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DAWN

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

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OUR COVER

THE OLD AND THE NEW: *An appealing study at the National Aborigines' Day ceremony in Sydney.*



COLOURFUL CEREMONY IN MARTIN PLACE

The highlight of National Aborigines' Day in Sydney on July 10 was a colourful demonstration in Martin Place in the presence of the Lieutenant-Governor, the Hon. Sir Kenneth Street.

Speeches from prominent persons associated with Aboriginal Welfare were interspersed with musical items from Aboriginal artists.

The Chief Secretary, Mr. C. A. Kelly, represented the Premier, Mr. J. B. Renshaw. The Police Commissioner, Mr. Allen, was represented by Supt. Chaseling.

National Aborigines' Day and Aborigines' Sunday two days later were organised by the National Aborigines' Day Observance Committee, formed in 1957 by the National Missionary Council of Australia.

At the Martin Place ceremony 14 Aboriginal lads from Nowra, brought to Sydney for the occasion as guests of boys from the Collaroy Plateau Public School, formed a Guard of Honour for the Lieutenant-Governor.

The Chairman of the ceremony was the Deputy Lord Mayor, Ald. C. Noble.

He said that in these days of rapid change the Aboriginal people were moving towards a more significant part in the national life.

"We are all interested in trying to help Aborigines to help themselves," Ald. Noble said.

"The days of hand-outs are gone. The task ahead is to enable Aborigines to take their rightful place in the nation."

An Aboriginal, Miss Joyce Mercy, addressed the gathering on behalf of the Aboriginal women of New South Wales.

Miss Mercy said: "In the past, our women have not taken a very prominent part, but many of us are beginning to realise how vital it is for us to do something about the problems that confront our people, especially if we are to help our children.

"I would like to thank N.A.D.O.C., which has done so much to bring to your attention the needs of our people.

"I would also thank the other voluntary organisations which are helping our people to take their place in the community.

Mr. Charles Perkins welcoming guests to the National Aborigines' Day ceremony in Martin Place

“ Many individual Aborigines are showing that they can do very well, if given the opportunity. We find them qualifying as nurses, teachers, clerks and doing responsible jobs in factories.

“ But the majority of our people have been greatly handicapped by lack of education, and this problem confronts us today.

“ It is necessary to look for the reasons why Aborigines are not to be found in responsible positions, in Government, in business, or in the professions, and why there is only a handful of Aboriginal students in Australian universities and in the skilled trades.

“ The educational standard of Aboriginal children has not been very high, compared with the European. When the Aboriginal children have a problem in schooling, they cannot turn to their parents for help. Their mothers and fathers had very little opportunity for education, and very few went further than sixth grade.

“ Their parents have little knowledge of the advantages of a good education, and how it will help the children in obtaining better jobs.

“ Without a good basic education and the opportunity to continue with technical training, or go to the university,

future generations of Aborigines will be in the same low wage-earning group as their parents are today.

“ Aborigines have suffered great wrongs in the past. Our land was taken without compensation. Australia is the only country in the world which does not recognise that its indigenous people have a right to land.

“ For eighty years European children have had free and compulsory education. Aboriginal children in this State have only been taught by trained teachers for about fifteen years.

“ Almost all Australian States still have special laws for Aborigines, and the Constitution prevents the Federal Government from taking positive steps to assist Aboriginal advancement.

“ Our hope for the future lies in the much better attitudes now adopted by the Government and the Australian people.

“ However, there is a need for special efforts to ensure that Aborigines have equal opportunities in the future.

The Lieutenant-Governor, Sir Kenneth Street, inspecting a guard of honour composed of lads from Nowra (front rank) and their hosts from Collaroy Plateau Public School (at rear). Sir Kenneth is escorted by Mr. Charles Perkins



“I appeal to you to encourage adult Aborigines to obtain training for better jobs, so that they can improve the home conditions of their children. When they see how education can help them, they will encourage their children to stay on at school.

“There is a great need for more bursaries and university scholarships, and hostels for students and apprentices.

“Above all, we need the friendly and sympathetic support which I believe the community is willing to give us.”

Mr. Harry Nelson, an Aboriginal teaching assistant at Darwin, said:

“I am a full-blood, and very proud of my tribe. The old men of the tribe know, and I know, that we must give way to a different life with different ways.

“The old men are sad, and do not like some of the new ways.

“They do not like to see the marriage laws broken and our people degraded by strong drink.

“This week in Sydney I have visited some of your schools, and have found that some children want to learn and some do not, that some are good and some are naughty.

“Our children are just the same. My people are just like yours. We have always had dignity, but now we need jobs and money to lead the new way of life.”

Professor W. R. Geddes, of the Department of Social Anthropology, Sydney University, said: “We have dispossessed the Aborigines. We are living on their land, for which we have not paid.

“The Maoris were stronger people. They fought and many died. Today they are respected, and have laws compensating them for their land and giving them aid in adapting to new ways.

“The Aborigines were conquered and received no compensation.

“If the Japanese had conquered us in the last war, what would have happened?”

“No doubt after a while they would have become benign, and no doubt some of us would have been put under the care of Buddhist priests to be looked after if we became good Japanese.

“All the consequences of our inferior position would have come upon us. Most would have become apathetic. We would have been considered dull and inferior people by our conquerors.”

Prof. Geddes said the first thing that had to be done was to remove any vestiges of feeling that Aborigines were innately inferior to white people.

There was no scientific validity whatsoever for the theory that Aborigines were people with innately inferior capacities.



Miss Joyce Mercy, addressing the gathering on behalf of Aboriginal women

The Aborigines were now approaching European standards of education, he said. They should no longer be told what they must do.

“Our task is to determine what the Aborigines want, and see that they are given the opportunity to do what they want,” Prof. Geddes said.

Musical excerpts at the Martin Place ceremony were supplied by the Sydney Military Police Band.

The compere was Mr. Martin Royal, of the Australian Broadcasting Commission, and the guests and public were welcomed by Mr. Charles Perkins.

Aboriginal artists who provided musical items and songs included Enid Williams, Col Hardy, Lorna Beulah and the full-blood member of the Aborigines Welfare Board, Mr. J. Morgan, who sang a tribal song.

Awards in the essay, quiz and art contests were presented by the President of the Rural Bank, Mr. J. C. Fletcher.

National Aborigines Day Pictures



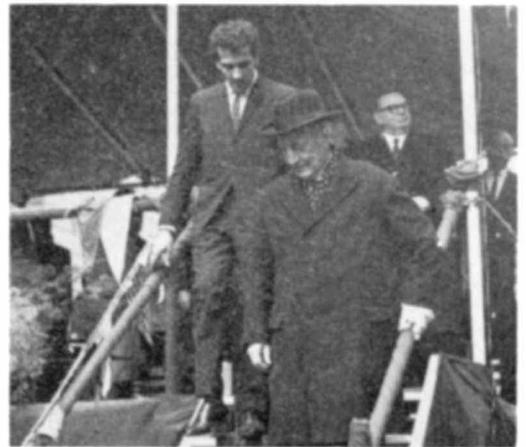
Lorna Beulah,
singing in
Martin Place



Mrs. A. Gilmour, of Thornleigh, with
her adopted children, Graham (2) and
Stephen (7)



Mr. Harry
Nelson, of
Darwin,
addressing the
gathering



Sir Kenneth Street, escorted by
Mr. Charles Perkins, departs. Behind
them is the Chief Secretary,
Mr. C. A. Kelly



Emid Williams
entertaining the
spectators with
a song

N.A.D.O.C. Essay Results . . .

JUDGE PRAISES HIGH QUALITY OF ENTRIES

A 15-year-old part-Aboriginal boy from Coraki (N.S.W.) won the 14 to 21 years section of the essay competition organised by the National Aborigines' Day Observance Committee (N.S.W.).

The successful young essayist is Keith Morgan, who traces his early ancestry to the Gullibal, Bunjalung and Waka Waka tribes of the Richmond River area and to the north and west of Brisbane.

The prize in the under 14 section of the competition was awarded to 11-year-old Malcolm Davis of Forster (N.S.W.), also a part-Aboriginal.

The theme of the essays was "My Ancestors, the Aborigines".

Integrated with its overall aim of stimulating community-interest in Aboriginal problems, the National Aborigines' Day Observance Committee seeks by competitions and other means to highlight aboriginal skills and abilities.

For this reason, entry in the essay contest was restricted to Aboriginal or part-Aboriginal competitors, and N.A.D.O.C. was gratified by the promising potential these young writers revealed.

The prizes for the competition were donated by the Rural Bank.

As first prize-winners, Keith Morgan and Malcolm Davis will each be given a five-day conducted coach tour to the Snowy Mountains and Canberra. In addition, Malcolm won a copy of the book "Spotlight on Australia", presented by the Australian Publicity Council.

The boys will take their tours during the August-September school holidays, accompanied by a suitable older companion.

Travel tickets for their tours were presented to Keith and Malcolm by the President of the Rural Bank, Mr. John C. Fletcher, at the N.A.D.O.C. annual ceremony on July 10.

Keith Morgan, the older prize-winner, is a son of Mr. Jim Morgan, full-blooded member of the Aborigines Welfare Board.

The younger boy, Malcolm Davis, was in Taree hospital with an arm broken at football when he received news of his win.

Commenting on the prize-winning essays, Mr. Donald McLean, Editor of Publications, N.S.W. Department of Education, who judged the competition, said one very pleasing aspect was the "dual pride" shown by the young people.

Allied with a pride in their native Australian background and an appreciation of the ability of their ancestors to live and survive in primitive conditions was evidence of a genuine pleasure that they themselves were able to make a contribution to the modern community into which they had been born.

He found in the essays, said Mr. McLean, no trace of any feeling of inferiority. This gave him—and it must give all other interested Australians—great satisfaction, that here were young people who retained their proud awareness of their ancient traditions while themselves being integrated into the Australian community today.

This aura of dual pride made it specially fitting that the two first prize-winners would have an opportunity to see such notable examples of national development as the Snowy Mountains hydro-electric scheme and the Australian Capital.

Mr. McLean commended the high standard of writing in both Keith Morgan's and Malcolm Davis' essays, as well as the organisation of their material. Although it was an easy matter to select the first prize-winners, he added, there were many other essays of merit.

Mr. McLean said: "Since the essay competition was first conducted in 1960 there has been a noticeable improvement in the standard of composition and writing amongst the competitors. Parallel with this there has become evident through their essays a much deeper interest in their origins and a pride in the resourcefulness and social traditions of their forefathers.

"Many of the competitors have referred to the systems of consanguinity grouping and taboos which were invented for the preservation of the Aboriginal community. They have also referred quite often to the rich heritage of legends which their ancestors handed on to them.

"It is very pleasing to read so many essays which reveal no trace of a feeling of inferiority, but treat with dignity and understanding the histories of their families.

"It is quite remarkable how many have written their opinion that they would very much prefer to be living under the circumstances they enjoy today than to have faced the hardships in the lives of their forefathers.

"Since the topics set in recent years have all been related to the lives and traditions of Aboriginal children, the essays have been much more interesting and natural than they were at a time when the choice of topics was less closely concerned with their lives."

Here are the winning essays:

MY ANCESTORS, THE ABORIGINES

by
Keith Morgan
(14 to 21 years section)



Keith Morgan (15), winner of the senior section of the N.A.D.O.C. Essay Competition

My ancestors once owned and lived in the beautiful Richmond Valley through which the Richmond River flows. At the head of the river and extending to the head of the Clarence River lived the Githabal tribe, the remnant of which are living now on the Aboriginal reserve at Woodenbong.

The mid-Richmond area was the home of the Gullibal tribe and the lower river was the stronghold of the Bunjalungs and the Wooyairbal. My grandfather was a Gullibal and my grandfather was a Bunjalung on my father's side while my mother's father was a member of the Waka Waka tribe who lived in the north and west of Brisbane in Queensland and her mother was from the lower Richmond area.

The law of our ancestors says that a child must belong to his father's tribe and speak his father's language.

According to the legend of our people our great ancestors came from the sea. No-one knows where they came from. The only thing we know is their name. Yar-birri, Ma-moom and Birr-ung. They came with their wives and children by canoes and landed at what is known as Evan's Head, a beautiful seaside resort not far from where we live. They rested there a few days and hunted, speared fish, while the women dug for yams and gathered berries to eat.

Incidentally the wild yam is easily identified in the scrub by its leaves which are identical to the cultivated sweet potato.

After a few days the brothers decided to travel northward. Preparation was made for an early start. The morning meal was partaken with talk, laughter and excitement. Then the brothers led their family onto the beach. The last minute check-up found the grandmother missing. Advising their families to stay where they were, the brothers went back to look for their mother. They searched and cooed without success. Finally they gave up and went back to the company and decided to go on without her. After they had left the old grandmother came back to camp and found that everyone had gone. She followed their tracks down to the beach and found that the canoes were gone also. Holding her hands above her eyes to shade them from the sun, she looked out to sea. There she saw three dots, appearing and disappearing. They were the canoes all right that left her behind.

To our ancestors the name of Evan's Head was Gummingarr. The aboriginal word for grandmother is Gummy. So perhaps the place named Gummingarr is originated from this incident.

It must have been a hot day because water supply in the canoes dried up. It is said the girls complained about being thirsty. The brothers paddled their canoes towards shore.

Along the seven mile beach between Byron Bay and Ballina there is a patch of black rocks on the beach. This marks where our ancestors landed. Yarbirri got out his hunting spear and drove its fire tempered needle point hard into the sand. When he pulled it out, clear cool water gushed out of the sand. The children and the women and the brothers drank the water to satisfy their thirst. To this day at lowtide a rusty stain can be seen in the white sand where Yarbirri drove his spear.

To our ancestors there was a landmark since time immemorial.

There was no time to lose, they must move further north. The three families landed at Brunswick Head, another popular seaside resort. Here they adjourned, many basking in the sunshine and feasting from the store house of mother nature.

One night one of the brothers said, "We cannot stay together all the time, we must separate."

To this they all agreed.

Yarbirri said, "My wife and children will go this way", pointing towards north.

Mamoom the second brother said, "My family and myself will go that way", pointing towards the sunset.

Birring the youngest, he shall stay here and move south.

It is then said that before they parted they made the first Wandaral and planned that every boy when he became of age must be brought by the elders to this place like this and be taught the laws and ways he must live, the crime and penalty, they must go through periods of fasting to prepare them for hard times, and endurance test say a real man should never complain. He must be kind and hospitable, self-supporting and not greedy, but always ready to take his own part or the part of the weak. Have respect for other people and their property. After a fight one of the men should offer his shield to his opponent as an exchange for his. If his offer was accepted it would mean they would be friends again and there were no more hard feelings.

The aged were the responsibility of the community. If a hunter found a bees' nest in a tree, he must make sure that the tree was unmarked before attempting to get the honey. If the tree was marked at the butt with a tomahawk it meant it belongs to someone else and must not be touched.

These and many other rules were made and practised by our ancestors long before the coming of the white men.

MY ANCESTORS, THE ABORIGINES

by

Malcolm Davis

(under 14 years section)



Malcolm Davis (11), of Forster, winner of the under-14 years section of the Essay Competition

All but a few of the Aborigines in Australia today are civilised, healthy people. The majority of us have good homes and we live in the various communities of the State. We, the children of this generation attend the best schools and are given the highest education possible. So it is a far cry from the last century when our people lived very primitive lives.

The living conditions of the Aborigines in those days was very remote, for they preferred to live in the open, rather than build themselves a hut. Occasionally they would erect a rough shelter and these were known as mia-mias but for the most part they were on the move and it was easier for them to live in this manner.

Clothing for these people meant nothing and it wasn't until the white man came to this country that many of them took to wearing a cloth which they called "Naga". In all, their possessions were few and this made it easier for them to move from one camp to another, it also enabled them to travel more quickly.

Food was no problem either, for the bush contained many wild animals and these consisted of their main diet. Also there were crocodile and turtle eggs, wild fruits, fish and honey, so they were never in want.

Their weapons and implements were made of wood or stone. Perhaps the most cleverly, yet simply made ornament by the Aborigines is the boomerang, which to them is a very sacred object. If they live on the coast they also make bark or dugout canoes which they use for the purpose of fishing.

Myths and legends still exist among the tribes and they have songs and dance rites to commemorate these beings. However not all of these rites are religious as many are light hearted affairs carried out for the sheer joy of it. For the most interesting and original of these dances is the "corroboree", a dance festival for the menfolk of the tribes. It is prepared with great care and enthusiasm. Coloured clay and feathers are used to decorate their bodies in patterns suited to whatever dance they are to perform, sometimes a head-dress is worn. Music for these occasions is provided by a didgeridoo a large wooden flute made from the hollowed out limb of a tree also they use pieces of wood which are tapped together to provide rhythm.

Progress and prosperity bring many changes and so it is with the help of the Aborigines Welfare Board and many outside organisations we find that Aborigines are no longer uncivilised primitive outcasts.

They are people with character who have strived hard toward a better future. We are proud of our people who have achieved so much and we hope in the coming year the Aborigines will become more absorbed into the main stream of Australian life.

N.A.D.O.C. Quiz Results

The winners of the N.A.D.O.C. Aboriginal Quiz run in conjunction with National Aborigines' Day were Arthur Ferguson (17), of Cabbage Tree Aboriginal Station (Senior Section), and in the Junior Section Wallis Randall (15), of Maclean, N.S.W.

The judge was Mr. Alan Duncan, Tutor of Aboriginal Adult Education.

Entries were received from young Aboriginal people in all parts of N.S.W., and the standard was particularly high.

Wallis Randall gained 96 per cent. in the Junior section, while other prize winners were all above 78 per cent.

This year the prizes were £4, £3 and £2 for first, second and third respectively. N.A.D.O.C. hopes that next year it will be possible to provide a trip to Sydney for prize winners from the country.

Wallis Randall in addition won a book, "Spotlight on Australia", presented by the Australian Publicity Council.

The full list of prize winners is as follows:

Senior Section: First, Arthur Ferguson; second, Miss Theresa French (18), of Mallanganee; third, Jerry Widders (16), of Armidale.

The prize winners of the Senior Section are now students at the Tranby Co-operative College run by the Co-operatives for Aborigines Ltd.

Junior Section: First, Wallis Randall; second, Leslie Garrett (13), of Bowraville; third, Fred Walker (13), of Bowraville.

Special mention: Patricia Johnson (12), of Murrin Bridge Aboriginal Station, Lake Cargelligo.

The judge, Mr. Duncan, said that the most noticeable feature of the entries was the high standard attained by the Aboriginal children, and the obvious trouble they had taken to ascertain the correct answers.



Left, the Mayor of Moree, Ald. H. G. Bulluss, welcoming Board members to Moree. Left to right: Ald. Bulluss, Mr. Kingsmill, Mr. Smee, Mr. Green.

Aborigines' Welfare Board Visits Moree

£ 60,000 Housing Project Discussed

A delegation from the Aborigines Welfare Board visited Moree on July 8 to discuss with Moree Municipal Council plans for a nine-acre subdivision on Bingara Road.

It is proposed to establish a modern housing settlement on the subdivision to re-house 27 Aboriginal families at present living in squalid circumstances on the opposite side of Bingara Road.

The delegation was headed by the Board Chairman, Mr. A. G. Kingsmill, and comprised Board members Dr. A. Douglas (Metropolitan Medical Officer of Health), Messrs. J. Morgan, A. Ferguson, J. Purcell (Chairman of the Housing Commission), R. Smee (N.S.W. Regional Director of the Commonwealth Department of Labour and National Service), H. Green (Superintendent of Aborigines Welfare), and the Board's Planning Officer, Mr. T. Craig.

The delegation was met at the airport by the Mayor, Ald. H. G. Bulluss and the Deputy Mayor, Ald. W. A. Lloyd.

Prior to discussions with the council the delegation made an inspection of the Moree Aboriginal Station, the site of the proposed subdivision and the Bingara Road encampment.

At a meeting subsequent to the frank and friendly discussion between delegates and councillors, Council decided to approve the subdivision.

Opening the discussion Mr. Kingsmill said: "This is virtually an application to Council for permission to subdivide and to spend some £60,000 on housing for Aborigines in Moree."

He said that after a lengthy survey of surrounding areas the Board had purchased the Bingara Road property as being the most suitable for a housing scheme.

The Aboriginal families at present living on a squalid and unsightly encampment opposite the property were now to be given the opportunity of living an ordinary and normal domestic life.

The project had been made possible by greatly increased funds made available by the Government, Mr. Kingsmill said.

"If approved, we hope to have the work completed in this present year," Mr. Kingsmill said.

He said the Board was in favour of placing Aboriginal families who desired it in town houses, and in this respect the Board's views ran parallel to those of the Council.

However, there was a large body of people who were still in need of transitional training and help in the arts of domestic living, and many of the families living in the encampment fell into that category.

Mr. Craig said the majority of the homes would have three or four bedrooms, and would cost in the vicinity of £2,500-£3,000 each.

The subdivision would include a clinic and playground for the children.

Ald. Lloyd asked if the Board had considered that it already had an established Aboriginal station in Moree with churches, a school, a swimming pool and all amenities.

"You must have some good reason for wanting to establish another mission," he said.

He asked why a few towns like Moree should have to deal with problems of assimilation, and why Aboriginal families should not be dispersed right throughout N.S.W. on a population basis.

"My view is that the way to attack this problem is by decentralisation," he said.

Mr. Kingsmill said that what the Aboriginal people wanted themselves had to be considered. The Board would not be a party to forcing families to go to areas to which they did not want to go.

He added that the cost of establishing Aboriginal families in individual homes scattered throughout Moree would be prohibitive because of the high price of the land. In any case, many of them were not yet ready for normal town housing.

"We are a welfare authority, but we've got to exercise some business sense, and above all we have got to respect what the Aboriginal people want," Mr. Kingsmill said.

"From what I have been advised the people in the Bingara Road encampment want to remain together.

"It would be unrealistic, on the scale necessary to deal with this urgent matter, to acquire individual blocks of land in Moree."

Ald. C. Jones: "By establishing a station in the town you get the undesirables that roam from one town to another."

Mr. Kingsmill: "With good housing and the incentive to do better I am optimistic that this will not happen. I'm optimistic enough to hope that, with the services we have in Moree, they will succeed and some will eventually find their way into the town under their own volition."

Ald. E. R. Morrisby said it was common knowledge that the people in the encampment would not assimilate with other aborigines.

Mr. Kingsmill: "Our reports are that they are averse to linking up with the people on the Moree station, but are content to live together on the settlement we are providing. Their origins and background are different."

Ald. Morrisby said he shared Ald. Lloyd's views on decentralisation, and asked why other towns could not share "to put it bluntly, the burden of having Aboriginal people with them".

He said the opportunity of assimilation would be greater in such towns.

Mr. Kingsmill replied: "They have their homes here. This is where they are living their lives in the same way as you people."

He added that Coastal Aborigines for the most part had no desire to go inland, and likewise Western Aborigines had no desire to go to the coast.

Ald. Mrs. N. Smith said she could see no point in having another settlement in Moree.

"I think the only way is to have them in individual houses throughout Moree," she said.

The Mayor, Ald. Bulluss, said the construction of another settlement would not be in the interests of Moree.

He said: "Unless we start now by assimilating them in the town, we will never achieve what we are setting out to achieve. While the Aboriginal population are in settlements the feeling that they are inferior will not be removed."

Mr. Kingsmill: "There are no restrictions on our stations. Those who live on them are free to come and go as they please."

"So far as housing in Moree is concerned, we will consider any applications for housing loans provided the applicants can comply with the conditions," he said.

Mr. Craig: "The terms are remarkably good. The interest is 3½ per cent. reducible monthly. Up to £3,500 is lent to persons owning a block of land, or having a deposit of £50."

Dr. Douglas said there was a danger of an outbreak of respiratory and other health troubles. The problem was urgent and something had to be done in a practical way immediately.

The Bingara Road project represented the first stage in any system of assimilation.



A group of children taking reading lessons at Moree Station school

Mr. Purcell said the transformation from relatively primitive conditions to more normal conditions could not be dealt with in one step. That applied to white people as well as others.

"As I see the situation," he said, "Council does not object to this subdivision as such. The conflict comes only in the means of achieving a common ideal."

Mr. Purcell said that from the practical point of view the people in the Bingara Road encampment were living under wretched conditions which had to be terminated as soon as possible.

To get 27 houses built on individual blocks in Moree would take years. The Board's proposal could be accomplished within 12 months.

"There is no question of making this another station," he said.

He added that no power vested in any authority could force people to shift from one town to another.

Ald Lloyd: "I never intended that the Aborigines should be herded to another town—but merely encouraged."

Mr. Morgan, the full-blood member of the Board, said: "Most of our people are living in the places that were the property of their ancestors since time began. You find us now homeless in our own land."

"I wish you would accept the proposition brought before you by the Board. It would be something off the debt you owe our people."

Mr. Ferguson said that if Aborigines were moved into decent houses their lives would become better. He had seen this successful change made in other places.

Mr. Green expressed appreciation for the friendly and co-operative attitude of councillors during the discussion, and for the hospitality shown delegates.

The swimming pool at Moree Station. Board members are in the background



Francis Roberts

FIRST ABORIGINAL TO GAIN OLYMPIC SELECTION

Francis Roberts (21), a former resident of Cubawec Aborigines Reserve, is the first boxer of Aboriginal blood to win selection in an Australian Olympic Games team.

The Olympic Games will be held in Tokyo in November.

Roberts, who now lives in Sydney, has had a remarkable rise to fame in boxing.

He left Lismore a year ago, and at his first attempt won the State and National welterweight amateur titles.

The *Lismore Northern Star* reported of Francis Roberts:

“Boxing had to be in his blood. He is a relative of Alby, Aub, Cyril, Steve, Harold and Tommy Roberts who all achieved fame in professional fighting.

“Alby fought such notables as Fred Henneberry and Ron Richards.

“Francis, a shy, good-looking boy, became a boxer after he had walked into Allan Daley’s Sydney gymnasium.

“Under Daley’s care he won three points decisions to take the State welter crown this year and then on to Melbourne where he won the national crown with two points decisions.

“This assured his Olympic selection.

“Last April Francis went to New Zealand with a troupe under Bill McConnell and dropped a disputed points decision to Wally Coe.

“Coe won a gold medal at the Perth Empire Games.

“Although born in Sydney, Francis came to Lismore as a child and was reared by Pastor Frank Roberts, Senior. He attended Lismore High School.

“He has had 25 amateur fights for 20 wins and five losses.



Francis Roberts

(Photo courtesy “Lismore Northern Star”)

“His selection in the Australian Olympic Games team has brought a rare honour to the Richmond District.”

After leaving Lismore last year, Francis went with his uncle, Fletcher Roberts and two cousins, John and Fletcher Roberts, Jr., to live in Newtown, Sydney.

Francis is not the only member of this group to distinguish himself in the ring. Fletcher Roberts, Jr., an amateur middle-weight, has had 10 fights and only been beaten once. He defeated the Canberra middle-weight champion in a non-title fight. Fletcher is 18.

Johnny Roberts (20), Fletcher’s brother, is rated third in the State in the professional light-weight division.

A building has been purchased in Sydney by the Foundation for Aboriginal Affairs to provide a meeting place and welfare centre for Aborigines.

Professor W. R. Geddes, Professor of Anthropology at Sydney University, announced the formation of the Foundation on July 6.

Professor Geddes, who is chairman of the new foundation, said the foundation had been established by the Aboriginal Affairs Association to assist Aborigines in Sydney and investigate their problems.

The foundation would establish a centre to provide a meeting place for Aborigines and those interested in their welfare.

For this, the foundation had purchased a three-storey building at 810 George Street for £30,000, which would be converted into a recreational and welfare residential club.

Through the centre the foundation would provide:

- Facilities for adult education and advancement.
- Scholarships and educational incentives.
- A counselling service in all matters of Aboriginal welfare.
- Overnight accommodation for Aborigines travelling through Sydney.
- Lounges, a hall and gymnasium, meeting rooms and a library.

Professor Geddes said the increasing drift of Aborigines to the city and lack of recognition and social justice had prompted the establishment of the foundation.

He said: "A recent study sponsored by the Aboriginal Affairs Association showed that there are between 6,000 and 12,000 Aborigines and part-Aborigines in Sydney.

"This number is increasing as there is a drift to the cities from the country centres.

"They tend to go to overcrowded quarters and many have little idea of how to deal with the situations they are faced with.

"Our immediate project is the establishment of this city centre to provide a social and educational centre which will enable people to get together to tackle problems jointly.

"It will provide a headquarters of the foundation in the city.

"Ultimately, we see this foundation as a nationwide institution.

"We feel that if this foundation is a success it will be a great source of pride to New South Wales and Australia."

Professor Geddes said Australia had given its indigenous population little compensation for taking their land.

He said the finance for the foundation would come from private subscriptions and, later, appeals.

He said several thousand pounds had already been given.

The Federal Government should help the foundation, he said.

Centre for Aborigines **Building Bought for £ 30,000**

The three-storey building in George Street, Sydney, to be converted for use as an Aboriginal centre



Plans have been drawn up to build two houses by voluntary labour at Bomaderry for Aborigines, the *Nowra News* reports.

Most of the work will be completed in one weekend in October.

A volunteer youth movement specialising in high speed home building will construct the early stages. Local service clubs will be asked to complete later stages.

After construction the two houses, which will be built to Housing Commission design, will be handed over to the N.S.W. Aborigines Welfare Board.

When the brick foundations have been laid, more than 80 volunteers from the N.S.W. Christian Youth Council will spend Labour Day weekend in October completing the roofs, frames, exterior walls and electrical wiring of the houses.

Then it is planned to bring in local Service Clubs to complete the job.

All work will be voluntary. Material will be supplied by the Aborigines Welfare Board on land owned by the Shire.

The decision to go ahead with the scheme followed a talk by Angus Bristow, Chairman of N.S.W. Christian Youth Council.

He said his organisation was an inter-denominational body of youth groups, affiliated with the World Council of Churches.

Already, it has built five homes in this way, in Kempsey, Coff's Harbour, Lismore and Inverell, with Welfare Board co-operation.

This was the first time an approach had come direct from the community itself.

"Usually we spend a considerable time in preparation selling the idea to the community," Mr. Bristow said.

Crash Building Project

HOUSES FOR ABORIGINES PLANNED

The youth group will work on the Saturday and Monday holidays from early morning until after dark. However, it will not work on Sundays because some members represent Churches which discourage Sunday work.

If the work remains unfinished by December, the party could return.

Members pay their own fares and accommodation, although they like to stay in barrack accommodation, such as public halls.

"If we had the help of only one or two local tradesmen, the frames would be up, the corrugated iron roof on, and possibly some of the weather-boarding done by the Monday night," Mr. Bristow said.

"With the roof on, other organisations could work at weekends or at night, and the work could be split according to resources."

Carpenter Les Brown, who took part in construction of the first house at Kempsey, has agreed to co-operate.

Plans of a house were shown to League members. It will have three bedrooms, kitchen, bathroom, laundry, lounge, dining room and entry porch.

Foundations would have to be laid three weeks before the main building spurt occurs.

"The Welfare Board welcomes this. For £1,500-£1,700, they get a house worth £3,500," Mr. Bristow said.

Members of Apex, Junior Chamber of Commerce, Rotary and other local organisations were present as Acting-Chairman Rev. N. Symes accepted a motion that Service Clubs be asked to co-operate in the scheme.

Further meetings will take place in Sydney and Nowra, to determine final details of the overall construction plan.

RESULTS OF ART COMPETITION

An Art Competition held by the National Aborigines' Day Organising Committee attracted entries from only two centres—La Perouse, Sydney, and Roper River, Northern Territory.

This was somewhat disappointing in view of the high reputation Aborigines are earning for themselves as natural artists. However, the committee is hoping for a more general representation next year.

The standard of entries overall was high. Here are the results:

16 years and under: First, Gordon Forrest (Roper River)—four guineas. Second, Gerard Andrews (Roper River)—one guinea. Third, Vincent (Roper River)—10s.

12 years and under: First, William Firestone (Roper River)—three guineas. Second, Henry Huddleston (Roper River)—one guinea. Equal Third, Cynthia Brown (La Perouse) and Joyce Huddleston (Roper River)—each 10s.

8 years and under: First, David Kennedy (La Perouse)—two guineas. Second, Verna Campbell (La Perouse)—one guinea. Equal Third, Ronnie Rodgers (Roper River) and Marie Davison (La Perouse)—each 10s.

Three special prizes of 10s. each were awarded to Marie and Martin of Roper River and Michael Ryan, of La Perouse.

In addition David Kennedy won a copy of the excellent book "Spotlight on Australia", presented by the Australian Publicity Council.



Nigerian Minister Calls on Chief Secretary

Mr. A. U. M. Erena, a Junior Minister in the Ministry of Social Welfare and Co-operatives in the Government of the Northern Province of Nigeria, was received by the Chief Secretary, Mr. C. A. Kelly, in his office in Sydney on July 9.

Mr. Erena has since returned to Nigeria.

He told *Dawn* that he had been in Australia, with headquarters in Canberra, for five months studying the administration of both the Federal and State Australian Parliamentary systems.

Mr. Erena, who is married with one child, said that from December Nigeria would become a Federation of the four existing Provinces, or States.

The system introduced would be very similar to the Australian Federal System.

Following his talk with Mr. Kelly, Mr. Erena accompanied the Superintendent of Aborigines Welfare, Mr. H. J. Green, on a visit to the Wreck Bay Aboriginal Station on the South Coast.

OUR PICTURE

"A rose between two thorns," joked the Chief Secretary, Mr. C. A. Kelly, as he welcomed Mr. A. U. M. Erena. The other "thorn", at left, is the Under-Secretary, Mr. A. G. Kingsmill

That "Common Cold"

(Contributed by the N.S.W. Department of Public Health)

Many of us are apt to sniff distainfully at the common cold, when in actual fact we should be treating the thought of possible infection very seriously.

Every year the State's work force loses hundreds of thousands of hours because of the havoc created by a disease many seem to think is inevitable.

This is not so—there are many ways in which you can protect yourself from this nuisance—let us examine some:—

Keep in good physical condition. This can help ward off colds. Infection often occurs because our body resistance is low. You can keep your resistance high by getting plenty of sleep and exercise, eating a nourishing diet, and perhaps by avoiding exposure to bad weather.

Treat that cold promptly. The ordinary cold if left unchecked can often lower the body resistance to other infections such as influenza or pneumonia. The longer a cold is untreated the weaker the body's defence may become and wider the infection spreads. The same germs can go on infecting over and over again in a vicious circle.

Simple treatment is often helpful. Although there is no quick sure cure for a cold, doctors recommend three things to do when you "catch a cold".

- Get as much rest as you can—in bed if possible.
- Eat lightly and drink plenty of fluids.
- PREVENT INFECTION—Cover your coughs and sneezes so that others won't get your infection.

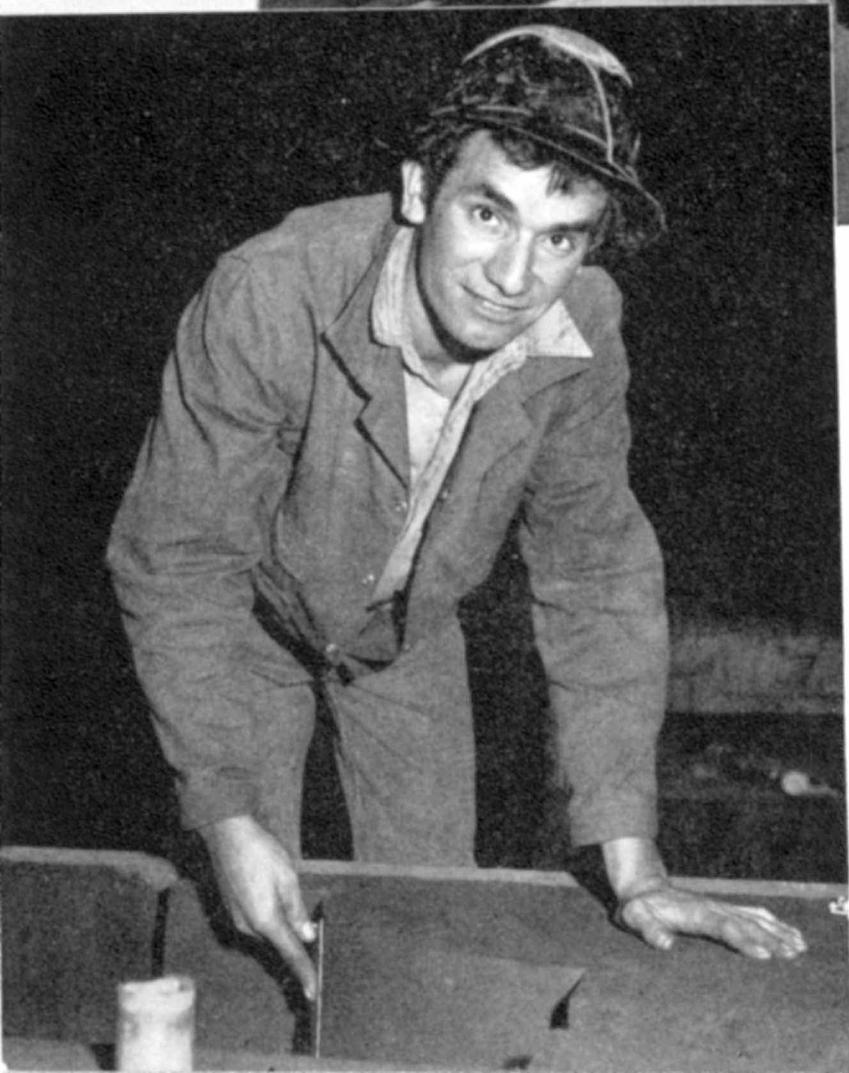
Use a handkerchief, preferably a dispensable one and persuade others to do the same.

If high fever accompanies a cold, call your doctor. A sharp temperature rise could mean influenza, pneumonia, or some other serious condition.

Dress warmly when going out-of-doors and avoid having to wear damp clothing wherever possible.

MOST IMPORTANT OF ALL IS TO AVOID CROWDED, ILL VENTILATED, HUMID PLACES BECAUSE COLDS ARE VERY INFECTIOUS.

For further information about guarding against colds and influenza write for the free pamphlet "Influenza" from the Publicity Branch, Department of Public Health, 52 Bridge Street, Sydney.



APPRENTICES

MAKE GOOD

AT PORT KEMBLA

Above left, Allen Ballangarry operating a Dean Smith and Grace lathe in the Fitting and Turning Apprentice Training Shop

Below left, Douglas Carroll working on a mould which will in turn be filled with molten iron to produce an iron casting

Above right, the three lads speaking with Mr. N. Todd, Master of Apprentices at the Apprentices' Training Centre, Port Kembla

Below right, Trevor Donnelly adjusting the flame of an oxy-acetylene cutting torch in the Boilermaking Apprentice Shop prior to commencing the cut



Three Aboriginal boys taking trade apprenticeship courses with Australian Iron and Steel Pty. Ltd. at Port Kembla are making good progress in their chosen careers.

The lads are Allen Ballangarry, of Eungai Creek (fitting and turning), Douglas Carroll, of Kempsey (moulding) and Trevor Donnelly, of Grafton (boiler-making).

Australian Iron and Steel Pty. Ltd. decided last year to encourage Aboriginal boys to take up apprenticeships with them.

The minimum educational requirements were three years at High School to Intermediate Certificate standard or better. The age range was between 15½ and 17½.

During their training the boys are staying at the company's hostel, "Karingal", adjacent to the works and four miles from Wollongong on a good bus route.

The Acting General Manager of the company, Mr. L. K. Duncan, told *Dawn* that the lads, who commenced duty on January 20 this year, had now settled down in their jobs and were doing good work.

He said that Allan Ballangarry (17) was a studious and industrious boy, who had done very well in the Technical College exams for the first term, 1964.

Douglas Carroll (17) had settled down well and his first term results showed that he could excel in his chosen trade. The company would give him every encouragement.

Trevor Donnelly (17) had done well both at work and at the Tech., Mr. Duncan said.

"He is highly regarded by his workmates and instructors, displaying a well balanced approach to his trade and other activities.

"Currently, Trevor is playing Competition Rugby League with Port Kembla under 18 years team. The playing standard of this club is very high and the lad is to be commended for gaining selection with this team," Mr. Duncan said.



Entertainment for the Kiddies

In conjunction with National Aborigines' Day, 14 Aboriginal boys from Nowra visited Sydney as guests of pupils from the Collaroy Plateau Public School.

During their stay the boys were billeted in their hosts' homes.

The 14 lucky boys were Eric, Arthur, Terry and Mitchell Wellington, Keith Doyle, George Aldridge, Neville Wright, George and Michael Brown, Les Montey, John Williams, Richard Pitman, Ted Stewart and Victor Sharman.

They came to Sydney under the care of Mr. Peter Geekie, a teacher at Nowra Primary School.

The boys in the party are pupils from Bomaderry Primary School and Nowra High School.

Prior to the Martin Place ceremony, the Women's Guild of St. Stephen's Church, Macquarie Street, treated them to a "spread" at the church hall.

Also entertained at this party were 25 girls from Marella Mission Farm, Kellyville.

The kiddies were received at St. Stephen's by the President of the Guild, Mrs. Gordon Powell.



Above, Anne Dargin (10), from Marella Mission Farm

Above right, Jennifer Mundy (4), at left, and Rita Lee (11), from Marella Mission Farm

Right, some of the boys from Nowra with hosts at St. Stephen's party



PETE'S

PAGE

EDUCATION WEEK
VISIT YOUR
SCHOOL
AUGUST 2-8



A group of school kiddies snapped during a visit of the Aborigines Welfare Board to the Moree Aboriginal Station. In the picture are Irene Haines, Joy Connors, Gail Cain, Matthew Binge, Terry Munro and Kevin Pitt (see story page 8)

Dear Kids,

The months of this year seem to be flying past very quickly and before we know where we are the end of the year will be right upon us.

The month of August has a special week called Education Week. Throughout the whole of New South Wales, schools during this week are opened to the public. The parents of many school children come and visit their sons' and daughters' classes and discuss with the teachers the progress of their children.

In this modern world most of us realise how important it is to have a good education. Those of you who are still at school are very fortunate for you are still learning. However your older brothers and sisters who may have left school with an uncompleted education are not quite as fortunate.

In Sydney at a place called Tranby Co-operative a number of young men and women are realising that they want to learn how to increase their reading abilities.

I wonder if any of the young people who have left school and are reading this page would be prepared to

increase their reading ability and improve their education?

Now let us turn to sport. I imagine by this time that all the boys are well and truly into their football competitions, while the girls are quickly passing the ball around in basketball.

If your team has had some success in basketball or football, do write to me and let me know all about it so that I can write about it in my page.

I suppose the Burnt Bridge boys are still playing that sparkling football, while the boys up at Walgett, Goodooga and Moree are "flat out" in the different football carnivals played in the various country towns.

Finally, I would like to mention that if you are ever given the opportunity to improve your education, accept it and try your hardest.

Cheerio to all!

Yours sincerely,

Pete



THE MEANING OF ASSIMILATION

Amongst the general public in Martin Place on National Aborigines' Day was Mrs. Sonja Vanderkley, of South Curl Curl, and her five children.

Mrs. Vanderkley arrived in Australia from Holland eight years ago with her husband and two sons, Nick (now 13) and Rudy (now 9).

She has since adopted three Aboriginal children, Majorie (2), Ruby (4), and Ricky (2½).

Of the three newest members of her family, Mrs. Vanderkley told *Dawn*, "I love them. If I have the opportunity I will adopt another. The more the better.

"They are not Aboriginal children—they are my children."

Our photo (above) shows Mrs. Vanderkley with Majorie and Ruby.
