

Volume No. 10  
Serial No. 6



# Dawn



Printed at the G.P.O., Sydney, for  
distribution by post as a periodical.

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

JUNE, 1961





## Our Cover . . .

These two lovely little lassies from the Cootamundra Girls' Home are just bubbling over with health and happiness. They are Beryl and Lorraine Johnston.



## 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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# SOLVING THE ASSIMILATION PROBLEM

## How We Can Succeed!

Writing to *Dawn*, Mr. R. G. Brown, a South Coast Justice of the Peace, had this to say:—

“I am referring to the Charles Perkins article which has appeared in the March issue, which seems to me to be his life's history, testimony, and a shot at how to solve the aboriginal question.

Mr. Perkins has been fortunate in his early life to get the education and training that has fitted him to take his place with the general community.

In his article he stated that he is denied the friendship of the Aborigines because he is not a full-blood, then on the other hand he meets with a rebuff from the whites because he is not a white man, in either case, Mr. Perkins should not let these be a sprag in his desire for progress.

There are some of his ideas I just don't think would be a success. I refer to the one under the heading 'Homes for Children'. This in my opinion would not work.

If there is going to be an uplifting for the Aborigines it must be by a natural effort—not of one State exchanging ideas with another.

In recent months there have been many articles published in the press about how and what to do to solve the tragic problem of the Aborigine people. As far as I can see all have been without merit.

The Mayor of Moree suggested the abolition of the reserves and stations: this would be one of the greatest

tragedies to ever happen to the Aborigine people, and I cannot see any wise Australian entertaining the idea.

The only solution to the problem would be to form a committee of both men and women of every State to work jointly together not to be dictated to by the State Leaders, but to be governed by the Federal Government. This committee to be made up of both Aborigines and white people, then divide the Aborigines into three groups, namely A, B, and C. The A group would be the families that are ready to be placed in proper houses in the towns with full citizen rights such as employment in all industry without the colour bar, also apprenticeships for the young boys and girls leaving school.

The B group would be those families living on stations and reserves whose children would be ready when they become men and women to take their place in the A group.

The C group are those who are still in the primitive stage, these people to be cared for in a special way, such as medical treatment and to see that they are not used as cheap labour on the outback stations.

In every case, A, B, and C, proper housing.

With this programme to work over a period of about twenty-five years I believe the problem of assimilation would be solved and unity of the both peoples would come through the children. The Government has made it law that we have a better education, let it make a law that we have better housing.”

## ABORIGINES LAND LEASE

A lease of 1,600 acres on the Lower Richmond for agricultural use was granted to a group of aborigines in Lismore recently. It is believed to be the first time in Australia that a special lease has been granted to aborigines for agricultural purposes.

The Land Board granted the lease in Lismore to the Numbahging Co-op. Society at Cabbage Tree island. The lease is for 28 years and the annual rental fixed at £50.

The land is open heath country on the mainland west of the island. It is in the Parish of Broadwater, County of Rous and Shire of Tintenbar.

### Prompt Start

The chairman of Numbahging Co-op., Mr. Bob Bolt, said that cultivation of the land would start almost immediately.

Mr. Bolt said it was intended to grow pineapples, Bananas, passion fruit and citrus fruits on the leased land.

“In the Co-op.'s 10-year plan we intend, at a later date when finance is available, to build-up a beef cattle herd.”

Mr. Bolt said it was hoped to plant pineapples in September. The Fruitvale Cannery at Ballina has donated 5,000 pineapple plants to the Co-op. Mr. Bolt said that the cannery had also agreed to pur-

chase all pineapples grown on the land. He said it was hoped to plant the other fruits next year. The Numbahging Co-op. was formed about a year ago and consists of 45 members. All members are aborigines and live on Cabbage Tree Island.

The Co-op. has about 60 acres of the 116-acre island leased.

### Good Crops

Recently a very successful broom millet crop and a pea crop were harvested from the island.

The Co-op. owns farm implements, including a tractor.

A cane seed bed was planted in November last year and this season it is expected that 40 to 50 tons of cane will be harvested after sets have been cut for planting.

Mr. Bolt said there were 40 acres of land on the island cultivated for cane growing and the C.S.R. had granted an assignment of 24 acres a year. It is the first time that cane has been grown on the island since pre-war.

The Minister for Co-ops., Mr. A. Landa, will visit Cabbage Tree Island on July 4.

The Manager of Cabbage Tree Island Aboriginal Station, Mr. H. W. Jeffery, said that the granting of the lease would be a terrific boom to the Co-op.

—With acknowledgment to *Northern Star*.



## WRECK BAY NEWS

The wedding of Eileen Thomas, daughter of Ron Thomas and the late Mrs. Thomas of Wreck Bay, and Neville Hampton, son of Mr. and Mrs. Tom Hampton of Sydney, was solemnized by Rev. Begby at All Saints Church of England, Nowra, one Saturday recently.

Eileen looked lovely in her wedding dress of white nylon lace, with Pauline, sister of the bride, wearing a pink ballerina. Pretty flower girl, Sharon McLeod looked beautiful in a pale blue nylon.

The groom and best man, Victor McLeod, looked their best, and the bride's father proudly gave his daughter to Neville.

A large reception was held at Wreck Bay Hall at 6 p.m., where a lovely wedding breakfast had been prepared by the stalwart workers—Mrs. H. Timbery, Mrs. Bob Brown, Mrs. M. Moore and Mrs. D. Forster. All the usual toasts were given to the happy couple and their parents, to the acclamation of the many relatives and friends present from Sydney, Wreck Bay and other South Coast areas.

All present then enjoyed dancing until shortly after midnight.

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New arrival at Wreck Bay is Nicholas James, healthy son of Jean and Cecil (Nick) Carter, born at Berry Hospital on 28th May, 1961.

Jane and George Ardler also have a new son, born at Berry Hospital on 7th June. Both Jane and baby are doing very well. George is bearing up.

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Friday, 19th May, saw a happy gathering at the Wreck Bay Station Hall, upon the send-off party to Mr. and Mrs. D. G. Yates, who have been Manager and Matron of Wreck Bay for over two years. All residents were sorry to see Mr. and Mrs. Yates and family leave, as they have done so much for the betterment of the Station and residents. Every resident, however, wishes them all the best of health and happiness in their new home at Armidale.



No! The gentleman behind the beard is not Santa Claus. It's Jim Davis, of Windang

### OUTBACK PENFRIENDS WANTED

Writing to the Editor of *Dawn*, Mrs. J. Tierney, of 102 Alcoomie-street, Villawood, New South Wales says:—

“For many years I have been interested in our aborigines and perhaps now you could help me. There is only myself and son, so I have to go out to business. I would like to be of some useful help or assistance and can only do so by mail. Do you know of any aborigines who would care to correspond with me? Perhaps on lonely outback Stations?

I can send magazines and parcels of useful items.”

How about some letters for Mrs. Tierney from outback New South Wales and Central Australia?



We would like you to meet Denise, Stephen, Martyn Peter and Rhonda Lalor, of Mt. Druit

# AUSTRALIA WIDE WRITING COMPETITION

## NATIONAL ABORIGINES DAY OBSERVANCE COMMITTEE

The second annual Writing Quest conducted by the New South Wales Committee of the National Aborigines Day Observance Committee attracted entries from many parts of Australia.

The subject chosen for the Essay section of the competition was "My Ambition".

This section was divided into four age groups, up to 10 years, 10 to 12, 12 to 14, 14 to 18, and 18 years and over.

The winning entries, chosen by the Editor of *Dawn*, Mr. E. Colin Davis, indicate a good imagination on the part of the entrants, and were generally well assembled.

A competition such as this does much to stimulate the interest and education of our Aboriginal people and it is extremely disappointing that it receives such little support from our educational authorities.

The prize winning entries are published herewith :—

### 14 to 18 YEARS

#### 1ST PRIZE

##### MY AMBITION

When I grow up I am going to be a pilot. I am going to Darwin for the training. Then when I am ready for the job I will join the R.A.A.F. I am working and studying very hard to get to that job because I like to do it. My father is not a pilot but he is the one who works on the Cora, taking cargoes all over the Gulf.

I wish to get my own plane too, so that I can travel to the Missionary when it's time for my holidays. I am nearly sixteen now, but I hope to stay at school and learn more so that I may do this big job.

When I leave school I am going to send a letter to Mr. Giese to see if he can find a way for this job. He has asked us if we want a job there he will try and find a school where we can learn about these jobs. When I am ready and have learnt about how to be a pilot I will fly the big planes all over the world, taking my passengers to different parts of the continents. I will also learn about the wireless and how to land and take off. So when the war is on I will fight with a jet plane.

I wish to do my work well and not be a man who goes around fighting people.

David Dennis,  
15 yrs.,  
C.M.S., Roper River Mission.

#### 2ND PRIZE

##### MY AMBITION

When I grow up I'm going to be a Minister for this place here, telling my own colour of the wonderful stories taken from the Holy Bible.

First of all before I become a Minister, I have to go to Sydney for my training as a Minister.

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Perhaps I'll go there for four or five years to learn the things which are written in the Holy Bible for our learning.

I'll have to learn what's in the Holy Bible thoroughly and also the texts which are found in it.

I will go to a higher school, and maybe to a University which is in Sydney.

Not only that, I'll go to a Bible Institute for several years or more if it is possible.

When I finish in the Bible Institute I'll then go to the Bishop and he'll hold a service which he will then make me a Minister.

When I'll be a real Minister I'll then leave Sydney, and come back here to my place where I'll tell my own people of the wonderful words which are taken from the Holy Bible.

Ross Samuel,  
17 yrs.,  
C.M.S. Mission,  
Roper River,  
Via Katherine, N.T.

#### 3RD PRIZE

##### MY AMBITION

When I grow up I would like to be a police tracker. I am going to Darwin to do my training there. When I've done my training, I'll be ready for the job, and after troubles up in the North of Australia.

I might do something brave on my duty and be made the head policeman. When any man makes trouble I'll grab him and put him in prison. All these things will come at the end, because I have to do lots of studying and training.

I'll stand at the road and direct the trucks and people in right positions.

First I must pray about this job if God wants me to do it.

I'll go up and down the streets looking for thieves and for drunken men, or murderers.

When I have enough money I'll buy my black police motor bike, and have my .303 round my shoulder and two revolvers down my sides, and a police hat on my head, a big police belt around my waist, and two police boots, and gloves on my hands. I'll be a champion police tracker and I'll be known all over the world, as a well known police tracker, or my name will even be printed in the newspaper.

Don Grandjira,  
14 yrs.,  
C.M.S. Mission,  
Roper River,  
Via Katherine, N.T.

## 12 TO 14 YEARS

### 1ST PRIZE

#### MY AMBITION

When I grow up I will be a drover and ride along with other men.

At night I will watch the stars and the moon.

At daybreak I will roll up my swag and saddle up for the day's droving, and drive the cattle along slowly—along mountain sides and across plains. I will watch strange things that I see as I ride past. When the close of day comes we will unsaddle our horses and hobble them, and unroll our swags for bed.

The cattle will lie down on the soft green grass and I will rest myself for the next day's droving. I will lie down and sleep.

Elliott Thompson,  
14 yrs.,  
Mornington Island Mission,  
Via Cloncurry, Queensland.

### 2ND PRIZE

#### MY AMBITION

My ambition is to be a Missionary Nurse.

First I would like to travel around and amongst my own coloured people, trying to cure their illness and to talk to the aborigines about God's Word and Book.

Then I would love to go to Africa or New Guinea. That is my ambition and I hope one day that it will come true.

After teaching them that I hope they will do the same.

Isabel Perry,  
12 yrs.

### 3RD PRIZE

#### WHAT AM I GOING TO BE

I would like to be a school teacher.

I would like to help Sister at the schoolroom by helping the children to read, write and sing at school. I must show them how to do their sums as well.

When it is play time I must help them to practise for the sports. Running, jumping, and tunnel ball.

I will try to teach them to be good and when they grow up they will be good men and women.

Before the school starts we would bath the children and bring them to the line.

When it is play time give them their milk and send them to play. When the bell rings line them up again and bring them into the schoolroom. Tell the children to work and not to play in school.

Rosie Rice,  
13 yrs.,  
Little Flower Mission,  
Santa Teresa,  
Via Alice Springs.

## 10 TO 12 YEARS

### 1ST PRIZE

#### MY AMBITION

When I grow older I would like to be an air-hostess, because you can fly from place to place. You also see different places and people. I like to talk to different people who know more than myself.

My journey around the world would cost nothing. I rather like the uniform that the girl wears. I would like to serve the people in the plane and make them comfortable.

Colleen Donnelly,  
12 yrs.,  
Woodenbong Aboriginal School,  
N.S.W.

### 2ND PRIZE

#### MY AMBITION

My ambition is to go to India when I grow up. I would see the beautiful statues and go hunting for tigers on an elephant's back. I would learn their dances or I may even become a teacher or a dancer. I would see the temples and the big statue outside the temples.

The elephants have to be tamed before they start to work on pulling long logs. The statue of Buddha is very big and some of the other statues are quite big too.

Children at schools in India learn how to weave baskets, play hockey, and play basket ball. The boys learn how to play football, how to read and how to carve things. Young girls would dance on special occasions, some would be outside and some would be in the temples. It is because of all these things that I have made up my mind to go to India.

Coral Edwards,  
10 years.

## **EQUAL THIRD PRIZE**

### **MY AMBITION**

When I am sixteen I will leave school. I will train for a truck driver and I will take different loads to different places and I will meet different people. It will be good fun driving trucks.

It will be good helping other people and taking calves skins to other places. I will come home to see my Mother and Father and I would leave on Monday morning.

Roy Williams,  
10 years.

## **EQUAL THIRD PRIZE**

### **MY AMBITION**

When I grow up I would like to work in a dress shop. I would buy the material and make the frocks.

When they are finished I would hang them up where everyone could see them. I would make skirts too.

Katy Green,  
10 years.

## **UNDER 10 YEARS**

### **1ST PRIZE**

#### **MY AMBITION**

When I leave school I would like to be an artist. I want to be an artist because I might become very famous. But first I must go to college and learn painting.

Helen Waters,  
9 years,  
Girls' Training Home,  
Cootamundra.

### **2ND PRIZE**

#### **MY AMBITION**

When I finish school I am going to be an ambulance man because I like to help people.

When they are sick I will take them to hospital. When they get in there the nurse will fix them up.

Richard Close,  
9 years.

### **3RD PRIZE**

#### **MY AMBITION**

When I am about 21, I would like to be a farmer. I would drive a tractor, and I will get someone to pull corn for me.

I might give some boys a ride on the tractor.

Doug Williams,  
9 years.

## **18 YEARS AND OVER**

### **1ST PRIZE**

#### **MY AMBITION**

One morning last July, after our Sunday Service, I was asked by the Matron of the Atherton Base Hospital if I would like to inspect the hospital.

I was taken on a tour to the women's ward, the men's ward and the children's ward where the patients all looked cheerful and well looked after. The work which the sisters were doing sterilizing and preparing injections puzzled me. In a room next door was a trolley with instruments of all shapes and sizes on it. Another room was the outpatients room where people were getting treatment for sores, colds and wounds. It thrilled me to see the way the sisters and nurses bustled about doing their work. The hospital work seemed very interesting to me especially the way the sisters and nurses were anxious to get through their work before going off duty.

When I returned home, I worked in our Mission hospital, and began to like the work better each day. I enjoyed every moment of it and watched everything Sister Yappa did.

A month later the Superintendent, Mr. Belcher, discussed the matter with me, and asked if I would like to do my nursing training. To do this I had to finish my primary schooling.

At the end of 1960 I started on Grade Six Correspondence Papers, not exactly where I left off at School, I jumped a number of papers. Nursing seems far away with all the rest of the Correspondent papers to get through and I know it's a very hard work, especially with the examinations. Trying hard every week I hope to reach Grade eight and start my training at Townsville.

My ambition is to come back to Mornington Island Mission as a trained nurse to help the people here in every way I can.

Winnie Marmies,  
25 yrs.  
Mornington Island Mission,  
Via Cloncurry, Queensland.

### **2ND PRIZE**

#### **MY AMBITION**

I had been spending a holiday in town when I was asked to visit the hospital. How thrilled I was when I knew this was happening! Arriving at the gates of the hospital I stepped out and looked around wondering what would happen next.

A girl came down the stairs hurrying to where I was waiting, and asked if I were coming up to visit their hospital.

First she took me along a long verandah and then into the nursery where there were cots with chubby little babies. Some were crying and others were asleep.

From there we came to the women's ward which looked gay with flowers and the women looked cheerful in spite of their illness. Next was the men's ward which looked clean and bright. From there we came to the theatre.

Here instruments in all shapes and sizes were set out in trays and the room looked so bright. Seeing these instruments made me wonder how the nurses could arrange them in that way. Seeing all this, with Sisters and Nurses in uniforms giving medicine to patients made me feel I wanted to be a nurse and help sick people.

I know a girl who also has done Correspondence School work which took her a long time. Now she is a trained Sister and works here. I reached Fifth Grade at school and in January I started Sixth Grade with Correspondence work. Now I am in Seventh Grade and hope to finish scholarship by the end of March next year. I know this is a very great task but I hope to go through with it.

When I have reached this standard I hope to begin my training at the Maryborough hospital which will take four years and one day. I will come back and work among my own people.

Stella Wilson,  
22 yrs.,  
Mornington Island Mission,  
Via Cloncurry, Queensland.



A happy group of young Murrin Bridge residents

## ABORIGINAL PLACE NAMES

### NIMBIN — What it Means

Mr. James Morgan of Boxridge Aboriginal Reserve Coraki, has a wealth of stories to tell from the legends passed on to him by his grandfather, who was known as "King Morgan".

In a recent discussion Mr. Morgan referred to Nimbin. He said:—

"Not such a great while ago, I read in a daily newspaper an article on Aboriginal words, and what these words were said to mean in English.

The majority of the words referred mainly to Aboriginal Place Names. Amongst the names mentioned was the name NIMBIN, the meaning of which is given as "A place of many rocks".

Someone, I think had been romancing with Aboriginal Place Names and words generally.

Nimbin rightly means: 'A place where dwells a man in a mountain'. A man with a long beard. He was a human being!

In order that his meaning may be more clearly understood, some explanation of Aboriginal belief is necessary. It is not unusual in Aboriginal Belief and Folklore, for a man to dwell in a mountain. A man with a long beard. He was psychic, and well versed in 'mystic powers', which are frequently, but wrongly termed magical powers. He was in short a *Wise Man*, who was very little different from the "Wise Men" of Israel, or anywhere else in the world, with his insight into things beyond the realm of human ken.

Admittedly such a man was held in reverence. But not more so than 'Wise Men' have been held in reverence, in any other nation, or any other period of world history. He could be classed as a hermit, for he lived alone. And his status in Aboriginal belief was not unlike the status held by hermits, in the early Christian era. I cannot describe him better than that, in making relative comparisons between the beliefs of the two races—the White and Aboriginal peoples.

It was to these 'Wise Men' who were mountain dwellers, that the 'Clever Men', as the Witch Doctors were called by their Aboriginal people, would go for counsel, when the need arose for them to do so.

The mountain in which dwelt this man, was naturally regarded as sacred or holy ground. And because of this belief, no one could remove from the mountain, trees, stones or even sticks. For such an act would be known as an act of desecration, and the guilty person consequently punished.

'A man who dwelt in a mountain', such is the true meaning of Nimbin. And explaining how this meaning came to be, that is by giving the Aboriginal belief in connection with it, will, it is hoped, serve to show why the English translation of Nimbin should always be: 'A place where dwelt a man in a mountain', A man with a long beard."

# HOME



# HINTS

## **Perspiration Marks**

Use a 10 per cent. Borax solution in soapy water to which a few drops of peroxide have been added.

## **Wine and Beer Stains**

Sponge the affected parts with a mixture of two parts glycerine, two parts alcohol, two parts ammonium chloride and one part water. Sponge well, then wash off with water.

## **Home Made Jigsaws**

To make jigsaw puzzles for very young children, select brightly coloured pictures from magazines and paste them on to thin cardboard. The backs of writing pads are ideal. Press overnight with a heavy book, then trim all edges. Measure each side and divide evenly. The younger the child, the fewer pieces to a puzzle—say four pieces for a two-year-old and so on.

## **No Tears**

Always rub a little vaseline around children's eyes when you are washing their hair. It's a great help in keeping the soap out of their eyes.

## **For Baby**

Thin hankies bought and kept for the purpose, are ideal for straining Baby's milk. They will last him until weaning. Cheesecloth has to be replaced often.

## **Oil Dosage**

It's difficult to give cod liver oil to a lively baby without spilling some. Try giving it to him while he is in the bath—it's easier to wash off baby than his clothes.

## **Medicine Cupboard**

Shelf paper cut from a sheet of blotting paper is excellent for medicine chest shelves. Those unsightly drops from bottles are quickly absorbed without staining the shelves.

## **Brush Trick**

A little baking soda added to the water when next washing your brush and comb will clean them easily. Dust just floats free.

## **Crumbed Carrots**

Carrots can be made very tasty if you boil them until tender, cut into pieces, roll in egg and crumbs, and bake in hot dripping until brown.

## **Orange Flavour**

The juice of an orange, added to a cool jelly, imparts a fruity freshness.

## **Vinegar**

A splendid reviver for green vegetables that have wilted. Add a few drops to the water in which they are soaked.

## **Quickly Baked**

Slice potatoes lengthwise, and stand in boiling salted water 10 minutes before baking.

## **Shoulder Straps**

To prevent shoulder straps slipping, attach a short length of tape inside the shoulders of your dresses, through which to slip the straps. Stitch the tape at one end, and attach a press-stud to the other.

## **Waist Apron**

Any piece of towelling will make a waist apron, invaluable on washing-day. Make it with a large pocket for pegs. Not only saves time when drying the hands, but prevents "chapping" as well.

## **Blouses**

Pink the bottom of a blouse instead of hemming it, and there will be no ridge under the skirt.

## **Crisper Baked Potatoes**

Grease potatoes with butter before baking them. They will be brown and crisp and have a glazed appearance.

## **Weevils in Rice**

Add one teaspoon common salt to jar of rice or sago, and shake well. You will never be troubled by weevils, and the salt washes out when you rinse the grain.

## **Lighter Scones**

When making scones, dip a knife into a tin of golden syrup and mix the scones with as much syrup as will stick to knife.

## **Vacuum Flask**

To clean a vacuum flask, pour in a tablespoon of vinegar and two teaspoons salt. Shake well, and rinse.



## 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.



The weather was cold but not cold enough to stop Neville Ward, of Wee Waa, doing a spot of shooting



A happy group outside the church at Guyra following the recent Frank Irvine-Gladys Green wedding



One of T.V.'s most popular young personalities, Jimmy Little is seen here with a friend, Vicki Lang. In the last few years Jimmy has made quite a name for himself in the entertainment world



We would like you to meet Donna Maria, foster child of Mr. and Mrs. Popov, Baroonba Street, Whitebridge. "We have been in Australia for 10 years" said Mr. Popov "and since Donna has been living with us we really feel we have adopted this country as our home and we are a very happy family. We have no other children."



**Mrs. Marg Speering with Alison Lee and Diane Dixon, at La Perouse**



**These two young fellows are Kevin Wallace and Billy Williams, of Sydney**



**Pretty Pauline Carberry, of Bomaderry**



**A well laid out garden**



**Smiling Elizabeth Lee, of Chatswood**



**Another fine station garden**



**A group of happy aboriginal youngsters**



**Max Paterson and Andy Blair, of Ben Lomond**

# DID YOU KNOW . . .



In many parts of Southern Egypt, an ordinary teacup left outdoors to collect rain water would (forgetting evaporation) take 60 years to fill.



Arctic plants tend to remain small because of lack of soil and water, and the fierce intensity of the northern sun. The rose-red fireweed, for instance, may be a four-foot giant in the temperate zone, a four-inch pygmy in the Arctic.

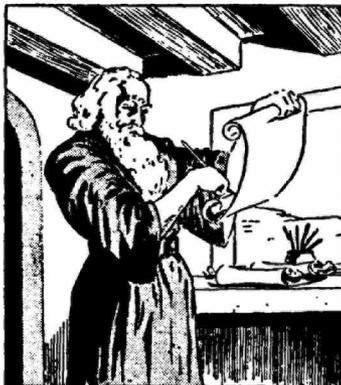


World production and consumption of rubber was nearly 500,000 tons higher in 1959 than during 1958. The total world output of natural and synthetic rubber totalled more than 3,000,000 tons.



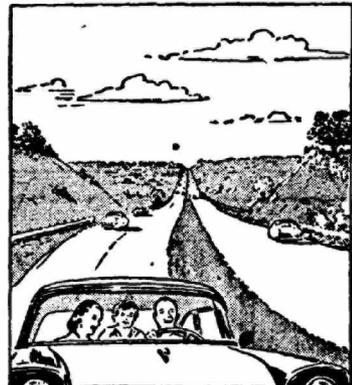
When retiring, the ptarmigan (a grouse) dives directly from flight into a deep snow bank, thus leaving no trail for an enemy to follow.

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Mankind has no greater benefactor than the unknown genius of the Syro-Palestinian Semites who first conceived alphabet writing more than 3,000 years ago. True alphabets — Greek, Latin, Runic, Hebrew, Arabic, Cyrillic, Brahmi and Korean — descend from it.

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There are over 56,000,000 passenger cars in the United States, and each is driven an average of 10,000 miles a year.

## PASS IT ON

When **You** have read *DAWN Pass It On*—

If you have friends or relatives who are not on the Mailing List send their names in now.

The Editor, *DAWN*, Box 30, G.P.O., Sydney

# NATURE AND CULTURE

By MICHAEL SAWTELL, well-known writer and traveller and member of the Aborigines' Welfare Board.

" I laugh at the lore  
and the pride of man  
The Sophist school  
and the learned clan.  
For what are they all  
in their high conceit,  
When man in the bush  
with God may meet."

R. W. Emerson.

ALL men see and use the material wealth of Nature but I wonder how many are able to see her finer forces or understand her subtle teachings. Nature we fondly call Mother Nature, for when we can read and hear her silent language, she is truly our mother, who not only feeds us but who also leads us out of the labyrinth that we call civilisation into the higher Spiritual world.

Civilisation is always heading for large cities, where men are demoralised by the numerous delights of the senses and the finer teachings of Nature are lost. In all city government, there are men in the seats of the mighty who never saw wealth produced from the soil and bureaucrats who think they are superior to the men who till the soil.

Civilisation exists to give all men the opportunity and encouragement to acquire culture. Culture is not the same as education, for it is a higher degree of understanding and consciousness. A man may have great formal education which he has been taught by others and yet be only a learned dunce. Culture is what we teach ourselves by study and observation of the laws of Nature. Francis Bacon, the editor of the plays called by Shakespeare, in his splendid essay on Studies



wrote " Crafty men condemn studies, simple men admire them, but wise men use them, for they teach not their own use but a wisdom that is without them and above them won by observation." I know how true all that is, for I have been privileged to live by myself among wild tribal aborigines and have seen their un-

canny powers of observation, their skill in tracking and all forms of bush craft. The bush was an open book to them for they could understand the meaning of any sight or sound. A flock of birds did not fly aimlessly. They could find food and water where the educated white man would starve and they could bring forth the comfort of a fire from a few dry sticks. To the primitive man the bush is alive, every prominent feature of the country conveys a meaning and a message that he must obey. All the constellations in the Heavens have a legend connected with his religious beliefs, for with him "The Heavens do declare the glory of God". And here is a greater mystery. There is not a ceremony in the tribal aborigines' religion that is not more or less analogous to Christian ritual, from the Baptism to the Holy Sacrament. Thus it is as Emerson said " Nature hums a few old familiar tunes".

The pampered and artificial life of big cities curtails and limits a man's power to observe. However, we must use the symbolism and metaphor of Nature when we try to explain the deeper aspects of life. Culture means to dig, to till, as in the word "agriculture". Man to become cultured must also till his own being, that it may flower forth those powers of art and service that all men are fitted by Nature to give.

Now what can we learn from all this. Follow the great poets, for they have all told us that Nature is a great picture book which only inspired men can read.



One of the great poets wrote "Two men looked out from behind the prison bars. One saw the mud, the other saw the stars." If you think that this physical world is the only real world, then you are in prison and will only see the mud. But when inspired you will see the stars of the real Spiritual world, seen by cultured men of all races and times, from the ancient Upanishads to the cosmic consciousness of modern mystics, as William Blake wrote:—

"To see a world in a grain of sand,  
And Heaven in a wild flower.  
Hold infinity in the palm of your hand,  
And eternity in an hour."

Is it not deeply significant that our two greatest classics, the Bible and Shakespeare both use Nature metaphors and symbols to inspire us. When we read the Immortal Bard, how we are thrilled with "Now is the winter of our discontent made glorious summer". And the Duke who says "And this our life exempt from public haunt, finds tongues in trees, books in running brooks, sermons in stones and good in everything".

Then the wonderful parables of Jesus, "The sower went forth to sow. Consider the lilies of the field", and many other glorious Nature words and symbols. Now notice nothing learned or academic about them, nothing theological but something everybody could understand, how delightfully simple and wonderfully profound. All that is true culture, knowing how to make the highest use of Nature. Nature inspires us to look up and beyond the physical world to Heaven or the Spiritual world.

Plato did the same in his wonderful parable of the prisoners in the dark cave, in the Seventh Book of his immortal Republic. When one of the prisoners escaped out into the brilliant sunlight, he was dazed and could not see the splendour of the real world. And when he went back and told the other prisoners still in the cave, they would not believe him, for they thought that the dark cave was the only real world. That parable is still applicable today. It is only when men are inspired by observing Nature's laws that they are cultured and able to step out into the sunlight of the Spiritual world.



The love of Nature is a continual source of power to us, as it was to Anteus in the Greek myth. When Anteus wrestled with Hercules and was thrown, Anteus sprang up reinvigorated because he had touched Mother Earth.

Plato and all the great poets and illumined ones know that the world we see around us is not real. Nature is not a perception of our sight but a projection of human consciousness. We see according to our consciousness. Change our consciousness and the world changes, for, said Emerson, "Before the great revelations of the soul, Time, Space and Nature shrink away".

It is well known that people who live in some small bush town have a deep sense of friendship and social responsibility. There the whole town is as one family. But in large cities, they have to form all kinds of Clubs and Societies to regain that spirit of service and fellowship. In "Flying Fox and Drifting Sand", Francis Ratcliffe wrote "It is strange that the more desolate and cruel the land, the finer in their simple way are the people. I defy anyone to live among the folk of the Australian interior and to come away without an unshakeable belief in the fundamental decency and kindness of human nature".

It is the universal testimony of all men who have lived in the bush close to Mother Nature that they never lose the urge to go back again, to sleep under the Southern Cross and to see the morning star shoot up over the horizon in the early morn like some celestial being to herald the light of the Spiritual world. If we make our love and knowledge of Nature "As a cloud by day and a pillar of fire by night" we will be ushered here and now into the glory, the grandeur and the immortality of the Spiritual world.

## FIRST P. & C. for ABORIGINES AT CUBAWEE

A meeting of 27 residents of the Cubawee Reserve has formed the first aboriginal P. and C. Association in the State.

When the meeting was opened in the school, the president of the Federated P. and C. Associations in the district, Mr. M. C. Bush, said it was an historic occasion. Apart from being the first aboriginal P. and C. Association it was the 2,501st association in the State.

Mr. Brill, who is teaching at the school for the first year, said that since the start of the term he had been delighted with the co-operation of the parents and the attendance of the children.

With valid excuses for absence, the attendance had been 100 per cent.

The help of the parents and the response to the formation of the association, had shown they were keen to have their children educated.

He said that accommodation in the school was taxed by the 28 children attending the classes, but seating had been arranged for six more children.

The regional officer for the University of New England, Mr. M. Praed, reviewed plans to hold a conference with aborigines at Lennox Head on May 27 and asked for representation from the Cubawee people.

The meeting decided to hold working bees to provide notice boards at the school, mow grass and spread filling in the grounds of the school.

The membership fee was fixed at 2s. 6d. per person.

Social evenings will be held at the school in conjunction with meetings on the third Friday of each month.

Officers elected are: President, Mr. Tom Roberts; vice-presidents, Mrs. L. King, Mr. Fletcher Roberts; secretary, Mrs. Aub Roberts; treasurer, Mrs. M. Roberts.

# A VOICE THAT CANNOT BE IGNORED

## Aboriginal conferences acquire strength

by IAN SPALDING

[Last Easter, Mr. Spalding attended the Fourth National Conference for Aboriginal Advancement. He did this as one quite outside the Advancement League movement.

Mr. Spalding found the Conference to be quite stimulating, and believes future gatherings may be even more useful.

It was his feeling that these Annual Conferences can no longer be easily ignored, that lead him to make these observations on the 1961 meeting.]

**T**HE Fourth National Conference for Aboriginal Advancement was held at Brisbane, during Easter 1961.

It was convened by the Federal Council for Aboriginal Advancement, a body constituted by a group of affiliates, which include the Aboriginal Advancement Leagues of Victoria and South Australia.

Sessions were held at the University of Queensland, St. Lucia, with comfortable accommodation provided at a C.W.A. Hostel and at King's College.

### CONFERENCE PROGRAMME

On Good Friday, the first day of the Conference, critical descriptions of government policies towards people of Aboriginal inheritance were presented State by State. These reports varied in length and quality, but represented a fair attempt to draw to one point a description of the current State policies. Although negatively weighted, the pictures given of South Australia, Victoria, New South Wales and Queensland, were certainly useful ones.

This body of information provided a background for subsequent discussions and allowed the Conference to be better-informed than it would otherwise have been. In addition, the comparative presentation highlighted the outlandishness of the Preservation and Protection Act, which operates currently in Queensland.



On the second day, the Conference broke into smaller groups when particular topics such as Employment, Tribal Reserves, De-tribalised Reserves, Fringe Dwellers and Adult Education, were discussed for several hours. As a result, numerous resolutions, some of them rather too pretentious were placed before the full Conference at its evening session.

The third day, Sunday, was notable for a unique and exclusive meeting of Aboriginal delegates, and for the challenging paper on the Indian Policies of British Columbia, read by Miss D. MacEachern, a Canadian Anthropologist. On the same evening, a public meeting was held in Brisbane city, when about two hundred people were addressed by three part-aboriginal and two European speakers.

### POINTS OF SIGNIFICANCE

This Fourth National Conference appeared to be significant in at least three ways.

Firstly—

#### The Deliberate Separation of the National Conference from the Sponsoring Body



The enrolment application which was issued prior to the Easter meeting indicated that a separation existed between the proposed National Conference and the Federal Council for Aboriginal Advancement, which organised the meeting. This point was further underlined during the Conference, when the Chairman, in reply to a question, explained that the gathering was to be viewed as a meeting point for any persons or organisations interested in the "Aboriginal question". He went on to say that the Annual General Meeting of the sponsoring organisation would be held after the Conference and that only the delegates of affiliated organisations would be entitled to vote at the deliberations.

This was a distinction which had not been drawn prior to the earlier Conferences.

Secondly—

#### The Number of Participants

Twelve delegates and twenty observers attended sessions at the First National Conference for Aboriginal Advancement, which was held in Adelaide during 1958. The subsequent Conference convened in Melbourne, was attended by perhaps sixty people, some of them coming from other States. But it was a gathering without great distinction. About one hundred persons attended the Third National Conference.

This year at Brisbane, about two hundred persons participated. Daily sessions attracted about eighty members. Northern Queensland, Victoria and New South Wales were well represented by delegates from organisations affiliated with the Federal Council for Aboriginal Advancement and there were numerous observers from southern Queensland. Mr. Jacob Oberdoo was the sole Western Australian at the Conference. The Northern Territory and Tasmania were without representation.

Thirdly—

### The Participation of Aboriginal and Other Coloured Members



At least one coloured person came from each State except the Northern Territory and Tasmania, and numbers from northern N.S.W. and Queensland were great enough to ensure that about 20 per cent. of those attending individual sessions, were non-Europeans.

On several occasions, the Chairman experienced difficulty as older part-aboriginal men, not over-conscious of the shortage of time, nor mindful of the topic under discussion, arose to speak. Other Aboriginal members made substantial contributions to the life of the Conference, both formally, and through their spirited and friendly participation in the social activity between the main sessions.

History was made, when Mr. Oberdoo, a full-blood man stood to address the Conference, although his quiet delivery and "station" English were not easily understood. (It is also interesting to observe that a Cairns part-aboriginal man, Mr. Jack McGinness, was elected to the Presidency of the Federal Council for Aboriginal Advancement at its General Meeting.)

The enthusiasm of conferees, the new participation of part-aboriginal persons, and the general willingness of delegates to give a hearing to differing points of view leads one to suggest that these particular Conferences will develop further in significance and content.

### CONFERENCE RESOLUTIONS

A conference, such as that held in Brisbane, cannot be dismissed as being of little consequence, simply because it has weaknesses. Yet the subject of Resolutions should not escape scrutiny.

Thirty-three Resolutions received the assent of the Conference in general session. These ranged from a call for Federal Government control of Aboriginal welfare, to a censure of particular sections of State policies and legislation. There were some interesting innovations as well. (*e.g.*, A suggestion seeking the establishment in Australia of an independent authority to examine individual injustices after the manner of the Ombudsman of Sweden.)

The Conference was not characterised by the destructiveness suggested by Press and Radio items at the time. Unfortunately, the agents of mass publication were all too willing to highlight a few sensational statements which came from the Conference, while disregarding the many Resolutions which showed insight and good sense.

Nevertheless it is hoped that future Conferences will provide better opportunities for a more thorough consideration of important questions.

### THE QUESTION OF PARTICIPATION

The most indelible impression left by the Conference relates to participation. All possible points of view need to be represented at gatherings as significant as that held at Brisbane.

Mission bodies, governments, better-educated people of Aboriginal inheritance, local authorities, students, welfare workers, and thoughtful citizens should responsibly consider the question of representation at an annual gathering, which is becoming a focal point for a variety of people interested in the questions of Aboriginal welfare.

This particular observation is underlined by happenings at the 1961 Conference. One notes, firstly, that the Churches of Christ and the Methodist Overseas Missions, were officially represented. In addition, Mr. Paul Hasluck was represented by a senior official from the Department of Territories in the person of Mr. Swift. Mr. Swift, who had been instructed to make statements of fact as required without entering into discussions of policy, attended all sessions of the Conference. He was generously afforded an opportunity to speak immediately after Dr. Christophers had given a paper on Northern Territory Welfare Branch policies. In addition, he made realistic contributions to many of the informal conversations, which were keenly initiated in the interstices between sessions.

The positive value of this kind of participation contrasts sharply with the absence of any representative from the Queensland Government. Queensland was subjected to a somewhat hilarious censure as a consequence. Similarly, denominational Missions suffered through the absence of a spokesman for Presbyterian Missions. On the last afternoon of the Conference, a young woman, who had spent her childhood at Mapoon Mission on Cape York, was invited to address the meeting. Few would deny this person the opportunity to speak strongly of her personal experiences. However, in the absence of a tempering point of view, her bitter stories were accepted uncritically by many of those who attended.

All Australians need to be keenly concerned with the growth to self-realisation of an underprivileged Aboriginal minority. Yet it is unlikely that the best interests of all will be served either by the extremes of a conservative paternalism or by naive dogmas with their easy solutions.



The questions are complex ones. It is this, which argues strongly for the attendance at future Conferences for Aboriginal Advancement of participants or observers from all bodies interested in community welfare and Aboriginal advancement.

The Fifth Conference will be convened at Port Augusta (S.A.) and in 1963, Canberra is the likely Conference centre.

#### NOTE ON ANOTHER KIND OF CONFERENCE

There is another Conference worth bringing to notice.

The Richmond-Tweed Office of the Adult Education Department of the University of New England, in conjunction with Casino citizens, recently organised a Conference FOR Aboriginal People from Northern N.S.W. This was held at the National Fitness Camp, Lennox Head, during the weekend, 26th-28th May, 1961.

All sessions were chaired by coloured persons, and all speakers but one, were Aborigines.

About thirty persons were in residence, with "whites" outnumbered two to one.

This must have been the first occasion that an educational environment has been specially provided, in order to assist part-aboriginals living within or near our community to find their own feet without loss of pride.

The organising officer was Mr. M. Praed, New England University, Department of Adult Education, P.O. Box 201, Lismore, N.S.W.



Three pretty girls. Beatrice Green, Lola Edwards and Faye Nixon at Cootamundra Baths

## PATSY AND THE TRACKER

On a sheep station there lived a man and his wife. They had a little girl called Patsy.

One day Patsy's mother had a lot of clothes to wash. She told Patsy to play with her toys in her play-house while she did the washing. Patsy did a very naughty thing. She disobeyed her mother and while her mother was busy, she wandered off to pick flowers.

Patsy kept walking as she picked and she did not notice where she was going. Soon she was deep in the bush and, becoming afraid, tried to find her way back home. At first this seemed easy, but it was not long before she found she was lost.

Back at her home Patsy's mother had found out that Patsy was missing. She hunted everywhere calling out, "Patsy, Patsy, where are you?"

Hours passed, her daddy came home from work, night came, and still no sign of Patsy. The neighbours were called in. Men with lanterns searched the mountains but could not find her.

Next day a tracker was called. He found Patsy's foot marks and followed them over the hills. He came to a very deep valley and said, "Little Missy Patsy, she go here!"

Her father said, "You are wrong. She is too small to climb down that steep hill." The tracker was sure she went that way, but no one believed him. They hunted all day and the next night, but still did not find her. By this time they were all VERY afraid and called in another tracker. He told them the same as the first one, and this time Patsy's father went where they told him. On and on they went until suddenly there was a cry, "Here she is! Here she is!"

There was the still little body of Patsy huddled up behind a big rock and clutched in her hand was a little bunch of dead flowers. Poor Patsy! She was so still and so cold, and her eyes were closed. She was unconscious, but still alive. Her father carried her back to the house, where, after several days in bed, she was running around again.

This story is a warning to us. Disobedience is wicked. To disobey God is VERY wicked. Because we have ALL disobeyed God, we are all sinners. Like trackers—God has sent someone to show us the way home, so that instead of being lost we can be saved. That someone is JESUS.

Ask someone to read Isaiah 53:6 to you then Luke 19:10. Jesus also said, "Him that cometh to me I will in no wise cast out." (John 6:37). Why not come to Him now?

—With grateful acknowledgment to *Evangel.*



## WHAT IS WOLOWEYAH?

### CAN ANYONE HELP?

Writing to the Editor of *Dawn*, Mr. W. B. Fleming, Box 14, Maclean, New South Wales, says:—

“I would appreciate any assistance you could give me in ascertaining the aboriginal significance of a local place name.

Near a place called Angourie, some three miles south of Yamba, Clarence River, within the Parish of Yamba and county of Clarence, there is a large sheet of water, joined to the Clarence by two anabranches. Locally it is generally referred to as “The Lake”, and is well known under that name as a fertile fishing ground. On the Parish map it is named, and it is also widely known as, Woolooweyah Estuary.

Further south along the coast there are two large freshwater lake-like sheets of water, in an area known as Wooli Wooli. I would not doubt that double name has the usual significance, referable to the two such waters in close proximity; and I assume that the ‘wooli’ means water, or some attribute of fresh water perhaps. I imagine that the name Woolooweyah is a bad rendering of the original descriptive name given the estuary I refer to; and that the ‘wooloo . . .’ is a corruption of the same sound as is applied in the name Wooli Wooli.

I have bought, for my daughter, quite an area fronting the estuary, and we would be very glad if we could learn what the name Woolooweyah is likely to have been in its original sound, and, particularly, as to what is likely to have been the significance of ‘. . . weyah’.

Mr. Allan Cameron, of Ashby and Ulugandahi, tells me that there is no member of the aboriginal race in this area now upon whom reliance could be placed in a rendering of the name and its meaning. The suggestions offered as genuine and correct meanings of the name by the older white residents are remarkable only for their variety and unlikeliness. As owners of a station property known as Ulah, on the Barwon, we are aware of just how little is correct in the local renderings of the origins, correct basic sounds, and meanings of what pass for aboriginal place names.”

Can anyone help Mr. Fleming?

Murrin Bridge residents welcome the arrival of the new Assistant Manager and hope his stay will be a long and pleasant one.

The sympathy of Murrin Bridge Residents goes out to Mrs. Alf Naden who recently lost her young son Frederick Henry.

Congratulations to Mrs. Hazel King of Murrin Bridge on the birth of a new son, Lionel.

Congratulations also to Mrs. Hilda Ferguson on the arrival of a brand new daughter, Kitritna Rose.

Mrs. Alf Naden of Murrin Bridge is celebrating the birth of a daughter.

Murrin Bridge residents, all very fond of song and dance, complain that the station dances are held far too seldom.

Miss Betty Black and Mr. Reg Naden of Murrin Bridge have announced their engagement, but at the moment no definite date has been set for the wedding.



Ross and Audrey McKenzie, of Uralla

# HELP YOURSELF

## **Billy Tea**

When picnicking and boiling the billy, have a new, unused wire-mesh soap-saver for putting the required amount of tea in. When the billy boils, stir the mesh container round in it. Less trouble than taking the teapot with you.

## **Dry Matches**

Waterproof any matches, by dipping the heads into clear nail varnish.

## **Rough Hands**

Mix together equal parts of glycerine and lemon juice. Keep in a bottle by the sink, and while the hands are still damp, rub in a little of the mixture.

## **Colour Rinse**

For an "in-between" blue rinse, dilute your favourite brand of blue with a smoke-grey tint.

## **Controlled Hair**

When washing the hair, add half a cup of vinegar to the rinsing water. Gives a sparkling shine and makes hair more manageable.

## **Lemon Skins**

Save all lemon skins. Put them into the bath or wash-basin water when you want a real "freshener". This gives the water a lovely pungent fragrance.

## **Hair Care**

Roll up a silk stocking into a ball and stroke it firmly across your hair for a few minutes. Gives a lovely sheen.

## **Party Cakes**

For a children's party, try making plain cake mixture in gem irons. When cold, reverse and ice a pale green colour, then mark out frog's face—use silver cashews for eyes and make a slit filled with cream for the mouth. They are very popular with children.

## **Eye Treatment**

Teach the children to use an eye bath when there is nothing wrong with their eyes. Then if eye-trouble strikes, you will not have to struggle with an already distressed child, who suspects the eye bath is something that will add to his discomfort.

## **Making Tarts**

When making a treacle or golden syrup tart, lightly crush some corn flakes and sprinkle on top of the syrup before cooking. It gives the tarts a delightful finish.

## **Toffee Apples**

When making toffee apples, if you find you still have a little toffee left, but not enough to dip another apple, pour it into patty papers. The children will go for the Toffee Apple Toffee.

## **First Aid for Soiled Books**

Dust and dirt may be removed from the edges and bindings of books by rubbing with bread crumbs. The well-cooked but doughy bread inside the crust of fresh rolls is excellent for this purpose. In applying it, rub the soiled book with a ball of the dough. The dough may be used until it is saturated with dirt. Grease spots may be removed from the pages by applying benzine (inflammable) and removing it with a blotter. Water spilled on book pages may be removed by putting wet pages, one by one, between blotters and ironing on both sides.

## **Cleaning Powder Removes Spots of New Type Paints**

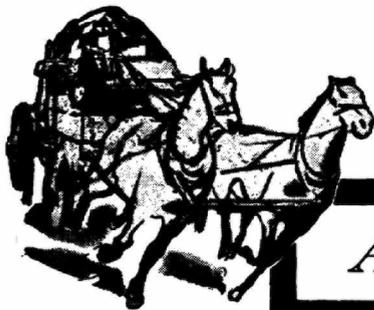
Splattering of some of the new-type fast-covering wall paints on woodwork or other surfaces can be removed easily by rubbing with ordinary abrasive kitchen cleansing powder. The paint will come off, even after it has been allowed to set for a long period. Such a method is more effective than razor blades or fine sandpaper.

## **Burning Sawdust in Fireplace**

Sawdust is an excellent supplemental fuel for fireplaces. Place the dust in 10-lb. paper bags, packing it down well and folding the top in tightly. When a good fire is going in the fireplace, put the bag of sawdust in the back against the firebrick. The bag will burn away, exposing the dust which burns slowly, thus creating additional heat inexpensively.

## **Stained Flask**

If the inside of a vacuum flask becomes stained, squeeze the juice of a lemon, mix with the cut-up pith and rind, put in the flask, and gently shake until the stains disappear.



## ALONG THE MAIL ROUTE

### PRETTY LISMORE WEDDING

Two bridesmaids and a flowergirl attended Irene Caroline Roberts when she married Gregory John Harrington in the Church of Christ, Lismore.

The bridesmaids, were Marie Roberts and Hazel Jarrett, and the flowergirl Yvonne Roberts.

The bride, the daughter of Mr. and Mrs. A. Roberts, of Tuncester, wore a ball-length gown of pale pink satin cut on empire lines, with a round neckline, three-quarter sleeves and a bow trim.

Her elbow-length tulle veil was held by a circlet of pale pink nylon leaves and she carried a single pale pink rose, surrounded by lily-of-the-valley.

Both bridesmaids wore lemon flocked nylon and the flowergirl blue in a similar material. Their frocks featured bell-shaped skirts.

They carried bouquets of lemon and blue roses and wore rose curvettes to match their frocks.

The groom, the son of Mr. and Mrs. R. Harrington, of Yulgilbar, was attended by Richard Harrington and Barry Roberts.

After a ceremony at which Pastor Leivesley officiated, a reception was held at the R.S.L. Hall, South Lismore.

### CONGRATULATIONS TO FREDDIE SKINNER

Through the mixed dances he organised at South Grafton, the energetic Frederick Skinner was able to raise enough money to buy 105 swimming costumes for the boys and girls of the Cowper Orphanage.

Not only did Mr. Skinner raise a lot of money but he did much to improve the prestige of the aboriginal people in the district. When he gave his address at the opening of the Cowper Orphanage Swimming Baths, Mr. Skinner said,

“Mr. Chairman, My Lord Bishop, Reverend Gentlemen, Reverend Mothers and Sisters, Previous Speakers, other distinguished guests, Ladies and Gentlemen, Boys and Girls, particularly the Boys and Girls of the Cowper Orphanage.

This is the happiest moment of my life, when I can stand here and represent my people and all my friends.

And on their behalf, I take pleasure in offering to the children of the Cowper Orphanage our best wishes and our joy, at their being able to have the opportunity of new Baths to swim in.

Bearing in mind the fact that the days when Fig leaves were the fashion are over, it affords me very great pleasure to present these costumes on behalf of my people and friends, who so generously helped me to raise sufficient money to buy them, and we hope that many enjoyable hours may be spent in them.

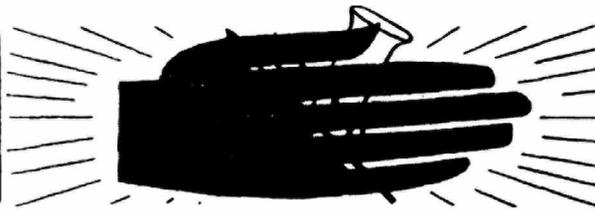
And may God bless the children of the Cowper Orphanage.

### CAMPAIGN FOR ABORIGINES

Pastor Roberts, of Victoria, is very industriously engaged at the present time, with the assistance of other voluntary workers, in a campaign aimed at the establishment of hostels for young aboriginal boys and girls. The target set for the campaign, which is known as “Conscience Calling” Appeal, is £20,000.



John Timberry is another well-known La Perouse identity. Here we see him carving a war shield



## **POLIOMYELITIS AND THE SALK VACCINE**

Poliomyelitis is a virus infection which can cause extensive and severe paralysis or even death. Those who do not die from an attack might become helpless cripples for the rest of their lives.

The only effective safeguard is vaccination, a new development with poliomyelitis, but one that has been in use for many years in preventing other diseases. Smallpox, diphtheria and tetanus are some of the diseases which can be prevented by vaccination. The effectiveness of vaccination in building up bodily resistance to these diseases has been demonstrated in millions of people.

In New South Wales, vaccination against poliomyelitis is being planned on a voluntary basis, first of all with children in the 0-14 age group, because poliomyelitis occurs most frequently in children within this age group. These children can be protected by vaccination *only* with the consent of the parents or guardians. This article is therefore primarily addressed to parents and guardians in order to gain their co-operation in this vaccination campaign and to answer some of the questions which no doubt are uppermost in their minds.

### **Is vaccination against poliomyelitis desirable?**

Yes, undoubtedly yes! In theory the chance of a child suffering a severe attack of poliomyelitis is at present relatively remote. That estimate is based on the fairly low number of cases reported during the past year. That year however, was exceptional, and as the disease appears in epidemics in cycles, we must regard the next few years with anxiety and take precautions now. Vaccination during a widespread epidemic would probably be of little use because it takes time for the vaccine to build up immunity in the body.

### **Is the vaccination effective?**

Yes. Only time will tell just how long protection will last. Extensive laboratory and field tests have indicated that its effectiveness is of a high degree, and the results of the mass vaccination campaigns which have been carried out and are being continued in the U.S.A. and Canada are most encouraging.

### **Is the vaccine safe?**

The most stringent safeguards are observed during production of the vaccine and, after production, the vaccine is subjected to further tests by the makers and by independent authorities. In U.S.A. and Canada, following the adoption of additional safety measures, more than eleven million vaccinations have been given without ill consequences.

### **Is the vaccine effective immediately?**

No. It takes time for the vaccine to act in the body. This time varies with the individual but the vaccine will not stop an attack of poliomyelitis which was incubating when the vaccination took place.

### **What is the vaccination procedure?**

The injection is given intramuscularly in the upper arm and the vaccine itself will not cause any irritation following injection. The first injection is followed by another after four weeks and with a third some months after the second injection. The vaccine is of the consistency of water and consequently very fine needles can be used.

### **How to apply for vaccination**

If you have not already received an application card and wish to make an application on behalf of your child, please inquire at the nearest council chambers.



**Jeannette Ferguson and Dorothy Williams, of Murrin Bridge**

# *This May Help You!*

## **Cure for Hiccups**

A mouthful of fruit juice cordial taken neat will cure hiccups instantly.

## **Storing Articles in Suitcases**

When packing a suitcase for storage, it will save a lot of trouble if a list is made of contents and tied on to the handle. This will save lifting down the wrong one, when looking for one particular item.

## **Use for Old Torch**

Make a pencil case out of an old torch, by taking out all inside parts and reflector.

## **Towel Sheet**

Instead of a blanket under baby in the pram or cot, use a large white bath towel. This is easily washable.

## **Keep Him Sleeping**

If you put baby down to sleep when out visiting, place a hot water bottle in his coat, so it will be warm when you slip him into it later. He is less likely to wake.

## **Paint Tubes**

To preserve the children's tubes of paint, get them to smear a little vaseline around the screw part at the top of the tube after use. This will stop the paint from drying hard and sticking to the top of the tube.

## **Bee Stings**

Apply a thick slice of raw onion. Renew every ten minutes until pain has gone. The acid in onion draws out the poison and prevents injured parts from swelling.



**The Hon. Arthur Calwell, M.H.R., Leader of the Federal Opposition enjoying a joke with two students at the Tramby Co-Op. School, Glebe, N.S.W. This school is held once each year for aborigines from all over Australia to educate them in the conduct of co-operative businesses**



Hello Kids,

Well this month we publish the results of the N.A.D.O.C. Essay Competition and I'm sure you'll all find them very interesting.

But why didn't many more of you enter this wonderful competition? I'm sure, judging by the lovely letters I receive, that many of you could have done very well.

The "Find the Animal" competition proved terribly popular and I've been really swamped with entries, so many of them so very good it was extremely difficult to make a choice.

However, first prize goes to 9 years old Loretta Williams of Brungle, via Gundagai; second to 6 years old Phyllis Matthews of 13 Gloucester Ave., West Dubbo; and third to 13 years old Gladys Russell of Walgett Aboriginal Station.

Congratulations kids. Your prizes will be sent along to you.

Whilst they didn't win any prizes I must send my congratulations to the Roseby Park youngsters for their very neat entries. They were Chery Carpenter, Annette Cooper, Sandra Archer, Frank Connolly, Joseph Stewart, Dallas Carberry, Jennifer Longbottom, and Lola Cooper.

In a nice letter Jeanette Ferguson, 71 Crampton Street, Wagga Wagga, said:—

"Just a short note hoping to find you in the best of good health, as it leaves me same.

I've been working in Wagga now for 18 months, and like it very much. My boss and her two sons are very nice people, we have such good fun together.

While in Wagga I've joined a church club which is called Y.A.F., that's Young Anglicans Fellowship, and find it very interesting. I've got quite a lot of friends here, and we go playing tennis every Saturday afternoon, also to football every Sunday. Our Y.A.F. club will be having a ball, this coming Saturday, 10th June, and I'm looking forward to it very much.

I suppose the weather's a bit cold down there now, seeing it's back to winter again, I must say it's getting very cold up here too, but I don't mind the cold weather, it's lovely to see the white frost around every morning.



This is little Kathleen Bice, of Kurri Kurri

Pete, I would like to know if you can find me some boy penfriends, between the age of 18 and 19 as I am 18 years old myself, my hobbies are football, tennis, hockey, dancing, photography and Rock 'n Roll.

I come from Murrin Bridge, but live in Wagga at the present moment. Seeing that this is my first letter to you, I thought I'd better write a long one.

Quite a few of my girlfriends and I went out to "Forest Hill" R.A.A.F. Base for the dance last Friday night, and all enjoyed it very much, the R.A.A.F. provided everything for the girls from Wagga.

I would like to send my congratulations to Emrose Clarke of Murrin Bridge on her marriage to Irishman Paddy Clarke. I wish them both all the very best of luck."

Thats all for now,

Pete

#### WHERE IS RAYMOND NOLAN ?

I sent a nice book to Raymond Nolan, c.o. Post Office, Dubbo, who was awarded a special prize for a drawing, but it was returned unclaimed from the Post Office.

If Raymond will write again and tell me his present address, I will send the book to him.

S. H. Green,  
Superintendent,  
Aborigines Welfare Board,  
Box 30, G.P.O., Sydney.



## PESTS AND DISEASES

### DISEASES

Mildew in Pumpkins, Cucumbers, Melons and other vine crops is the disease that will most worry the home gardener. There are two kinds, but Powdery Mildew is more common and it may cause damage to Rock Melons, Cucumbers, Pumpkins, Squashes and Marrows.

It is first recognised by white powdery spots appearing underneath the older leaves and also the upper surface of the leaves where they are shaded from the sun. The spots quickly merge and soon cover the whole leaf.

Downy Mildew will be found mainly on Cucumbers and Rock Melons, the leaves of which are infected by sparse white downy growth with the addition of yellowish spots which, however, are not usually round but pointed. The chief control measure is to spray with weak Bordeaux Mixture, 3-4-40. This will also control Anthracnose, another disease affecting these plants.

Sulphur dusts also control Powdery Mildew but may injure the leaves of Rock Melons and Cucumbers. However, they can be safely used on Pumpkins, Squashes and Marrows, and should be applied at weekly intervals.

As a prevention all sprays, whether Bordeaux or Sulphur, should be applied once a week, commencing when the plants are quite young.

### PESTS

**Pumpkin Beetle:** Attacks by this pest result in the plant being rapidly eaten and finally reduced to a skeleton. Spray with half strength DDT Agricultural Emulsion.

**Green Vegetable Bug:** This is a sap-sucking insect which usually attacks the young shoots which soon wilt. Spray with DDT as for Pumpkin Beetle.

**Red Spider:** Leaves become mottled with fine webbing and greyish-red mites are seen on the lower surfaces of the foliage. Spray with lime sulphur.

**Aphids:** Not usually troublesome to vine crops, but attacks are known.

### EGG PLANT

Although widely grown in America this plant is not seen to the same extent in this country. The large semi-globe fruits are cut into slices, covered with salt,

and then fried in batter. They are also very tasty boiled or baked and served with bread-crumbs.

**Requirements:** As this plant has a fairly long growing season, it requires approximately 7 months of frost-free conditions between Spring and Autumn. The soil preparation is similar to that required for tomatoes: these plants thrive in a sunny, well-drained position.

**When to Sow:** Seedlings are raised as early in the Spring as possible but, where frosts are still prevalent, it is necessary to give them protection, such as a cool frame. Provided the season is long enough, further sowings can be made during Spring.

**How to Sow:** As these plants do not transplant easily it is sometimes the practice to use tins or strawberry punnets in which to sow the seeds. Two seeds are sown in each and if both germinate, one plant is removed. Where seeds are sown direct into the open ground, they are set in pairs and, again, if both germinate, one plant is pulled out. These pairs are spaced 2 feet apart in rows with the same distance between.

**Cultivation:** This is the same as for Tomato. If plants tend to carry more than 8 to 10 fruits, any over this number should be taken off. Fruits are ready for use when they have attained their rich, deep purple shade which should occur within about 6 months of germination.



Ruth Quinn, Claire Randell and Freda Byers,  
at Cootamundra