

Vol. No. 9
Serial No. 12



Dawn

Registered at the G.P.O., Sydney, for
transmission by post as a periodical.

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

DECEMBER, 1960



1960

A Merry Christmas to you all



Our Cover . . .

A Merry Christmas and Happy Year for 1960



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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THE PREMIER SAYS

A MERRY CHRISTMAS!

Whatever some critics may say the year 1960 marks a period of new gains and progress for the Aboriginal people of New South Wales.

You are sharing in the general prosperity of the community and winning new privileges and rights as worthy citizens of a progressive State.

Your children are successfully competing with the best in our schools and the trades and professions are open to those with the will to make the fullest use of the State's education system.

I believe that we can expect even greater things in this regard in the future.

The Aboriginal people are marching steadily towards full integration and the Government of New South Wales welcomes this re-awakening of an important section of the community.

At this time of the year when the spirit of Christianity is abroad I call upon all citizens to do everything possible to make the coming year one in which the Aboriginal people will be assisted to further independence and prosperity.

On behalf of the Government of New South Wales I wish you all a Happy Christmas and a most prosperous and progressive New Year.

A handwritten signature in black ink that reads "R. J. Heffron". The signature is written in a cursive, flowing style.

Premier of New South Wales.

Christmas Editorial

THE RIGHT WAY TO CELEBRATE CHRISTMAS



Christ, the matchless Saviour of mankind, would undoubtedly be grieved by the way the world celebrates His traditional birthday. The world including those who are Christians by name celebrate Christmas with great jubilation at the expense of worship, thereby leaving the Christ-Child out of their Christmas observance.



In a materialistic age in which everything, including religion, is at times commercialized, the Christmas season is increasingly becoming a time for most business people to make more money. The most profitable season of the year for nearly all shops is the Christmas season, when the public is enticed: "Do your Christmas shopping early!"

Another thing that robs us of the meaning of Christmas is traditionalism. We are so tradition-minded that we sometimes allow a make-believe "Father Christmas" to take away our thoughts of the Infant-King. Ornaments and decorations occupy a big place in our Christmas celebrations. Do not some even join pagan customs with their Christmas celebrations?

The customary giving of costly Christmas gifts and the thoughtless singing of carols does not show the true "Christmas spirit".

While the Christmas season should be a time for us to renew our meditation on the greatest mystery of history—God revealing Himself and becoming man—we engage ourselves in a festive mood during this season. We are busy in wasteful revelling. Is this the true "Christmas spirit"?

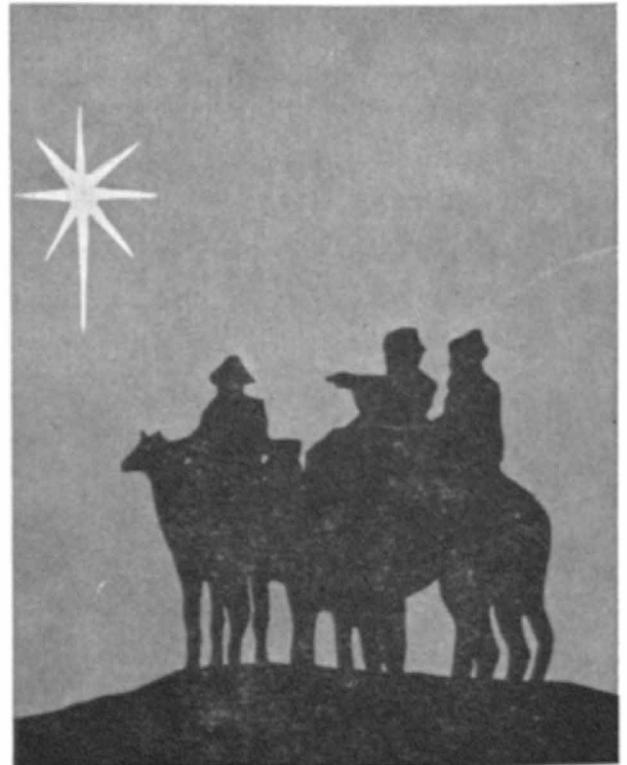
Christmas Day ought to be a day of rejoicing. But we deplore high social activities connected with the celebration of the birth of the Babe that was born nearly 2,000 years ago in a humble manger in Bethlehem of Judea.

Shall we be so taken up with the social celebrations that we forget the actual spiritual significance of Him who was born to die for us? Must not the person of Christ be more important to us than even His birthday? To those simple, watchful shepherds who heard the angels' announcement, the Babe of Bethlehem was their "all in all".

And so with haste these shepherds went to Bethlehem, and found the Child wrapped in swaddling clothes, lying in a manger. This Christmas season will be meaningless to us if we have not found the Star of Judah as our own personal Saviour. And what a difference it would make if, after we have found Him, we try to make Him known.

For the world as we see it today is leading what seems to be a dog's life. Relations within families strain almost to breaking point. Resentment, pride, and mass deception promote divisions. Hate and suspicion make us live as enemies. It is only the Christmas message of "good will toward men" that can save the situation.

We cannot extend "good will" to others if we do not have the true "Christmas spirit" living within us. And we cannot have the true "Christmas spirit" without having the mind of Christ.



A Son is born



Now let's see what we have for you.

“Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.” (Philippians 2:5-8.)

There could not have been a celebration this Christmas if Christ had not humbled Himself many years ago. His was a meek and a lowly mind. And when that kind of mind is ours, we shall have no room for bitterness, jealousy, and envy. Our hearts shall be kindled with His amazing love if Christ's mind is ours. And we cannot help being loving when Christ's selfless love takes control of our being.

Is Christmas not a fulfilment of God's wonderful love to us? “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” (John 3:16.)

We have an obligation, as Christian people, to make this Christmas a truly Christian occasion by our flawless devotion to the King of angels. Our need, therefore, is to put Christ back into Christmas in our homes, schools, churches, and other phases of life.

Simplicity should be a guiding factor in making Christmas celebrations Christ-honouring. We must guard against expensive ornaments that may take away the spirit of humble worship. This simplicity should be carried through in the kind of “Christmas clothes” we make for our children and the number of friends we invite to Christmas dinner. What we have to bear in mind on this joyous occasion is our Christian testimony. Shall we sacrifice our testimony to please men and women?

Having rules to govern our social conduct this Christmas, it is for us to consider the spiritual aspect of Christmas celebrations. Instead of following the world's careless and noise-making Christmas Eve celebrations, Christians should attend a Christmas Eve service.

If you are married and have a family, remember that the Christmas season is a time of spiritual union for your entire household. Before going to church, sing a few carols together. Read the Christmas story as it is told in the Bible. Then close with prayer.

As you go to adore Christ, the new-born King, in the House of God, remember what the wise men did. “When they were come into the house, they saw the young Child with Mary His mother, and fell down, and worshipped Him; and when they had opened their treasures, they presented unto Him gifts: gold, and frankincense, and myrrh.” (Matthew 2:11.)



All ready for Santa Claus

What are you going to bring to Christ this Christmas? You have given costly gifts to your friends. But what have you decided to give to Christ, your Saviour? God wants you to give Him your best this Christmas. If Christmas means a time of solemn worship, you cannot help giving your best to God as a token of your love.

Since the Christmas story reminds us of God's love to man, it is your duty as a Christian to show forth the love of God to your fellow men by visiting the sick in hospitals. The orphans in orphanages will appreciate your kind words of encouragement. Such visits on Christmas Day will give you opportunity to preach the gospel of our Lord Jesus Christ. And when you get home, remember to pray for the contacts that you have made. Pray that those to whom you spoke this Christmas may come to know the Star of Judah as Saviour.



Gee ! Just look at those presents !



HEALTH CENTRE WORTHWHILE

The Baby Health Clinic which opened on the Griffith Reserve on 15th March is proving to be a very useful service. One can see the improvement in the babies, and the mothers express their thanks for the opportunity that has been given them.

The clinic is conducted in a friendly atmosphere, the mothers often sit around and talk after they have seen the Sister—in fact, they look forward to Clinic day.

* * * *

TROUTMAN'S NEAT HOME

Some considerable time has passed since the Troutman family left the Boggabilla Aboriginal Station to settle in the town. They seem to have done this very successfully.

Their neat new cottage gleams bright on the Common in Boggabilla and the interior is very well furnished—in fact fully furnished. Gordon and Jean lost no time while their home was being built. They set to buying and storing many things for the day when they finally took over.

The children, Janet and Brian, have settled in at the town school, and are always neatly dressed and a credit to Mrs. Troutman, who pays particular attention to their clothing.

Unfortunately, some mild dissension was made when the Troutman's planned on moving in on another part of the town some time before. This did not deter them in their resolve to better themselves and to live decently. It is only a few steps from the Bruxner Highway at Boggabilla to the home (and a well kept one at that) of an aboriginal family determined to show what they can do as an example to all.

Since the family moved in the house has been painted and gardens planned and dug. All of which takes time and money and will-power. Good luck to the Troutman family!

* * * *

GARDENS AT BOGGABILLA

A number of residents on the Aboriginal Station, Boggabilla, have been cultivating their gardens in an effort to get flowers and vegetables to grow.

Many people went to great lengths to get extra wire to help keep out straying dogs, goats, sheep and other

animals. Of course, some do not care and are forever being told about the collection of rubbish that they would rather accumulate about their yards.

There has been something of a "flower exchange" between the residents and the Matron who supervises the gardens in the manager's residence. By far the easiest and the most colourful to grow are geraniums, which once they take root need little attention and make a very bright display for most of the year. Roses, bush or rambler, make a good show and need little attention. And there are many seasonal flowers which sown as seed or planted at the proper time pay well for the effort taken. Many of the gardens at Boggabilla have vegetable plots which have been giving the owners fresh cabbage, lettuce, beetroot, etc.

Among those to be commended for their efforts are Mrs. Eileen McIntosh and Mr. Lloyd Dennison, both of whom have good flower and vegetable gardens. Also with good vegetable gardens are Mrs. Leila Dennison, Mrs. Haines and Norman Duncan. Two other well-kept gardens are those of Mrs. McIntosh and Mrs. Susan McGrady. Another vegetable plot and some effort to get trees to grow was noticed at Mrs. Hannah Whiteman's.

N.A.D.O.C. WRITING QUEST

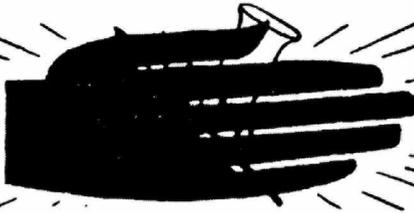
Australia Wide Competition

The General Meeting of the Commonwealth and State branches of National Aborigines Day Observance Committee has decided that the response to the last N.A.D.O.C. writing quest indicated such a degree of enthusiasm that it should be repeated again in 1961.

Details of the conditions of the competition will be published in the January issue of *Dawn* and circulars will be sent to interested organisations throughout Australia.

This competition which embraces short stories, poems and essays is open to aborigines of all ages in all parts of Australia.

Health



Hints

MUMPS

Mumps is an acute infectious disease characterised by inflammation of the salivary glands, especially the parotid gland, and frequently occurs in epidemic form. It chiefly attacks children between the ages of 5 and 15 years, although younger children and adults may be affected. It is rarely fatal, but may cause great distress and disability while the attack lasts. It is commonest in the Winter and Spring.

How Infection is Spread

The infection is caught from a person suffering from, or sickening for, the disease. The infective material is contained in the secretions of the nose and mouth of the patient, even a day or so before he shows signs of the disease, as well as during its course. It is usually spread by direct contact with a patient, occasionally by means of articles, such as a cup or spoon, contaminated by him. About three weeks usually elapse between exposure to infection and the development of signs and symptoms. The interval may, however, be as short as twelve days or as long as 24.

Signs and Symptoms of Mumps

The onset of the disease usually shows itself by a feeling of chilliness, followed by fever, headache and loss of appetite. There may be pain in or behind an ear, and pain is felt in swallowing. This is followed by swelling and tenderness just below and in front of one or both ears, extending later to the cheek and down the neck behind the angle of the jaw. The swelling is usually greatest on the second day, and begins to subside about the fifth day, disappearing about the tenth day. This swelling is due to inflammation and enlargement of the parotid gland.

Glands in other parts of the body may be affected, especially in adults.

Vomiting and stiffness of the neck may occur during the first few days of the illness.

Care of the Patient

The patient should be promptly isolated and put to bed on the first signs of illness, and children should remain in bed as long as there is any fever and for an additional day. Adults should remain in bed at least a week, preferably ten days, in order to avoid complications.

Warmth applied to the face and neck is comforting, especially a warm cloth tied around the face or warmth applied by means of a hot-water bottle or hot fomentations. The mouth should be rinsed out at intervals with warm water, the washings, which contain the infective material being carefully disinfected.

Liquid diet such as thin gruel, broth, and fruit juices should be given during the first few days. Later, semi-solid and solid food may be given as difficulty in swallowing passes off.

Do not let a child go near a person suffering from mumps, unless the child has previously had the disease. During an epidemic, avoid fatigue and see that adequate sleep is taken. Avoid, as far as possible, mixing with crowds in cinemas and elsewhere.

One attack of mumps usually protects for life against a second attack.

As soon as the nature of the illness is suspected, the patient should be separated immediately from those in the household who have not had mumps and kept isolated until the swelling has subsided.

Separate eating and drinking utensils should be reserved for the patient, and should be disinfected by boiling or other means after each use.

Discharges from the nose and mouth should be received on cloths, which should be burned or otherwise disinfected.

Each time after attending to the patient the hands of the attendant should be washed and dipped in a disinfectant solution.

Exclusion from School

A child suffering from mumps should be excluded from attendance at school, Sunday school or cinemas until three weeks after the onset of illness or until a doctor certifies that he is not liable to convey infection—minimum period of exclusion, 2 weeks.

Contacts need not be excluded from school.

A Merry Christmas

To You All

CHIEF SECRETARY OF NEW SOUTH WALES AND MINISTER FOR TOURIST ACTIVITIES

I am grateful to the Editor of *Dawn* for giving me the opportunity of sending a special message to the aboriginal people of New South Wales at this time.

I trust that the Christmas Season will be one of joy and happiness for all, particularly the young folk, and that the New Year will be full of opportunity.



C. A. KELLY.

ABORIGINES WELFARE BOARD

On behalf of the Board and myself I extend to all good wishes for a Merry Christmas and a Happy New Year.

The Board hopes that as well as experiencing the peace and joy of Christmas, 1961 may be a year of greater happiness and opportunity for the aboriginal people.



A. G. KINGSMILL,
Chairman.

THE SUPERINTENDENT'S MESSAGE

Dear Friends,

Christmas is here again. The Season of Joy and Goodwill and the time for taking stock of what we have done during the year.

Can you look back over this year and find something you have really achieved? Perhaps it is new furniture, perhaps you have been lucky enough to secure a house in town, perhaps a successful year at school by your children. No matter how small a thing it may be, the fact that it is a progressive step is the important thing, and we must make up our minds to do even better next year.

To all of you I extend good wishes for a Joyful Christmas and hope that 1961 will be a year of great opportunity for you.



H. J. GREEN,
Superintendent of Aborigines Welfare.



ALONG THE MAIL ROUTE

HE HELPS HIS LONELY MATES TENNIS CLUB SCHEME

A young aborigine has begun a tennis club for lonely coloured people in Sydney.

The club meets on Friday nights on a hired court in Prince Alfred Park, and has 25 members.

The organiser is 24-year-old Harry Penrith, a clerk with the Agriculture Department.

Harry, a State Rugby Union player last season, hopes the tennis club will help some of the young people of aboriginal blood gain self-confidence, individuality and a sense of responsibility.

There are about 1,000 part-aborigines in Sydney, and about half are young people.

Harry and some friends have financed the club.

"The idea of the club is to find some sort of outlet in a healthy atmosphere," Harry said.

"There are many young dark people in Sydney who come down from the country and who feel lonely here.

"Most of them have an inferiority complex, and this club will get them to feel as though they are someone.

"Because they are lonely they tend to congregate in milk-bars and get into bad company.

Make them important

"We want to encourage them to take on the responsibility of organising the matches and taking charge of the balls so that in a small way they feel important.

"Anyone is welcome at the club, but at present we are keeping it to coloured people.

"When they come out of their shells we plan to ask some of our white friends".

Harry is a non-drinker, a non-smoker and a regular churchgoer.

He lives at the Baptist Hostel at Petersham.

A number of people have offered to help the club with gifts of equipment, but Harry consistently refuses.

"We want to get away from the idea of accepting charity," he said.

"We want to stand on our own feet."

Harry is the product of the programme of the Aborigines Welfare Board, a branch of the Public Service which protects and guides the assimilation of New South Wales' aboriginal population.

Harry went through the Board's school, Kinchela, at Kempsey, and reached Leaving Certificate Standard at Kempsey High School.

He joined the Public Service six years ago.



Esma Madden, of Guyra, and Valda Connors, of Tingha

TAMWORTH ASSOCIATION FOR THE ASSIMILATION OF ABORIGINES

ANNUAL REPORT

The Tamworth Association for the Assimilation of Aborigines, in the two years since its inception, has witnessed a great change in the circumstances for which it came into being.

Two years ago there was a depressing camp settlement with some sixty to eighty people, more than half of whom were children, and it appeared things would remain this way.

Within a year, a number of changes were evident.

The way had been opened for one family, having contributed a deposit of £50, to move to a home at Westdale, on land owned by the Association. Ever since, the tenant has faithfully and regularly met payments towards the home, and it is the intention to transfer ownership to him when the cost has been reimbursed, unless the tenant has other desires.

During the first year of the Association's activity, some of the families moved from the camp to other districts. Other families renovated their huts. The Tamworth City Council took a number of remedial steps to ensure better hygiene and sanitation. The outcome of these various activities is the camp is now much smaller, and in some respects neater and cleaner, than ever before.

During the second year of activity, closer liaison was brought about with the Aborigines Welfare Board, and the Association became a registered charity, answerable to the Chief Secretary's Department for the collection and spending of moneys. The Welfare Board financed the purchase of a home for a very worthy family that had not lived at the camp. The Association assisted the Board in selection of a suitable home, and with the paper work involved. A social was held in the home, and took the form of a house warming. Congratulations were also given, as this was the 25th Wedding Anniversary of the happy couple.



A house had been donated by Tamworth Workmens' Club, and the amount of £322 was spent in transferring this house to the Association's land at Westdale. Various proposals were made during the year, with reference to this house, which is required to be brought to Council's specifications before tenants may move in. No final decision was reached by the end of the year, and it would appear that this matter must have priority.

A number of people have shown great interest in the housing projects, both of the Association and of the Board. At present, three are contributing towards the target of £50.



The business of the Association has been conducted at eight monthly meetings, at which an average of nine members have attended. We are indebted to Mr. and Mrs. C. Duncan for hospitality at these meetings.

The Boomerang Club for school children has been conducted regularly on Tuesdays after school, and as a result of this, there is a marked improvement in the appearance and attitude of the children. One child is being taught ballet dancing, and another is receiving piano instruction.

A picnic, two Christmas parties, and a number of socials were held, and these were enjoyed by those taking part.

It is hoped that the coming year will mark the re-establishment of the Welfare Club, to give women instruction in:

- Household management—electricity, etc.
- Variations in diet and cooking.
- Sewing and clothing maintenance.
- Health, first aid, etc.

Finance: the Association has been greatly encouraged by gifts of money and clothing, and these, together with the efforts of the members, have kept the work of the Association moving. Special thanks are due to Mr. F. Cooksley, for an interest free loan to finance the moving of the home to Westdale. Appreciation and thanks are expressed to all who have helped and especially to the Church of England for the use of St. James' Church many times throughout the year.

During the year the Association said farewell to Mr. K. Wilson, who had taken a keen interest in his office as Publicity Officer.

At the request of the Chamber of Commerce, the Association had an exhibition of aboriginal art and curios, gathered from various parts of Australia, at the "This is Tamworth" feature of the Festival of Light. Champion boxer Johnny Jarrett opened the exhibition in front of our display, and posed for a photograph, holding a boomerang.

The year's activities record no regrets, only thanks and encouragement, that a few more steps have been taken in the march towards Aboriginal assimilation.



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.



Dick, Veronica, Nelson, John and Kathy Blair, and Ray Ellis, of Ben Lomond



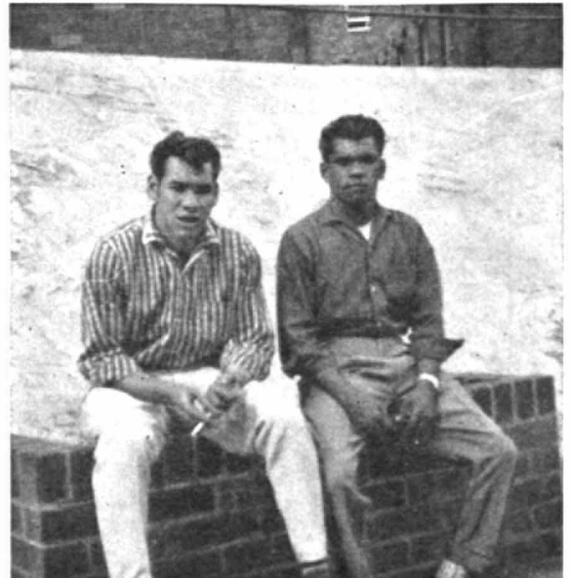
Ron Donovan, of Redfern, lazes in the sun



Caroline Ritchie and John Dugay, of Burnt Bridge



Sandra Partridge, of Tingha, and Yvonne Mayled, of Guyra



We would like you to meet Warren and Ray Mumbler



Sorry, we don't know the name of this charming young mother and her baby



Nita & Quinlin and Margaret Callaghan, of The Risk, Kyogle



Alma Landsborough and Jill Gardiner, of Tingha



Sharon Simon presenting a bouquet to C.W.A. President, Mrs. J. Bate



Eileen Button, Francis Buckshire, Mary Button and Maureen Simms



Marilyn Blair, of Ben Lomond



Hollow Concrete Blocks form Strawberry Wall

Concrete blocks, of the hollow type, laid on edge on a concrete footing, form walls of this unique strawberry bed. One hole in each block is plugged with concrete and a strawberry plant set in another.

The plants are set after each course, or layer, of blocks is laid. For example, after laying a course of blocks, fill the enclosure to the level of the holes with a rich mixture of loam, compost and well-rotted manure. Then push the plants into the holes from the inside until the leaves are exposed to the sun on the outside of the wall. Care must be taken to soak and tamp each layer of soil to avoid loose soil settling away from the roots, thus causing them to dry out and die. Tie rods are used to prevent the two long walls from bulging outward. After the top course is completed a water pipe with $\frac{1}{8}$ inch holes drilled 3 inches apart is installed lengthwise across the top. The flow for water should be directed straight down and regulated by a conveniently located valve. A roof, completely covering the top will prevent excessive moisture during heavy rains. The structure should position so the two long walls will benefit from the morning and afternoon sun, and should be located so it is not shaded at any time. By clipping the runners, most of the original plants can be made to bear fruit for several seasons.

To prevent men's light-coloured felt hats from becoming soiled through the use of hair oil, place a strip of good blotting paper inside the leather lining.

For housewives who love painting but hate cleaning the brushes at the end of the day, simply wrap lightly in aluminium foil. They will remain pliable for several days ready to use upon unwrapping.

For stiffening a drooping school panama, make sufficient boiled starch to medium stiffness and apply with clean toothbrush. Allow to dry.

Tie a collar of cotton-wool around the neck of bottles of iodine, etc., to catch the drops.

To drive birds from young plants or seedlings, thread glistening milk-bottle tops on cotton or fine string and stretch between the rows of plants.

Scrape your fingernails over soap before starting to paint, dye, or garden, to keep dirt out.

Did you know that . . .

When flowers are scarce, carrot-tops make a beautiful bowl of greenery for indoors. Leave about half an inch of carrot with the tops, remove outside leaves, and place two or three tops in an inch of water in a bowl. In a few days the bowl will be full of foliage.

To prevent the metal trim of a handbag from tarnishing you should brush it lightly with colourless nail polish every two or three months.

A walnut-size piece of charcoal will keep flower-water fresh.

Old nylons make excellent stuffing for cushions. There is no dust from them.

If your tape measure has become limp, cover with waxed lunch-paper and press with a hot iron. It will be like new.

Ever spent time searching through a pile of buttons for just the right one? Empty egg-cartons are ideal for keeping the different colours and sizes separate.

A quick way to darn sheets and pillow-slips is to tack a piece of white net over the hole and darn it in and out of the meshes. Cut net close to the darn when finished.

THE AUSTRALIAN MUSEUM

by Patricia M. McDONALD

At the Australian Museum it has been found by experience that the most successful method of instruction



is to take the children first to the lecture theatre for an introductory discussion, and then proceed to the galleries. If the galleries are visited immediately, it is difficult to get the children, particularly those of primary school age, to concentrate on the topic in hand, their attention being too easily distracted by the fascinating exhibits they can see stretching out into other cases nearby. Then too, it is not always easy to group a class of forty pupils around one case so that they can all see evenly. This can only be done successfully with some of the larger exhibits which have plenty of floor space around them, or conversely, with smaller groups of pupils.

In the lecture theatre, special specimens connected with the topic for study are made available. For instance, if the lesson is to be on the Australian Aborigines, some of the tools, weapons, basket-work, etc., of these peoples are shown; if on shells, then examples of the five main classes of molluscs are put on view. Using these as teaching aids, a museum education officer commences discussion on the topic, the children being able actually to handle the material concerned during the course of the lecture. The value of this first-hand contact with exhibits cannot be over-emphasised. Where practicable, material is amplified by still and movie film projection: the latter being able to show, for example, the actual use by the Aborigines of the tools and the method of manufacture, or again, the background to the molluscs and the living animals which have inhabited the shells.

After this introduction each pupil is given a pencil and "work sheet", and, armed with a board to rest his material on, he proceeds to the galleries. The "work sheet" consists of a series of questions to be answered either in words or drawings, carefully designed to direct the children's attention to the more important and relevant features of the exhibits. After completing this assignment and having it corrected the child is then free to return to any of the exhibits which particularly interested him and to make further notes or sketches.

Alternative Procedures

This then is the procedure preferred by Museum authorities for a class visit, but there is no insistence on it if the teacher prefers another method. For instance, the entire time may be spent in the gallery and as a method this is quite successful if restricted to smaller groups. Another idea planned for the future is a series of Museum visits combined with prescribed field work.

Some teachers have preferred to conduct their own classes in tours at the Museum but this arrangement



does call for some caution on the part of the teacher concerned. Experience has shown that pupils should be given something quite definite to do—a list of questions to be answered, comparisons to be made, drawings to be done, in fact, anything tangible to make the children apply their observations. Also, in accordance with our own finding that a huge "general tour"

quickly tires, bores and confuses a child, teachers have been dissuaded from attempting to introduce the child to the whole Museum: it has been proven, over the years, that pupils gain more by concentrating on one or two galleries related to their known syllabus.

Other Services of the Museum

For many schools, a Museum visit is impracticable for various reasons—inaccessibility, lack of time, timetable difficulties, and so on. Here again, however, assistance can be rendered in other ways.

A small collection of specimens and photographs is available for loan, and schools have been able to borrow material from this collection for a set period of three weeks. The collection consists mainly of birds, a few mammals, shells, invertebrate animals, and ethnographical specimens of the Australian Aborigines and New Guinea peoples. Although no charge is made for this service, schools are required to pay the postage or freight costs when returning the material.

Another educational service provided by the Museum is the identification of specimens. Members of biology and nature studies classes often find specimens in their field work which call for more expert classification, and Museum officers are now quite used to receiving odd parcels of mysterious objects, sometimes quite expertly packed in methylated spirits or alcohol.

Also, the Museum receives many letters from children asking for information on various related aspects of their school work. Here, to save labour, special leaflets have been prepared on some of the more common topics: these vary from such things as Australian mammals, birds, reptiles, fish, spiders, insects, shells and crayfish to the Australian Aborigines and Pacific peoples. Others, again, are in the course of preparation. However, as nearly one thousand such enquiries have been received during the last year, Museum authorities are finding it necessary to request schools to minimise and co-ordinate enquiries from individual pupils.

For the education and entertainment of its young visitors during school holidays, the Australian Museum has adopted the practice of putting on programmes of films at times convenient to the children. Where possible, these films are on natural science subjects so that the audience, after seeing the film in question, may go along to the relevant exhibit and examine the real thing. Much care has to be taken in the preparation of these programmes to make sure that the films are suitable—so often they can be abstruse, or too high-powered in content. Naturally enough, children's love of speed in presentation is not always catered for in films of high technical standard. Surprisingly few films on Australian animals are available and to supplement this lack the Museum has commenced producing its own: these, ultimately, will be made available for use with school classes at the Museum.



I guess I'd better nail this sock up ready for Santa Claus



This huge electrical Christmas tree on top of a Sydney building drew thousands of people to see it each night

Plans for the Future

This, then, is a resumé of what has been done to date, but brief mention might be given here also of plans for the future. These concern primarily a considerable extension of the school loan collection, and the provision of a separate Children's Room in the Museum—similar to those found in many overseas museums. Here, under the guidance of a member of the Museum Education Staff, children will be able to further their interest in the natural sciences by such activities as the arrangement and identification of their own collections, planning their own field trips, or keeping and studying laboratory animals.



Look what I got for Christmas . . . a lovely little pup

A NORTHERN TERRITORY PATROL

AN INTERESTING DIARY

A few months ago a Native Affairs Patrol Party set out from Alice Springs to investigate the conditions of aborigines living in remote parts of the Northern Territory. The report, in diary form, makes interesting reading, particularly for people in the East.

PURPOSE OF PATROL

Following upon the 1957 Patrol to Lake Mackay, and with the advent of a very dry season in 1958-59, many of the native peoples who normally inhabit the area between Lake Mackay and Lake Hazlett moved eastward to Mt. Doreen Station. In all, a total of over eighty migrated in this manner and were cared for and fed by the Station Management with rations supplied by the Welfare Branch through Yuendumu Settlement.

Drought-breaking rains fell in the area in Jan.-Feb., 1960, and the Pintubis disappeared from Mt. Doreen, presumably returning westward to their tribal country. Accordingly it was decided that a patrol should again penetrate the Lake Mackay area to investigate the circumstances of the native people and to endeavour to establish more accurately the number in the region and their seasonal movements.

The party left Alice Springs on Thursday, 30th June, 1960, and travelled to Mt. Doreen via Papunya and Yuendumu Settlement. Prior arrangements were made for two x 44 gallon drums of petrol to be delivered to Mt. Singleton, 52 miles west of Mt. Doreen Station homestead, and the patrol proper commenced at this point.

Before leaving Alice Springs, stocks of foodstuffs, blankets, pullovers, etc., were loaded for use as gifts to natives contacted, whilst a supply of salt-beef was obtained at Papunya en route to Mt. Doreen Station.

When passing through Mt. Doreen Station the services of two guides, wards Lion and Charlie, were engaged, the latter having been one of the Pintubis contacted in 1957 at Milijipi Soak. He has since acquired a smattering of English, but Lion, a Wailbri, was able to converse with him in the vernacular.

DIARY OF PATROL

Friday, 1st July:

Departed Yuendumu after first topping up water and petrol tanks and collecting meat. Arrived Mt. Doreen 1 p.m. for lunch. Engaged services of aborigines Lion and Charlie at Mt. Doreen, departed for Mt. Singleton 2.30 p.m. Seventeen miles out from the Station contacted nine Pintubis on their way in to Mt. Doreen.

The party was made up of three men and one woman contacted previously by the 1957 expedition, one man known to the people at Mt. Doreen Station, and two women and two children who had not made contact previously with white men.

Arrived at Mt. Singleton 5.30 p.m. Camped for night. Distance travelled 89 miles.

Saturday, 2nd July:

Departed Mt. Singleton 9.20 a.m. after topping up petrol tanks from drums dropped there, and water tanks from old mine shafts. Stopped at various places along the road to examine native fruits and vegetables. About twenty miles from Mt. Singleton turned off road to examine Wailbri sacred dreaming area. Lunched 2 p.m. and then continued on to camp at Desert Oak Jumpup at 5.45 p.m. Distance travelled 57 miles.

Sunday, 3rd July:

Departed Desert Oak Jumpup 9.05 a.m. and arrived at Kimai 12 noon. After topping up with petrol from drums left by the 1957 patrol, headed further west. Kimai water hole was dry. Camped 5.05 p.m. in desert oak country 100 miles west of Mt. Singleton. Distance travelled 46 miles.

Monday, 4th July:

Departed camp 8.40 a.m. and travelled through spinifex, light ti-tree scrub and sand-ridge country to Waimbring Bluff, arriving there 10.45 a.m. Found at the bluff, after seeing their smokes earlier that morning, a male native with wife and three-day-old baby also a small boy and girl about five and six-year-old respectively. Headed south in search of old man, with wife and children believed to be camped at Gunaraguru Soak south of Wilbrungga. Finding the soak deserted, headed about seven miles N.E. to Yangudji but this was also deserted.

On returning to our camp at Waimbring, we found the old man and his family awaiting our return. Later in the evening four young male natives walked in. These lads were either naked or very poorly clothed and gratefully accepted the blankets we gave them for the night was, in keeping with the whole day, bitterly cold with a threat of rain. Distance travelled 46 miles.

Tuesday, 5th July:

The natives contacted at Waimbring Bluff totalled eleven; there were 2 adult males, 2 adult females, 3 adolescent males, 1 female child (a second wife), 2 male children, and one male infant.





Poor old Santa Claus. What a busy fellow he is ?

In an attempt to ascertain whether there were others in the neighbourhood it was decided to camp overnight about 10 miles east of the West Australian border and to search the area east of Lake Mackay and in the direction of Labbi Labbi.

This was done but a wide sweep revealed no-one and camp was made at Labbi Labbi for the night.

Wednesday, 6th July:

Departed Labbi Labbi 12 noon after first topping up our water tanks from the sweet water of the rock hole. We also filled our petrol tanks from the many drums which were air-dropped for Dr. Donald Thomson in 1957. Arrived back at Waimbring Bluff at 3.20 p.m. to find that the natives had left for Midjinjari. Their smokes were visible in that direction.

Inspected various sites for an aerodrome and found some that would be suitable for dry-weather strips. Camped 6 p.m., Waimbring Bluff. Distance travelled 37 miles.

Thursday, 7th July:

Departed 9.30 a.m. for Lake Mackay and dropped our trailer along the track as we found it greatly impaired our progress over spinifex. Arrived at the northern arms of the lake at 2 p.m. Found no natives in the area but earlier in the day noticed smokes to the N.E. in the direction of Midjinjari. Camped at 6.45 p.m., about 5 miles north east of the lake. Distance travelled 45 miles.

Friday, 8th July:

Departed camp 9.30 a.m. and picked up trailer left on track. From there, drove seat to Yungudji and then Midjinjari. The party was joined by three of the young male natives who had been contacted 5 days earlier at Waimbring. The patrol then headed for Nai-uru (McEwan Hills) and camped short of this destination at 6 p.m. Distance travelled 44 miles.

Saturday, 9th July:

Departed at 8.30 a.m. for Nai-uru and arrived there after encountering much difficulty with the sand ridges. Time of arrival: 10.30 a.m. Departed for Kunjarri Rockhole at 11.30 a.m.; arrived at Kunjarri 3 p.m. and camped in thin mulga scrub near the rockhole. Distance travelled 36 miles.

Sunday, 10th July:

Camped at Kunjarri Rockhole awaiting arrival of group of natives believed to be in area. Following telegram despatched to Darwin:—

“CAMPED 60 MILES S W MT SINGLETON NO FURTHER CONTACTS BUT AWAITING ARRIVAL 2 SMALL GROUPS KNOWN TO BE IN AREA STOP POSSIBLE BULK OF PEOPLE IN KINTORE AREA WEST OF HAAST BLUFF.”

Monday, 11th July:

Departed Kunjarri for Jalgiri Rock 11 a.m. and arrived at destination after first visiting Kunyarba Rockhole. The level of the water in the two rockholes at Jalgiri was high, but again there were no signs of occupation.

Camped 1½ miles east of the rock in a grove of desert oaks. Distance travelled 34 miles.

Tuesday, 12th July:

Departed camp 9.15 a.m. and retraced steps to Kunjarri arriving 1 p.m. Heard the Governor General's speech over the Flying Doctor network at 11 a.m. at Kunyarba. Headed south from Kunjarri; picked up a track and followed it east camping at the base of Mt. Farewell (Junda) at 5.40 p.m. Distance travelled 53 miles.

Wednesday, 13th July:

Departed camp 9 a.m. and followed track to Mt. Singleton where the whole party had a clean-up (the first wash for nearly two weeks) in preparation for a return to “civilization”.

The three boys picked up at Midjinjari were left at Mt. Singleton and the other members set out for Mt. Doreen where the guides were dropped. The party arrived at Yuendumu about 8.30 p.m.

Thursday, 14th July:

Travelled from Yuendumu to Alice Springs. Prepared to leave Alice Springs for Kintores, via Papunya, on Sunday, 17th July.

Monday, 18th July:

Departed Papunya after filling up tanks with water and petrol 1.15 p.m.

Took Nosepeg Jangala and Shorty Juburula as guides. Journey through Haast Bluff, Limestone Bore and Tarawara Bore was via Putardi Spring. Camped there at 6.15 p.m. The track made by Patrol Officer J. Long in 1957 was plainly visible having been traversed recently.

The country to this point has good pastoral potential.

Distance travelled 93 miles.

Tuesday, 19th July:

Departed Putardi 9.45 a.m. and travelled over fair tracks through mulga scrub and spinifex plains; lunched at Di-pon Rock hole. Saw plenty of game.

Stopped at Wiambri Rockhole and climbed Lassiters Hill, so called by the patrol because guide Nosepeg claimed that a small cairn at the peak was erected by Lassiter.



Now just let me think for a moment. What WAS it I specially wanted ?

Camped 5.45 p.m. near Kuluturra Rockhole after first finding a drum of petrol left by J. Long in 1957, and filled our tanks. We were not aware of the existence of this petrol when we left Papunya. In view of the satisfactory condition of the three-years-old petrol left at Kimai and Labbi Labbi we topped up our tanks on this occasion also, but the petrol proved to have dropped its octane rating over the years, and we found it necessary to make spark adjustments to the engines.

Distance travelled 64 miles.

Wednesday, 20th July:

Departed Kuluturra 9 a.m. and travelled over steadily worsening tracks to Wilba Rockhole and Soak. Found several native motifs engraved in the rocks here. Dinner camp was at Willi Rockhole.

The party then travelled westward to Mt. Leisler and the tropic of Capricorn. On the way a blazed tree was inspected at the foot of Mt. Leisler which bore the following inscription:—T over 5 89. This tree was blazed by Teitken in May, 1889.

Camped near Nadanggididj Rockhole 5.30 p.m.

Distance travelled 75 miles.

We are indebted to Mr. Bourner, Dept. of Works, Alice Springs, who later identified the originator of the markings of the blazed tree at the foot of Mt. Leisler.

Mr. Teitken was second in charge to Giles during the latter's explorations of the 1870's and 80's, and in 1889 himself led a party further north. It was during this journey that the tree was marked in May of 1889.

A previous visitor had cut away a considerable amount of overgrown bark in order to read the markings, and unfortunately this necessary operation revealed that the wood in which the cuts are made is now in an advanced stage of dry rot. Realizing this, the finder of the blazed tree erected an aluminium plaque on a post adjacent to the tree, recording the discovery, and detailing the nature of the markings and giving the bearing of the tree in relation to the "trig" point on Mt. Leisler.

Thursday, 21st July:

Departed Nadanggididj at 9 a.m. after topping up water tanks from the hole, and headed south for about four miles, and then went through a low range of hills along J. Long's track made in 1957. Lunch was eaten on the south-east shore of Lake MacDonald after the morning had been spent forcing a way over the roughest spinifex and sand ridges encountered to date.

A defect in the leading vehicle was discovered. The chassis arm holding the left back springs front shackle was beginning to tear and crack. Temporary repairs were effected and it was decided to limp back to Mt. Leisler.

Meanwhile a big "smoke" put up by the native guide failed to get any response. Travelled about three miles in two hours before camping at 6.30 p.m.

Distance travelled 31 miles.

Friday, 22nd July:

Departed camp 8.45 a.m. and nursed defective vehicle over spinifex and sand ridges. Stopped at Mt. Leisler for lunch and discovered that No. 2 vehicle had a broken right front spring. The rest of the day was taken up with repair work.

Distance travelled 25 miles.

Saturday, 23rd July:

Departed camp at the foot of Mt. Leisler 8.45 a.m. leaving No. 1 vehicle behind and headed west, everyone travelling in No. 2 vehicle.

The track passed to the north of Lake MacDonald (Woelunggaba) through spinifex and mulga scrub to Yau-Wilidi. Made camp at 5.30 p.m.

Iragalidja Rock hole was visited on the way but was found to be dry. Well inside W.A. fresh tracks were seen heading north from south. Native "smokes" were seen on the distant horizon in the late evening.

Distance travelled 60 miles.

Sunday, 24th July:

Departed camp at Yau-Wilidi 9 a.m. and headed west to Djitjuruba hills. A recognizance of the surrounding country was made from the top of the range with the aid of field glasses. No responses to "smokes" put up by us were seen. It was decided to move back east again. Camped 6.30 p.m.

Distance travelled 70 miles.

Monday, 25th July:

Departed camp 9 a.m. and stopped at Nadanggididj to effect further repairs on No. 1 vehicle. Closer inspection revealed that damage was more serious than at first thought.

Tuesday, 26th July:

Departed camp 9 a.m. and saw smokes early in the morning but soon lost them as the day wore on.

Turned off to the pinnacle of Sir Frederick Range from where a very good view of the area was obtained. From the range smoke was seen to the south.

Left No. 1 vehicle after lunch and headed east in the direction of the smokes seen earlier from the Sir Frederick Range, visiting en route two waters Jillgala and Jilla. The second of these waters, Jilla, showed signs of recent visits, and the patrol settled down to await the return of the natives. That evening four young men returned with six rabbits.

Distance travelled 72 miles.

Wednesday, 27th July:

The natives at Jilla identified themselves as:—

Jacky Jambidjimba, 25 years, Henry Jabangari, 19 years, Charlie Jambidjimba, 20 years, Bob Juburula, 22 years,

all Pintubis and relations of Nosepeg. However they had no knowledge of the whereabouts of the Lake Mackay group, nor do they move that far north.

These men although speaking no English, had European names and clothing.

Departed Jilla 8.30 a.m. and retraced our steps for 16 miles then headed south. Left the road to examine the native water holes at Pungleberi.

Arrived Giles 5 p.m.

Thursday, 28th July:

Welding repairs were effected on both vehicles at Giles.

Friday, 29th July:

Departed Giles 10.15 a.m. after filling both vehicles with petrol and water. Travelled uneventfully to camp 20 miles short of Mulga Park at 6.30 p.m.

Saturday, 30th July:

Departed camp 8 a.m. and stopped at Mulga Park before heading for Kulgera where we lunched. Travelled uneventfully to Alice Springs calling first at Amoonguna to drop off our guides.

NOTES ON DIARY

Distance Travelled:—

Lake Mackay Section—Alice Springs to Alice Springs.

Graded bush roads — 515 miles.
Improved bush tracks — 104 miles.
Vehicle tracks of 1957 patrol — 281 miles.
No previous tracks — 180 miles
TOTAL — 1,080 miles.

Kintore Range Section — Alice Springs to Alice Springs

Graded bush roads — 1,064 miles.
Improved bush tracks — 30 miles.
Vehicle tracks of 1957 patrol — 228 miles.
No previous tracks — 127 miles.
TOTAL — 1,449 miles.

GRAND TOTAL — 2,529 miles.

STATISTICS

Only twenty of the Pintubis located in 1957 or known to have migrated to Mt. Doreen in 1959 were located during the 1960 patrol, and they were found to the west of Mt. Doreen Station.

Of these 20 people, fifteen were seen in 1957, one had since been born, and four were new faces.

It is interesting to note the adoption in some instances of European names, but it should be pointed out in this connection that these names are not in common use and were obtained only after considerable questioning.

Two families were travelling together, and as one man now has two of the other family's daughters as wives, it can be safely assumed that they will continue to be a closely united family group.

Owing to the small numbers involved, no significant trend of condition should be deduced from the predominance of males over females.

HEALTH OBSERVATIONS

There was no medical officer with the patrol and the following comments are offered in a purely lay capacity.

The group seen 17 miles west of Mt. Doreen appeared to be in good health; there were no obvious signs of head-colds or chest conditions.

The group contacted at Waimbring did not appear to be as robustly healthy as the first group, but nevertheless were considered to be in good health considering their mode of life. One youth was suffering from burn sores, but otherwise no skin conditions or others ailments were apparent. The week-old baby in this group looked well-nourished, healthy and normal.

This group were nearly all naked except, in some cases, for pubic coverings.

DISTRIBUTION AND LOCATION

From the point of view of locating considerable numbers of these semi-nomadic people and appraising their food and other resources, the patrol was disappointing; and, as the patrol took pains to observe all of the rockholes and soakages located in 1957, together with four others located this patrol, it must be concluded that both the Lake Mackay and Kintore Range areas have not been occupied or hunted to any extent for up to two years.

The native guides, on leaving Mt. Doreen, were confident that the party would locate a "big mob of Bindaboos", but the further it penetrated west the more confusing were the guides' stories and the more perplexed they became.

The two groups contacted were of no assistance, and this is an aspect suggesting that the people have scattered widely and lost contact with one another; there remains the possibility that for some reason, they did not wish the patrol to know the whereabouts of their fellow tribesmen. The latter cannot be advanced as a serious theory, for despite advices that "nobody at that place", the party did visit all known watering points and located four new ones.

It seems clear that the balance of the tribe were not, at the time of the patrol, in the areas which have, rightly or wrongly, been regarded as their tribal country.

After long discussions with the people contacted, the guides advanced the following reasons for the absence of the remainder:—

- (1) Owing to the series of dry years, the small game (mice, lizards, snakes, frogs, etc.) have virtually died out or have been so depleted in numbers as to no longer sustain the people in their "meat" needs. The people have therefore abandoned their tribal grounds; and
- (2) A large group had gone to Balgo Hills in Western Australia.

The party had ample opportunity to examine the first claim, and there would seem to be more than a modicum of truth in the statement that the lean years have played havoc with the small game, insofar as Lake Mackay is concerned at least.

To test this theory it was arranged for three youths (aged 15 to 17 years) to spend all one day hunting for natural game with the promise that they would be rewarded if they brought back all of their catch. The result of the efforts of these three young men was one small spinifex snake (about 3 feet long), one lizard (about 7 inches long) and one small goanna. The total meat available, after cooking, would not sustain these three healthy young men, particularly after an exhausting hunt over sandhills and through spinifex.

This test, whilst admittedly not necessarily conclusive, was nevertheless carried out in country (around Kunjarri Rockhole) which is claimed by the people to be better "tucker country", than that further west. In addition, under normal circumstances, these men would have been required to share their "trophies of the hunt" with other relatives.

The theory does not hold, however, for the Kintore Range area. Along the whole route west from Tara-wara Bore on Haast Bluff, kangaroos were seen in considerable numbers. Bird-life is also quite prolific in this area.

The flora of both areas shows the beneficial effects of what must have been very good rains over the 1959-60 Christmas-New Year period. Yams, wild "orange", wild "tomatoes", numerous seeds and berries were available in abundance. All rock holes and most of the soakages had good water supplies, and the country, from the European aspect at least, was much more attractive this year than in 1957. However, it is logical to argue, that a people cannot survive on fruit, berries and water only, and that if in fact the "meat" supply has disappeared, they would be forced to abandon the area concerned.

The report was prepared by Mr. E. C. Evans, leader of the Overland Patrol.

The Problem of Assimilation

A Gradual Cure

Housing

By European standards, the aborigine, in his natural state, is a houseless nomad. The experience of many missionaries and Government workers has shown that the first step in getting the average aborigine housed is to overcome his initial positive reluctance to live in a house; that, when houses have been provided for them aborigines have, at first, often so befouled them that they have quickly rendered them untenable; that many will, quite casually, tear off doors and literally tear down the houses themselves to burn if they are short of firewood; that, until they are well advanced, they will generally abandon a house completely if a death has occurred in it. The economic aspect is also fundamental. A modern house is costly. A house has only a limited

value until it is furnished. Adequate furniture can usually only be secured through economic efforts within the white Australian pattern. Many aborigines are not yet at the stage where they are capable of such economic efforts.

The approach to housing, therefore, as with the approach to the other fundamental social problems relating to aborigines, must be gradual. Neither socially nor economically can an aborigine leap from his primitive wurlie into a modern house—nor does he wish to do so. He must be assisted to follow a slow evolutionary path, and if, in following this slow path, the various stages of his housing are far below what is considered normal in a white community, this is not a measure of neglect of his welfare nor lack of effort on his behalf.

The problem is a different one, however, with the more advanced or completely detribalized aborigines in the closely settled areas. Special housing schemes are necessary there, and vigorous help from the local white Australians, to enable the aborigines to emerge from their shanties to non-segregated homes and positions of social, economic and healthful independence.

Education

The long-term object of native education must be education for living in full citizenship as part of the Australian community. It must embrace the spiritual and the cultural, provide training in health and hygiene, and include preparation for work and other useful endeavour. Various programmes must be designed to fit the various types of individual according to their present standards and cultural environments. As far as practicable, aboriginal children should receive their education in the same institutions as are provided for white children. Prejudices and social conditions which operate against this policy should be actively combated.

However, very often (as in the Northern Territory), isolation or backwardness in social and cultural development makes special schools for aboriginal children necessary. These schools are regarded as a temporary expedient and, generally, are not considered to be necessary beyond the primary stages—at the end of which children should proceed to the normal secondary schools. The special schools should conform to standards of education and accommodation laid down by the Government's education authority, with whatever adaptations may be required to meet the special needs of the aboriginal children. Every special aboriginal school should provide special facilities for vocational training, *e.g.*, in rural work; in trades and crafts; in domestic sciences; in the use and value of money.

Teachers of aboriginal children require special qualifications and training and a special zeal in their approach to their tasks.

The education of aboriginal children is, therefore, obviously a field calling for more than the most that Governments, of themselves, can provide. It is a field which may not necessarily offer large financial rewards to individual Australians but can offer tremendous opportunities for service in the best sense.

Mixed Dance at South Grafton . . .

A net profit of just over £100 was made at a mixed dance in aid of the Cowper Orphanage costume and towel fund.

The School of Arts Hall, South Grafton, was packed from eight o'clock until dancing ended at 1 a.m. one Saturday, recently. There was an estimated attendance of 750 people.

Prizes were awarded for all types of costumes and different types of dances. Mr. Freddie Skinner introduced the visitors, the Mayor and Mayoress, Ald. and Mrs. J. Flaherty; Mr. and Mrs. Morgan, of the Aborigines Welfare Board from Lismore, and Mr. A. F. Robinson, president of the Baths Committee.

Mr. Skinner said how proud he was of his people, and how at any time there was a call for a genuine charitable cause, they were always willing and ready to help in any way possible.

Mr. Skinner thanked the staff of Corbett Bros., Mr. and Mrs. C. B. Pidcock, Mr. and Mrs. B. Donohoe for assistance towards the function.

The Mayor congratulated Mr. Skinner on his organisation of such a wonderful function, and felt sure that the required target would be raised by the opening day of the baths. Mr. Robinson said how pleased he was to see such a roll up from places as far apart as Sydney and Brisbane and towns between.

In an Editorial, the *Grafton Examiner* said:—

We have told the story of a mixed dance at South Grafton when white folk and aborigines from a big area joined together to help raise funds for a worthwhile project and to enjoy an evening of fine entertainment.

It was a dance with a difference; a dance at which the age-old barrier of colour had no place, and which showed how assimilation can work with tolerance, goodwill, co-operation and commonsense on the part of all concerned.

Mr. Freddie Skinner deserves the thanks of all citizens for his work in organising these dances, not only for the money raised for the Cowper Orphanage Baths Appeal, but for the object lesson they provide in how easy it is to live with one's neighbour—if preconceived ideas and old prejudices are cast aside.

Among the big crowd was Mr. Morgan, of the Aborigines Welfare Board in Lismore. A frank admirer of the success which has attended efforts at aboriginal assimilation in Grafton, he congratulated all concerned with Friday night's dance at South Grafton and said such a function could possibly not be held in any other centre on the North Coast.

A proper appreciation of Christian principles (so sadly lacking in much of the sad business of South Africa to-day) and an understanding of every man's right to a decent living must bring us to a realisation

that humpies and hovels are not good enough, and that the aborigine is entitled to as much consideration as anyone else. It is ironical indeed that we should welcome into the fellowship of the United Nations more and more new African States at the same time as we deny our own native peoples many fundamental rights.

The success of the function at South Grafton is a pointer to what could be and, in these turbulent times, simply must be—quite apart from any moral or humanitarian consideration."

How it Started

Sometime prior to the dance Mr. Freddie Skinner noticed that there were some children of aboriginal blood at Cowper Orphanage and, as a result, approached the Cowper Orphanage Baths Appeal Committee offering his services and volunteering to organise the function under reference.

The Committee welcomed Mr. Skinner's co-operation and the function which followed was a triumph of organisation and a dramatic illustration of the good relationship existing between the white and dark people of that area.

During the progressive dances one had the unbelievable experience of seeing respected citizens of Grafton of both sexes dancing unrestrainedly with the dark people. If ever prejudice took a holiday it was on this occasion.

Mr. Freddie Skinner was the M.C. and in that capacity he conducted the function with dignity, courtesy and skill. His address to the guests from the stage, and subsequent introduction of the town's leading citizens and members of the Committee was done with an aplomb that would have done credit to an experienced politician.



Santa Claus leaves on his long trip



Peace on Earth. Goodwill unto men



Hello, Kids !

A very, very, very Merry Christmas to you all. Well, here it is at last, the month we've all been waiting for . . . the Christmas month. This is a time we all associate with the giving and receiving of presents, but I am afraid too many of us are inclined to overlook the Holy import of the occasion.

This Christmas, like every other Christmas, there will be some of us who are not as well as we would like to be, there will be some of us who haven't all the things we would like to have, and there will be some of us who are not as happy as we might be.



I guess that should be enough socks

But let us all be grateful for the things we have. Let us thank God for his infinite mercies and let us all turn our backs on the worries and uncertainties of the past and look forward to a bright new future and a Happy New Year.

Just had a very nice note from Ken Dickson (15), of Greenhills, enclosing several sketches. One of these was a very nice one and wins Ken a special prize. Congratulations, Ken. Keep up the good work. I also had a letter from Lynette Hardy, a little white girl (16), of 2 Warren Street, Cootamundra. Lynette would like to have some aboriginal pen friends, so how about it kids. Get those old pens ready and write to Lynette.

Neville Faulkner (19), of John Street, Uralla, also wants some pen friends. Neville is interested in shooting and roughriding so you should get some interesting letters from him.

Eva Williams, of Rathdowney, in South Queensland, went to a lot of trouble with a coloured drawing of Casper the Friendly Ghost. Let us have some more of your work, Eva, but preferably in black and white for reproduction. I was going to suggest that the Christmas holidays would give most of you plenty of time to send me your letters and drawings, but I guess you'll all be too busy having a good time, and I can't blame you.

Did you see the notice on page 5 about the big Australia-wide writing competition (stories, poems and essays) to be held again next year? This is something you should all be in. Read all about the conditions in next month's *Dawn*.

Well, kids, I guess that's about all once again, so with very best wishes for a very Merry Christmas and a Happy New Year.

Your sincere Pal,

Pete



POTATOES

The planting of potatoes may not be warranted in very small gardens because other vegetables would be likely to give much better returns for the space available. However, any spare ground not likely to be used between August and December should be given over to this crop, which is also suitable for the first crop in new ground.

Requirements: Potatoes will grow in a wide variety of soils but demand first-class drainage. If it can be dug up during the winter and left in its rough state, so much the better. This crop does not need lime unless the soil is suspected of being very acid or if a test has shown this to be a fact. They do, however, favour ground which has a high organic content, which can be brought about by the addition of compost or rotted manure or the digging-in of green stuff in the early preparations of the soil.

Good seed is essential, for poor seed can produce nothing but inferior results, no matter what cultivation methods are employed. Potatoes are, of course, propagated by the planting of tubers from a previous season's crop and certified as to their quality for seed. Large tubers can be cut but smaller specimens must be left whole. In dry weather, cut tubers are liable to wither and soil must be kept moist if these are planted. As a general guide, it can be said that all tubers less than 2½ inches in diameter can be left whole. Those that are cut must have at least two eyes, more if possible, left on each piece and the cut made so that the area of exposed flesh is as small as possible. The cut area can be hardened by dipping it in ashes or lime.

When to Plant: In temperate climates, such as where danger from frost is not expected after September, plantings are begun in August. Shoots do not usually appear above the ground until frosts are finished.

In districts where there is a long growing season, further plantings are commenced in early February and plants are usually ready before the early winter frosts arrive. This provides a good winter storage supply.

How to Plant: Give the soil a final turning over a week prior to planting and although it should not be too rough, it is not necessary to work it as fine as for sowing seeds. Level it roughly and draw with a hoe or with a narrow shovel. Distribute some ready-mixed fertiliser along each furrow, giving about 4 ounces to

every 6 feet of row. Seed is planted along the bottom of the drill, spacing them 14 inches apart and it is afterwards covered with the soil previously taken out.

Cultivation: If the soil has been kept reasonably moist, shoots will appear above the ground in a very short time. Hoe the soil up around these, keeping them hoed up as they grow. Neglect of this may expose the tubers to the light, resulting in a high proportion of green specimens which are unfit for cooking. This is particularly important at the flowering stage when as much soil as possible should be banked up around the plants to protect the rapidly growing tubers.

WHAT TO SOW IN DECEMBER

FLOWER SEEDS

Ageratum, Alyssum, Amaranthus, Antirrhinum (Snapdragon), Aster, Balsam, Begonia (Fibrous Rooted), Blue Lace Flower (Didiscus), Boronia, Brachycome (Swan River Daisy), Calliopsis (Annual), Candytuft, Canna, Capsicum (Ornamental), Carnation, Celosia, Chrysanthemum (Perennial), Cockscomb, Coleus, Convolvulus, Cosmos, Cuphea, Cyclamen, Dahlia, Delphinium, Dianthus, Dimorphotheca, Eschscholtzia (Californian Poppy), Gaillardia, Gerbera, Gladioli, Globe Amaranth, Gourds, Gypsophila, Helichrysum, Hunnemannia (Mexican Poppy), Kochia (Summer Cypress), Marigold (African), Matricaria, Mesembryanthemum, Mignonette, Nasturtium, Petunia, Phlox, Poppy (Shirley and Queen), Portulaca, Rudbeckia, Salpiglossis, Salvia, Saponaria (Big Gyp.), Scabiosa (Pin Cushion), Shasta Daisy, Statice (Sea Lavender), Sturt's Desert Pea, Sunflower, Thalictrum (Lavender Shower), Tithonia (Mexican Sunflower), Torenia, Verbena, Viscaria, Zinnia.

CLIMBERS

Antigonon, Aristolochia, Banana Passion Fruit, Cobaea Scandens, Convolvulus, Mina Lobata, Morning Glory, Passion Fruit.

VEGETABLE SEEDS

Bean (French, Wax and Climbing), Beet, Beet (Silver), Cabbage (Chinese), Cape Gooseberry, Carrot, Celery, Cress, Cucumber, Egg Plant, Endive, Herbs, Leek, Lettuce, Marrow, Melon, Mustard, Onion (Spring), Parsley, Parsnip, Pea (early varieties), Pepper (Capsicum), Popcorn, Pumpkin, Radish, Rhubarb, Rosella, Salsify, Spinach, Squash, Sweet Corn, Tomato.