

Volume No. 5
Serial No. 11



Dawn



RS 36
D

Registered at the G.P.O. Sydney, for
transmission by post as a periodical.

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

NOVEMBER, 1956





Our Cover . . .

This dramatic photograph was taken at the Sydney Showground during the recent World Fair and shows Bob Simms of La Perouse demonstrating the art of boomerang throwing for one of the Korean models.



In this Issue . . .

	Page.
The Helping Hand is There	1
The Aborigines Show How	3
The Salt of the Earth	4
Life Assurance for Aborigines?	5
Kempsey's Step Towards Assimilation	5
Meet Our Young Folk! (in pictures)	6
The Modern Olympics	7
Help Yourself	11
Our Roving Cameraman	12
Now You Know! (special feature)	14
Captured Sunlight	14
Aboriginal Carving (pictorial feature)	15
Home Hints	16
A Message from the Board	17
Woodenbong Ways	18
Aboriginal Boys are trained in Farm Work	19
A Century Old Letter	20
Along the Mail Route	23
Pete's Page	24
Beauty Competition	Inside Back Cover.
Korky the Cat (cartoon)	Inside Back Cover.
In the Garden	Back Cover.

"DAWN"

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

Editor : E. COLIN DAVIS F.R.E.S.

THE HELPING HAND IS THERE

Public Aid for Aborigines

WHEN it comes to a real showdown, the general public is always eager and anxious to help the aboriginal people. This has often been demonstrated, in many places and in many different ways.

Lately attention has been drawn to the fact that aboriginal people, despite their very legitimate claims, do not receive a pension.

Eva Sommer, a special feature writer on the Sydney Sun Newspaper, always a champion of the aboriginal people, wrote the following article . . .

WHY NO PENSION ?

Ten thousand Australian citizens have so far signed a petition to the Federal Government to grant one of the basic rights of citizenship to Australia's original inhabitants.

The Government has "noted" the petition—and done nothing.

In fact, 200 copies of the same petition continue to reach Canberra each week, so the Government has ceased even to "note" the plea.

The man behind the petition is a champion of lost causes, and politicians are not much interested in lost causes.

But this man believes that if more Australians were made aware of a bitter injustice inflicted on our aborigines, they would be spurred to action.

Of course, you could dismiss this tall man with bristling white hair, who for 50 years has battled for the rights of a dying race, as a crank or fanatic.

But then you must note that the man, Michael Sawtell, has the official (though much quieter) backing of the Aborigines' Welfare Board, education experts and anthropologists, in his fight to obtain the old-age pension for full-blood aborigines.

In his fight, Mr. Sawtell is following the law of the bush, where, to be "dinkum", you must stand by your old mates—and Mr. Sawtell toiled side by side with the blacks in the notorious chain gangs of 50 years ago.

Now, though his physical vigour has diminished, his convictions, if anything, are stronger.

That is why, for 12 months, at his own expense, he has distributed a petition asking that the old-age pension be granted to aged detribalised non-exempted full-blood aborigines now living on government stations who have worked all their lives for the white man and paid taxes.

A later version of the petition asks Mr. Menzies to grant the maternity bonus to full-blood aboriginal mothers.

No full-blood aborigine is a citizen of Australia by right of birth.

This means that our country's original inhabitants are denied even that piteous salve to the national conscience—the old-age pension.

In his natural state, the aboriginal does not require a pension. The aged aborigines are cared for by their tribes, and receive the juiciest portion of any catch.

But in de-tribalising the aboriginal and destroying the dignified structure of his society, we have forced their aged to fend for themselves without the benefits of our social services, which we created because, unlike the aborigines, we cannot be trusted to care for our parents.

But let Michael Sawtell tell his own story:

"Full-blood aborigines are not citizens of Australia by right of birth. They are not included in our Constitution.

"Albert Namatjira, the artist, is a classic example.

"He pays £500 a year in tax, is not a citizen of Australia, and cannot live in a house in Alice Springs.

“When an aboriginal reaches a certain stage of development he can gain an exemption certificate making him a citizen.

“Thousands are not exempted because they have not reached that stage.

“But when they get this certificate, aged full-bloods cannot live on an aboriginal station, otherwise they lose their rights.

“To receive pensions the aborigines must leave the station just when they need its care and protection most.

“Cruel, isn't it ?

“They usually go to live in squalor in humpies or on the banks of creeks, where, without the guidance of the station manager, they are often joined by loafing aborigines who help to drink their pensions.

“I have just returned from a tour of inspection for the Aborigines' Welfare Board and have seen aborigines living in terrible shacks to qualify for pensions.

“Take the case of Mrs. Page, of Woodenbong.

“Her husband, Walter Page, was a full-blood aboriginal member of the Aborigines' Welfare Board.

“He is dead, and his widow is civilised, a non-drinker, and understands the value of money (but she hasn't got any).

“She can read and write and follow the newspapers, but she is living in miserable poverty.

“Why no widows' pension ? That's democracy for you.”

The latest annual report of the N.S.W. Government Aborigines' Welfare Board, of which Mr. Sawtell is a member, states:

“Pensions are paid to exempted aborigines living off stations or reserves, or if living on a reserve which is not under supervision of a manager.

“This distinction, in the board's view, is illogical and unjust.”

Mr. Sawtell went on: “Years ago the N.S.W. Welfare Board exchanged polite little notes with the Federal Government.

“The State wanted pensions for aborigines, but the Federal Government said ‘No’.

“Then I hopped in and started my one-man cold war against the Commonwealth Government.

“Politicians have promised to ask questions in the Federal House but haven't done so. No votes on aborigines.

“Ten years ago there was a 14-point referendum, of which the last point was the acceptance of aborigines into our Constitution.

“The referendum was defeated and since then no one has made a move.

“I worked with the aborigines 50 years ago when they were pulled along by chains and chained around trees.”

Now consider the views of a N.S.W. Education Department officer, an M.A., whose cooler academic approach has not, like Mr. Sawtell's, been inflamed by years of sweat side by side with aborigines.

Mr. H. W. S. Philp has studied our treatment of the aboriginal, against whom he says, our present laws discriminate.

No wars have been waged against the Australian aborigines as were waged against the American Indians.

“We killed the aboriginal,” he said, “by a policy of peaceful penetration, often by a policy of kindness.

“Prejudice and discrimination came later.”

Until self-government came to the colonies in the 1850's the law was on the side of the aboriginal, said Mr. Philp.

Star Attraction at Australian World's Fair

The Australian World's Fair for 1956 was recently held at the Sydney Showground and the exhibit presented by the aborigines of La Perouse proved to be a star attraction in spite of the fact that visitors to the Fair were able to see Lady Docker's golden car, a model railway, and all the other wonderful attractions.

The Fair presented the various Industries in Australia, and it can truthfully be said that the oldest industry was well represented by the display by Bob Simms and his many helpers.

Mr. H. W. Jeffery, the Supervisor at La Perouse, has always been very keen on the "Industry" of those in his charge, and the display at the Fair was no exception. Naturally, he could take no active part in the display itself—he is not an aborigine, nor can he make boomerangs—but he was responsible for the whole of the organisation of the set-up and was present at every session to answer the many and varied questions of the onlookers. The Executive of the World's Fair, expressed their appreciation of his efforts in no uncertain terms.

product of the labours of their men-folk was on sale at the Fair, together with shell work and other novelties.

During the day sessions, there were exhibitions of boomerang throwing in the Showground Ring, and those who had not seen a boomerang thrown before—and there were many— marvelled at the skill of Bob Simms. Bob, of course, is renowned for his boomerang throwing and has entertained quite a number of distinguished overseas visitors at different times.

In conjunction with the display of boomerang manufacture, the children of La Perouse had an exhibition of paintings which were arranged in a corner of the Pavilion and furnished with their own special tables and chairs. Here, visitors could sit in comfort and admire the very creditable work which the children have done. This work compares more than favourably with that of other children of the same age groups, particularly that of Peter Mongte, 13, Peter McKenzie, 13, and Cecily McKenzie, 12.

Dawn offers its congratulations to Bob Simms and all of those who took part.



Larry Walker of La Perouse admires Lady Docker's gold car as he poses for the camera.

As each visitor entered the Handicraft Pavilion, he or she was presented with a truly Australian scene—Bob and his workers seated on the sand amongst the gum trees, producing boomerangs and shields right from the mangrove wood to the finished, highly-decorated product. The visitors were very interested in the poker-work decoration.

Marjorie Timbery and her helpers at the special stall which sold souvenirs, had quite a busy time. The



A charming Australian model demonstrating an aboriginal shield and boomerang.

The SALT of the EARTH

by DAVID GUNSTON

Salt is the most legendary commodity known to man and probably the best known. It is surrounded by superstition, veneration, prejudice and ignorance; its value is high among many peoples. It is as old as humanity. This time honoured mineral is in greater demand now than ever before because apart from human consumption, the world's industries use vast quantities, second only to their needs in coal.

The world produces something like 20 million tons of salt a year, of which about four million annually go to feed the chemical industry. Four million more are consumed by the U.S.A. alone. There is not a country in the world which doesn't require salt.

Modern science knows salt as sodium chloride; uses it in making explosives and soap, dyestuffs and fats, in glazing earthenware, softening water, case-hardening steel, recovering aluminium for light alloys, smelting lead, copper and silver; in preventing shrinking in clays for brick-making, in freezing food, and as a fertiliser.

Add all these to the age-old uses and you will get some idea of the modern demand.



America and Britain are among the world's biggest salt-makers. Britain produces just more than one million tons a year, chiefly from industries centred round Northwich, in Cheshire, and Droitwich, in Worcestershire.

Germany, Russia and Spain also produce large quantities. Near Cracow, in Poland, are salt-mines so extensive that they not only employ a whole community, but house the people in disused workings.

Two kinds are produced—bay salt from the sea, or rock salt won by pumping water into underground mineral deposits and drawing up the strong brine for drying.

* Shot through with superstition, as old as humanity and at times more valued than gold, it has yet become one of industry's basic raw materials—sodium chloride.

Bay salt has almost superseded rock salt, except in Asia. Underground deposits are thought to be in layers many thousands of feet thick; the very abundance is amazing; mankind looks like never running short of it, as seems possible with coal and even petroleum oil.

The mineral deposits and the dried salt lakes and mountains in various parts of the world were all formed by evaporation of salt seas in the distant past.

Even if all the deposits in the earth were exhausted—and that would mean using every grain of a 500-foot high mountain of salt in Catalonia, Spain—there would still be 35,100 million million tons in the sea, or enough to cover all the land on the globe with a layer 400 feet thick.

The sea is computed to contain an average of 117,000,000 tons in each cubic mile. Salt content of the sea is about 34 parts in 1,000, but in the Baltic Sea there is scarcely any at all, and there is rather more near the Equator.

Scientists believe the amount of salt in the sea is constantly increasing as rivers wash down more. If water contains too much salt, it becomes impossible to swim in it, and all fish die. Examples are the inland Dead Sea where nothing lives and where you can float without effort, and the Great Salt Lake at Utah, U.S.A., which is six times as salty as the sea.

Salt is bound up with human progress more than any other article of diet. Roman soldiers received some as part of their wages—which gave rise to our saying "a man is worth his salt," and also to the word "salary".

A similar practice still prevails in many parts of the world, notably in Asia. In India salt is virtually a government monopoly; a farthing a pound tax on it raises considerable revenue. It was also taxed in China, and throughout ancient and medieval times was respected as much as money or gold.

In some countries, notably Holland, a recognised legal form of punishment was to withhold all salt from a prisoner. This was considered an immense hardship.

To-day general medical opinion is that salt is necessary for health, provided not too much is eaten. A cult, principally in America, is based on the belief that to take any salt is harmful and leads to intestinal troubles and rheumatism.



Yet salt has always been part of civilisation, and there is the undeniable evidence of wild animals and their natural craving for it. Many creatures travel miles for a saltlick or a brackish spring to drink from. Plenty of salt given to cows improves remarkably their milk yield and quality.

Medicinal value of salt in various forms including gargles and baths, has never been in dispute. Workers in salt mines and salt factories never seem to develop colds, rheumatism or neuralgia. The briny air they work in is actually as bracing as that at the seaside.

To this day salt is used as money in parts of Abyssinia and Tibet. It is still most highly prized among many of the more primitive African tribes. Even a bride has been known to change hands for two small tins of it in Central Africa.

Explorers in lands as far apart as Africa, Brazil and New Guinea usually take it with them to barter with the natives for food or to establish friendly relations. One party willingly exchanged tiny lumps of salt for 20 lb. of potatoes.

Salt superstitions nearly all centre around spilling, which many people hate to do even to-day. The Romans always held that to upset the salt was to court dire misfortune. In his great painting of the Last Supper, Leonardo da Vinci showed an overturned salt-cellar near Judas.

Human perspiration is salty. So are tears. Workers in great heat eat large quantities with their meals to offset the body's loss of it in sweat. Workers in some heavy, arduous industries are now being given small tablets of pure salt to take, with admirable results.



Santa Claus comes early to Swan Hill.

Life Assurance for Aborigines.

It is not generally known that life assurance benefits are not available to aborigines or to persons having any admixture of aboriginal blood.

The member for Clarence, Mr. W. R. Weiley, brought this fact before the notice of the Chief Secretary, the Hon. C. A. Kelly, in the State Parliament recently.

Mr. Weiley stated that no insurance company would insure people of aboriginal blood although most companies would insure Negroes, Maories, Chinese and other coloured races, under certain conditions.

"There were many people of aboriginal blood," said Mr. Weiley, "who had proved by their way of life and conduct that they were entitled to the full rights of citizenship. It was very unfair that they should be denied this opportunity of making provision for their dependants. Those that desired to do so should be encouraged, and at least be granted policies on the same terms as those extended to other coloured people."

Mr. Weiley asked the Chief Secretary to ask the State Insurance Office to investigate the possibilities of extending life assurance to persons with aboriginal blood under the same terms as those extended to other coloured people.

Mr. Kelly agreed to take the matter up with the State Insurance Office as requested.

Kempsey's step towards Assimilation.

The Macleay District Hospital at Kempsey has offered to train two Aborigine girls as Nurses, and they will be given the same opportunities as white girls who take up a Nursing profession.

The girls must be between the age of 16 to 17 years, and must have either passed the Intermediate Examination or the Nurse's Entrance Examination.

Commencing salary will be £7 11s. 6d., plus 1s. per week for stocking allowance, until 17 years of age.

When reaching the age of 17 years they will be trained as Nurses, and would be required to do a four year course before receiving their certificate.

During this period they will have to attend lectures given by the Matron of the Hospital and a number of Doctors.

Board and lodging is provided at a cost of £3 10s. 1d. per week.

Any young Aborigine girl wishing to apply for this position should apply to the Secretary, Macleay District Hospital, Kempsey, or to the Aborigines Welfare Officer, Kempsey.

Meet . . . OUR YOUNG FOLK



Patricia Tighe and Edgar Nean, of Quirindi, seem all set for a canter across the plains.



Young John Craig, of Wallendbeen, prefers his bike when he goes for an outing.



Young Leslie Swan, of Moree, is almost as fat as the barrel behind him.



On her way to school, Nellie Blair, of Ashford, pauses for her photo.



These three young misses are Rene Boate and Bonita and Noeline Mansell of Woodenbong.



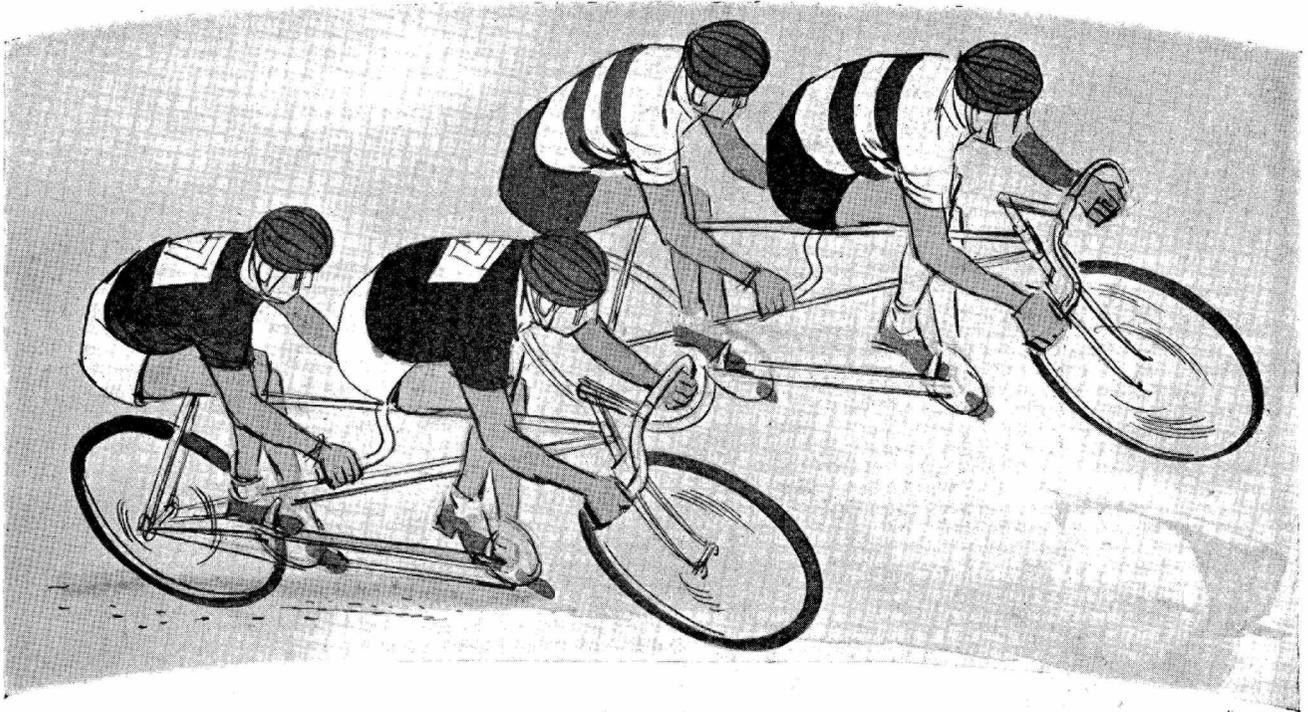
Mrs. Davis, of Bega, is justly proud of her husky twin sons, Jim and Lewis.



Irene Landers, of Silvertown, makes a lovely picture as she poses for the camera.

THE MODERN

OLYMPICS



MAN THE CENTRE

Years bloom, flourish, spread—a century is like a tree. It grows, years its foliage, until, mature and time-surfeited, it withers of very exuberance, able no more to carry the weight which it has gathered.

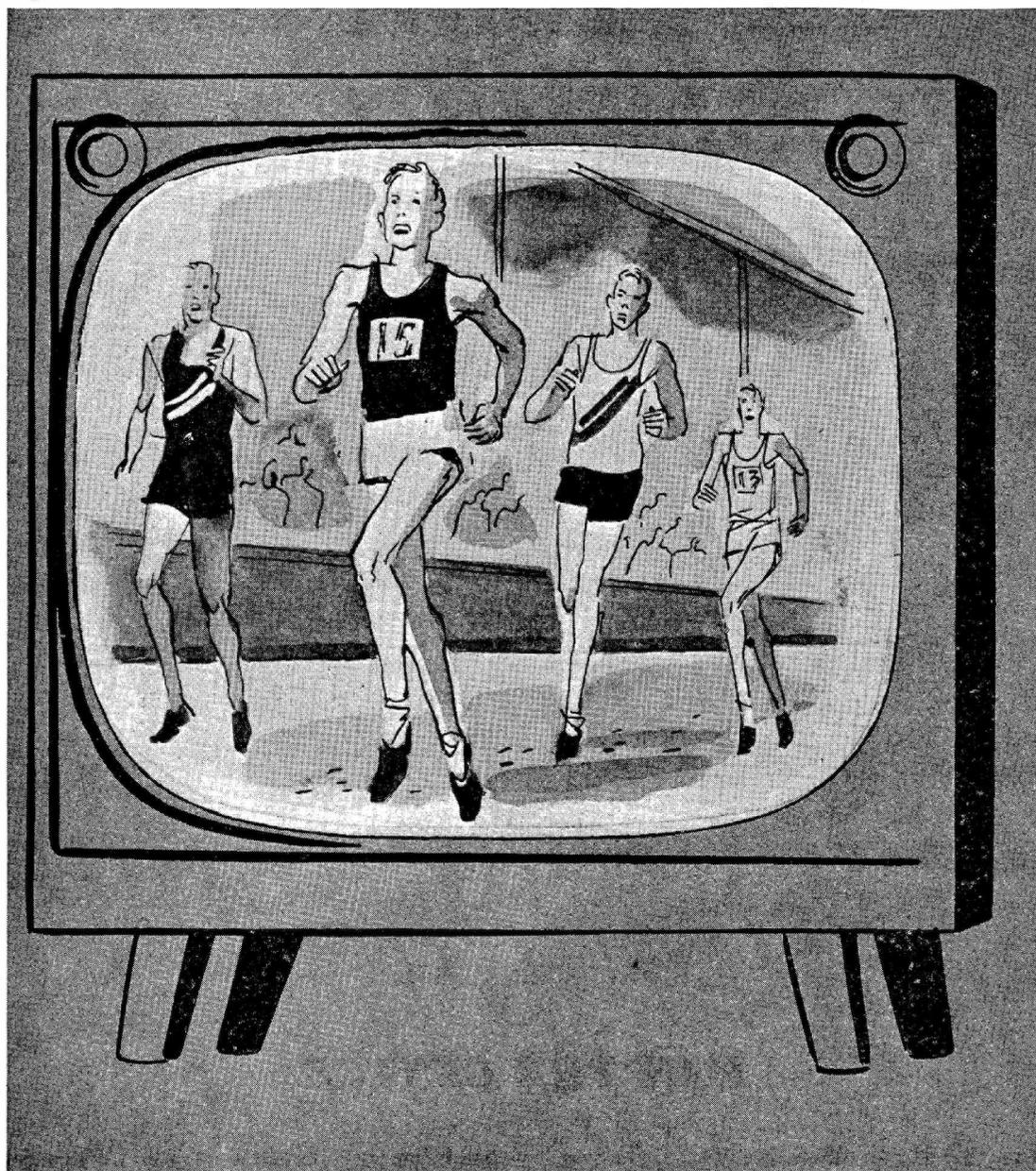
Onto the trunk of the nineteenth century, four years before it died, a new branch had been grafted: the modern Olympiads began in 1896—yet not wholly new, for it had come from centuries before. This branch grew, a fruitful part of the new century, planted in the ideals of Ancient Greece.

There were other things too growing with it, less idealistic, more material things. Man had made the motor car, the aeroplane, the radio—inventions chasing mechanical speed. Technology had become part of life: the machine was the thing! The Olympic movement was one of the signs that man was not forgotten. Only

one thing perhaps, but a symbol of man's avowal of the splendour of human achievement. The athlete could live with the machine as he looked back to other ideals—to glory in striving to victory won by the proper use of the human body. Here, in this part of life, man was the centre.

Athens, St. Louis, London, Paris, Los Angeles, Melbourne—these are the names of some Olympic cities. It is always a city which is selected as the scene for the Games, never a country. This is another of the aspects of internationalism inherent in the Modern Olympic ideal.

Thus, as it is the individual, not his nation, who earns glory in Olympic victory so it is the particular city which gains honour as Olympic Host. The country, the city's geographical setting, can claim no more than a flickering reflection of this honour.



✧ MELBOURNE ✧ *OLYMPIC CITY*

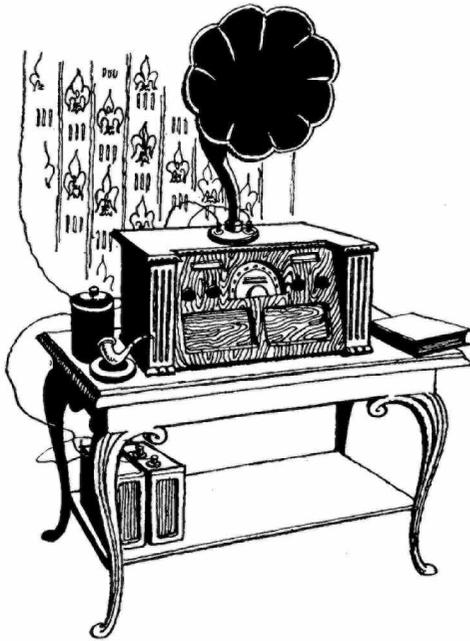
So in 1956, Australians realise that all glory must be given rightly only to the city of Melbourne, first in the Southern Hemisphere to boast the honoured title, Olympic City.

In a general kind of way, we can share Melbourne's pride as we can share in the deeds that others have performed in the Games. Australians were among the earliest supporters of Baron de Coubertin's schemes.

Athletes from our country have taken part in every one of the modern Games. Australian sportsmen and women have won twenty-one gold, eighteen silver and twenty bronze medals.

But these things are inessentials so long as we uphold the greatness of the conception expressed in the words:

The individual, not the country: the city, not the nation.



The Striving of the Athlete

*Far flung through air and wire by human skill the
voice and form of man—but yet the deeds of man
contain his greatest glories still.*

In another sense, our Olympic contests are symbolic of the same thing. We do not need the bodily talents of old to survive in this modern machine-world; but the athlete of today is spurred on by the same desire to show man's skill. The opponents that the athletes meet in the new Olympia are the clock, the record books, and always—now as then—the strength and skill of one man faced by another.

In sixty years of modern Olympic history, many achievements have been made, many new records set. Names—so many names—crowd into the mind with memories of the splendid things accomplished by Olympic competitors. The names are in the record books, but the things which brought success cannot be written, the striving, the sweat, the fatigue, the jubilation. These are the things that only the athlete can know, that no words can capture.

Words cannot tell of the body's protests as it is driven on and on towards the finishing line. No word can tell of the energy that sends a man higher than himself in the air. Nothing can show us the inner satisfaction that is the champion's greatest prize.

The greatest triumph of the athlete is the one over himself. As Baron de Coubertin has said :

*“The important thing is not to win, but to take part.
The essential thing is not to have conquered, but to have
fought well.”*

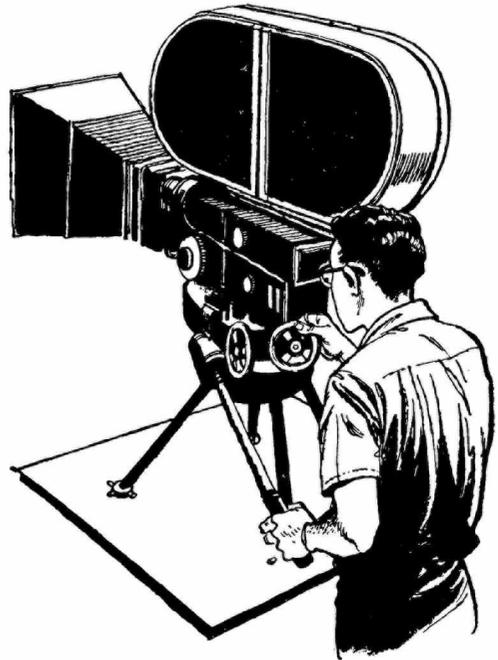
The man who sees the performances of athletes, who applauds the prowess of the victor, requires some material symbol to let him taste the flavour of achievement. We need some statement in our terms of what has been done. A man, we read, ran a hundred metres in 12 seconds at the 1896 Olympic Games; the record today is 10.3 seconds. At Athens, too, the Long Jump champion leaped 20 feet 10 inches. The present record is 26 feet 5 $\frac{3}{4}$ inches—but, according to the ancient Greeks, their champion Phayllus could jump 55 feet. And, said the Greeks, Protesilaus threw a discus 200 feet. At Athens in 1896, the American R. S. Garrett threw the discus 95 feet. Today's record, held by another American, S. Iness, is 180 feet 6 $\frac{1}{2}$ inches.

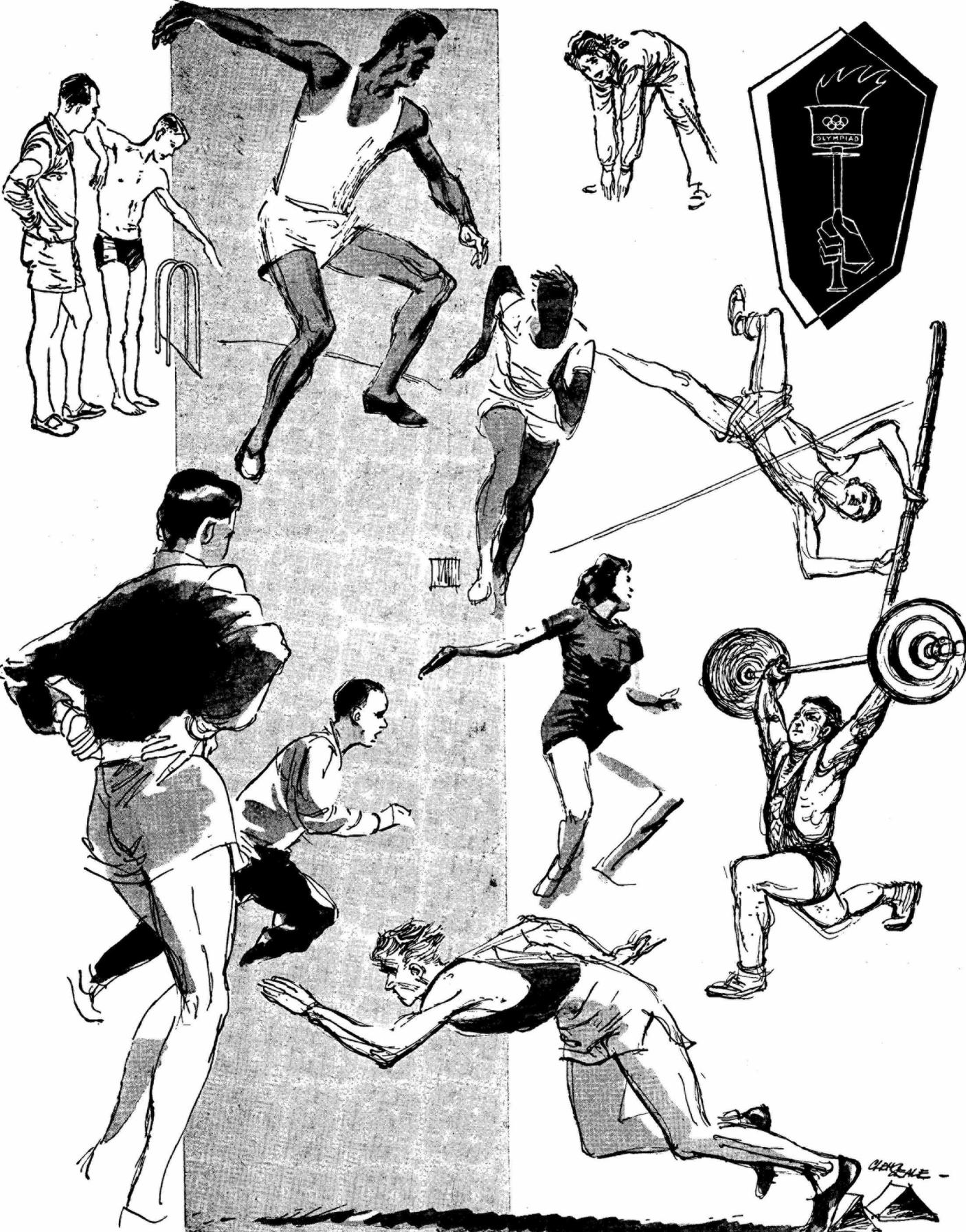
Man has always delighted in measuring his endurance, his skill, all his bodily achievements against those of his opponents. He has had to struggle against other men, against the enemies of nature—strong wild beasts, fleet-footed animals—and against the stronger enemies within himself, fatigue, the desire for ease, fear, and the other weaknesses of the body.

In the days of old, it was a man's strength, courage, endurance which kept him alive. He had to overcome those who would kill him; he had to catch that which he would eat.

Practised in the pursuits of life, there were some, they said, among the Greeks who could run as fast as the hare, others whose speed of foot matched the racehorse.

The contests of the Greeks—running, jumping, wrestling, javelin-throwing—were more than athletic recreations; they were demonstrations of man's ability to survive. They were proof of man's fitness to be in the world.





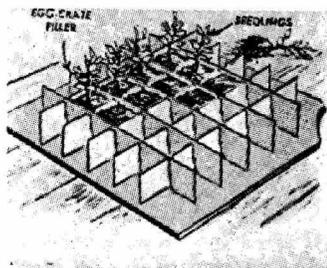


Help Yourself



Egg-Crate Fillers Provide "Pots" for Seedlings Started Indoors.

Egg-crate fillers make ideal "pots" for starting seeds indoors early in the spring. Set the filler on a base of sheet metal, hardboard or in a shallow pan. The latter is desirable, as it permits moisture to be added from underneath the soil and packing of surface soil is thus avoided. In the latter case, give the filler two coats of spar varnish to prevent disintegration of the cardboard. When seedlings reach transplanting size, the filler is easily peeled away leaving each plant in its own block of earth which can be readily transferred to the garden.



Piece of Chain in Clothesline Improves Airing of Garments.

Sunning and airing of suits, coats and other clothing can be accomplished more quickly and efficiently if a length of chain is incorporated in the clothesline as shown. It then is a simple matter to space the hangers several links apart, thus assuring ample space between the garments for the passage of air.

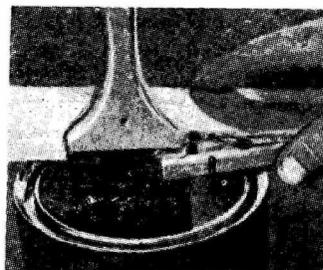


Cut Waste by Puncturing Lemon.

To prevent waste when only a few drops of lemon juice are required by a recipe, puncture the end of the lemon with a fork and squeeze out the required amount. Thus treated, the lemon may be kept in the refrigerator without spoiling or drying out, and can be used later.

Simple Paintbrush Holder.

A spring-type clothes peg screwed to a wooden crossbar will be found handy for suspending a paintbrush in a can of thinner. By fitting several clothes-peg to a crossbar, a number of brushes can be supported individually in a row of cans. This provides an excellent means of storing brushes so that they retain their original shape.



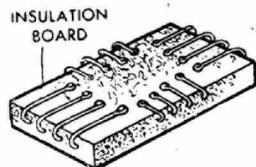
Soldering-Iron Tip Cleaned On Padded Glove.

Many craftsmen who work with sheet metal frequently will clean the point of a soldering iron by wiping it across a leg or sleeve of their coveralls, eventually scorching and damaging the fabric. To eliminate this practice, one worker pins a cloth pad to the back of a glove which he wears on one hand when soldering. With the fingers removed or left intact, as desired, the glove causes no inconvenience when worn while working. When the pad becomes badly scorched, it simply is removed and replaced with a new one.



Insulation Board Holds Fishhooks.

A scrap piece of soft insulation board, either square or rectangular in shape, will hold more fishhooks than a number of corks. It will occupy only a small amount of space in the tackle box, or can be carried safely in the pocket. For hooks with leaders attached, use a longer piece and slit one end to receive the leaders.





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.

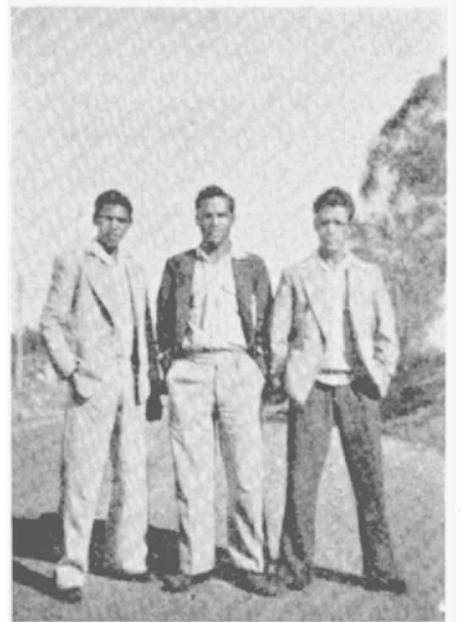
If you have photos at home, similar to those you see published in *Dawn*, send them along and thus add to, and maintain, the interest in your fellow men and women.



Two young ladies from Guyra, Eileen Mumbler, and Olive Strong.



Young Raymond Ellis, of Tingha, certainly found a nice sunny spot.



These three young men are Robert Archibald, Vincent Holten and Max Dixon of Armidale.



This charming young lass is Barbara Solomon, of Balranald.



Young Steven Williams, of Guyra, just couldn't care less when the camera tried to take his photo.



Arnold Connors, Noel Gardiner and Eric Strong are three well known Guyra identities.



A team of young Bellwood athletes. Pat Mumbler, Colleen Mumbler, Brian Smith, Bobby Walker and Paul Mumbler.



Here we have Coleen Mumbler and Joan Bellangany of Bellwood.



Ralph McGrady, Cyril Knox and Les and Rex McGrady are all well known Boggabilla identities.



Douglas Patton, of Boggabilla, is really very happy with his guitar despite that look.



Another musician! This time "Chuggie" Harradine of Robinvale (Vic).



Lovely Mavis Jacky of Greenhills, near Kempsey, found the right spot to pose. Mavis wants some pen friends too!



The North Coast Rhythm Makers are a well known group. Here they are, Randolph Smith, John Jones, Clarrie Newman and Lex Jones in the studio of 2KM.

NOW YOU KNOW!

The MANE OF THE MALE LION DOES NOT APPEAR TILL THE ANIMAL IS ABOUT THREE YEARS OLD, AND IT GOES ON GROWING FOR ANOTHER THREE YEARS.



THE MANE IS THE LONG HAIRY GROWTH

THE FIRST ANIMAL TO BE DOMESTICATED BY MAN WAS THE DOG, OR ITS ANCESTOR, THE WOLF, WHO WERE CAPTURED BY CHILDREN TO MAKE PETS OF THEM AND SHARE THE CHILDREN'S FOOD

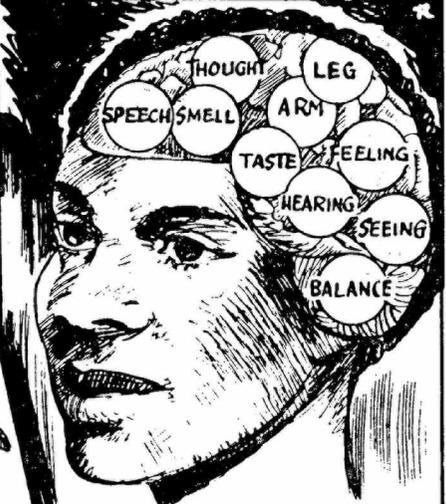


ON THE YOHO PARK, British Columbia, CANADA, MASSIVE ROCKS STAND ON SORT EARTH PILLARS THOUSANDS OF FEET ABOVE THE GROUND. FOR THOUSANDS OF YEARS RAIN HAS WASHED AWAY THE EARTH BETWEEN TO CAUSE THIS STRANGE FORMATION.



ROPE IS MADE FROM THE FIBRES OF THE ABACA PLANT LEAF, CALLED HEMP. IT GROWS IN THE PHILIPPINE ISLANDS, NEAR CHINA.





The HUMAN BRAIN IS A VERY COMPLEX PIECE OF MACHINERY, AND DIFFERENT PARTS OF IT ARE USED FOR DIFFERENT PURPOSES. MESSAGES ARE SENT FROM THE BRAIN TO THE EYE, EAR, ARM, LEG, AND OTHER ORGANS, TELLING THEM WHAT TO DO. ILLUSTRATION SHOWS THE DIFFERENT PARTS OF THE BRAIN AND THEIR FUNCTIONS.

CAPTURED

SUNLIGHT

The Story of

OPALS

Opals, with the fire and sparkle of light trapped in their hearts, are often described as "captured sunshine". Their colours, incredibly varied, from sky-blue to bronze green, sunset gold, fire red, orange and lavender, glow with a warmth unknown to other gems.

Some say the "sunshine" in the stone is derived from the hot, dry Australian outback, where the opals are mined. There are two main sources of opals in Australia—Coober Pedy (S.A.), home of the light variety, and Lightning Ridge, in Far West N.S.W., where the more valuable "black" is found.

The "black", really not black at all, is so called to distinguish it from the Coober Pedy stone.

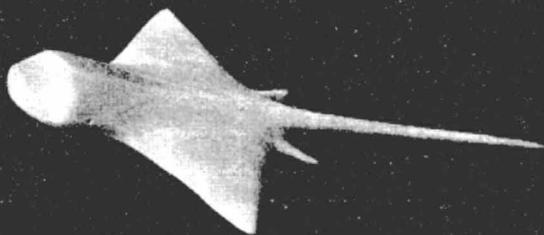
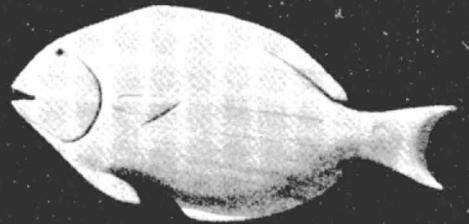
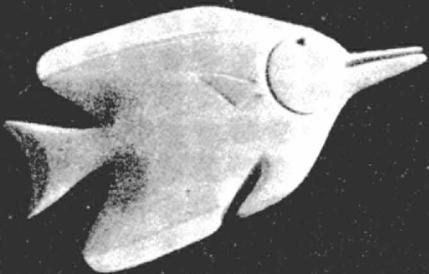
At Coober the miners live underground in caves cut from the earth to protect them from the scorching heat, which stays around 100 degrees throughout the long summer.

Through the thick clay, a two-man team digs a narrow shaft, the surface man hauling spoil up by windlass and bucket. Once down to the right depth, this depending on the earth strata, they drive a tunnel scarcely high enough to work in a crouching position.

Buyers visit the fields from time to time, and most gougers are happy to sell on the spot. Some, though, travel east and dispose of their stones in Sydney.

For men, opals are set into dress studs, cuff links, and tie pins. For women, there is no limit. They can be used in bracelets, ear-rings, necklaces, brooches, rings—in fact, wherever a gem of some kind is featured.

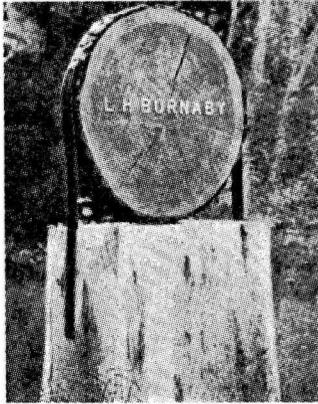
And nestling in the velvet beds of private collections are glorious stones that seldom see the light of day.



HOME HINTS

Large Tree-Trunk Sections Used as Attractive Sign.

One cottage owner, searching for a novel and attractive nameplate for the entrance to his driveway used a section of a large tree, mounted and lettered as shown. Heavy iron straps are spiked to the section and to the base, which in this case was a large tree stump. The letters can be jig-sawed from $\frac{1}{4}$ -in. exterior plywood, or they can be painted on or burned into the wood. Trunk section should be treated with a wood preservative to prevent decay.

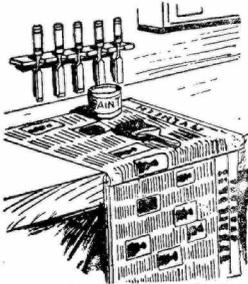


Removing Chocolate Stains.

Chocolate stains can be removed from a rug or upholstery by washing with luke-warm water, after which a small amount of pepsin powder, available at any drug-store, is rubbed into the stain. The powder is allowed to remain on the stain for half an hour and then sponged off.

Newspapers Tacked to Workbench Kept Handy for Paint Jobs.

Tacked to the edge of a work-bench as shown in the illustration, several newspapers may be kept conveniently close at hand for covering the top of the bench while small objects are being painted. When one or more of the sheets have become soiled, they simply are torn off and fresh sheets folded over in place of them for ready use.



* * * *

To keep a throw rug from slipping, cut a piece of oilcloth to the exact size of the rug and place it under the rug with the glazed side down.

Add vinegar to the water when an egg cracks during boiling. This will seal the egg immediately.

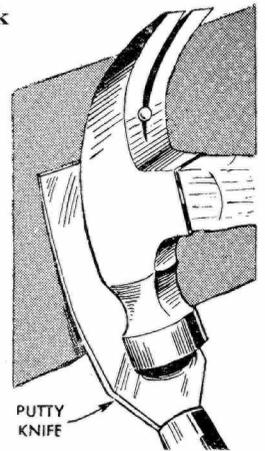
Shelves Installed on Bassinet Keep Baby Supplies Handy.

Fitted to the underside of a bassinet of the type shown, one or two shelves will provide a handy storage place for diapers and blankets as well as other frequently used baby supplies. After the outside length and width of the carriage are measured, a piece of $\frac{1}{2}$ or $\frac{3}{8}$ in. plywood is cut to the same measurements and then notched at both ends to fit over the legs. A single shelf may be rested upon the main leg braces. However, if there are, as in most cases, additional braces located higher up, a second shelf may be added in the same way.



Putty Knife Protects Woodwork When Pulling Nails.

To avoid marring the surface of painted woodwork when it is necessary to pull a nail from it, use a putty knife as a shield. Insert the blade of the knife under the hammer claw, as shown in the illustration, and roll the hammer back on it as the nail comes out. Thus protected, the surface of the paint will not be marred when the job is finished.



Wallpaper Removed Easily When Soaked Thoroughly.

Wallpaper removal can be made easier if the paper is soaked thoroughly with warm water before beginning. Use a large sponge, paintbrush, mop or hand sprayer to wet the paper, going over the surface as many times as necessary to soak it. To avoid marring the wall, pull off as much of the paper as you can, using a wide putty knife to get under it when necessary, and being careful not to dig the blade into the plaster. After the paper is off, all traces of paste must be removed by washing the wall with a paint cleaner dissolved in warm water. Rinse with clear warm water and let dry. Before applying the new paper, patch all cracks and holes.



THE BOARD.

No change occurred in the personnel of the Aborigines' Welfare Board during the past year.

The constitution of the Board at present, is as follows :—

Under Secretary, Chief Secretary's Department—
Mr. C. J. Buttsworth (Chairman).

Superintendent of Aborigines Welfare—Mr. M. H. Saxby.

Officer of the Department of Public Health—Dr. C. J. Cummins, M.B., B.S., D.P.H.

Officer of the Department of Public Instruction—
Mr. N. W. Drummond, B.A.

Member of the Police Force—Superintendent J. D. McAuley.

An expert in Agriculture—Mr. S. Wyatt, M.L.A.

An expert in Sociology and/or Anthropology—
Professor A. P. Elkin, M.A., Ph.D. (Vice-Chairman).

Two persons nominated by the Minister—Mr. M. Sawtell, Hon. E. G. Wright, M.L.C.

Two aborigines—

(a) one full blood—Vacant.

(b) one having admixture of aboriginal blood—
Mrs. P. M. Gibbs.

Monthly meetings were held during the year, when statutory business was transacted and matters of general policy discussed.

As yet, no nomination has been received to fill the vacancy on the Board for a full blooded aboriginal member.

POLICY.

The Board has continued to implement the policy of the gradual assimilation of the aboriginal people into the general life of the community. It has continued its endeavours to provide education facilities for all children, and to encourage those capable of doing so, to proceed to super-primary courses.

Within the limits of funds available, the Board has proceeded with its programme for the improvement of housing conditions for aborigines.

Assistance has been rendered in many instances in securing suitable employment for both old and young.

HOUSING.

The programme of erecting homes on town allotments in selected country centres, has been further developed by the Board in the past 12 months. Five new houses were erected in the town of Coonabarabran, two in Nowra, and two more were commenced at Dubbo.

Four houses on a new Reserve at Coonabarabran were completed, and four commenced at Peak Hill.

Occupants of town houses will be given the opportunity, after two years' satisfactory tenancy, to acquire their homes on easy rent/purchase repayments.

Of the twenty-eight tenants already placed in such homes, the majority are meeting their obligations satisfactorily. A few have fallen into arrears, mainly due to the fact that they committed themselves rather heavily in the purchase of furniture on time payment, for their new homes. Unfortunately, one family had to be evicted.

EDUCATION.

As from the beginning of the 1956 school year, the duties of Manager and Teacher at the Aboriginal Station, Walgett, have been separated. Fully-qualified teachers of the Education Department have been appointed to this School.

There are now no Schools in New South Wales, attended by aboriginal children, which are not fully staffed by teachers of the Education Department.

The Board, and the Education Department, encourage the attendance of aboriginal children at High School, and from the Board's two Children's Homes, Stations and Reserves, a total of 125 children are in attendance. Many more, from families living privately, are also in attendance.

During the year, five bursaries, each of the value of £50 per annum, were awarded by the Board. There are now seventeen current bursaries held by aboriginal pupils attending High Schools.

The Education Department is generous in its supplies of school equipment, which includes special supplementary issues of materials for needlework, manual work, gardening or other activities. Aboriginal children receive free milk, conveyance subsidy (where required) and other amenities ordinarily available to white pupils.

Welfare Activities

The Board has a staff of five male Welfare Officers stationed at Kempsey, Leeton, Dubbo, Moree and Coff's Harbour.

Two lady Welfare Officers are located at Sydney, one of whom, a trained nurse, spends most of her time in country districts working chiefly among mothers, babies and adolescent girls.

The work of Welfare Officers is designed to supplement that of the Managers and Matrons of the various Stations. It lies primarily amongst those aborigines not residing in controlled situations. They are assiduous in their efforts to develop initiative and responsibility in the aboriginal people and to assist them in taking their place in the community.

They take every opportunity to bring before the white community, the aims and work of the Board, and have successfully enlisted the interest of increasing numbers of persons and organisations in aboriginal problems.

Aboriginal Wards and Children's Homes

This year, the Board has 232 wards under its control. These were admitted on the application of parents unable to care for their children, or were committed by a Children's Court in cases of neglect by parents.

It is an essential part of a Welfare Officer's duty to supervise substandard homes, and their efforts in the direction of rehabilitative oversight are undoubtedly fruitful in keeping to a minimum the number committed to the care of the Board. Welfare Officers paid 242 such supervisory visits in the year under review.

In the past 12 months, 73 wards were accommodated in the Board's Homes, and 159 were otherwise placed. Of these, 93 were placed with foster parents in private homes.

Modern thought on the question of the placement of dependent children, recognises that the best substitute for a child's own home, is a foster home. Institution care, at best, is a poor substitute for a normal home upbringing. With this in mind, and in view of the fact that many of the wards in the Board's care are of light caste, efforts were made late in 1955, to secure foster homes for these amongst white people. Furthermore, this was regarded as being a positive step in implementing the Board's policy of assimilation. Publicity was given in the city Press to this matter, and the response was most gratifying. It was possible to place over 30 children in such homes, and after a trial period of six months, the scheme has proved an unqualified success.

Foster parents are paid a weekly boarding-out allowance, and are further assisted in the payment of medical and dental expenses, and incidental fees for educational purposes.

Wards over school leaving age, are placed in employment, and a proportion of their wages is paid to a trust account available to the ward on attaining the age of eighteen years.

WOODENBONG WAYS

by A. Duggai

Station News

Top place this time goes to Constable Lanaghan of Woodenbong and Mr. E. Martin who have started off their Wednesday night Youth Club on the Station. The second Club Night saw over 40 young people having a wonderful time in the Recreation Hall.

More than £10 was raised by a group of Station Ladies who organised and ran a stall one Saturday afternoon. The money goes to help pay for new school uniforms.

Good news for Woodenbong when a group of Station men and boys volunteered to help fight a series of fires deliberately set by someone with a twisted sense of humour.

Mystery surrounded the doings of Merv. Skinner on the creek bank until it was discovered that he was getting some ground ready to plant a crop of pumpkins. Good work Merv!

We all regret the present illness of Mrs. Bertha Close and look forward to having her back with us again just as soon as she is well once more.

Mrs. Page enjoyed her escort duty to Sydney and the hospitality extended to her there.

Sporting Spot

A cup for the Best and Fairest was one of two trophies won by Warren Donnelly at the Boxing Tournament at Urbenville recently. Warren also won a blue ribbon at the Combined Schools Sports at Bonalbo.

What happened to your marching this year kids?

Nature Note

A couple of unusual egg-layers were observed at close quarters recently. A platypus located by Trevor Ord was the first to create such wide interest. Then, along came a porcupine! John Close found it, but Tom Close Snr. found the baby Ma Porcupine was carrying in her pouch.

Who has a young possum hidden in her handbag?

And Kids—How about leaving those birds' nests alone. A nest is all the home they have, you know!

The phrase, "to eat humble pie", meaning figuratively to come down in the world or adopt a submissive attitude, has an interesting origin. "Humble" is a corruption or pun on "umble" meaning the heart, liver and entrails of the deer. In the Middle Ages when the lord and his household dined, the venison pasty was served on a dais, but the umbles were made into a pie or the huntsman and his fellows, who took the lowest seats.

ABORIGINAL BOYS ARE TRAINED IN FARM WORK

At the Aboriginal Boys' Training Home at Kinchela, on the North Coast, you can, at most hours of the day, see a sight to which, if you are an Australian, your heart will go out with love and sympathy.

This is the sight of 45 dark boys, ranging in age from five to eighteen, going about their appointed tasks, or busy at their school studies.

Children of the dark race and children of the white! One feels, watching them, they are a long way from home!

Yet how lucky they are! For the manager here, Mr. Frank White, and his wife, the matron, are both young and very kindly, very friendly people.

They are doing a splendid work in helping to equip these children, with occupations that will ensure them a successful way of life.

There are no delinquents among them. These are the aboriginal lads who, orphaned and neglected, are left in your charge and mine.

The Home, under the administration of the N.S.W. State Government Aborigines Welfare Board, is set in spacious grounds.

Green lawns and plantings of trees and shrubs help to make a most attractive entrance. Here Mr. and Mrs. White welcomed us.

For these people the days are more than busy. The staff of ten required to run the Home includes an agricultural expert.

● Jobs on Roster System

Much of the work connected with the Home is worked on a roster system, the boys undertaking a definite type of job each month.

We saw bright-eyed lads washing up, sweeping rooms, cleaning windows, etc., and each, thanks to his training, making a good job of it.

A fine school room is attached to the Home.

There are, of course, lighter moments.

The boys have good playing grounds and meet the challenges of other schools' sports clubs.

The large recreation hall is constantly in use.

Here church is held. On week days the lads may enjoy a film or concert in it, or it may be used as a gymnasium or for games.

"It is a very valuable asset," said Mr. White. "A place for fun as well as education."

With school out we found the boys playing football. One spot they revel in is the swimming pool.

Before Christmas all rooms, including the dormitories, are to be repainted in bright pastel colours. Both Mr. and Mrs. White stress that the more modern interior colours mean greater happiness and cheer for the boys.

● Training in Agriculture

Talk turned to one of the most vital aspects of this work: the career training being given the boys.

It made splendid hearing to learn how varied this is.

Said Mr. White: "If a boy is clerically minded, he attends Kempsey High School when he reaches the required educational standard. This is with a view to him entering some branch of the Public Service.

"If he has a mechanical bent, then the Board arranges for him to be apprenticed to a trade in which he promises to do well."

One ex-pupil is now in the N.S.W. Department of Agriculture and another is in the Public Service. Several are in the railways.

But the majority have gone on to farms.

Guided by this past experience, most of the older boys are encouraged to study rural pursuits under the instruction of the agricultural expert.

These pursuits cover improved pastures, crops, vegetables, stock and poultry.

In the improved pasture section of the grounds, a certain acreage is set aside where the boys undertake and study the growing of improved clovers, lucerne and ryegrass.

These pastures vary according to the season. Crops include maize, sacchaline, oats and rowcane.

A herd of 35 Illawarra Shorthorns enables the boys to gain practical experience in dairying.

In the poultry yards, tended by many of the lads, 120 Australorps and Leghorns are carried.

All boys are given duties in the vegetable gardens.

"The Board gets a job for every boy it has cared for," said Mr. White.

And so we left them—grateful in heart that they were being given a chance to make good.

A CENTURY OLD LETTER

Interesting Article on Aborigines

Here is a letter which was published in the Sydney Morning Herald in 1842 . . . one hundred and fourteen years ago; Mr. W. R. Weiley, M.L.A., member for Clarence who sent the letter to *Dawn*, said, in explanation "This is a letter which was published in the Herald in July, 1842. A copy was made for the Clarence River Historical Society and it is the first time this letter has been published in full since it first appeared. As it is such a fine story, and an illuminative exposition of the first independent and honourable people the aborigines were when they first made contact with the white population, I thought you might think it suitable for publication.

As a matter of interest, I know from my studies of the history of the Clarence River in the archives of the Clarence River Historical Society that the treaty between Edward Ogilvie and the aborigines on that historic occasion, was honoured to the letter by both sides, proving that the men of those days were courageous and honourable. It is a fine tribute to old Toolbillibam and his people and should be made known to his descendants and to Australians generally"

Sydney Morning Herald—8-7-1842

ORIGINAL CORRESPONDENCE

To the Editors of the Sydney Morning Herald

Gentlemen:

I am induced to send you an account of a rather interesting interview which I had some days ago with a party of the aborigines on the upper part of this river, being of the opinion that the insertion of the particulars in the columns of your widely circulated paper may be productive of some good results, as far as may tend to remove the belief that these people are an utterly irreclaimable and ferocious set of beings, and throw light upon their real character and disposition—a subject very little known or understood.

Since the hostile encounters with the blacks which took place upon this river about a year ago in consequence of the murders committed by them, they have rarely shown themselves, but have kept among the mountains, and avoided all intercourse, always making off as fast as possible if accidentally seen, though they have occasionally crept unobserved upon the huts, and carried off the shepherds blankets and axes. I had previously several times tried to find and bring them to a parley, to endeavour to establish a better understanding between them and ourselves, but always without success, until upon the occasion abovementioned, when, having seen a smoke rising amongst the hills, some miles distant, my brother and myself mounted our horses, and set out to make another attempt. After clambering about the hills some time, we entered a narrow valley, which we had not explored far, when we suddenly came in sight of a camp situated upon a small flat, surrounded on three sides by a creek, and backed by a mountain. Instantly setting spurs to our horses, we galloped across the creek into the camp; we found it untenanted, however, except for a woman with an infant at the breast,

and a child apparently about four or five years old. On our approach they fled up the mountain, the woman carrying her child astride upon her neck. As we neared them they cried out in great fear, and upon our coming close the woman took the infant from her shoulders, and clasping it to her bosom, threw herself upon her knees and bowed her face to the ground thus concealing and protecting her little one with her body: the other child crouched at her side, and hid its face in the grass. They now uttered no sound, but their long drawn respirations showed that they were in great terror. I dismounted, and taking the child by the shoulders, raised her face from the ground, but she set up such a terrible squalling, that I let go again, when she dropped quite stiff and stark into her former position, and was again silent. I sat down near them, and having some knowledge of their language, which I had gained from a young boy Pundoon, who was taken in one of the forementioned encounters, and who has since remained with me, I addressed the woman, telling her not to fear, as we had no hostile intentions, and would not harm her, etc. etc. After a time she raised her head and looking steadfastly at me for a little while, resumed her former position, but she seemed to have been reassured by the scrutiny for she presently raised herself and began to speak. She first asked if we were hostile or angry, and being again assured, that we were not, she said that she was afraid of the horses, and asked if they would not bite her. We told her that they were harmless and lived upon grass; upon which she seemed to lose all fear, and became quite chatty, answering all our questions, and saying a great deal more that we could not understand. We learned from her that the men were hunting upon the surrounding mountains, and after a great deal of shouting and calling in which the lady joined (though not until she had made me repeat several times that I was not an enemy) we heard an answering shout from a hill top; all was then silent again for some time, and, as we felt assured that the blacks were

reconnoitring, we concealed our only gun in the grass, and assuming as unwarlike appearance as possible, we sat down upon the grass beside our horses.

We had not long remained thus, when we were roused by a sudden shout upon the mountainside, and as we got upon our feet, two men, armed, but perfectly naked, came in view over the shoulder of the hill, about one hundred and fifty yards above us. One of them, a large finely proportioned man, immediately stood forward, and waving one arm in the direction of the river, in a most undaunted and uncompromising manner, told us to begone. I called out to him that our intentions were friendly, that we were unarmed, and that I wanted to speak with him, but he talked so loudly himself, that he could not hear me. He also spoke so rapidly that I could but partially understand what he said, which was, however, something to this effect: "Begone, begone, and take away your horses;—why do you come hither among the mountains to disturb us? Return to your houses in the valley, you have the river and the open country, and you ought to be content, and leave the mountains to the black people. Go back—keep the plains, and leave us the hills. Go, go, begone"—with a great deal more in the same strain.

Having at length induced him to attend, I advanced some distance towards him, and after again assuring him that my intentions were not hostile, and calling upon him to observe that I was not armed, I said "Lay down your weapons and approach me". He regarded me for a moment, and then, with great deliberation, threw from him his spears and his boomerang, and came forward a few paces, retaining his parrial (or wallaby stick), in his hand. I told him to put that down also,—and he did so with some reluctance, but would not consent to come any lower down the hill. I therefore slowly ascended towards him, keeping a steady watch upon his movements.

As I approached, he seemed uneasy, and went behind a tree, but, as if ashamed of this, he soon stood out again. By this time, I was near enough to distinguish his features, and feeling satisfied from his bold and open expression that he might be trusted, I walked straight up to him and took him by the hand: he asked "Are we friends?" and I again assured him that we had none but friendly intentions towards him. He appeared to be much delighted at finding me speaking his own language, and soon became quite at his ease. His companion, who had till this time remained some distance in the rear, now threw down his weapons, and joined us. They, however, still showed great fear of the horses, and would, on no account, consent to their being brought near; my brother, therefore, fastened them to a tree, and came up the hill, carrying in his hand a tomahawk that we had brought with us, and which we presented

to our tall friend, whose name we found to be Toolbillibam: he was overjoyed at the gift, and leaped and shouted with delight. We were now upon the best terms possible, and Toolbillibam began to shout loudly for the rest of his tribe, who, he saw, were upon the surrounding mountains, to come in and see us. I now asked him if he knew anything of Pundoon; at hearing the name, his countenance brightened and with great earnestness of manner, he told me he was the boy's second father, or uncle, and that the father was at hand among his companions, to bring whom to me, he now redoubled his shouting. In a short time five of them made their appearance, running along the mountainside towards us. Toolbillibam called out to them, telling them how matters stood, and they instantly threw their weapons out of their hands.

He pointed out one of them as Pundoon's father, calling him by his name of Pundoonbam. The old fellow upon Toolbillibam calling out to him that he had news of his son, came running down, with outstretched arms, and coming first up to my brother, gave him the full benefit of a most literally sweet embrace, as the old gentleman had evidently dined upon honey, and for want of a spoon, had used his fingers, beside having smeared his face and beard a good deal more than was pleasant. He asked me many questions about his son, much more quickly than they could be answered, and upon learning that he lived in a house and ate bread, and wore clothes like ourselves, and that we would soon bring him back to the river, and that he should see him, the old fellow's joy was unbounded. Having, by this time, eight or nine of the blacks about us, we told them to sit down in a row, and made them a regular harangue.

We said that we had made war upon them because they had killed white people, but that now our anger was gone, and that we wished to live at peace with them; that we wanted nothing in their country but the grass, and would leave them their kangaroos, their opossums, and their fish. Toolbillibam here interposed, to know if we would not leave them the honey also. We assured him that it was quite at their service, and that he might make himself perfectly easy about rats, bandicoots, grubs and all other small game.

All this appeared to be extremely satisfactory to our audience. We told them that if they would not rob or injure our people, nor kill our sheep, that no person would harm them; but on the contrary, would give them bread when they came to the stations; and we promised that if they conducted themselves peaceably for a time, that we would give each of them a tomahawk. We pointed out to them the direction of all our stations, and told them that when they visited them, not to sneak from tree to tree, but to walk up openly and call out to give notice of their approach, and put their weapons out of their hands—all this they promised to attend to.

The sun was now sinking, therefore, after distributing amongst them, our pocket knives, our handkerchiefs, and such articles of our dress as we could spare, we told them that we must go.

They all rose and accompanied us to the camp, which lay in our route, Toolbillibam walked before, and with much care parted the long grass with his hands, and cleared away all obstacles from our path.

Before parting with our wild looking friends, we remained a few moments to examine their household goods and utensils which were in the camp. Hanging near each fire was a large bag, about the size of a two bushel sack, very ingeniously fabricated of grasses or rushes woven together, which appeared to contain all their property. Some spears were piled against the trees, and clubs, boomerangs and shields were scattered about.

Of opossum cloaks they appear to have a very scanty supply, as I saw none but very old and well worn ones, but as a kind of substitute they had large bunches of the skins of flying squirrels, tails tied together, which they use as a covering at night. The blacks appeared uneasy at our taking so much notice of their valuables, we therefore, having attempted in vain to persuade some of them to accompany us home, took our leave.

Toolbillibam, who was evidently the head of his tribe, again preceded us, clearing our path as before, until he had conducted us as far from his camp as was consistent with his notions of politeness. None of these people could speak or understand a single word of English, and some had possibly never seen a white man before. I have not since seen them, but they have visited some of the out stations, always approaching as they were desired, calling out to give notice of their approach, and laying down their weapons. I shall not fail to follow up this first step by all means in my power, and hope it may prove the commencement with a friendly intercourse with the natives of the River.

The only apology I can offer for occupying so large a portion of your valuable space, is, that without entering into the details, I could not have attained the object I had in view, namely, to show the very placable disposition and unvengeful spirit of these people, and to convince those who are in the habit of looking upon them as little better than wild beasts, that they are mistaken.

With an appeal, therefore, to the patience of your readers, I beg to subscribe myself, Gentlemen,

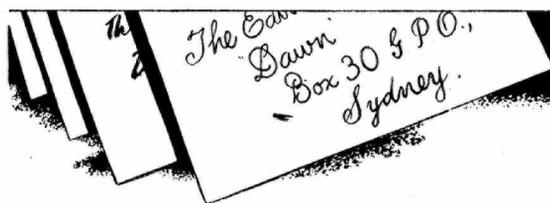
Your obedient servant,
E. O.

Clarence River, June 4-1842.



Kindergarten at La Perouse, 11 of the 34 are aborigines.

ALONG THE MAIL ROUTE



A very pretty wedding was held in the station church recently, when William Green, of Tabulam, married Jean Cameron, of Lismore. The bride looked lovely in a full length white frosted organdie frock. Her waist length veil was held in position by a circlet of orange blossoms, and she carried a bouquet of sweet peas and yellow jasmin. She was attended by Laura Daley, of Tabulam, Heather Daley, of Baryugil, and Aloma Collins, of Tabulam.

The bridesmaids, Laura and Heather, wore pale pink net ballerina frocks mounted on taffeta, pink satin halo headdresses with shoulder length veils, and carried posies of sweet peas and maidenhair fern.

The flower girl, Aloma Collins, wore a mauve shot faille ballerina length frock with a small hat and veil to match, and carried a basket of dianthus.

The ceremony was performed by Pastor Frank Roberts, of Cubawee. The bridegroom, William Green, was attended by his two nephews, Burwood and Robert Collins.

As the bride's frock was made by Mrs. Grealy of Tabulam, many of the town people were present, Woodenbong, Mallanganee and Baryugil were well represented, and two nurses from New Zealand who are at present working at Casino Memorial Hospital, came out to attend the ceremony.

The bouquets, hats and flower girl's frock were made by Matron N. Levin, the wonderful one tier cake by Mrs. A. Soorley, and decorated in pale pink and silver by the combined efforts of Mrs. Soorley and Mrs. Levin.

The bride and her attendants dressed at the Manager's residence, and were conveyed to the church by Mr. A. Soorley, School Teacher.

The little church which was filled, a big over-flow crowd standing outside, was beautifully decorated with wattle and paper flowers made by Mrs. Marjorie Marsh and Mrs. Alma Wilson.

The Wedding Reception was held in the Recreation Hall to over a hundred guests; the catering was done by Mrs. Florence Collins, the bridegroom's sister.

Two photographers came from Casino to take movie and stills of the happy couple with their attendants. Even the cake was given a place in the film, before it was finally eaten.

TABULAM ABORIGINAL SOCIAL CLUB.

The Social Club met recently to form a committee for 1956-1957, and assess their wealth after the harvesting of the Corn Crop, grown on the station, on shares with a local farmer.

All outstanding debts, which were considerable, were paid, and donations of £10 were given to both the Casino Memorial Hospital, and the Casino District Ambulance.

* * * *

LA PEROUSE, SMOKE SIGNAL SPOTTED IN THE FAR WEST, AND THE ANSWER COMES FROM WILCANNIA.

Mrs. Page's challenge has been taken up by Mrs. Len Moysey, of Wilcannia, who can produce, 12 sons and daughters, 90 grand-children, and 55 great grand-children: 157. How's that Mrs. Page? Mrs. Moysey is still hale and hearty.

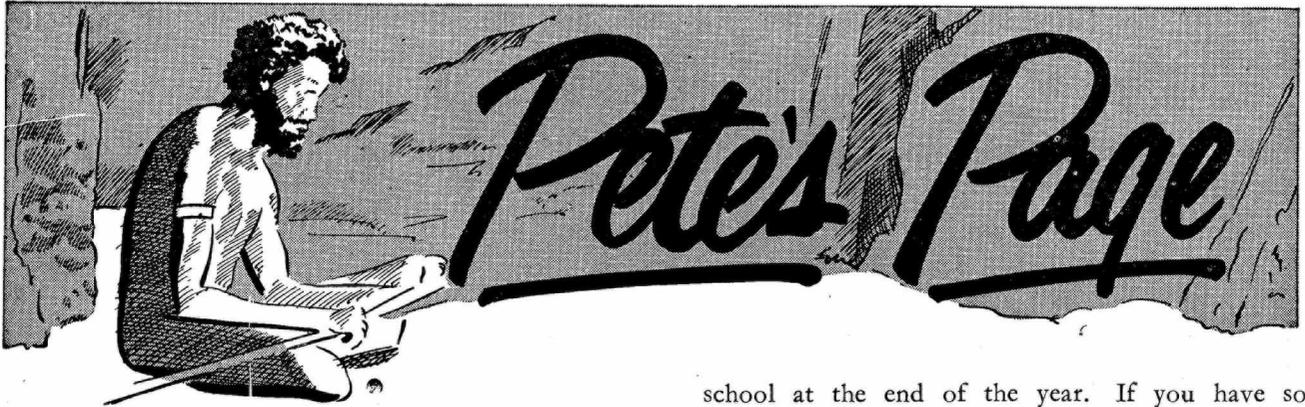
* * * *

Another very old lady passed away last week, Mrs. Mitchill, who was believed to be 104. She left a very large family of sons, daughters, grand, great grand, and great great grandchildren.

* * * *



Melvie Simm, East Wasland.



Hallo, Kids,

Isn't it nice to be back in the summer time again with nice long days and plenty of exciting things to do.

In a few days time many of you will finish schooling for the year . . . some of you for good.

If you have the opportunity of staying at school a little longer, take my advice kids, and stay on.

Today, education is probably one of the most important things in our lives and all kind of wonderful opportunities can open up for us if we have a good education.

I know we all get sick of school sometimes, but after all it is only such a very short time in our lives, isn't it ?

Now here's something I particularly want to tell those boys and girls who will be definitely leaving

school at the end of the year. If you have some particular job in mind and don't quite know how to go about getting it, will you write to me right away and I'll see what I can do to help you. Now please don't forget, kids, if you think I can help you, please let me know.

Next month lots of lucky kids will be coming down to Sydney for another Holiday camp. Every Xmas camp seems to be really wonderful, but I think this one will be even bigger and better than ever before.

Isn't it marvellous having the Olympic Games right here in Australia this month. I would have loved to have seen the Games and I suppose most of you would, too. Still if we can't get there in person we can at least see lots of the exciting events on our newsreels and read about them in the papers.

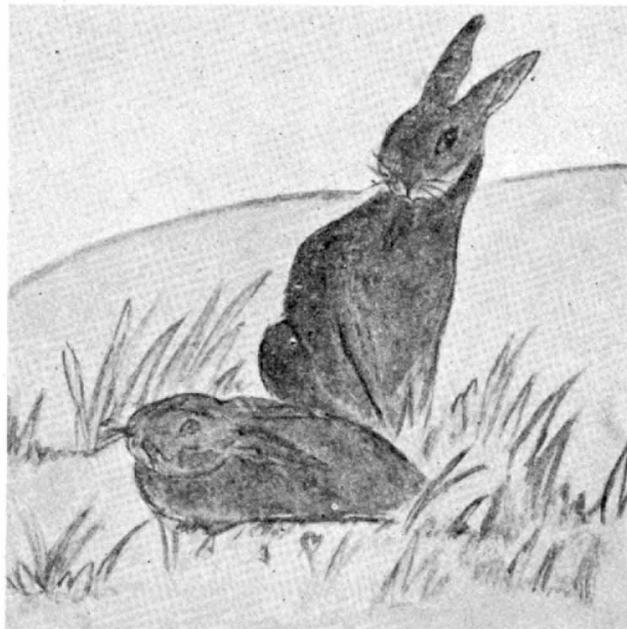
Of course, the thing that pleases me most is to see so many people, of so many colours all meeting together on equal terms, and each one accepted by his fellow men and women.

The day must surely come when there will no longer be any of those foolish, unchristian prejudices against the aboriginal people, and each one of you as you grow older and become men and women in our community, can play your part in helping our coloured people to earn the respect and co-operation of the white community.

And that's why education is so important, for the better your education the easier it will be for you to take your proper place in the world.

Well kids, how about a regular flood of letters and photos for me. (I'd like some poems and stories, too !) My mail has been falling off a little lately. All the best for the time being.

Your sincere pal,



A nice black and white sketch by Rita Wenberg, of Cootamundra. Congratulations, and a special prize to you, Rita.

KORKY THE CAT

YOU'VE HEARD CATS' WAILS, SEEN CATS WITHOUT TAILS, MET CATS THAT WERE FAR TOO FAT, BUT KORKY'S NEW GUISE WILL GIVE YOU A SURPRISE - HE'S REALLY A *PORCUCAT!*



BEAUTY COMPETITION

One of Sydney's leading newspapers has promised to conduct a Beauty Contest for Aboriginal girls, provided we can be assured of sufficient interest.

If you are an Aboriginal girl between the age of 17 and 25 and you would like to enter this competition, send a good clear photograph of yourself to the Editor of *Dawn*, Box 30, G.P.O. Sydney. Now!



HOW TO MAKE A LAWN

(Continued from last month)

(5) Elimination of Weeds :

Once a lawn or green is established it is often expected to remain in situ indefinitely. With this fact in mind, therefore, no attempt should be made to plant an area to turf until it is apparent that all weed seeds present in the soil have been germinated and killed; consequently the intended area should be well cultivated before sowing. To encourage weed seeds to germinate, frequent waterings should be carried out. As each crop of weeds appears, and before they have an opportunity to set seed, they should be destroyed by digging in. In some cases it may be necessary to destroy several crops of weeds, but care and attention in the early stages of preparation will pay dividends at a later date. Some seed as purchased contains many weed seeds. Only the best quality seed should be purchased from reputable firms. Anderson's seeds are especially machined (cleaned) to be sure of this. Soils used for top dressing often introduce weed seeds. When top dressing an area see that the soil comes from an area comparatively free of weed seeds.

(6) Seed Sowing :

Seed should be sown at the recommended rate. The most convenient method is to mix the seed with 2 or 3 times its own bulk of dry fine soil or sand, and distribute it evenly over the area concerned, broadcasting half whilst walking in the one direction, and to make sure of an even distribution the balance should be sown whilst walking the opposite direction. Seed is covered by broadcasting further lots of fine soil in a similar manner to the broadcasting of the seed.

Seed of all turf grasses is very small. Many failures have resulted from sowing at too great a depth. Seed should not be sown deeper than $\frac{1}{4}$ -inch, and once sown should be kept well watered with a very light spray. Sow Couch October-February, and Bent and Mixtures February-May.

(7) After Treatment :

It is preferable to apply water in the form of a few liberal quantities rather than frequent light waterings. Water penetrating to a good depth in the soil encourages the development of a deep root system, whereas surface water only penetrating a little distance results in a

shallow root system, rendering the plant more susceptible to drought injury. Watering of lawns can be done at any time of day. There is less loss from evaporation, however, if watering is done in the evening or at night.

(8) Feeding and Top Dressing :

The initial fertiliser treatment should be repeated each year at the commencing of the growing period of the particular species sown. For Couch this will be September-October, for Bent grasses and Mixtures February-March, depending on the seasonal conditions. Summer growing grasses, such as Couch, should receive application of Sulphate of Ammonia at intervals of 6 to 8 weeks throughout the growing season. The rate of application recommended is 3 lb. per 1,000 square feet. Applications may commence in October and continue until March. They should not be continued into the colder months for Couch, whereas Bent and grass Mixtures should receive the same fertiliser treatment, except that Sulphate of Ammonia applications should be confined mainly to the cooler months of the year, i.e., March to September.

(9) After Weeding :

In a newly sown lawn an examination for weeds should be made as soon as the young grass is well established. Upright growing types, if they can be recognised by the Lawnkeeper, may be left for the mower to deal with. Any troublesome types should be dealt with as soon as it is possible to commence work on the soft soil. The work can be done more rapidly when the plants are small than when the plants are deeply rooted, and the longer they are left the more damage they will do in smothering the young grass. In addition, the older and more firmly established the weeds become, the more damage to the turf in removing them. Weeds which cannot be pulled readily by hand should be removed by cutting off the root an inch or two below the surface of the ground. A sharp chisel or an old table knife, filed square on the end, may be used. When a lawn is badly weed infested it should be marked off in sections with twine and gone over systematically. Following drastic hand weeding, a true surface should be restored by top dressing with a weed-free loam.

(To be continued next month).