West, 2nd and Jack Dargin, 3rd.

Basket Weaving—Darcy West, 2nd and Ken Peachey, 3rd.
Woodwork—

Under 11 yrs.—Darcy West, 1st and 2nd; Tom Daley, 3rd.
12 yrs. and over—Rodney Towney, 1st and Albert May, 2nd.
Any age—Darcy West, 3rd.

Handwriting—

Under 9 yrs.—Elizabeth West, 3rd.
Under 11 yrs.—Pauline Ah See, 2nd and Marlene Stewart, 3rd.

Art—

Picture making—Eunice Peachey, 1st.
Design—Eunice Peachey, 1st.

Best Art—Open section—Jimmy West, 2nd.
Mapping, 3rd Grade—Elizabeth West, 2nd.

Needlework—

Skirt—Molly Stanley, 3rd.
Slip—Molly Stanley, 1st.
Blouse—Eunice Peachey, 2nd.
Slip, handmade—Eunice Peachey, 1st.
Slip, machine made—Muriel West, 2nd and Valda Stanley, 3rd.
Sunfrock—Eunice Peachey, 1st.

HELP YOURSELF

Night Feeding

Place the milk for baby's bottle in a vacuum flask at slightly above the required heat before going to bed. When baby wakes for his night feed, no preparation is necessary.

Nappies

To make baby's nappies sweet-smelling, keep an empty perfume bottle or a cake of scented soap in the cupboard with them.

Buttoned Aprons

Instead of the usual apron strings children find hard to manage, make a band to fit across the back and on one end of it attach a loop of elastic. On the other end put a large button. A child can easily manage to loop the elastic over the button.

Amusement

To amuse young children, make modelling dough as follows: 2 cups plain flour, 1 cup common salt, mixed with enough cold water to mould without becoming sticky. Divide in three sections. Colour one red, one green and leave the other plain.

Bluer Hydrangeas

Save all discarded steel-wool from the kitchen, to dig in around the base of blue hydrangea plants; it soon rusts away and deepens the blue of the flowers greatly.

Unwanted Tree

To kill an unwanted tree in a few days, bore a $\frac{1}{2}$ -inch about 4 inches into the trunk, fill the hole with carbide and plug it. The sap causes the carbide to burn, killing the tree right to the roots.

Geranium Plants

Given a weekly soaking with cold tea, these plants will thrive.

Burnt Preserving Pan

Preserving pan burnt during jam making? Don't wear out yourself and the pan by vigorous scouring. Just wash the pan free of jam and place it bottom up in the sun. After a few hours of hot sun, the black patch will break up and peel off.

Middy Tops

If daughter's blouses are too short, cut them off to midriff length and finish off the bottom with bobble or fringed binding. You'll make a popular top for shorts and sun clothes.

Darning Socks

The soup ladle is invaluable when darning socks. Place the sock over the ladle and rest the long handle against you, thus keeping the work steady.

Machine Oil

Keep sewing-machine oil in a nail-polish bottle. It is less likely to spill. The little brush in the lid proves invaluable for reaching awkward spots in the machinery and the whole job is done quickly and cleanly.

Money Pocket

To make a safe key or money pocket in a pair of trousers, either remove the old pocket completely or just the bottom half and replace it with chamois leather. This will take the weight of coins, and will not rub through.

Keeping Dahlias

Dahlias will not keep in water unless the stems are first scalded or burnt in a flame. Cut the ends level and stand them in a container. Pour in boiling water to a depth of 1 inch. When it is cool remove the flowers to water-filled vases. During the first day they will absorb a great deal of water and the vases will need refilling about every 24 hours. After that they will require little attention.

Milk Substitute

When making large or small cakes, try using water instead of milk. Your cakes will be moister, keep fresh longer, taste just as good, and the mixture will not curdle in the making.

Button Care

Transparent nail varnish dabbed on the centre of buttons, seals the thread. Buttons will stay on much longer.



Phillip Smith, of Roseby Park, busy basket making

CONGRATULATIONS, RUSSELL VALE

A WONDERFUL EFFORT

An example of true assimilation was shown recently at Russell Vale Primary School, on the South Coast of New South Wales.

For a week eight aboriginal children, five girls and three boys, ranging in age from 11 to 13 were guests of pupils at the school.

These eight children stayed with the pupils at their homes, made brief appearances in the classrooms and toured the district in the company of their hosts, seeing the sights.

The visiting aboriginal children came from Roseby Park, Wreck Bay, and the Bomaderry Children's Home, all in the Shoalhaven district.

Welcoming the children at a civic reception in Wollongong, the Deputy Mayor of Wollongong, Ald. G. Parker, said it was a wonderful thing that the Russell Vale children should assist with the assimilation of aborigines by inviting them to their homes.

"The world would be a better place to live in if everybody accepted each other like these children have done", said Mr. Parker.

The Headmaster of the Russell Vale Public School, Mr. T. S. Nairns, who organised the visit, said he believed it was the first time a project of this kind had been undertaken in Australia.

Parents of the Russell Vale Children remarked on the cleanliness and presentation of the aboriginal children.

The visit was arranged with the co-operation of the teachers and managers involved—Mr. Gersback (H.M. Wreck Bay), Mr. Shaw (Teacher at Roseby Park), Mr. Leonard (H.M. Bomaderry), Mr. Brown (Wreck Bay), Mr. Lawson (Roseby Park), and Matron Kennedy (Bomaderry). Parents at the school gave every assistance with billets, transport, lunches, and entertainment generally. It is quite possible that this is the first occasion in Australia when a move has been made by a school to bring aboriginal children into white homes for such a period.

The visit has received much publicity, and most surely will do a lot of good.

The reaction of all parents who billeted children and the pupils at this school (250 of them) was most favourable. Each parent billeting a child later said: "I was very pleased to have the child, and I was impressed with the good manners, conduct and appearance of our visitor."

The visitors were given the V.I.P. treatment everywhere. Channel 2 were out for 5 hours one Friday, and the film will appear in some future programme. About 200 feet of film was taken, including one of the children being bidden goodbye from home on his way to school.

One day, Mr. Brown the Manager of Wreck Bay Station visited our school for our special celebrations and brought with him Mr. John Ardler from Wreck Bay, who thrilled pupils and many guests with a display of boomerang throwing. Mr. Brown also presented the school with a boomerang inscribed: "From aboriginal friends in Nowra District". This gesture was much appreciated.

PROGRAMME OF VISIT

Sunday, 9th July:—

Children picked up at Kiama and conveyed to billets.

Monday:—

Visit to Australian Iron and Steel, Port Kembla. Lunch provided by the Company. Mr. A. Whitby, teacher at Russell Vale was in charge.

Tuesday:—

School Assembly—welcome to visitors by Headmaster and School Captains.

(Afternoon):—

Visit to plant of Bulli Spinners. Entertained by staff to refreshments. Mr. A. Blatch, Deputy Headmaster was in charge.

Wednesday:—

(Morning):—

Normal school activities.

(Afternoon):—

Inspection of South Bulli Coal Mine & Southern Mines Rescue Station, Bellambi. Mr. S. Sims, teacher in charge.

Thursday:—

(Morning):—

Visit to Bulli Lookout and morning tea at Woronora Dam.

(Afternoon):—

Visit to Wollongong. Shown over Cole's new store by Manager Mr. Russell—rides on lift and escalator.

Civic Reception at Wollongong Town Hall by Dep. Mayor, Ald. George Parker, Town Clerk, Mr. Wickham, Mayoress, Mrs. Squires, Dep. Mayoress, Mrs. G. Parker and local aldermen for Russell Vale, Mr. Jack Parker also present.

Children given refreshments after being shown mayoral robe and chain and being shown over the building.

Children received at South Education Office by Mr. C. M. Clayton, Director of Education. Mr. Clayton conducted the party on an inspection of the offices and explained the inner workings of the Department.

Shopping at Woolworths. Worker's train home from Wollongong. Mild panic when train did not stop long enough to allow all the party to alight—some were overcarried to Woonona, but all sorted out in a short time. Headmaster, Mr. T. S. Nairns, was in charge.

Friday:—National Aborigines Day:—

Children were welcomed to special celebrations by Mr. N. McKay, Inspector of Schools for Corrimal. Display of curios of aborigines and slides by Rev. A. J. Dyer. (Mr. Dyer went as a missionary to N. Territory for Church of England in 1915. He is now 76 and living in semi-retirement at Austinmer. His story is a very interesting one of a lifetime devoted to the coloured people up north). Mr. and Mrs. Brown (Manager of Wreck Bay Station) attended with John Ardler, an aborigine of Wreck Bay who thrilled children and parents with a display of throwing boomerangs. Presentation of boomerang to Mr. Nairns.

(Afternoon):—

Bus to Corrimal Public School—inter school Soccer and Basketball.

(Evening):—

Social evening in school with assistance of P. & C. Association. Games, Dancing and refreshments. Children welcomed by Mr. Rex Jackson, M.L.A., Bulli, who brought greetings from Mr. Kelly.

Saturday:—

Picnic at Kurnell.

Sunday:—

Sunday school. Cars left to return children to Kiama.

NOTE.—All hosts accompanied children on all outings. Approximately 4 to 6 private cars given gratis for each outing.

Mr. Nairns said:—"We were favoured with good weather all the week. The day the children had to return home was wet. The visitors were reluctant to part with hosts and there were some moist eyes on guests and hosts. It was a revelation to see the children hugging each other when the time came to part.

All arrangements went according to plan. Parents and Staff of seven gave full co-operation."

A successful experiment in assimilation!

Heather's Letter

Writing to *Dawn*, Heather Thomson, of Granville, says:—

"I'm writing to you hoping that you may be able to help me. I go to Miss Swann's College here in Granville.

Miss Ruth Swann is on the New South Wales Aborigines Welfare Board, for the Aboriginal people of New South Wales.

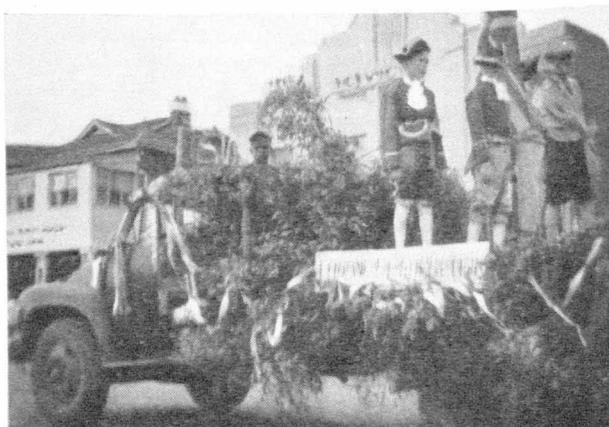
You send Miss Swann the magazine *Dawn*, and she gives them to me. I thoroughly enjoy reading them.

A while back you may remember an aboriginal girl, Clarice Ivey, who wrote a story and won a competition. Clarice then was training in the Aboriginal Bible Training Mission in Singleton, and after doing a 3-year term there, is now in Adelaide at an Old Folks Home. I will now get down to the point.

My name is Heather Thomson, I live at 22 Ashton Street, Granville, and am 26 years old. I am a Christian girl and belong to the Salvation Army at Granville. I have been going there since I was a babe in arms.

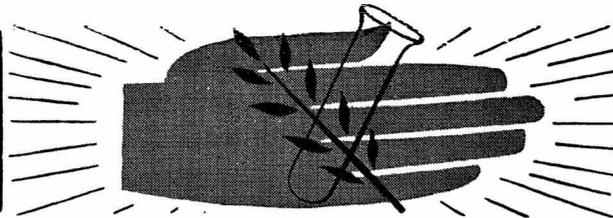
Could you please get me some pen friends. I would like Aborigine pals if possible, but if not they, any people will do. I'd like both men and women. I love Aborigine people. I'm not just saying that because I'm writing this letter to you, I sincerely love them. After all, Australia is their country, isn't it?

God Bless you and may the Lord Jesus keep you in His trusting care."



It's always fun to take part in a procession or a parade and these young aboriginal boys, depicting an incident in early history, really enjoyed themselves

Health



Hints

ROUNDWORM AND HOOKWORM

These diseases are found in most of the warmer countries of the world including Australia. If allowed to progress uncontrolled, they would spread, causing a great deal of chronic ill-health, stunting the growth and intelligence of children and weakening adults.

To bring the diseases under control, the assistance of local residents is needed. This is being so that, by understanding the causes of the diseases and the methods of prevention, the intelligent and willing help of individual citizens may be given in eradicating them.

NATURE OF THE DISEASES

Hookworm Disease

Hookworm disease is caused by small parasitic worms, commonly known as hookworms on account of their having an arrangement of small hooks around the mouth, by means of which they fasten themselves on to the inner walls of the bowels. There they live upon blood sucked from the bowel walls, and produce their poison. A person may harbour from 1 to 5,000 hookworms at once. The females lay many thousands of eggs, which are passed out with the waste materials whenever the bowels are moved. The eggs do not hatch in the bowel, but once outside the body, if conditions are suitable, they will hatch, sometimes in less than a day.

The hookworm is about half an inch in length and the thickness of a pin. The eggs are too small to be seen with the naked eye, and are only visible when magnified. The newly-hatched hookworms (larvae) are also very minute in size, and as long as they remain moist they are very active and are very hard to kill. They cannot develop beyond this stage unless they make their way into a human body, which they usually accomplish by their power of boring. When they get on to a person's skin, they bore their way through it and finally reach the bowels, where they live and grow. A few of the tiny larvae may be swallowed on raw vegetables or other contaminated food, but by far the greater number get into the body by piercing the skin of the feet, particularly between the toes, where the skin is soft. They are so small that this may cause no pain, but only a slight itching.

Persons who walk barefooted on ground which has been contaminated with hookworm larvae by human excreta, or through wet grass up which the larvae have crawled, are specially liable to become infected.

Persons may have a small number of hookworms in the bowel without showing marked signs of it. Nevertheless, there is a continuous slight loss of blood,

leading to anaemia, and a continuous poisoning of the whole system. As a result, mildly infected persons may feel only a little out of sorts, but are really far more affected than is apparent. The power of resistance to other diseases may be seriously reduced.

Roundworm Disease

Roundworm disease, as the name implies, is caused by a large round-bodied worm—sometimes growing to 8 or 9 inches in length and inhabiting the intestines.

The eggs are passed with the motions of the bowels and infection takes place by swallowing the eggs. The latter are resistant and survive on the ground for a very long time. They may reach the mouth by way of dirty hands, by eating raw dirty vegetables, or by being inhaled with dust, or in many other ways.

After being swallowed, the eggs hatch and the tiny larval worms burrow through the wall of the intestines and enter the blood, which carries them to the lungs. After lodging there and going through a stage of development, they finally pass up the wind-pipe and down the gullet to enter the stomach and intestines once more.

In the early stages of the disease, the wanderings of the larval worms cause small bleedings, vague pains and sometimes pneumonia. The adult round worms may cause abdominal pains, diarrhoea and general ill health; if they are very numerous an acute stoppage of the bowels can occur. Occasionally a worm may migrate and should a large one enter the lungs, pneumonia may result.

Examination

Every person living in a locality where hookworm or roundworm disease exists should have an examination made at intervals. The Department of Public Health undertakes examination of specimens free of charge.

The test consists of examining under a microscope a sample of the bowel motion, to see whether eggs of bowel worms are present. For this purpose containers are made available by the Health Department. In the containers should be placed a specimen of the fresh bowel motion of the person to be examined. The name and age of the person should be written on the container which will then be collected by an officer of the Department. Where collection is not possible, the specimen should be forwarded in accordance with directions supplied by the Department. Should evidence of the disease be found on examination, a notice to that effect will be sent to the person concerned.

Treatment

Treatment can be carried out by the family doctor. The medicine can usually be taken at home. Several treatments may be necessary if a person is heavily infected.

Prevention

In addition to the treatment of those who are infected, preventive measures are of great importance—these aim specially at preventing the entrance of hookworm larvae and round worm eggs into the body.

In particular, *closets* need careful attention. All closets should be so constructed that they can be easily cleaned. The walls should be smooth internally, and the floors should be of cement concrete, brick grouted with cement mortar or other impervious material, laid with a slight fall towards the doorway. The closet structure should be well ventilated and well lighted.

The closet seat should be constructed so as to render the pans flyproof. A movable box seat fitting over the pan, ventilated by small openings on two sides near the top, is recommended. These openings should be covered with perforated zinc or other suitable flyproof material. The box should be constructed so that it can be lifted off when the pan requires emptying. A lid to exclude flies should always be provided. The underside of the seat should be not more than 1 inch above the top of the pan. Pans should be of stout iron, 14 inches high, and cylindrical in shape. Pans should be emptied once a week, and the contents buried not less than 12 inches nor more than 2 feet deep, with a covering of clean earth not less than 10 inches in thickness. The burial area should be fenced to prevent children gaining access to it. After being emptied, pans should be rinsed with disinfectant solution, a supply of which should be kept in the closet.

Chemical Closets are of value in destroying infection by means of the chemical substance in the receptacle.

Cesspits should not be used where a public night-soil removal service is available. Where cesspits are used, they should be deep and dark, and covered with a flyproof structure for the seat. The surface of the adjoining ground should be graded so that stormwater cannot gain access to the pit. Care should be taken that no leakage or overflow from pits gain access to any water supply.

Remember that the soil should never be polluted by bowel discharges deposited or spilt on the surface of the ground. In cases where persons are employed for short periods in any locality, adequate closet accommodation should be provided. Temporary arrangements can be made by providing a suitable pan and a movable box seat. Children should be carefully trained not to pollute the surface of the ground, and they should not be allowed to go barefoot in districts which are affected by hookworm. Hands should be washed before eating.

To Parents

Have your children examined early for signs of worm disease and, if they are found to be infected, have them cured, so that they will grow to full intelligence, strength and stature.

TAKE THAT OPPORTUNITY

Advice from Kinchela Boy

Many of our young readers might find it advantageous to take notice of a word of advice from ex-Kinchela boy, Henry McGrady.

Henry, who is a seaman on board the B.H.P. coastal freighter "Iron Knight", in a letter to *Dawn*, said—

"I can truly thank the Aborigines Welfare Board, and all the staff of Kinchela Boys' Home for the very good training they gave me, and for the job I have at the present time.

"If I had been a fool, like so many other young fellows, and not taken the advice given me, things would have been very much different to-day.

"I am a seaman on the 'S.S. Iron Knight', and I like the job very much.

"I also owe a lot of thanks to the Seamen's Union of Australia, and the Union members for the opportunities and help they have given me.

"I started as a deck boy, now I am an ordinary seaman, and in two years time I hope to be an able seaman.

"I am determined to stick to this job and I think this might serve as an example to other young aborigines and encourage them to become seamen instead of being left behind roaming the streets as I have seen so many.

"I would say to my young friends, 'If you get an opportunity like this, stick to it!'"

An excellent piece of advice from Henry McGrady!

BLUE-BLOOD ARAB MARE

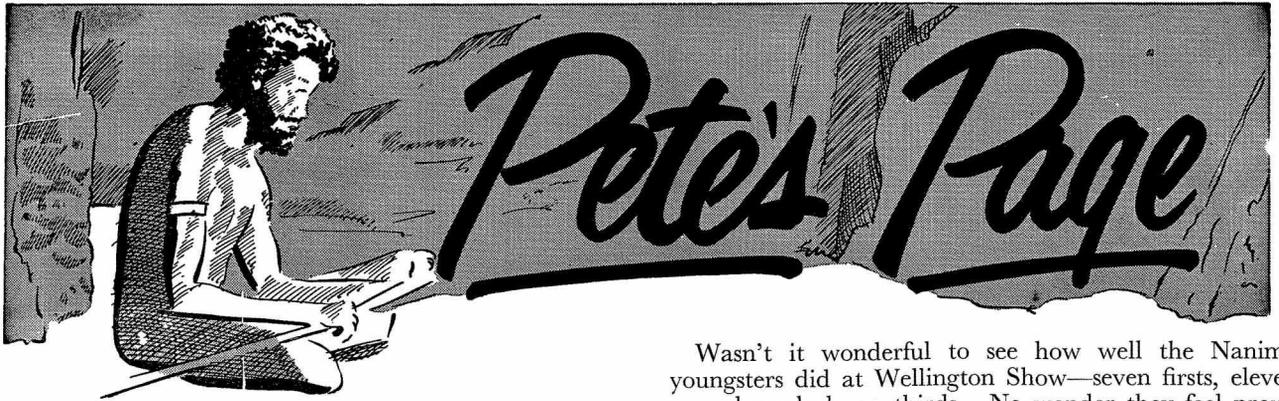
By J. DAVISON

I have a lovely Arab mare,
I ride her every day,
She is as gentle as can be
In every kind of way.

Sharima is her charming name,
She means so much to me,
I really love her, yes I do,
And I know that she loves me.

When it's time to saddle her,
She neighs as though to say,
"Come on and hurry up, get on!
We have no time to stay".

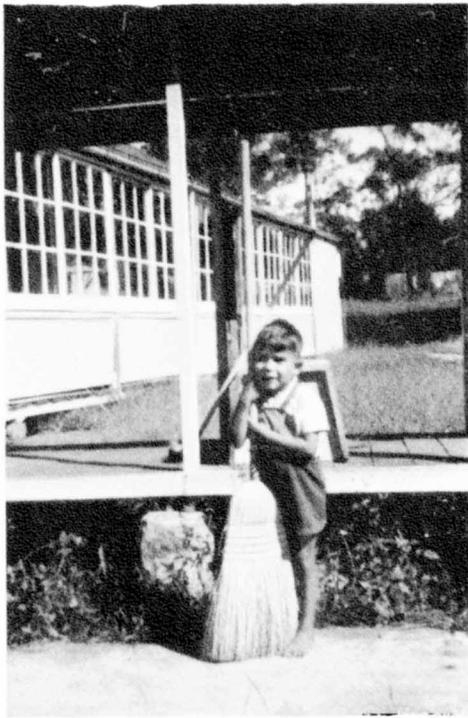
I mount her broad and shining back
With grace as free as air,
She really is a wondrous horse—
My *Blue-blood Arab Mare*.



Hello, Kids,

And how are we all this month? Some of you are looking forward to the August School holidays I suppose?

Speaking of holidays reminds me again of an article on page 13. I was terribly disappointed to learn that so few of my young aboriginal friends were taking advantage of the higher education now offered them.



Gosh, look at that broom young Wilson Dixon, of Bomaderry, is holding. It must be the one the witches fly about on!

What a wonderful thing it is to see a well-educated young aboriginal man or woman. I always feel a warm glow of pride when I see such people taking their rightful place in the world and getting good positions. On the other side of the picture, how depressing it is to see those young people who leave school as soon as they can, drifting aimlessly about scraping and scrounging to earn a few shillings and never really wanted by anyone.

Believe me, kids, if you get the opportunity of going to High School, and even further, stick at it for it will certainly give you a rich reward later on and lift you far above your fellow men and women.

Wasn't it wonderful to see how well the Nanima youngsters did at Wellington Show—seven firsts, eleven seconds and eleven thirds. No wonder they feel proud and their teachers must feel proud too.

I just had a note from Linda (1), Beryl (13) and Sandra (15) Connors and Mary Porter, all of Tingha Road, Inverell. These four girls, who are interested in Rock-n-Roll, music, swimming and photography, want some pen friends—boys or girls. How about it, kids? Lots of letters for these youngsters.

I'm still looking forward to some drawings and poems so I suggest you get busy right away.

Well, kids, I guess that's about all for now, but so be sure to keep that postman busy won't you? He hasn't been bringing me much mail from you lately and as a result he's getting rather fat, which will never do.

All the best for now,
Your sincere pal,

Pete



This coy little lass in the neat uniform is Marilyn Blair, of Ben Lomond



DO IT NOW!

We are still having frosts, sometimes westerly winds and cold conditions. Finish off pruning, spraying, and start planting roses, most deciduous shrubs and shade trees. Fruit trees also need these attentions. Now is the time to plant all deciduous summer fruits except citrus, which is an early spring task. Dig your summer-sown potato crop, sow onions, and continue spraying all greens for the control of grubs or white butterfly. Cut back shrubs such as crepe myrtles, abutilons, buddleias, and deciduous hibiscus. Lime perennials such as bearded irises, larkspurs and delphiniums, and lightly cultivate bulb beds to keep down winter grass, chickweed and other rubbish.

HOW ABOUT SOME FRUIT?

No matter how small the garden, there is space for some fruit. If no other can be afforded, strawberries, cape gooseberries, blueberries, logan, boysen, young or newberries can be planted, or in suitably cool, high districts, raspberries, red, white and black currants and gooseberries.

Almonds are only fit for inland areas, say from Blue Mountains to the Murrumbidgee Irrigation Area and other irrigated, hot inland areas. They all need pollinators. They usually come into bearing about the third or fourth year after planting. On the coast the seasons are too wet and humid and the nuts rarely set, or if they do, fungous diseases attack them and they rot in the shell.

I no longer recommend nectarines for home gardens as they are so attractive to fruit flies. However, if you must have them, get the best, which is Early Rivers, or Goldmine, which I consider next best, but later.

Apricots are self-pollinating and the best for the home gardener are the early varieties, which crop well and escape fruit fly attack and also brown rot. Early Moorpark, Oullin's Early and Blenheim are three of the best. Womenfolk who preserve or can their own fruit should try the later Trevatt. Camden is a good apricot for high country such as the Blue Mountains, tableland and lower Alpine areas where this fruit grows.

All plums are pruned in winter and light summer pruning is advised. Apricot and peach should be similarly pruned, reducing the length of the new wood, and thinning out where necessary.

CITRUS—a way to Health

Citrus trees are regarded by experts as the best home-fruits, as they are subject to fewer pests and diseases and crop heavily. Oranges such as Valencias are suitable for most garden conditions, but Valencias and Washington Navels will do well inland away from the seas. Plant these trees in September or April.

Mandarins seem to have dropped out of public favour in the last generation. The best varieties are probably Beauty of Glen Retreat, Imperial, Emperor and the sweet, juicy Thorny. Ellendale is also an excellent mandarin if trees can be obtained, the fruit being of good size.

Pruning of apples, pears and quinces is more or less a job for the expert, but there are several books on the subject that can be obtained through the Government Printer, Harris St., Ultimo. As pruning is such an exhaustive subject, get and study the book "Pruning", which you can obtain through the Publications Branch, Department of Agriculture, Farrer Place, Sydney, or through the Fruit Branch of any other State Department of Agriculture.