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Dawn



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

JULY, 1961





Our Cover . . .

For our cover this month we have chosen this beautiful aboriginal bride.

We do know she comes from Redfern but unfortunately we do not know her name or full address. Can anyone identify her?



DAWN

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

Editor **E. COLIN DAVIS, J.P., F.C.E.S.**

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We Cannot Rush . . . Assimilation is Gradual

THE Chief Secretary (Mr. C. A. Kelly) who is the Minister responsible for the welfare of aborigines in New South Wales, called for co-operation and understanding from all sections of the community in achieving assimilation, when he spoke at the National Aborigines' Day ceremony in Martin Place, Sydney.

Mr. Kelly praised the work of the National Aborigines' Day observance committee which had organised the ceremony.



Members of the Aborigines' Inland Mission Bible Training College, Singleton, singing during the National Aborigines' Day ceremony in Martin Place, Sydney. (Picture by courtesy Sydney Daily Mirror)

Mr. Kelly, who spoke on the problems of assimilation, said "unfortunately there are those overseas and even in this country who seem to think that assimilation can be achieved overnight, by the stroke of a pen."

"That is wrong", he said.

"The process cannot be rushed unless irreparable harm is to be done and the cause of assimilation gravely set back in the course it is now following.

"The policy of the New South Wales Government has been and will continue to be one of gradual assimilation," he said.

"In this policy, the Aborigines' Welfare Board is receiving invaluable help from the Churches, and from service organisations and other community bodies.

"I believe the problems to be overcome in achieving assimilation are not racial but are social, and there has

to be more understanding of the other's position both by whites and by aborigines as the process develops.

“ One of our problems is the apparent unwillingness of many aboriginal people to accept the responsibilities that membership of the modern community imposes. However with further education and guidance, I have no doubt, a more responsible outlook will develop.

“ This greater sense of responsibility shows itself more and more each year. It is an encouraging sign and, I believe, shows the success our efforts are having.

“ Signs of progress may be seen in the desire and appreciation among aborigines for better housing and for higher education.

“ In the field of education there is a bright picture.

“ The general standard of education among aboriginal pupils in primary and secondary schools is increasing at a pleasing rate.

“ The number of enrolments of aboriginal pupils in High Schools is also increasing. In 1959 there were 160 and today there are about 200.

“ The Aborigines' Welfare Board is providing more transport for children on stations and reserves to attend High School. This is an important factor in the increasing enrolments. So too is the increasing interest and support from community bodies, and I mention the donation this week by the American Women's Association to endow High School bursaries for aborigines.

“ At the end of this year I expect four children who are holders of bursaries endowed by the Aborigines' Welfare Board to sit for their Leaving Certificate examination. This is the biggest number to sit for the Leaving in any one year. At present there are 28 bursaries current in colleges and High Schools.

“ This is most encouraging. It means that more aboriginal children are reaching a sufficiently high standard of education to win the bursaries and that parents are becoming more conscious of the need for their children to have open to them the opportunities in life provided by good academic qualifications.

“ It is significant also that more parents on stations and reserves are becoming anxious that their children should receive higher education.

“ A matter of the utmost importance in any community is better housing. Here our policy of guiding aborigines towards better living standards is paying dividends.



Mrs. Margaret Morris, President of the Burnt Bridge-Greenhill Country Women's Association, addresses the National Aborigines' Day ceremony in Martin Place, Sydney. On her left is the Governor, Sir Eric Woodward. (Picture by courtesy of Sydney Daily Mirror)

“ To assist in assimilation we are placing the emphasis more on building homes for aboriginal families on individual lots in town areas. This will be more positive in the achievement of our ultimate goal than concentration on the construction of homes on stations and reserves.

“ In the field of housing too, there are many trends which give us ground for satisfaction and which encourage us in our efforts.

“ Aborigines who have been assisted by loans to buy new homes have met their obligations satisfactorily, and the tendency is for more families to want to own their own homes.



Mr. A. McLeod and Mr. Jimmy Little senior, accompanied by Miss Margaret Williams, all of Nowra, play a gum-leaf duet during the National Aborigines' Day ceremonies in Martin Place, Sydney. The Chief Secretary, Mr. C. A. Kelly, is seated on the right of the picture. (By courtesy, Sydney Morning Herald)

“The Government’s programme to provide homes for aborigines has been expanded and its operating to the limits of finance available and the ability to build them.

“Acting on their own volition, of course, a number of aborigines have become tenants of Housing Commission homes.

“Developments in education and housing help to show a widening interest by aborigines in New South Wales to work to their rightful place as citizens in the general community.

“Adult aborigines in this State have the right to vote at Federal and State elections and for their representative on the Aborigines’ Welfare Board but unfortunately do not exercise their franchise to the fullest. We are trying to change that so that aborigines may become aware of and appreciate the full functions of the democracy in which we live.

“New South Wales has created one of the finest welfare systems for aborigines in Australia and I must pay tribute to the tireless work of the members of the Board, and to the efficiency and consideration which has marked the work of the staff, both in administration and in the field.

“The welfare staff has been increased 40 per cent. and new offices have been opened at Armidale and Bourke. The additional staff includes lady officers. By this means the valuable work done by the Board’s officers direct with aborigines in their own areas has been expanded greatly.”

Does anyone recognise this couple who were married at Tingha 25 years ago?



NATIONAL ABORIGINES' DAY

CEREMONY IN SYDNEY

National Aborigines' Day was celebrated throughout the Commonwealth on Friday, 14th July.

In New South Wales the N.A.D.O.C. were very busy to see that the day was suitably observed. In Sydney celebrations commenced with a ceremony held in Martin Place, which was attended by his Excellency, the Governor of New South Wales and chaired by Archdeacon G. Delbridge. The Premier of N.S.W. was represented by the Honourable C. A. Kelly, Chief Secretary. The ceremony was opened by the Deputy Lord Mayor of Sydney, Alderman F. J. Dixon who recalled, in his opening address, the many aborigines to have achieved recognition in various fields in past years. Addresses were also given by two Aborigines, Mrs. Margaret Morris of Kempsey, who spoke on behalf of the aboriginal women of New South Wales and Mr. Reg Saunders.

The N.A.D.O.C. committee had also arranged a Talent Quest amongst aborigines in N.S.W. and the finalists were present at Martin Place and several of these aborigines contributed to the musical interludes. They were ably assisted by the choir of the Singleton Bible Training College, which is run by the Aborigines' Inland Mission.

At 3 o'clock in the afternoon the Deputy Lord Mayor of Sydney held a civic reception for visiting aborigines and representatives of interested bodies.

The N.A.D.O.C. also organised two other competitions in Writing and Art. The winners of the writing competition appear elsewhere in this issue. The Art Exhibition was opened by Mr. Eric Langker.

The Talent Quest was won by Mr. Charles Edwards of Purfleet. Other singers were Alf Sampson, Moree, Colin Hardy, Walgett, Robert Parton, Walgett, Jean Flanders, Bowraville and Mrs. McLeod and Miss Margaret Williams who sang duets. Instrumentalists were Max Cutmore, Arch Walford, Steve Duke and Clive Cutmore all of Moree and Peter Doolan of Walgett. Mr. Jimmy Little, father of the famous radio artist and Mr. McLeod played together on gum leaves.

Peter Doolan subsequently appeared on television and, in addition to playing his instrument, which was made from an oil drum, broom handle and two strings, was interviewed and made quite an impression on all who saw him. The boys from Moree also appeared on a Television show for teenagers. All of the finalists in the Talent Quest were also present at the Lyceum Theatre on the pleasant Sunday afternoon organised by the Rev. A. Walker.

In addition to the visiting aborigines, a special radio service was broadcast over Station 2GB on the Sunday morning and George Ellis, Joe Goolagong, former Kinchela boys, took part and also Jean Flanders from Bowraville, who was visiting Sydney, and Muriel Briggs, who is at present working in Sydney, but whose home is in Armidale. The address at this Service was given by Pastor Frank Roberts, Jnr. of Lismore.

Undoubtedly, National Aborigines' Day this year was the best organised since the Day was first celebrated six (6) years ago, and the National Aborigines' Day Observance Committee are to be congratulated on the excellent work they have done. Special mention must be made to Mrs. Cocks of Bexley, who had the unenviable task of collecting tape recordings of entrants for the Talent Quest and to organise their T.V. appearances whilst in Sydney. The adjudicator of the Talent Quest, a Mr. J. Q. Antill, famous composer and musician, was most impressed.

Mrs. Cocks is so keen on her work that she immediately left following the celebrations to travel throughout the Northern part of New South Wales looking for further talent amongst the aboriginal people. This is Mrs. Cocks' way of spending her annual holiday.

There must be an Incentive

Stirring Address on Aborigines

In a stirring address given in the Lyceum Theatre on National Aborigines Sunday, the Rev. T. D. Noffs, "aborigines must be given an incentive to live."

"In discussing Australia's aborigine problem it should be noted at the outset that there is not one problem, but two," he said.

"In the minds of many Australians the two problems are often confused and as a result we are guilty of making misleading statements that have an unfavourable impact in other countries.

"Let us therefore note that there is in the first place the problem of the Australian aborigine of full-blood. The full-blood aborigine population of Australia stands at about 50,000. This problem of the assimilation of these people is now restricted almost to the West and to the Northern Territory. The full-blood population in the Eastern states is now very small.

"These people (the full-bloods) are the last real links with the hardy tribes who, with their colourful rituals and primitive beliefs, occupied this great land, Australia,

at the beginning of the European invasion of 1788. It is encouraging to note that the full-blood population is increasing. Skilled Australian teachers, missionaries and anthropologists are concentrating on this problem and a significant advance has been made in recent years. For example, in the N.T. school attendance of full-blood children had increased from 1,601 in 1953 to 2,185 in 1960.

“But it is the second problem that concerns me. This is the problem of the part-aborigine. This is the primary aborigine concern of the Eastern States. I lived among these people for two years and know something of the psychological conflict that is within the people of mixed-blood. Often some arm-chair anthropologist would say to me: “let these people go back to the bush where they belong—there they’ll be happy”. But these people belong just as much to paved streets of Sydney as they do to the red-dust of the western plains. They belong to two worlds and so belong to none. That is the tragedy. The half-caste.

“Leans against the silver bridge and sighs
And dreams away the life he never knew.”

“There are now about 15,000 Aborigine people of mixed-blood in New South Wales. And all 15,000 of them—men, women and children—know something of this conflict. How does it begin? There is no conflict in our Western schools where these children are in kindergarten together.

“Indeed the aborigine children, because of their talent may be class heroes or heroines.

“I knew one such girl of mixed-blood. She was a blonde, she was intelligent, she was an athlete—but, she was an aborigine. And one day this girl, June, came to school. She was now about 13 years of age. She had enjoyed her popularity. But on this day, the day that was to change the whole course of her life, one of the older children called her a ‘nigger’. Within three months June was bottom of the class; she would not attend youth meetings where she had been so active before; she no longer played or ran in races with other children. Because, now, June realized what she was. Why go on caring and studying when there was nothing she could ever be in the town because she had the wrong colour skin? All of her dreams were shattered and life became a matter of existing in an unfriendly world. White children whose intelligence was inferior to June’s went on to pass their examinations but June never even sat for hers. And it has been at this point that the white people of the town would point a finger of scorn and say that the aborigines were unable to make the grade. Unable—yes. Because of an impossible psychological barrier. But incapable—never. And almost our first task is to remove this barrier. And how do we do this?”

“Let me say that the record of Australians in terms of kindness to aborigines is a good one. But there has been simply a looking to the material needs of these people. Blankets, flour, tobacco, houses—these are the things we have concentrated upon. But they are only

of temporary significance. Our kindness has been misdirected and as a result we have actually harmed the mixed-blood people because we failed to give them the permanent moral incentive to obtain these things for themselves. Our temporary gifts have been like a drug which demands that it be in continual supply. We have failed to come to grips with the disease itself. Even the marginal white men will accept a parasitic role if he is conditioned long enough to generous hand-outs. And in the end the ‘hand-outs’ cease to be meaningful or of value. A meal only helps for the time being.

“Where we have failed with the people of mixed blood has been at the point of giving them incentive to learn, and to live. Thus, in our educational system among these people we should be attempting the following:—

- The children should be prepared from the earliest age to accept themselves for what they are—‘distinctive Australians’.
- Teachers should seek to create incentive among children to complete their secondary education.
- Teachers will be helped only if employers in a variety of trades, professions and industries, are willing to make jobs available for young people of mixed-blood.
- An increasing number of scholarships to teachers colleges and universities should be created.

“To my way of thinking, these things should be implemented into government planning and policy—immediately.

“Such factors are more important than the gift of houses or of blankets or of food or of pensions. For until our mixed-blood people are given incentive to live, all of our gifts are in vain. When, however, our aborigines are given incentive to live and study and work beside other Australians all these other material benefits ‘shall be added unto them’.

“In his first novel ‘The Mirage’ an Australian writer has described the conditions of life of the aborigines on a station in Western Australia. One of the most dramatic moments is reached when a woman who shows a concern for the aborigines is told by the station manager that there is something practical she can do. She can give them the garbage scraps and the old clothes that are left around the station. Incensed, the woman retorts: ‘It’s not your old clothes they need—it’s your love’.

“The aborigine problem will not be solved until Australians are willing to come to grips with the deep-seated issue of acceptance and assimilation.

“Virtually, we have pointed the bone at the aboriginal people of mixed-blood. With our short-sighted policies we continue to destroy their incentive to live. This incentive is not provided by satisfying temporary needs, but only by setting before them worthy goals of education, citizenship and employment within the life of the Australian community.”



Sun or Wind Burn

Mix equal parts of lanolin, lemon juice, and olive oil together, and apply to dry or wind-burnt skin. It not only softens and soothes, but protects the skin as well.

Lipstick Ends

When a lipstick has become too short for use, don't throw it away—there is at least half-an-inch left in the tube. Remove this by running a darning needle around the sides and lift out the remaining lipstick, fill the cavity with melted paraffin, then press the lipstick back again.

Nail Polish Thinner

Nail polish which has become thick, should not be discarded. Simply add a few drops of polish remover, shake well, and use.

Hand Care

When hands have been in strong detergent, rinse in warm clear water, dry thoroughly, and rub salt well in back and front of hands, then wipe off with a soft towel. This will prevent chapping.

Longer Lasting Nylons

To prolong the life of nylons, always soak them for at least twenty minutes in warm water to which has been added a little common salt. Your stockings will really last if treated this way.

Unbleached Sheets

To whiten unbleached sheets, put a good tablespoon of turpentine in the copper, and boil well.

Drying Nylons

Keep your stockings from snagging around the line, by putting a coin in each foot. Peg at the top of the leg.

Over-blued Clothes

When a garment has been over-blued while laundering remove excess blue by making a strong vinegar solution and soak garment in it.

Remove Odours

To remove paint or stale tobacco odours from a room, place a saucer of fresh cold water in the room and leave overnight.

Dandruff

Pick lemon leaves, and crunch a few in each basin of water used when washing the hair. As well as combating dandruff; it leaves a delightful fragrance in the hair.

New Coir Mat

After purchasing a new coir mat, take it on to the lawn and hose thoroughly. Dry out well and you will find that the threads will not come loose.

Garbage Tin Care

When a garbage tin has been emptied, place some newspaper in tin, sprinkle with sulphur, and set fire to it. Flies will never go near a tin thus treated.

Cleaning Brickwork

Brickwork fireplaces that have become discoloured should not be cleaned with soap and water, which leaves a greyish film, but should be scrubbed with vinegar and water, which improves the colour. Sooty patches can be cleaned with a hard red india-rubber.

Painting Paths

Before painting concrete paths, bind surface with alum, about two large handfuls in half a bucket of water. Wash well and let dry thoroughly before applying paint.

Economical Fuel

If magazines and newspapers are becoming a nuisance, roll them tightly and soak in water. When dry, they make wonderful fuel for the fire.

Garden Hose Tidy

When not in use, coil hose around a circle of empty jam tins screwed to the wall. The cavities can be used for storing nuts and bolts.

Covering Jam

Moisten cellophane covers with vinegar before covering jam and it will not go mouldy.

Marmalade

Don't bottle marmalade until quite cold. If bottled while hot, the jelly sinks to the bottom.

Ironing

Always place a sheet of tissue paper over delicate material, or children's hair-ribbons, before ironing.

Ink on Terylene

Before washing a shirt stained with ink, try soaking it in milk for about ten minutes. Rub gently before washing.

DID YOU KNOW . . .



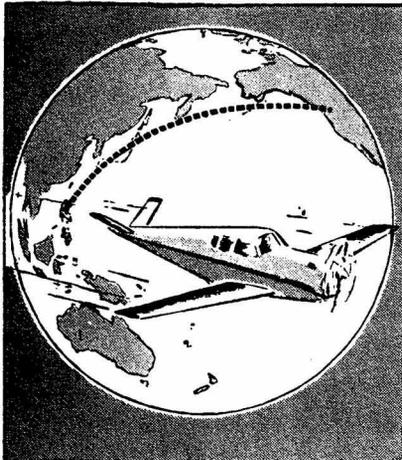
Fine-quality Persian rugs contain as many as 1,000,000 knots in every three square feet. The rugs can survive an estimated 500 years of wear.



Studies show that an average person can live for about three hours in water at 46 degrees (F.).



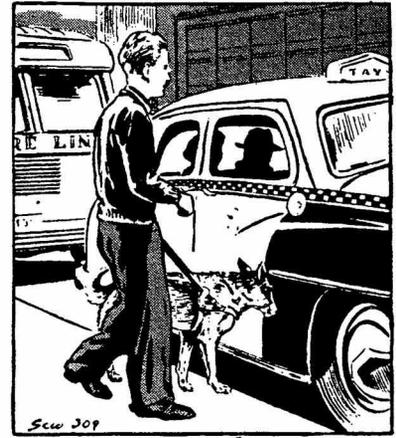
To sustain life, we need at least 700 calories daily — the amount found in three average cups of cooked rice. We can live 30 to 40 days without food and three to five without water.



"Pat" Böling recently flew a single-engine plane non-stop from Manila to Pendleton, Oregon, a distance of 6,890 miles, to set a new world's light-plane record. His solo flight took 46 hours.



Our world has five continents and over 100,000 islands, which are divided into some 200 countries. The 2,500 million people who live in these states speak more than 1,000 languages and observe about 500 religions.



Through special diets developed by U.S. scientist Dr. Mark L. Morris, the lives of seeing-eye dogs have been prolonged as much as 30 per cent, a boon to blind persons who no longer have to replace dogs as often.

PHOTOS

If you have any good clear photographs of yourself, your friends, or your pets, send them to THE EDITOR, *DAWN* MAGAZINE, Box 30, G.P.O., Sydney.

PHOTOS MUST HAVE BEEN RECENTLY TAKEN.



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.



Marie Mitchell and Coral Edwards at Cootamundra



Young Norman Hall of Collarenebri is a champion boxer



Making music. Wilga and Ron Munro of Tamworth



Meet Sheila Coombs of Cootamundra



Mrs. Ella Blair of Tamworth poses for the cameraman



This pretty lass is Fay Lamb of Collarenebri



Richard Ballangarry (18) of 174 Richmond Road, Blacktown would like some pen friends



Also seeking pen friends is Sylvester Campbell of 736 Richmond Road, Blacktown



The lass with the big smile is Angela Blakeney of Bomaderry on the South Coast



This very athletic looking young pugilist is Lindsay Kirby of Murrin Bridge



The Tingha boys, Mervyn, Matt, William and Alex. They were determined they would all get in the picture somehow



This young huntsman is Clarrie Newman of Burnt Bridge, well-known there as a jazz guitarist



This article was prepared under the authority of the Minister for Territories, with the co-operation of the Ministers responsible for aboriginal welfare in the Australian States, for use by the National Aborigines' Day Observance Committee and its associates in connection with the celebration of National Aborigines' Day in Australia, 14th July, 1961.

THE SITUATION AND THE MAN

In December, 1942, supported by tanks, the 18th Infantry Brigade of the Australian Imperial Force went into action at Buna on the north coast of Papua. In the face of unyielding entrenched Japanese positions American troops had been unable to advance. So the fresh Australians were determined that they would have to be killed to be stopped. They walked upright with seeming nonchalance directly at a line of Japanese strong points which stretched like an unseen bar before them. The American General wrote:

"It was a spectacular and dramatic assault and a brave one . . . behind the tanks went the fresh Aussie veterans, tall, moustached, erect, with their blazing tommy guns swinging before them. Concealed Japanese positions—which were even more formidable than our patrols had indicated—burst into flame. There was the greasy smell of tracer fire . . . and heavy machine gun fire from barricades and entrenchments. Steadily tanks and infantrymen advanced through the sparse, high coconut trees, seemingly impervious to the heavy opposition."

In the days which immediately followed, the 2/10th Battalion (from South Australia) fought fiercely and at great cost to themselves to clear the Japanese from

one of the airstrips. On the 26th December three of their companies attacked up the strip. Of one of these, the Australian Official History records that "it seemed for a time to disappear into a welter of confused fighting . . . By mid-morning, however, they had burst through the positions which had been blocking them in the centre of the strip itself with Pte. Hughes . . . outstanding even among his fiercely fighting comrades as



Pte. T. Hughes, M.M.



"Neighbour"



Aboriginal mourning ceremony, Melville Island

he shot and grenaded the defenders out of their holes." For his work on that day, for his total disregard for his own safety, his remarkable bravery, coolness and initiative, and for the example which he set to his comrades, Hughes was awarded the Military Medal.

No less than this great courage, but of a different kind, was that shown by a man known as Neighbour some 30 years before in a vastly different setting. Mounted-Constable William Johns of the Northern Territory Police was escorting four prisoners from Hodgson's Downs to Pine Creek. As he crossed the Wilton River, crocodile-infested and in flood, Johns's horse was swept off its feet and in its struggles it kicked him unconscious. Neighbour, one of the prisoners, at once plunged into the river and, after a terrific struggle with the wild waters, brought his unconscious captor safely to the bank—and then ran miles for assistance. For this he was awarded the Albert Medal.

Thus the situation calls forth the man. In each of these situations the man was of the Australian aboriginal race. Similarly, many others of these people have distinguished themselves.

When Matthew Flinders sailed around Australia in 1801-2, an aboriginal named Bungaree was with him. Flinders referred to him with affection and admiration as "a worthy and brave fellow". Similarly, Yuranigh evoked the warmest feelings of Sir Thomas Mitchell during his great journey from Boree in New South Wales to the Gulf of Carpentaria in 1845. Mitchell described Yuranigh as his "guide, companion, counsellor and friend . . . of most determined courage and resolution. His intelligence and judgment rendered him so necessary to me that he was ever at my elbow . . . Confidence in him was never misplaced". So, to this day, a monument to Yuranigh remains at Molong, New South Wales.

In 1844 Edward John Eyre, unable to find good grazing land on a great journey into Central Australia, sent the main part of his expedition back to Adelaide. But he himself continued on with another white man, Baxter, and three aborigines to look after the pack horses and

the few sheep which remained to the expedition. One of these aborigines was named Wylie. When, later, two of the men shot the sleeping Baxter and stole the expedition's guns and most of its stores, Wylie warned Eyre and remained beside him during the long pursuit by the two armed and desperate men. For two months and five days Eyre journeyed over 600 miles of harsh lonely country, surviving only through the help and devotion of Wylie.

In 1848 Edmund Kennedy set out from Rockingham Bay, overland to Cape York. The party consisted of 14 men, one of them an aboriginal named Galmarra, better known now as Jacky Jacky, who had been with Sir Thomas Mitchell on several of his expeditions. Only three of the 14 men in the party survived. Kennedy himself was speared in several places and died from his wounds. Until his death Jacky Jacky cared for him most faithfully and then himself carried the body until he was completely worn out by hunger and fatigue. Then he buried it reverently; and himself eventually reached the coast with news of the tragedy.

Of similar faithfulness and endurance was Tommy Windich, who went with John and Alexander Forrest on their expeditions into inland Australia in 1870 and



Individual and tribal conduct was determined by councils of elders

1874. They described him as "an aboriginal of intelligence and fidelity" and John Forrest himself wrote, "Of Tommy Windich, I cannot speak too highly . . . Accompanying me on the trip across, suffering often from want of water, he showed every energy and determination deserving the highest praise."

The aboriginal women were worthy of their men. A girl, Narrabeen, in the early days of Sydney, was working for a settler named Reynolds and his family near the area north of Sydney now called (after her) Narrabeen. At this time escaped convicts were at large in the bush. Narrabeen overheard one such named Big Mick plotting against the Reynolds family. She warned them but they disregarded her warnings. Big Mick and his party killed them and some of their aboriginal friends. Narrabeen spread the alarm, carrying news of the tragedy to an Army Camp at Manly and, as a result, all of the murderers were either killed or captured.

But it is not only in tragic situations calling for courage, endurance and loyalty that aborigines have distinguished themselves. They have added even to Australia's sporting traditions. With our Australian Test cricket team now in England it is interesting to recall that, 10 years before the first non-aboriginal Australian cricket team visited England, a team of aboriginal cricketers went there in 1868. Of 47 matches which they played they won 14, lost 14 and 19 were drawn. Outstanding in this team was all-rounder Johnny Murtagh, who scored 1,679 runs and took 245 wickets.

WHO ARE THE ABORIGINES?

What manner of people are these who can thus rise to heights of gallantry, who can show extraordinary devotion and loyalty, who have proved themselves fine sportsmen, who have exacted, from people who have known them well, the highest praise?

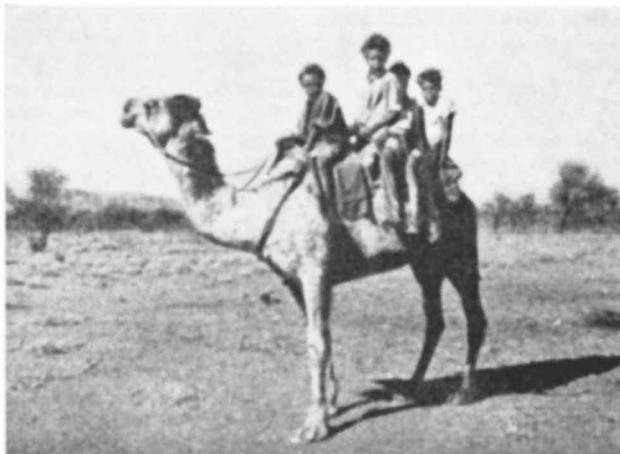
They are a slender, brown-skinned people—now making up only about 80,000 of Australia's population of over 10,000,000—who many centuries ago came to Australia by way of the islands to the north and spread gradually over the whole continent, living in small tribal groups. They were never very numerous. It has been estimated that, when European settlement began, there were only about 300,000 in Australia. They moved continually within well-defined tribal areas in search of food and water.

The aborigines found little to assist them to develop a material culture—there were no edible grains they could cultivate, no animals they could domesticate, no opportunities for cultural interchange with neighbouring people. But they adapted themselves in a relatively harmonious fashion to a harsh environment. They hunted animals, caught fish and gathered vegetable foods. Their way of life meant that they established no permanent settlements and developed no large communities.

Despite their primitive material culture, the aborigines built up highly complex rules to regulate their lives, a profound spiritual culture, and distinctive art forms. They were simple people, shy rather than aggressive,



In song and dance, tribal aborigines acted out their myths and legends



capable of extraordinary feats of endurance and intensely loyal within their totemic, clan or tribal group. Their moral, ethical and social values differed greatly from those of the European settlers. They gave only token resistance to the spread of settlement, but this spread meant the loss of their old way of life to many of them and disruption in varying degrees for many others. They were forced to leave ancient and sacred tribal areas, to develop new ways of life.

Although aborigines and settlers originally bore each other little ill will, their interests clashed and inevitably there were some conflicts. The tide of settlement flowed on; the aboriginal way of life ebbed away.

Today only a few aborigines live in essentially the same way as their ancestors did and these only in the most remote parts.

A greater number, while still leading a nomadic life, are in regular touch with Government and Mission Stations, calling in for rations, to do some seasonal work, and occasionally for medical assistance. Many of these people, while still going on "walkabout", leave their children to attend settlement schools.

Other aborigines, although still retaining much of the aboriginal way of life, have settled down more or less permanently on Government and Mission settlements, away from the main centres of population, working at the settlement or on nearby properties, some with permanent dwellings, sending their children regularly to the settlement school. These people enjoy regular health services, have the advantage of guidance in nutrition, child care and hygiene, and are trained for employment.

Probably the greatest numbers of aborigines and part-aborigines today are "fringe dwellers". These are people who live on settlements or in shanty communities on the outskirts of towns, in somewhat irregular employment (usually unskilled), with the regular education, health and other services available to them. By and large, however, they suffer from distinct disadvantages which more primitive aboriginal people do not experience, principally social problems of acceptance and recognition by the community at large.

Finally, there are aboriginal and part aboriginal people, many if not most of whom have never experienced the tribal life in any form, who no longer speak aboriginal dialects and who, apart from colour or a trace of colour, are indistinguishable from the rest of the community. These are dwellers in city and suburb—factory workers, clerks, typists, salesmen.

The general situation varies very greatly from State to State. For example, only Western Australia and, to a much lesser extent, the Northern Territory, South Australia and Queensland, have tribal and semi-tribal people within their borders. Victoria and New South Wales are concerned for the most part with the “fringe dwellers”.

In their tribal life aborigines nowhere gathered in large communities; today they are still scattered in small groups around the Commonwealth.

THE POLICY OF ASSIMILATION

The Commonwealth Government and the various State Governments are agreed on a policy of assimilation for Australia's aboriginal population. From a conference in 1951 of Commonwealth and State authorities concerned with aboriginal welfare—convened by the Hon. Paul Hasluck, Minister for Territories—emerged a statement of principles covering citizenship, social service benefits health, education and employment to which all authorities subscribed.

At a later conference (on 26th and 27th January, 1961), Commonwealth and State Ministers reviewed the results of, and reaffirmed their adherence to, the policy of assimilation. That conference defined “assimilation” in these terms:

The policy of assimilation means in the view of all Australian governments that all aborigines and part-aborigines are expected eventually to attain the same manner of living as other Australians and to live as members of a single Australian community enjoying the same rights and privileges, accepting the same responsibilities, observing the same customs and influenced by the same beliefs, hopes and loyalties as other Australians. Thus, any special measures taken for aborigines and part-aborigines are regarded

as temporary measures not based on colour but intended to meet their need for special care and assistance to protect them from any ill effects of sudden change and to assist them to make the transition from one stage to another in such a way as will be favourable to their future social, economic and political advancement.



In making this statement attention should be drawn to the rather loose use of the term “citizenship” when aborigines are said to have achieved “citizenship”, by being exempted from the provisions of special State and Territory statutes which apply only to aborigines. In some respects, the position is somewhat like that of a minor who is basically a citizen but who, because he is under the age of 21 years, may not be able to do everything that other inhabitants of Australia may be able to do, and may be protected and assisted in ways in which the adult is not protected and assisted.

In our view, Australian aborigines are Australian citizens by virtue of the *Nationality and Citizenship Act, 1948-1960*. The special rights and disabilities which they have under State and Territory statutes can in no sense derogate from citizenship in the sense of status as Australian citizens.





In effect then, a person placed under the provision of State and Territorial Native Welfare Acts has certain restrictions placed on him in some States but that does not in any way take his Australian citizenship away from him, although it may limit for the time being his exercise of some of the rights enjoyed by other citizens and may afford him assistance not given to other citizens.

The conference gave attention to methods of advancing the policy of assimilation. They are:

- (i) Extension, where applicable, of government settlement work to encourage nomadic and semi-nomadic natives to adopt a more settled way of life and to make health services, better standards of housing and nutrition, schooling, vocational training and occupation available to them and their children, as a first stage toward their assimilation.
- (ii) Provision of health services including particularly child welfare services.
- (iii) Provision of education in normal schools and pre-schools to the extent possible—otherwise in special schools and pre-schools for all aboriginal and part-aboriginal children.
- (iv) Continual improvement in housing and hygiene standards on government settlements, missions, rural properties, in towns and assistance towards provision of and training in the use of improved housing facilities particularly in town areas.
- (v) Vocational training (including apprenticeship) and employment, particularly in ways which will assist aborigines and part-aborigines to make a contribution to the advancement of their own people by employment—teaching assistants, nursing and medical assistants, patrol officers, welfare officers and so on.
- (vi) Encouragement of social and sporting activity both among aborigines and part-aborigines and participation by them in general community activity.
- (vii) Extension of welfare work, particularly to assist those people living in or near towns to adjust themselves to the life of the community.

- (viii) Welfare services provided for other members of the community to be available to aborigines and part-aborigines, for example, child, family and social welfare services.
- (ix) A liberal approach to the removal of restrictive or protective legislation as soon as the capacity and advancement of the individual makes this possible.
- (x) Positive steps to ensure awareness in the general Australian community that implementation of the policy of assimilation is not possible unless advanced aborigines and part-aborigines are received into the community and accepted without prejudice, and to ensure, as far as possible, that the Australian community plays its full part in this programme.
- (xi) Further research into special problems associated with the native welfare programme.

Assimilation does not mean that aborigines should necessarily lose their identity as aborigines or forego their proper pride in this identity. It does not mean that aboriginal language, myths and legends, and art forms should be lost—there is a proper and proud place in the wider Australian culture for all of these.

Assimilation is an achievable ideal. The Governments, with the help of Christian Missions, various welfare organisations, and many individuals of good will, are directing their efforts towards the development of one Australian people; that is, a community with no isolated, unbelonging minorities based on race or colour.

ASSIMILATION IS A SOCIAL PROBLEM

The problem of the aborigines is considered to be social and not racial. Thus, efforts are directed at assisting aborigines to achieve acceptable social standards—of health, hygiene and social behaviour. Thus, also, efforts must be directed towards educating the Australian community at large to develop a readiness to accept aborigines, to assist aborigines to achieve a proper place in the community, and to co-operate with them in developing and exploiting their economic talents and achieving self-fulfilment.

The Australian Governments recognise that there are great difficulties in the way of achieving these ends. They recognise that while the process can be hastened by various means it is necessarily a slow one. Aborigines are human beings—by their nature extraordinarily sensitive human beings—who are being asked to bridge, in a generation or two, thousands of years of culture.

For centuries, having adapted themselves to survive in a most difficult environment where none but animals could survive besides them, they developed a very enduring philosophy of resignation.

When European settlement of Australia began—at a harsh period in history—they suffered much as their old way of life was disturbed, disrupted or destroyed. Their philosophy of resignation served them well and



Assimilation involves helping aborigines attain acceptable living standards

they survived by moving to remoter parts or adapting themselves to a sort of parasitic survival on the fringes of settlement.

So, many of our aborigines today live merely on the fringes of towns and the large Australian society, only on the fringes of hope, often on the fringes of despair.

They must be helped to move from these fringes to a proper place in the modern world.

A RECORD OF ACHIEVEMENTS

This may not have seemed possible until recently. But the last decade has been one of remarkable achievement, little of it very spectacular perhaps, but all of it well-based and directed towards the development of a single community with common interests and purposes, rights and responsibilities, hopes and aspirations.

Millions of pounds are being spent throughout Australia on aboriginal health, hygiene, housing, education and training for employment. For approximately every 70 aborigines there is one Government officer or missionary working full-time in the field.

In reviewing the deliberations of the recent Native Welfare Conference, the Minister for Territories (the Hon. Paul Hasluck) referred briefly to some of the achievements throughout Australia in recent years, as follows:

New South Wales: Since 1951 (when the first Conference was held) some 877 certificates of exemption have been granted to applicants who have reached a satisfactory social standard. Since 1952, 48 houses have been built for aborigines in town areas in addition to 140 on stations and reserves. Housing loans have been made to aborigines. Sixty-four bursaries have been granted to aboriginal students.

Victoria: The Aborigines' Welfare Board was created in August, 1957, to assist the 2,260 part aborigines resident in Victoria. None of these is subject to any civil restriction. Two transit community settlements have been built near towns; future building projects will be in towns.

Queensland: At four Government settlements and eleven Church Missions training facilities are provided to prepare younger aborigines for assimilation. Educational standards have been consistently raised and each year numbers of aboriginal students qualify for secondary education. Some have sat for the Junior examination; two have satisfactorily qualified at State Teacher Training Colleges.

South Australia: A large number of part aborigines have been exempted from the provisions of the Aborigines' Act, 1934-1939. The policy of housing aborigines and part-aborigines has proved successful; most have adapted themselves to the new living conditions. In 1960 there were 39 children receiving secondary education. In the last seven years numbers have passed the Intermediate Certificate and some have proceeded to Leaving Certificate standard. One girl is studying at the University of Adelaide.

Tasmania: Tasmania has only a few people of aboriginal ancestry. Some of these need special assistance in such matters as housing.



Western Australia: Considerable advances have taken place in housing for aboriginal families. Some 97 houses have recently been built for aborigines, 25 in existing residential areas. Last year, 3,140 children attended primary schools and 234 attended secondary schools. Since 1950, 22 children have passed the Junior Certificate examination and five the Leaving Certificate. Of two who matriculated, one studied science at the Western Australian University. Four scholars have passed through Teacher Training Colleges.

Northern Territory: Under the *Welfare Ordinance* the principle was adopted of bringing people under protective legislation according to their need as individuals and not because of race. Some 1,900 people of aboriginal descent, mostly part aborigines, were freed from restriction of any kind. Further settlements have been established as an interim measure in achieving assimilation of full aborigines. Housing has been improved and special measures have been taken to promote better housing for aborigines and part-aborigines in the normal communities. School attendance of the full blood children has increased from 1,601 in 1953 to 2,185 in 1960.

“It is important to realize,” Mr. Hasluck said, “that there are approximately 30,000 aborigines or people of aboriginal ancestry who do not come under any form of restrictive or protective legislation but live like other Australian citizens. Where special legislation applies to aborigines only, it is solely because of a clear need for this in their own interests. Contrary to popular belief, the restrictions are of limited effect. For example, in three States that have protective legislation the persons who come under protection are fully eligible to vote at elections. In two States there are no restrictions of any kind. In all States and Territories restrictions are being lessened.”

WHAT CAN BE DONE

The welfare of tribal and semi-tribal aborigines is, and must remain, the responsibility of Government authorities, assisted in such matters as health and education by Christian Missions.



For the rest of the aborigines and part-aborigines, Government and Mission efforts alone are not enough to achieve the objective of a single Australian community. Individuals, groups, and the community at large must assist aborigines in the difficult period of transition which now faces them.

Government and Mission workers have found by experience that the most effective way to assist aborigines is by co-operation—the helping hand. Just as the talents of the painter Albert Namatjira were given expression through his association with Mr. Rex Battarbee, and the inspiration of Marjorie Lawrence and help of Tod Duncan helped the singer Harold Blair achieve success, so may other aborigines be aided to achievement, satisfaction and self-respect.

What form should this co-operation take? Aborigines are not advanced by motions or resolutions at meetings—unless these lead to positive action. Aborigines can be helped mainly by deed, example and practical friendship.

Some of the ways open to people of goodwill are:

Health and Hygiene: Aborigines can be encouraged to make full use of available health services, particularly child and maternal welfare services. Standards of hygiene can be improved and aborigines encouraged to maintain and further improve these standards. It can be shown how important these matters are to the more important issue of social acceptance in the community.

Education: Some aborigines may need to be shown how basic education is to existence within the framework of the new social structure of which they must become a part. Apart from its social overtones, education is an imperative for most forms of skilled employment.

Aboriginal children, and their parents, should be encouraged to take advantage of scholarships that are offering; and these scholarships might be increased in number and scope.

Aboriginal families must, therefore, be encouraged to send their children to school regularly. Welfare groups can assist aboriginal children by providing, outside school hours, something of the cultural background they may lack in their own homes—guided reading (and hence libraries and guidance in the use of libraries), conversation, hobbies and projects, lectures and local tours.

Where local tradesmen indent apprentices, consideration should be given to the talents and potentialities of aboriginal children.

There is a place also for adult education in many communities, both of a formal and informal kind, to assist aborigines (and there are numbers of them) who want, even at a late stage in life, to make a further effort, if not solely for themselves then as an example to their children.

Informal adult education can include activities ranging from talks by, for example, doctors and nursing sisters, to recreational groups such as choirs and repertory societies.

Housing: Aborigines can be encouraged to improve their standards of housing. Fundamentally, this is a matter of education. In the tribe aborigines had no houses as we know them. They have to be educated to the proper standards and uses of houses, assisted to furnish them, guided in the maintenance of them.

To own or rent a home, to furnish it, and to maintain it, involves real effort in the economic framework. Work in housing, therefore, cannot be isolated from employment and employment capacity.

Employment: For the time being at least, employers should be encouraged to adopt as liberal an attitude as possible to aborigines; to give them at least an opportunity to fit themselves into the economic pattern. This should go beyond merely considering aboriginal applicants for jobs; aborigines should be encouraged to become applicants for jobs. Similarly, they may need guidance in obtaining jobs for which they are fitted or for which, with co-operation and on-the-job experience, they may soon become fitted.

Social Behaviour: A difficult, perhaps embarrassing, but essential activity is to educate aborigines in the fundamentals of social behaviour to ensure their full acceptance into the community at large. As well as in health and hygiene, this includes guidance in respect of such widely-separated matters as diet, budgeting the household income, planning and provision for the future, spiritual comfort, and the proper enjoyment of leisure.

Sport and Recreations: Probably no other sphere offers such opportunities for real advancement as sport and recreation. Aborigines have shown themselves to be outstanding sportsmen, particularly in athletics, boxing and football. Sporting clubs can offer them the opportunity, not merely to excel as sportsmen, but to achieve equality, in fellowship with other members of the community, and self-respect.

THE PROBLEM OF TOO MUCH OR TOO LITTLE

Aborigines and part-aborigines cannot be left entirely to their own resources; nor can they benefit from such a superfluity of welfare measures that no initiative, no effort, no struggle is necessary on their part. This latter alternative can lead only to complete loss of self-respect, and doom the aborigines to an ignominious extinction.

The objective of Government legislation and Administrative practice is to equip aborigines to take their place in the modern world; and this is a world of effort, ambition and endeavour—a technological, material world very different from the aboriginal cultural background.



Aborigines need a helping hand during this difficult stage of their transition. At this stage the help needs to be generous, tempered by patience and understanding.

SOME SUCCESSFUL ABORIGINES

Although co-operation is essential to assist the vast majority of aborigines and part aborigines to progress, there are many today who—sometimes largely by their own efforts, sometimes with the generous help of other Australians—have established for themselves an honoured place in our community. Their deeds may not always be as spectacular as those of Pte. T. Hughes or Neighbour, or as well known as those of Albert Namatjira, but their achievements are, in some ways just as remarkable.

Among these is Harry Penrith, who was brought up at the N.S.W. Aborigines' Welfare Board Boys' Training School, at Kinchela near Kempsey. He reached Leaving Certificate standard at Kempsey High School and became a clerk in the N.S.W. Department of Agriculture. He is now on the staff of the Wagga Agricultural College. He is an all-round sportsman and a keen Rugby Union player. When he was living in Sydney he started a tennis club for young aborigines to help them achieve self-confidence, individuality and a sense of responsibility.

In the field of artistic entertainment such men as Jimmy Little and Harold Blair have been outstanding by any standards. When Jimmy Little was 14 he bought a guitar from money he had earned picking peas. After much practice, he appeared at small concerts and socials. Following an appearance on the "Amateur Hour", he became a popular singer at clubs, dances and parties. Today he is one of the most popular radio and television entertainers, and has been engaged by an American film producer to play the second male lead in the technicolour film, "Shadow of a Boomerang", to be released in October this year. He is married and has a small daughter. He is a keen reader and enthusiastic sportsman. His ambition is to prove that original Australians can take a place at the top of their chosen occupations.

Harold Blair, the well-known baritone, also won early acclaim through the "Amateur Hour".

He was born at the Purga Mission in Queensland in 1925. At the age of 20, he was invited by Marjorie Lawrence to sing for her in Brisbane. She foretold a considerable success for him. Through the help and co-operation of admirers, Harold Blair studied at the Albert Street Conservatorium in Melbourne. In 1949 he was awarded the Performer's Diploma—the first aboriginal to receive such an award. After touring Australia as a vocalist for the Australian Broadcasting Commission, Harold Blair went to America for 18 months and studied under the negro baritone, Tod Duncan.



Harold Blair

Harry Penrith

No less honoured (but for other reasons) is Harry Huddleston of Sydney. Such was his skill as an employee of the Water Board of New South Wales, so great the respect and regard in which he was held by his employers and workmates alike, that he was selected to represent



Jimmy Little

Phillip Prosser



the workers on the great Warragamba Dam project in assisting the Premier of New South Wales to open the dam on 14th October, 1960.

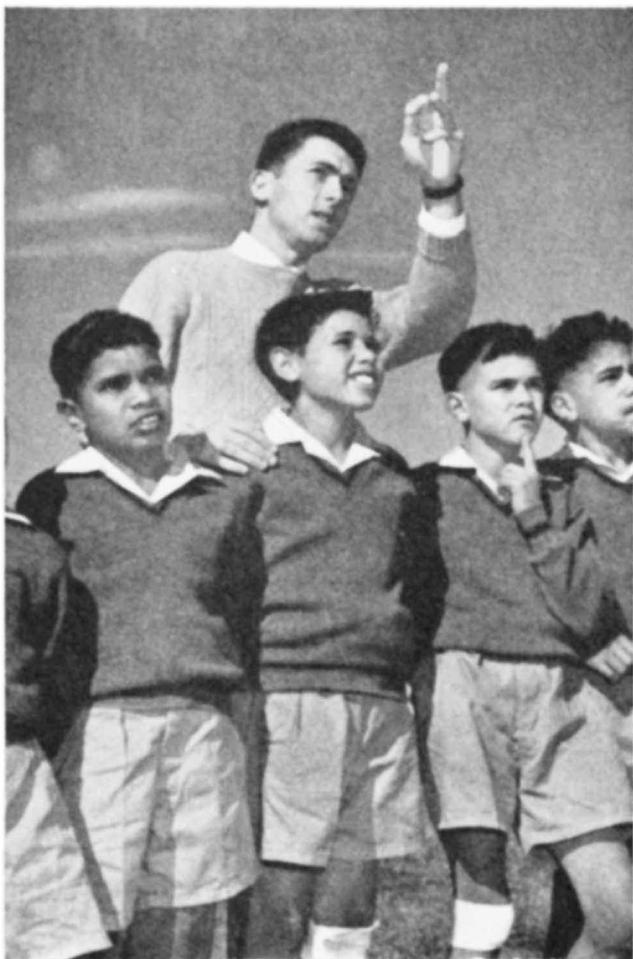
Harry Huddleston was born on the Roper River in the Northern Territory and educated on Groote Eylandt by the Church Mission Society. It was there that he met his future wife, who was born on the Elsey Station (made famous by "We of the Never-Never"). Before the War of 1939-1945 he was a pearl diver off the Arnhem Land coast for seven years. During the war he served on ships carrying cargo from Townsville to the Gulf. Mr. and Mrs. Huddleston have four children. The eldest, who was born on Groote Eylandt, is now a cadet draftsman with the Sydney Water Board.

Not only in peace but also in war, aborigines, or men of aboriginal descent, have won the respect and affection of their fellows. The A.I.F. of 1914-1918 produced some notable aboriginal fighting soldiers. In the last war Reginald Saunders fought in Libya, Greece, Crete and New Guinea. After attending an Officers' Training School in Victoria in 1944 he was commissioned in December of that year. He served later in Korea where was promoted Captain and given command of a company of infantry.

Timothy Hughes has brought the same courage to the post-war years as he showed in winning his Military Medal at Buna in 1942. He returned to his home State and took up a Soldier Settlement block of 987 acres at Reedy Creek where he worked and prospered. The respect which those who know him accord to him was accorded also to his father before him—a quiet and honourable man who was a Methodist local preacher. Timothy Hughes' son, Paul, and his daughter, Denise, have an inspiring family background.

The original Australians are still worthily represented in their country's armed forces—by such men as Driver Phillip Prosser. Driver Prosser got his taste for soldiering in the Cadet Corps of the Perth High School. Subsequently he left his apprenticeship as a carpenter and joiner to enlist in the army. In 1957, after completing a Driving and Maintenance Course at Sydney's North Head, he became the Commanding Officer's driver.

In her own right his wife is also of advanced training and skill. A product of Maclean (N.S.W.) High School, she trained in general nursing and obstetrics at the South Sydney Women's Hospital. To this she has added training in Christian missionary work.



Like Mrs. Prosser and others, Charles Perkins has developed a variety of skills and interests. He was born at Alice Springs, in part of aboriginal ancestry. He was educated generally at St. Francis House, Semaphore, South Australia. He proceeded then to a trade school where he qualified as an electrical fitter. He was an outstanding soccer footballer and this interest took him to England where he played for a leading amateur team. An Adelaide team, Croatia, brought him back to Adelaide to play for them. One of his great ambitions is to play soccer for Australia.

Harry Penrith, Jimmy Little, Harold Blair, Pastors Frank Roberts and Douglas Nicholls, Harry Huddleston, Captain Saunders, Timothy Hughes, Driver and Mrs. Prosser and Charles Perkins are not unique. They are merely some of the many people of wholly or partly aboriginal descent who have moved quietly into most respected places in the stream of Australian life. They are important people in their own right; they are important as proof of what their people can do and what they can bring to the larger Australian life about them.

There is thus real hope today for Australia's aboriginal population; real prospects of the achievement of assimilation. Much, however, remains to be done.

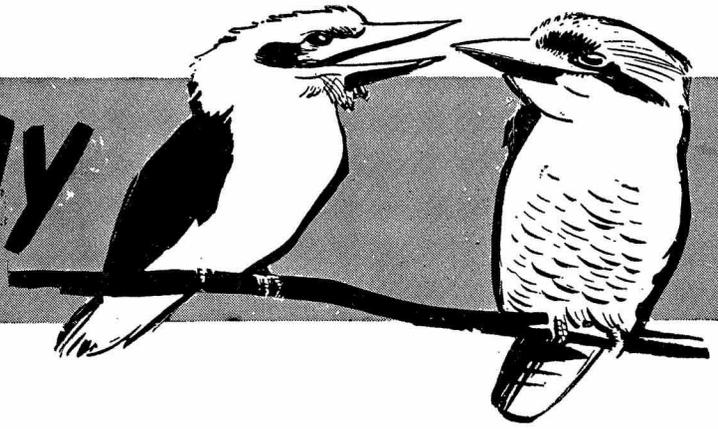
Legislation can achieve certain ends (the progressive removal of restrictions as this becomes possible, for example); administrative practice in health, education, and training for employment can achieve certain results; in addition to their valuable work in secular fields, the Christian Missions can assist aborigines in the spiritual sphere.

But, without co-operation in many ways by other Australians, both as individuals and groups, and ultimately co-operation in accepting aborigines and part-aborigines into the community with complete equality, these efforts can come to nought. It is a responsibility—indeed an obligation—for those who are able to do so to assist these people. And this assistance should be not merely a matter of assuaging a social conscience for what may have happened in the past, but gestures of goodwill and humanity to redress the faults of the present, for which we may not be directly responsible, but which we can mitigate or remove.

People of aboriginal ancestry have shown themselves to be worthy. Many of them have displayed great gallantry, others have shown considerable talent, others yet the humbler qualities of good citizenship, all in the face of great difficulties.

They look to the future. It is within the means of every Australian in some measure, to bring hope, comfort and achievement to this vision.

THEY SAY



Tragic death of Boggabilla Personality

It is with great regret that *Dawn* announces the passing of Mrs. Susan McGrady, affectionately known as Susie. Mrs. McGrady passed away in Goondiwindi hospital at the age of 57 years, after an accidental fall on the Station at Boggabilla.

Susie was always an energetic person, and for this reason alone the news of her death was a tragic shock to all who knew her, and as one of the elders of the Station and a great grandmother she will be sadly missed.

Her husband, Hugh William, known as Bill, is a pensioner, but Susie went to work on a local property as a daily help, where she was treated as one of the family. She had been ill just before her death, but had returned to work, on her own insistence, such was her energy.

Susie was one of the original foundation members of the Toomelah Branch of the Country Women's Association on this Station. She was at one time Vice-President and later Treasurer. She travelled on several occasions as delegate of her branch to the annual conferences held in Sydney and to many other functions of the C.W.A. held in the surrounding district.

Susie was buried in the cemetery on the Station. The service was given by the Reverend Mr. B. Harker of St. Albans, Boggabilla. There were many floral tributes and people travelled from Tenterfield, Narrabri, Moree, Mungindi, St. George and other places. In addition to family tributes, branches of the Country Womens' Association at Goondiwindi, Boggabilla, North Star and Toomelah made their respective presentations.

The Goondiwindi Rotary and the R.S.L. made their solemn contribution. Other floral tributes came from the Zacka family, Mrs. Betty Bell and Mr. and Mrs. Walter Gunn. Tributes were also received from the Past Guild of St. Albans Church, Mr. and Mrs. Durkin, Mrs. Georgettis, Mr. and Mrs. R. Palmer and Mr. and Mrs. Bell.

The deepest sympathy of all who knew Mrs. McGrady goes to her husband, Bill and his remaining family and relatives in their sad loss.

* * * *

Burra Bee Dee News

Congratulations go out to the Vesta Green's on the birth of a daughter to be named Donna Mary. Donna only weighed 4 lb. at birth, but has rapidly gained weight due to the care of the nurses and sisters at the Coonabarabran Hospital.

The residents on the Gunnedah Hill Reserve, Coonabarabran, are anticipating the early return of Julie Robinson from her long stay in the Tamworth Hospital. Hope you return feeling very fit, Julie!

Our friendly U.A. Missionary, Mr. Wakerley, has not been in the best of health. Here's hoping that you are feeling better, Mr. Wakerley. Mr. Wakerley was to have brought a trained choir with him to the Station and also to the Reserve, but owing to his recent illness, this "feast" of singing has had to be postponed to a later date, probably the Church Anniversary in August.

Mr. Fred Griffiths, Snr., has not been in the best of health for some time now, and is at present a patient in the Coonabarabran Hospital.

For those who have been past residents on "Burra Bee Dee" I would like to state that the Station horse affectionately known as "Tessie" is still to be seen in the paddocks of the Station. Tessie is nearly 18 years old and has been raised and bred on "Burra Bee Dee" in the days when the Station ran many head of cattle. She can still be seen on odd occasions bringing in firewood.

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Woodenbong News

A very pleasant gathering was held at Woodenbong Station on Saturday 15th July, for the send-off of Mrs. Crethar. Mr. and Mrs. Peter Crethar have been cafe proprietors in the town for twenty-four years, and during the course of those many years have always been of great assistance to Station residents and the "fair-dinkum" friendships which have developed on both sides will always be remembered. Of course Woodenbong people are sad to see the Crethar family leaving but wish them luck and good health at their new home in Brisbane.

* * * *

On National Aboriginal Sunday, Woodenbong residents travelled by bus to visit the Methodist Church Services at Urbenville and Bonalbo. During the morning Service at Urbenville, Rev. Kelly addressed the congregation on the significance of the day and then invited Pastor Frank Bundock to take the Service.

Before the evening Service at Bonalbo, church people provided a lovely supper in the Church Hall and the Station Choir sang hymns. Many interesting conversations occurred and friendships were made by all present.

Pastor Bundock took the evening Service as well.

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Latest addition to the Station is the baby daughter of Nellie Charles, born at Kyogle District Hospital on 17th July.

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My word the winter frosts are white of a morning, but they don't stop Alec Vesper from rising before daylight, but we see Alec soon lights a fire.

WORLDS LARGEST ASBESTOS FIELD

ABORIGINES PLAY THEIR PART

ABORIGINES from Baryulgil are playing an important part in the exciting mining developments now taking place in the North Coast and there is no reason why mining should not become a vital factor in the economy of the North Coast. A mineral belt, hardly touched by geologists, surveyors, miners or prospectors, extends more than 150 miles from the Clarence into the south-west of Queensland.



Asbestos mining is well established at Baryulgil where an average production of three tons a day is maintained and local aborigines are playing a very important part in this production. This picture shows a general view of the open cut Asbestos ores and roughage are loaded into the various skips which are taken for treatment to the factory, or in the case of roughage, dumped nearby

It includes what could be the world's largest asbestos field, with serpentine rock known to occur over a 14-mile belt, ranging from four miles to half a mile in width.

The only open cut asbestos mine in the Commonwealth, and the only asbestos mine of any type in the Eastern States, is operating at Baryulgil, 54 miles north of Grafton.

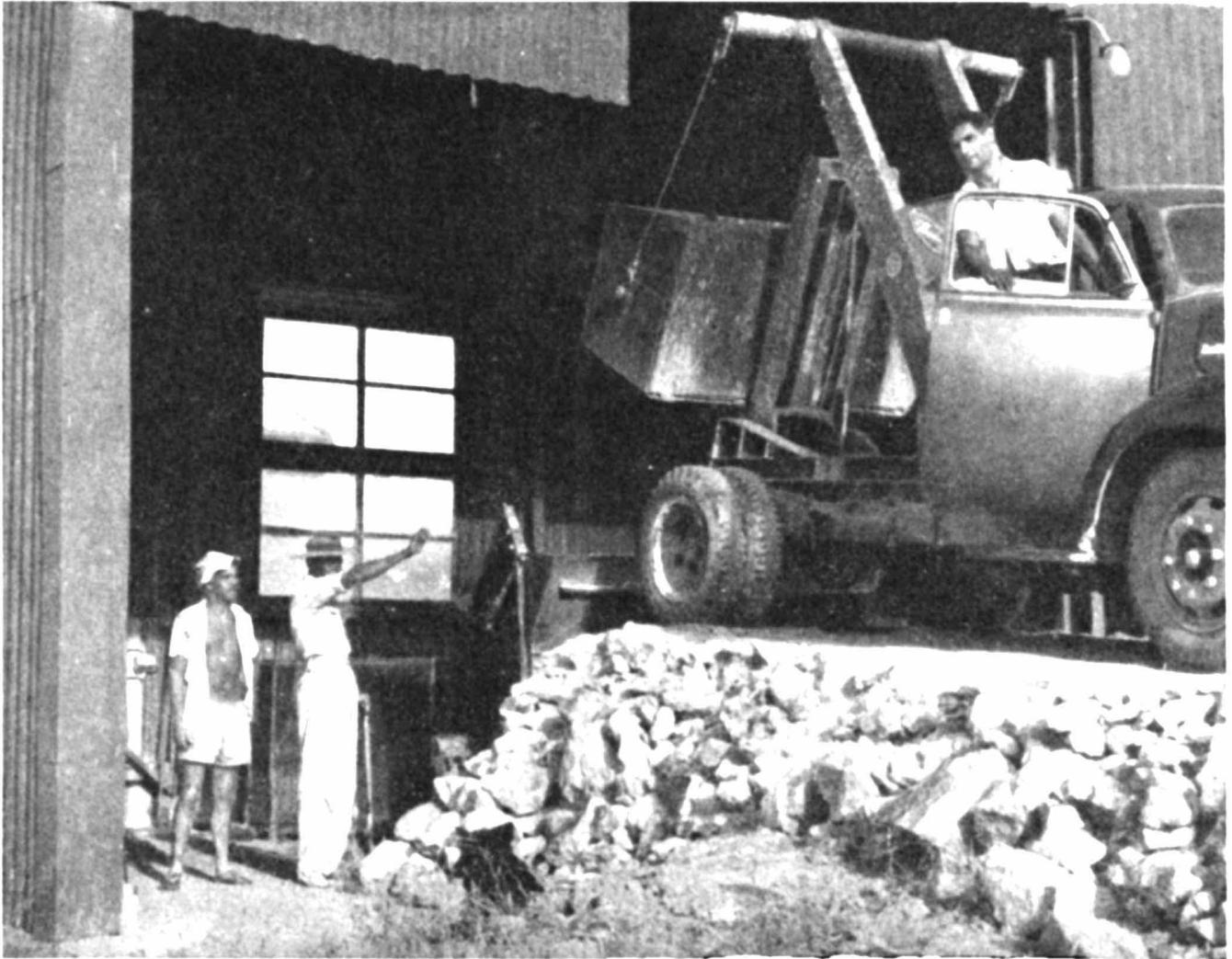
The mineral belt, and Baryulgil is one of very few commercial interests at the moment, is known to contain chromite, iron ore, copper and limestone.

In fact overseas investigations could lead the way to a vast opening up of underground wealth and so compensate for any income loss in primary industry fields.

The Japanese are interested in iron ore deposits at Fine Flower, near Copmanhurst and Lionsville, on the Upper Clarence, while there is sufficient limestone to supply the eastern seaboard of Australia for many years.

COPPER FOUND

Copper deposits have been found deep in bush country north-west of Drake on the Tenterfield Road, but commercial production is still some months away.



Here we see three of the aboriginal workers who have been highly praised by the mine manager, Mr. A. Allan for their work and production. At right in the truck is Harry Mundine who has been at the mine since it began operations 22 years ago. At left is another truck driver Albert Robertson, with Benny Oba

The Baryulgil asbestos field is by far the largest mining venture, yet experts say there is no reason why further payable fields of other ores should not be discovered, once professional and amateur prospectors begin combing the bush, hills and creek flats for outcrops, or sink lateral or vertical shafts for a more detailed look at the rock strata.

At Baryulgil, operated by a subsidiary of James Hardie Asbestos Pty. Ltd., the manager, Mr. A. Allan, said a new treatment works recently opened had cost more than £100,000.

It was capable of treating up to 400 tons of ore a day and plans are already made to deepen the open cut workings to 65 feet.

The mine Rackeen operating since 1940 and the open cut extends over eight acres and is down 25 feet.

Mr. Allan, who came to Baryulgil from the iron ore deposits at Bukit Bese, in Malaya, four years ago, has high praise for the local aborigine workers. "I find them much better than the Malays."

GOOD WORKERS

Six whites and up to 40 coloured workers are employed at Baryulgil. They work side by side and have the full confidence of the management, both in labour output and technical skills.

Mr. Allan says he has no supervisory worries at all. The work is there to be done and he knows it will be done.

One of the aborigines, Harry Mundine, has been with the company for 22 years. He is now driving a Fowler-equipped lifting truck which carries two-ton skips of ore from the working face on the 25-foot level to the primary crusher at the production factory.

Asbestos is found in serpentine rock and looks like string set in the ore. It can be teased out until a microscope is required to see the threads.

It has many uses, chief of which is in the manufacture of fibro cement building material, where it provides the necessary strength to withstand nailing, handling and general usage.

The ore is roughly sorted at the working face. Asbestos rocks into one skip and overburden and rubbish into another.

(Mr. Allan says he has the cheapest road-making material on the coast available for councils. Unfortunately it is too far away for general benefit, although full use is made of the rubbish in roads throughout the mining area. As a top dressing, the mine management uses the pulverised ore after it has been through the factory. It contains a small percentage of asbestos and shows up in a distinctive band of white, a useful guide when driving into the bush after dark).

After primary crushing and drying, the ore is stored in an 80-ton bin which feeds the factory. There, the ore is screened, put through a hammermill where the fibre is broken away, aspirated into a cyclone (by mammoth-size vacuum cleaners), the dust is extracted, the asbestos cleaned and finally bagged for shipment to Brisbane.

SOFT "METAL"

The asbestos looks like kapok, and is just as soft.

The metal residue is taken from the hammermill by conveyor belts and dumped.

The Baryulgil mine and its workers form a self-contained unit, with its own power and water supplies.

Machine shops (operated by aboriginal and Norfolk Island "handymen"), stores and maintenance rooms are a necessary part of a venture which is well away from the main centres.

But it is not so far removed from civilisation as the West Australian blue asbestos mine at Winoona.

Winoona is a multi-million pound enterprise where the asbestos is mined underground. Costs soar as workers go beneath the surface and there is no intention of sinking shafts at Baryulgil. The present field will last for many more years and the company has an even larger area ready for operation about half a mile away from the factory.

Of recent years, other companies, including the massive Rio Tinto concern, have made drill tests around Baryulgil and, while little is known of results, it seems that further extensive surveys will be required to find the eight per cent. ore found at Baryulgil.

NEED MORE

There is certainly plenty of room for expansion of Australia's asbestos industry.

The Baryulgil parent company alone imports 30,000 tons of asbestos a year. Chief suppliers are Canada, where the often-married millionaire Tommy Manville has vast interests, and South Africa.

Mr. Allan said little prospecting had been done on the mineral belt and there were great opportunities for development. The opening of a deep sea port at Iluka would be a tremendous boom to mining with attendant easing of freight problems and costs.

But prospecting is not always easy, or successful.

In a face of the Baryulgil mine is a 10 feet by 10 feet tunnel, driven for 400 feet into the rock by some long-ago mineral seeker.

He never got a trace of asbestos yet, when the open cut developed, rich ore was less than five feet away, on both sides and underneath.

—By courtesy of the *Northern Star*.

MOREE NEWS

BURSARS

Congratulations are due to the following Moree High School Students, Misses Barbara Saunders, Zona Craigie, Vivian Waters, and Vivian Stanley, and William (Bill) Hammond, and Bruce Doolan.

These six fortunate children have been granted a bursary from the Board which is tenable for three years subject to their progress and behaviour.

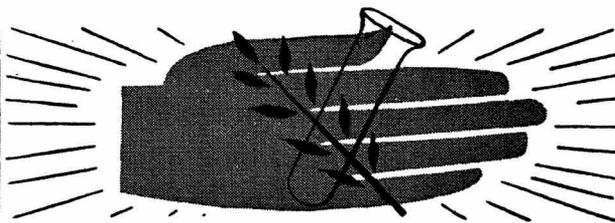
Bruce Doolan was a "find" at Pilliga, and although circumstances have been largely against him, Bruce has really worked hard. The Board adopted him and the Welfare Officer, Mr. Preston Walker, has procured the co-operation of Mr. and Mrs. Bert Draper of Moree, who have decided to give Bruce a chance. Bruce, with the others abovenamed is in Class 1C which is an Intermediate Certificate class. Bruce came fifth in his class of thirty-eight fellow students.

Percy Suey is also doing well at this High School. We congratulate him on attaining a position in the Moree Junior Football Team. Perce hopes to complete his Intermediate Certificate this year, and then, with the aid of the Board's officers here and in Sydney, desires to be apprenticed to the metal work trade in Sydney.

* * * *

It is just wonderful to see how the 54 Aboriginal children from the Aborigines Station and Bingara Road Camp have settled into Central High School life! The school teachers are very pleased at their general conduct and approach to their lessons and the life of the school. Oh boy, did they have a wow of a time at the Teentime Ball in the Memorial Hall recently!! Our people can certainly rise to the occasion, and how!

Health



Hints

KITCHEN CLEANLINESS

Every housewife wants to know how she can protect her family from the risk of food poisoning without undue waste of food or effort. The Pure Food Act is our safeguard of the foods we buy, but it is the housewife's responsibility to protect foods from contamination in the home and to reject those she is doubtful of. This is a decision it is sometimes difficult to make, since the bacteria responsible for food poisoning do not usually advertise their presence by taste, appearance or odour—in fact, dangerously contaminated foods can appear quite normal.

FOOD POISONING GERMS

Some germs or bacteria which flourish in foods are useful (for example the ones used in cheese and yoghurt making), others are harmless, but a great many are responsible for much suffering. Fortunately for us, the most dangerous bacteria in foods, the salmonellas, the shigellas, and the botulinus organism—are comparatively rare.

The staphylococci on the other hand are thought to be responsible for 80 per cent. or more of all food poisonings. These germs are harboured on the skin and in the nose and throat of even healthy persons and are also to be found in their trillions in infected cuts and sores and in boils and pimples.

Other germs less commonly responsible for food poisoning, such as the salmonellas, inhabit the digestive tract and excreta of rats, mice, cats, birds (including chickens and ducks) and humans. Still others are found in water contaminated by animals and in soils. Any of these and (what is sometimes forgotten) the viruses responsible for the common cold, influenza, infectious hepatitis, etc., may be carried and deposited on eating utensils or food by slovenly methods of dish washing and food handling, or by flies, mice, cockroaches and other "life".

Once deposited on food or eating utensils the growth and multiplication of bacteria depend on conditions of warmth and moisture and the suitability of food materials present. For instance, a single germ in twenty-four hours will, under favourable conditions, produce as many as 281,000,000,000 other germs! They grow best at body temperatures; high temperatures usually kill them. Freezing does not hurt them; it merely preserves them in a state of suspended animation.

Although water is a favourite home of most bacteria, they are also great milk drinkers and meat eaters—facts which make the pasteurisation of our milk supplies and the cooking of meat necessary precautions. Access of bacteria to milk is of course dependent in the first instance on the standards of hygiene in the dairy.

The degree of contamination of meat depends on the cleanliness of the knives, meat blocks, hands and wrapping paper used in the butcher's shop. Some infection is of course unavoidable but it is normally confined to the moist lean surfaces formed by cutting carcasses into smaller portions.

Thus "joints" keep best, steak and chops next best and minced meats most poorly. In minced meat, germs ordinarily confined to the outside of meat are distributed throughout the entire mass, and there is the added difficulty of cleansing the inside of a mincing machine sufficiently well to rule it out as a source of contamination. Therefore it is desirable to refrigerate meat straight away after mincing, and to thoroughly cook it as soon as is practicable—say not more than twenty-four hours later.

Reheated soups, stews and gravies are the most likely vehicles for the staphylococci organisms. These produce an *enterotoxin* in foods which if eaten, cause illness in 1 to 5 hours, most commonly 4 hours. Unfortunately the reheating of foods in which the enterotoxin has developed is a useless precaution, as although it may destroy the bacteria themselves, the enterotoxin can only be destroyed by prolonged boiling.

SPECIAL DANGERS IN THE KITCHEN

- (1) Handling food with fingers having cuts, sores or burns, uncovered or covered with slovenly bandages. These are an obvious vehicle for staphylococci.
- (2) Uncontrolled coughing or sneezing can deposit hundreds of germs on foods.
- (3) Hands which may be to all appearances clean but which have not been thoroughly washed, for example after blowing the nose (or wiping the baby's nose), visiting the toilet, or stroking the cat.
- (4) Exposing foods or eating utensils to dust, flies and rodents.
- (5) The quick rinse of culinary utensils and cutlery under the tap, the transient dip in lukewarm water followed by a wipe with a week-old tea towel.



Hello Kids,

Well here we are again in July, already more than halfway through the year. Time certainly goes quickly, doesn't it?

One thing that makes me happy though, and I suppose it has the same effect on most of you, is that the days are gradually getting longer and warmer. I guess I DO like the Summer best after all. A wonderful thing happened down the South Coast recently when children of the Russel Vale school took 8 aboriginal children into their homes for a week and gave them a really first class time. Next month I'll tell you the whole story and show you just how our people can mix and take their place in the general community.

We are about to appoint regular country correspondents for *Dawn* and next month I will tell you more about

this too and introduce you to some of these people who are going to write for *Dawn*.

Speaking of writing, I'm afraid many of you have become rather lazy lately because I haven't had nearly the number of letters, drawings and so forth that I would like. How about getting out those pens and pencils NOW and letting me have some of your latest drawings.

I know some of our aboriginal people are often subjected to very unfair prejudices from some of the more ignorant people in the community, but this is really a wonderful country in which we live, and no matter how bad things may be we are all much, much better off than many coloured people in other countries.

We must remember however that we too have to play our part in breaking down these prejudices by behaving properly at all times, by being polite, and above all by being clean.

Please remember these things, Kids, won't you, so that when the day comes and you are a grown man or woman you may take your place in the world alongside your fellow men and women without question.

Now I do hope you remember what I said about those drawings.

Well Kids, I guess that's all for this month.

Your sincere pal,

Pete



Mr. Geoff Crawford, M.L.A., member for Barwon farewelling Max Cutmore and Alf Sampson at the Moree Aerodrome on their departure for the National Aborigines' Day Observance Council display in Sydney on July 14



MUSHROOMS

The growing of Mushrooms can be both an absorbing and profitable hobby. Their success depends somewhat on being able to provide the right conditions and the availability of suitable manures. However, they can also be grown outdoors under "natural" conditions.

Mushroom Spawn **bricks** are usually available from March to July and the use of these has been found a sure method for the home gardener to get results.

Requirements: Protection for Mushroom beds such as a shed or building is not, as is sometimes thought, to enable them to have darkness, but rather as a shield against heavy rains and high temperatures. This crop is likely to succeed in a temperature of over 75 degrees Fahrenheit. Extreme cold will lower production of Mushrooms but temperatures can be reduced to 50 degrees without any appreciable loss. This, then, is the reason why Mushrooms are cultivated during the cooler months of the year. The preparation of the compost is important and for preference this should be stored and mixed under shelter. Either cow or horse manure can be used but stable manure containing a good quantity of straw is recognised as the best. If no straw, or only very little, is in the manure, it must be introduced. About 1 cwt. straw to 4 cwt. of manure is the usual combination. In volume, this would make the heap of manure three times greater than the straw heap. Small heaps do not ferment sufficiently and a heap not less than one cubic yard is recommended.

The next important operation is to turn the heap, which is done four to five times over a period of three weeks, with 3-4 days between each turning. The first turning will be necessary 3-5 days after the heap is made. The correct method is to work around the heap, removing the whole outer casing to a depth of 9 inches. This forms the inside of the new heap, and, of course, the inside of the old heap becomes the outer casing of the new. With the first two turnings the heap should be thoroughly wet and, for the third, just damp. At the fourth and fifth turns, it is not necessary to water unless the manure shows signs of burning, which is noticeable by whitish, ash-like flakes. Finally, let the heap stand for three or four days before using.

What has been described is quite a simple operation, but very necessary if weed and insect pests are to be eliminated.

To ensure that the compost is ready, test it by squeezing a handful which should hold together by its dampness but show no signs of surplus moisture.

When to Plant: In most districts plantings are commenced in March and continued until July, but in cool climates this season may be extended from February to August, inclusive. In underground tunnels or similar places where temperatures do not exceed 75 degrees in Summer, still earlier and later plantings are possible.

How to Plant: Mushroom beds are usually made 3-4 feet wide, according to whether they can be worked from one or both sides. The compost is spread over the area and trampled well down to a depth of 8-12 inches. Temperature tests are made for 3 or 4 days by thrusting pointed sticks into the bed to make holes for the thermometer. If the temperature remains constantly around 75 degrees, not higher, the Spawn can be planted. Break the bricks into pieces, about the size of a walnut and space them 9 inches apart. Push them 1 to 2 inches under the surface. One brick is sufficient to plant 8-10 square feet.

Cultivation: Leave the bed undisturbed for about a week after planting but to conserve moisture it can be covered with bags or paper. These are then removed and a layer of clean loam soil distributed to a depth of 1-1½ inches. This should be clean loam taken from the garden 8-9 inches under the top soil. Give a light sprinkling of water daily and do not water heavily unless the soil tends to dry out because the aim is that no water should penetrate to the compost underneath.

Mushrooms can be expected in from 6-8 weeks of planting and usually appear in relays with intervals of a few days between each.

Other Methods: Mushroom Spawn is also planted in paddocks and lawns and, although not so productive as the above method, gives quite good results. The bricks are broken up as described previously and the turf is lifted with a mattock or spade. A small piece is then pushed underneath and the turf replaced.