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Dawn



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Our Cover . . .

In bygone days the boomerang was a much valued implement of war or hunting, but today, except perhaps in Central Australia, its value lies not in its utility but in its worth as a real Australian souvenir.

This La Perouse resident has a very lucrative business making boomerangs, which eventually find their way to many parts of the world.



“DAWN”

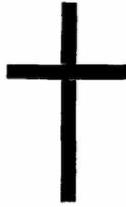
is a monthly magazine produced by the N.S.W. Aborigines' Welfare Board for the Aboriginal people of New South Wales.

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“ By the Grace of God



I am what I am ”

The Funeral of Albert Namatjira

Address by Pastor F. W. Albrecht

Never before in the history of this country has an Australian Aborigine been borne to his last resting place under conditions as we witness today. His passing, within hours, was flashed as news from one corner of our vast continent to the other; we came to realise this when telephone enquires with expressions of sympathy came in from Sydney, Darwin, Adelaide and many other places. Albert, as we called him, was not only a member of the Aranda tribe and of the Lutheran Church—I venture to say he was not looked upon as belonging to Australia only, he was a world figure.

Through his art, he had interpreted the beauty of this country to a vast multitude of people. He had made them see our ranges, trees, and landscapes in that glorious sunshine and under those changing colours, as perhaps no other corner of our globe knows of, and today we are here to commit his remains to the earth of God. But, praise God, we are not laying all of this great son of Central Australia to rest here; there is much that will remain with us. In countless homes of this country his pictures will continue to delight the hearts of people. Above all, however, Christian people will see the grace of God, which has been so conspicuous in the life of Albert, continue to shine.

When, back in 1932, Rex Battarbee and John Gardner had their exhibition of paintings in the school room at Hermannsburg, Albert, after having seen most of the paintings, came to me and said, “What price do they charge for these paintings?” When told what some of the pictures were worth, his remark was, “I can do that, too”. The question was: could he? Although the Aborigines had excelled themselves in stock riding and in the art of tracking, there was no record whatsoever that anyone had managed to become an artist. We, naturally, expressed surprise and doubts. Albert, however, after having inspected some more pictures, came back and reiterated: “I still think I can do it”. Since encouraging anyone in his ambition was very much our accepted policy, he was promised, and a little later given, his first watercolour box of paints and some brushes.

Through the grace of God, this man eventually was to show Australia and the world, what our Aborigines are capable of, and what wonderful natural gifts God has given them. It may be well if we remind ourselves here of the fact that what God achieved through the Apostle, Paul, He could not have done through any of the other Apostles. Likewise, in our case, what God

achieved through Albert, He could not have done through anyone else; the grace of God clearly had not been in vain in him. To deny this would be like submitting to the thought of blind fate. However, even to one who observes incidents in life soberly and coherently, quite apart from any spiritual aspects, it must occur that there is more than blind fate that moulds and directs a person's life. As Christians, therefore, we cannot but confess that it was the grace of God that gave him his natural gifts in the first place and then the opportunity to develop them to that wonderful height that brought him the admiration of fellow Australians and the people of the world.

On many occasions it has been shown how Albert was, and remained, a member of the Aranda tribe in Central Australia. This is true and from our side he had received every encouragement in this direction. One cattle man who knew him well once remarked: “He is the only native I know who is proud to be one.” Although he had been taught English at school and could read and write in English, he retained a deep love for his mother tongue, Aranda. In this way he remained deeply rooted in his own soil, as it were, a fact which was very helpful to him when he began to concentrate on his real life's work as an artist.

There have been, and still are, many Aborigines about with gifts equal to what Albert had, yet their life passes insignificantly, partly because of lack of opportunity and then because of lack of concentration. Through their way of life they have little occasion to concentrate, as they have to move about continuously in order to make a living. Albert, too, loved to move about; at the same time he had the power for concentration to a wonderful degree. This was very essential, especially during the first period in his career as an artist: without this power of concentration he would have given up half way and remained a nomad and food gatherer as

his forbears. But here again the grace of God becomes so obvious in his life : this power of concentration was only possible because of his consecrated mind. It may not be generally known that Albert, prior to starting his career as an artist, had offered to go out as an Evangelist to the tribes living west of Hermannsburg. Since it was impossible under prevailing conditions to support him out there, he was even prepared to live off bushfood like any of the other tribesmen. After he had lost a considerable amount in weight he returned, admitting he could not do it, as he had been brought up on white man's food. But it clearly shows what made his concentration possible : that consecrated mind. It was nothing but the grace of God that enabled him to grow into what he was in his life. However, this wonderful grace of God became very apparent in yet another direction of this man's life.

Viewing this man's life from the high level he had reached, it is often overlooked that he got there as an Aborigine. It was one of the first thoughts that went through my mind when he approached me in that old schoolroom : can he become an artist as an Aborigine. I was aware of the special gifts God has given to our Aborigines, but I was also thinking of the great limitations they reveal when coming into our way of life. And then there was that barrier on our side, too, which barrier Albert for one has helped to break down to a great degree.

When we took South to one of our Lutheran District Synods a number of his paintings, we sold, I think, four out of sixteen, although the price was only 10s. each. It was disappointing and out of sympathy and in order to encourage him we bought a couple ourselves and saw to it that some friends did likewise. Many another Aborigine when realising this, would have been discouraged and given up. Albert, through the grace of God, kept going.

It was God's grace that Albert should find a man like Rex Battarbee, who took it upon himself to guide him during the early stages especially. There would be few, if any, who would have been prepared to do for Albert what Battarbee did. Yet, even with this expert guidance, he had to face difficulties. Members of the staff at Hermannsburg formed an Arts Council to whom Albert would bring his work for appraisal and criticism. In the beginning, especially, it was inevitable that some were found unsuitable, and he was advised to destroy some of his work. He did this willingly, but again, instead of being discouraged, this helped him to renewed determination to do his best until he himself felt satisfied too. Many another one, since he had none of his own race as an example, would have given up and lost heart. Albert, however, by the grace of God, although he had a long way to go, succeeded in the end.

His greatest difficulty came when he had reached the top. People from all strata of our social life came to express their admiration, praising him for his wonderful achievement. In one exhibition after another his fame as an artist rose. During the first years some severe and even unjust critics hurt him with their remarks

in the press. However, he soon reached the stage where he knew how to take criticism in its right perspective. Other aspects of social life he did not find as easy to overcome.

He would not have been human if the praise he received had not affected him, even if outwardly he showed very little of it. People would come to greet him, expressing themselves in such words : " Albert, to shake hands with you is the greatest moment of my life." Then he was drawn into circles which affected him for worse, and in his mind he must have often turned over the thought : " Is this the life, or was it better after all what I had learned in my youth from the Word of God." Many of his newly won friends encouraged him to lay special emphasis on his tribal life, with the result that for a considerable time he became a stranger in the Church. This development could not but fill his Christian friends with deepest sorrow and regret. It almost looked as if he was going to cast aside his Christian faith and revert back to his heathen ancestral beliefs. It was this that so many wanted him to do. By doing it, he would have given up the very ground on which he had developed and on which he stood.

Yet, during all this time a gigantic struggle went on in the soul of this man. Although he had become a terrible addict to some of the sins of our society, he would continue reading his Bible. On one occasion when outwardly he was on the crest of a great wave of uplift with money flowing in freely and abundantly, he confessed : " Never in my life before have I been as miserable as I am now." Later on, after he had returned again to Hermannsburg to live there, he said : " Only the Lord Jesus Christ can help me." Thus it became very obvious that only the grace of God kept him from sinking into the abyss.

There is nobody who has ever placed his reliance on the grace of God and been turned away disappointed : it was no different in Albert's case. On Thursday, August 6th, he had been brought to the Alice Springs hospital, and when on Friday the Mission truck travelled past the place he was comfortable on a lounge chair outside in the warm sunshine, waving happily to his friends on the truck. The following day, Saturday, he suddenly collapsed and became unconscious. Close to 5 p.m. his wife Rubina and the writer were kneeling in prayer at his bedside, pleading with God and asking for His abundant grace and forgiveness. It was felt that all along that somehow he was fully aware of what was going on. When the Lord's Prayer was prayed he tried to join in as much as his strength would allow. His heart had failed and a pneumonia made breathing very difficult. It was pathetic, yet wonderful to experience how this man, with his last ounce of strength, and under great pain, was reaching out for the hand of God, and we may be sure that the grace of God even now, perhaps just now, did not fail him. Less than two hours later, when we were preparing to visit him again we were advised by the medical superintendent of the Hospital, that Albert had breathed his last. A great life had come to a close, a few weeks after his 57th birthday.

When travelling in the South, people coming in contact with him were always unanimous with their remarks about his personal charm and great natural dignity. This observation is not confined to Albert. It is equally true of most of our older Aborigines in Central Australia. However, it has been the prerogative of Albert, by the grace of God, to show this quality of his race to others, to all strata of our society, including Her Majesty the Queen, when he went to meet her in Canberra. In this way he has rendered his people a service that will not be forgotten, a service which already has borne valuable fruit.

Albert, even with all the great success in his life, had remained a stranger in his own land. We know how deeply he loved his country, which love is reflected in his paintings of the hills, the valleys and the trees, in glowing sunshine, and under the condition of changing colours, so peculiar to the Centre. Yet, essentially, this man remained a homeless wanderer.

A very genuine and good friend from Sydney, who had been responsible for large sums of money that had been paid to Albert during the preceding 12 months, when he found him living under a tree even minus a tent or campsheet, came to us in distress, asking: "How can I help Albert? He can't stay as he is." We had no answer, no immediate answer. He had owned two

houses, but sold both. When he returned again to live in the place where he was born and bred, he went to live in a wurlie: this wurlie, only a few weeks prior to his removal to hospital, burnt down through some accident.

For him, we can do no more, and his widow and family are provided for. However, there are other Aborigines, charming people with much dignity and endowed with natural gifts. They look to us for an opportunity and guidance. In spite of many honest attempts at making them happy and valuable members of our society, we have fundamentally failed. The grace of God has been shining so conspicuously and warmly in Albert's life, enabling him to reach a height as very few of us are privileged to attain. God surely is ready to do the same for that remnant that is left, but He can do it through us only. If we have not found a formula as yet according to which we may transform the life of a nomad and make a producer out of a food collector, we may be sure of succeeding eventually if we rely on God for guidance, rather than follow our own way of thinking. There is a lesson to be learnt from Albert's development and eventual success. Let us, therefore, not grow weary in our efforts to find a just solution to the problem and in this way honour the memory of the first prominent Aborigine Artist in Australia, Albert Namatjira. God in His grace will not fail us.

Christmas Tree at Tabulam

Parents and children from the Aboriginal Station at Tabulam were entertained at the annual Christmas tree and party.

There were 80 children, residents of the station and 12 visiting children among the 190 people present.

Visitors included Mr. E. Morgan, aborigine welfare officer of Lismore, and Mrs. Morgan, Mr. and Mrs. Cook, Mr. Pat Mulligan, representing Casino District Ambulance, Mr. and Mrs. W. Lockett, of Casino, and several local residents.

The function was organised by the station manager and his wife, Mr. and Mrs. F. Levin, and the success of the party was due mainly to Mrs. Levin's untiring efforts.

The Buffalo Lodge at Mallanganee supplied all drinks and icy poles, the catering expenses were met by money from the social club funds and the Aborigines' Welfare Board, whilst the toys were purchased from social club funds.

This fund consists of money derived from the growing of corn on the station.

The major portion of the social club fund is earmarked for a projector and educational films pending the installation of electricity.

Santa Claus distributed toys and sweets to the resident children.

Visitors were entertained with the singing of Christmas carols and anthems by the aboriginal community, music for which was provided by Rex Williams and Bobby Robinson.

OBITUARY

Many readers will learn with sorrow of the death of Mr. Les. Moyle, Editor of the Corroboree Magazine and a strong crusader for citizenship rights for Victorian aborigines.

Mr. Moyle, who had a long and colourful association with the Victorian aborigines, was loved and respected by all who knew him.



Mrs. Joan Robinson, of Melbourne, formerly Joan Kelly, of Balranald



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.



Mary Ann Bates and baby sister Jennifer, of Wilcannia, pose for the cameraman



These two sturdy-looking young fellows are Victor and Bruce Bret, of Murwillumbah



Phyllis Wymann comes from far western Wilcannia



Pretty Elaine Randall, of Cootamundra, had a big smile for us



These Cabbage Tree Island youngsters attend Murwillumbah High School



Another pretty country lass, this time Marjorie Roberts, of Cubawee



Lester Andrews, of Michelago, is an ardent photographer



Mr. and Mrs. Greg. Davis and their children are seen here with the Chairman of the Aborigines' Welfare Board, Mr. A. G. Kingsmill, outside their new home at Coff's Harbour



This young fellow didn't even have time to stop for his photo



Laurel and Marlene Moran, of Murwillumbah, in their nice new frocks



Mrs. Arlene Russell, of Karuah, and baby Robyn

Aren't We All God's Creatures

A Letter to "Dawn"

Dear Editor,

Will you please allow me a little more space enabling me to speak to "Aboriginal Reader of *Dawn*", who put up such a marvellous defence in the September issue.

Thank you, Mr. Editor, yes, I have a great deal of affection and respect for our Aboriginal people. Through knowing them I feel sure that we white people will become much more human human-beings.

First of all "Aboriginal Reader" I am sorry if I hurt you in any way; using the term "creature" was not meant to be insulting—for aren't we all God's creatures?

Our old friends at Yamba enjoy talking about their tribes, speaking in their mother tongue, and talking of the days gone by. And we enjoy listening to all they are willing to tell. How sad it is that such a past has to be lost, that the native crafts are no longer done. It seems a pity to me that all the good old things have to go and be forgotten.

Such a well-planned, co-operative and intelligent way of living as the Aborigines had is something to be very proud of, and something we white people could do well to study. Out of the past we must build the future, so, please, all Aborigines, think well about your past, it is something that should not be forgotten.

With your help, "Aboriginal Reader", and people like you who can stand up for their rights, we white people may succeed in getting a better deal for your

people. We have to discover how you feel, think and what you really want. Such letters as yours is just what we want—it is the answer to those white people who say how hopeless it is to do anything about improving the Aborigines' way of living.

Yes, you are forever being cruelly hurt, goodness only knows why. We can't undo the past, but let us pray that from now on, by helping each other, we will come to a greater understanding, and that we will be able to show the rest of the world that coloured and white people are all one when it comes to living and working in this modern world.

So please, "Aboriginal Reader", if you can help me help our Yamba people to "get a fair go", will you do so? This striving has to come from both sides—white people willing to offer the hand of friendship may not always be welcome. We might be considered interfering busybodies, simply because our approach is wrong. We might be trying to hurry things too fast, or going the wrong way about things. We must have your help, help from all Aborigines, and we need it badly if the plight of the Aborigines is to be made better.

We need this help badly, so anyone who can help us please do. All constructive advice will be very welcome. So come on you people let us know how you feel and what we can do for you. I am sure there are lots of white people all ready to help but they just don't know how to go about it.

Yours faithfully,
Mrs. M. E. Plater.
Maclean.



Just a "fence sitter". Joey Kelly, of Balranald



Pretty Dawn Edwards, of Enngonia



Sorry, we don't know the name of this pretty musician

EVANGELICAL RALLY FOR ABORIGINES

*Copied from News Item
in "The Grafton Daily
Examiner"*

"Between 70 and 80 Aborigines from Tweed Heads to Purfleet on the Manning River, attended an evangelical rally, the first of its kind held at Grafton, recently.

The guest speaker at the rally was Pastor Frank Roberts, junior, an aboriginal Minister of the Church of Christ, Bankstown.

Visitors were accommodated at the Grafton Showground. Services were conducted by Pastor Roberts in the main Pavilion.

Proceedings opened on Saturday night, when the visitors took part in a Salvation Army and Open Air Religious Campaign street rally. Mr. E. Fisher of the Open Air Campaign led the proceedings.

An adjournment was made to the Salvation Army Citadel, where Captain Summers extended a welcome to the visitors on behalf of the Grafton Ministers' Fraternal.

Mr. W. Carten of Westlawn, Grafton, prominently associated with the rally, also extended a welcome, to which Pastor Roberts replied. He thanked the Salvation Army for the use of the Citadel that night for the service, also the Ministers' Fraternal for supporting the rally.

Pastor Roberts said yesterday, after the afternoon service, that the idea of the rally was to make a contribution towards deepening the spiritual outlook of the Australian native population.

Mr. Carten said he took some credit with his wife, for initiating the idea of the rally, which was formed in his mind by the Billy Graham crusade. He was greatly indebted to many helpers, including the Clarence P. and A. Society, Mr. M. Bultitude, who provided filling for the mattresses used at the showground, the C.W.A., Mrs. R. M. Ford of Queen Street, and many other voluntary workers, as well as those who had donated foodstuffs."

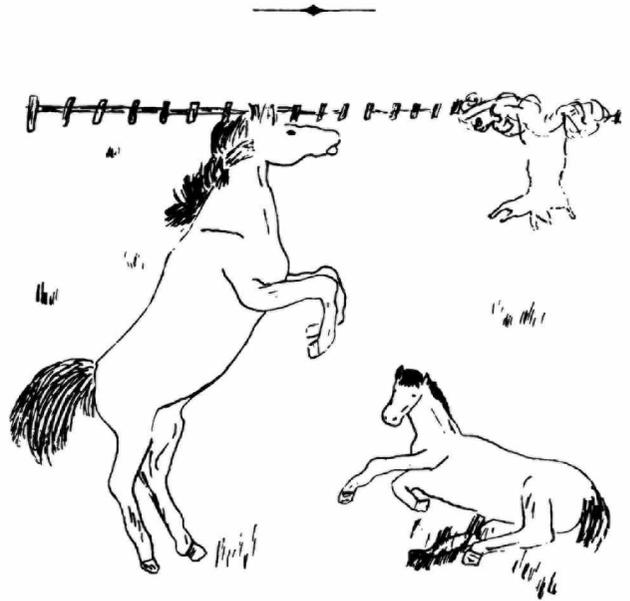
* * * *

Comments :

It is good to know that something for the Aboriginal people of the Grafton district has been accomplished by an Aboriginal citizen who, with his wife, is held in high esteem. This rally shows that an Aborigine can be assimilated into the community. Pastor Frank Roberts is the successful minister of a church in Bankstown, a flourishing Sydney suburb. He is the son of Pastor Roberts of Lismore, and the grandson of that grand old man, the late Mr. Lyle Roberts of Lismore.

Mr. Wally Carten, of Westlawn, Grafton, was formerly employed by the N.S.W. Government Railways, and is now retired. He was much thought of by his employers and by his fellow employees alike. Mr. and Mrs. Carten's daughter is as successful as her parents. She has had an interesting career—in nursing and in mission work, and is now happily married. Mr. Carten was trained in the rites and lore and customs of his people, but at the same time he has proved that he could adapt himself to the ways of the white community. So good luck to the Cartens, to Pastor Roberts, to Mr. James Morgan, and to Mr. Yettica also, who is said to be the only Australian Aboriginal Citizen of the Northern Rivers to become a Justice of the Peace.

Mildred Norledge.



This nice drawing, by 12-year-old Barbara Haynes, of 112 Palmer Street, East Sydney, wins her a special prize



SOCIAL NOTES

Local lass, little Miss Jenny Roberts, who is a student at Kyogle High School, is a good hockey player and is included in one of the school teams. Jenny plays in the matches between schools. Good Luck, Jenny, with studies and sport.

* * * *

Mr. James Morgan, of Coraki, has made several broadcasts on aboriginal folklore for the Richmond River Historical Society. These broadcasts have proved so popular that he will be asked to give further talks this year.



THE FIRST DAY

As the school year opens another large group of children waits excitedly and somewhat apprehensively.

They are the five and six year olds for whom the new year will mean the commencement of a new and important stage of life.

There is no doubt that starting school brings about many changes in a child's life, and the wise parent will take precautions to prepare his child for these changes and also help him to overcome any unforeseen difficulties that may arise. The following are a few of the ways in which parents may prepare a child for school.

First of all, a parent should help foster a child's desire for school, teach him to regard it as a place of new and exciting adventures and above all, never use it as a threat for disciplining your child. Fear of school is sometimes caused by thoughtless parents who say, "Wait till you get to school . . ."

Train your child in habits of personal hygiene. Teach him to button and unbutton his clothes and shoes, and be sure he wears clothes that he can manage. This will save the child embarrassment and give the child a feeling of independence which is so important to him.

Make sure he can recognize his own clothing and mark them in a way he and his teacher can recognize. Among so many others it is often so difficult to find clothing and a child is spared much anxiety when clothing can be quickly and positively identified.

Your child must be prepared to accept authority and discipline and to respect the rights and privileges of his fellow pupils. In this regard it is wise to give him the opportunity to meet and play with other children of his own age group, especially those who will be attending the same school, so that on the first day there will be some well-known faces among the crowd of beginners.

Be interested in your child's school and schooling. Listen to his daily report on school life. He will have

much to tell you at first, but remember that the child doesn't always get happenings into his head in their proper perspective, and sometimes a child may "romance", so be guarded in what you believe.

If a child does experience any difficulties in his adjustment to school life, consult and co-operate with his teacher.

Unfortunately, a few children do experience these difficulties, but they can be quickly and easily overcome with parent teacher co-operation. Teachers are always anxious to talk things over with parents and they realize the importance of parental influence on the progress of the child.

Whatever you do, if at all possible, accompany your child on his first day at school. Your presence will give him a sense of security and confidence which will help him settle into his new environment.

Also, you will be required to fill in an enrolment form which provides the teacher with added and needed information. If your child suffers from any disability which could possibly hinder his progress, or which should be known by the teacher be sure to mention it on that day.

Be sure that your child knows the way to and from school, that he can accomplish his journey in safety, and if possible, arrange for an older pupil to accompany him each day.

The radio programme "Kindergarten of the Air" is especially designed for pre-school children. By listening to it and taking part in it the pre-school child gains valuable training which will aid his adjustment to school life.

As a thoughtful parent, it is your duty to do all you can to prepare your child for one of the most important events in his life.

(With acknowledgments to the North-West Champion.)



**Muriel Nean, Vera Nean and
Collin Tighe, of Quirindi**



**Mrs. Meredith Tighe and son
Collin, of Quirindi**

Pastor Nichols was at Moonacullah

Pastor Doug Nichols was among the distinguished visitors present at a convention at Moonacullah Aborigine Station during the Christmas-New Year holiday period.

Mr. B. S. Kinnear, a former manager of the station, came from Leura in the Blue Mountains for the occasion, accompanied by Mrs. Kinnear, who wrote last week from Leura to tell of her pleasure at being back.

Mrs. Kinnear wrote :

“ Mr. Kinnear and myself have the happy experience, as it were, of rolling back the years (18) on our just completed visit to the ‘ Back to Moonecullah ’ Convention. This was convened by Mr. and Mrs. V. Page, of Deniliquin, who are associate workers for the Australian Aboriginal Mission.

“ Our impression was that the people were enjoying quite a measure of prosperity, their homes and persons well-cared for looking. The little flower gardens looked nice, and the approach via the new bridge was fine.

“ The people enjoy and are benefited spiritually by the weekly visits of Mr. and Mrs. Page. Also a lot of work has been put into the lining, painting inside and out, and decorating the quite substantial church. The work is quite voluntary and we can imagine they need to dig deep into their pockets for this.

“ The Convention itself was history-making. Guests included Rev. Egerton Long, president of A.I.M., Pastor Nichols of Melbourne (native Pastor recently decorated by the Queen), missionaries Mr. and Mrs. Caddy and Mr. and Mrs. Collins of Mildura, associate workers of the A.I.M. in that district. These latter brought over a large party of young folks from their district, among them three very talented young fellows from Queensland. They gave us some very nice singing, accompanying themselves on guitars. Films were shown by Mr. Caddy, and proved very informative, mostly taken in the back of beyond among our most primitive tribes.

“ Also it was good to see the Salvation Army in force, and they too have proved themselves very good friends of old Moonacullah. We remember with gratitude how helpful they were to us when we were managing out there. Also we were pleased to see two girls in the uniform, who were children of old residents of Moonacullah.

“ Games and fishing competitions were indulged in. We can't remember seeing a happier throng. Mr. and Mrs. Jim Beasley had loaned us their very comfortable cottage on the river bank opposite Mr. Austin Eastman's which meant fresh eggs and delicious peaches.

“ The Missionaries and their charges were camped in the manager's house, which was vacant, so everybody's needs were provided for.

“ It was good to see our old friend Hubert Day in a position of trust and we notice the years had given him dignity and prosperity. We did not even miss our Christmast dinner, as calling in on Mr. and Mrs. Middlemiss, they insisted on us accepting their hospitality.

“ We thought, too, that the town of Deniliquin had had a good facelift. We never remember it looking so spic and span.

“ We trust there will be another convention next year, and that the weather will be as accommodating.

“ Altogether, an unforgettable visit.”

WALLAGA LAKE PARTY

Once again the people from the Bega Methodist Church combined with the Station residents to give the children a wonderful Christmas party. The Bega people supplied the food and seemed to have a never ending supply of good things to eat. They also supplied an excellent Father Christmas.

The hall was beautifully decorated and the Christmas tree was a work of art. Two little boys, Ian, the manager's son and “ Teckie ” Thomas were absolutely amazed at the lovely toys they could see on the tree.

The committee are to be congratulated for the splendid job they did with the decorating and also for the manner in which this event was organised.

Mr. Neville Guthrie, who, for many years has interested himself with the welfare of aborigines, has answered a call. He has given up a prosperous farm at Bega to take up work for the Master as a pastor of the Methodist Church. The Wallaga Lake people say farewell with regret, but know that their loss will be someone else's gain. “ May health and happiness attend you and your wife for the future.”

DENTAL OFFICERS VISIT WALLAGA LAKE

Every child on Wallaga Lake Station paid a visit to the Dental Officers. Some, to their dismay, had to have a number of extractions, whilst others had a number of teeth filled.

The children behaved very well and put on a courageous front in most cases.

Some of the children had very bad teeth and showed evidence of neglect and in most cases there was no evidence of any dental hygiene at all.

Bad teeth cause many ills with children and adults, but most teeth troubles can be avoided by regular visits to the dentist and correct use of a tooth brush.

It is to be hoped the parents, after seeing the number of extractions and fillings necessary this time, will, in future, see that their children clean and look after their teeth.

From Whence Came Our People

A Reader's Views

Dear Sir,

I have been impressed with the steady improvement in *Dawn*, although the improvement is perhaps a bit slow in materialising, possibly due to the lack of controversy.

That is to say, that you are rarely challenged by your readers, and it is often the interest provoked by such challenges and the need to sustain a line of thought that stimulates interest and heightens convictions or enables one to replace error with truth ; that builds a place for a journal with its readers.

Your Xmas number for 1959 is quite the best you have done and includes in it an article on the origin and some basic ideas about the original inhabitants of Australia.

It will be widely read and I believe provide quite a lot of food for thought and is an excellent vehicle I believe, to stimulate interest amongst the people in their origin and in other ways.

I hope to make this more stimulating by introducing a highly controversial angle to it and challenge the widely accepted idea that the origin of the Australian Aboriginal was in South East Asia, suggesting that Australia is the cradle of all Caucasian stock, that instead of migrating to Australia, those people who are now regarded as Caucasian and inhabit most of Europe and North America as well as the South-west portion of Australia had their origin in Australia ; their ancestors being forced out of Australia during the recurring ice ages and travelling up the Malay Peninsula arrived in N.W. India from whence they subsequently grew and prospered, until today we find them dominating large regions of the earth.

I have to agree that as yet there is little direct scientific proof to support such a theory, but give it room to grow and it will be seen that there is much to recommend the idea, except perhaps prejudice ; of which in the past there has been far too much when discussing the origin and particularly the later attributes of Australian Aborigines.

Just briefly during the ice ages, the seas between Indonesia and Australia, except for a narrow deep cleft were on the Southern Ice cap. What could be more natural than when being pushed North by this ice cap, which in some places extended North of Derby in West Australia, the people previously living all over Australia would travel Northwards along the land bridge of Sumatra and the Malay Peninsula and spread out from there ?

In this way they would divide the two other clearly defined races, the Mongols and Negroid peoples and by some interbreeding, become modified into the varying peoples we know today who have developed different characteristics by living for long periods under varying conditions and have been forced to cope with differences in climatic conditions and ways in getting their living.

Were it that Australia were originally populated from the North, why were there not many such pulses of population and why is it that more recently the trend has been for such movement to be directed towards New Guinea and the Pacific ?

If that was the way they travel in more recent historical times, it would have been so in earlier times, but during succeeding ice ages there was no more logical route for people to use than up to these islands and on past Malaya and to Europe.

When the seas are as now, Australia is a very difficult place to find, as was disclosed by early voyagers, who were looking for long periods for this great Southland and when the land was covered in ice, there was absolutely no encouragement for them to come this way.

Those remaining as the ice melted however, returned to their old haunts and in isolation, continued with their rituals and the development of their law.

It will be seen that if this principle is accepted, many things that are now obscure, become a bit more feasible and it could well be on these lines, future thoughts could be based until they can be definitely disproved.

Were this postulate accepted, Australian Aborigines would become a very keen study for they would then be seen as at once the most ancient and uncontaminated of people, from whose customs much that is good could be learned instead of being treated with contempt and as unworthy people, fit only to be second class citizens in their own land which today we look on as White Australia.

Yours sincerely,

D. W. McLeod.



George Smith, of Balranald



Expulsion Orders

The Board is empowered to order the expulsion of an Aborigine from a Reserve. Action in this regard is only taken in extreme cases, where the conduct of an Aborigine is against good order and discipline and to the welfare of other residents.

In the last twelve months expulsion orders were approved by the Board in four cases.



Lorraine Robinson, Lynette Hooper, Evelyn Widgell, Barbara Martin and Carol Widgell, all from Cunnamulla, photographed during a visit to Brisbane

ANN MUNDINE PASSES LEAVING CERTIFICATE

Miss Ann Mundine, of South Grafton, who was awarded a bursary by the Board in 1955, has now successfully completed her Leaving Certificate Examination. She gained passes in English, Modern History, Geography and Biology.

Ann was a popular student at St. Mary's College, Grafton. The Board wishes to congratulate her on passing the Leaving Certificate Examination, and on her perseverance in pursuing her studies so diligently for five years.

OFFICERS' TRAINING SCHOOL ABORIGINAL BOY NOMINATED

Robert Bellear, an aboriginal boy attending Mullumbimby High School on an Aborigines' Welfare Board Bursary, has achieved a very rare honour.

He has been nominated for a course at an Officers' Training School.

Robert, a school cadet, is one of the school's most outstanding footballers.

He is the first lad of aboriginal blood to be nominated for such a course.

* * * *

WEDDING AT WALGETT

Bullaman—Morgan

A very pretty wedding took place in the hall at the Walgett Aboriginal Station one Saturday recently, when Janet, second daughter of Mrs. Whitford and step-daughter of Jack Whitford was married to Jeffrey Morgan, son of Mr. and Mrs. Gordon Morgan.

The hall had been tastefully decorated by Olive Nean and Mrs. Dudley Dennis, Jr. The flowers used were grown on the station.

It was a glorious summer afternoon as Janet entered the hall on the arm of her step-father. She was dressed in a blue embossed nylon frock with a pink head-dress and a pink spray of flowers with white satin shoes. The two flower girls, Cynthia Bullaman and Prudence Murphy, were dressed alike in pink nylon frocks and carried bouquets of fresh flowers. The best man was Herbert Goolagong.

The service was conducted by the Church of England Vicar from Walgett, the Rev. Dow.

Whilst the happy couple were signing the register, the congregation sang appropriate hymns. The bridal music was played by Peter Doolan in his usual competent manner.

All the residents join in wishing Janet and Jeffrey every happiness in the future.

Bursaries

Several bursars completed their schooling at the end of 1958 and secured suitable employment because of their educational qualifications. One girl was accepted by the Government Insurance Office and another will be called up by the Military Authorities as a trainee-nurse, when she attains the age of eighteen years in the near future. Two youths, successful at the last Intermediate Certificate Examination were placed in Sydney, one with the Department of Public Works and the other with the Postmaster-General's Department.

DID YOU KNOW . . .



Camel humps are simply masses of fat, not water storage tanks, as popularly believed. The camel's thirst-defying reputation springs from its ability to conserve water in body tissues.



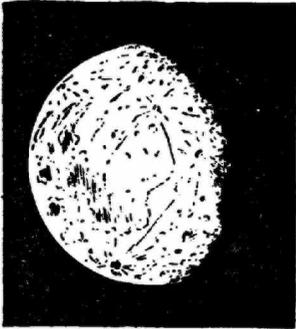
The U.S. space probe Pioneer IV, now orbiting the sun, sent back its last radio message from 406,620 miles, out in space . . . the furthest signal ever heard from a man-made object.



You can tell how close lightning is by counting the seconds between the flash and the thunderclap. If thunder follows 10 sec. after the flash, the lightning is two miles away, sound travels one mile in five sec.



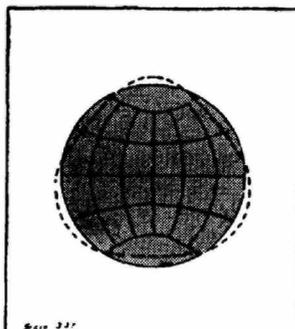
A metal that floats and is lighter than cork or balsa wood has been developed by a U.S. firm. Bubbles of air are trapped within the structure of aluminium.



Because it has no thick layer of air to protect it, as the earth has, experts say the moon is subject to changes of temperature ranging from 212° (F.) during the day to minus 250° at night.



Many people know there are no native snakes in Ireland, but few know the same also is true of Hawaii, Iceland, Crete, Malta, New Zealand and many other islands of the world.



The old-established belief about the earth's shape was shattered by data radioed back by the U.S. satellite Vanguard which showed that the earth isn't a sphere with a slight bulge at the Equator, but is shaped more like a pear.



Ski-ing is an ancient mode of travel. Scientists in Norway and Sweden have found skis dating to 5,000 years ago. As early as A.D. 1200, Swedish soldiers were using skis. Ski-ing became a popular sport in the 19th century.

DENTAL HYGIENE

The Manager of Wallaga Lake Station was shocked when he recently saw how bad some of the station children's teeth were.

He said "I saw some of the children's mouths whilst the dentists were working here; some of them were shocking.

What I have written for inclusion in the magazine is aimed at the children here and I am sure I have not written enough on the subject of dental hygiene, the main reason being that I am in no way qualified to write on the subject, but feel that something or some lead should be given to the children and the best way I can think of is through *Dawn*.

Pre-school children were also inspected and it was found that, in the main, their teeth were not too bad, but,

from school age on, they were appalling, one child, a girl of 13, had 8 molars extracted. They were all abscessed and the dentist said it was the worst mouth she had seen.

The dentist was of the firm opinion that no dental hygiene of any description was practised by any child on the Station except two and their teeth were in excellent condition.

All told, 26 children were seen and of these 9 required little or no treatment. The other 17, between them, had 42 extractions.

The dentist informed me that the other Station she had visited was on a par with this one, so that it is obvious something of the sort of thing I have mentioned is required."

Help Yourself

Clean Cut

To remove buttons without nicking the fabric, slide a comb under the button, and cut thread with a razor blade.

* * * *

Washday Wrinkle

If the weather looks uncertain when pegging out washing, peg a couple of dry pillow slips to the line also. They're handy to pop clothes into if there's a sudden shower, then they can be hung out easily again when the weather has cleared.

* * * *

Cookery Book Protector

A piece of glass, the same size as your cookery book, will not only protect the page from spots, but will keep the book open as well. So that the edge won't cut, bind with clear adhesive tape.

* * * *

Good Cleaner for Stained Bath

Mix four tablespoons flour, four tablespoons vinegar, and eight tablespoons peroxide to a paste and spread over the bath. Leave for a few hours, then wash off with cold water. Repeat if necessary.

* * * *

Remove Egg Stains

Do you know this old remedy? Egg stains on silver spoons will quickly disappear if, for a few minutes, they are placed into the water in which the eggs have been boiled.

* * * *

Eggs Go Further

When making a cake or pudding, to make one egg go as far as three, beat white and yolk separately. Add 1 teaspoon golden syrup to egg yolk, beat, then add egg white. You won't know the difference!

* * * *

Priming Paint

Apply coats of priming paint to weatherboards, joinery and internal fittings as soon as possible after these items arrive on the building site. Such coatings will delay moisture changes during completion of construction and allow the best possible finish to be obtained. It is preferable, where this can be arranged, to have joinery items prime-coated at the joiner's shop before delivery to the site.

On the Level

To remedy a wobbling chair, level the short leg by placing it on a small blob of plastic wood. When plastic wood is dry, sandpaper even. Lay greaseproof paper beneath the plastic wood first.

* * * *

To Loosen Paint

If you cannot loosen a newly-painted window sash by cutting through the film of paint in the corner between the sash and frame, try this method. Set a small hardwood block endwise against the sash frame close to the top and strike it lightly with a hammer. Continue this procedure all the way across the top and down the sides of the sash frame. The hammer blows will break the paint film, so that the sash may be opened without breakage.

* * * *

Cutting Glass

Cutting glass is quite easy if done correctly. The best way to get the feel of the glass cutter is to practise on an old piece of glass. When the tool is cutting properly it should sound as if paper or cloth were being torn. Never attempt to cut dirty glass. Grit will prevent uniform cutting of the wheel. The glass should be placed on a flat surface. A small carpet or piece of old rug makes the best surface for cutting.

* * * *



Jean Kelly, of Balranald, is a keen horsewoman

Aboriginal Wards

A child may be admitted as a ward of the Board on application by a parent or guardian, or may be committed as such by a competent court.

The Aborigines Protection Act provides for the establishment of homes for the reception, maintenance, education and training of such wards. There are two homes at present operating, one at Kinchela for boys and the other at Cootamundra for girls.

The Kinchela Aboriginal Boys' Training Home, fourteen miles from Kempsey is for boys from five to seventeen years. At the end of 1959, fifty boys were in residence.

Fourteen boys were in attendance at the Kempsey High School and thirty at the school at the Home.

The health of inmates during the year was good.

Senior inmates are trained in the use of modern milking machines, farming machinery and equipment. They also receive instruction in poultry farming and market gardening.

The Cootamundra Home caters for boys of tender years and girls up to school leaving age. At the end of 1959, there were forty children in residence.

Health of the children was satisfactory and all received vaccine injections against Poliomyelitis, Diphtheria, Whooping Cough and Tetanus.

There were thirteen children enrolled in the High School at Cootamundra, and nineteen at the Public School.

From former inmates, there are ten girls in domestic employment in the district and one in training as a nurse at the Cootamundra District Hospital.

Authority is also given under the Act for a ward to be boarded out in a selected foster home and for an allowance to be paid in this regard. In addition, the foster parent is entitled to claim Child Endowment and to be recouped by the Board for medical and dental expenses incurred on behalf of the ward.

In most cases children who are committed as wards of the Board, are maintained until they reach sixteen years of age, approximately. They are then placed in employment and remain under regular supervision of Welfare Officers until they reach the age of eighteen years.

Committal action is never taken in the case of a destitute child, unless the neglect is such as to make removal from its own home necessary, and after every effort by a Welfare Officer to have the parents improve the living conditions of the home has proved abortive.

Aboriginal Stations Generally

Sixteen Aboriginal Stations were maintained by the Board during the year, the population of each varying from 322 down to as low as 44. The average number of persons residing on a Station, however, was 180.

Each Station is under the supervision of a Manager, assisted by a Matron, with additional assistant staff on the larger Stations.

The population on stations has not varied much over the last three years, the total number of station residents being a little under 3,000. The number of ration recipients has fallen slightly.

Station residents are assisted to obtain employment, and encouraged to take work of a permanent nature as far as possible.

A medical treatment room is established on each station where minor ailments and injuries are attended to. On the coastal stations, all children receive regular treatment for the eradication of worms.



Mrs. Margaret Witt and Kay Castle, of Michelago

As opportunities offer, station residents are encouraged to participate in activities that will bring them into closer contact with the general community. For example, at Brewarrina, ten schoolboys go each week to the town to attend a woodwork class; at Burnt Bridge, a team of marching girls is trained by a person from Kempsey, and boys from the Station competed in the Public Schools Amateur Athletic Association Sports at Newcastle; at Cabbage Tree Island the local football club was disbanded and members joined the Woodburn Club; at Cowra the youths attend the local Police Boys' Club; at Murrin Bridge, a remote Station, the children attended

The fundamental purpose of Aboriginal Stations is to provide a place of abode for the aged and infirm and other persons unable to fend for themselves in the general community.

A majority of residents, however, elect to live on the Stations because of the difficulty in obtaining outside accommodation, and because they prefer the communal life afforded. Although the Board accepts this situation, it does encourage Aborigines to leave Stations and accept full responsibilities of citizenship.

In pursuance of its policy of assimilation, it is now the aim of the Board to erect houses in towns on individual lots, on which selected families from Stations can be granted the tenancy, thus making accommodation available on Stations for those Aborigines who at present live under sub-standard conditions and are in need of the help provided on Stations.

On Stations, the aged, sick and infirm are provided with food—including special invalid food where necessary—medicines, blankets and other comforts.

The point is stressed that those families that elect to remain on Stations are not supported by the Board, unless circumstances so warrant. All able-bodied men, who are in a position to do so, are required to care for their families from their earnings in the same way as any ordinary person. It is their responsibility, also, to meet the cost of all dental and medical services rendered the family and, in many cases, to pay rent for the house occupied, even though this rent is purely nominal. Managers endeavour continually to persuade residents to open banking accounts and join medical and hospital contribution funds so that provision can be made for emergencies. It is regrettable that their efforts in this regard have so far met with little response.



We have a pretty lass here, but unfortunately we don't know her name. Who knows her ?



Margaret Roberts and Marlene Moran, of Murwillumbah

a National Fitness vacation play centre at Lake Cargelligo, and also compete with white children in football and athletics; at Wallaga Lake the young people attend a fortnightly dance in the town; and at Woodenbong, a keen interest is displayed by many adults in Adult Education talks by lecturers from the New England University.

HOME



HINTS

JAM MAKING

Fresh Peach

- 2 lb. yellow flesh peaches
(about 8 medium peaches)
- 3 lemons
- $\frac{1}{4}$ pint water
- $1\frac{1}{2}$ lb. sugar
- A few peach kernels, blanched and diced.

Skin, stone and slice fruit, place in pan and sprinkle with half the sugar. Leave all night and next day, put on to boil. Remove kernels from a few stones and blanch by putting in hot water. When tender add rest of sugar, kernels and lemon juice. Boil rapidly, stirring to prevent burning, and when thick and a good colour, remove from heat. Cool and put in clean, dry jars and seal. Yield 5 lb.

* * * *

Ripe Apricot

- 2 lb. ripe apricots
- 2 lb. sugar
- $\frac{1}{4}$ pint water
- Few kernels
- Juice 1 lemon

Halve and stone apricots, keeping a few of the stones. Remove the kernels and blanch by putting in boiling water. Place fruit in lightly buttered pan with water. Cover and simmer until tender and moisture is reduced (about 20 minutes). Add sugar and lemon and stir with wooden spoon until dissolved. Bring to boil, boil rapidly 20 or 30 minutes until set. Add kernels near end. Pour into clean, warm jars. Seal. Yield 5 lb.

* * * *

Passionfruit Jelly

- 6 dozen passionfruit
- Juice $\frac{1}{2}$ lemon
- 4 pints water
- Sugar

Wash passionfruit, cut in half and scoop out seeds and juice. Put skins and all into preserving pan, add water

and simmer till shells have softened. Strain through flannel, measuring cup fulls. Place in preserving pan and bring to boil, adding lemon juice and one cup heated sugar to each cup of juice. Bring to the boil, stirring all the while with a wooden spoon, then boil rapidly till it jells. Pour into hot jars and when cold, seal.

* * * *

Mandarine Marmalade

- 12 light skinned mandarins
- Sugar
- 6 pints water
- Juice of 2 lemons

Wash and slice mandarins finely and let them stand overnight in water. Boil next day until rind is tender and water reduced. Let stand 12 hours before adding 1 cup of sugar to each of fruit plus the lemon juice. Boil quickly to jell.

* * * *

Fig Conserve

- 6 lb. figs
- $\frac{1}{2}$ pint pure vinegar
- 1 pint water
- 6 lb. sugar

Conserve can be made with the figs skinned or unskinned. To remove the skin, cover figs with boiling water, stand for 10 minutes then remove stalk and wipe off skin. Make a syrup of water, vinegar and sugar. When it has boiled for 10 minutes remove all scum, and add figs. Cover and cook slowly till fruit is tender and syrup thick, about 3 or 4 hours. The fruit should be unbroken. Allow to cool, then bottle carefully.

Aboriginal Reserves Generally

In addition to Stations, there are a number of Reserves for Aborigines located throughout the State. These are selected areas of land, set aside and gazetted for the exclusive Use of Aborigines and they differ from Stations in that they are not under full-time management. Some of the Reserves have resident part-time Supervisors but, in the majority of cases, supervision is exercised by the local Police and, intermittently, by Welfare Officers. There are twenty-nine inhabited Reserves throughout the State, on which approximately 2,500 Aborigines reside.

For the most part, conditions on Reserves are inferior to those on Stations. On some Reserves, the houses are good, having been erected in recent years, but on others, the homes have been constructed from discarded materials by the residents themselves and serve merely as shelters from the weather. Unlike Stations, there is usually no recreation hall on a Reserve and residents are necessarily prevented from taking part in, or organising, any social functions, even if they desired to do so.

Aboriginal Life and Conditions

So far as can be established, the Aboriginal population of New South Wales is as follows :—

Full-Bloods	235
Half-castes	6,600
Lesser-castes	6,763

13,598

Of the total number, approximately 2,980 reside on Aboriginal Stations and in Homes, and 2,500 on Reserves. In regard to Reserves, the total number of residents increased by about 500 over the twelve months' period under review. At Gulargambone Reserve alone there was an increase of 107 over the preceding year.



Meet Barry Marlowe and Victor Bolt, of Murwillumbah

Labour and Employment

Employment throughout 1959 was satisfactory. Although there was less demand for casual workers in rural industry, mainly due to lower wool prices and those for vegetables, more and more Aborigines have been seeking permanent positions and many were successful in obtaining employment with the Department of Railways, Main Roads and Metropolitan Water and Sewerage Board.

One aspect of the position causing concern is the great difficulty experienced by youths and girls in certain districts in securing employment. Another bad feature is the reluctance of certain recipients of Unemployment Benefits to seek employment, preferring rather to subsist on the allowance as long as the Commonwealth Authorities are prepared to pay it.

Out of a total of 518 able-bodied men on Stations, 356 were engaged more or less permanently, the remaining 162 receiving only intermittent work of a casual nature.

Aborigines are employed under award rates of pay and no instances of a departure from this by employers were brought under notice.

In the North Coast district five girls were employed in various public hospitals and one girl in a private hospital. All will be given the opportunity of accepting appointment as trainee nurses.

Relief and Benefits Provided by the Board

In addition to Social Service Benefits which are available, the Board undertakes the care of indigent Aborigines, who are ineligible for such benefits. This assistance takes the form of food rations, the issue of summer and winter clothing, blankets where required, provision of medical and dental services and burial expenses.

Each year the Board provides Christmas cheer for children, the aged and infirm. Funds raised by local organisations for the provision of amenities are also subsidised by the Board.

Exemption Certificates

Where an Aborigine has attained a degree of social adjustment that would indicate that he or she is desirous of, and willing to accept, the responsibilities of citizenship, a Certificate of Exemption from the Provisions of the Aborigines Protection Act may be granted to such person on written application. These certificates, of course, are only issued after careful enquiry as to the character and mode of living of the applicant.

Granting of a Certificate of Exemption, whilst permitting the person receiving it to have access to liquor, does not mean that the welfare services of the Board are not available to him, and he continues to receive from the Board's Welfare Officers such aid as is necessary to help him on the path to independence.

Last year 128 applications were approved, 7 deferred and 8 declined. Six existing certificates were cancelled.

Local Associations for The Welfare of Aborigines

In various towns throughout the State, associations have been formed with the object of providing assistance to Aborigines in housing, education, employment, maternal and baby welfare and of promoting the policy of assimilation by improving the attitude of white people to Aborigines and vice versa.

Several of the organisations functioned with marked success and rendered assistance of a most concrete nature towards betterment of the living conditions of Aborigines.

First inaugurated in 1956, the Armidale Association for the Assimilation of Aborigines continued to function purposefully. Its club for Aboriginal women met once a week to give instruction in sewing, cooking, domestic duties, hygiene and baby care. A baby health clinic, held once a fortnight, was well attended. Allied to this special work was the conduct of a kindergarten for pre-school children at which free milk was provided, the cost being met by the Board. Assisted by a loan of £1,200, made available by the Board, the Association completed the construction of a good type of house for a selected aboriginal family. During the year, this organisation also financed the cost involved in accommodating an aboriginal student at St. John's Church of England Hostel, Armidale, while attending the Armidale High School, thus bringing to three the number of those similarly assisted. In the employment sphere, the Association placed one youth in a Sydney training centre to undergo instruction in the leather trade. Three other Aboriginal youths were accommodated in Armidale, where positions were secured for them in various trades.

On land made available by the Dubbo Municipal Council a hostel was erected for use of Aboriginal patients attending Dubbo Base Hospital. The cost of construction was met by the Dubbo Apex Club and the Waterside Workers' Federation. The Board accepted responsibility for meeting maintenance costs and employing a caretaker.

An organisation was formed at Dareton under the name of the Sunraysia Aboriginal Welfare Group to improve living conditions of Aborigines in the district. Provided the Board can acquire a suitable area of land, the Group is prepared to meet the cost involved in the erection of simple type dwellings to accommodate adversely housed aborigines. The organisation is also desirous of securing a site in Dareton to establish a Welfare Centre for the instruction and care of underprivileged children residing in the area.

At Nambucca Heads the Davis Nambucca Heads Assimilation Fund was formed by local citizens to raise money to assist in the housing of Edric Davis and family. In addition to funds raised from private sources, the Board provided £500 by way of loan and the Davis family has now been settled in a comfortable, well-built home.

The Tamworth Association for Assimilation of Aborigines came into being during the year to investigate and inaugurate projects with the object of improving the present position in respect of housing, education, and the problems associated with employment and acceptance of Aborigines socially.

Similar organisations were formed at Condobolin, Coonamble, Coff's Harbour and Kempsey.

To stimulate interest in the formation of a co-operative at Woodenbong Aboriginal Station, a senior lecturer from the Armidale University visited the Station at fortnightly intervals to hold meetings and lecture the residents in the fundamentals involved.

The Board has taken steps to secure particulars of local associations of this type as it welcomes and desires their co-operation in the common field of endeavour on behalf of Aborigines. It would be grateful if the formation of any such associations, with particulars of their objects and names of office-bearers, were reported to the Board through the local Welfare Officer or direct to the Secretary, Aborigines' Welfare Board, Box 30, G.P.O., Sydney.

Establishment of Co-operative Societies

Under the control of the Australian Board of Missions, the Co-operative Fund for Australia and the Pacific made a survey of Cabbage Tree Island, Woodenbong and Tabulam Aboriginal Stations in connection with the proposed inauguration of co-operatives among Aboriginal communities. Following this exploratory step a five-day school on the subject was organised at the Tranby Hostel, Glebe, by the organisation mentioned, and attended by representatives from the above three Aboriginal Stations. An officer of the Registry of Co-operative Societies and Friendly Societies lectured on the principles of co-operation. At the moment, the Fund proposes to launch the first co-operative at Cabbage Tree Island Aboriginal Station.



This dour-looking young fellow is Victor Baker, of Box Ridge, Coraki

Armidale Conference on Aborigines

To promote thought and discussion about pressing and difficult problems involved in implementing the policy of assimilation, a week-end conference was convened in Armidale by the Department of Adult Education, the University of New England and attended by persons interested and active in the welfare of Aborigines.

The conference was held from 22nd May to 24th May, 1959, under the Vice-Chairman of the Aborigines Welfare Board, Professor A. P. Elkin, M.A., Ph.D., who delivered an address on the history and treatment of Aborigines in New South Wales. Talks were also given by the Superintendent of Aborigines Welfare, an Aborigines Welfare Officer, a manager of an Aboriginal Station, the Director of Native Affairs, Queensland, and a school teacher, seconded by the Department of Education, to carry out research into the effects of education on Aborigines and their aptitude in learning. Four of the Board's Welfare Officers were present and took an active part. The conference was an outstanding success, most sessions being attended by approximately 100 persons.



Irene Ferguson,
Johnny Kapeer
and Norma Ray,
of Murwillumbah

Libraries on Aboriginal Stations

During the year, the Board directed that, in cases where there was sufficient interest shown by residents and a room available for use as a library, Managers of Aboriginal Stations were to obtain books through the services available from the Public Library and the Education Department. If, after a trial period, it was found to be warranted, a limited amount of funds would be made available this year to finance the purchase of books to inaugurate Station libraries.

At the conclusion of last year, the trial period mentioned was still in operation.

Commonwealth Social Services

For many years aborigines have been entitled to endowment, sickness and unemployment benefits, but old age, invalid, and widows pensions were only granted to exempted Aborigines living off Stations.

The Commonwealth Minister for Social Services has now advised the Premier that it has been decided to amend the Social Services Act to provide that Aboriginal natives, other than those who are nomadic or primitive, shall be eligible for pensions and maternity allowances on the same basis applying to other persons in the community, and irrespective of place of residence.

The Board has been pressing for payment of pensions to all Aborigines for many years and is gratified to learn that the matter has now been satisfactorily rectified.

It is a matter of regret that so many Aborigines, particularly those living outside Stations and Reserves, still reside in what can, at the best, be described as sub-standard dwellings.

The Board recognises that the erection of even modest dwellings of modern design, with bathing and laundry facilities, a proper sanitary service and some degree of comfort in furnishing, are essential with a view to assimilation.

The Board appreciates the growing interest throughout the State of private citizens and organisations in the welfare and progress of the Aborigines, and the practical work done by them in this regard. Also pleasing was the increased awareness, displayed by many Aborigines themselves, of the advantages to be derived from higher education, better housing, and their participation in employment of a permanent rather than casual nature.

On the other hand, the Board regrets that a few local authorities still display a reluctance to support the policy of assimilation, although such instances are in a small minority.

Their attitude is hindering the work of the Board and until such is modified, progress in achieving this desirable goal, which at the best can only be realised slowly and painstakingly, will continue to be impeded.

In conclusion, the Board records its appreciation of the help rendered by all who have assisted throughout the year and earnestly solicits their continued interest and practical aid towards promoting the well-being and progress of the Aboriginal population.



Alex Nean, of
Quirindi,
and
Colin Tighe, of
Carona

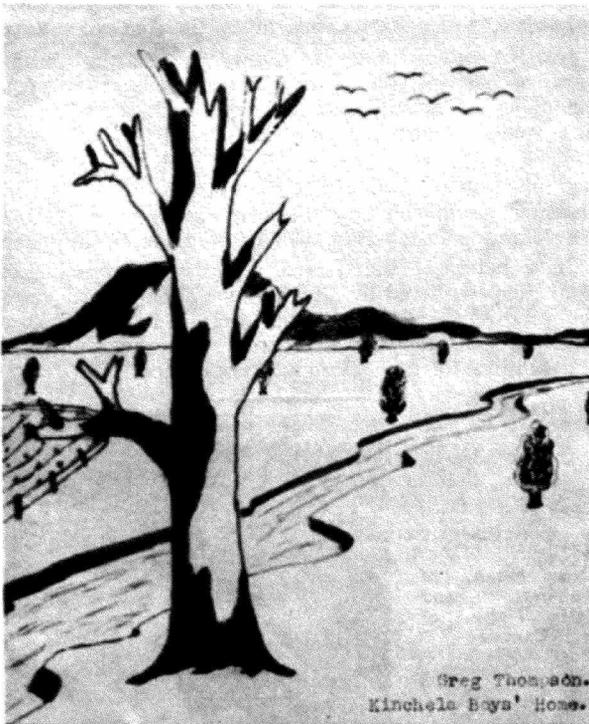
VACATION PLAY CENTRES ON ABORIGINAL STATIONS

During school holidays, the National Fitness Council, Department of Education, organises vacation play centres at selected country towns to occupy the time of children during their term holidays.

In January, 1959, the Council decided to open a vacation play centre at the Murrin Bridge Aboriginal Station at the same time as one was being held in the adjoining town of Lake Cargelligo.

The Centre held on the Station proved to be such a success that the Director of Physical Education suggested that a similar vacation play centre should be run on other Aboriginal Stations during school holiday periods and that the Board assist in providing the necessary finance.

The Board is at present awaiting reports from Field Officers as to whether it is considered preferable to organise play centres on Aboriginal Stations, or to arrange for the Station children to be transported to nearby towns where such centres have been located for the town school children.



Greg Thompson.
Kinchela Boys' Home.

This fine black and white sketch by Greg Thompson, of Kinchela Boys' Home, wins him a special prize

Pen Friends

Charles A. Oduro, Prempeh College, P.O. Box 1993, Kumasi, Ghana, is a student of 19, with general interests. He would like to hear from girls anywhere.

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N. Sithole, 21 Lombard Street, Potchefstroom, Africa, is 29 and likes music, the cinema and sport. He is calling for letters from girls between 22 and 28, and will answer every one.

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Miss Delly X. O. Nyathi, 3689 Orlando East, P.O., Orlando, Johannesburg, Africa, (23), would like to correspond with boys and girls between 18 and 23 from any part of the globe. She has general interests. Photo. with first letter will be appreciated.

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Gibson K. Ncube, Goods Supervisor Office, P.O. Box 411, Bulawayo, Rhodesia, Africa, (18½), whose hobbies are cycling, touring, collecting pictures and football would like to receive letters from girls and boys aged 16 and 17.

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Miss M. de Klerk, Ward D.II, Dr. Stals Sanatorium, Westlake, Cape, Africa, is a light complexioned coloured girl of 27. Marlene would like to correspond with men between 25 and 27. Her hobbies are housework, music, needlework. Photo. please !

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Miss Princilah Mokoena, P.O. Box 81, Balfour North, Transvaal, Africa, is 18 and wants boys and girls to write to her. Her interests are going to the cinema, dancing, driving and music.

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Hamilton Mhlonga, Wolhuter Men's Hostel, Johannesburg, Africa, (19), who likes the cinema and boxing, would be pleased to hear from girls of his own age. Photo. please !

* * * *

James Hess, 80 Sohngé Ave., Worcester, Cape, Africa, is a lonely young man of 18 whose hobbies are Rock 'n Roll, swimming and the cinema. He would like to meet some pen friends.

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J. S. Siyolwe, Livingstone House, Chalimbana Training College, P.B.E.1, Lusaka, Northern Rhodesia, Africa, (20), seeks pen-pals from anywhere in the world, either men or women. He likes modern dances, soccer, tennis, reading novels and newspapers.

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K. B. Sabe, Fellside, Parel Vallie, Somerset West, Cape, Africa, is 23 and interested in reading and photography. All lonely girls between 17 and 22 are asked to write to him. Photo. please !



Hello Kids,

It is quite a while since I have written a page for my young friends and probably some of you wondered what had happened to me. However, here we are again.

Just had a nice letter from Fay Nixon, of "Tilbaroo", Illabo. Fay is very happy in her new job, especially as she has some old friends living not far away.



An excellent sketch by Isabelle Johnson, of Griffith

She tells me one of her girl friends, Betty Lee, has just become engaged to George Ellis and I'm sure you'll all join me in congratulating this young couple.

Fay likes visiting the Cootamundra Home and meeting all her old friends there. She has a very large collection of photos of Rock n' Roll singers and would like to swap with other readers. How about it?

Sixteen-year-old Patsy Nolan, of 4 Membrose Street, North Dubbo, is looking for some pen friends 15 to 18 years of age. Plenty of letters for Patsy, kids!

Also had a letter from Melva Kennedy, C/o Post Office, Narrandera. Melva seems to have been travelling about a lot. She moved from Chippendale to Newtown, then to Narrandera, then to Deniliquin, then to Young picking cherries, and back to Narrandera. She hopes to return to Sydney at Easter.

I have had a most interesting letter from a New Guinea native, William Dehm, whose address is C/o Post Office Box No. 346, Port Moresby, Papua. He would like to hear from our readers.

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

Let me have a lot of letters, drawings, stories and poems from you, will you? I think you've been neglecting me lately.

Your sincere Pal,

Pete



Give your Home an Attractive Setting

April is Shrub Planting Time

Trees and shrubs provide one of the best means of beautifying the area surrounding your home. Even if your home has not been completed, you can work out a garden plan on paper and commence planting now.

When planting trees and shrubs, place them where they will give the most striking and decorative effect, taking into consideration the type of soil they prefer and whether they like sun or shade. The direction in which your garden faces is another important factor in choosing the right position.

Mix plenty of poultry manure into the soil when digging the beds, so that the shrubs will have a good start. Then dig the holes. Each shrub will need a hole at least two feet deep and three feet across to give the roots enough room.

Advanced specimens of these shrubs and trees, if planted immediately, will flower from late winter to spring: Flowering fruit trees, Azaleas, Wygelia, Benthamia, Choisya, Eugenia, Fortythia, Goldfussia and the Wattle. Magnolia, Brachysema, Brunfelsia and Oleander bloom from spring to summer.

Among the loveliest of the shrubs that add colour to gardens in summer are: Abelia, Brugmansia, Catalpa, Cestrum Nocturnum, with its night-perfumed blooms, Erythrina, Genista, Grevillea Banksii, Lasiandra, Crepe Myrtle and Tamarix, the flowering Cypress. They are most attractive for large of small gardens.

HEDGES.—Hedge plants are usually planted in a continuous trench of about 3 ft. in width. The top soil

is taken out and the sub-soil broken up. There are many varieties of hedge plants, none of which need much attention apart from regular watering and trimming when they reach the desired height. Hedges of privet or cypress will need constant pruning, but the flowering hedges of Diosma, Nerium, Veronica and Escallonia need only to be trimmed occasionally. When pruning a hedge trim it a little narrower at the top, as this allows the sunlight to penetrate to the base of the plants and prevents an ugly gap between the ground and the beginning of the foliage.

MUSHROOMS.—The successful cultivation of mushrooms depends a great deal on having the right temperature conditions and suitable manures. They are usually grown indoors, away from rain or heat, and do best in a temperature of from 50 to 75 degrees. Planting time is from March to July, and mushroom spawn bricks are broken up and planted in beds covered with a 12-inch layer of thoroughly prepared compost consisting of manure and straw. About a week after planting the mushroom bricks, the beds are covered with an inch of loamy soil and given a light watering daily for the next six to eight weeks. At the end of this period the mushrooms appear in relays, with an interval of a few days between each.



Left:—

Pretty Eileen Coleman, of Brewarrina



Right:—

Pretty Joan Gray and Sonny, of Enngonia

