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# Dawn



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

JANUARY, 1960





## Our Cover . . .

Bubbling over with life and full of mischief. Pretty little Margaret Boney, of Brewarrina, is our Cover Girl this month



## DAWN

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

**Editor: E. COLIN DAVIS, F.R.E.S.**

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# THE BOARD

The constitution of the Aborigines' Welfare Board at present is :—

Under Secretary, Chief Secretary's Department	Mr. A. G. Kingsmill, (Chairman).
Superintendent of Aborigines Welfare.	Mr. H. J. Green.
Officer of the Department of Public Health.	Dr. C. J. Cummins, M.B., B.S., D.P.H.
Officer of the Department of Public Instruction.	Mr. V. J. Truskett, B.A.
Member of Police Force	Superintendent N. H. Mijch.
An Expert in Agriculture	Mr. S. Wyatt, M.L.A.
An Expert in Sociology and/or Anthropology	Professor A. P. Elkin, M.A., Ph.D. (Vice-Chairman).
Two persons Nominated by the Minister.	Mr. M. Sawtell; Hon. E. G. Wright, M.L.C.
Two Aborigines—	
(a) One full-blood	Vacant.
(b) One having an admixture of Aboriginal Blood.	Vacant.
(The Aboriginal Member, Mr. H. S. Graves, resigned last year.)	

## Policy

The determined policy of the Board is still directed to the ultimate assimilation of the Aboriginal people into the general community and its activities during the year were largely governed with this end in view. Due primarily to the efforts of Welfare Officers, an increasing number of civic and philanthropic organisations have become interested and active in the implementation of this policy.

## Visits by Board Members

The Superintendent of Aborigines Welfare visited all Aboriginal Stations during the year, thirty-one Reserves and the two Aboriginal Children's Homes. In addition it was necessary for him to attend numerous meetings in country towns to confer with Councils concerning the welfare and living conditions of Aborigines and, for the same purpose, with local branches of organisations such as Apex, Rotary and the Australian Youth Council.

A conference, convened by the Director of Adult Education, New England University, Armidale, and extending over one week-end, was attended by the Vice-Chairman, Professor Elkin, and the Superintendent,

Mr. Green. Addresses were given by selected speakers on various aspects of the Boards' administration and on the means to be adopted in implementing the policy of assimilation.

## Acknowledgments

The Board desires to place on record the valuable assistance and co-operation rendered by the Police Department, Department of Health, Department of Lands, Department of Education, Department of Public Works, the Department of Child Welfare and Social Welfare, the Department of Agriculture and the Housing Commission of New South Wales.

Special thanks and appreciation are extended to those Church groups and philanthropic organisations which consistently assisted the Board throughout the year by providing material help and social amenities for Aborigines throughout the State. Particular mention in this regard is made of Apex, Rotary, Lions and Soroptimist Clubs, the Waterside Workers' Federation and the many local Associations for the welfare and assimilation of Aborigines, both newly formed and those that have operated over several years.



# 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.



**Sturdy little Janette Blair, of Tingha**



**Maurice Blair, of Tingha**



**Kathie Blair, of Tingha**



**Winsome Gloria Jones, of Wilcannia**



**Pretty Jennifer Bates, of Wilcannia**



**Shirley Ballangarry, of Bowraville**



**Husky Aubrey Roberts, of Cubawee**



**Pretty Laura Jones, of Wilcannia**



**Laurence Wilson, Frank Jones and baby Vincent Cowan, of Coraki**



**Aubrey and Michael Roberts, of Cubawee**



**Alma, Mary, Adeline, Clare and Jennifer Bates, of Wilcannia**



**Tabulam corn gatherers on the cob**



**A View of Palm Island near Townsville**

# Bellbrook Cricket Team . . .

Dear Editor,

You may be interested in the following article for publication in your magazine.

When reading through old correspondence, I came across a letter from you to Mr. Moroney when he was Teacher Supervisor on this Station soliciting material for the magazine.

My wife and I were appointed to this Station on 7th September. We have lived in the district for about seven years, while I taught at a nearby school at Millbank, so we had the advantage of knowing quite a number of the people living on this Station.

My wife, Mrs. B. M. Harray, and myself came to Australia just over seven years ago and we have always been intensely interested in Aboriginal Welfare. My wife was responsible for promoting the Aboriginal Section in the Willawarrin Baby show organised by the Willawarrin C.W.A. of which she is Secretary and Past President. She is also a Vice-President of the Mid-North Coast Group C.W.A. and a sometime Secretary.

We are both Welsh, but we lived in Guernsey for four years before migrating to Australia.

After only a short while on the Station I realised that something would have to be done for the men who spent their week-ends lounging about the Station in sheer boredom. Since I am President of the Upper Macleay Cricket Association and President of the Mid-North Coast Cricket Council it occurred to me that a cricket team on the Station would do something to occupy the young men's thoughts and activities at the weekend and give them something to look forward to during the week. I am glad to say that the Cricket Team is a success and provides an interest, not only for the young men, but for everyone on the Station.

R. Harray,  
Teacher Supervisor.

The people on the Station at Bellbrook are proud of the fact that they have a Cricket Team competing in the local Cricket Competition. Under the leadership of the new Supervisor, Mr. Ron Harray, a meeting was held to discuss whether the Station could raise a team. The stumbling block was, of course, the cost of the initial equipment. The money could have been taken from the Progress Association Funds but it was decided to levy all intending players and interested older men so that the team would not be a drain on Association Funds and so that the team would be run on exactly the same lines as other teams in the Upper Macleay Cricket Association.

The new team was welcomed by the other teams in the Competition. Special mention should be made here of the neighbouring team, Nulla Nulla Creek. Nulla Nulla offered the use of their ground, since there is no space available on the Station, and also sold some equipment very cheaply to the new team. Bellbrook, another nearby club, placed no obstacle in the way of the transfer of Denzil Quinlin who has played with that club for many seasons. This, despite an Association rule which would have allowed the Bellbrook Club to demand that Denzil stand down for four Saturdays before playing for his new club.

The officers of the club are President, Mr. D. Quinlin, Vice-Presidents, Messrs. John and Joe Quinlin, Secretary-Treasurer, Mr. Ron Harray, Selection Committee, Messrs. Eric Scott, Richie Quinlin and Ron Kelly. Denzil Quinlin was elected Captain and he chose Ron Kelly as his Vice-Captain.

It is believed that this is the first all Aboriginal team to play in Competition in New South Wales and the Station is justly proud of this record. The new team

was unfortunate to meet the last season's Grand Finalists, Millbank and Nulla Nulla in their first two matches and paid the penalty of lack of practice and lack of confidence. Against both teams our boys suffered outright defeat but they were by no means disgraced and learned many valuable lessons.

In their third and last match to date they met Bellbrook in a Local Derby. Bellbrook batted first and were dismissed for exactly one hundred runs thanks to keen fielding and accurate bowling. Our batsmen batted stubbornly and gradually wore the keenness off the Bellbrook attack so that runs came freely late in the innings. The batting stars were Denzil Quinlin, who got his third fifty of the season, Joe Quinlin, Jr. and Ronnie Vale. The Bellbrook total was passed for the loss of only three wickets. The players as a whole are benefiting from their matches and are using every spare moment for practice. The next match against Willawarrin is being looked forward to with quiet confidence.

Players worthy of mention in the team are Denzil Quinlin for his all-round ability as a player and Captain, Ron Kelly for his wicketkeeping, Carl Quinlin for his extremely active work in the field and safe pair of hands, and Ronnie Vale for his dour batting and accurate bowling. William Scott shows great promise as a medium pace seam bowler and Roderick Cohen will certainly be amongst the top run-getters. One of the sprightliest in the field is George Cohen who is well past the fifty mark.

The team's keen supporters are confident that before the end of the season the team will be a force to be reckoned with in Upper Macleay Cricket circles.

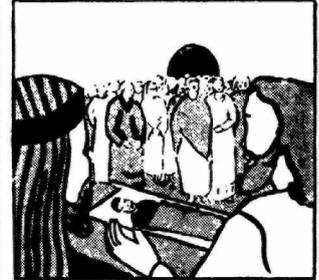
# JESUS HEALS A SICK MAN ★ Read Mark 2:1-12



When Jesus came to the city of Capernaum, four men whose friend was sick with palsy (his body muscles would not move) decided to take him to Jesus to be healed. They carefully put him on a bed, and carried him many miles to see Jesus.



They found Jesus in a house full of people. "What shall we do?" they asked one another hopelessly. "If we take him back home, he will die!" One suggested, "I know what we will do. Let us break the roof of the house and let him down." They began to do this.



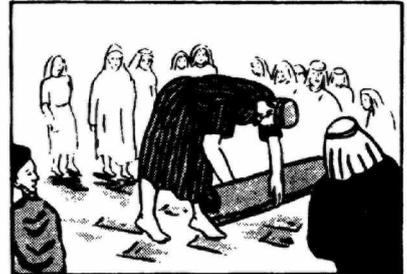
The amazed crowd watched the men lower their friend through the broken roof to Jesus. He saw their great faith and said to the man, "Son, thy sins be forgiven thee!"



"Who can forgive sins but God only!" murmured the scribes, who heard Christ say, "Son, thy sins be forgiven thee." "Listen to this Man speaking blasphemy!" they said in a way which questioned Jesus' authority.



Jesus rebuked the scribes. "Tell Me, is it easier to say to this sick man, 'Your sins are forgiven you' or 'Take up your bed and walk'?" They could not answer a word. Jesus said, "I want you to know that the Son of Man has power on earth to forgive sins."



Therefore He said, "Arise, take up your bed and go home." The man at once did as Jesus told him and walked away, carrying his bed. The amazed crowd glorified God, saying, "We never saw such a wonderful thing before!"

## BREWARRINA

The Brewarrina Children's Christmas Tree was held just before Christmas. The party was a great success, every child receiving a present. The total cost of the presents amounted to £15.

Sixteen dozen bottles of soft drink were obtained at cost from the local supplier, Mr. L. Simmons.

Thirty dozen cakes were made by the lady residents of the Station. For this purpose a special issue of food-stuffs was made from the ration store. A small quantity of Flour, Sugar, Jam, Baking Powder, Powdered Milk, Peanut Butter and Marmite was sufficient to produce the quantity of cakes mentioned.

C. W. Crane Pty. Ltd. of Brewarrina, made available to the station at no cost, eight 5-lb. Christmas Cakes.

Ten dozen oranges, ten dozen bananas and ten dozen pears were made available at cost from the local greengrocer, Mr. McIntosh of Brewarrina.

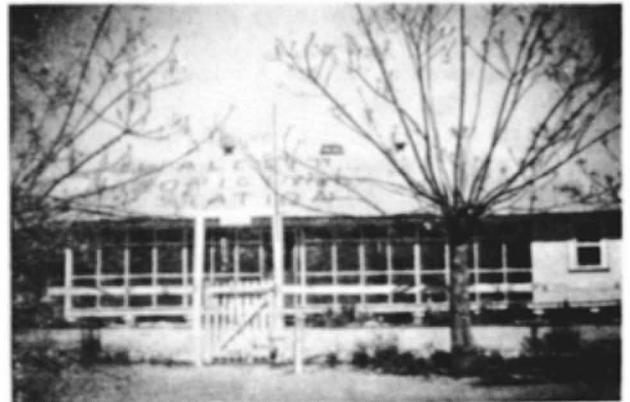
Ten pounds of good sweets were presented at no cost by Mrs. Morris, a local storekeeper.

Following the Children's Christmas Tree Party, the adults held a most successful dance and party in the hall. It was quite an impressive sight to see the couples dancing around the floor singing Christmas Carols. The hall was gaily decorated by the schoolteacher and his older pupils, a large tree was the centrepiece, gaily festooned

with coloured streamers and silver tape. The tree was illuminated with 73 tiny light globes of different colours.

The adults had an excellent supper of Christmas cake, sandwiches, jam tarts, fruit and tea.

Total monies raised by the ladies of the station, led by the indomitable Doreen Wright, amounted to £19 19s. 2d. This, coupled with the generous allowance from the Board, made possible the excellent Tree and Presents, and the "goodies" that made the festive board groan under the weight.



This is Walgett Aboriginal School

# Once this was Hate!

The two men stood in the forge shop at Port Kembla Steelworks and stared at each other.

## **"Film Plot" Story**

For a moment neither the German nor the Australian recognised the other, although each knew there was something familiar about the other.

Then suddenly each went back 8,000 miles and 18 years to a day in May, 1941, when they had last met in far different circumstances.

For John Longbottom, of Maxwell Street, Balgownie, and John Dinter-Sauer, of Wardell Street, Bellambi, the meeting brought back memories of a bitter war and a raid on Crete that will long live in their memories.

The two men said nothing at first and then, with one accord, rushed together and embraced as friends.

Longbottom recognised in the kindly face of the German the former discipline-hardened paratrooper, while at the same time Dinter-Sauer recognised the Australian as one of a group of Diggers captured by his company at Crete.

## **Incredible**

I listened almost in disbelief at the incredible tale of the two men.

Their story sounded more like a film plot than a true life experience.

The story began on a bleak morning in May, 1941, when Australian, New Zealand and British soldiers waited apprehensively for the sound of German planes.

John Longbottom told me how he and his mates (John was a cook in the Army) heard the sound of the planes, but were at first unconcerned.

When they next looked at the sky it was filled with the mushroom shapes of paratroops.

"I doubt if 20 of the first 1,000 Germans reached the ground alive," John said, "but they just kept coming and coming."

"They came in at about 240 feet and dropped out of specially-designed gliders."

John Dinter-Sauer explained that each German took only 11 seconds to reach the ground.

"As the 12th man left the plane the first man was hitting the ground, and so on," he said.

It was only a matter of time before Crete was taken by the German forces.

Clever bombing attacks in which anything up to 500 heavy bombers raked the sausage-shaped island, with bombs landing almost every 100 yards, were followed closely by German troops who took every piece of vacated ground.

As John Longbottom pointed out, there was no going back to the areas already bombed, because they had already been occupied by the advancing German troops.

John was among hundreds of Allied troops captured on the island.

## **Friends**

He and John Dinter-Sauer became firm friends for the first few weeks of John's term as a prisoner-of-war, but later the Australian was taken with other prisoners back to Germany, and the two did not meet again until that astounding day a few months ago when they met as fellow-workers at Port Kembla.

Dinter-Sauer went back to Germany, where he married, and was not to see his Australian friend for another 18 years.

John Dinter-Sauer served with the German Air Force as a paratrooper in the 15th Battalion of the German Paratroop Regiment No. 3.

His commander was Captain von der Heyde, now a doctor and professor at Frieberg University.

World-famous boxer Max Schmeling was in John's unit and was captured on Crete.

John made 986 jumps from planes during his term with the Air Force over a period of about six years—an average of more than one jump every three days.

This record would make the average Australian parachutist shrug his shoulders incredulously, but it is true.

The two Johns are now fast friends and see a lot of each other.

## **Ambition**

John Dinter-Sauer is an intelligent man and is already beginning to speak English very well, although he has been in Australia for only eight months.

A quietly-spoken sincere family man, John hopes one day to have his own business.

While he is quite happy in Australia, I know he is anxious to buy an electrical goods store, something like the one he had in Hamburg before coming to Australia.

At the moment he works as a transfer car driver in the soaking pits at the Steelworks.

He has no regrets about coming to Australia and declares that our living standards are higher than in Germany.

He has no time for any of his former countrymen who return to Germany with hard luck stories about the lack of opportunity here.

"For anyone with the will to work for what they want there is ample opportunity," he says.

Perhaps the most unusual feature about John Dinter-Sauer is his bitterness towards the Nazis. A lieutenant, John was a very sincere, disciplined soldier, his mother died in a German concentration camp. As John put it, "She was murdered in the gas chambers." John knew nothing about this until after the war, because he was not allowed to visit the town where she was killed.

### Paradox

John Longbottom also has an unusual experience to tell. He went right through the war without a single scratch only to be left for dead by a hit-run driver at Windang.

John was badly hurt in this accident, and had twenty-four stitches in an injury to his head. Police never caught the person responsible.

The only criticism John Dinter-Sauer has of Australia is a fair one—the cost and lack of availability of suitable accommodation. "In Germany you can obtain houses and flats to rent at a much cheaper price than in Australia," he told me.

I met John's charming and youthful wife Anne (she says she will soon be 38, but looks about 28), his 17-year-old daughter Karin, and his youngest daughter Heidi (2½), a youngster with a cheerful grin, a shock of beautiful blonde hair and lovely blue eyes. He has two other children, Heiki, a 14-year-old girl who goes to Corrimal High School, and Uwe, a 10-year-old boy who goes to school at Bellambi. The whole family is very happy. And Karin, how does she feel about Australia? She loves it, and but for a slight accent and the ability to rattle off sentences in German, it would be quite easy to mistake her for an Australian-born girl. And just for the record, Mrs. Dinter-Sauer makes the most delicious cream cheese cakes!

John Longbottom is the son of John Longbottom, Senior, handyman, of Roseby Park, who retired on 6th January after being in continuous employment with the Aborigines' Welfare Board since February, 1936.

—With acknowledgment to the "Daily Mercury".



Some of the Cunnamulla girls recently visited Brisbane. Here we see Evelyn Widgell, Lorraine Robertson, Carol Widgell, Lynette Hooper and Barbara Martin

## CHRISTMAS PARTY FOR ABORIGINAL FAMILIES

Aged Aborigines, children, fathers and mothers had a wonderful party in the Kempsey Memorial Hall recently, a Christmas entertainment organised by the Kempsey Aboriginal Welfare Committee.

The guests came from Burnt Bridge, Greenhill, Bellbrook, and quickly settled down to enjoy themselves.

Then sang, chatted and ate . . . and ate.

The children were specially conscious of the occasion and made short work of plates of sweets, thick slabs of cream-topped sponge and well-filled sandwiches.

The Welcome Committee was augmented by many eager helpers who cut and made sandwiches, served teas and then turned about to clear and wash up.

President of the Welfare Committee, Mr. C. Condie, welcomed guests. He spoke of the work being done to improve the lot of Aborigines and stressed that the provision of housing was not the only function of the committee.

It was also to assist Aborigines take their place in the community as useful citizens.

Mrs. M. Morris, the first Aborigine to be appointed to the Welfare Committee, said that her people wanted the chance to stand side by side with their white neighbours.

Kempsey was setting a standard for other districts to follow.

In the last three years, more had been achieved than in the last 30 years.

She went on: "We have new homes in the town. Aborigines are attending High School, they are in Marching Girls' teams and Boy Scouts and various town activities and Church organisations.

"Mr. Pacey, of Burnt Bridge, and myself are members of the Welfare Committee and a C.W.A. for the Aboriginal women of Burnt Bridge and Greenhill is to be formed early next year.

"This will be a wonderful thing for we women."

In an appeal to her people, Mrs. Morris concluded: "To my people, I say keep your chin up, co-operate with the people who are out to help us and prepare the way for a happy future for your children and their children to come.

"To the white community of Kempsey, I say thank you for what you are doing."

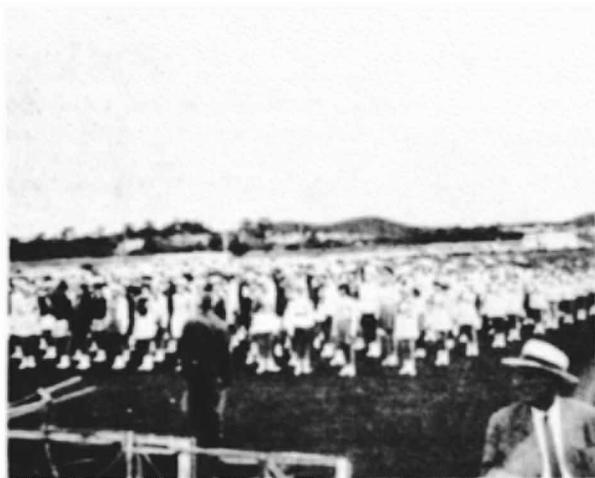
Other speakers included the Mayoress, Mrs. A. Slack, and Mrs. J. H. Brown, wife of the Member for Raleigh.

Mrs. R. Melville, Mrs. K. Croad, Mrs. F. Perett and Mrs. C. Condie were others in the official party.

Mrs. Croad undertook to organise the party on behalf of the Welfare Committee.

—With acknowledgment to *Macleay Argus*.

# BURNT BRIDGE MARCHING GIRLS . . .



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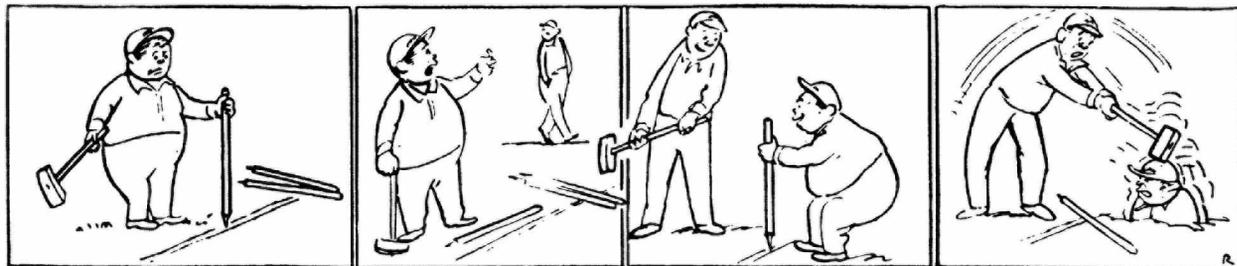
*Top Left*—Some of the teams competing in the Open Marching Girls' Championship at Burnt Bridge recently.

• • • •

*Top Right*—Mrs. V. Lang, President of the Burnt Bridge Marching Girls' Association presenting the trophy to the captain of the winning Midget section.

• • • •

*Lower Left*—Left to right—Mr. Bergan, Announcer, Mr. J. Brown, M.L.A., Sister Hack, Patron of the Burnt Bridge Marching Girls' Association, Mrs. V. Lang, President, and Mrs. R. Melville, Festival of Spring Committee.





### WALLAGA LAKE

Once again the Wallaga Lake concert party is to the fore. After being in retirement since August, 1957, they came out of retirement to stage a bigger and better concert one Friday night recently.

This concert had been arranged in conjunction with the Bermagui Tuna Festival which was to have taken place the previous week, but owing to the violent storms and flooding of roads it was decided to postpone the Bermagui Tuna Festival until later in the month. This would have meant most of the concert party would not have been available so that the concert was held on the 6th, thus allowing the members to get out to their various jobs.

The concert was a huge success, over 500 people crowding into Bermagui's "Melody Hall" to see the show and the takings totalled £85.

Youngest performer was "Teckie Thomas", aged 5 years, the oldest being Percy Davis, aged 78 years. Teckie sang Tom Dooley and clacked out a rhythm with spoons, his uncle, Richard Thomas, ably accompanying with a guitar. Old Perce plays the violin the old hilly billy style, down where he can see it. He also combined with others in another item in which three guitarists and a man on the tea chest took part. Their music had everybody's foot tapping. The Hula girls, Helen, Veronica and their sister-in-law Valerie Andy, Pam Thomas and Heather Priestly gave a first rate performance as did every other performer.

On behalf of the residents of Wallaga, *Dawn* would like to thank our many white friends who worked for and assisted at our concert, particularly Mr. and Mrs. K. Arnold, our school-teacher and his wife, Mrs. H. Meade, of Tilba, Mrs. C. Garske, Mr. and Mrs. W. Crome, Mr. and Mrs. S. Ayling and their son, Mr. Parkins and his daughter, all from Bermagui and Mr. Ayliffe of Cobargo, who generously loaned us his P.A. system.

### 51st ANNIVERSARY OF THE BOMADERRY HOME

The 51st Anniversary of the U.A.M. Home at Bomaderry was marked by the Sunday School children presenting a programme of praise in the Nowra Presbyterian Hall, one Sunday afternoon recently. A large number of local residents attended to encourage the children and the staff in their work.

Conducting the afternoon was Mr. J. Jago, vice-president of the United Aborigines' Mission in N.S.W.

A fine illustrated address to the children was given by Sister Cox, who revealed that Christians should be like little candles, providing light in the world but obtaining their light from the Light of the World, Jesus Christ. She interested the children with a pair of snuffers, showing how the power of evil coming in pride, stealing, discontent, selfishness, untruthfulness and laziness can extinguish their light.

Various choruses were rendered by the children under the direction of Sister Hogg, with Sister Anabelle Morris as pianist. On all occasions the singing was indicative of joy expressed in a good sense of rhythm. This was true of the solo given by Christine Blakeney, whose message was "The Best Book to Read is the Bible".

Among the audience in the flower decorated hall was Matron Kennedy, Sisters Abbott and Knight, who are workers at the Bomaderry Home. All the staff do wonderful work in caring for aboriginal children. The whole service being conducted as a faith mission which precludes public appeals for help but accepts all donations from friends moved by God to render support.



Ivan Ballangarry, of Bowraville, and some of his grandchildren

# Aborigines and Religion

By MICHAEL SAWTELL, Well-known Author  
and Member of the Aborigines Welfare Board

The recent plea by the New Guinea natives to the Minister, Mr. P. Hasluck, to ban too many missionaries in their country, because the different Churches confuse the natives, has also its reflection in another way among our Australian aborigines, although the New Guinea natives are entirely different racially to our Australian aborigines.

In 1910, I lived among real wild tribal aborigines in some of the wildest and most remote parts of Australia, and because, I had been brought up in a very devout Church of England home, and perhaps a little better educated, than the ordinary bushman (I am a scholarship boy from St. Peters College, Adelaide). I took notice and remembered what the old men and my aboriginal boy mates told me.

I will try to explain the problem of aborigines and religion as briefly as possible. There is only one religion in the world, the same as there is only one science of mathematics. Man is fallen. Man came from that mystery, that we call God, and now all religions try to help him to regain his union with God. This truth is expressed in countless ways. In Christianity, this fall and rise is expressed in the Bible from the story of the Garden of Eden to the Ascension. Our aborigines in their tribal state, believe and teach much the same. They will tell you, that they came out of the sky in the "dream time", and that they all hope to go back to the "dream time", which is what we regard as the Christian Heaven.

Any of the missionaries in the wild parts of Australia will tell you how tribal aborigines delight in the Old Testament stories, for those beautiful stories of Ruth, Naomi, squatter Job, Adam naming the animals, the Flood and many others are in line with their shown myths and legends.

I have been taken into many of those sacred caves on the Kimberly coast around Oobagooma, and had in tones of reverence and awe, many of the totem signs explained to me. I do not know one rite in the Christian religion, for which the aborigines have not a rite more or less similar in their religion.

Take for instance the rite of Baptism. In my country, when an aboriginal baby was born, the old people of the tribe used to look it over to decide who it was in a previous life, for they are great believers in reincarnation, but they would not mention its name aloud. They would only whisper its tribal name among the members of its own "skin" or totem. They would then give it what we would call a nickname, that everybody could use. Instead of sprinkling water on the newly christened baby, the mother would smear the child over with ashes and crocodile fat. I have actually christened a newly born full-blood aboriginal baby when the mother

held out her child and demanded "properly give him white fellow name". Christian children are given God parents, Aborigines do the same, only the uncle is generally the God parent and who is responsible for the child's religious education in all tribal myths and law.

Now take the Christian Confirmation. Aborigines have a similar rite in their rite of "whistling" or a very crude form of circumcision. Again I have actually given young boys Condys Crystals to bathe the wound after that terrible rite. They also have a rite very similar to our Holy Communion, in the drinking of blood. I once discussed all this with that very intelligent full blood David Unaipon and he agreed with me.

I offer the opinion that our Australian aborigines were on the downward arc of evolution, even before the white man came to Australia. For in the science of man, all races have their rise and fall. I do not think that those rock paintings have been done for many hundreds of years. When I used to ask the aboriginal boys, they would say, "Long, long ago Wamba," that means by ancient aborigines. The same is true of all their sacred myths and all other rites. The only modern art they have is in their "play about" corroborees.

We may sum up the problem in this way. There is a spiritual and moral gap between their ancient tribal religion and our Christian citizenship, that may last, for I do not really know how long, for four or five generations, but in the end educated persons of aboriginal blood will be able to see the ancient religion of their forefathers in a new light.



Some of the Staff at the recent very successful Girls, Fitness Camp at Lennox Head

# ABORIGINES IN BUSINESS TO ATTEND BUSINESS SCHOOL

Two aborigines recently stepped from a T.A.A. Viscount ready to go to a business school in Sydney.

They were Frank O'Brien, 33, and John Butcher, 36, from the Australian Board of Missions, Lockhart River Mission, in Northern Queensland.

It was their first flight, and the first time they had been any distance from their homes.

At Mascot, they watched television for the first time.

They were in Sydney for a five-day school on leadership and management and organisation of co-operative societies.

They then had various types of training for six months before returning to the mission station.

They are members of the first aboriginal co-operative society in Australia, which has been in operation for five years at Lockhart River Mission.

Frank O'Brien is president of the co-operative and John Butcher is vice-president.

Both are married. John has two children. Both have been luggie skippers.

Frank O'Brien is a motor mechanic, while John Butcher is interested in boatbuilding.

Altogether eight aborigines returned to their communities in Cape York and the Richmond River with fresh ideas of leadership and farming techniques.

The eight men, aged from 35 to 53, took a course in these subjects at the Tranby Co-operative School for aborigines at Glebe, Sydney.

The Chief Secretary (Mr. C. A. Kelly) officially opened the school, which was run by the Australian Board of Missions. It also gave instruction to natives engaged in trades.

The scheme aims at quicker assimilation of aborigines into Australian communities.

Arthur Ferguson, 35, from Cabbage Tree Island, Richmond River, said:

"As soon as we get back we will have to start from scratch.

"Our island covers 110 acres and 130 people live there.

"We intend to form committees to teach our people to farm."

—From "The Evangel".

## *She's Captain by a Vote!!!*

Twelve-year-old Marjorie Tye is the first aboriginal girl to become a form captain at Box Hill Girls' Technical School, Victoria.

Only two of the 5 girls in the form knew Marjorie when she became a student at the beginning of last year.

"I had no idea they would elect me," Marjorie said to-day. "I felt so funny at first—it was so exciting.

"My duties are to see that the room is in order each morning and to collect the rolls.

"If the teacher is away I have to sit in front of the class and keep order."

Marjorie said the girls all obeyed her.

"Sometimes I have to tell some of them two or three times to stop talking before they obey me," she said. "But in the long run they settle down."

Marjorie is one of a family of 11, and came from Mooroopna three years ago.

A bright pupil, she has been able to start her higher education in Melbourne through the help of the Kildonian Presbyterian Children's Home. She lives at the home and is cared for by the sisters there.

—With acknowledgment to "The Evangel".



These two pretty lasses are Hazel Jones and Bonnie Kirby, of Wilcannia

# Young Missionaries at Work Here

The two native missionaries building a Sunday School Hall at Three-Ways Bridge Aboriginal Reserve are both ex-students of the Aborigines Inland Mission College at Singleton.

The college is a Bible Training Institute for native people only and is fully staffed by the Inland Mission.

Students are also taught ordinary school subjects, as many of them left school early.

These young men now at Griffith are David Kirk and Ben Mason.

David is a Queenslander whose mother was taught by Miss Campbell when she was at Cherbourg.

After the course he applied to be a missionary, was accepted and sent to Moree and then to Darwin for a year. David says he felt the need of further training and did a pastor's course at Singleton for a further twelve months.

At present he is going from station to station in N.S.W.—the tour has included 14 so far—doing evangelistic work with his fellow missionary, Ben Mason.

## FROM WESTERN AUSTRALIA

Ben Mason is a West Australian who went to the United Aborigines' Mission School at Mount Margaret near Kalgoorlie till he was 16.

He worked on a sheep station for three years and then in a factory at Perth for 18 months.

While in Perth he joined night classes in English and Mechanics at the Technical College.

He felt a desire to be a preacher and from the Church of Christ Pastor of Perth he heard of the Singleton College. He applied, was accepted, and spent three years training there.

## THEY MAKE MUSIC

David Kirk plays the piano accordion and guitar, and both of them can play a small organ a little, though they don't read music. The music is needed for their services, of course.

On Sunday they had a special meeting for children at which they had singing, a religious story and a bible quiz besides the regular Sunday Service.

They encourage the people in the reserves to join the services but attendance is voluntary.

Ben and David have been together since February.

Ben was straight from college, but David has had five years in the field as a full time native missionary.

Ben also attended the Australian Institute of Evangelism at Wollongong for a year.

## STANDARD RAISED

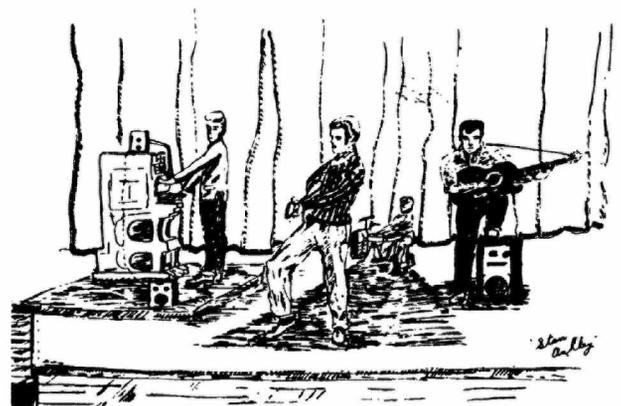
They feel that their spiritual work helps native people to achieve a higher standard of living through the raising of their own personal standards.

"Christianity has done this for me and hundreds of others," David said. "That's why I'm in this work."

They both feel deeply grateful for the education and spiritual training they received at the Singleton College.



Christmas in Europe



A fine black and white sketch by Stan Ashby

## A GREAT TRACKER

Jimmy James was a skilful and respected tracker. He belonged to the Arunta tribe in Central Australia but spent the last twenty years of his life in the South. His native name was Mitamirri, and his father's Wiggidie. His early tribal training was coupled with an elementary white education which subsequently took him away from his tribal country to seek better employment, including stewarding on small vessels on the north coast, and travelling on interior stock routes.

From the time he was engaged by the police to track stolen cattle on Wave Hill in the Northern Territory, until his death at 40 in 1945, he was more or less in the employ of the police force, or available when wanted. Many fine feats of tracking have been recorded to his credit, and according to police officials one of the finest on record in the whole of Australia was his tracking of James Mark Watherston, the murderer of Elizabeth Nielson, of Monash on the Murray, in 1938.

Commenting on this an official said, "When we found signs of a struggle on the roadside about a quarter of a mile from the girl victim's home we decided to call in Jimmy. But as 130 searchers had trampled over the locality on Sunday and a dust storm had occurred during the four days since the murder, we weren't very hopeful of his success. However, Jimmy amazed us by his easy certainty in picking marks, some almost invisible for more than a mile, first through vineyards to a house, and from there to a spot where the body was found. The arrest of the murderer soon followed.

All bush-bred aborigines are trained trackers, but not one in a thousand had Jimmy's flair, intelligence and lightning deductive power. Jimmy made his home along the River Murray, mostly at Swan Reach, where he worked as a carpenter. He was twice married, first to a Miss Disher, then to a Miss Hunter who predeceased him. He left behind two daughters and a son.

His last tracking job was the end of him. He was ill in bed, but got up to assist in the search for a man lost in the back country of Renmark, developed a severe cold, and soon died of tuberculosis. On Christmas morning, 1945, he was buried in the Barmera cemetery, and the spot is marked by a headstone erected by the white people among whom he lived.

—From "Sketches of Outstanding Aborigines", by Rev. Gordon Rowe, with acknowledgment to "The Evangel".

## The North West

Out beyond the mountain ranges,  
Out beyond the track of trains,  
Out beyond the concrete roadways,  
Lies the fertile western plains.

'Tis the land where sheep and cattle,  
Browse beneath the sun-kissed sky,  
And the wild duck and the turkey,  
Call their mates as on they fly.

This land sure is God's own country,  
And her sons are brown and strong,  
Men of far flung western stations,  
Drovers who roam the bush tracks long.

Mailmen welcomed at each homestead,  
And the boys and jackeroo,  
And the cook and humble swaggie,  
This great land belongs to you.

Margaret Kay,  
c/o. Tweed Heads South



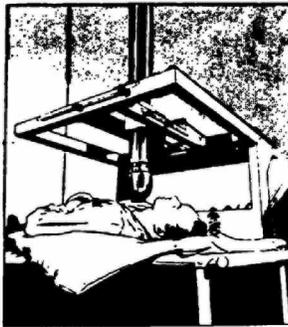
Meet Margaret Kay herself

## Pensions for Aborigines

The Minister for Social Services has advised the Premier that discussions have been concluded with State Departments and Mission Authorities, and that satisfactory arrangements have been made for payment of pensions to aboriginal natives, who will qualify under the Commonwealth's new policy.

The general proposal for payment is that the full pension of £4 15s. od. per week, subject to the means test, will be paid to all aborigines in New South Wales. It is hoped that the necessary administrative arrangements will be completed to enable all pensions to be paid as from 2nd February, 1960.

# DID YOU KNOW . . .



More than 2,000 medical institutions and private physicians in the United States now use radio-isotopes for the diagnosis and treatment of disease. More than 1,000,000 medical patients were diagnosed or treated with radio-isotopes during 1958.



Diamond is the world's hardest mineral. Graphite, used in "lead" pencils, is one of the softest. Yet both minerals are pure carbon. The vast difference in the properties of the two forms of carbon is due to the different arrangements of the carbon atoms.



The Constance Missal is now thought to antedate the Gutenberg Bible, printed in Mainz, Germany, sometime between 1450 and 1455, and long celebrated as the first book of the printed word. Both books were printed by Johannes Gutenberg, inventor of the movable type.



In one important respect, the first visitors to the moon will be far more fortunate than Columbus when he discovered America. They will have excellent maps of the territory they are visiting, provided they land on the side of the moon that perpetually faces the earth.



Until half a century ago smoke from coal used as industrial fuel was allowed to float away, wasted. But due to new U.S. processes since, this smoke is now captured and made into "by products" of insecticides, synthetic rubber, dyes, paints and lacquers, perfumes, aspirin and a host of other materials.



Ranching families in Australia often live a hundred miles or so from the nearest neighbour. Children "go to school" by radio and correspondence courses. In case of serious illness, the doctor comes by airplane. Minor illnesses are diagnosed by radio and the remote families fill their own prescriptions from numbered drugs and remedies kept in the home medicine chests.



Scientists say that not only is improved weather-forecasting probable within the next few years through the use of earth satellite devices such as the U.S. Vanguard now orbiting the world, but also that modification of the weather someday might be possible. Experts say world commerce and agriculture would be aided tremendously if weather forecasting could be improved as little as 10 percent.



Scientists say insects are the most experienced flyers in the animal world. They have been air-borne for some 200 million years and during half that time had the air to themselves. In flight they surpass birds and bats, and in some ways are superior to any flying machine. An airplane can fly farther and faster, but a common housefly can outmaneuver a jet.

## BOARD ELECTION

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

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

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

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

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

# Bowraville sets an example

by W. G. RICHARDS, GRAFTON

NOT so long ago (a matter of months) the relationship between the aborigine people of Bowraville and the white population there, to say the least, was not a healthy one. In fact, an atmosphere of actual antagonism had developed which was making itself sorely felt. Some action was required, and fortunately Bowraville had the right people to get that action started.

Mrs. W. J. Henderson and her husband Bill had sufficient insight, drive and courage to sum up the position and to inaugurate and follow a programme that has now proved its effectiveness to such an extent that a shining example has been set, which may well be followed by other centres not yet conscious of their duty and obligations to our Aborigine people.

Realising the urgency of the position, Mrs. Henderson called a Public Meeting, personally inviting everyone in town who had some responsible office—the Executives of the C.W.A., the M.U.I.O.O.F., the Medical Board—Hospital Board, Shire Council, R.S.L., etc.

Business men, the clergy, doctors and professional men were included in the invitation.

The meeting proved successful beyond imagination, being strongly represented by every cross-section of the community.

In convening the Meeting, the prime objective in view was to form a Welfare Committee. Such Committee when formed, was to enter into a programme of various forms of assistance towards the Aborigine people of the area.

The towns people fell into step as one, to put solidity and action behind the movement, with really amazing results.

The immediate aims of the committee subsequently formed were as follows:—

1. The installation of hot showers and electricity to existing houses occupied by the Aborigine people.
2. Street lighting installation within the area occupied by them.
3. The building of a recreational hall for their benefit.
4. The building of additional houses.

The County Council was approached regarding the lighting position and I understand a concrete move has been made to get things started in this direction.

With the object of raising initial funds, it was decided as a first effort to put on a mixed concert both as regards the audience and the artists, *i.e.*, both Aborigines and whites to participate.

This was rather a bold move, taking into consideration the fact that so much ill feeling had previously existed between these two sections of the townspeople.

I was invited to attend this concert as a guest artist and came down from Grafton by car, by the gracious goodwill of Mr. Jack Parker of Peters' Creameries.

On arrival at Bowraville, I am afraid I felt somewhat dubious as to the fate of the pending concert, and I believe my thoughts were largely shared by the Committee members.

However, as the deadline of 8 o'clock approached, the little country hall started to fill with heartening consistency. Nor was there any lack of artists—the list held by Mr. Norton, the Welfare Officer for the area, showed by its completeness a vital interest by both Aborigine and white folk who shared the programme equally.

The hall filled to capacity, with about one-third the audience Aborigine people who had flocked in from surrounding districts as far distant as Kempsey.

The aborigine folk were all in their Sunday best and I would venture to say that such a colourful setting has seldom been witnessed on the North Coast, as this harmonious blending of the two races of our Australian people assembled in the little Bowraville hall that night.

The outstanding point that struck me was the general impression of goodwill that made itself felt strongly during the whole evening, both on stage and amongst the audience.

I have seldom had the pleasure of being present in such a genuinely friendly atmosphere.

To say the concert was a success would be a gross understatement. From the point of view of talent it was really a top-notch show and I feel sure that more than one of the young artists that faced the footlights (in both shades of colour) will go a good deal farther than the stage of the little hall at Bowraville.

The audience showed their appreciation in no uncertain manner and coloured and white folk alike were given plenty of hearty encouragement if their act was of quality to warrant it.

I have no doubt that some of the unusual items rendered by the coloured folk proved to be more than an eye opener to many of the white people present.

Actually the concert appealed to me as being the culminating point to the previous progress of the Committee, and from what one of the Committee members told me, the changed attitude all round between the two sections of the community had become so marked in such a short space of time as to almost constitute a miracle.

Bowraville has set a classic example to the rest of the coast as to what can be done to start the ball rolling (and rolling fast), to bring about a better understanding between our old Australians and us not so old Australians.

To the people of Bowraville, the Aborigine Welfare Committee and to Mr. and Mrs. Bill Henderson in particular I "dips me lid!"



# ALONG THE MAIL ROUTE

The Editor  
Down  
Box 30 & P.O.,  
Sydney.

## WALGETT CHRISTMAS PARTY

Monday, 21st December, 1959, was the date chosen for the children's Christmas party.

The hall was gaily decorated for this festive occasion, and presented a bright and colourful appearance. The children had been anxiously awaiting this Christmas party. And they were not disappointed!!! The tables were heavily laden with cakes, scones, sandwiches, fruitnuts, soft drinks and ice-blocks. After grace there was not a moment to lose in partaking of all the "good things" thereon.

Community singing and a games evening then followed. The untrained harmonious voices of the children blending in a succession of evergreen carols. Untrained voices, yes, but very melodious nevertheless.

The games began with a very short humorous dialogue enacted by Percy Boney, Anthony Sullivan and Robert Barten, of "Grow my baby fast please", Percy Boney taking the part of the anxious father with the pram who wanted his baby to "grow fast". This brought the house down with laughter. Then followed musical arms with the victors being rewarded with prizes. A hill-billy session followed, the songs played and sung in truly traditional hill-billy manner by Eric Morgan.

One of the highlights of the evening was George Hill, who had decided, just temporarily of course, to become a member of the "weaker sex". A well-known identity of the Station was minus a hat and frock, and somebody's lipstick had been sacrificed too, but all this added to the merriment of the evening.

The evening continued with many more games until it was the children's bedtime, and one and all joined hands to sing "Now is the hour".

Yes, a memorable party, enjoyed by children and grown-ups alike in this, this 1959 Children's Christmas Party.

## MURRIN BRIDGE NEWS

A Social Club was recently formed at Murrin Bridge, with the objects in view of purchasing musical instruments and providing social entertainment for the residents. Popular Willy Riley was elected President, Mr. Watty, Treasurer, Mr. T. W. Redmond, Secretary and Mr. B. Butcher, Assistant Treasurer.

Three small dances have been held and the latest show was a monster Christmas Eve event for young and old that went on until 4 a.m. under the M.C'ship of Tom Clark, who is right in his element on the dance floor. Even though everyone was rather weary over Christmas, all present considered it the best ever and were looking forward to the New Year's Eve Dance—those poor guitar players included.

The ladies provided supper, where Mrs. Holmes and her helpers performed an excellent service, with many of the young ladies delivering the necessities around the hall. The helpers—both for decorating the hall and working at the dance—could all not be individually mentioned as there were so many willing to assist, and it is only when there are many willing helpers that affairs of this nature can go off with a swing, and without a hitch, to a final successful conclusion, but President Willy and his Committee are grateful to all who lent a hand.

Mr. Dave Harris, who hails from way out back of Cobar, and who is father and grandfather of many Murrin Bridge residents, performed the deed of drawing the raffle ticket out of the box—the winning ticket being held by Mrs. Mabel Clark, who we are sure enjoyed the prize, a cake. Both Spot and Monte Carlo dances were run by M.C. Tom, Norma Dutton and Walter Parkes taking the spot, with Doreen Johnson and Billo Biggs, after a long try, succeeded in winning the Monte Carlo prize.

The manager, Mr. B. B. Butcher, said he wished to thank the residents for their exemplary behaviour also Messrs. Watty Clark and Willy Riley and Mr. and Mrs. Redmond whose untiring efforts and hard work helped to make the evening a complete success.

# ABORIGINES WELFARE BOARD

## Rental Arrears

During 1959 rental arrears in respect of tenants of town houses and of homes on Aboriginal Stations and Reserves had increased by £3,152 from £57,251 to £60,403, compared with an increase of £7,794 over the previous twelve months. Rental receipts for the year totalled £5,324, an increase of £251. The improvement evidenced in the rental position is undoubtedly due to a continued hardening of the Board's policy against those tenants who, while in a position to do so, have evaded their responsibilities in meeting the purely nominal rental fixed for tenancy of the homes occupied.

In twenty-seven cases over the year, the Board directed that recovery proceedings be instituted by the Crown Solicitor against rent defaulters and, in another two, that Notices to Quit be served on the tenants.

## Town Houses—Sale to Tenants

During the past year, the Board directed that suitable tenants of town houses be afforded the opportunity of acquiring the homes on a rent/purchase basis, total payments already made, less 2½ per cent. interest, being treated as an offset against the purchase price. Ten occupants of town houses elected to buy the properties.

## Education

Wherever possible, children from Aboriginal Stations and Reserves received their education in the ordinary State schools. In these cases where distance from towns precludes the enrolment of children in Public Schools, Aboriginal Schools are located on such Stations and Reserves. These latter schools, however, are staffed by fully qualified teachers of the Department of Education and the curriculum laid down is practically the same as that adopted in the State Schools.

Secondary education is available to every Aboriginal child possessing the required scholastic qualifications and the number enrolled at High Schools is increasing steadily from year to year.

At the conclusion of last year 160 children approximately were attending High Schools, 1,025 Aboriginal Schools and 912 Public Schools.

To encourage selected Aboriginal pupils to pursue and complete a secondary course of education, by assistance in meeting the cost of uniforms and text books, the Board makes annual awards of bursaries. The grant of these scholarships is determined on the results of competitive external examinations set by the Department of Education and held in conjunction with the Senior Primary and Intermediate Examinations. The bursaries are tenable for two and three years and may be extended up to five years, if circumstances so warrant. Each bursary carries a cash grant of £50 per year.

From a list of pupils, submitted by the Department of Education in order of merit, seven were selected by the Board for award of bursaries commencing in the current school year.

## FEATURES OF THE ADMINISTRATION

In addition to bursaries made available by the Board, others on similar lines were endowed by Canterbury Soroptimist Club, Kempsey Apex Club and the Save the Children Fund.

Additional assistance was granted by the Board to enable one bursar to be enrolled at Woodlawn College, Lismore, and for another attending Armidale High School to be accommodated at St. John's Church of England Hostel in that town.

At the conclusion of the 1958-59 year, there were twenty-one (21) bursaries current.



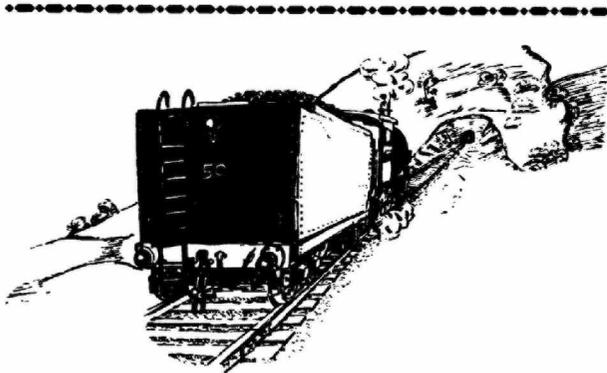
Christine Witt, of Michelago, was all dressed up for the cameraman

## CHRISTMAS TREE and CONCERT at Walgett Aboriginal School

Why the gaily decorated school? And why the tree on the verandah so heavily laden with gifts? Santa Claus was coming to the school!! What excitement!!! All part of the splendid concert and Christmas tree held at the school on Monday, 14th December, 1959. Visitors came from the Reserve and the town of Walgett.

The concert opened with a prayer by the Rev. Ewings and much praise should go to him for the opening play that began with the Nativity and concluded with the visit of the Three Wise Men. Following this was a chorus of four girls, Cynthia Bullaman, Barbara Fernando, Beryl Morgan and Prudence Murphy, ably singing "O Little Town of Bethlehem".

Then it was the "littlies" turn whose contribution was aided by several drums. Their teacher, Mr. F. Crimmings, acted as conductor. Next came the children's choir trained by the Headmaster, Mr. S. Rixon. They sang the Christmas Carols, "O Come All Ye Faithful", "Once in Royal David's City", "While Shepherds Watched Their Flocks by Night", "Silent Night, Holy Night", etc. They were accompanied by cymbals played by boys sitting in the front row. The choir concluded with three negro spirituals, "Old Black Joe", "Swanee River" and "Turkey in the Straw" rendered in a very appropriate manner. "Tom Dooley" was the next item on the programme sung by Roy Murphy, Baymus Fernando, Keith Dennis and Sid Cubby.



Another fine sketch from Stan Ashby, of Michelago

A whisper was heard then that "Santa" was coming, so whilst awaiting his arrival the hill-billys added their music to the evening. Dudley Dennis, Jr., Willie Morgan and Reg. Russell contributing to this effort, playing their guitars and singing. Then came a very unusual musical instrument made from a tin with a piece of string added, and played with a nail by Peter Doolan, in partnership with Billy Morgan on the guitar. The numbers rendered were "Moonlight Bay" and "Gold Mine in the Sky".

By this time that "mellow" and "bewhiskered" gentleman Santa Claus had arrived, and the presentation of gifts began.

To conclude the evening three cheers were given for "Santa", and all children present were given refreshments.

Thus came to a close a memorable evening which will be long remembered by the children, and concluded the school year of 1959 at the Walgett Aboriginal School.

## WELFARE ACTIVITIES

Male Welfare Officers, specially selected and trained for the work involved, are located at Head Office, Leeton, Kempsey, Lismore, Dubbo and Moree.

A female Welfare Officer is stationed at Head Office, another one being located at Kempsey. Although the work of Welfare Officers supplements that of Managers and Matrons of Aboriginal Stations, their duties lie primarily in the direction of advising and assisting those Aborigines residing outside supervised Reserves and in improving relationships between the Board and Aborigines and between the latter and members of the white community.

Male Welfare Officers are required to cover vast distances in caring for Aborigines residing in their districts and a major proportion of their official time is devoted to this end. They are also expected to identify themselves with public bodies within their areas, address meetings of interested civic philanthropic organisations, assist in the inauguration of Aboriginal District Welfare and Social Committees and secure employment and accommodation for distressed Aborigines. A very important duty of Welfare Officers is to take action for committal of neglected children to the care of the Board.

Both female Welfare Officers are trained nurses. The one stationed at Head Office is obliged to make special visits of inspection to country districts, as directed by the Superintendent in particular cases, is responsible for arranging admission of Aboriginal patients—mainly children—to Metropolitan Hospitals, placing girls in employment, inspecting and reporting on the homes of applicants for wards to be boarded out, adopted or employed as domestics, and for periodically visiting such wards to ensure that their welfare and living conditions are satisfactory.

The female Welfare Officer stationed at Kempsey devoted her activities last year mainly to assisting in a campaign conducted by the Department of Public Health towards the eradication of hookworm and roundworm from Aboriginal children. As the incidence of worm infestation is pronounced throughout the North Coast district, the work of the Welfare Officer is most onerous, particularly as it is essential that remedial measures be carried out if the campaign is to be brought to a satisfactory conclusion.

# FRIENDLY GRAFTON ATTITUDE TO ABORIGINAL PEOPLE

History for Young and Old—by E. J. Morgan, Aborigines' Welfare Officer

Ever since the first white settlers came to this country, people have been interested in the welfare of aborigines. In the earlier days, they raised their voices in protest against atrocities and to-day they are opposing the equally soul destroying influence of prejudice.

At the latter end of the nineteenth century, a protector of aborigines was appointed in New South Wales, with very limited funds and no statutory authority. That was followed, early in the present century, by the appointment of the first Aborigines' Protection Board. In 1909, the Aborigines' Protection Act was passed through Parliament. The board operated as a semi-government department for about 30 years.

While doing a lot of good, it caused the aborigines to become dependent, robbing them of the driving influence of insecurity, which is an important factor in the anxiety to remain in employment.

The Aborigines' Protection Board was replaced in 1940 by the Aborigines' Welfare Board, which administered its policy with emphasis on welfare. Since its inception this board has worked towards developing a sense of independence in the aborigines. The hangover, however, has been a big one, and progress has been slow.

## Assimilation

The present board's policy aims at the economic assimilation of the aborigines into the general community, with emphasis on housing, health and education. Operating with limited funds, the board has made a great deal of progress in the implementation of its policy.

It is a branch of a government department, and a full measure of success in its policy can only be achieved with the full co-operation of all government and local government departments, with the aid of churches and church groups, service clubs, organisations, and all members of the community.

Most of us believe that in the mixed blood problem, we are dealing with something akin to a poor white problem, yet the experts have found that a hundred years of white contact, including a liberal infusion of white blood, has not wiped out the old beliefs and superstitions. Evidence pointed to a hardening and consolidation of the old law.

We have failed to understand these people and have been influenced in our judgment by their overt, rather than their underlying attitudes and behaviour. Perhaps the knowledge that they cannot succeed in our society has driven these people back to the old law with its kinship obligations and privileges, sorcery, magic and ritual. It has been my observation that in certain areas, such as Grafton, Casino and Tweed Heads, where the people of aboriginal blood live in decent homes and set standards comparable to those of their white neighbours, the old law has been repudiated.

The residents of Grafton and Casino are to be commended on their realistic, friendly and encouraging attitude towards their dark neighbours, who have, as a result, become fine, industrious citizens and successful students.

In the field of education these two towns have distinguished themselves by the success of children with aboriginal blood attending their schools. Five gained the Leaving Certificate, 10 the Intermediate Certificate and 11 won Aborigines' Welfare Board bursaries. One of these became the first girl to enter the University, another the first girl to become a school teacher, a boy the first to become a marine engineer. Most of the others became nurses, public servants and apprentices to lucrative trades.

## Research Possible

Professor Elkin, Vice-Chairman of the Aborigines' Welfare Board, has expressed interest in the desirable situation existing with people of aboriginal blood living in Grafton. He has indicated that later it may be arranged for somebody to do some research into the matter.

It would be interesting to discover what influences brought about the complete and successful assimilation of aborigines living in Grafton—whether it was because the aborigines were good types that brought about their acceptance, or whether they became good types because they were accepted. Some claim that because employment was available they became good types, others because they were of good standard that they were able to hold and retain jobs. Others again claim that where there is a high rate of industrial development, the attitude is sympathetic. All those factors must be sifted.

Even the educators have much to learn about aborigines. I.Q. tests have now been found to produce false results and final conclusions reveal that aborigines are mentally the equal of any other race. The experts now claim that special tests should be used—non-verbal—and if possible, checked for cultural validity. Such a revelation is important and should insure these people against being treated as morons, either as school children or adults.

A progressive step towards helping aborigines on the Far North Coast is the ambitious plan being put into operation at the Aboriginal Station, Cabbage Tree Island. The Headmaster of the Cabbage Tree Island School, Mr. Russ McCrohon, is the driving force. The plan aims at the development of a rural co-operative, and is designed to embrace producer, consumers and credit union co-operatives. He is assisted by the local officers of the Aborigines' Welfare Board under the

guidance of the Rev. W. A. Clint, Director of Co-operatives for the Australian Board of Missions. As well as the Education Department, which backs the headmaster, and the Aborigines' Board, actively interested in the scheme are the Agriculture and Lands Departments, Junior Farmers' Movement and the Adult Education Department of the University of New England.

The big job is to educate the residents of Cabbage Tree Island and mould them into a suitable frame of mind to ensure the success of the project which envisages the growing of cane, pineapples and many small crops, exploitation of the tourist traffic, a labour pool, a station picture show and a local store.

The Department of Education has acted quickly and there is already a teacher arranged to teach dressmaking to the women-folk. Mr. Clint has been working from top level, and a large tract of land has been set aside.

Mr. M. Praed, Senior Lecturer in Adult Education for the University of New England, is enthusiastic and has organised fortnightly lectures and educational film afternoons at Aboriginal Station, Woodenbong.

If the Cabbage Tree Island project is a success, it is planned to establish co-operatives at Maclean and Yamba, Woodenbong, and at Bellbrook in the Lower North Coast district.

It is very evident to-day that more and more people are interested in promoting improved conditions for aborigines. This is confirmed by the overwhelming success of the conference on aborigines held at the University of New England from May 22 to May 24, 1959.

A similar residential conference on aboriginal problems has been suggested at Lismore this year. Such conferences will sow the seeds of tolerance and understanding.

—By courtesy, *Grafton Examiner*.



Some of the girls who enjoyed the recent National Fitness Camp at Lennox Head

## a letter to the editor

The Editor,

I am sorry to see any political material in *Dawn*, even at the request of Mrs. Tucker. Moral Re-Armament and Communism can well be left to fight out their own issues, while we absorb our aborigines, simply as good neighbours, without any catch-cries. The message about equality has been with us for 2,000 years, and is clear enough—it does not have to be viewed through Moral Re-Armament or any other political lens. Humanity and understanding are what is needed for the assimilation of the dark people, and their friends are to be found among people of every walk of life and every political colour.

If anyone has a claim on your pages, it is Mrs. Tucker. But, once published, the "Magna Carta" has the appearance of having your blessing, and the dark people are very dependent on your guidance. It is very much like taking advantage of them to present such a document to a race not politically conscious. I suspect Mrs. Tucker and her negro friend have been taken advantage of through their eagerness to see their peoples integrated with others.

Can't we accomplish the assimilation of aborigines without any question of politics cropping up? A united effort in this direction may make some of us realise that political opinions are often not our own original thought at all, and that in the past we have blindly accepted many things besides a colour bar.

Best wishes to *Dawn*.

Yours faithfully,

N. GIBSON,

Box 118, Grafton.

*Editor's Note.*—

Mr. Gibson's well intentioned letter, has unfortunately missed the point we were trying to convey. Moral Re-Armament is not in any way interested in politics or political creeds, but is aimed at a truly religious and christian revival of the peoples of the earth—people of all colours, class and creed!



Pretty Pam Avery of Urunga

# ABORIGINES *need friendship*

By MICHAEL SAWTELL, well-known Author and Traveller and member of the Aborigines Welfare Board.

The excessive drinking by aborigines of all types all over Australia is a most distressing problem. I have recently visited the N.T. and Alice Springs and I was shocked at the drinking by full blood and lighter cast aborigines, both men and women. Of course many of the white people are just as bad, but the sight of a drunken aborigine woman does the cause of aborigine welfare untold harm. At the sight of a drunken aborigine, many people say, "There you are, what can you do with those people. We don't want them living up in our locality."

Unfortunately most partly assimilated aborigines drink to get drunk and to forget. There is very little social drinking among them. Even many of those who are "exempted" and may legally buy drink, buy the "plonk" to drink in the park. They do not just sip a drink. They gulp down a whole bottle at a time. Of course we people actively engaged in trying to help the persons of aborigine blood to become good citizens, know well the demoralisation that excessive drinking causes, and also how drinking aborigines get behind in their rent.

Now what can we do? I suggest that most persons of aborigine blood need more friendship. The Welfare Board can prepare the way, but private citizens must also play their part and try to make the aborigines feel that they are really Australian citizens, just the same as you and I. Many aborigines now only feel equal with the white man when they are drunk. They have actually told me this.

Never pass a person of aborigine blood without talking to him, or making a friendly gesture. Tell them to keep off the drink. I always do! Ask them their names and if they get *Dawn*, and if necessary post them a copy. I am delighted with the work that Rotary, Apex, Lions and most of the Churches are doing in this direction. "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."



Some more of the young lasses who had a wonderful time at the Lennox Head National Fitness Camp



Meet Marie Mitchell and Barbara Sandy, of Cootamundra

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## Princess Lillardia Writes

Dear Editor,

I don't know how to put into words how grateful I am for the October issue of *Dawn*—the poem by Michael Thwaites, the article "A Great First Australian", and the Magna Carta written by Muriel Smith.

The truth she speaks—"to put away our wounds" is the answer to our inferiority as a race. We have been put in this world not to think of ourselves, but of others.

Human nature is the same all over the world—it is wonderful to have an answer.

Why should not the Aborigines of Australia give a message to the world? Out of past misunderstandings can come fresh hope through living the four absolute standards of Moral Re-Armament—absolute honesty, purity, unselfishness and love, which embrace the truths of all religions, whatever the race.

Mr. Michael Thwaites' apology at the graveside of my Mother did much to help us see where we also are wrong, and have had bitterness, suspicion and hatred of our white brothers. My people at the graveside did appreciate what he said—they pressed forward to shake his hand.

Yours sincerely,

Lillardia (Margaret Tucker),

16 Osway Street,

Broadmeadow, Vic.

(Member, Victorian Aborigine Board.)



**Summer Beauty**