



# Dawn



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

DECEMBER, 1959



*Merry Christmas 1959*



## Our Cover . . .

For our cover this month, we have chosen a picture which truly expresses the hopes and anticipations of all young folk at this time of the Year.

May all YOUR hopes come true this Christmas and may it be a Very Merry occasion for you all.

EDITOR



## 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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## *Christmas Greetings*

*I should like to send to all readers of "Dawn", and especially the Aboriginal people of this State, my good wishes for the Christmas season.*

*The Christmas message is one of peace and kindness and this spirit is felt and shared by all, whether they are Christians or non-Christians, rich or poor or of white or dark blood.*

*I hope the true spirit of Christmas enters your homes and lives and that the coming year will be one of greater happiness for all.*

*Arkingmull*

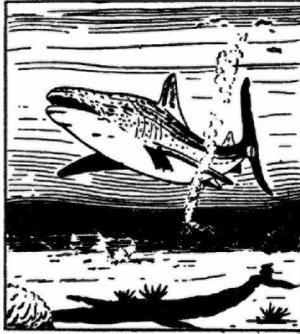
*Chairman,*

*Aborigines' Welfare Board.*

# DID YOU KNOW...



There are 80 radio and television transmitting towers in the world over 1,000 feet in height. Seventy-nine of these are in the United States, with a 1,610-foot tower in New Mexico being the tallest in the world. Tokyo's 1,082-foot tower is the tallest in the world outside the U.S.



The world's biggest fish is not the whale, as commonly supposed. The whale is not a fish, but a mammal. A species of shark, the whale shark, is the largest fish in the world. It reaches a weight of 25,000 pounds and a length of 60 feet. And though he's "the biggest," he's far from being the "fiercest," eating only tiny ocean organisms.



The camel has a harelip, the teeth and stomach of a mouse, the blood of a bird, the temperature of a reptile. It has a swan neck and lacks a gall-bladder. It can see with its eyes shut and can shut its nostrils against sand. Its gait is responsible for the discovery of butter!



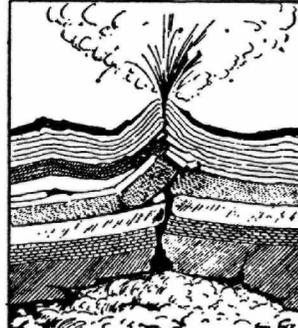
A ship weighs less by moonlight. Every ship weighs more in the daytime than at night when the moon shines upon it. The gravity pull of the moon upon the ship is greater than the pull it exerts upon the water. As a result the ship's displacement is reduced.



Historians say that about 5,500 years ago, an inventive farmer on the Persian Gulf attached two wooden discs at either side of a slim log, producing the wheel and the first wheeled vehicle. From this simple beginning, the wheel has become a cornerstone of modern civilization, influencing every sphere of life.



On her first sea trials in March, 1959, at speeds better than 46 m.p.h., the U.S. Navy's newest atomic submarine, the Skipjack, shattered all known speed records for submarines. Two other U.S. atomic submarines, the Nautilus and the Skate, are the only vessels to have voyaged under the Arctic icepack across the North Pole.



Scientists say that beneath the earth's thin crust are temperatures hot enough to vaporize iron. And there are pressures so great that rock, heated far beyond its melting point, remains in a state of glassy solidity. Occasionally these elemental forces breach a fracture in the earth's shell, causing a volcano.



Abundant quartz is the source of semi-precious stones such as amethyst, agate and onyx. Quartz can be used to make imitations of precious jewels. One recipe for diamonds prescribes: four parts quartz, five parts red lead, one part potassium carbonate. Melt and cool slowly. For rubies or sapphires: add coloring matter.



# Christmas Greetings

## from the Superintendent

Dear Friends,

The Christmas season is here again with all its religious significance and joy.

Christmas is a time for showing love and kindness to our families, our friends and neighbours, and above all, our enemies. This is the true meaning of Christmas, not just the giving of presents and having parties, although these all go towards a greater enjoyment of the Christmas season.

We must all try to be people of Goodwill, for it was to such people that the Holy Angels who appeared to the shepherds on that first Christmas Day promised "Peace on Earth", not to the rich man or the poor man or to the powerful man but to those of goodwill.

To each and every one of you I wish a Holy, Joyful Christmas and a New Year of Success and Happiness.

Yours sincerely,

H. J. GREEN,

Superintendent of Aborigines Welfare.

## MANY CAME BACK

The Cummeragunga Mission Station, once a thriving and busy community and now a virtual ghost town, came to life one week-end recently when Back to Cummeragunga celebrations were held.

The settlement's present permanent population of approximately 75, living in scattered houses in an area which once boasted rows of streets, swelled to over 200 during the week-end, as former residents came back.

Visitors included bus loads from Melbourne and Shepparton and private car loads from many centres including Echuca and Deniliquin.

Visitors and local residents combined in an informal get-together on the Friday afternoon, and this was followed that night by a dance.

Highlight of the Saturday's events was a sports programme which included two basketball matches for the local girls.

Their keenness to play basketball was demonstrated by the fact that they worked and saved to buy their own ball for practice.

Their efforts were supplemented by the Echuca Apex Club which provided the ball used in Saturday's matches, and the Cummeragunga team were delighted when they scored a dual success, defeating both Rumbalara and a team from Melbourne.

There was keen interest in the basketball and in the remainder of the sports programme, in which the Cummeragunga Gift was the feature. It was won by Eddie Briggs with Don Briggs second and Fred Knowles third.

Other results included: Married women's race, Mrs. E. Briggs 1, Mrs. G. Briggs 2, Mrs. M. Hiland 3; girls,

10-14 years: Betty Jackson 1, Heather Briggs 2, Elaine Knowles 3; girls: Maureen Morgan 1, Joyce Hood 2, Margaret Hood 3; boys: R. Atkinson 1, Geoff Atkinson 2, Barry Knowles 3; youngsters: Keith Nelson 1, Rod Briggs 2, Heather Briggs 3.

Both local and visiting artists contributed to a concert programme held on Saturday night.

On Sunday, the programme took on a more serious note, with a pilgrimage to the cemetery in the morning and a Pleasant Sunday Afternoon programme during the afternoon.

The P.S.A. was chaired by Cr. J. Eddy, president of the Murray Shire and was attended by many visitors, including a party from the Echuca Presbyterian Fellowship of Australia, who took with them gifts of books and crayons for the school children.

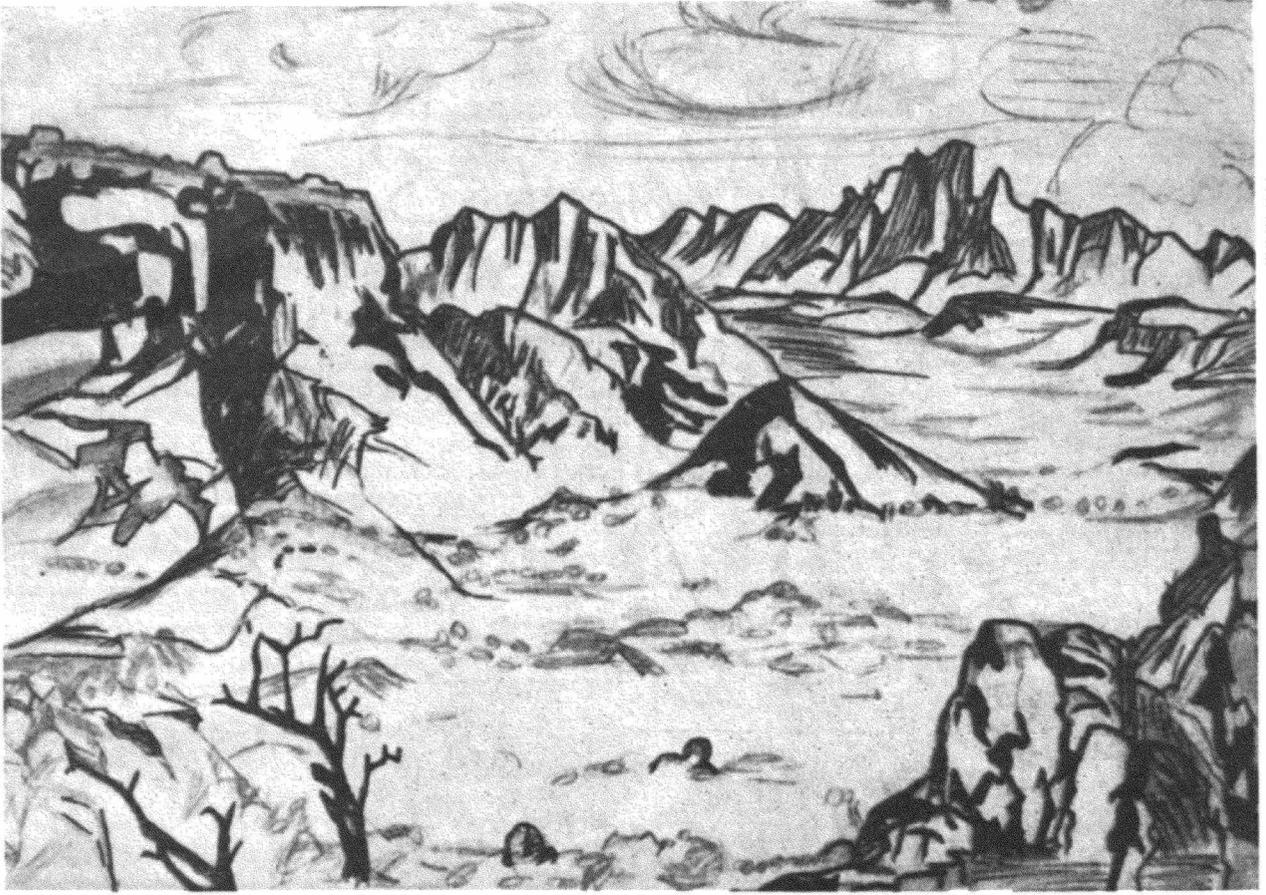
Other visitors came from Matheura, Diggora and Lockington.

Principal speakers on the programme, which included a number of musical items, were Pastor Doug. Nichols, M.B.E., and Mr. R. Wanganine, president of the aboriginal co-operative at Port Pearce in South Australia.

A vote of thanks to the speakers was moved by Mr. A. Holloway, and brief addresses were also made by the Reverend D. G. McKenzie and Mr. R. Nichol of the Echuca Presbyterian Church.

Most of the "come backs" left straight after the P.S.A.

—(From the Riverine Herald.)



A special prize to young Joey Goolagong, of Kinchela Boys' Home, for this fine black and white sketch

*Nominations invited . . .*

## BOARD ELECTION

In August, 1960, it will be necessary to conduct an election for appointment of aboriginal members of the Aborigines' Welfare Board.



The term of appointment of the members elected will be three years. All persons of aboriginal blood over the age of twenty-one years who have been resident in N.S.W. for a period of six months will be eligible to vote. In order to vote it is necessary for an aborigine to first of all apply to have his name placed on the roll of electors.

With a view to compiling as complete a roll of electors as soon as possible, an invitation is issued at this stage to all eligible aborigines to enrol. This is being specially featured in *Dawn* this month in order that all field officers may have as much time as possible to have the roll completed.

A new roll is being compiled and an application for enrolment is required, irrespective of enrolment for a previous election.

A supply of application forms has been sent to each Station. A form should be completed by each person desiring enrolment and returned to the Board's office. The form may be returned independently by the person desiring enrolment, but it is suggested that they be handed to the Station Manager.



### WEDDING AT BOGGABILLA

The wedding of Stan McIntosh to Valerie Bartman was held recently in Boggabilla and was performed by the Reverend M. McGregor. The bride originally came from Mungindi, where she has lived all her life—eighteen sweet years. She was given away by her uncle, Mr. Gordon Troutman. The groom, one of Ron McIntosh's sons, was attended by this brother, Don, as best man. Among the guests at the Church were Mrs. Ron McIntosh and Mrs. Jean Troutman, and the manager and matron.

\* \* \*

### IMPROVEMENTS AT THE STATION

Improvement to the lighting on the Station at Boggabilla will include lights in the Station Hall and street lights around the Station houses.

Considerable improvement has been noticed in the yards since it has been possible to repair, at least, some fences. Among those of special comment are Susie McGrady, Evelyn Binge, Zella Duncan, Mavis McGrady, Mrs. Haines, Liela Dennison, Mrs. McIntosh, Eileen McIntosh, Hannah Duncan, and Lloyd Dennison. Some yards were kept clean and tidy, but needed a few flowers to brighten the place up. Mrs. Hannah Whiteman has a long term policy, she is growing silky oaks for shade.

\* \* \*

### NATIVES WIN ART PRIZES

Four Northern Territory aboriginal children have won prizes in an art competition in India.

The children are Esther Puruntatameri, Francoise Kuratina, Concepta Patrick, and Marita Pilakin.

More than 60,000 entries were received for the competition from 65 countries.

\* \* \*

### PLAN FOR FITTING MEMORIAL TO NAMATJIRA

A practical memorial that would bring help and encouragement to aboriginals was suggested yesterday as the most fitting monument to late aboriginal artist, Albert Namatjira.

Local water-colour artist Rex Battarbee—the man who taught Namatjira to paint—has suggested establishing an amenities centre for aboriginals in Alice Springs. Mr. Battarbee suggested an Australia-wide appeal for funds for this memorial.

### ABORIGINAL PRINCESS DIES AT 79

Mrs. Theresa Priscilla Clements, 79, sole surviving direct descendant of the last chieftain of the Ulupna tribe of aboriginals, died in Mooroopna Hospital recently.

Mrs. Clements was a princess of the tribe, whose territory stretched from the Goulburn River at Shepparton to the Murray and beyond before the white settlers came.

One of Mrs. Clements' daughters is Mrs. Margaret Tucker (Princess Lillardia) of Osway Street, Broadmeadows, who was appointed to the Aborigines' Welfare Board last month.

Other daughters are Mrs. Evelyn Geeves, of Queensland, and Mrs. Geraldine Briggs, of Shepparton. The funeral took place at Cummeragunga Mission Station.

\* \* \*

### WOODENBONG LAD MAKES GOOD

Eighteen-year-old Lionel McBride, a former student from Woodenbong, is doing a four-year apprenticeship course with the Queensland Forestry Department and within a few years should be occupying a position of some importance.

Lionel was also offered a course with the Royal Australian Air Force but chose Forestry, and is now stationed at Serlings Crossing, via Imbal (Mary Valley Line).

One of his jobs is the checking of timber royalties.

His younger brother, Barry, is also doing very well in a Forestry course. He is stationed at Undina in Queensland.



# HOME



# HINTS

A paper plate glued to the bottom of a tin of paint when doing touch-up jobs prevents the paint from dripping on the floor and provides a place to lay the brush.

\* \* \* \* \*

If you are out of barrier cream before doing a messy job such as painting, laying plastic sheeting, handling putty and so on, it is a wise precaution to wipe the fingers

and nails on a piece of soap and to rub nearly-dry soap over the entire hands. When the job is finished the dirt will come away easily if the hands are washed with soap and hot water.

\* \* \* \* \*

How many times have you laid a paint brush aside, only to find, subsequently, that it has hardened and is useless? One way in which to overcome the trouble of cleaning brushes every time they are used is to merely wipe off the excess paint, and roll the brush into a ball of soft putty. This keeps the bristles soft and ready for use by forming an airtight seal around them. If you want to use another colour, you will, of course, have to clean it in the usual way.

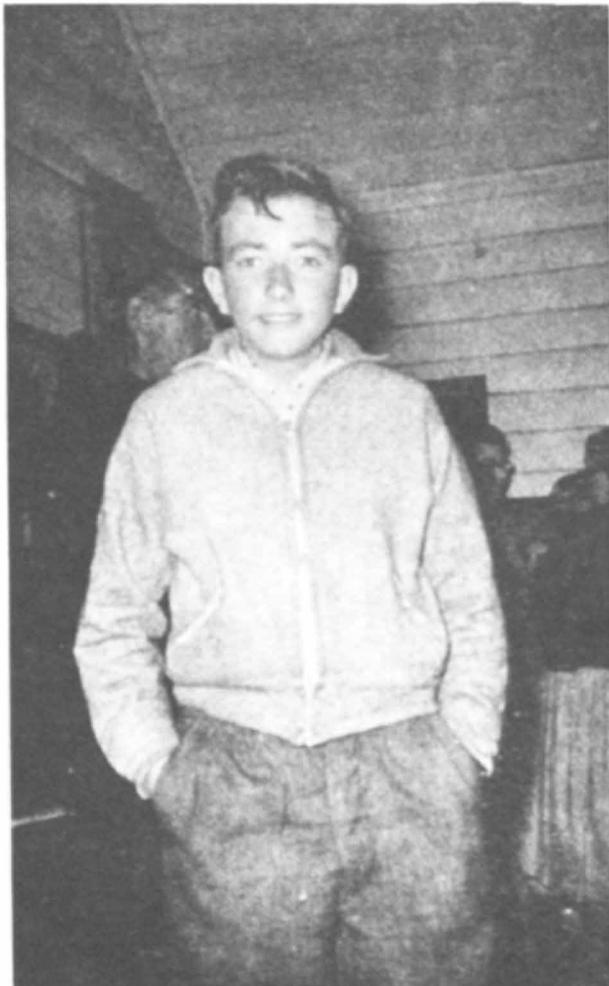
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## HINTS AROUND THE HOUSE

White marks left on tables or stands by flower vases or other objects can often be removed by wiping them with a rag wetted with ammonia and wrung out. After a thorough drying, the spot is rubbed with good furniture polish and the foggy stain usually disappears.

\* \* \* \* \*

To tighten loose cane chair seats, try this method. Turn the chair upside down and sponge the underside of the seat with hot water until it is well soaked. If the seat is dirty, sponge it with hot soapy water and rinse with clear hot water. Then set the chair so that it can dry in the air. When it dries, the seat will be firm and taut



Fourteen-year-old Kerry Castle, of Michelago

# ABOUT OUR PEOPLE

## The Origin

The Australian aborigines are generally believed to have come from south-east Asia, between ten and twenty thousand years ago, although estimates range from six to one hundred and fifty thousand years. They travelled on rafts or in bark canoes across the island stepping stones of Indonesia and New Guinea, where the longest voyages necessary between islands were no more than 15 to 30 miles.

One theory claims that the Tasmanians once inhabited the Australian continent, and crossed Bass Strait either when it was dry land long ago or by canoe; another theory has it that they came by sea from the New Caledonian islands.

Simple types of watercraft were in use among the aborigines. Log rafts were universal. Bark canoes were made in eastern and northern Australia. Malayan traders during recent centuries introduced the dugout canoe, fitted with a sail, into Arnhem Land, and Papuan visitors brought it to Cape York and Queensland, where outriggers were used.

## The Tribes

About 680 tribes, each of 200 to 700 people, have been recorded. Each of these occupied a separate territory. Today life is preserved only in remote parts of Cape York, Northern Territory, central Australia and the State of Western Australia. There were about 275,000 aborigines in Australia in 1778, when white settlement began; to-day there are 30,000 full-bloods and 50,000 mixed bloods.

In each tribe there is a number of local groups of closely related men and their families among whom marriage is forbidden. Each group lives in its own territory, and is the most important economic, fighting and ceremonial unit in the tribe.

Confederacies exist where a number of tribes possess the same customs and ceremonies, and related dialects.

In Arnhem Land tribes consist of totemic clans, each containing several linguistic groups.

## The Women

The full-blood women are food collectors, particularly of plant products in the forest, marsh and lake, and, along the coasts, of fish, shell-fish, crabs and other marine life which inhabits rocky reefs. They dig roots and yams with a sharpened stick, collect seeds, roots and fruits, the eggs of turtles and birds, and catch lizards, snakes and other small animals. A woman gathers food for her own family and relatives.

The women, also, carry out most of the camp duties. They fetch drinking water, get firewood, care for the babies and assist in building the family's hut or wind-break. Their crafts include making string bags, baskets, mats and ornaments out of plant and animal fibres.

## The Men

The full-blood aboriginal men are hunters and fishermen; they kill kangaroos, possums, emus and other large game with spears or clubs, or capture them in pit-falls, nets, traps or noose snares. Wombats and other mammals are smoked out of their burrows. Clubs and boomerangs are thrown among flocks of birds. Fish are speared or caught with simple hand nets, traps or hooks, or by poisoning pools with plant juices. Off northern Australia turtles, dugongs, porpoise and large fish are harpooned.

The men carry out the higher skilled kinds of hunting, fishing, crafts and ritual. They make weapons, implements, canoes, containers and ceremonial objects.

A council of elderly men is responsible for the general maintenance of tribal law and custom.

The aborigines are a Stone-age people. Most of their stone implements are specialized and shaped for a particular function, such as cutting, scraping, adzing, boring, chopping, abrading, pounding and so on. They also use wooden, shell, bone and teeth implements.

## The Camp

Each family has its own hut and fire-place. Youths and single men occupy a separate portion of the camp. The huts are round or rectangular in shape. They are covered with a variety of materials in different localities—leafy branches, reeds, palm-leaves, seaweed—and are sometimes smeared on the outside with mud. Communal huts are built in cold weather and in mosquito-infested localities. The position of huts in a camp is determined by the relationships of the families occupying them.

Food is baked in hot ashes, or roasted on or beside the fire. Large animals are cooked, by the men in many tribes, in a pit lined with hot stones and covered with bark and soil.

Meat is shared among all members of a camp according to kinship rules. Among methods of conserving food are the preserving of nuts and seeds in pits for several months, the drying of fish and kangaroo flesh, and the making of dampers.

### Games and Music

Childhood play is largely imitative of adult economic and social life. Boys practise assiduously with toy weapons and at identifying tracks, girls play camp games, and all learn songs, dancing, mythological tales, sand and hand figure making. Children are treated with great affection.

Adults are fond of ball games and spinning tops. The men participate in dart- and boomerang-throwing competitions. Many games are contested by opposing sides drawn from moieties or clans.

The musical instruments are simple. Everywhere, a stick beaten on the ground or a pair of clapsticks or boomerangs tapped together furnish the time for dances. In northern Australia a hollow tube up to 10 feet long called the *didjeridu*, produces a droning note when blown. A folded mouth-blown leaf-buzzer was used in the south. Dances are imitative of animals, human and spiritual beings, and songs or chants in sacred cycles may number many hundreds.

### Dress

In Central Australia the full-blood aborigines either wear no clothing at all or use a string or fur pubic-apron attached to a girdle. A set of everyday ornaments consists of a girdle, armlets, necklet, forehead-band, and bone nose-pin. On festive and ceremonial occasions, special ornaments of many colourful types are worn, which are allied with designs painted on the body in red, yellow, white or black, or in feather-down stuck on with human blood.

Cicatrices are cut on the body with a shell or stone knife, and the wound then filled with ashes until it heals into a raised scar. Patterns of cicatrices proudly worn by the men may cover the body from the shoulders to the knees. Some are tribal patterns, some are added at initiation, marriage and other stages of life, but the elaborate patterns are purely decorative in significance.

### Trade and Exchange

All kinds of goods—pigments, implements, weapons, ornaments, sacred objects—are exchanged and bartered along defined trade routes, some of which traverse the continent from north to south. Gift exchange is an important part of the economic, social and ritual life of the aborigines.

Pearl-shells worn by initiated men, and used in various forms of magic, are fashioned on the north-west coast of Australia. From there they find their way into many distant parts of the interior, some travelling over one thousand miles from their place of origin.

Bailer-shell articles, used as spear-thrower handles and as ornaments, are made by Cape York coastal tribes and traded southwards into the interior of Australia for very long distances.

Stone axes are traded widely from the quarries and pebble deposits where the stone is obtained.

Quartzite fighting knives are important articles of exchange in central and northern Australia.

The narcotic called *pitjuri* is a plant (*Duboisia hopwoodii*) which grows in south-west Queensland. Its stems and leaves were broken into small pieces and bartered in special bags. *Pitjuri* was chewed by many tribes in the interior of the continent.

Ochre pigments, used for decorating weapons and other objects, and the bodies of dancers, are traded widely from the deposits.

Song and dance *corroborees* are composed and exchanged at ceremonial and other gatherings of natives.

Boomerangs made in central Australia and the Northern Territory are traded extensively; Arnhem Land tribes, who do not make them, secure them in this way for use as musical clap-sticks.

### Religion

Among the full-bloods of central Australia, aboriginal religion perpetuates the eternal power of life emanating from the spiritual ancestors, and stimulates nature to sustain her periodic harvests of food, game and water by means of ceremonies, songs and myths.

The spiritual ancestors of the mythological past include the Fertility Mother and other ancestral women of Arnhem Land, great snake ancestors in the Kimberleys and Northern Territory, bands of human and animal totemic spirits in central Australia, and sky-heroes in eastern Australia. Their lives and activities as creators of the physical world, of its human inhabitants, of the animal and plant life, and of tribal customs, are re-enacted in historical ceremonies.

Members of clans, with animal, plant or other totems, perform traditional ceremonies at totem-centres to bring about the increase of natural species. The pre-existent and of the totems and of man are re-incarnated in the young individuals. Clans, moieties, other social groups and the sexes have totems.

Initiation of youths takes place into the sacred beliefs and secret rites, and into a code of discipline and behaviour maintained by the elderly men. The initiates are tested by fire ordeals and ritual operations such as tooth-avulsion and circumcision.

The bull-roarer, whose buzz is the voice of the ancestral spirits, warns away the women and uninitiated from the sacred rites. Men, women and children assemble in a large circle or dancing ground, but only the novitiates and initiated men go along the path to the small sacred circle where the ceremonies take place.

### Magic and Medicine

In Central Australia sorcerers cause the death or blindness of a victim by projecting an evil spirit or object into him with a pointing-bone, or by capturing his spirit in a piece of his hair or food. Magical formulae are chanted during the rite.

The pointing-bone is either burnt or buried, and the victim's only hope is to secure the bone used against him, or to have stronger counter-magic performed on his behalf.

The Central Australian sorcerer wears *kurdaitja* shoes, made of emu feathers and human blood, to conceal his footprints. Quartz and other crystals symbolise magical power used in causing death and illness, to bring about success in love. Pebbles, pearl-shell and many kinds of ornaments serve as media of magic, and as charms of various kinds.

Medicine-men cure illness by supposedly extracting a piece of quartz, bone, or evil blood from the painful part of the body, which they massage and suck. The natives cover a wound with a clay poultice or smear it with blood, fat or perspiration; they use medicinal plants, and wear charms to ward off illness.

Rites are carried out to bring rain to freshen the country-side, to reveal the tracks of game in the wet soil, to hide the tracks of a criminal, and to augment the water supply.

Both men and women carry out magical rites to ensure success in love, as do hunters who seek to stupefy game and make it easy to kill.

Divination rites are performed at the grave or exposure-platform of the dead to discover the person actually responsible for, or to be blamed, for the murder.

## Boomerangs

Almost everyone is familiar with the Australian boomerang but few people know of the different types. For instance there is a big difference between the returning and non-returning boomerangs.

*Non-Returning Boomerangs:* These weapons are from 2 to 3 feet long and weigh up to 1½ lb. Their curve is shallow in relation to their length. As hunting and fighting weapons they are used to kill kangaroos and other mammals, birds, reptiles and fish and cause serious injuries in warfare.

*Returning Boomerangs:* This famous Australian weapon is a light, thin and well shaped missile between 1 and 2½ feet long, weighing up to 12 oz. Its outstanding features are a deep curve in relation to its length, ends slightly twisted in opposite directions, a flat lower surface and a convex upper surface.

In throwing, it is held at one end, behind the thrower's head, with the concave edge forward. The thrower runs a few steps, brings his arm over rapidly and releases the boomerang with a powerful wrist movement. It is thrown downwards but soon sweeps up—or it may be thrown so that one end hits the ground causing it to bound upwards at terrific speed. As the boomerang flies through the air it rotates end-wise in a horizontal plane, completing a large circle up to 100 yards or more in diameter and up to four smaller circles, before it drops to the ground in the vicinity of the thrower.

The returning boomerang is not known in any other part of the world. It was apparently evolved by the Australian aborigines from the non-returning type, which often swerves in flight. It is used in tournaments and for diverting flocks of birds into nets set between trees.



Isabelle Johnson, of 3 Way Bridge, Griffith, wins a special prize for this nice drawing

• • • •



These youngsters made a special trip to the "North Pole" to see Father Christmas

# *Fun and Games at*

## **Lennox Head National Fitness Camp**

*By Sister D. O'Brien (Aborigines Welfare Officer)*

Take fifty-two excited girls, mix them with seven happy women; add miles of golden beach and a fresh-water lake; add sunshine and plenty of fun—and you have the first National Fitness Camp for North Coast Aboriginal Girls.

Held at Lennox Head National Fitness Camp, midway between Byron Bay Lighthouse and Ballina, this seven day Vacation Camp was an outstanding success.

The girls, aged from ten years to fifteen years, came from Forster, Taree, Burnt Bridge, Greenhills, Bowraville, Nambucca Heads, Box Ridge, Cabbage Tree Island, Cubawee, Tabulam and Woodenbong. Four very disappointed girls from Baryulgil were unable to attend, owing to mumps—better luck next Camp, girls.

The Camp was run by the Department of Education, in conjunction with the Aborigines' Welfare Board. Staff consisted of Camp Director, Miss Pat Downie ("Rusty"), five counsellors: "Sandy", "Mac", "Dunk", "Jo", "Curly" and "Sis" (me). With the exception of myself, all the girls were from the Education Department. Permanent Camp Warden is Mr. J. N. Brown, whilst "Queens of the Kitchen" were Mrs. J. N. Brown and Mrs. E. Chilcott, who did a mighty job keeping us all supplied with such excellent meals.

The girls were housed in spacious, well ventilated lodges furnished with double-decker beds, with space at ends for hanging clothes, stacking suitcases etc. Blankets and pillows are provided, but campers bring their own bed-linen and towels. The ablutions block, with hot showers, is a marvellous asset, and the hygiene of the girls so excellent that the hot water frequently ran out. None ever had to be prompted to do "toothbrush drill", and here I must compliment the girls on having such well kept teeth.

The lodges were divided into three, each in charge of a leader (appointed by the girls themselves). They were:—"Redbills", Valerie Hoskins of Greenhills; "Heron", Cecilia Bradshaw, Burnt Bridge; and "Cormorants", Loretta Donnelly of Tabulam Station. All girls were responsible for bed making, sweeping and general cleanliness of own lodges. "Rusty" and I held inspection each day after breakfast and awarded marks, which were added to the point score, which at the end of the week, taking in all activities, including bush-craft, nature studies, beach sports, etc., finally went to the "Cormorants".

### **HOW DID WE SPEND THE WEEK ?**

The special bus from Lismore arrived during the late afternoon, and by tea-time all the girls had been allotted their places in lodges and dining hall, their pocket money "banked", shown round the Camp, and were ready to do justice to an excellent meal.

The first night is always Introduction Night. The few simple rules are explained, new songs learned and old ones renewed. As all the girls were tired, and some a little shy, it was not long before the National Fitness Anthem was sung, and the familiar nightly call of "Supper is Served" was heard, and then to bed.

By next morning all vestige of shyness had disappeared, and everyone eager to participate in the various programmes, which were continuous, each Counsellor having mapped out her events the previous night. The day commenced with a seven o'clock swim (optional), and each day another swim at twelve o'clock. An outstanding swimmer was Eileen Button of Forster. Canoeing and swimming seemed, to me, to outstrip everything in popularity, and to those who helped to make those possible, a special "Thank you".

Wednesday was a special day. We all went to Byron Bay by bus, were conducted through the butter, bacon and sausage factory, and out and up to the immense lighthouse. This has recently been converted to electricity, three million candle-power. Back to the beach for lunch and the beach sports, and many were the various items—the victorious lodge being "Heron", who defeated "Cormorants" by a mere half point. The sand castle competition brought forth some wonderful ideas in architecture, both modern and medieval, and Rusty and I had a difficult task in deciding the winners. Biscuits all round, and then into the bus for the trip home, to the accompaniment of much laughter and singing—hot favourites throughout the Camp being "Dinah" and "Ging Gang Goolie".

On Sunday afternoon the Water Carnival was held, watched by many visitors. "Redbills" stole the honours, as they did also in Lodge inspections—congratulations, Valerie !

Each night was completely different. Indoor tabloids were excellent and required much skill and good team work. Lodge concert—tape-recorded by Mr. J. Mollison, film night given by Junior Farmer Supervisor, Mr. C. Purdue, colour slides shown by "Rusty".

Another night was given to skits and stunts and entertainment by the staff. Have you ever seen a Lady Welfare Officer sitting in a tin dish? Well, sufficient to say I've not been the same since—nor probably has the dish.

Saturday night the girls had their dance, mostly impromptu fancy dress. Welfare Officer Mr. Morgan, who was visiting the Camp, judged Valerie Hoskins' costume as the most original—the prize, a biscuit!

On Sunday after tea, a short religious service was conducted in the hall by "Rusty" and then we all trekked to the beach where we sang songs round the camp-fire.

An important event then took place. All the girls were presented with the Camper's Certificates, and the girls in the winning lodge—"Cormorants"—each received a pennant as souvenir of the camp. In concluding, Alice Morris, of Kempsey, tendered a vote of thanks on behalf of the girls, to Rusty and her staff. Then home to supper and bed.

Next morning, the last, was full of busy activity. Like all good campers, everything had to be left in apple-pie order, and each one had certain work to do. Again I compliment the girls on their readiness to help. Sport equipment of every description had to be counted and put away—and nothing was lost or broken,—congratulations.

By eleven o'clock everyone was ready to board the bus for Lismore Railway Station—some to meet their train escort, Mrs. Ella Simon, of Taree, who did a mighty job looking after so many children; some to be met by their Station Managers, and the Box Ridge girls to board the Coraki bus. Cabbage Tree girls having been met by their Manager at Ballina. So ended the First National Fitness Camp for Aboriginal Girls.

Visitors to the Camp during the week included—

Mr. H. J. Green, Superintendent of Aborigines' Welfare.

Mr. E. J. Morgan, Aborigines' Welfare Officer and his family.

Public Service Board Members, Messrs. Howitt and Verells.

Area Director, Mr. C. Ebert, Department of Education.

Mr. G. Walker, Physical Education and National Fitness Adviser and his family.

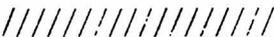
Mrs. M. Mercer, Editor of the "Ballina Pilot".

Mr. and Mrs. Cowley, Manager and Matron, Cabbage Tree Island.

Mr. Peden, Supervisor of Box Ridge and Mrs. Peden.

Parents and Friends from Cubawee Reserve.

The Camp is indebted to Mr. and Mrs. M. J. Ragan of Sydney, for their generous financial help, as well as gifts of sweets, balloons, streamers, records, etc.



**This little fellow was too young to hang up a stocking on→ Christmas Eve so his booties were the next best thing**



**ABORIGINES' WELFARE BOARD**

**ANNUAL ELECTION**

**AN ELECTION FOR APPOINTMENT OF  
ABORIGINAL MEMBERS  
OF THE ABORIGINES' WELFARE BOARD**

**WILL BE HELD IN AUGUST, 1960**

●

**ARE YOU OVER THE AGE OF TWENTY-ONE  
YEARS?**

●

**ARE YOU OF ABORIGINAL BLOOD?**

●

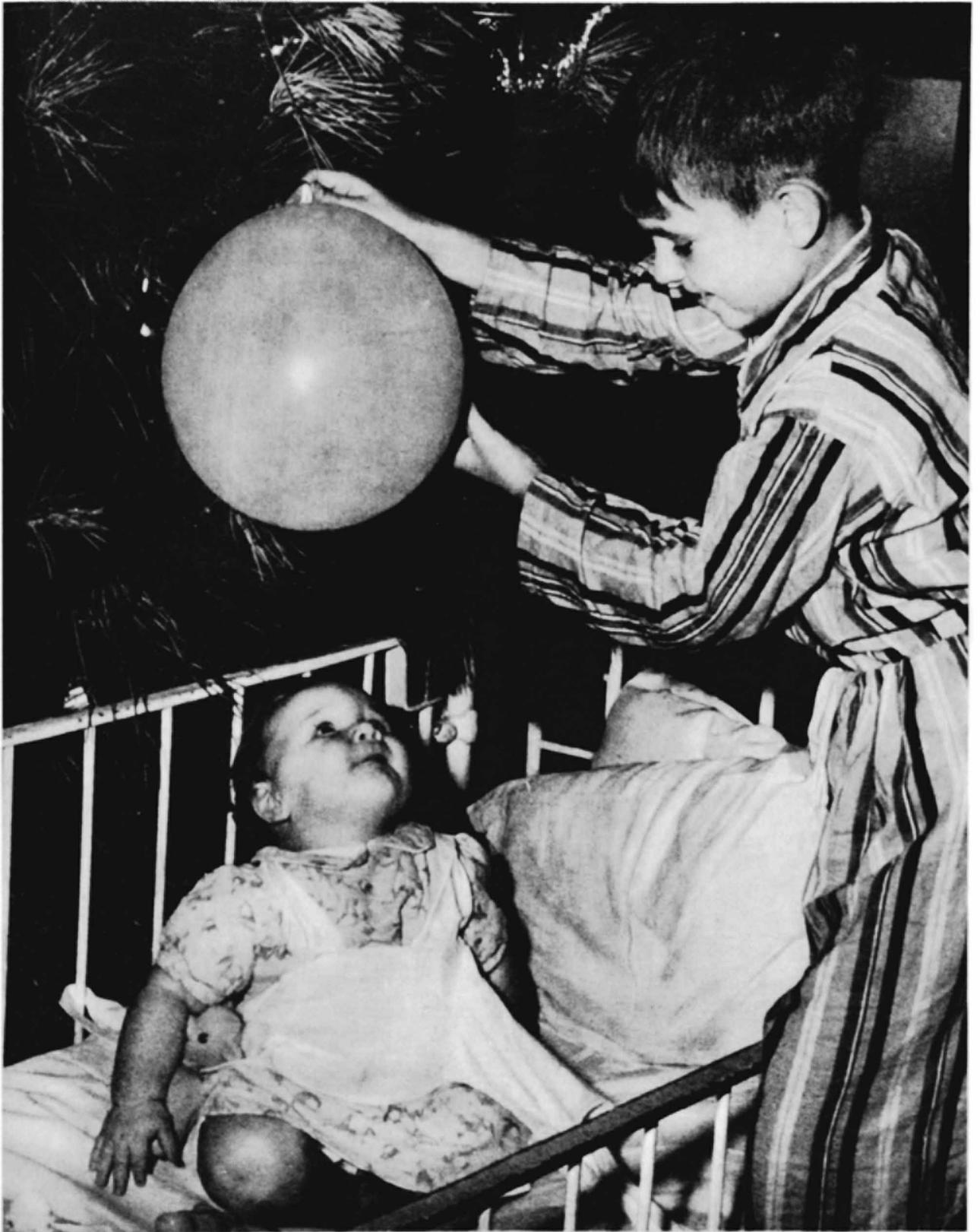
**HAVE YOU LIVED IN N.S.W. FOR SIX  
MONTHS?**

**IF YOU CAN ANSWER "YES" TO ALL THREE  
QUESTIONS YOU WILL BE ELIGIBLE TO VOTE,  
BUT YOU MUST FIRST BE ON THE ROLL  
SEE THE MANAGER—HE HAS APPLICATIONS  
FOR ENROLMENT AND WILL HELP YOU TO  
FILL ONE IN**





**These two young ladies soon made friends with old Santa Claus**



**A big balloon for baby brother on Christmas morning**

# NAMATJIRA'S

## Last Picture for the Nation

It will be displayed with others by the noted painter and fellow artists in a memorial gallery to be set up at Alice Springs.

The paintings will be part of the Arunda Memorial Art Gallery. This gallery will be part of an early Alice Springs display it is hoped to establish in the old Alice Springs telegraph station which the local branch of the National Trust is seeking to take over as a historical museum or monument.

The Arunda Memorial Art Gallery was set up several years ago to preserve some of Albert Namatjira's paintings for posterity. Its scope was extended to take in other aboriginal artists' other works.

At present the gallery trustees have several of Albert's early works as well as his last. They also have about £400 in hand to make purchases.

Mr. Rex Battarbee said from Alice Springs that there had been an increased demand for Albert Namatjira paintings. But none was available.



This little girl was in hospital, but surely such a big stocking will soon make her better

*Toomelah Aboriginal School*

*Keeps Open House*

## “Shyness Overcome”

—Says District Inspector

One day recently, the largest group ever to enter Toomelah Aboriginal Station attended “Open Day” at the Toomelah State School. Many of the visitors had travelled up to 50 miles in response to an invitation issued to the whole district to attend this, the first function of its kind to be staged at the school.

Toomelah, until recently a Cinderella among schools, has been transformed into a bright and attractive centre of learning, which could hold its own with any school in the district.

Recent improvements include painting inside and outside, gauzing of windows, and the provision of extra teaching equipment.

The approach to the school is lined with flowering trees and river gums, and in the playground, deep pink bauhineas form an especially effective background for the green-roofed, pastel-walled schoolhouse.

Sixty excited youngsters, and their two proud teachers (head teacher, Mr. Buchanan, and his assistant, Mr. Haythorne) greeted the visitors. The children then staged a concert, gymnastic and dancing displays, and later mingled with their parents and other visitors during an inspection of schoolbooks, handicrafts and needlework. These children excel in painting and music.

A delightful incident occurred when Shirley Woodbye and little Colleen Machie showed Goondiwindi's Mayor, Ald. McIntyre, how to play a tune on their Chimes Bar, and Ald. McIntyre picked out the first few bars of Maranoa Lullaby under their supervision.

Aboriginal mothers served a dainty afternoon tea, and 12-year-old Madelaine McGrady made a gracious speech of thanks to the visitors.

District Inspector, Mr. H. Rowe, B.A., said, “Today has proved beyond doubt that the teachers of these children have succeeded in helping them to overcome the tremendous obstacle of shyness. Only two years ago, if these same children had been asked to sing or recite, they would have turned their faces to the wall in an agony of embarrassment.”

Visitors at this unique function numbered over 100. Noticed among them were Goondiwindi's Mayor and Town Clerk, the Matron of the District Hospital and the wife of the Medical Superintendent, Head teachers and staffs from Goondiwindi and Boggabilla Schools, Boggabilla C.W.A. President Mrs R. F. Brown, Miss Zacka, Mrs. P. Biody, Mr. and Mrs. S. Whittaker, Mr. and Mrs. A. Danes, Mr. R. Palmer (Boggabilla), Mr. and Mrs. J. Robertson, Mr. and Mrs. V. Kleinschmidt, Mr. and Mrs. R. H. Doyle of “Malgarai”, Mr. and Mrs. T. Rodham, Mrs. Thompsen (Boggabilla), Mr. R. F. B. Mann, and Miss Margaret Gunn, of “Kildonan.”



"There's more up there yet," says this young fellow

# NEW HAPPINESS

Brought by Serina

In the few weeks since she arrived Serina, aged 21 months, has turned the Newalls' quiet, well-kept cottage into a brighter, busier and happier place.

Already she is calling her foster parents "Mummy" and "Daddy".

The Newalls, a middle-aged couple, became interested in Australian missions and sympathetic towards Australian aborigines when helping with the missionary work of their Church, the Church of Christ, at Georgetown.

## Twenty-eight Dresses

Serina was flown down from Darwin in the care of a nurse and Mr. and Mrs. Newall went to Sydney to meet her.

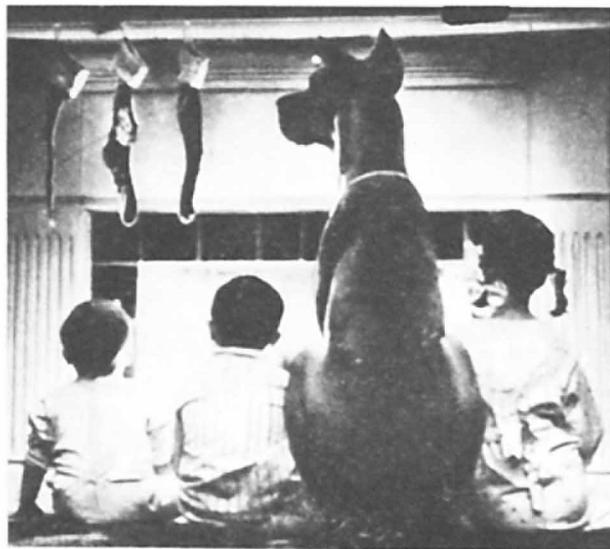
A freshly decorated pale pink and grey bedroom awaited Serina at her new home at Belmont.

In her wardrobe were 28 new dresses made by Mrs. Newall.

Mrs. Newall said Serina fitted into their household and way of life immediately. She gave no signs of missing her companions at the Retta Dixon Home.

With the exception of meat, Serina ate whatever was put in front of her, Mrs. Newall said. She was particularly fond of vegetables, gravy and soup.

Mr. Newall, who works for the Public Works Department on its dredges, and Mrs. Newall's daughter, Kathleen, 22, are as delighted with Serina as Mrs. Newall herself.



Even the old dog decided to sit up and wait to see Santa Claus come down the chimney

# NEW DEAL FOR OUR NATIVES

*Details of Plan*

(From DOUGLAS LOCKWOOD)

Some of the old-time pioneers of the north would turn in their graves if they knew about the far-reaching regulations governing employment of natives which became law in the N.T. last week.

In the early years of settlement they were employed without wages, without housing, without clothing and often without adequate food.

All they could be sure of in some places was a regular belting.

Their living conditions in isolated areas of the outback are still far from satisfactory.

But that should cease for ever under the new regulations, which govern all aspects of their employment—even down to a tobacco ration.

## Licensing

To begin with, every employee of aboriginal labour must be licensed (fee 10s.).

The licence can be cancelled by a welfare officer if he is satisfied the conditions are not being observed.

As that would mean depriving an employer of all his labour it seems that the natives in future can look forward to regular pay days and better lives.

Wages must not be deducted because of time lost through wet weather or time off given to suit an employer. Records must be kept of all money the natives earn and are paid.

Every employee will be entitled to a week's notice, but is also expected to give notice of his intention to leave a job.

Natives will work the number of hours specified in the awards applicable to their industry.

They will be eligible for overtime.

They are to be given two weeks annual leave on full pay and one week's paid sick leave.

Licensed employers must pay them a clothing allowance of 15s. a week and provide free food, tobacco and medicine. They must also feed and clothe one wife and one child of an employee.

## Food Scale

The "smoking" scale is four ounces of tobacco a week for men, and two ounces for women.

Food is to include a specified ration of meat, flour, potatoes, rice, sugar, milk fruit, tea and jam for each person over 10 years of age.

But the regulations probably go furthest in their application to the standards of housing to be provided.

Married men living with their families on an employer's property are to be given individual houses.



**Santa Claus is such a busy man these days he even has to use a helicopter**

An Interesting Exploration of an

# ABORIGINAL BORA FIELD



ONE Sunday recently, I was invited to accompany an expedition with the Grafton Valley Field Naturalists' Club to search for and inspect an aboriginal Bora ground, dwelling caves and shelters, with examples of aboriginal art still preserved upon their walls. This invitation was too tempting to miss.

I am very much in sympathy with our aborigine people who are in the throes of a complex struggle to readjust their manner of living. It is a slow and painful process. They have reached a stage of their evaluation midway between their old tribal system (resembling that of the stone age) and a point—distant in the future—when their final assimilation with the white population will be an accomplished fact.

These people of a pure defined race are more ancient than the first Chinese civilizations—more ancient than the Pharaohs. In fact their existence in this sunny clime of ours dates back to the Ice Age.

Recent scientifically tested stratification of aborigine deposits has traced their ancestry back nine thousand years in this country!



However did Santa Claus get a real live pony down the chimney?

It is not hard to imagine the repercussions that have been brought about by the hurling of this primitive people into the maelstrom of our present atomic age—the hurling process having taken place over a short period of little more than a century and a half.

It is little wonder that today their problem is so complex! For the most part they are still groping in an abyss.

They urgently require the help and understanding of us folk of lighter stock.

The study of their history and background can help us understand better their outlook and indeed it is filled with features of interest.

Their cultural achievements, the religious significance of their old tribal rites, their inborn mystic and psychic make up are all subjects worthy of our investigations and give a key to the aborigine's trend of thought.

So much for his history, now let us get down to some practical aspect of his past and hie to the bora ground and caves.

These relics of the aborigine past are situated some miles from Grafton in an isolated spot. They lie at the base of a sandstone bluff some one hundred feet high on a hillside rising steeply from the river. Rock ledges extend from the cliff face at the base, forming the caves, which are thus protected from weather. Drawings on the sandstone walls under the ledges are visible intermittently for a length of about one hundred and fifty yards.

A visit to the Bora ground in the same locality disclosed a series of small rock cairns of broken sandstone, probably thirty odd in number, situated on a rising knoll forming an isthmus of land contained in a narrow necked loop of the river. This geographic phenomenon isolated the Bora ground from the surrounding bush to give an ideal natural privacy to the place.

The initiation ground we saw was, I believe, the last actually in use in the Clarence area. It was here that the young men of the tribe, by certain painful ceremony and by instruction in psychic and religious communication with the spirits of their deceased ancestors, were raised to a degree of manhood which entitled them to be entrusted with the mystic secrets of their tribal beliefs.

Womenfolk of the tribe, accidentally observing the ceremony—or even the rock piles (on which we rested our weary limbs) were (according to tribal belief) rendered barren. The locality was therefore regarded as a place to be avoided by them and treated accordingly.

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Contributed by  
"BIALA"

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Dwelling caves extending along the river edge below the Bora ground—

[Continued on page 20]



"Say, look what I've got", says this young fellow  
19

# “Try Us”! “Try Us”! “Try Us”!

by

## *Pastor Nichols*

A plea for officialdom to give aborigines a chance to prove their ability to take their place in society was made by Pastor Doug. Nichols, M.B.E., in his address at the Pleasant Sunday Afternoon programme at Cummeragunga recently.

He charged the community with treating the “old Australians” with “apathy, paternalism and racial discrimination”.

Entitling his address “The Future of the Aborigine”, Pastor Nichols said his people were conscious of the great gap that had to be breached—a gap that had grown over a long period of years.

“Officialdom must accept a lot of the responsibility for its existence,” he continued.

He said officialdom had contributed to creation of the gap by looking on the aborigine with paternalism, rather than as a people who, given the opportunity, could become a people capable, industrious and fit to take their place in society.

“We are no different to you, given the opportunity, and we want our children to have the same chances as your children,” he told white members of his audience.

“Give them the chance to become a race of people competent and industrious and fit to take their place alongside you,” he continued.

“In World War One, you said, ‘Black man, can you fight?’ We replied, ‘Try us,’ and our fathers fought in France and Gallipoli. In World War Two, you again said, ‘Black man, can you fight?’ Again we replied, ‘Try us’ and the blood of the sons of those fathers who

fought in France and Gallipoli now sanctifies the Kokoda Trail in New Guinea, and other battle fields.”

“Now we are asking you to ‘try us’ again, and we are asking for equality,” Pastor Nichols continued.

He said the aborigines were bridging the gap, and wanted to forget the past.

“In looking to the future, however, we might well remind ourselves of the past, and ask ourselves some questions.”

“The aborigine wants to forget the past, and shake hands, for as Omar Khayyam wrote, ‘the moving finger writes, and having writ moves on’.”

Posing the question, “Where does the future lie?”, Pastor Nichols said, “There must be a change in the hearts and minds of the people of Australia to this, our people. There must be a determination and will to do something for this remnant people.”

He said he had listened with interest to a recent speech by a prominent statesman who had outlined the progress made in Australia in the past 150 years.

“Australia gave birth to a nation, and my people shared in the joy of celebrating that,” Pastor Nichols continued.

“I listened to that statesman remind us how Australia had turned the wheels of machinery; had made cultural progress; had cleared timber, built bridges, roads and railways.”

“He reminded us, too, of the number of New Australians who have been brought to our land and found employment, and urged us to accept them with friendship.”

“As he spoke, I reminded myself that with all its facilities for progress, Australia has not yet bridged the gulf of apathy to the Old Australian, whom he still treats with paternalism and racial discrimination,” Pastor Nichols said.

—(From the *Riverine Herald*).



Santa is having a bit of bother getting down the chimney

### *Exploration of a Bora Field—continued*

where the natives used to camp in wet spells—were not visited as time did not permit.

Sundown saw us back at the campsite where a lush grass covered green basin fringed by shady trees and flanked by a battlement of weather-carved sandstone gave an ideal setting for the final “cuppa” prior to out return to civilization and Grafton.

The Club would like to thank warmly their guide “Ian” who acted so very ably the part of cicerone for the day.

(See *Naturalists' Club*, page 21)

# Toomelah C.W.A.

The Annual meeting of the branch was held at 2.30 p.m. on the 8th October in the hall on the Station. Those present were Mrs. H. Duncan, President, Mrs. Mavis McGrady, Vice-President, Mrs. Liela Dennison, Vice-President, Mrs. J. Buchanan, Treasurer, Mrs. Roberson, Secretary. Visitors were Mrs. Brown, President, C.W.A., Boggabilla. Also present were Mesdames D. Bartman, N. Binge, B. Dennison, J. Dennison, J. Duncan, A. Haines, J. Harrison, P. Knox, E. McIntosh, N. McGrady, S. McGrady, H. McGrady and L. Woodbridge. Apologies from Z. Duncan.

President's report and Secretary's report on the year's activities were read, also statement by the Treasurer, audit balance being £18 13s. 11d. The election of officers then took place, Mrs. H. Duncan was returned unopposed for the second year, as was the Treasurer, Mrs. J. Buchanan, and Secretary, Mrs. W. Roberson. Two Vice-Presidents were also re-elected and a third Vice-President chosen, Mrs. S. McGrady.

The Branch decided to make their project for the year the provision of a tennis court on the Station. Boggabilla Branch have offered their support, which was warmly accepted by all members. Our thanks go to Mrs. Brown for the ready assistance and help she has always given the Branch.

*President's Report.* It is with great pleasure that I present my report for the year ending 30th September, 1959. I have had much pleasure in attending functions at Goondiwindi, North Star and Boggabilla. I attended with other members, the State Conference in Sydney. Also Group Council meetings at Inverell and Warialda. With other members I attended the opening of the Rest Rooms at Boggabilla, and presented them with a cheque for £17 5s. od. for a table. I have enjoyed my year as President and hope our Branch will go on to bigger and better things.

*Secretary's Report.* This has been a very active year and we have twenty-three members. Most members attended Xmas parties at North Star, Boggabilla and were represented at Goondiwindi. Our Branch was represented at all the Council meetings and at the Group Conference at Inverell. Four of our members went to Sydney for the Annual Conference in May and thoroughly enjoyed the visit. We were unable to attend the International Day at North Star owing to illness and lack of transport. Two members attended the funeral of Mrs. Thompson, of Goondiwindi, who was killed in an accident whilst on C.W.A. business. Our Branch extended their sympathy to Goondiwindi in its sad loss. Unfortunately, no-one was able to attend the funeral of Mrs. Flood. Six members attended the opening of the Boggabilla Rest Room, the Branch having given a table value £17 5s. od., towards the furnishing. Our good wishes go to Boggabilla in their good work. Our third birthday party was held on the 17th September and a splendid array of cakes and sandwiches were prepared by our members. The hall was beautifully decorated and it was very sad that due to illness and inclement weather, so few visitors were present. Our thanks for

[Continued on page 22



Just look at those lovely iced cakes! They look too good to eat, don't they?

## NATURALISTS' CLUB

The Clarence Valley Field Naturalists' Club in their activities undertake a good deal of exploration work in respect to aboriginal relics within the district, such as dwelling caves, cave drawings, bora grounds, rock carvings, etc.

Information gleaned is passed on to the Brisbane University.

The Department of Anthropology have encouraged the activities of the Club and have promised a scientifically equipped expedition to any aborigine dwelling caves that can be found with at least three feet of strata deposits.

The area is rich in aboriginal relics but unfortunately much of the valuable records have been destroyed by vandals or would-be relic hunters in the past.

The Club, however, is playing a very worthwhile part in the making of drawings, photographs and general surveys in the interests of Anthropology.

Who knows one day they may discover a previously unknown aboriginal site that will yield much valuable information to the Department.—“Biala”



Pauline, Christine and David Loy, of Tingha

Poignant memories of the  
early residents of the Cummeragunga Mission during the

# PILGRIMAGE TO CEMETERY

Poignant memories of the early residents of the settlement were recalled one Sunday morning recently when over 100 residents and visitors of all ages joined in a reverent pilgrimage to the Cummeragunga Mission's cemetery.

Nestling in the bush at the foot of the sandhills some distance from the site of the main settlement of the mission, the cemetery contains many graves—a large number of them damaged by straying cattle.

The damage will be restricted in future, however, for one of the features of the days' pilgrimage was the dedication by Pastor Nichols of a new fence and gates, erected by Mr. C. J. Thompson, of Barnes, with the assistance of residents.

After driving in procession to within a short distance of the gates, the gathering proceeded to the cemetery entrance where Pastor Nichols conducted a brief but moving service.

He said that as part of the homecoming it was fitting that residents should pay tribute to those who had gone before, and expressed thanks to Mr. Thompson and those responsible for the provision of the fence and gates.

Following the singing of the hymn, "Forever with the Lord", Pastor Nichols quoted Paul from Second Timothy,

and concluded: "Those who lie on yonder hill have fought the good fight; they have finished their course; they have kept their faith."

Mr. Geoff Atkinson said that in paying tribute to their loved ones, those taking part in the pilgrimage had many memories of their relatives.

"It is good to have memories, for they live longer than dreams. We here all have sweet memories of someone who has helped us, taken us on their knees, and shown us the way through the journey of life," he continued.

"They taught us how to grow; taught us the road to take; and we are privileged to be here to pay tribute to them," he said.

Dedicating the fence and gates, Pastor Nichols said the ceremony would help the children know why they were assembled.

"We are here to pay tribute to the pioneers of this grand old mission. While we are here, we remember a number of great people. We have picked up the torch they have thrown us, and are trying to keep it alight. We are conscious of the big gap we have to bridge. Let us go on. Let us fight the good fight of faith," he said.

The gates were then opened by two of the mission's oldest identities, Mr. G. Alton and Mrs. A. Atkinson, and the gathering, singing a hymn, moved into the cemetery grounds and dispersed to grave sides where they held their private services of remembrance.

It was a morning of memories—some triumphant, some tragic.

Thoughts went back to the triumphs of Doug. Nichols on the sporting fields and in his career as a minister—to the triumphs of artists Harold Blair and Albert Namatjira—and to the tragedy of Namatjira.

And thoughts went back, too, to the glorious days of Cummeragunga—its 250 houses, its premierships in district football—and the tragedy of its decline.

And thought went back, too, to many loved ones whose names were not familiar to the white man but whose memory is just as sacred as that of those who were hailed—and railed—by society.

—(From the Riverine Herald).



This happy little girl found everything she wanted on the Christmas tree

## TOOMELAH C.W.A.

(Continued from previous page)

the North Star Branch for the gift of the vase for our table. What our visitors lacked in quantity they made up in quality. Among those present were Mrs. Stewart, President of North Star Branch, and Mrs. Doolen and Mrs. Brown, of Boggabilla, and Mrs. White. So ends another year for Toomelah and my good wishes go to the Branch for a successful and a happy new year.

# CUMMERAGUNGA HAS POTENTIAL FOR DEVELOPMENT

Cummeragunga Mission Station was an area which had great potential for development in the interest of the aboriginal people, the representative of Trinidad and Tobago at the Commonwealth Parliamentary Association Conference, the Honorable L. N. Constantine, said after inspecting the station one day recently.

Mr. Constantine, who was accompanied by the Deputy Clerk of the House of Representatives in Ghana, Mr. L. P. Tosu, also said he had heard that the land had been taken from the aborigines and he questioned how they were expected to live if this was true.

Mr. Constantine made the visit to Cummeragunga Mission Station, and to Mooroopna, on the suggestion of Pastor Doug. Nichols, M.B.E., who first met him when he visited Australia with the West Indies Test cricket team in 1931-32.

They renewed their friendship when Mr. Constantine arrived in Melbourne and at a dinner discussed the racial problems in each of their countries.

Messrs. Constantine and Tosu, accompanied by the secretary of the Aborigines' Advancement League, Mr. S. Davey, firstly visited Mooroopna where they saw the Welfare Board homes and later the shanties on the river bank between Mooroopna and Shepparton.

Mr. Constantine said he had been pleased to note that the shanties were being removed and that only four were still occupied.

"Those types of shanties are a blot on any civilisation but I must be fair and point out that they also exist in other parts of the world," he said.

He added that the Welfare Board homes appeared to be alright but he could not understand why there was an open space along the top of the walls.

"They provide a place better than shanties to live in but it would be impossible to keep out the wind with the open spaces along the top of the walls and it is obvious the buildings were sub-standard when they were first built. There is only one door on the houses and it appears to me that the architect who designed them must have a poor opinion of these people as humans. The people do a wonderful job in keeping them neat and clean but they could never be made into a real home because there is no privacy," he said.

Mr. Tosu said his main impression at Mooroopna, besides those mentioned by Mr. Constantine, was that there appeared to be restrictions on the aborigines.

At the Cummeragunga Mission Station, the two visitors firstly met the pupils of the school to whom Mr. Tosu distributed sweets and then made an inspection of the area in company with Pastor Nichols and met most of the people.

After the inspection, Mr. Constantine, speaking on behalf of himself and Mr. Tosu, said the area appeared to have great potential for development in the interests of the aboriginal people.

"The story is that the land was taken from these people and I cannot understand how they can be expected to

live if this is true. The people could live and prosper there if they were helped to make the full use of the land," he said.

Mr. Constantine said the school on the area appeared to be a promising project but the children could only have their way of life improved by having an adequate diet which they did not seem to possess at the present time. Provision of a balanced diet should be one of the main aims of the school, he said.

He added, "I must point out that this is not particularly my affair but I can only make my comments as I have seen the picture. I have been very pleased to pay a visit to these various places and after talking with the people and viewing the areas, I can say that I have a clearer picture of a situation which before seemed so obscure."

The two visitors and Mr. Davey were entertained at lunch by Mr. and Mrs. C. Thompson, of Barnes, who take an active interest in the welfare of the aborigines living at Cummeragunga Station.

They later travelled to Echuca and signed the visitors' book at the Civic Centre before returning to Melbourne.



"Peace on Earth, Goodwill toward Men."



# 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.



Caroline, Agnes and Bella Roberts, of Cubawee



Edith and Pearl Blair, of Tingha, were looking very coy when the cameraman found them



Mrs. Violet Exton, of Tabulam



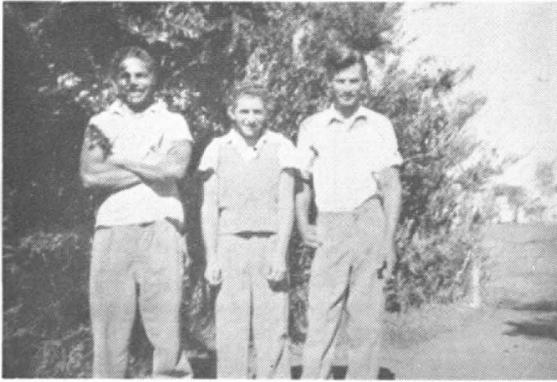
Aubrey Roberts, of Cubawee, knows how to keep cool



Malcolm Cubby, of Mungindi, makes music



Betty Davis and Susan Bartmann, of Mungindi



Top left: Andy Blair, Max Patterson and Barney Allen, of Tingha



Top right: Laurel Briggs, Beverley, Lois and Zela, of Giru, Queensland



Centre: Shirley Bloomfield, Dorothy Austin and Bonny Cooper

Bottom (left to right): Norman Yuke, of Coraki; Robert Davis and Edna Goodrum, and tiny tots Sylvia Williams and Gordon Baker, of Coraki





Hello, Kids,

Well, here it is at last, the Christmas month—the month we have all been looking for. I do hope that each and every one of you has a really wonderful time this Christmas and that you find your stockings filled with all manner of delightful things.

For many of you it will be the end of school and the time to start looking for jobs. On this I would say, if you can stay at school a little longer, then do so by all means for education is a wonderful thing. Perhaps the most important thing in breaking down barriers and prejudices.

If you do have to go to work, then chose carefully and make sure the job is going to be one that offers security and some hope of advancement.

Thanks also to Cliff Nixon of Kinchela Boys' Home for a nice black and white drawing. Let's have some more, Cliff.

My sincere thanks to eighteen-year-old Carol Donovan of 13 Pitt Street, Redfern, for her very nice letter and Christmas greetings.

In a nicely written letter, Helen Clarke, of Sutton Street, Cootamundra, said:

"It is a long time since I've written you a letter, as I don't seem to have time now that I'm working.

I have been working for six months and like my job very much. I work at 'Conkey's & Sons' big factory. There are over 150 employed.



Kath and Molly Blair, of Tingha

A squash court has been built in Cootamundra and everybody who plays says it's a terrific game. I'd rather stick to basketball as I find it a much better game.

The manager of the baths has been doing quite a bit, putting up new fences, painting, etc. It was supposed to open tomorrow, but it won't be finished, so it'll open at a later date."

Thanks for a nice letter, Helen.

I had a very interesting letter from Robert Davis, of Mungindi, this month. He said:

"I like reading *Dawn* as it has a lot of interesting things in it. Do you think, some time in the future they might put Australian Aborigine Jimmy Little on the cover as we like hearing him sing and play on record and on the wireless. It would be nice to have a large photo of him to put in a frame. I play the guitar and sing, too. I prefer Hillbilly songs to Rock-n-roll."

Thank you for the letter, Robert, we'll see what we can do about that photo!

I also had a nice long letter from Fay Nixon of "Woodland", Bimbi, N.S.W. She tells me her new home is 7 miles out of Bribbaree and she is very happy. Fay is a very keen basketball player and swimmer. She also collects film stars photos. She would like some pen friends between the ages of 16 and 20, boys or girls. How about some letters for her?

Ann Flanders, Race Course, Bowraville, would also like some pen friends, 14 to 16 years of age.

I sent a nice book to Melba Kennedy of 25 Shephere Street, Chippendale, who was awarded a special prize for writing a very interesting letter, but it was returned unclaimed from the Post Office.

If Melba will write again and tell me her present address, I will send the book to her.

I guess that's all for now, Pals, but once again, very, very Merry Christmas.

Your sincere Pal,

Pete