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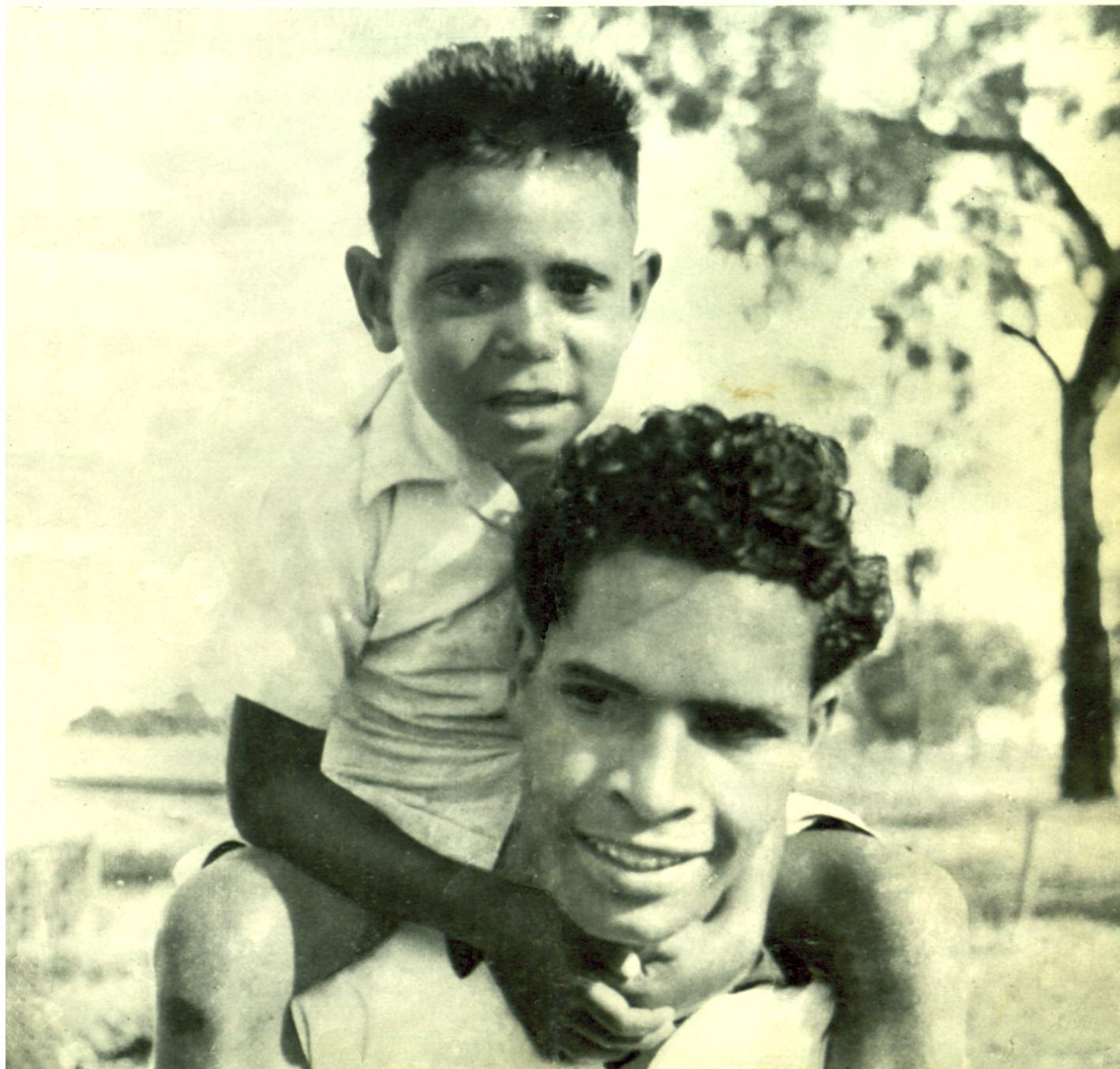
Dawn



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

JANUARY, 195





Our Cover

Our cover picture this month captured the fun of the picnic.

Here we see young Billy Vale, of Armidale, having a free ride on the broad shoulders of Alex Blair, at a picnic on Timbumburi River Reserve.



“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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A HOME FOR "OLD" AUSTRALIANS

HISTORIC PROJECT COMPLETED

THIS article tells how the living conditions of an Armidale family have been transformed by the work of Armidale Association for the Assimilation of Aborigines.

A comfortable modern home was officially opened by the Chief Secretary one afternoon just before Xmas. It was built by the Housing Committee of A.A.A. and will be occupied by Mrs. Cutmore and her family who have been living in rather horrible premises pictured.

Setting up the home occupied 14 months and it involved a tremendous amount of voluntary work.



The Old and the New

STUDENT BUILDERS

Actual building operations were begun last January by a group of students who stayed on in Armidale for that purpose after coming from all States to attend a national conference of the Student Christian Movement.

One of these students was a fully qualified carpenter and he, together with Mr. A. C. Menzies, an Armidale builder, supervised the erection of the construction of the foundations, the framework and the walls and the roof by this group.

There were several girls in the student group, which included a Fijian girl and a Malayan boy. Part of the work was the cleaning of second-hand bricks. This was done mostly by the girls despite the fact that the work brought blisters to their hands.

During the May vacation and at week-ends when there were no examinations to prepare for New England University, students fixed the lining in the rooms and prepared for the final application of paint.

At this stage proceedings had to be halted for five months while further funds were being collected.

GAVE MATERIALS AND LABOUR

People who gave materials were C. Schultz and Sons (all the floor boards for the house), Piddington's (formica for cupboards), Professor N. C. Beadle (a bath), George Ruthven (a porcelain basin), Mrs. F. Brereton (kitchen sink and laundry tubs), Mr. P. G. Love (marble slab for Warmray), Mr. B. Halstead, Mr. B. Roper and Miss E. Moore (timber), Mr. Ian Menzies and Mr. Ron Bell (additional formica), and Mr. Ken Cameron of Kenross Sawmills (load of firewood).

Those who gave their time and skill free of charge were Mr. Keith Lindsay (who drew the plans), Mr. George Ruthven (plumbing, with material provided at cost price), Mr. Halstead (who put in windows, again with material at cost price), Mr. Don Atkinson (who under the supervision of Mr. John Pearson installed the electricity), Mr. Ross Moore (light fittings), and University lecturers (painting).

The committee's work was greatly facilitated by the voluntary work of Mr. P. N. Harrison in attending the transfer of land, mortgages and other legal problems.

The family to benefit directly, the Cutmores, also did a considerable amount of work.

OLD ARMIDALE FAMILY

Mrs. Cutmore works at Armidale and New England Hospital. She has three small boys aged from eight to 12, and two boys 16 and 18, who are employed. An older boy, Alan, is married and his wife has a baby. He will also move into the house until he finds a place for himself. He has a permanent job.

This family has been in Armidale for three generations. Mrs. Cutmore's father, Mr. George Widders, who died recently, had been a well known and highly respected identity.

Trustees of the property are the Mayor of Armidale, Ald. P. G. Love, the past President of Armidale Apex Club, Mr. Max Sewell, and the President of the Association for the Assimilation of Aborigines, Mr. Ken Long.

The Cutmores will be tenants under a tenancy agreement and will pay a rental figure that will cover repayment of loans and payment of rates.

Members of the Housing Committee directly responsible for building the house were Mrs. S. Stock (convener), Miss Evelyn Moore, Dr. L. Goddard, Mrs. John Llewyn, Mr. Max Sewell and Mr. Des Murray.

COMMITTEE STALWARTS

Miss Evelyn Moore, who recently took up a position on the staff of a Canadian Teachers' College, energetically instigated much of the initial work. She was the original convener of the House Committee, and she was succeeded in that position by Mrs. Stock, who took over for the last three months and has handled all the contracting and supervisory work.

In recent months Mrs. Stock has done all of the buying and has got voluntary working parties together and also engaged the tradesmen who finished off the house on daily wage basis.

In fact, during the last three months, scarcely a day has passed that Mrs. Stock has not been at the house.

She has been a regular attender at sales where she got many a bargain.

All the material purchased for the house came from Armidale business houses at an appreciable discount.

Mrs. Stock also made all the curtains for the house.

HOUSE PROUD

Mrs. Cutmore, with the help of her sons, has bought floor coverings for the whole of the house, double bunks for the boys and now, with the help of her daughter who works in Sydney, is in the process of acquiring a lounge suite.

It is her ambition to have everything she brings into the house newly painted. She is in fact really house proud—not without good reason—and she is busily painting furniture so that it will be in keeping with all other aspects of the home.



Mrs. Cutmore (right) proudly shows her new kitchen to a friend.

Mrs. Cutmore is also collecting plants from her friends to start a garden.

Donations were collected from every State in Australia. These totalled £470 and were made in response to an appeal conducted in co-operation with Apex Clubs.

One man in Sydney, when he received the Association's appeal, made out a bank order for £1 per month.

The first concert for funds for the house was given by aborigine singer Harold Blair, Mrs. F. J. H. Letters and Mr. L. Bell.

Subsequent concerts, carnivals and competitions brought the total from this source to £300.

This money was raised by the Housing Committee which is made up of members of Apex and the Association.

The Association itself donated a block of land and made a further cash donation of £80.

BANK LOAN GOVERNMENT GRANT

The financial problems were further eased by a loan of £600 from the Commonwealth Bank. This was arranged by the manager of the Armidale bank, Mr. H. McK. Freeburgh, and guaranteed by Mrs. G. E. Sinclair, Mr. P. N. Harrison and Professor N. C. Beadle.

A delegation to the Chief Secretary, led by Mr. Davis Hughes, M.L.A., was successful in obtaining an Aborigine Welfare Board grant of £1,200.

This loan was received only a short while ago and enabled the committee to pay back the bank loan, which had served as working capital for most of the construction period.

SANTA CLAUS

Came by Boat to Cabbage Tree

By
A Northern Star Staff Reporter

IN the last week or so I have heard plans for Santa Claus to come by car, sled, buggy and, in the capitals, even by helicopter. But one day just before Xmas, he came up the Richmond River in a motor launch and landed at the little wharf near the 58-year old school on Cabbage Tree Island.

He arrived to distribute Christmas presents to the 82 children from a tree installed in the brightly decorated hall in the centre of the 133-acre island.

Nearly all of the island's 150 residents crowded the hall for the occasion. The resounding success was largely due to the leadership of Mr. Bob Bolt, who, with his wife and their daughter Nancy, organised the day with the help of other residents.

The thing that distinguishes a Cabbage Tree Island Christmas party from most others is the fact that it is an almost 100 per cent. island effort.

About the only assistance received was a donation of a few dozen cordials and a slight reduction in the price of ice cream.

The wide-eyed youngsters were deluged with gifts, all of which were purchased from the funds of the island's progress association.

* * * *

"TWO ACTIVE"

The manager, Mr. Bern. Butcher, told me that here again Mr. Bolt took the lead and did an amazing amount of work.

Santa was met at the wharf by a group of the children and escorted past the school, where the headmaster, Mr. R. McCrohon, and teacher, Mr. Leo Tobin, operate; past the home occupied by Mr. and Mrs. Butcher and their two small sons; and then past the small hospital to the hall in the centre of the island.

He was given a very mixed reception for, although most of the children were delighted to see him after waiting patiently all the morning, some of the smaller ones made no secret of the fact that they were frightened.

But the broad smiles on the faces of the adults, the knowing looks of the teenagers and the wonderment and excitement of the children must have been a full reward for Mr. Bolt and his team.

Absent was Mr. Frank Marlowe, who is seriously ill in St. Vincent's Hospital in Lismore. Mr. Butcher said he often held Mr. Marlowe up as an example to the younger people on the island of the type of person they could become.

He said the progress association had raised £66 in he last year. Main sources of income was from sales

of ice cream and drink on the island during the cane cutting season, when a large number of visitors stayed there.

The gifts, although mainly for the children, were not limited to them only.

Youngest recipient was 10½-month-old Gregory Ferguson. By tradition, a small gift is given each year to the island's oldest inhabitants, Mr. Jack Cook and his wife.

Mr. Cook, who is affectionately known as "Poppa", is believed to be 100 years old. A business man in Wardell, who is over 70, said he remembered Mr. Cook as a grown man when he himself was only a boy.

Mrs. Cook, who is 95, was unable to attend the function because of illness.

Mr. Cook proudly nursed baby Gregory, who is his great-great-grandson, while photographs were taken.

PRESENTATIONS

The affection of the children for their teachers was demonstrated when, while Santa was handing gifts to Messrs. McCrohon and Tobin, their cheers almost "raised the roof of the hall".

Mr. Tobin, who will shortly leave the island, told the children: "If I was not going home I would like to stay here and see the boys win the football at Casino again next year."

A team of schoolboy footballers from the island won the football age championships at Casino earlier this year. Mr. McCrohon presented each member of the team with a pennant to recognise their achievements.

The school children presented Mr. Tobin with a gift.

Mr. McCrohon awarded Bill Caldwell a special prize for his sporting achievements and Albert Moran won a prize for good citizenship.

Prizes for work in school during the year went to Carol Roberts, Marilyn Daley and Sandra Ferguson.

While some of the toddlers who had received small carts from Santa put them to effective use gathering up the wrapping paper which littered the floor, Santa reboarded the launch and was last seen heading in the direction of a cane farm owned by Mr. Ross Garrett.

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.



Alex Bell, Clive Russell and Jimmy Wallace drive through the Cowra entrance



Meet pretty Irene Clarke, of Oberon



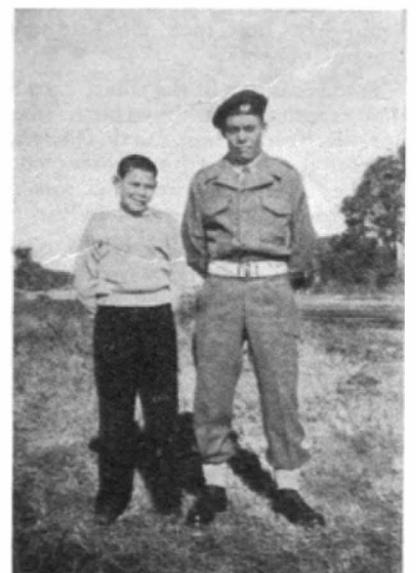
"Wilduns" of Nanima Second Class



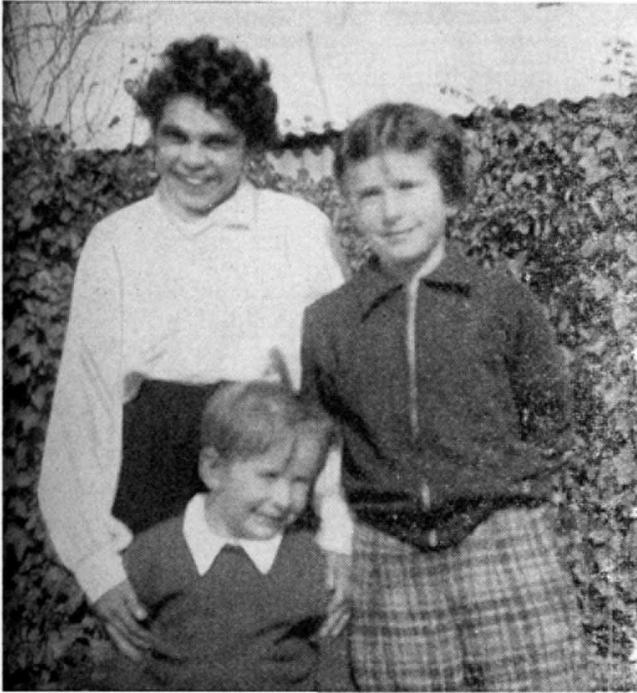
Tessie Kirby and Olive Mitchell, of Cootamundra, prepare to cool off



Big Smiles from Dell Slater and Marie Dumas, of Purfleet



Laurie Jackson, of Albion Park Rail Head and a friend



Olive Mitchell with Sue and Michael at Cootamundra



Ron Munro receives his footrace prize from Mrs. Friskin at Timbumburi Reserve picnic sports



Mr. and Mrs. Willy Riley, of Murrin Bridge, after their recent wedding



The skipping race at the Timbumburi Reserve Picnic



Meet smiling John "Froggie" Simpson, of Cowra



The aboriginal float was one of the most outstanding at Wilcannia Show



MORE TIPS FOR COOKS

If uncovered butter has absorbed other food flavours in the refrigerator cut it into small pieces, cover with fresh milk, and leave it for an hour. Strain off the milk. The butter will be sweet again.

To clarify and remove sediment from the fat derived from gravy, let the fat cool, pour it into a container of hot water, and place in the refrigerator. When the fat which collects on top of the water hardens, make a hole in it and pour out the water. With it will go the sediment.

It's economical, if not entirely correct, to slice a leg of ham at an angle towards the bone, starting at the knuckle. This means the fat and lean are cut simultaneously.

If your menfolk steal the kitchen matches, cut away about a third of the box top. The matches are still satisfactory for household use but men won't carry a box likely to spill.

To restore wilted green vegetables, wrap them in a damp paper and place in refrigerator.

When making fried rice, boil the rice several hours before. After pouring cold water through it till grains are well separated, spread it on a plate to dry, and put it in the refrigerator.

When you want breadcrumbs for frying and have none in hand, put stale slices of bread through the meat-mincer and mix the crumbs with equal parts of flour. In doing this, you'll save work if, instead of catching them in a bowl, you tie a paper bag securely over the end of the mincer.

Lemon-squeezers should be rinsed immediately after use to remove pith and seeds. If it's allowed to dry on the squeezer it become very hard to clean.

When jellies refuse to leave the mould, dip the mould for a second or so in hot water, turn upside down, and then give a sharp shake. If you want to hasten setting, melt the jelly or gelatine in the smallest possible amount of hot water, and then make up the quantity with cold water.

To prevent curdling of baked-milk puddings containing eggs and milk, stand the pie-dish in a dish of warm water while cooking.

Parsley will keep fresh if you put it in a screw-top jar in the refrigerator.

Freshen raisins and other dried fruits which have become stale and hard by putting them in a strainer and placing it, covered, over a pot of boiling water for about 15 minutes.

Bread can be freshened by damping it all over and placing in a warm oven for about 10 minutes.

Emergency way of crisping up lettuce leaves—soak in water with a piece of coal.

Substitutes

For cream in cooking use an equal quantity of undiluted evaporated milk.

For thickening soup use rolled oats instead of barley.

For meat stock use 1 teaspoon gravy browning powder and $\frac{1}{2}$ teaspoon bicarbonate of soda.

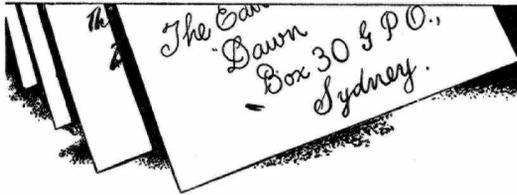
For cake-making, honey may be used instead of half the sugar. If this is done, reduce the liquid by one-quarter and cook the cake at slightly lower temperature.



Meet Owen Morgan, of Woodenbong



ALONG THE MAIL ROUTE



The little mission church at the Box Ridge Aborigines Reserve was the scene of a very pretty wedding recently, the first for many years, when Thelma Grace Cavanough, of Box Ridge, and Mervyn James, of Cabbage Tree Island, were married.

Thelma looked charming in a frock of buttercup lace and tulle over taffeta. Her shoulder-length veil was held in place with deep cream roses and her horseshoe-shaped bouquet was of white and yellow roses, white feather daisies, fern and white streamers. A shoulder spray of lily of the valley was held by a pretty brooch, a gift of Mrs. Green, of Sydney.

Her attendants were, Kathleen Drew frocked in green taffeta, Evelyn James white nylon over deep pink, Cynthia Cavanough lilac organza, and Violet Williams in green sheer. All wore headbands of red ribbon and roses and carried half-moon-shaped bouquets of red roses and fern.

Rachael Cavanough made a sweet little flower girl dressed in blue silk, carrying a basket of pink roses and fern tied with pink satin streamers. Her head dress was of pink rosebuds and ribbon.

Mervyn was attended by John Kapeen.

The Rev. T. Ross travelled from Alstonville to officiate, and also presided at the wedding breakfast which was held at the home of the bride's parents.

The three-tier cake was made and decorated by Mrs. Cyril Smith, and Mrs. Smith, Mrs. G. Smith, Mrs. L. Still, Mrs. G. Barton and Miss May Barton assisted in decorating the church, making the bouquets, and dressing the bride and bridesmaids.

The wedding breakfast was made possible through the kindness of Mrs. Childs and friends.

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MACKSVILLE HIGH SCHOOL

On the recommendation of the District Inspector of schools, Mr. J. R. Ford, Coff's Harbour, it is hoped that six boys and girls from Bellwood Public School will attend Macksville High School in 1959. The boys and girls will be starting in January, 1959. To go to Macksville High School they will have to travel 7 miles by bus daily.

GIRL GUIDES, BROWNIES

One Saturday recently, on an invitation from the Girl Guides of Nambucca Heads, the following girls attended a Xmas Party at the School of Arts, Nambucca Heads. The Girl Guides and Brownies are hoping that these girls will become active members after Christmas. The girls had a lovely time at the party, each receiving a present. One girl, Priscilla Duckett, was ill in hospital and unable to attend. Each girl was met and made welcome by a girl her own age.

The girls and the presents they received, were:—

- Lola Edwards, Book.
- Charmaine Edwards, Game "Sorry".
- Eileen Sinis, Book.
- Nancy Walker, Set of paints.
- Ruth Ballangarry, Nail, brush, comb set.
- Janet Marshall, Table tennis set.
- Celia Wilson, Ninepins.
- Rita Ballangarry, Ball.
- Frances Edwards, Ball.
- Gail Buchanan, Purse.
- Raylene Smith, Purse.



A Fine Black and White Sketch by Rita Wenberg



General Cleaning

To keep your refrigerator sweet-smelling, place inside a saucer filled with a paste of dry mustard and cold water. It will absorb odours.

Remove rust from galvanised steel or wire screens with fine steel wool or a stiff brush; or apply a layer of paste made from salts of lemon (chemically known as oxalic acid) and water. Let stand for ten minutes, then rinse. Repeat if rust persists.

If the kitchen ceiling is soiled with smoke, spread a thick paste of starch and water over dirty area, allow to dry, and brush off.

SOME BASIC RECIPES

Teacake

For every 2 cups self-raising flour (or 2 cups flour and 4 teaspoons baking powder) allow pinch salt, 2 tablespoons butter or substitute, $\frac{1}{2}$ cup sugar, 3 or 4 tablespoons mixed fruit, 1 egg, $\frac{3}{4}$ cup milk.

Pancake Batter

For every cup of flour allow a pinch of salt, $\frac{1}{2}$ pint milk, and 1 egg.

Covering Batter

For every cup of flour allow a pinch of salt, 1 egg, and $\frac{1}{4}$ pint milk.

Shortcrust Pastry

For every two cups flour allow 1 teaspoon baking powder, pinch salt, 4 tablespoons shortening (any solid type cooking fat), 4 tablespoons water, squeeze lemon juice.

Plain Scones

For every 2 cups of flour allow 4 teaspoons baking powder (or use self-raising flour), 1 tablespoon butter or substitute, 1 dessertspoon sugar, $\frac{1}{2}$ teaspoon salt, $\frac{3}{4}$ cup milk.

Sponge Sandwich

To fill 7 in. tins allow 3 eggs, $\frac{3}{4}$ cup castor sugar, 1 cup self-raising flour (or 1 cup flour and 2 teaspoons baking powder), pinch salt, 1 dessertspoon butter, 3 tablespoons hot milk. For 8 in. tins use 4 eggs.

White Sauce

For one pint of milk, allow 2 oz. each of flour and butter or substitute. This makes thin sauce. For medium thickness, use 2 $\frac{1}{2}$ oz. of flour and butter; for thick sauce, 2 $\frac{1}{2}$ oz. of each.



A Murrin Bridge Wedding. Willy Riley and his bride, formerly Mavis Clark. The Bride's father, Tom Clark; and flower girls Patricia Johnson and Julianne Clark



Lovely Pam and Betty Smith of Green Hill



EMPLOYMENT

Recently two young ladies left Nambucca Heads to take up positions in other districts. Miss Lynette Wilson has obtained a position at Vaucluse in Sydney, whilst Miss Dawn Sinis has started work in Muswellbrook. Both these young women travelled from Nambucca in the Daylight Express.

Two young men, Albert Wilson and Mervyn Turnbull, left to seek jobs in Brisbane as work is scarce at Nambucca Heads at present.

* * * *

NAMBUCCA SCOUTS AND CUBS

Following a meeting between the adults of the Nambucca Heads Scouts and the parents at Bellwood, during which an invitation was extended to the boys to join the movement, the following boys have become active members of the Scouts and Cubs.

Scouts.—Garry Williams, Walter Jarrett, John Marshall, Doug Wilson, Robin Bryant, Des Williams, Robert Edwards, Ken Moylan, Michael Bryant, Neville Buchanan, Paul Mumbler, Stanley Jarrett, John Buchanan, Richard Mumbler, Fred Buchanan, Laurence Ballangarry, Colin Jarrett, Colin Walker, Brian Smith.

Cubs.—Tommy Moylan, Henry Buchanan, Mickey Wilson, Rowlan Walker.



This young fellow is the grandson Callaghan, of Loadstone, via Kyogle

A TRIBUTE TO THE LATE FRANK MARLOWE

By B. BUTCHER, Manager, Cabbage Tree Island Station.

It is with deep regret that I write of the passing away of Frank Marlowe, our late station handyman.

There are very few people of Frank Marlowe's calibre living today. To his wife and children he was a good husband and father, who saw to their welfare first before considering his. To people outside the family circle, he was a generous, decent, friendly and kind man who put himself to considerable inconvenience to help others. He lived quietly and decently, minding his business and never causing or entering arguments. There was no streak of malice in him.

Frank was a conscientious worker, who, though a very sick man was determined to carry out his duties till his frail body could take the strain no longer.

His passing away is a tremendous loss to everyone who knew him, but his cheerful smile and helping ways will always be remembered.



Roderick Randell, of Maclean, the Clarence River glamour boy

FISHING FOR FOOD

This section is included in the book solely as a means of helping the camper who may desire to augment his rations with a little fresh fish, using the minimum of tackle.

BEACH FISHING. From any ocean beach in Australia you may (if lucky) catch whiting, flathead or bream by fishing close in. Use lightweight line (No. 2 or 3 gut), a 2 in. or 3 in. long shank hook, and for bait sandworms, which are caught at low tide by "washing" the beach as the waves recede. The lure is dead fish or bad meat. The receding wave carries the "scent" of the lure and the worms raise their heads about $\frac{1}{8}$ in. to $\frac{1}{4}$ in. above the sand. Seize the head in a pair of long-nose pliers and draw quickly upwards (this is not as easy as it sounds and calls for great speed and skill).

ROCK FISHING. From any rocky promontory or shelf you may catch rock cod, bream, wirra, eels or groper. The bait for any of these is either fish cut up in small pieces, or cungevoi or crab. Use No. 2 or 3 hooks on trace and sinker below.

Blackfish and Drummer : Use a fly hook. The light green seaweed on rocks called "cabbage" is bait for blackfish. For Drummer use the nipple of cungevoi. In both cases use with no sinker on a light pellet and float.

Night Lines : You can be sure of one good fish for breakfast if you set a night line. This consists of a stout cord line set at low tide from a rocky point to a beach or across a rocky channel. Lay several well baited, short, strong lines, attached to the main line. Vary the bait on the different hooks if you desire it. This is most effective if low tide is at dusk and dawn.

FISHING WITHOUT GEAR

Sand Mullet : Near nearly every beach you will find a sandy shallow semi-enclosed pool with shoals of sand mullet from 4 in. to 9 in. long. These can be very easily caught in an open necked clear glass bottle, such as a milk bottle. Simply put some dough in the bottle of the bottle, tie a string around the neck and drop it in the water. A mullet will swim in—it cannot "reverse" or turn—haul up the bottle, pour the mullet out and dip again.

These youngsters at the recent National Fitness Camp at Lennox Head didn't have a dull moment. Here we see them in an interesting discussion with instructors Bob Powter and Garrie Collins



The Future of the Australian Aborigines

By The Minister For Territories

Hon. PAUL HASLUCK, M.A., M.P.

At the Science Congress in Sydney in August, 1952, I chose as the subject of my presidential address to Section F, the same topic that has been set down for discussion today, namely the future of the Australian aborigines. At the end of that address, I made three final observations. The first observation, which was addressed to the social scientist, was that there was a need to observe the course of change among the aborigines, the causes and the consequences of change and the relationship between those causes and consequences and the conditions under which change takes place. I said that if Governments concerned with native welfare were to administer intelligently—that is to do the right things at the right time and in the right place—they had to know what was happening and I expressed the hope that the social scientist would undertake this work.

My second observation was addressed to those engaged in the work of native welfare. I said that two of the greatest impediments were fixed and inflexible ideas and arrogant notions about our own power to direct the course of social change. We had to try to learn in each situation with which we dealt what is taking place and what social forces are at work. We needed to remember that we ourselves are part of the process and, putting aside occasionally the image of ourselves as benefactors lifting up the unfortunate, we should think more often of the peoples, both white and coloured, working towards a way of living together in one society, and we should also think more often of the striving individual life of each aborigine and of the power both to initiate and to resist which is to be found in each aborigine.

The third observation was that while we were consciously trying to work towards ends which we regarded as “desirable” and to avoid an outcome which we regarded as “undesirable”, each judgment on the desirable or the undesirable depended on our own values for the good society. If we had a clear idea of what constituted a good society, even if we could not be sure about the outcome of our efforts we could be sure of the principles which we wished to establish and the values we were seeking. For example, I mentioned the values of justice, equality of opportunity and fraternity, defining fraternity as “an idea of a common humanity which brings a warmer charity, readier sympathy and a more constant comradeship to all our dealings with our fellow man”.

I should apologise for quoting myself today when there are so many better authorities whom I might have quoted. Nevertheless, when thinking about my duty of introducing the discussion at this Symposium this morning, my mind kept turning constantly to what I had said on the same subject in the same company six years ago and I kept asking myself whether or not what I had said then was sound and how it had stood up to the test of the past six years, during which more intensive efforts have been initiated in all parts of Australia for the advancement of the welfare of the aboriginal people. On reflection, I believe that the three remarks I made are still relevant,

and that if we shake them about a bit they will spill out some pertinent questions.

In opening the discussion this morning, I conceive my task to be to put questions rather than give answers. I want to provoke discussion rather than to close it down by trying to say the last word.

First, however, before I ask questions, we should clear our minds about the scope of the discussion. Although this is the Anthropology Section of the Science Congress I would suggest that this cannot be an anthropological discussion in the narrow sense of the term. Rather it is a discussion of a problem

to which the anthropologist makes a major contribution but not the sole contribution. I mean by that that while the physical anthropologist and the cultural anthropologist can study the Australian aborigines and make their observations and measurements about the physical type and about the culture, and the response of both to a changing environment, when it comes to discussing the future of these people, either as individuals or as a group, the anthropologists have to link hands with those who are working in other fields, such as public health, education, welfare administration and Christian missionary work, and above all they have to broaden their attention from the aborigines to the whole of the Australian society which surrounds them and which, in my view, seems certain to absorb them in the course of the next three or four generations.

Another preliminary point is that we should try to see the aborigines more clearly in the setting of time. What has been happening to the aborigines over the past century and a half and what seems likely to happen to them in the next century and a half? What has happened in similar situations elsewhere? Here the historian may help us.

It seems to me, speaking in very broad terms, that what is happening today is that the Australian aborigines have already undergone or are undergoing a fairly rapid process which might be described loosely as a process of the decay of their separate culture and of their separate racial identity. The numbers of the immigrant race and the vigour of the alien culture which now dominate the Australian continent are so strong that it is very doubtful to my mind whether the aborigines can survive either as individual aboriginal men and women, or considered as a separate culture. The aborigines in the strict and narrowly defined sense of the term only exist today in remote and unwanted or protected parts of the continent where they have been shut off from close association with other Australians. Speaking in broad figures, of the 75,000 persons who are classed as aborigines in Australia today it would be doubtful whether more than one-third could properly be described as Australian aborigines in the sense that they are still living a life which is predominantly the life of an Australian aborigine as distinct from the life of any other group of human beings. The remainder have ceased to be aborigines in that narrow definition and have become all sorts of people. Racially you can distinguish the mixed blood—a biological crossing of white and black. Culturally a great number, about two-thirds of the recorded aborigines, whether full blood or part-coloured, are also half and half. They are not aborigines but a mid-way people facing all sorts of difficulties peculiar to themselves, enduring all sorts of confusions in their mind. They are living a life which, having lost its ancient nourishment in an aboriginal culture is not yet fully sustaining itself from new sources.

I mention this because it is necessary that we should make up our minds whether we are discussing the future of the aborigines as aborigines, thinking only of that

minority which can still be regarded as aborigines in the narrow sense or whether, when we mention the "future of the aborigines", we are really asking ourselves firstly: What is going to happen to the big majority of these people who are ceasing to be aborigines? Secondly: Will their numbers be increased by a continuation of the change among those who at the present moment can be properly defined as aborigines?

For my own part I feel that the historical tendency is so clearly marked that there is no doubt that these are the questions to think about. The anthropologists show they think the same way by the way they talk about doing their work among the primitives "While there is still time".

Well, what is going to happen to the aborigines—those coloured people of aboriginal origin who have lost or are fast losing their ancient culture and their ancient social cohesion and now constitute a social problem for the total Australian community rather than a separate racial question.

If we think of the future of the Australian aborigines in this way we appreciate that we are dealing mainly with a social problem. By a social problem I mean a problem which concerns the way in which people can learn to live in a society in a way that gives satisfaction to themselves as individuals and which conforms to the general requirements of the society and—this final point is most important—which, contributes to the life and growth of that society. I would also suggest that the cultural change and the social problem exist before and independently of racial change. A full blood can be a social problem for the Australian community while genetically he is still pure Australian aborigine.

I emphasise my own view that this is a social question, as distinct from a racial question. At the same time I do recognise that the social problem—that is a problem of living together in one society—can be greatly complicated by habits, prejudices and varying capacities and opportunities which have their origin in racial factors. I think, however, that we have to try to distinguish between the fact that differences in racial origin contribute to the social problem and the question whether or not there is a distinctively racial problem. The position of the American negro in the United States is to my mind a racial problem because both races are vigorous and, in spite of some "crossing over" the outcome is likely to be the continued existence of two races side by side. In the case of the Australian aborigines—less than 100,000 in 9 million today—I think the ultimate outcome will not be the preservation of two separate races but the mingling of peoples of different racial origin in one society. To exaggerate a little, the racial difficulty of the aborigine in Australia corresponds not to the position of the American negro in the United States but to that of a Southern European or an Australian-born Chinese or a person of mixed blood who is trying to fit into Australian society. The difficulties may be greater but they are the same sort of difficulties.

If we accept that this is a social question, I would also emphasise that, like all other social problems, this is a problem for the individual. The individual person of aboriginal origin, trying to fit into Australian society, has his own personal problems. On the one hand there has to be a wish on his own part to become a member of that society—and, by the way, his attraction towards us is one very important element in the change. This wish cannot amount to much significance or become more than a vague aspiration unless it leads to some effort; and effort can only be sustained if the individual concerned does obtain as an individual personal satisfaction from his membership of the society. As each of us knows for himself, in his own life, personal satisfaction is of a complex and highly involved kind. It is not enough for an aboriginal person just to know that he will be better fed and better clothed in association with other Australians than he would be if he stayed in the bush. It is necessary for him to feel that he “belongs” to something greater than himself, that he is accepted by and has his place among his fellows and that he can help in some way or other to shape society. Taking the most pessimistic view, he needs to be able to “furnish his own cell” or he will not be a contented prisoner in society. Taking the more optimistic view, he has to have a chance to grow or he will not be a happy and useful member of society. His personality and his self-respect and all his own hopes and even his dreams, have to find room in the new society. Thus the social problem is also the individual problem, partly because no social problem can be overcome simply by the disciplines or the restraints which society imposes on its members, and partly because the advancement of any under-privileged group is only completed when the members of that group take an interest in their own progress.

I should now like to return to the three observations which I made in 1952 and ask what has happened in the last six years. The first concerned scientific study of the course of change. Although my knowledge of the field may not be as extensive and complete as it should be, my impression is that over the past six years the Australian social scientist has done disappointingly little in helping us to observe the course of change among the aborigines of Australia and the causes and consequences of change. A great deal of basic work is still being done on the study of aboriginal culture and physical anthropology but only a limited amount of field work on the question which might be stated in layman's language as: “What is happening to the aborigines today, both as a group and as individuals when they are affected by contact with Australian society?” I acknowledge gratefully the studies that have been made but, looking at the problem as one engaged wholly in administration of welfare, I find myself and I think most of my officers find themselves still without as much assistance from the social scientist as might be expected. From outside administration there come many rash judgments and many easy suggestions—and in fact complete paper plans—made with the greatest recklessness in lack of any of the basic information. I read only yesterday a long

paper by an enthusiast about the perfect aboriginal policy. It looked good in a vacuum. It was self-supporting in mid-air for it was I think hung on a wholly imaginary peg. What work can the social scientists do to give us the true starting point?

Looking at my second observation of 1952 I would say that in the past six years there has been a more intensive effort for the advancement of native welfare and I think that with that spreading of effort there are more and more people, both among the missionaries and among welfare officers in the various States and Territories who are gaining the great lesson of humility and are finding, as it is necessary for them all to find, that this task is not a simple and uncomplicated task and that the power to complete it is not wholly in their hands. Those who are engaged in work among aborigines—and they are a very small minority among those who talk about them—have to guard against the tendency that growing experience may lead to discouragement instead of leading towards understanding. One worker comes up against complexity and sees it as a barrier to any change. Another comes up against complexity and sees it as a demand for adjusting method and for cultivating patience. In the public service and in the mission field we get a little of both—people who have been deadened by too much experience and people who have attained understanding through experience. We also get the result, both in the public service and the mission field, that a person who commences work among the aborigines with a great sense of mission becomes “wedded to his job”. The job—the success of his mission station or his school or settlement, for example—becomes the whole of his life and his devotion and he stops asking what effect his work is having on the people to whom he ministers. I often say to my own officers: “Don't show me the improvements in your settlement; show me the improvements in the people.” Let us ask ourselves today: “What are those who are working among the aborigines learning from their successes and their disappointments?”

Among those who are engaged in talking and not working for aborigines, there is still in Australia a very common fault of thinking that the future of the aborigines is something which we can order with as much precision as we could draw up this week's list of groceries. There is a very great readiness on the part of those who discuss aboriginal affairs to allege that any person who does not place his order in this way and plank down the money on the counter to pay for it is not concerned with the fate of the aborigines. I suppose that I can claim to have been personally responsible for getting more money, appointing more officers, amending more laws and founding more agencies for the advancement of native welfare than most people in Australia, but I know how incomplete action of this kind is. The critics in press and parliament, if they see or hear some exceptional case, whether it be a film on natives in the Warburton Ranges or the present plight of Albert Namatjira, assume that the condition arose because someone did not provide enough money or take enough action and

they are unable to see that the condition was produced by a much more complex set of causes and that more money or administrative attention might have modified but would certainly not have averted the happenings they deplore.

There is a strong tendency to ascribe to other causes conditions which are inherent in the situation. It is not "neglect" or "lack of money" or "racial discrimination" that creates all these problems. Conversely we have to recognise the inadequacy of these administrative measures to transform the situation.

It is a very common form of escape for those who feel a sense of failure or a sense of shame to blame someone else. In my experience, which is admittedly rather specialised, the majority of Australians who are moved in any way over the plight of the aborigines, pass at once to blaming someone for their neglect and never pass to the more necessary task of trying to understand how this condition came about. Until they do this they will continue to nurse the false hope that administrative action and more money alone can ensure a happy future for the aborigines.

My own impression is that in the past six years there has been growing interest in native welfare measures but the level of understanding is considerably lower. I deplore firstly that this has been contributed to by the fact that aborigines are being used for political purposes and secondly that Australians are oversimplifying the whole situation by talking on the one hand of "neglect" as though that was the cause of the problem and on the other hand of "doing more" as though that is the single key to one single door through which any aboriginal at any stage of transition can immediately pass to the certainty of a brighter future.

We have to labour long and hard at our administrative tasks but we also have to labour intelligently and be prepared to make adjustments. We have to watch the danger of falling into set ways.

I would hope that in a conference such as this, free from a political atmosphere or journalistic stunting, we might apply ourselves in discussion of the future of the aborigines to more accurate description and more intelligent analysis than is customary and avoid the fallacy that all you have to do is to pass a law or open a school and the aborigines can be drafted into civilization like a flock of well-kept sheep.

My third observation of 1952 concerned our own ideas of a good society and of the values we were seeking in that society.

The practical application comes in this way: If we are to help the aboriginal to become a member of our society what are the most important things he has to learn or acquire? What is it that both fits him for a full and satisfactory life and makes him acceptable to others and free from any uncertainty in himself.

To many young coloured men it seems that the one value they seek is the level of equality that is represented by the right to drink fermented and spirituous

liquors. "Why can't I get a drink like the white man?" Many white Australians represent the label of citizenship as being the only value to be sought. Some of those engaged in the more practical side regard such things as personal hygiene, ability to read and write, housing and training for an occupation as being the chief values.

It is true that most members of our Australian community are free to drink if they choose, have the rights of citizenship such as the vote at elections, and keep themselves clean and tidy, have a job and live in a house. It is true that someone who did not have these sorts of things would feel odd and would be regarded as odd by his fellow Australians. I would suggest, however, that they are the appearances rather than the essential nature of an Australian. Are they the whole of our society? Will the aborigine have found a happy future if he attains to these appearances and to nothing else?

I would suggest first that he could not attain to them at all unless a deeper transformation had taken place and that if he did appear to have attained them without the deeper transformation then the appearance of change would be transitory. There are often cases of "slipping back" by the aborigine who has been educated. In most cases it is not a "slipping back". Rather the fact is that, in the true sense, he has never advanced. Let us think then of the fundamental values that have to be communicated to him and fully understood and accepted by him.

In the past six years, so far as my observation goes, there has been more and more regard for the superficial signs of progress and more and more satisfaction when they are reported and less and less concern about the fundamentals. Let us ask ourselves: What exactly is the nature of the transformation that takes place before the social problem is solved?

These remarks show that I have already leant to the assumption that the future of the aborigines lies in their advancement in civilization and on their finding a place in the Australian community in equality with other members of it.

This brings me to consider the policy to which lip service is given by all Australian Welfare administrations and which goes by the name of assimilation.

There is a great tendency in all walks of life to develop a jargon and, though I took a considerable part in spreading this word "assimilation" around Australia and having assimilation adopted as a policy, I am conscious that the term may be deteriorating into jargon. Then one piece of jargon breeds another piece of jargon and some Australians are now starting to use the term "integration" as though it had some special value.

Let us look at the terms for a moment. As I read my history, "integration" came into recent current use in the United States to describe a policy that was the opposite of "segregation". It is of course not the antonym, but it sounded as though it were to anyone who had not done a year's Latin in high

school. Then, though the Americans have a great capacity for mis-applying the English language, Australians have an even greater capacity for borrowing half-understood social terms from America and they have started to talk of "integration" of our aborigines. I would not myself bother much about the labels that other people choose to use, except that in this case I think that we may fall into error if we make any analogy between the present condition and future state of the Australian aborigines and those of the American negro and if we see the antithesis in Australia as one between "segregation" and "integration" in the current North American sense of these terms.

"Assimilation" itself is an inexact label. Historically it means a rejection of the old idea of protection and caring for the aborigines as a special class. As recently as twenty years ago the prevailing idea in Australia was that the aborigines were a special class of benighted people, legally placed in a category similar to that of mental defectives, who were doomed by their nature to be always something less than fully human, who were bound to die out, and who had to be protected from exploitation or abuse and who, for reasons of compassion, had to be cared for in special places. They were not like us. They were under protection. The new idea of assimilation was a recognition that they *were* like us or could become like us and that in fact they were moving more and more towards our community and that, for a wide variety of reasons related both to our own sense of what it was right to do and of what it was advantageous to do in a social sense, we should work to help them to become like us and live like us, in the same community. A policy of assimilation means that, if it is successful, the person of aboriginal origin will be the same as any other resident of Australia in the eyes of the law, will go to the same schools, do the same jobs at the same wages, live in the same sort of houses, lead the same sort of life and join in the same recreations and observances as any one else in the Australian community. Because of our basic Australian ideas he will do this by his own will as the life he would naturally lead.

In the long run I think myself that he will also be biologically assimilated and become part of the general infusion that makes up the Australian of the future. This would be integration in the exact and ancient meaning of the term—a making one. You will get the meaning if you think of its true antonym, "disintegration".

I detect, however, in the new fashion for speaking of integration rather inexactly in Australia, an idea of preserving something of the separate cultural identity of the two races. I think there is a rather romantic foundation for this—the same sort of thing which, with all due respect to the tradespeople who benefit, is expressed in the Moomba Festival in Melbourne, in the vogue of Central Australian paintings and in the sale of factory-made koala bears and boomerangs. I would question, however, whether it is anything more than a romantic notion.

We might ask ourselves, concerning the future of the aborigines: Is it certain that they will lose their aboriginal culture? Should deliberate efforts be made to see that they do not lose it?

There is need for them to escape shame over their racial origin but this does not necessarily mean that they have to retain their distinctiveness as aborigines.

There is also a need for the transition to be slow and need to take care that they do not lose one source of vitality before they are sure of another, but this is not necessarily the same as saying that the transition can never be completed.

My own observation, recorded tentatively, is that the loss of any valid and distinctive aboriginal culture is certain in the course of time. The ancient pride can remain—and in fact may grow. Those people of Scottish ancestry who delight in strange capers at Hallowe'en, and those people of Irish origin who whenever they do something fine exclaim "It must be my Irish blood" are examples of the sort of cultural pride I have in mind. But how real are the bagpipes and the kilts and the poetry of Burns as a cultural force in Australia? The Scot and the Irish and the English are "assimilated", not "integrated" into Australian life.

I look to the future when a person whose great grandfather was an Australian aboriginal will be as proud of the fact as a Scot is rightly proud of his barbaric ancestry.

My final word is that while we accept assimilation as the goal we do not think of assimilation as suppression, nor do we ignore the reality that the transition should be slow—the slower it can be the better—and should be made so as to leave behind it no sense of shame in ancestry. These are great dreams. How can we realise them?

—Reprinted with kind permission of "Smoke Signals", Staff Magazine of the Welfare Branch of the Northern Territory Administration.



Colin Ahoy, of Armidale, seemed rather surprised when the photographer took his picture

TIT BITS FROM

“SMOKE SIGNALS”

We take pleasure in reprinting these items of interest from the Northern Territory “Smoke Signals”

MEMORIES OF JAY CREEK

Jay Creek Settlement, 29 miles west of Alice Springs, is very very dry and always short of water in summer. There is no surface water for miles around and such water as is available must be pumped from wells. Despite this fact, I will always stoutly maintain that, during my term as Superintendent there, I saw fish in the 25,000-gallon overhead tank.

It happened this way: One morning I climbed the ladder to inspect the flow of water being pumped into the tank and was astonished to see one fish, swiftly followed by another, whizz past my nose. Looking down, more fish were to be seen flapping about, which, on closer examination, I was able to identify as spangled perch.

The fish were up to six inches long and the only explanation would seem to be that they had come originally from the freshwater “Fish-hole” up in the mountains. This hole is normally well stocked with fish and the theory is advanced that young fish, caught in one of the rare floodings, had been washed into the wells from which they were later pumped into the tank. Having completed this journey they had continued to flourish there on a diet of mosquito larvae and drowned insects.

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MEET WILLIAM

One morning whilst moving about the Settlement on the thousand and one tasks of a Settlement Superintendent, I came upon some young Aranda lads playing with one of the millions of cicadas which abound in the area during the summer months. Anxious to enlarge my knowledge, I stopped and asked what the local name for these insects was. “Willum boss”, was the immediate reply, but to make certain I had heard aright, I repeated, “William?” “Yes boss, him be Willum alright; see the W on his head”.

I immediately congratulated the teacher at Jay Creek school for having progressed so far, so successfully, through the “A for Adam” alphabet as to have reached the 23rd letter and the young pupils were still getting them right.

* * * •

GETTING YOUR GOAT

On another occasion the Settlement faced a temporary meat shortage, so we decided to knock off a couple of goats for the next morning's meat issue. Upon going

in search of the herd we could find no trace of one single goat; nor was Nellie, the aboriginal goat-herd, anywhere to be found.

Apparently Nellie had picked up a bush-telegraph message of what was in our minds and she had promptly driven the entire herd on foot to Fens Gap, 7 miles away across rough country. Such was Nellie's love for the goats under her charge.

Incidentally, Nellie's method of milking a goat is worthy of mention—turn the animal on its back and carry on from there!

* • * •

INLAND FILMS

Anybody who has not attended an open-air film showing at a native settlement has certainly missed something. Families arrive, squat on the ground with their dogs (and often goats!), bring their billies of tea and generally create a picnic air.

Their comments on the films are a treat to hear, even though the amplifying system is somewhat disrupted when the speaker is butted by goats or used in other ways by dogs.

During one film portraying a Highland Gathering, a couple of my dark friends crept up to me and whispered: “Proper good corroboree this one, boss!” My Scottish blood pulsed a bit faster but I wondered just how my forbears acted in their primitive state in the wilds of Caledonia centuries ago.

* • * •

SOMETIME

Sometime when you're feeling important,
Sometime when your ego's in bloom,
Sometime when you take it for granted
You're the best qualified in the room,

Sometime when you feel that you're going
Would leave an unfillable hole,
Just follow this simple instruction
And see how it humbles your soul.

Take a bucket and fill it with water
Put your hand in it, up to the wrist,
Pull it out—and the hole that's remaining
Is a measure of how you'll be missed,

You may splash all you please when you enter
You can stir mud and water galore,
But stop—and you'll find in a minute
That it looks quite the same as before.

The moral of this quaint example
Is so just the best that you can,
Be proud of yourself; but remember
There's no indispensable man.

“Shadrach.”

—From “Smoke Signals”, N.T.

THINGS WORTH KNOWING

WATER ON THE SEA COAST

Fresh water can always be found along the sea coast by digging behind the wind-blown sandhills which back most ocean beaches. These sandhills trap rain water, and it floats on top of the heavier salt water which filters in from the ocean. Sandhill wells must be only deep enough to uncover the top inch or two of water. If dug deeper, salt water will be encountered and the water from the well may be brackish and undrinkable. It will be noticed, too, that the water in these wells rises and falls slightly with the tides.

These sand wells are a completely reliable source of water all over the world. When digging it is necessary to revet the sides with brushwood, otherwise the sand will fall into the well.

On coastal areas where cliffs fall into the sea a careful search along the lower edges of the cliff will generally disclose soaks or small springs. These in general follow a fault in the rock formation and frequently are evident by a lush growth of ferns and mosses.

COMMON AUSTRALIAN PLANTS WITH POISONOUS PROPERTIES

This list is far from complete, but with the plants listed here the sense of taste may be misleading.

CUNJEVOI or **WILD ARUM LILY**. Common to Queensland coastal districts. Height, two to four feet. Bulbous roots. Flowers yellow; seeds red.

DUBOISIA or **CORKWOOD**. There are two species of Duboisia; one, a small tree, is common to New South Wales and Queensland coastal scrubs. Leaves are about $2\frac{1}{2}$ to $3\frac{1}{2}$ inches long, and an inch wide, tapering to the stalk. Flowers are white, growing in bunches at the ends of the branchlets. Seeds are contained in a small black berry. Leaves are rather

fleshy, and may be eaten without detecting the poison tastes. They are very toxic. The poison is a hypnotic. Diluted in water, it affects the eyes, causing pupils to dilate, and produces temporary blindness. This plant is used by natives to stun fish in pools.

DERRIS or **PITUARY**. Flower resembles a pea flower. Seeds in pods similar to the garden pea. This plant, crushed in water, is used to stun fish in pools.

FINGER CHERRY, **NATIVE LOQUAT** or **STRAWBERRY TREE**. The plant is found on the Atherton Tablelands and the North Queensland coastal belt. The fruit is red, oval in shape, and with five calyx petals. It is about one inch long. The fruit causes blindness by paralyzing the optic nerve. It is believed that this is due to a fungoid growth, rather than to an actual toxic property of the fruit itself.

WHITE CEDAR. The berries are poisonous to some animals. The tree generally grows along river banks in N.S.W. and Queensland coastal districts. Berries are extremely bitter, so therefore not very likely to be eaten except in emergency.

POISONOUS LEGUMES. Many of the Wattles show evidence of having toxic properties in the seeds, and all wattle seeds should be suspect.

PEAS. Is known to be a killer of sheep and would probably adversely affect human beings, as also would the Darling Pea.

INSECT INDICATORS OF WATER

BEEES. Bees in an area are a certain sign of water. Rarely will you find a hive of wild bees more than three or four miles from fresh water. A bee flies a mile in 12 minutes. You can be sure that if you see bees you are not far from fresh water, but you will probably have to look for further indications before you actually find the water supply.

National Fitness youngsters at Lennox Head put out to sea in their "War Canoes"



A

Life Story

By

J. MORGAN, Coraki

As told to

Mildred Norledge

My birthplace was Casino, N.S.W., but I went to school in Kyogle at the school which was allocated for the Aboriginal children of that decade at South Kyogle. In a way it was one of the luckiest things that really happened to me, because then we were so fortunate to have an excellent teacher, Miss Nellie Montgomery. I shall never forget her, she was not only refined, but wonderful to the children placed under her care. She was in every sense of the word a "true lady"; she came from a refined family. Later on in life she married and became the wife of Mr. Harold Cullen; the Cullen family were amongst the first early white settlers in the district. But back to Miss Montgomery, I cannot express enough gratitude to her for the benefit I derived as a pupil under her tutelage. All the success I had later on in life began in that humble little school.

When I reached the age of 13 years I left school, with my parents' consent and, of course, the Government's too. I was then placed on a farm to work. I worked there for eighteen months. At that time the white settlers going on the land were either English or Irish, and when on the farm I had to "muster up" enough English to speak to my employers. Somehow the idea occurred to me then that, to get on in what was rapidly becoming an English-speaking world, I needed an even greater knowledge of English. This idea

became more accentuated in my mind as I worked in other places, particularly when working amongst cattle.

The desire to have a greater and a proficient knowledge of English became an actuality and materialized, for one day when I was carrying my "swag"—another chap was with me at the time—and going along the road we picked up a magazine. In this magazine there was an advertisement for a correspondence course in English. Somehow this advertisement appealed to me as the very thing I'd been looking for. I liked the idea of the course, and all that the instructor had to say. When I obtained employment I sent for this course in English and studied it religiously. The entry fee was 30s., and then another 30s. each month. But it was worth it, every penny of it, and it helped me a lot.

Another thing which helped me a lot also, was the family I worked for in Queensland. They were a big family, four of their children were boys, the other two were girls, and every member of the family subscribed to a different periodical. So, as you can guess, reading matter was plentiful in that family circle. One paper which I liked very much was the "Sydney Mail"—a paper which is now out of publication. I used to read every paper these people subscribed to. They, too, were exceptionally nice people, and they treated me as if I were a member of their own family, and not as an employee of theirs.

The books that I have read most are the works of Charles Dickens. My favourite work of his being the Pickwick Papers. Mr. Pickwick was my favourite character. He was the kind of friend that I always wanted to have. Mr. Pickwick was a "faithful" sort of a character to me; I liked the way he would admonish the young people he came in contact with; the way he'd admonish the older ones sometimes appealed to me, too. "David Copperfield" was another favourite work of Charles Dickens that I liked immensely. The conversation about expenditure was good, and the sentence which says: "If one's income is greater than one's expenditure" and vice versa. I think I've remembered those words more than anything else. It's a long time since I've read "David Copperfield", so I hope I've quoted the sentence correctly. Sentences like that are good advice, and the perfect command of English appealed to me immensely. Dickens was a great writer.

When I was young I was delicate, and even when I was what is now called a "teenager" I could not take any part in sports the way others could, in both football and cricket. So once again I decided that something must be done about it, and again I saw an advertisement in a magazine which seemed to be what I needed, a course in Physical Culture. This course was given by a Mr. Don Harold, who was reputed to be a strong man. All I know is that I did do all the exercises, practising regularly, and the result was amazing, for I found that in doing Physical Training, I could compete with anyone doing "hard work", such as splitting fencing posts, fencing, ring-barking, and scrub felling. I gained strength and endurance, which I never had before. This was

another achievement, if you can call it that, in my life, but like the English course it "paid-off" and that was what really mattered most.

I always had an ambition to work on a cattle station, and I realized it, working on a cattle station for six years. I had been told that the wages were good, and were paid at award rates. But I used to be puzzled by a clause in the award till I found out what it really meant. This business of finding out led to an amusing remark being passed to me. At that time I had made friends with a man of my own race—if one may term a person who is a half-caste that. This man was one of the nicest people I've ever met and at the time we became friends, he was working for a Headmaster in the Department of Education, who, strangely enough, was in charge of the usual correspondence lessons sent out to the children in the "out-back". But back to my friend; he was working then as a gardener, but had previously worked on cattle stations, and knew quite a lot about station life.

So I told this friend of mine I was determined to find out what this clause in the award really meant. You see, it stated that "it did not apply to Aborigines"; so I made an appointment to meet this friend the next morning, for he had said he would go with me to find out about the clause. Much to my amusement when we went to the Supreme Court to see if anyone there could help me regarding my enquiry the Commissioner said, "What's up with you chaps, have you come to pay a fine". I then told him of my difficulty and that I wanted to see someone who would explain to me what the clause in the award meant, so he took me to a room in the building where there was an information desk. So I spoke to the clerk at the desk, saying I wanted to join the A.W. Union, but was not sure whether I could be accepted because of the statement in the award reading: "This does not apply to Aborigines". So the desk clerk explained what this clause meant. He told me it was customary for the A.W.U. officials to visit stations periodically, and ask for the worker's "tickets" as they are called, and while it was compulsory for a white man to join the union, it was not compulsory for an Aborigine to do so. But if I wished to join, I could—I was told. And if I joined the union I would be entitled to all the privileges and protection the union was said to give to the members.

Once, for the fun of the thing, I asked my Boss on the cattle station if he knew what it meant, referring to that particular section regarding privileges. "Oh," he replied, "just what it means I suppose." But he went very red in the face when I told him just what it did mean.

When I was working on the station, the World War II was being fought. I was in the same age group as the Boss, so we both drove into Mitchell—a distance of 140 miles—and presented our "Call-up" cards for military service. We both intended to "join up". One of the officers asked me for my card. When I presented it he asked me what work I had been doing. I told him I was a "hand" on a cattle station. Next he told me that he wanted all

experienced men on cattle stations to stay there, remarking, "You know the Australian Army must be fed". And then he told me, "Your people are very patriotic and loyal". I was thrilled to hear my race spoken so well of. The population of Mitchell is not great, for it was then only a small town, but there were twenty-five Aboriginal volunteers alone in Mitchell. Volunteers for War Service. I do not know how many of them were accepted. So as my duty was to "feed the Australian Army" by working on a station, I went back to station life and there I stayed until 1945.

Leaving Queensland I came back to Kyogle and worked on a farm for a while. At that time I met another member of my race who was working on the Public Works Sewerage Scheme, and he advised me to try and apply for a position, as men were wanted, and that it was better than farm work as the hours were regular. So one day I went to the office where prospective employees were to be interviewed. The office was then housed in the old warehouse building. I walked past the office the first time due to shyness, but when the officer-in-charge walked out, I overcame my shyness by asking him where the office of the Public Works Department was, and he replied, "Right here", and then said, "I suppose you're used to pick and shovel work?" I answered, "Yes." Next I was told to go to the Court House and get what was termed a "starting ticket" and to come back at 1 p.m.

Some people perhaps would not have enjoyed the work, but I did from the first. There was tunnelling to be done, and I became expert at it and sinking shafts. Some of the men thought it was dangerous, but it was the dangerousness that appealed to me as a sort of a challenge which one could overcome; although we were allowed to ask for help when placing wood in tunnels, I preferred to do it alone, simply because the majority of men didn't feel they wanted to do so. You know, when you overcome one obstacle, then you can overcome another. Even wading waist deep in water didn't deter me. And when this work finished the ganger said to me, "I suppose you know you're going to Murwillumbah", this came as a surprise to me. His final instructions were to roll up my swag and be ready. When the work was nearing completion in Murwillumbah, the engineer asked me if I was interested in working for the Public Works Department. I gladly took the position offered, it was employment in Lismore. I was one of the two men chosen to go to Lismore. After two or three weeks had elapsed, I was again approached, this time to be asked if I would like to sign the Public Service Employment Form for my class of work. "Read it", I was told, "and fill it in"—And do you know two people in responsible positions? Luckily I did, they were E. Potter and Sergeant Clark of Coraki. Both gave me what you would term "a good write-up". Later on I received notification that I had been appointed under section 44 of the Public Service Act. This was the *proudest moment of my life*. I am now permanently employed, and am happy in my work.

THE GIRLS SAY " THANKS "

On behalf of the girls, staff, and boys of the Cootamundra Home, I would like to express our thanks and appreciation for the enjoyable holiday we had at Kiama.

We had a very good time at the beach. We went on a bus trip to the Minnamurra Falls, and the falls were a very lovely sight to see.

A few of the ex-Cootamundra and Kinchela boys and girls came down to see us and also Mrs. Healy and her friends came down, too.

The weather wasn't the best, but all the same we had a marvellous time. We all certainly noticed the different weather when we arrived home from Kiama.

Whilst we were there, we saw sharks, octopuses, lobsters, and eels.

Well, thanks again for the lovely holiday.

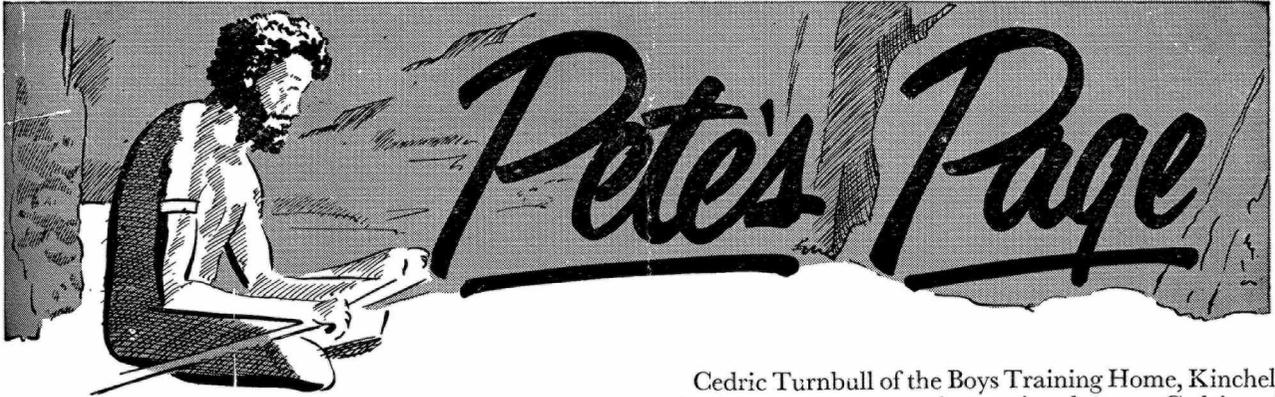
Yours faithfully,
Lesley Whitton,
for the Cootamundra Girls.



➤ A group of wild horses on a Queensland Station waiting to be broken in.

These robust young fellows are native police of New Guinea undergoing a course of training. They have a very high standard of physique and also education





Hello, Kids!

Well here we are in a brand new Year . . . a year I believe that will bring us many wonderful opportunities.

We must always remember of course, that these opportunities very seldom present themselves unless we look for them and work hard to make them possible.

I do hope you all had a very Merry Christmas, as I did, and thanks, indeed, to all those kind *Dawn* readers who sent me such wonderful Christmas Greetings. There were far too many to reply to them all individually, but my appreciation is none the less sincere.

Just had a nice note from Valerie Wenberg, (you have probably seen some of her splendid drawings lately). Valerie is working on a farm outside Cootamundra and according to her letter, she is having a wonderful time among the birds and animals. Good for you, Val.

Brian Troutman, of Boggabilla, found time over the holidays to send me some pen and ink drawings, and good ones, too. Thanks to you, Brian. Sorry your drawings just missed out on a prize this time, but try again, will you? Valerie Lilley, whose address is c.o. Post Office, Karuah, would like some pen friends, boys or girls, about 16 or 17 years of age. Val's favourite hobbies are swimming, dancing, tennis and rock 'n roll. How about some letters for this young lady?

I also had some nice drawings from Max Ridgeway of Platts Estate, Waratah, via Newcastle, and a nice long letter from Lesley Whitton of the Cootamundra Girls Home. Lesley told me all about the holiday some of the girls were having, their lovely Christmas cake, their school play-night and the success of some of the other girls in Lifesaving. Thanks for your interesting letter, Lesley, and it wins you a special prize.

And now girls, here's your big chance. I've just had a letter from five young fellows who all have the same postal address . . . c.o. Post Office, Bowraville. They are Robert Wilson (22), Andrew Holten (21), Jack Ballangarry (23), John Mackey (19) and Larry Kelly (19). They would all like some girl pen friends and they all like cricket, hockey, tennis, buckjumping, hillybilly music and collecting film star photos. How about some letters, girls?

Cedric Turnbull of the Boys Training Home, Kinchela, also wrote me a very interesting letter. Cedric said there are about 50 boys at Kinchela now. He told me about their swimming pool, their tractor and their milking machine. Recently the school put on three plays, "Coming round the mountain", "Peace on earth" and "Sally Smith goes to Sydney". According to Cedric, everyone had a wonderful time. Thanks, Cedric, write again soon, will you?

And now a very special request. We have had a letter from a little Maori girl in New Zealand, asking us if we could find a girl pen friend for her. She is Suana Bishop, 13, of Whata Whata Post Office, via Frankton, JUUC, New Zealand, and she would like pen friends about the same age. How about it, girls? Lots of letters for this little girl across the sea.

That's all for now, Kids.

All the best for the
time being.

Your Sincere Pal,



Meet Madeline McGrady of Boggabilla



SWEET CORN

An ever-increasing number of gardeners are growing Sweet Corn as a Summer vegetable and as a substitute for Peas. It has a very high nutritive value and is one of the few vegetables containing fats. Unfortunately, much "Sweet Corn" offered commercially is nothing more than young maize and is not nearly so palatable as the true Sweet Corn.

Requirements

Sweet Corn, as with all members of the family, is a very gross feeder and ample quantities of manure are advisable to grow a good crop. It needs a plentiful water supply during the dry weather, during which period a thorough soaking once a week is advised. They could also be given a generous dressing of No. 12 plant food, say, about 2 ounces to the square yard, which should be dug in and well watered a week before planting.

When to Sow

Sowings are commenced as soon as frosts are over and continued until mid-Summer. Cobs should be ready for cooking within 2½ months of sowing the seed.

How to Sow

Seeds are dropped into shallow furrows about 1½ inches deep, spacing them 15 inches apart. Sometimes two seeds are dropped in each position to make certain of one good plant. Each row is spaced 3 feet apart, and other crops, such as Lettuce, can, if desired, be planted in between.

Another method is known as "block" planting and this means that plants can be grown much more closely together, say, 12 inches apart each way. This method ensures a much more even spread of pollen and therefore better filled cobs. Because of the intensive culture with such close plantings, rather more heavy feeding and watering are necessary than by the row method.

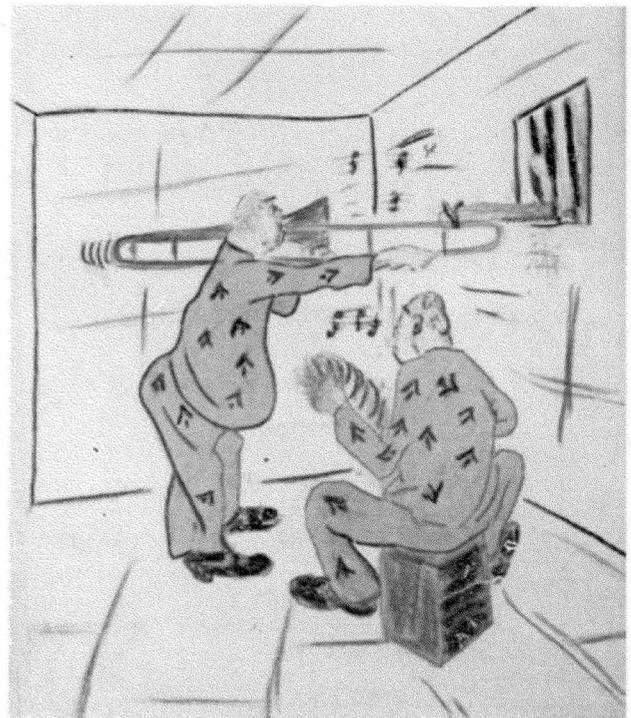
Sweet Corn provides a good wind shelter for most garden vegetables, and it is often a practice to plant Sweet Corn around the exposed sides of the Melon or Cucumber patch.

Cultivation

When the plants are about 2 feet high, the soil can be hilled up around them much in the same way as Potato, but this should not be overdone, otherwise roots can be easily damaged or exposed.

The cobs are ready for use when the silky sheen disappears from the tassel which protrude from the end of it. It is much better to pull the crop when a little unripe rather than a little overripe.

Cobs should be used as soon as they are picked, as they deteriorate rapidly. The usual method of cooking them is to boil them whole, much in the same way as Peas, and serve with butter or white sauce.



"Let's Swing the next Few Bars", from a drawing by Max Ridgeway.