

THE REDFERN ALL BLACKS



NEW DAWN

A MAGAZINE FOR THE
ABORIGINAL PEOPLE OF N.S.W.
JUNE 1970

NEW DAWN is a magazine for the Aboriginal people of New South Wales. It is therefore important that these people—YOU—should see in NEW DAWN the kind of articles that are of interest and are worth reading.

That is why your comment is asked. What do you think of the articles? What sorts of articles would you like to see in NEW DAWN? What terms do you prefer? "Aborigines?" "Kuris?" "Dark people?" "Coloured people?"

You may know an Aboriginal person who has made a success of himself in some way. He needs to be talked about. Why? Because this magazine is the show-case for New South Wales Aborigines. The mailing list shows that it is sent to other states of Australia as well as to many libraries overseas.

NEW DAWN cannot become a true reflection of the Aboriginal people of New South Wales unless they help. If Aborigines from all over New South Wales—YOU—will send in stories (whether true or made up) as well as articles, news, photos and so on, then NEW DAWN will become yours. Then it will truly be "a magazine for the Aboriginal people of New South Wales".

NEW DAWN A magazine for the Aboriginal people of New South Wales

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FRONT COVER:

Back row, l. to r. *Captain-coach David Daley (Grafton), Greg Holten (Burnt Bridge), Gus Jarrett (Bowraville), Ken Brown (Kempsey), Tom Moylan (Nambucca Heads), Kevin Anderson (Redfern), Jimmy Miller (Kempsey)*

2nd row. *Greg Simms (La Perouse), Tony Button (Kempsey), Marshall Brown (Kempsey), Kevin Mundine (Baryulgal), Royden Griffin (Wellington)*

Front row. *Steve Ridgeway (Taree), Allen Clayton (Cowra), John Hill (Narrabri)*

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A Club to be proud of . . .

SPORT PLUS

BY KEN BRINDLE
HON. SECRETARY, REDFERN ALL BLACKS



Some of the players of the Redfern All Blacks A Grade team were photographed coming out of the dressing rooms at half-time on Sunday, 26th April. They played Botany United at Mascot Oval, winning the match 37-6



The Redfern All Blacks is a Junior Rugby League Football Club affiliated with the South Sydney District Junior Rugby Football League.

South's Junior League is the biggest and most fiercely contested competition in New South Wales. It involves twenty clubs, one hundred and eighty-nine teams and just over three thousand players. The players range from five-year-olds upwards. The average age of the A Grade, which is the oldest team, would be between 21 and 24 years of age—though there are exceptions in either direction.

It is virtually impossible to estimate the number of people involved in the administration of the various clubs. But if you consider that each team has a coach, gear steward, from one to three selectors, and club committees as well as auxiliary groups such as social committees and women's committees to assist with fund raising, then you begin to get a picture of the immense involvement of many people from all walks of life that makes Souths the premier Junior League—a fact borne out by the monotonous successes of their Junior representative sides.

Compared with most of the other clubs, some of which have as many as twelve or thirteen teams, the Redfern All Blacks, with two teams—and only readmitted to the competition last year—is a relatively young club. However everybody feels that it can become an attraction and an asset to the League if it can survive the crucial first 3 or 4 years.

As the name infers, the club is made up exclusively of Aborigines living in and around the Redfern area. Most of these people have just arrived from remote country areas in search of permanent employment which is unavailable back home.

Some people refer to the non-admittance of Europeans to club membership as a form of segregation, which from their point of view, it undoubtedly is. On the other hand, All Blacks players themselves see it as an expression of identity and visible proof that they can organize and manage their own affairs.

It is hoped that many of the All Blacks' players will eventually attach themselves to other clubs in the district, but it is felt that when youngsters first arrive in Sydney, a club consisting of their own people, that they can become involved in and feel a real part of, assists them immensely to settle down in the first crucial 3 or 4 weeks.

This club also affords young Aborigines good training in management. For instance, the person elected to the position of treasurer has to operate

a cheque account—generally for the first time. He has to learn to keep his books balanced and to prepare and present the treasurer's reports to meetings. Similarly, every other committee member, from the club president to the gear steward, must learn his job and accept responsibilities.

Committee members find it impossible not to become involved in their players' problems and often find themselves helping to find employment, accommodation and quite often legal assistance for minor offences.

The club runs its own dances and cabarets to finance its activities and the junior team have their own social committee which runs dances each Friday night at the Foundation for Aboriginal Affairs.

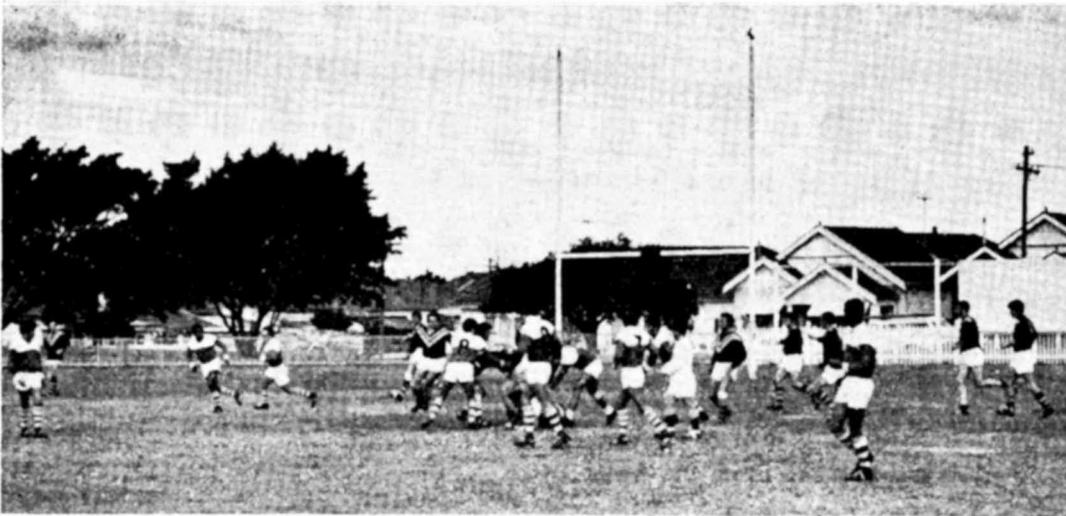
Last year the club bought a forty-five passenger bus and travelled to Casino to participate in the

N.A.D.O.C. Carnival, which was a huge success. They also went to Bega to take part in a knock-out competition.

This year the A grade team is going great guns. The junior team is just beginning to fire and with a little more coaching should be a force to be reckoned with.

The Redfern All Blacks would like to take this opportunity to thank the National Aboriginal Sports Foundation for its grant of \$1,000. It is heartening to see that the Commonwealth Office of Aboriginal Affairs does realize the value of Aboriginal participation in sport. By setting up the National Aboriginal Sports Foundation, it has clearly indicated its belief that all the placard-waving, demonstrating and demands will not open one tenth of the doors that can be opened through sport. The Redfern All Blacks believe this too.





*Opposite page:
Half-back Royden
Griffith about to
pounce on the ball
which the All Blacks
have just won from
the scrum*

*Left above: A
victorious Redfern All
Blacks trot off the
ground after beating
Moore Park 35-3
on Saturday, 16th
May*

*Left middle: The
All Blacks in
action*

*Left: Kevin
Mundine gets the
ball away to Tom
Moylan who then
scored under the post*

Letters

*The Under-Secretary,
Department of Child Welfare and Social Welfare.*

Dear Sir,

Having just received a copy of NEW DAWN, I write in grateful appreciation.

I was hoping that a publication such as DAWN would continue and now I am very glad to see this attractive issue, with its explanation of the new Act and its answers to questions, as well as its pictures and news.

With all true wishes:

Yours sincerely,

R. G. Arthur, Bishop of Grafton



Aw, shucks, I don't know what to think! It's great to see such nice things being said about this magazine. But, I DIDN'T GET ANY LETTERS FROM THE KURIS! All you people in those far-off places with the interesting names, like:

Brewarrina	Tabulam	Wilcannia	Bourke	Coraki
Moree	Gulargambone	Woodenbong	Tingha	Burnt
Bridge	Walgett	Mungindi	Boggabilla	Cabbage
Tree	Box Ridge	Bellbrook		

—and a host of others . . . tell me:

What do YOU think of this magazine? Do you like it? Don't you like it? If not, why not? Please let me know!

When you write to NEW DAWN, don't be surprised if your letter doesn't appear in the next issue.

This is because NEW DAWN has to be prepared 6 weeks ahead of time. So, keep reading—you'll see yourself in print some time—provided you write in of course!!

As I See it

BY EILEEN LESTER

The most important psychological need Aborigines have today is the need to discover their roots. They need to discover themselves and understand who they are, for they have lost the old links. Now there is *such* a gap—it must be filled by a re-discovery. If I look at trees growing—say jacarandas or gums—well, they know who they are. Their roots are fixed, sure, certain.

If an Aborigine knows what his roots are, he won't want to be anything else but an Aborigine, because they're pretty good roots. But you can't grow and make new roots without old ones. Many Aborigines today don't know much, but are increasingly eager to learn of the old ways, to fill the gap. Once this is filled, they can grow. Even cynical Kuris, who reject and laugh at the old traditions, can still be caught by the pathos of a didgeridoo sounding. I've seen them break down. They pretend the gap is not there, but it is. That is my point—the old yearning is there.

A knowledge of the old ways gives you pride. Without this, you are nothing. Before the 1967 referendum, I remember that Aborigines passed themselves off as anything but Aborigines. They became Maoris, Indians, Southsea Islanders, anything, to get into an hotel. Now that this is allowed, they can start to think about becoming proper people again. You can see the change coming, through the parents' loyalty to their children. For example, in the A.F.E.C.s Aborigines try to explain something of the old ways to their children. The children grow with this knowledge and so do the parents. That is why grandparents too, get so involved. If they can help their grandchildren they will, even if they couldn't do much for their own kids. Change is happening at the Foundation too, in a different way. There young Aborigines meet and talk at social evenings. Once upon a time, they only had milk-bars. Now they have somewhere to go and their own atmosphere where there is security and warmth.

For a long time, Aborigines were not allowed to drink socially. It is human nature to go after something you can't have. That is why I feel sorry for those Aboriginal alcoholics created by this period. These people, in the 40-60 age group



Mrs Eileen Lester

Photograph by courtesy of John Fairfax & Sons Ltd

are a legacy of the days of second-class back-fence boozing. Now you can see Aboriginal teenagers at social evenings—an example is the Clifton Hotel. They are well-dressed and well-behaved, because there are Aboriginal bouncers. No-one is telling them what to do, except their own people. They set the standards. This is how you get pride and self-respect back.

Some Aborigines are angry. They say we must have a black-power movement like they have in the United States. I think that this sort of thing only hurts the Aborigine. To get anywhere in Aboriginal affairs, where there is always trouble, you have to skim over the trouble and land on the other side. You have to breathe new air, form

new goals. Why walk through muck, when you don't know what you will look like when you come out at the other side?

I have been asked whether I feel that the slogan "Black is beautiful" can bring back pride. I don't think so. The colour isn't anything. Being me, being Aboriginal and accepting what I am, *that* is important. The American Negroes' idea of attempting to rediscover their old roots in Africa, grow frizzy hair and so on—that is what I agree with. Those pathetic people who try to close their eyes to their Aboriginality and deny

it . . . they'll never be happy trying to be make-believe whites. It's because they have no roots. That is what we've got to do—find our roots and then grow. Another thing. We must stop this 200-year crying. We can't change the past. But we can do something about the future, if we stop looking back and do something positive.

What positive aim should Aborigines have? The aim of a future for their children. First the gap has to be filled, so that the youngsters know who they are and then they have to be educated. Then we'll really make it.

THE AUSTRALIAN ABORIGINE

How to understand them

BY PROFESSOR A. P. ELKIN

FOURTH EDITION, 1964

PUBLISHED BY ANGUS AND ROBERTSON LTD, SYDNEY



This is the first of a series of articles condensed from Professor Elkin's book with the kind permission of Professor Elkin and the publishers. These articles are being featured in NEW DAWN for the benefit of those Aborigines who feel they would like to know more about their background. As these articles are considerably shorter than the chapters from which they were taken, it is suggested that those seeking more details should read the book itself.

PART I

Who are the Aborigines?

There are four main types of human beings.

These are:

The EUROPEAN—which is divided into three main groups.

The MONGOLOID—straight black hair, yellowish skin.

The NEGROID—brown or black skin, woolly or frizzy hair.

The AUSTRALOID.

This last division, which includes the Australian Aborigine, has a characteristic appearance. He has a chocolate-brown skin, wavy to curly hair,

a plentiful growth of face and body hair, a narrow head, deep-set eyes, a fairly wide nose, wide mouth, strong jaws and skull, slender hands and legs, and an erect body.

There are other human groups sufficiently like the Australian Aborigine to be placed in the Australoid division with him. They have been found in New Guinea, the Celebes, in the Malay Peninsula, and in Ceylon and southern India.

From available evidence, it seems fair to think that Australoid man slowly spread from a common centre of origin in Java about 30,000 or more years ago, moving north to Malaya and India and south by way of land which then joined New Guinea to Australia. Aboriginal man was harassed

by other groups of people in most of these areas, except Australia. Australia was the exception because no other people thought it worth invading and settling until 1788. That is why the Aborigines had time to work out such a fine adjustment to Australia's environment, for no one disturbed them.

Travelling by foot and across water, the Aboriginal people reached Australia, bringing with them the dingo. Gradually they spread across the continent.

How long has man been in Australia?

We do not know when the Aborigines came to Australia or how long they took to spread over the whole land. New evidence is continually being found to change our ideas about this subject. Evidence shows that Aborigines lived in east and central Australia probably 16,000 years ago, and even longer in northern Australia.

The Aborigines occupied eastern Australia at a time when the now arid or dry areas of South Australia, New South Wales, and Queensland were well-watered and green. Blessed with good rains at that time, these places teemed with life—with herds of a giant wombat-like creature, giant kangaroos, and other now extinct animals both large and small. Between 5,000 and 10,000 years ago, the well-watered areas began to shrink. This meant that the most exciting times and easiest living of the Aborigines came to an end as their happy hunting grounds dried up.

Aboriginal languages

There were at least five hundred languages in Australia. They had a common origin. Knowing the Australian environment we can realize how this variety came about as the food-gatherers and hunters slowly settled in new areas as their number increased. As the people multiplied, new waters and food-gathering places had to be found. Groups became isolated from each other because of droughts and dry periods and the need to hunt in small groups only, so as to avoid stripping an area of plant and animal foods. Such isolation, together with adaptation to different conditions caused differences in words, meanings and grammar to develop. As a result too, the various Aboriginal languages vary from simple to very complex.

The Tasmanian people

These appear to have preceded the Aborigines as we know them. The original inhabitants of Tasmania, now extinct, had spirally, tufty hair,

dark skins, and were short in build. They belonged to the Papuan-Melanesian subdivision of mankind. Some people have argued that these Tasmanian people may once have lived on the mainland and were pushed south into Tasmania by waves of southern-moving Aborigines. However there is not sufficient evidence to say this with certainty. The Talgai skull found on East Talgai Station in southeast Queensland in 1886 is of a very primitive Aboriginal who must have lived between 6,880 and 13,000 years ago. It has no Tasmanian similarities, so if Aborigines *did* push Tasmanoid man south, it must have been before this time.

How many Aborigines were there?

By 1788, when the white man settled in Australia, the Australian Aborigines numbered about 300,000. This does not seem very many until we realize that the Aborigines were food gatherers and hunters and had to move over large areas to get their food. This sometimes made infanticide and abortion necessary for the survival of the main tribe.

The 300,000 were divided into over 500 tribes and sub-tribes. Each tribe varied in number from 100 to 1,500 with an average membership of 5,000-6,000.

Details about Aboriginal languages

Despite all the migrations over Australia and the varieties of languages which developed, a common origin of language can be recognized. Aboriginal language is very precise and brief. It tries to express in one word, or as few words as possible, a complete picture of the situation or want of the speaker. This is done by the inflections or tones of the word or words used.

Language is related to culture and cannot be understood or satisfactorily mastered without a knowledge of tribal thought, belief, and custom. It is important to remember that Aboriginal language is not poor on words as some believe, but has a wealth of words, variety of grammatical forms and a wide power of expression. It was well able to express the thoughts of the Aborigines.

A literal translation of Aboriginal languages into English is never satisfactory. Their languages belong to their own cultural world and the words, phrases and methods of expression derive their meaning from this culture. That is why knowledge of the language and an understanding of Aboriginal thought, belief, and custom must go together.

ABORIGINAL WOMEN AT SYDNEY TOWN HALL

One of the highlights of the Captain Cook Bicentenary celebrations in Sydney was the Pageant of Endeavour at the Town Hall between 22nd-29th April. The pageant showed the role women had played in New South Wales history from the time of Captain Cook's landing until today. Different displays showed what women had achieved in the home, in business, in politics, in society, and in education.

One display which very definitely showed an achievement of women in education was the Aboriginal Family Education Centre exhibit. Here children, while playing as they normally do at the A.F.E.C.s, showed visitors to the pageant exactly what A.F.E.C. is doing and how Aboriginal mothers are striving to help their children.

Over the eight day period, the women and children from the A.F.E.C.s of Redfern, Chippendale, Bellbrook, Mungindi, Cabbage Tree Island, Box Ridge, Tabulam, Boggabilla, Tingha, and Bowraville took turns to staff the display.

On the last day, 29th April, Queen Elizabeth and Princess Anne visited the pageant. When they came to the A.F.E.C. display, several ladies who are prominent in A.F.E.C. affairs were presented to the Queen. They were Mrs Eileen Lester and Mrs Eva Mumbler. As well as this, Her Majesty spoke to a number of Aboriginal people some distance from the A.F.E.C. exhibit. Two very shy little ladies, Grace Mumbler and Ginna Troutman, presented Queen Elizabeth with fresh Australian wild-flowers to mark the occasion.





Opposite page top: "Don't be shy" the Queen seems to be saying to Grace Mumbler as Mrs E. H. Scotford and Mrs Eva Mumbler look on

Photograph by courtesy of John Fairfax & Sons Ltd

Opposite page bottom: Mrs Eva Mumbler, Grace Mumbler, Mrs Davies, Ginna Troutman, and Mrs Pat Troutman watching the Queen approach

Ginna Troutman presenting Her Majesty with a bunch of Australian wildflowers

Photographs by courtesy of Australian Consolidated Press Ltd

Calling all young mothers everywhere

Below are extracts from the record of the first meeting of the Advisory Council, Bernard Van Leer Foundation Project, held at the University of Sydney on the 6th November, 1969. At this meeting, those women who had started A.F.E.C.s and who were working to make them a success, told of some of the problems facing them. One of the major problems, it seems, is that they find it difficult to get the younger mothers interested in the A.F.E.C.s. However there are sometimes very understandable reasons for this lack of interest as their evidence shows. The article below highlights the very real difficulties which these women faced and overcame in their efforts to give young children a better start in life, by means of the A.F.E.C.s.

The speakers are:

Mrs M. Marsh (Tabulam)
Mrs J. McGrady (Mungindi)

Mrs S. Avery (Bellbrook, Kempsey)
Dr D. W. Crowley (University of Sydney)
Mr K. Brindle (University of Sydney)
Dr Nurcombe (University of N.S.W.—Dept of Paediatrics)
Mrs D. Morgan (Chippendale)
Mrs J. Gomes (Box Ridge, Coraki)
Mrs S. Quinlan (Bellbrook, Kempsey)
Mrs J. McGhee (Cummeragunja)
Mr A. Grey (University of Sydney)
Miss J. Robinson (Kindergarten Union)

Mrs Marjorie Marsh When we started we did not know anything about it, but we thought it was a good idea and best for our children because we never had an opportunity and we thought that if we started one of these centres it was a good opportunity for our children. But since we started we have not been doing very well

because we didn't know much about it, but we gradually went along until our Maori friends came up and showed us how to go about things and what to do. Now we have quite a number of children coming twice a week. Some days we get 12 children coming, but some days less. We try but can't get the young mothers interested in it. They don't seem to see the point. But gradually some are coming in; there are two young mothers of about 16 . . . So we are coming along very slowly, but we seem to be going all right. We are trying to get things together. There is not much more I can say about it, other than we want to know more about how to run it and go about improving it.

Dr Crowley As you get going do you think there is a chance of interesting young mothers?

Mrs Marsh Yes. They are interested enough to send their children but not to stay themselves.

Mrs Judie Gomes We have run our preschool for some years now, with ups and downs. Our problem is that we have a shed but it is not big enough. We have books, but no place for the children to have preschool. We have it under the trees—pretty with the jacarandas out. It is hard to have school in the wet weather. We had ups and downs, a couple of months back, but now is back to normal. We have got the mothers interested, not many mothers, a fair number of kiddies. We meet twice a week for a couple of hours, after which time the kiddies get tired. Our main problem is the shed being not big enough. That is all I can say.

Miss J. Robinson What sort of play equipment do you use?

Mrs Gomes Ice-cream containers, blocks, dough, any little thing we find to use.

Mrs Joyce McGrady We have the same complaints as Marjorie regarding young mothers. At first they were interested but they don't seem to care much about whether their children come to preschool or not. I find it very disheartening for the children who look forward to it. The young mothers depend on me and they don't try to help themselves and I have a bag of trouble with this. They want this sort of thing but won't help themselves. If you make a suggestion about what to do, or try to get someone else to take over when I can't go, they don't like the idea of

anyone coming in. We also have a lot of vandalism. Thirteen children are present from sitting-up to 4½, who are very eager and they like it. But vandalism puts the children back and some of the things that some of the mothers do say to the children. I would like a suggestion on how this could be overcome to help the children come forward and be more contented.

Mr Grey There are differences between Maoris and Aborigines. The Maori older women get in and push the young mothers along, but Aborigines mind their own business . . . Some of the difficulties I have found—generalizing on all the groups—is that many of the young mothers have children close together, have a long way to walk, have much washing under conditions that don't make it easy for them—they have no electric light or facilities. A young mother has many burdens. By the time she has got the kids to school, the old man out of her hair, and the washing done, she has little energy left to walk to preschool.

Mrs Susie Avery Ladies and gentlemen. I want to tell you how we run our preschool. We have just started in July and from what I see of it I realize it is very good for the little ones. They do things for themselves. We have mothers in four groups. We don't have a very big place, but we make do with what we have got. Our children know what to do and when they get tired of playing with something they go and play with something else. Then we have some mothers—7 or 8 of them. Some of them don't always come, but we will carry on. If one is sick, the others carry on and do their days. We have the problem of wanting our preschool away from where it is now in the school. To go to the washroom the bigger children have to pass our room and disturb us. If we had a school away from this main school we would be better. We have some equipment and make do with what we have. Our real problem is to get a school away from the main school, to do good for our little children.

Mr Brindle Your preschool seems to be going better than some of the others. Do you think it was because you had a women's committee prior to the starting of the preschool? Do you think this helps?

Mrs Avery Yes, the women's committee is strong.

Q. How many days a week do your children and mothers meet?

Mrs Avery Two days a week. We keep a record book, and have a roster of duties.

Mr Grey Susie, you said the children liked it. What do you and your family like about it?

Mrs Avery Before preschool they still mucked round the house, but since preschool and the Maori visits all the mothers are very excited



Aboriginal Women at Sydney Town Hall

At left: Mothers from Bowraville at Sydney Town Hall last April

Le Children from country A.F.E.C.s at the Town Hall

At: Part of the A.F.E.C. wall display put up by Abiginal women



about it. There are 16 homes, and we can all see the change in the kiddies. We take the little ones along and try them out at first, but now we find their behaviour has changed. They are not so rowdy. We give them blocks and the other things we have, and the children don't fight. We sit and watch them, while they make up their own minds what to do. By just sitting and watching we learn a lot. We ask them, when they have finished: "What box do these go in?" You would not believe it—a little toddler catching on so quick. They know each box they go in. We need that school.

Mrs Shirley Quinlan We *do* need that school.

Mrs Avery Yes, we need to get the school going, and get a little playground going outside—sand, water. We will watch how they behave and what they are doing. There is an empty school that is doing nothing that we want—Nulla school.

Mrs McGhee Well, I have not got much of a problem where I come from. We have a preschool in our village, started in 1961. We have \$1,000 a year, and good equipment. My problem is the mothers, and obtaining the right equipment. Since we have had a visit from a Maori lady, she is helping us with equipment. All our equipment has been donated. We are hoping to get a hall built. We open every day from 9 to 12. Last year I had problems like children breaking things, but the mothers agreed to accept the responsibility for keeping them away.

Dr Nurcombe Any comments from the primary school on the effects on the children?

Mrs McGhee Oh, yes. They miss kindergarten and skip a grade.

Mrs Morgan I am not much of a talker. We started in September and teach the children to draw and paint. I like to see them have their own preschool. I came from Queensland, from a mission, and we used to run our own school up there and I did not mix much with white people. I say it is good to have Aboriginal kindergartens, and we have it each week. My two grandchildren come. This is the first time in my life I have done this kind of thing. I am mixing more with white people now.

Mrs Lester I have not got a preschool but I help at Chippendale and Redfern. Mrs Bell is one of the very active grandmothers and, when one of her daughters is not available, she accompanies her six grandchildren. We started a year ago and people ask us why we are segregating ourselves from kindergartens and preschools already in existence. In answer to that we have found that most Aboriginal mothers who are interested say they can't afford ordinary day nurseries or kindergartens in the areas. One of the things that I found out from Aboriginal mothers was that they prefer their children to be involved with each other. While some Aboriginal children are in day nurseries if their mothers are working, their children are paid for. We have invitations from another day nursery to have accommodation for three Aboriginal children. I went out, but could not find three Aboriginal mothers who would take up this offer of free placement; Aboriginal mothers were horrified at this notion of charity.

When the Van Leer Project came up I was able to say to the mothers: "Here is a place where there is no charity involved, where there is a time and place where we can meet, and where you can help your young children in their first 5 years and carry on as their personal teacher".

In Redfern we operate at the 33 Botany Street hall, obtained from Edward Press. As the mothers are scattered I have to pick up the families, and while someone is setting out the room and equipment, I pick them up. Some mothers have two or three children and have to battle against long distance and traffic. They walk home.

In Chippendale, we have only been going a little while and we use the Sydney University Settlement Hall. We have 5 to 6 mothers, with several children each. We have heard so much about young mothers who may not be so understanding about what preschool is all about till their children are 2 years old. We start with young mothers-to-be, just pregnant with their first child. We have fairly good attendance and three very young mothers with new babies. When they first came they used to poke the babies in their prams in a corner, but we would not let them do it. I believe these children now know what they are coming to each week, and are alert and wide awake.

I am also involved with the Seven Hills group, which is working out very well. Yesterday they had their second meeting. At the first meeting, while Mrs Woods did all the canvassing of the local mothers, Trixie Bell and I took our children up and they set the pace for the new ones. You

could have heard a pin drop—the children were so absorbed in their play and the mothers could not believe it, no fights and the children so quiet . . . They are giving us ideas and we realize we don't know anything about what it means to be a two- or three-year old. We are learning fast. I remember one rainy day when I said I would not go to preschool because no one would go out in this weather. But a shivering mother from a telephone box rang to say she was there and could not get in. From things like this I realize we can get more and more interested, through the children. Once we get the children, they don't give the mothers any peace.

I feel very proud that the time has come when Aborigines are becoming aware of the importance of education for the future of their children. I can see my tribal name is not up on the board, but I remember from the old days that I can remember so much that was taught me at my parents' feet. This started before we could walk. We learnt, from the sitting-up stage, at our parents' feet. I am proud that we should have inherited this responsibility and now, being cut off from our old style of life, I feel we can teach our children and equip them for a new way of life. The young future warrior had to learn from the older people.

What is being done about JOBS FOR ABORIGINES

The Commonwealth Employment Service of the Department of Labour and National Service wishes to remind Aborigines that all normal services are available to them. Its District Employment Offices or agents in country areas are always ready to find work opportunities if these are available.

Furthermore, plans are being drawn up at the moment for eight *Vocational Officers* who will provide special help for out-of-work Aborigines. When this is ready, NEW DAWN will let you know.

There is also a special *Employment Training Scheme for Aborigines*. This helps Aborigines to:

- Get a regular job and steady work experience.
- Get special abilities which make them a more valuable employee.

Remember

Unskilled workers get the sack first.

Skilled people *keep* their jobs because they are hard to replace.

How does the Scheme work?

1. *Subsidy to employers*

If an employer hires an unskilled Aboriginal who is willing to stay at his job and is willing to learn new skills, the Commonwealth will pay the employer a sum of money for the first 12 months. This should encourage the boss to give more jobs to Aboriginal workers who are unskilled.

● The Aboriginal worker gets his usual pay—at award or above award rates.

● The boss receives a percentage of the cost of this man's pay back from the government as an incentive or reward for helping Aborigines to find jobs, and for training them on the job.

2. *Living away from home allowance*

We all know that in some country areas there is very little work. A young Aboriginal may have to move away from home to get a job. For those under 21, who are on junior's wages, the Commonwealth Government will pay a living-away-from-home allowance, provided that the job they go to will give them a good training and regular work later on. This is provided he does not get paid at full adult rates.

If you feel that this may apply to you, you must ask your District Employment Officer or his agent. The allowance will be paid for 18 months, once weekly.

3. *Payment of fares*

If you have to travel a long way to get a permanent job, the Commonwealth Employment Service will pay your fares to the job, and also the fares of two home visits during the first 12 months. This applies to juniors only. To apply for any of the above things and to get more information about them you must contact any District Employment Officer of the Commonwealth Employment Service or its agents. You will find the address in the local "phone book" under *Employment Services*.

Smoke Signals

► Rehearsals for the re-enactment of Captain Cook's landing at Kurnell, which was part of the Bi-Centenary Celebrations held in Sydney, were not altogether uneventful. During one rehearsal recently, Freddy Beale, Albert Brown, Stan Roach, Vince Sullivan, Ben Blakeley, and Ken Colbung, who played the six Aboriginal fishermen, were out in their bark canoes spearing fish. The script called for Albert Brown to dive into the sea to grab one of the speared fish. As he was trying to get back into the boat, the elastic in his pants broke. His struggles to save the situation resulted in his pants wrapping themselves firmly around his ankles. There was no help to be got from his mates, either. They were safely in the boat, nearly killing themselves laughing!

► *The taming of the editor:* Not fancying the idea of being killed in the crush of people at Kurnell on Captain Cook day (29th April) I decided to go to La Perouse to watch the wreath-throwing ceremony in memory of the vanished tribes. At one stage one of the leaders yelled from the beach: "Righto you Kuris, get down here!" After his call, a group of students and others began to make their way down to the beach with the Kuris. Noticing a Kuri standing next to me wearing a red head band, I innocently asked him "What about the gubs, are they in it?" "Agh," said the disgusted Kuri, "They're always in it." Up shut one thoroughly squashed editor.

● *Cooking problems?* If you make your stew or soup too salty, add a small teaspoon of brown sugar and the salty taste will disappear.

► Aborigines ask: "Why don't the authorities employ more Aborigines as District Officers or Employment Officers?" The point is that these and similar positions are public service jobs. This means that they are pegged to an educational standard. For example, to become a District Officer in the Department of Child Welfare and Social Welfare, an applicant has to have at least a Leaving Certificate or better. Then he may be selected from hundreds of applicants to do a special one year's District Officers Training Course.

Aborigines can get jobs like these as well as anyone else, provided that they have equal qualifications. That means that you must be prepared to stay at school and climb up, in competition with the general community.

► One night recently I went to the Alexandria Basketball Stadium to photograph an Aboriginal girls team, the *Tullawongs*. They are one of the seven teams competing in the Western Suburbs Basketball Association's men's rules basketball competition. Apparently they haven't been going too well—something they will tell you with great glee. They put it down to the fact that they need more players, at least three more. With this in mind, the Tullawongs instantly tried to con me into playing for them. The trouble is, that I am incredibly unathletic and frankly, too lazy. But if people like Gwen Williams would like to join the team, it would certainly help!

● The following extracts are from accident claim forms. They are reported by insurance companies.

"I knocked over a man. He admitted it was his fault, as he had been run over before."

"I thought my side window was open but it was up as I found out when I put my head through it."

"A cow wandered into my car. I was afterwards informed that the cow was halfwitted."

"I heard a horn blowing and was struck in the back. A lady was evidently trying to pass me."

"Coming home I drove into the wrong house and collided with a stationary tree I haven't got."

People sure mix themselves up, don't they?

► Details of a scheme to rehouse Aborigines at La Perouse reserve was announced by the Commonwealth and State Governments on 1st May. The scheme involved the building of 28 houses for families and 4 units for old people, at a cost of \$350,000. The whole reserve is to be landscaped and parts of it will become parkland.

A \$70,000 cultural centre—which the Commonwealth will provide—will include a community hall, library, study centre, and facilities for continuing social welfare work.



THE TULLAWONGS

*Gwen Rose, Doreen Peters
Debbie Bundle, Joyce Timberry
Dorothy Lennon, Jessie Mungarani, Judith Martin*

An earlier proposal by the La Perouse Society for high-density integrated housing to be built on the reserve land was found to be unacceptable to the present residents who have chosen a closed community. Mr Tom Williams, President of the La Perouse Aboriginal Reserve Committee said Aborigines had chosen to live at La Perouse as a separate community "not because we want to be segregated from whites, but because we like the area and like living there as a community." Asked to comment about the proposed plans for La Perouse, he added, "This project is a very good one. It is something that is drastically needed."

► On 2nd May Mr Abel Morgan of Walgett married Miss Phyllis Naden of Gilgandra. The wedding was the first wedding ceremony celebrated at the new Church of Christ, Gilgandra. Pastor B. Bird officiated. Phyllis' bridesmaids were Jane

and Rhonda Naden. Pastor Bird's wife, Mrs Bird, was the matron of honour and his daughter, Phyllis, was flower-girl. John Wescott served as best man and Barry and John Towney acted as groomsmen. After the ceremony, the bridal group and 150 guests attended a reception at the Gilgandra C.W.A. Some of the guests travelled from as far as Brisbane and Melbourne to attend this wedding, giving some indication of the esteem in which this young couple are held. After a brief honeymoon, Mr and Mrs Morgan will live at Walgett where they will undertake work on behalf of the Australian Inland Mission.

► Mr William Naden, father of the newly married Mrs Phyllis Morgan was recently made a Justice of the Peace for the state of New South Wales. The appointment is seen as a fitting reward for his years of devoted service to his fellow citizens and at the same time will enable him to do more for them in the future.

Mr and Mrs Abel Morgan

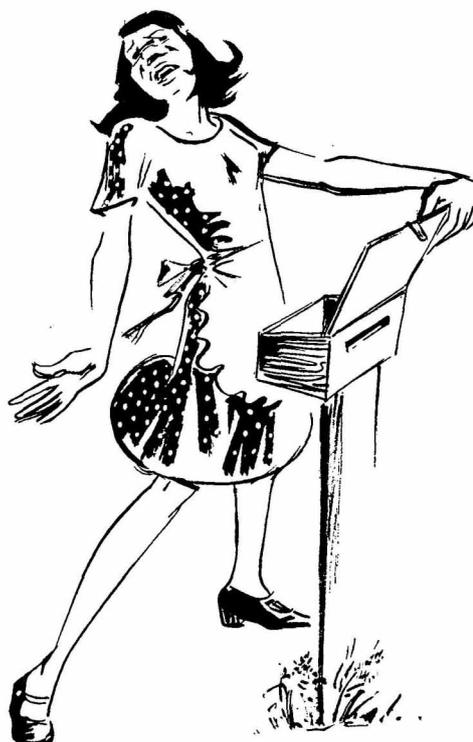
Photograph by courtesy of Gilgandra Weekly, Gilgandra



What, No New Dawn?

- maybe you are not on the mailing list . . .
- maybe you moved and forgot to send in your new address . . .

Let's make friends again!
Write away for NEW DAWN now—
IT'S FREE



Penfriends Wanted

One of the best ways to gain an understanding of people in other countries and help them to understand how *you* live is by writing to penfriends. A magazine from Lagos, Nigeria, recently arrived at this office. It is called *African Challenge*, and it gives a list of people looking for penfriends from Australia. They are:

<i>Name</i>	<i>Age</i>	<i>Address</i>	<i>Hobbies and Interests</i>
Ganiyu Adisa	14	11 Oke Popo, Marina, Lagos, Nigeria	Postcards, stamps, football, swimming.
George Egbodor	18	Lagos Technical College, 30 Atan Road, Surulere, Lagos, Nigeria.	Stamps, photography
William Jib Kuanayan	19	Abor Secondary School, P.O. Box 17, Abor, V/R Ghana.	Current affairs, writing
Roland H. Cooper	17	Harbel Jr High School, Harbel, Liberia.	Singing, football, reading
Bukar Audu Biu	20	Waka Teachers College, C.B.M. Box 626, Jos B/P State, Nigeria.	Reading, drama
E. Oofori-Baiden	22	P.O. Box 77, Winneba, Ghana	Reading, games, photography, letter writing.

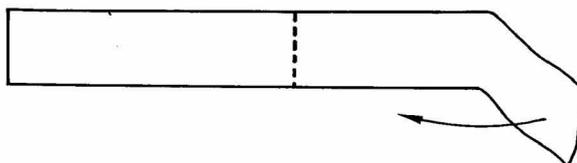
boori's corner

Hello kids,

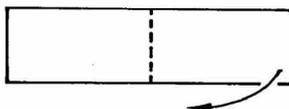
Do you know how to make paper dolls? You need:

- white butcher's paper cut in a strip 24 in long and 5 in wide;
- scissors;
- coloured pencils.

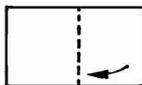
Fold the paper exactly in half



Then do it again,



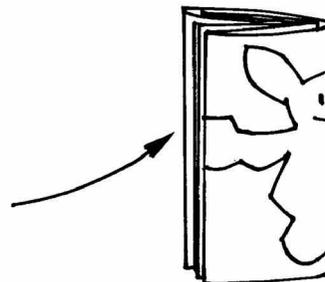
And again,



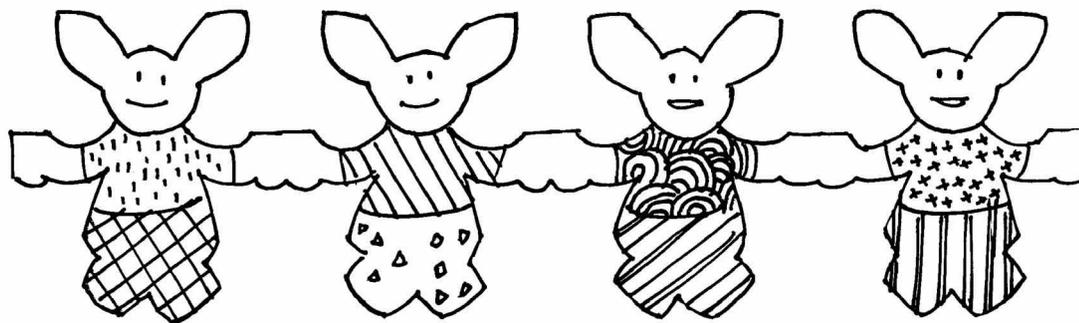
And again!



Draw an outline of the figure you want, like this:
(Make sure the hand is done like this!)



Then carefully spread out your figures. You may like to colour them in. Each one could be a different colour, like this:





Nineteen-year-old Tom Moylan lines up one of the five goals which he kicked during the game against Moore Park. In the same game, Tom also scored 4 tries from his wing position. This took his tally for the last five games to 47 points—a record in Junior League