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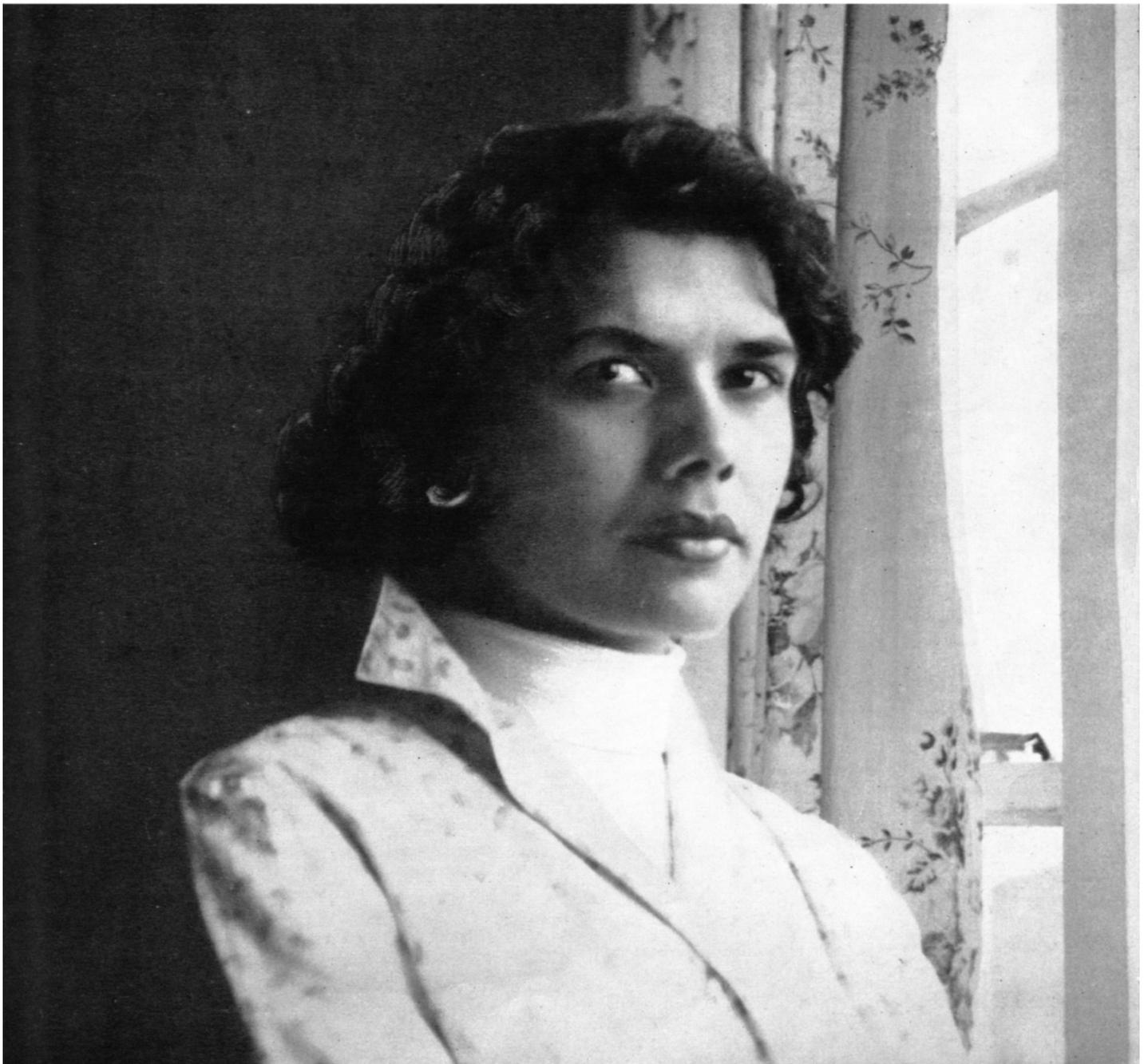
Dawn

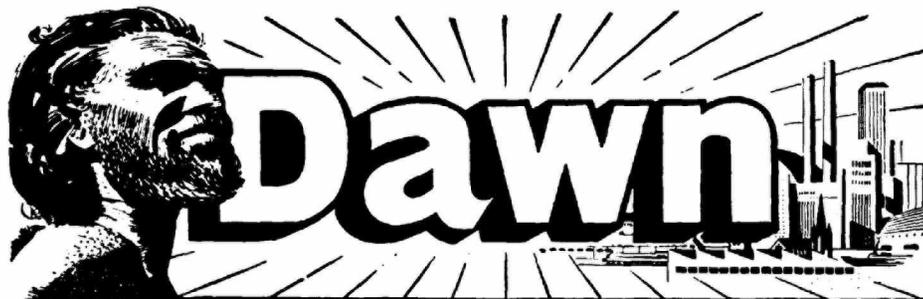


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A MAGAZINE FOR THE ABORIGINAL PEOPLE OF N.S.W.

NOVEMBER, 1960





Our Cover . . .

The beautiful young woman we have chosen for our cover this month is Mrs. Dulcie Brown, of Yarra Bay, who is employed as a typiste to the Superintendent of Moffit Virtue and Co. of Rosebery.

Mrs. Brown who is justly proud of her aboriginal blood is living proof of the fact that brains and beauty CAN go together. (Photo by Mr. Briggs of the Aborigines Welfare Board.)



“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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Councils Have a Duty to Aborigines . . .

BOARD CHAIRMAN OUTSPOKEN

In an article published in the Sydney Press, the Chairman of the Aborigines Welfare Board, Mr. A. G. Kingsmill, said local Councils in New South Wales could do more to maintain hygiene in aboriginal settlements. He went on to say:

"The Aborigines Welfare Board, at its last meeting, discussed the health and housing of aborigines arising from the recent deaths of four children from the Armidale Reserve.

I was requested to state that the Board fully supported the Minister (Mr. Kelly) in his efforts to provide housing on the Reserve additional to the four houses already approved as part of the Board's housing programme for 1960-61.

The Board also thought it fair and proper to say that in its requests for funds, and indeed in the whole range of its work on behalf of aborigines, it has received the full support of the Minister.

The sympathy of the Board is extended also to the parents of the children who have suffered such a grievous loss.

It should be made known further that the anticipated expenditure on aboriginal welfare for 1960-61 from all sources is over £280,000.

The Board is fully aware that its housing improvement programme could be accelerated if more loan money could be made available, but Governmental expenditure to the extent mentioned certainly does not indicate neglect or lack of recognition of the need for aborigines' welfare.

Furthermore, the appointment of two additional welfare officers has already been approved.

Other Facts

It is also timely that some other facts should be stated which, although fundamental to the question of aborigines' welfare and assimilation, are seldom faced.

These concern the apathy of those whom the Board and other bodies are endeavouring to help.

Many who live on the fringes of country towns are predominantly white, but because of a small admixture of aboriginal blood are able to claim the beneficence and interest of the Board and other local groups working for the welfare of aborigines.

Many do not make any effort to help themselves, but waste their resources in gaming, drinking and other useless spending.

A white man who wastes his money gains little sympathy from the community, which does not feel disposed to build a house for him at its own expense.

Rental arrears, which have built up despite all efforts by its officers, are the cause of serious concern to the Board.

Because of its welfare objectives, the Board finds it difficult to act in all cases as any other housing authority would be bound to do in the same circumstances.

Even so, it has been forced to refer many cases for legal action and to move recently for the eviction of a family which has continually evaded its responsibilities.

The Board would be encouraged, therefore, if it saw greater evidence on the part of aborigines to improve their living standards and meet their obligations.

By own efforts

The fact that some aborigines have succeeded in their efforts to establish themselves in the community largely by their own efforts proves that it can be done if the will is there.



Even when new houses are erected, whether they be at Armidale or elsewhere, good health and freedom from epidemics are not guaranteed.

Standards of hygiene in and around the houses should be maintained and it is here that local councils can play a much more active part than they have in the past.

The local council is a public authority for the purposes of the Public Health Act and should apply its ordinances and other enactments relating to public health to aborigines as well as the white population.

The Board would greatly appreciate the co-operation of councils and health inspectors in guiding and instructing aborigines and, when other measures fail, in enforcing the observance of health requirements.

The plain truth is that the assimilation of aborigines is a slow process which, if it is to be hastened, requires not merely money and sympathy, but a much greater effort on the part of those who are to be assimilated."



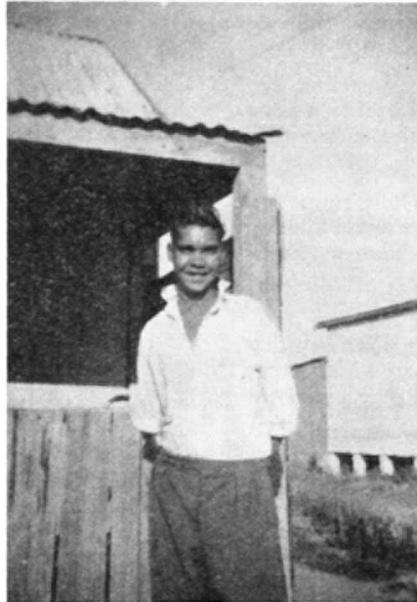
OUR ROVING CAMERAMAN

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.

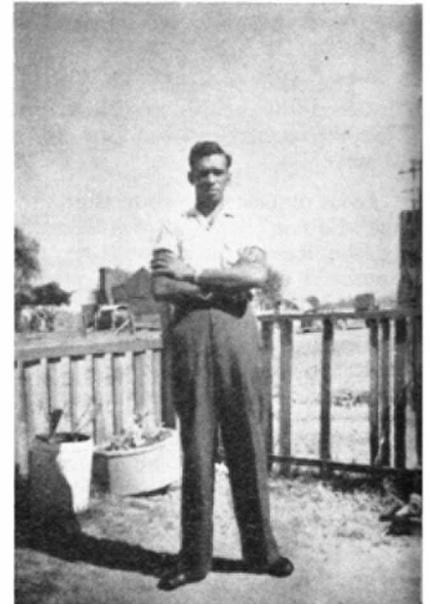
If you have photos at home, similar to those you see published in *Dawn*, send them along and thus add to, and maintain, the interest in your fellow men and women.



Mrs. W. Munro, of Tamworth



Mervyn Collins, of Tamworth



Charlie Munro, of Tamworth



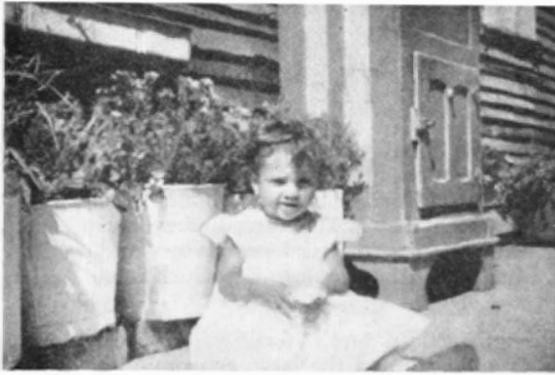
Wilga Munro, of Tamworth



Norman Munro, of Tamworth



**Alice McKenzie, and Jack Cohen,
of Armidale**



Pretty little Roslyn Hill, of Tamworth



Mrs. Nancy Roberts, of Tamworth



Margaret Mercy, Evelyn Williams and Marie Craig, of Coff's Harbour



Doreen Nixon, Susan Dodds and Amelia Dodds, of Coff's Harbour



This hefty young fellow is Joel Lomas, of Chinchilla



We just couldn't get Evelyn Williams, of Rathdownig, to smile for us



The Cameraman found Wally Munro, of Tamworth, basking in the sun

The Skills of our Aborigines

The First Contacts

When the first European settlers arrived in Australia there were about 300,000 aborigines living here, scattered throughout the continent in relatively small groups. Each semi-nomadic tribe or horde lived within well-established tribal areas which varied greatly in size. The aborigines were hunters and food gatherers. With the exception of the dingo, which they partly tamed, they had no domestic animals; they cultivated no food crops. They had very few material possessions and such as they had were primarily utilitarian. For homes they built only the simplest of bush shelters and, generally, they wore no clothes.

In 1793, Captain Tench of the First Fleet, wrote, "I do not hesitate to declare that the natives of New Holland possess a considerable portion of that acumen, or sharpness of intellect, which bespeaks genius". The general impression the aborigines gave, however, was of a degraded and utterly wretched people whose existence was shallow, crude and little better than that of animals. Early European settlers saw no signs of villages, cultivation, or obvious social organization, and they had neither the wish nor the time to find if aboriginal life were more subtle or complex than at first it appeared to be.



Initially neither the settlers nor the aborigines bore each other ill will but there were direct conflicts of interest between the two and, as the tide of settlement flowed on, some clashes occurred. The aborigines diminished and declined.

Few attempts were made to understand and appreciate the aboriginal way of life; few observers saw them as an outstanding example of people living in close harmony with nature, having wonderfully complex social systems regulating their behaviour, profound spiritual beliefs, and some unusual and admirable forms of artistic expression.

Those people of goodwill whose attitude towards the aborigines was sympathetic (if on the whole, sentimental and impractical) were sometimes subjected to sharp criticism for their views on the "noble savage". As late as 1886, a writer stated of the aborigines: "Moral laws they have none; their festive dances and corroborees are of the most lewd and disgusting character, their songs, rites and ceremonies utterly revolting and fiendish."

First impressions of the aborigines were almost wholly unfavourable. They were not seen as the skilful, adaptable, sensitive people they are.

A COMPLEX LIFE

Because of their need to range far in hunting, fishing, and foraging, the aborigines did not congregate in large groups. Nor did they build permanent shelters or acquire numbers of material possessions. In general, they wandered within tribal areas to set seasonal patterns, following game and water supplies. In magical and religious ceremonies they believed they restored, renewed,

and strengthened nature's fertility. Husband, wife, and children constituted the basic economic unit in the tribe.

On the surface, aboriginal tribal life seems primitive indeed, requiring some effort but little skill. Yet something of its complexity becomes apparent on examination. Raymond Firth summarizes this in his book "Human Types":

"They (the aborigines) know the habits, markings, breeding grounds, and seasonal fluctuations of all the edible animals, fish, and birds of their hunting grounds. They know the external and some of the less obvious properties of rocks, stones, waxes, gums, plants, fibres, and barks; they know how to make fire; they know how to apply heat to relieve pain, stop bleeding, and to delay the putrefaction of flesh food; and they use also fire and heat to harden some woods and to soften others, and to smooth the insides of dug-out canoes by charring where chipping is no longer possible. They know at least something of the phases of the moon, the movement of tides, the planetary cycles, and the sequence and duration of the seasons; they have correlated together such climatic fluctuations as wind systems, annual patterns of humidity and temperature, and fluxes in the growth and presence of natural species; and when seasonal scarcities or droughts occur they have several lines of retreat from one food to another, from one area to another, from one water-hole to another. In addition they make an intelligent and economical use of the by-products of animals killed for food. The flesh of a kangaroo is eaten; the sinews become spear bindings; the claws are set into necklaces with wax and fibre; the fat is combined with red ochre as a cosmetic, and the blood is mixed with charcoal as a paint. They have some knowledge of simple mechanical principles, and will trim a boomerang again and again to give it the correct curve, or balance a spear in the hand and then cut small portions from the shaft till it bears the correct ratio to the length of the spear-thrower and the thrower's arm. Moreover, on the non-material side, they have built up a social organization of great complexity, punctuated with rich and dramatic ceremonial observances, and a body of imaginative tales in the form of myths, legends, and religious beliefs."

SKILLS OF SURVIVAL

In some places, native people have required to make little effort or develop few skills in order to survive. They have found an equable climate, foodstuffs of various

sorts in abundance, cultivable crops, and animals which could be domesticated. The Australian aborigines had few of these advantages. Nevertheless, they developed extraordinary skills as hunters, extracted the utmost from their poor environment in natural foodstuffs (but never entirely depleting it) and survived in the face of appalling odds.

As hunters, tribal aborigines are superb. They can identify the trails of animals and track them through country where, to unskilled eyes, the animals leave not a trace; they stalk game, such as kangaroos and emus, with infinite patience, approaching their quarry, sometimes in open country, until within spear throw; they make lures and traps. Aboriginal women and children winnow grass seed; and they dig for edible roots, bulbs and grubs.

Constantly on the move, tribal aborigines do not need permanent dwellings; only in a few areas do they build reasonably substantial shelters or, formerly, live in caves. Generally wearing no clothes, they adapt themselves to climatic change.

The aborigines could not of course allow their country to become overpopulated. Using, with discretion, abortion and infanticide, they maintained a delicate balance between their numbers and approximately the maximum that the country could support without the advantages of metal, agriculture, and technological development. They had a oneness with nature; theirs was a most harmonious adaption to a difficult environment.



They organized themselves in economic groups (hordes, tribes, or sub-tribes) appropriate in size to the task of survival. Rarely did these groups number more than 500; frequently they were as small as 100. As groups and as individuals they fitted themselves to survive where only animals of the Australian bush and desert could survive besides them.

ABORIGINAL CRAFTS

Tribal aborigines had no knowledge of metal. Essentially they were a stone age people. Nevertheless, they showed a high order of skill in developing weapons and utensils to meet their simple needs.

To make a stone head, chisel, scraper, knife, or axe, for examples, was not entirely a simple process. It involved selection of the most suitable type of stone, careful chipping and flaking of it to shape (pressure flaking, in particular, required special skill) and, usually, fixing it to a handle.

With such simple tools, aborigines felled trees, carved out canoes, made wooden shields and receptacles for food, and shaped delicately-balanced objects such as woomeras, spears, and boomerangs. In some areas they teased out vegetable fibres to make twine; in other places animal fur and even human hair were rolled and woven to make string. Some groups developed

considerable skill in making baskets and nets. Gum from trees, wax, and a resinous substance obtained from spinifex, were used as adhesives.

The nomadic habits of aborigines limited the range of articles groups or individuals could own and carry with them whilst the material culture of tribal aborigines was that of nomadic hunters. Pottery was not developed, probably because of the difficulty of carrying fragile articles on long journeys. Many of the articles they made are obviously the products of skilled craftsmen, proud of their workmanship.

ABORIGINAL ARTS

Aboriginal painting, although highly stylized in its various forms, has recently been recognized as having considerable intrinsic merit. The remarkable bark paintings and X-ray art of Arnhem Land show a breadth of artistic expression, a liveliness and, often, a subtlety, that might well have been unsuspected.

Other art forms, the widespread rock paintings and carvings, carved poles, decorations on shields, weapons, and utensils, and the bodily decorations associated with initiation and corroborees, all show a primitive vigour. The designs carved into trees in some areas, and the ritual totemic emblems laboriously cut into sacred objects are balanced and pleasing in design. Aboriginal music is, perhaps, difficult to understand. The drone of the didjeridoo, the rhythmic beat of clapping sticks or the slap of thighs, and the apparently monotonous wail of singers are, nevertheless, expressive.

As dancers, the aborigines are superb. Naturally, styles and standards vary. It is here that, perhaps, the individual artist has the best opportunity of personal expression.

Although they have no written language, aborigines nevertheless have a considerable literature: they are artists in stories, legends, and long narrative poems.

THE POLICY OF ASSIMILATION

The Commonwealth Government (directly responsible only for the aborigines in the Northern Territory) and State Governments (each directly responsible for the aborigines within its own borders) are attacking the aboriginal problem constructively and vigorously, with mounting expenditure and effort on aboriginal welfare and development.

These Governments now agree that the problem, in its simplest form, is that of assimilation. They agree that the numerically small aboriginal group within the vastly larger white Australian group must, to survive and to prosper, learn to live as white Australians do, and to think as white Australians do. The problem is not a racial one—it is a social problem, a problem of enabling people to live together on equal terms and in the same society with benefit to themselves and to each other.

(Continued on page 6)

WATCH THOSE FLEAS!

MESSENGERS OF MENACE

Three species of fleas may occur at times in sufficient numbers to constitute a plague. These species are the cat flea, dog flea and the human flea.

The eggs of fleas are laid singly; those of the human flea are deposited along skirting boards, between floor boards, or under the edges of carpets and linoleum's etc. The cat and dog fleas do not lay their eggs upon their hosts, but deposit them in situations frequented by these animals.

The maggot-like larva of the flea feeds on particles of organic matter and on the undigested blood passed by the adult flea. When fully-fed the larva spins a loose cocoon within which it enters the pupal or resting stage, and after a period in this stage the mature flea emerges.

Control

To control cat and dog fleas it is essential first to clean the host animal. This may be done by dusting an insect powder such as derris or pyrethrum into the animal's coat.

Dogs, not cats, may be treated with specially prepared D.D.T. or B.H.C. dusts, or they may be washed in carbolic sheep dip, D.D.T. or B.H.C. washes using according to the makers recommendations, or in kerosene emulsion (1 in 20) which may be prepared as follows:— Cut up half a pound of hard soap and place it in 1 gallon of water and boil it until dissolved. Remove from the fire, and immediately stir in a gallon of kerosene and mix until thoroughly emulsified. This makes a stock solution of kerosene emulsion, which, for use, is diluted with water at the rate of 1 pint of stock to 9 pints of water.

The stock solution may be diluted at once with cold water, but if allowed to stand until cool, it must be reheated or else hot water must be used to dilute it. If this emulsion or sheep dip is used it should be washed out of the dog's coat after half an hour or it may cause injury. The bedding of the animals and places frequented by them should be sprayed thoroughly with kerosene emulsion or treated with some other suitable insecticide such as derris, pyrethrum or D.D.T.

The house may be cleaned by scrubbing out with very hot water and soap, or kerosene emulsion, or by several applications of a kerosene pyrethrum spray mixture.

If the human flea is concerned, the first essential is a thorough cleansing of the house so that no small accumulations of dust remain in which they may breed.

Regular use of a vacuum cleaner is recommended as an effective means of keeping down flea populations.

Fleas in houses and buildings can also be controlled effectively by treating the floors with a 10 per cent. D.D.T. dust at the rate of 1 lb. per 500 square feet of floor space. The dusting can be done by using a tin or jar with a tightly fitting perforated lid. Usually a single dusting will give good control of the fleas, but where infestations are heavy it will be necessary to re-treat the floors seven to fourteen days later.

It is advisable to leave the dust on the floors for at least a day, after which it can be removed by sweeping, or with a vacuum cleaner.

Whilst there is little reason to suspect that D.D.T. applied in this manner, would affect humans, precaution should be taken to keep young children off treated floors until the excess dust is removed.

Sprays containing 4 per cent. D.D.T. will give satisfactory control if applied thoroughly around carpets and skirting boards. Casual application by means of the ordinary household atomiser is not sufficient, as it is necessary to spray surrounds and skirting boards almost to the point of run-off, for effective control.

Most B.H.C. dusts have a musty odour and their use should be confined to the treatment of out-buildings. High grade B.H.C. formulations, with little smell, are now available and should prove satisfactory for house use.

The Skills of our Aborigines

(Continued from page 5)

With all their skill, with all their sense of artistry, with all their deep spiritual convictions, aborigines often appear ill-equipped to enter the new way of life. They need help, not so much because they are lacking in basic skills or because they are racially different from other Australians, but because of the vast difference between their old way of life and the new. Moreover, aborigines are especially sensitive to opinions about them and criticisms of them. The problem is a human one—aborigines need to be welcomed into the new way of life, and helped in adjusting themselves to it. The situation is not one that can be legislated for. The situation is one that has to be faced by the community at large as well as by the Governments who bear the direct responsibility for the aborigines. Aborigines need help to develop their skills in the new environment, and help in adjusting themselves to a way of life that is, in its own way, as difficult as that which confronted their forbears centuries ago.

Assimilation does not mean that the aborigines should lose their racial identity, or lose contact with their arts, their crafts, and their philosophy. There is, indeed, a contribution to be made by aborigines to the Australian culture now and in the future. People like Albert Namatjira and his fellow artists, have shown how valuable this contribution can be.

SIXTH COLUMNISTS AT WORK

DAMAGE ESTIMATED IN MILLIONS

By E. COLIN DAVIS

In these days of political and international unrest, one is reminded almost daily of the insidious menace of the fifth column.

Truly no one doubts for one moment the extent of moral, spiritual and physical corruption wrought by these fifth columnists, but how few of us realise the true menace of another group—the *sixth columnists*.

These sixth columnists, as they have been called, are those men, women and juveniles, people of all classes, who would be horrified and most indignant to hear themselves as unpatriotic or disloyal, and yet these same people are responsible for millions of pounds worth of damage to their own community.

These are the vandals!

It is a lamentable fact that the cancer of vandalism is so shockingly deep-rooted in our national life.

Probably no grand total of the damage done by the vandal, or its cost to the community, will ever be available since public property is controlled by hundreds of separate departments, councils, boards and trusts.

If the cost of vandalism to the nation could be assessed, the result would shock the very foundations of our social and cultural life.

It has been revealed that in the past twelve months alone, 16,000 telephone boxes have been wilfully damaged. Of these 5,000 have been put out of action by being stuffed with bent or counterfeit coins and another 2,000 had their coin slots deliberately blocked with matches.

16,000 telephone books were stolen or completely destroyed and another 4,000 badly mutilated.

Apparently some people, if they wanted to remember a number and had no pencil with them, just tore out the page.

2,500 telephone receiver cords were broken, cut or stolen, and 1,500 mouth-pieces smashed; while 4,000 electric lamp globes just disappeared.

Add to this the cost of replacing broken windows, painting scratched and scribbled woodwork and effecting the necessary mechanical repairs, and the result is really disturbing.

The people who do these things are our own people—our friends—our neighbours, perhaps our relatives—just ordinary everyday people. What promotes them to do these criminal things?

Most times I am very proud of the fact of being an Australian, but it is things like these that make one very really ashamed of one's fellow man.

The Sydney City Council, which has widespread and valuable property, once used to publish an annual report on vandalism in the City of Sydney, but was forced to abandon the idea.

Due to some strange quirk of exhibitionism, the graph of vandalism always rose to record heights after the report was published.

The mere promise of having his actions, if not his name featured in the press, seemed to stir the miscreant to even greater heights of depravity.

In Hyde Park, for instance, the slow death of some trees, in the main avenue puzzled even the experts until it was accidentally discovered that the roots had been severed below the ground level and the soil restored without a trace.

In other parks and recreation grounds throughout the city, indeed throughout the entire Commonwealth, many hundreds of trees have been uprooted, stolen or damaged.

It is not so very long ago that some soulless vandals destroyed the very trees that stood beside the Cenotaph in Martin Place—trees that had been planted to perpetuate the memory of those Australians who had laid down their lives for their country—indeed given their lives for those very people who now desecrate their memory.

Animals have been poisoned or shot, fish in aquariums have been killed or stolen, and even our flower beds kicked to pieces.

Thousands of council parks and golf links have been attacked by the vandal, windows broken, drinking fountains smashed and furniture and fittings mutilated.

The Railway Department, which is also one of our greatest vandal victims, has had equally bitter results from the publication of regular reports.

Schoolboys in particular seem to draw inspiration from the press and each time the reports were published, they were followed by waves of similar instances.

Naturally one asks oneself why is public property so ravaged and mutilated—what is the cause of all this?

There are many answers. The citizen who was discovered in a city park one December night in the act of felling a small pine with a bread knife, explained that he wanted a Christmas tree for his children.

Many other reasons for vandalism are advanced including boredom, exhibitionism, imagined wrongs and clinical depravity, but all the authorities agree that the solution lies in the education of our youth—those children of to-day who will be the men and women of tomorrow.

However, education in the purely narrow sense achieves nothing.

The jokers who poured sand into the Town Hall organ were university students from good families—so were those who desecrated the Cenotaph twice in fifteen years.

The response of youth, according to a spokesman for a Police Boy's Club, depends on the moral and spiritual training in the home, the provision of social recreation and hobby-craft training by welfare organisations and the eradication of dead-end jobs.

The National Fitness Council, the Girl Guides and Boy Scouts Associations, The Bush Walkers Association and other kindred associations are all doing very valuable work to educate the youngster against acts of vandalism.

The responsibility of parents and Governments, however, is great and urgent.

It has been demonstrated time and time again that vandalism disappeared with knowledge, enthusiasm and a sense of security.

The fact that it has become a national menace is due mainly to ignorance, bewilderment and frustration.

There is no need for vandalism in this great country of ours—there is no reason for it and there is no room for it.

Until we Australians can develop a civic sense we have no claim to regard ourselves as civilised citizens.



**This happy looking fellow is Jack Cohen,
of Armidale**

Wreck Bay Round Up

With regret we report the passing of Mr. Charles Roberts (85), of Wreck Bay. He was laid to rest in the Station Cemetery overlooking the sea of which he knew so much. From working on the whalers out of Eden in the old days to fishing the beaches, Mr. Roberts had been a hard toiler all his life. To his wife, Mrs. Tillie Roberts and his family, the Station residents extend their sincere sympathies.

Best wishes to Mr. Archie Moore who has had to enter Randwick Hospital for a spell. Archie would like to see as many friends as possible whilst in Sydney and knowing him as we do, we can feel sure the staff of the Hospital will be well entertained by their patient. His daughter, Mrs. Lurline Ardler, arrived home with a new baby prior to father's departure, this time a boy, named after its daddy, Reuben.

While on the subject of new babies, there have been a few new additions to the Wreck Bay population lately. Mrs. Stan Mundy presented her husband with a girl, Vivienne, and Mrs. Johnny Ardler finally managed to bring home a son and heir, Johnny Jnr.

Seventeen babies are now enrolled in the weekly baby clinic held by the Matron and all are presented in a condition that is a credit to the mothers.

On the activity side, much to report. Work has now commenced on wiring the residents' cottages for electricity. Cost of the work, some £2,500, is being met by the Department of Interior and expected completion date is some time in January. Estimates have been made for the lighting of the recently constructed tennis court on which a shelter shed is at present being erected. Two menfolk of the Station have started on the balance of the Station painting programme, Mr. Cecil Carter and Joe Dixon. However, they miss the presence of handyman Stan Mundy who is currently enjoying his three weeks annual leave together with his beloved automobile. Out of season fishermen have completed approximately £1,000 worth of fencing for the Forestry Department, George Brown, Cyril Roberts, Charles Ardler, Pommie Jarrett and Joe Dixon all pulling together. So it can be seen there is no stagnation at Wreck Bay.

The McLeod brothers, Jimmy and Phillip, spent the last school holidays at the home of Mrs. G. Twaddle in Canberra and returned full of ideas. Mrs. Twaddle applied a practical measure in her desire to help the Aboriginal people and one that could be well copied by many who appear contented to write about it.

Now that the Station Store, operated by Mr. and Mrs. Blyth, has installed a shop fridge, cold refreshments are in great demand. Aden Thomas has set the ice cream record for the over ninety age group followed by son Albert in the fifties. The yearly fish stories and contests are now on with Charles Ardler, Harold Brown and Herb Chapman vying for who can lose the biggest snapper. These fish get bigger every year.



TENNIS COURT, BOGGABILLA

A fair amount of progress is being made with the tennis court on the Station at Boggabilla.

A suitable site was fortunately found which needed little preparation in that it was level and solidly packed. The court will be a full sized one allowing for unhampered free play at both ends. Poles, totalling 30 in all, were donated by a local property owner Mr. N. Danes of Yetman.

A sum of £16 was donated by the Country Women's Association Branch at Boggabilla for the purchase of equipment, and a similar sum was forthcoming from the Aborigines Welfare Board as part of the policy to encourage sporting activities. With the total sum of £32 such items as tennis racquets, tennis balls, and a tennis net and strainer with additional facilities for playing badminton and deck tennis were purchased.

Depending on the volunteers, who have put up quite a good show so far, it is hoped to get a few games in before the summer heat.

OBITUARY

On 13th October, Mr. George Moore died suddenly whilst visiting his son Neville's home at Bodalla. George had been a very sick man for a long time. He had not long been out of the Bega District hospital.

Two brothers Archie Moore from Wreck Bay and David Moore from Sydney were able to get to the funeral and three of his five sons also attended.

He was buried in the Wallaga Lake Cemetery.

WALLAGA LOSES OLD IDENTITY

On the 26th September, 1960, Wallaga Lake's oldest resident, Mr. Robert Andy, aged 89 years, passed away in the Bega District Hospital. His wife Catharine Mary Andy, aged 88 years, passed away last year.

Mr. Andy was known to the older members of the Station as "Gorry". How he came by his nickname is not really known, but it is thought that some time ago his grand-daughter, Martha, had an accident and he took her to the local doctor whose name was Gorry. Mr. Andy was very impressed by the doctor's skill and sang his praises loud and long, so much so he was dubbed "Gorry".

Although Mr. Andy did not excel at any one sport he was good enough to be in the Station team no matter what game they were playing. He also won his share of track and field events.

His funeral was most impressive. A service was held in the Station Hall and en route to the Station cemetery the hearse passed through a guard of school children who lined both sides of the road. After passing through the guard one of the school boys, Jeff Tungai, placed a wreath on the coffin.

The esteem in which this grand old man was held can be judged by the number of white people who attended. There were almost as many white people as there were dark.

The remaining members of his family, Mrs. E. Davis, Catharine Andy, Ernest John Andy and his adopted son Colin Walker, would like, through *Dawn*, to thank all of those people that sent floral tributes and expressions of sympathy.

SCHOOL SPORTS AT COBARGO

On 24th September a combined school sports meeting was held on the Cobargo oval and whilst the children from Wallaga Lake school did not cover themselves with glory they performed really well.

The day started off with a drizzle and up till the time for departure it was anybody's guess whether the meeting would go on or not. However, the rain held off right until the end of the meeting, and, although the ground was heavy and slippery, some good times were recorded.

Errol Stevens and Jeff Tungai vied with each other, amongst others, in four events, in the under 15 years high jump, broad jump, hop, step and jump and the 100 yards sprint. Errol with one win and three seconds beat his team mate Jeff by one point for the under 15 years championship medal. Jeff had one win, two seconds and a third. Errol also won a gold medal at last year's meeting.

A gold medal was given to young Peggy Moore. She did not win any one event, but competed in at least six and tried mighty hard in each of them.

THE GOOD

An Old Story



Attacked and ruthlessly beaten by thieves whose job was to waylay traders going to markets; this traveller who was going down from Jerusalem to Jericho lost all his goods.



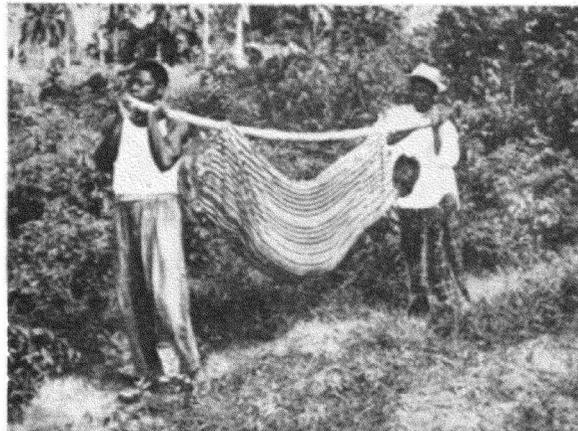
As the traveller passed



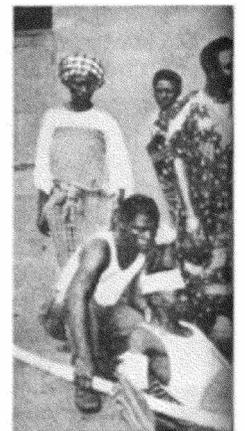
But a certain Samaritan who was travelling that same way to Jericho stopped to see if he could help, though he was from another tribe.



Moved by compassion, the Samaritan examined the injured traveller.



So the good-natured Samaritan and his servant carefully carried the wounded man to a rest house where he could stay until he was well.



Everyone at the rest house was grateful for the kindness of the good Samaritan.

SAMARITAN

Modern Setting



was lying on the ground half dead, a priest
out paying any attention to the dying man.



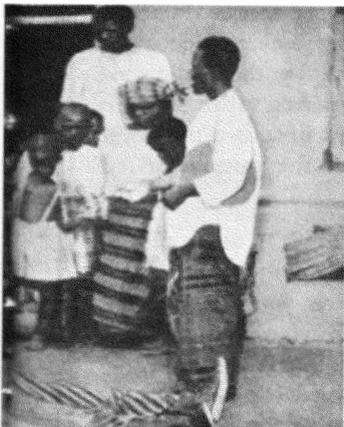
A Levite, too, came and passed by the wounded tra-
veller. He showed no sympathy for this man in need.



Samaritan stooped down and
who was quite helpless.



The good Samaritan and his servant worked quickly to save the man's
life. They used bandages to stop the bleeding of his many wounds.

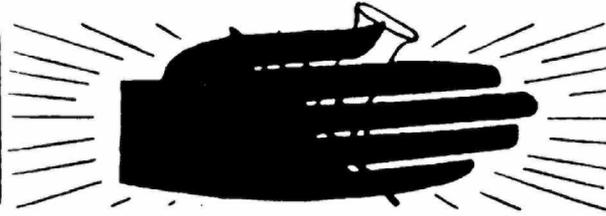


uding the keeper, appreciated the
nd promised to care for the victim.



The good Samaritan gave money to the caretaker of the rest
house for boarding his friend, and continued his journey.

Health



Hints

WHOOPING COUGH

Whooping Cough is a very infectious or "catching" disease. Children during the earliest years of life are more susceptible to whooping cough than any other communicable disease. **IT MOST COMMONLY ATTACKS CHILDREN UNDER FIVE YEARS OF AGE AND IS MOST FATAL TO THOSE UNDER ONE YEAR OF AGE.**

The infection is usually **TAKEN FROM ONE WHO IS SUFFERING FROM THE DISEASE**, and it is discharged from the mouth or nose in droplets of moisture when coughing, sneezing, etc. It may be also spread by an article infected by a sufferer, especially by such things as roller-towels, handkerchiefs, drinking cups, etc., which are sometimes used in common by children.

After exposure to infection there is a period of incubation of from two or three days to two or three weeks, but usually about a fortnight, during which time nothing noticeable occurs.

The early symptoms are those of an ordinary "cold". There may be a slight fever, redness of the eyes, running from the nose, sneezing and a hoarse cough. Instead of the cough improving towards the end of a week or ten days, it becomes more marked and gradually develops the characteristic "whoop" from which the disease takes its name. The "whoop" is due to the child's gasping for breath at the termination of a paroxysm of violent coughing.

Whooping Cough is a Serious Disease

It is a mistake to regard whooping cough as being "merely a child's complaint". **IT IS A VERY SERIOUS DISEASE**, liable to be followed by dangerous complications such as bronchitis, pneumonia, injury to sight or hearing. It is neither necessary nor desirable to "get it over" in early life. **THE LONGER IT CAN BE AVOIDED THE LESS PROBABILITY OF EITHER TAKING IT OR SUFFERING FROM ANY SUBSEQUENT COMPLICATIONS.**

How to Avoid Whooping Cough

During the time when a child shows only the signs of a cold he is very infectious to others. Such children should not be allowed to mix with others, especially when whooping cough is prevalent.

There is evidence that the liability to contract whooping cough may be lessened and the severity of the disease reduced by means of vaccine. The advice of your own doctor should be obtained as to its use in any particular case.

As soon as suspicion is aroused, and especially when the disease is prevalent, any child showing the slightest indication of infection should be separated as completely as possible from others; he should be kept separated until a medical practitioner is satisfied that there is no further need for isolation.

DO NOT LET A CHILD GO NEAR A CASE OF WHOOPING COUGH, nor enter a house, nor receive anything from a house in which there is a case of whooping cough. Children who are in the same house and are, therefore, "contacts" should be kept at home and not allowed to go messages or to school, church, cinemas, or to any other place where they may be brought into association with other children if they show the slightest indication of a "cold, cough, or other suspicious symptom".

A child suffering from whooping cough **MUST BE EXCLUDED FROM SCHOOL FOR AT LEAST SIX WEEKS, AND UNTIL ALL SIGNS OF "WHOOPING" HAVE CEASED**, unless a medical practitioner certifies that he is free from infection and all "whooping" has ceased. "Contacts" are excluded only if they have not previously had whooping cough the exclusion period being three weeks.

HAVE YOU A PET?

DO YOU LOOK AFTER HIM?

From time to time complaints are received about dogs menacing people and killing stock, particularly at night. This can be caused by the strain of dog, or by the inability of the person to whom the dog belongs to feed and train it in such a manner that it does not roam without the permission of the owner.

Your dog is like a child—it needs to be properly fed at regular intervals, and should be trained and disciplined so that it obeys your command. If you find you cannot train your dog and it continues to roam at night, it should be secured on a chain or kept in an enclosed yard, so that it cannot cause any damage to any person, or person's property, for which you may become liable.



PRESSING SCHOOL TUNICS

Most mothers with teenage daughters going to school are worried about keeping their tunics spic and span.



Before hanging the tunic away, mother should place it on the bed and fold the pleats neatly in place, then attach a skirt press to the hem, being careful that all pleats are securely gripped. Hang as usual on a coat hanger, allowing the press to hang suspended from the hem. This little extra trouble will send daughter off to school every morning with her tunic having that "just pressed" look.

HOW TO PRESS VEILS

Veiling can be made to look like new by pressing with a hot iron under a sheet of wax paper.

* * * *

CHEWING GUM

To remove chewing gum from clothing, dab with a little methylated spirit.

* * * *

To remove tea and coffee stains from cups rub with kitchen salt when the china is wet.

* * * *

Clean chrome plated fittings in kitchen and bathroom with plain flour put on a soft dry cloth. They shine like glass.

* * * *

When steam runs down the kitchen wall, use a lamb's wool floor polisher on a handle. Dip the polisher in hot water with a little cloudy ammonia and wipe the walls. If the walls are not badly stained with steam, cut out the ammonia.

To have well-polished floors with a non-skid surface after scrubbing and drying, wash over with glue water, making a solution with a piece of glue a little larger than a cake of soap dissolved in hot water. The high gloss lasts four to five weeks.

To remove crumbs from an electric toaster get an old tennis ball, stab a hole in it with a skewer, press the ball and the air will quickly dislodge crumbs.

* * * *

If the mustard does dry cover it with water and let stand. Drain off the water when needed. The mustard does not lose its flavour.

* * * *

CURRY

Curry Foundation

- 1 apple, chopped.
- 1 onion, chopped.
- 1 oz. raisins or sultanas.
- 3 cloves.
- ½ lemon, juice and rind.
- ½ pint of stock or water.
- ½ teaspoon salt.
- ½ oz. flour.
- Few grains cayenne pepper.
- 1 tablespoon coconut.
- 1 tablespoon curry powder.
- 1 dessertspoon plum jam.
- 1 dessertspoon chutney.
- 1 oz. dripping.



Heat dripping in saucepan and brown the apple and onion. Add flour and curry and stir well. Gradually add stock while stirring. Heat to boiling point, add remaining ingredients and simmer for half an hour.

Meat—1 lb. left-over cooked meat.

Cut up meat, add it to the curry and cook for only long enough to heat it thoroughly (about 5 minutes).

ABORIGINAL "CRIMINAL LAW"

By JAMES MORGAN

Mr. James Morgan, of Box Ridge Aboriginal Reserve, Coraki, is becoming well known through his broadcasts on Aboriginal customs and beliefs. Thanks to Miss Mildred Norledge, he has been a frequent guest speaker in the Richmond River Historical Society's weekly session on the local radio station at Lismore.

We are all grateful to Miss Norledge for introducing him to listeners and to *Dawn*. On a recent occasion, Mr. Morgan spoke on the Aboriginal tribal method of dealing with "criminals". He said:—

If a person who was a *wanted criminal* was too elusive, and therefore hard to catch—the menfolk of the tribe, whose job it was to act as "policemen" as it were, would pretend not to trouble about such a man, and would to all outward appearances go about their way of life as normally as ever—until such time, the *wanted* man would really think that his crime as well as himself had been forgotten by all, and would become careless as to his whereabouts and walk into the trap of:—"Everyone-has-forgotten-me-and my crime." Once he made a come back—he was not allowed to go away again. He paid the penalty for his crime, and that penalty was *death*.

Such was the method of dealing with a criminal whose whereabouts was unknown.

But when a criminal's whereabouts was known—the procedure was *entirely different*. The camp to which the criminal had gone—would be surrounded by the warriors at night. Warriors who were fully armed, as you might say:—"Armed to the teeth." These warriors would await the dawn of the coming day. Then just as the dawn was breaking, and the camp was quiet in the very essence of peacefulness, the warriors seeking the criminal—would beat their weapons together, stamp their feet upon the ground, and give their *WAR CRY*. This would waken the sleepers within the camp, causing consternation amongst the menfolk, and causing panic and terror amongst the women and children. Next this "raiding party" of warriors—would close in—as around the camp, forming a "gateway"—and call out to the people in the camp to come out one by one. They had no other alternative but to obey. If and when the wanted criminal came forward—he was ordered to go back. When all had passed through this gateway formed by the warriors, and had passed out of sight, the wanted person would then be attacked, and he being outnumbered, was soon overpowered and consequently killed. He was a *CRIMINAL*, and therefore paid for his crime according to tribal law, by the penalty of death. After his death, his body would be dragged to the nearest log and chopped into pieces, and left there for the fowls of the air or the wild dogs to feed upon. In some instances—a relative of the executed man—would come back and bury his remains.

Our LAWS—were strict, they were perhaps severe, but they can be said to have served their purpose well, they acted more as a deterrent against crime, than a cause for punishment. Wrong-doers, particularly "*would-be-ones*" thought it best to be law abiding, for they realised only too well that *CRIME DID NOT PAY*. They knew they would be punished—so few offended by becoming criminals.

BARYULGIL GIRL'S AWARD TOP SPORTING SUCCESS

A 12-years-old aboriginal girl who overcame the handicap of an infected leg after a dog bite to score major successes in school sports recently won the 16th award in *The Daily Examiner* Sportsman of the Week series.

She is Rachel Mundine, of Baryulgil, on the Upper Clarence.

Rachel won the senior and open division championships at the PSAAA sports carnival at Grafton. A good all-round athlete, she had previously represented her district in State championships in Sydney.

She was most successful at the Copmanhurst zone sports, where she won awards for senior and open championship divisions, and also for the outstanding athlete.

At Copmanhurst zone sports, Rachel jumped one inch higher than at Grafton, clearing 4 ft. 5 in., probably due to the fact that she was not handicapped by a leg injury.

Rachel's successes at the Grafton PSAAA sports included first places in the 75 yards race for girls born 1948, time 9.8 seconds; 75 yards senior skipping in 10.1 seconds; and senior and open high jumps, both 4 ft. 4 ins.

After being left kneeling at the start of the senior 75 yards championship, Rachel showed fine temperament to come back and win the open 100 yards championship in 12.6 seconds.

Rachel's brother won the senior division championship award.

The Sportsman of the Week is conducted in association with H. J. Heinz and Co. Ltd., which provides a carton of its products for the weekly winner and will make a special award for the most distinguished performance in the series.

DO YOU SNORE?

TRY SOME OF THESE GADGETS

Some 350 gadgets to cure snoring have been patented in the U.S. But none of them is foolproof.

Snore? You? Of course not. Snoring is an affliction that attacks spouses, mother-in-law, guests and dogs—in fact, everyone in the household except you.

But—let's face it—sometimes you're really not so sure about yourself, says the U.S. magazine *Changing Times*.

Most interesting thing about snoring is that it's the only ailment known to man which bothers the sufferer not at all, but which maddens everyone else within earshot.

Unfortunately, any discussion of snoring must begin by stating flatly that there is no sure cure for it. Although some 350 geniuses have applied for patents for gadgets designed to halt the between-the-sheets music, so far none is guaranteed.

Most common inspiration is a ball attached in one way or another to the small of the back to keep you from resting supine. Then there are plastic gums placed under the lips and over your teeth to prevent mouth breathing. And chin collars to clamp the jaw shut. And straps to fasten your wrists to the bedposts and keep you from turning on your back.

There's an elaborate recording device that drops a beanbag on your head or dumps you unceremoniously out of bed when your snore volume hits a certain peak. And so on.

One of two things is wrong with most of these schemes.

- If they are designed on the principle that you won't snore unless you sleep on your back or unless you sleep with your mouth open, they won't work on seven out of 10 snorers. These sturdy characters can perform just as well in almost any position.
- If they act merely as a means of waking you up, there is nothing to prevent you from sleeping again—and snoring again.

Now a word about the sponsor of the nightly musicale.

Take a mirror and look down your throat. You'll see there the villain behind this common complaint—soft palate, which tapers toward the throat into the tail-like uvula.

The theory about snoring is that when you breathe deeply in profound and relaxed slumber, your breath rustles against these soft membranes, makes them flap like laundry in the breeze and produces that raucous sound.

One of every 10 adults snores to some extent. The affliction is more pronounced after the age of 35, because as a person grows older the palate and uvula become more flabby. But even children with enlarged adenoids or stopped-up noses snore on occasion.

Some experts say that office workers, whose muscles tend to grow flacid, snore better than anyone else. But others argue that athletes and manual labourers, whose physical exertions make them relax better in sleep, are champions at the noisy art.

There are all sorts of snorers. The steady type, who goes brrumph-whah brrumph-whah all night long is probably easier to live with. You can get used to him, as you can get used to the little lady who makes noises like a sewing machine.

But the fellow who sleeps quietly except for an occasional, soul shaking kraangh in the dead stillness is hard, mighty hard to take. So is the one who varies his steady two-beat cadence with a great sudden skruzpth.

Probably the most touching of all is the husband and wife duet—he with his bass tuba and she with her keening flute.

The volume emitted by a grade A snorer can go as high as 69 decibels—roughly the equivalent to the roar of a hungry lion.

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WRECK BAY NEWS

Residents of Wreck Bay were particularly upset at the death of Mr. David Biggs, lay preacher of Huskisson, on 5th September, 1960.

The late Mr. Biggs, who arrived in this country thirty-five years ago from Scotland after service in the famous Black Watch Regiment, has over the past five years, with his wife, carried out real Christian work for the residents of this Station with Sunday School and Church Services, and a Christian conviction and principle of sound and practical ideals.

Many residents were present at the Methodist Church, Nowra, and later at the graveside where Stan Mundy played "There is a Land Fairer than Day" on the gum leaves, where the peoples friend was interred.

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HOSPITAL CONTRIBUTIONS

ABORIGINES PRAISED

In his report the Chairman of the Board of Directors of Moree District Hospital stated that on the subject of fees it is interesting to note that the aborigines this year paid over £2,600 in fees.

This has been brought about by their continued membership of the Hospitals Contribution Fund of N.S.W., and brings to my mind that they are contributing more by way of fees than some of the white population, and in this instance are setting an example which could well be followed by other more fortunate people, he said.

HELP YOURSELF

A Cheap Cleanser

This cleaner is easily made and will be found useful for removing grease of all kinds. The ingredients required are a cake of sandsoap, a packet of soap powder, a tablespoon full of borax and a quart of boiling water.

Put a few scraps of old soap into a basin and dissolve by pouring a little boiling water on them. Then add the borax, soap-powder and sandsoap (which has been finely grated); pour the boiling water into the mixture, stirring all the time. Pour into tins while still hot. Old jam tins will do for this purpose.

• • • •

Pumpkin Scones

Take one cup of mashed pumpkin, 2 cups of flour, a dessertspoonful of baking powder, 1 egg, 1 tablespoonful of butter and 2 tablespoonfuls of sugar.



Beat the pumpkin, egg, butter and sugar together, then add the flour and baking powder well mixed. Mix into a light dough, press out and cut into scones. Bake until golden brown, about 20 minutes.

• • • •

Measures and Weights

- 1 kitchen cupful of liquid equals $\frac{1}{2}$ pint.
- 4 medium size level cups of flour equals 1 lb.
- 2 large cupfuls of sugar equals 1 lb.
- 2 large cupfuls butter (solid) equals 1 lb.
- 1 tablespoonful of flour equals $\frac{1}{2}$ oz.
- 1 tablespoonful butter equals 1 oz.
- 10 eggs equals 1 lb.
- 1 ordinary egg weighs $1\frac{1}{2}$ ozs. to 2 ozs.
- 2 tablespoonfuls of liquid equal 1 oz.

• • • •

To Remove Stains

Iron mould—salts of lemon, oxalic acid or citric acid solution.

Iodine—solution of hydrogen peroxide in water.

Ink—oxalic or citric acid solution.

Scorch—hydrogen peroxide.

Fruit, tea, coffee, or beer stains—use water, followed by hydrogen peroxide or warm borax solution. If article is made of coloured material and the dye not fast, use water, followed by methylated spirits or soap.

• • • •

Waterproofing Shoes

Shoes can be waterproofed with a mixture consisting of mutton fat, 1 part, and beeswax, 2 parts. Apply this mixture in the evening and again in the morning. Then wipe the shoes with a piece of flannel cloth before wearing them.

* * * *

Garments Protected from Dust While Hanging in the Closet

Paper bags in which garments are returned from dry cleaners can be put to good use as dust protectors for garments hanging in a closet. Slit open one side of the bag with a knife to simplify placing it over the garment and, when it is in place, fasten the side with paper clips.

• • • •

To keep birds from eating grapes, place a length of black garden hose in the vines. The length of hose, which looks like a snake, will frighten away the birds.

* * * *

To remove burrs from a dog's hair, work gun oil into the tangle with your fingers and the burrs can be removed easily.

• • • •

Rugs that curl up around the edges may be stiffened with hot starch. Brush the starch on the wrong side of the rug and press the rug with a hot iron.

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When painting a house in summer, follow the shade around the building. Direct rays of hot sun may blister fresh paint.

• • • •

It is dangerous to pick up small pieces of broken glass or china with your fingers. To be certain that every splinter is picked up, wipe the floor with a ball of cotton material dampened slightly with water.

Assimilation of Aborigines

Some Questions Answered

In a special article for the *Northern Daily Leader* Newspaper, Mr. Fred Woodgate, Secretary of the Tamworth Association for the Assimilation of Aborigines said:—

“Because of the alarm over the recent deaths of aborigines at Armidale, and in a helpful and sympathetic manner, a number of questions have been asked about the aboriginal position in Tamworth. The questions and answers are given here:—

1. Does the North Tamworth Aboriginal camp have the same appearance as the one at Armidale? *Answer:* No. Tamworth camp has always been smaller, and the huts built from orthodox material. Through the generosity of a local sawmill, offcuts of sawn timber were given and this, together with scrap iron, was the material used. In Armidale they use materials scavenged from the garbage dump. For example, four double bed mattresses were used for walls for one hut.

2. Do Tamworth children scavenge for scraps of food at the garbage dump half a mile from their camp? *Answer:* No. If any are in real need, the patriarch of the descendants of the Kamilaroi Tribe (Mrs. F. Munro), who has a lot of white friends, provides a meal.

3. Is there a risk of outbreak of disease at Tamworth camp? *Answer:* That is most unlikely. Mr. Player, Health Officer of Tamworth City Council and Ald. E. A. Grayston keep a constant vigilance on the place, have improved hygiene and reduced the size of the camp.

4. Why do they live in these depressing camps, and not in houses, like the rest of us? *Answer:* It is a carryover from the old days. To-day, Tamworth's aborigines come, more or less, in three categories:—

(a) Those who have taken their full place with whites, go to work, pay taxes, live in houses, or, as we say, are “assimilated”.

(b) Those who are ready and anxious for this, and are co-operating with the Assimilation Association in an endeavour to find ways and means to bring this about.

(c) Those who are as yet unwilling to accept the responsibility of citizenship, and prefer the fellowship of shanty town dwellings.

5. What do you think of the Aborigines Welfare Board? *Answer:* Board members, together with the welfare officers and Sisters, are a small group of conscientious people doing everything possible in their power, and with the limited finance available. Tamworth is in the district of the welfare officer stationed at Moree.

6. Apart from having good intentions, have they done anything? *Answer:* Yes. They recently financed the purchase of a home in South Tamworth for a very worthy family that will pay for it as rent.

7. Are there any other families worthy of assistance to purchase a home? *Answer:* Yes. The Association has received deposits for homes from three people. The board had advised that we will have to wait some time for finance.

8. Why don't you organise a petition and put pressure on the Government to find the money? *Answer:* I have seen the pathetic conditions under which Aborigines live in other districts, and will not press for priority over these.

9. Would there be any objection to financing the purchase of these homes locally? *Answer:* That would be the most wonderful offer that could be made. If anyone would give a mortgage on, say, a £900 to £2,000 home at a modest rate of interest, he or she would be rendering a service of inestimable value.

10. What about the risk of the tenant tearing up the floor boards for firewood and wrecking the place in no time? *Answer:* Nobody who saves up the deposit ruins the house. They improve it and grow gardens. Only the best types are recommended by the association.

11. What is the attitude toward those not recommended for the time payment of homes? *Answer:* The Welfare Board says they should be transferred to the so-called “mission stations”, under the direction of a manager who has the authority to maintain discipline, and who encourages self-respect and self-improvement.

12. And the North Tamworth camp—what would happen to it? *Answer:* The Council would put a bulldozer through it.

13. Has the Tamworth Association for the Assimilation of Aborigines any political or other affiliations? *Answer:* No. The association is a registered charity. Its members are Tamworth citizens. It has no connection with any other organisation. It exists to help Tamworth aborigines find a decent place in the community, and to live a useful, happy life.

14. What kind of reception do you get from the whites? *Answer:* Almost before we ask, a donation is received from most of the churches and service organisations. This shows how keen Tamworth people are to help. However, our vital need at the moment is a mortgage to assist in the purchase of homes. Apart from this we want someone to give welfare instruction to women. This would include household management electricity, cooking, diet, care of clothing and gardening.”

A RIGHT MOVE

HOME FOR ABORIGINAL FAMILY

With the completion of the building of their new home Mr. and Mrs. Gordon Troutman, of Boggabilla, have now moved to a more central position on the Boggabilla Common.

The enterprise of the Troutmans was shown in an article of an earlier edition of *Dawn*. Gordon, a shearer, was not content to live in a tent on the Aboriginal Station. He and his wife Jean had, like most people, something better in mind—they wanted a home of their own in better surroundings, something they could call their own. So, through the manager and the Welfare Officer, Mr. Preston Walker, they sought the assistance of the Aborigines' Welfare Board who endeavour to accommodate such industrious people as well as their limited funds will allow.

The manager, who drew up the plans for the house not only had to bear this in mind but also had to keep the size of the home within the amount of Gordon's ability to make repayments. And so a small cottage was planned comprising, kitchen, bathroom and three other rooms. The western elevation is protected from the summer heat with a verandah. All window space is louvred and rain water is conserved in a thousand-gallon tank, but it is possible that Gordon will consider having a bore sunk later for a more reliable source of water.

The house is compact, but there is decent sleeping accommodation for the family, and at sometime later, as the need arises, the house could, quite simply, have additional rooms added.

The builder, Mr. Reg Moore, of Goondiwindi, is responsible for the building of this neat little cottage of which the Troutmans are very proud.

ALL MEN ARE EQUAL

A Student's Views

Apartheid, communism, education and the future of the locality were covered in interesting addresses given to the Junee Rotary Club one Tuesday night recently, by a panel of senior students from the Junee High School.

Their thoughts were provocative and realistic, evoking spontaneous acclaim and sometimes opposition from the members present.

"I have no brothers, but I have two sisters, and, if they should choose a negro as their intended husband knowing full well that he was the right person for them, I should be the last to oppose it," said Graham Elphick in reply to a question which was aimed to test his feelings on racial segregation.

"To me all men are equal; they are so in the sight of God, and thus we should accept them into our communities and treat them with all respect. Education and acceptance of responsibility will make them equal citizens with us".

TOOMELAH C.W.A. BRANCH

FOURTH ANNIVERSARY PARTY

The fourth anniversary of the formation of the Country Women's Association Branch at Boggabilla, known as the Toomelah Branch, was held recently.

The branch is now functioning as an all aboriginal one and was guided into this position by Mrs. R. F. Brown, president of Boggabilla Branch of the C.W.A. when both white officers had to resign. Mrs. J. Buchanan was Treasurer until her husband, Headteacher of the Aboriginal School, was transferred. Mrs. W. E. Roberson had to resign her position as Secretary due to ill health.

Mrs. Brown has given much of her time to come out to the Station for the monthly meetings of the branch held by the aboriginal women of the Station. The office bearers as elected by their members have been coached in their particular jobs, especially in that of treasurer and secretary, which up till then had been filled by white persons.

An extract from the *Goondiwindi Argus* under the heading of "The Toomelah Tea Party" describes the event. "The Aboriginal women were hostesses last Saturday at a party to celebrate the fourth anniversary of Toomelah C.W.A. Branch. Guests were members of neighbouring C.W.A. branches of Goondiwindi and Boggabilla, and the Matron of Toomelah Government Aboriginal Station, Mrs. Roberson.

"The formation of Toomelah C.W.A. was the idea of Mrs. W. E. Armstrong, a former president of the South-western Division of the Queensland Country Women's Association, and a lifelong champion of our 'original Australians'.

"She would have been proud of them last Saturday Pride was certainly reflected in the eyes of Mrs. Leila Dennison, the branch's foundation president and descendent of the patriarch Charlie Dennison who died in 1955, aged 110—one of the last of the Kamilaroi tribe.

"During the branch's first years, the offices of secretary and treasurer were held by white members, whose kindly guidance did much to kindle the enthusiasm of the group. To-day, Toomelah is the only C.W.A. branch with all-aboriginal office bearers. These leaders—the president, Mrs. Hannah Duncan, vice presidents, Mrs. Susie McGrady, Mrs. Mavis McGrady and Mrs. Leila Dennison and secretary Mrs. Phyllis Knox—form a fine nucleus of leadership to the younger members. Since 1956, the branch has equipped a library for the Station, made a contribution towards the flourishing of the Boggabilla C.W.A. Rest Room and sent delegates to the State Conference in Sydney.

"Current project at the Station is the provision of a tennis court, with the help of the Station Superintendent, Mr. Roberson, for the younger people on the settlement. But perhaps the most important achievement of these women is their victory over shyness.

ABORIGINES WELFARE BOARD

ELECTION OF ABORIGINAL MEMBERS

A postal ballot has been conducted for the election of aboriginal members of the Aborigines Welfare Board, under the provisions of the Aborigines Protection Act, 1909, as amended.

Reg. 26 (1) — Full Blood :

No Nominations.

Reg. 26 (2) — Full Blood or person apparently having an admixture of aboriginal blood :

Charles Lester LEON (Builder's labourer), 77 Macarthur Street,
ULTIMO.

Susan McGRADY (Housewife), Aboriginal Station, Boggabilla.

Leslie Arthur Frederick RIDGEWAY (Miner), 74 Mount View Street,
CESSNOCK.

Muriel Pearl STEWART (Widow), 3 Tasman Street, YARRA BAY.

The Postal ballot closed November 21.

PELLATIER—THE SHIPWRECKED CABIN BOY

Viv. R. ODEWAHN

We have read many interesting experiences of White Men living with natives (and there have been many both in the past and the present) and only recently our papers have carried stories of Michael Fomenko who when last heard of was in the same area as one Narcisse Pierre Pellatier.

However, there is quite a difference, for Fomenko is there of his own free will and choice, Pellatier was not.



this time for Australia.

Narcisse Pierre Pellatier, was the son of a shoemaker of St. Gillies, near Bordeaux, France. In 1858, at the age of fourteen, he joined the ship "St. Paul" as a cabin boy and sailed from Bordeaux to China, where three hundred and fifty Chinese immigrants were taken aboard before setting sail,

The ship struck a reef in the Louisiade Group and became a total wreck.

The captain, crew and Chinese reached an island, but here the crew deserted, the boats being insufficient to carry more than themselves, and after traversing some six hundred miles they landed on Australian soil, South of Cape Direction somewhere between Cape Direction and Cooktown, North Queensland.

Here the crew abandoned Pellatier who was ill and took to the boats again and it is said they eventually reached New Caledonia.

After the Chinese were deserted, as mentioned earlier, the cannibal blacks there appear to have eaten them in the most methodical manner, slaughtering them two at a time for food—but only when they required fresh meat.

The bare sixteen survivors were eventually rescued by a passing ship.

The blacks at Cape Direction, however, finding the deserted and almost dying Pellatier, treated the boy with the greatest kindness, fed him and finally took him into their camp, and with this tribe, known in their own tongue as MAKADAMAS, he remained for seventeen years before he was discovered and taken away by the crew of the "John Bell", a pearling schooner, on April 11th, 1875.

When discovered Pellatier was stark naked, like the tribe of blacks he was with, his body was burned by the sun to a rich dark tan, his skin had quite a glazed

appearance, and his breast was adorned with raised lines of flesh (scarified) of the thickness of a pencil, whilst the lobe of the right ear was ornamented with a piece of wood about half an inch in diameter and four inches long. The cuts on his breast, of which he was very proud, were made with pieces of broken quartz, the lips of the cuts being raised by a series of constant pinching during the healing process.

He stated at first his thoughts continually reverted to his parents and his country, but as the years rolled on these faded from his memory and he became thoroughly identified with the blacks from whom, at the time of his discovery, he was reluctant to leave and it was certainly not their wish for him to go. His life appears to have been principally passed in fishing and hunting and occasionally fighting with a neighbouring tribe.

Although a mere boy when deserted he had retained his knowledge of reading and writing and counting with ease up to one hundred—he also drew some excellent sketches of the animals he had hunted. He returned to France a few months later to be reunited with his family.

THE WRECK OF THE DUNBAR

Viv. R. ODEWAHN

The "Dunbar" was wrecked at the Gap, near South Head, Sydney, between midnight or just before, it is not quite definite, on August 20th-21st 1857. The Captain was named Captain Green. It was reported the night was dark and a heavy gale from the South-East was blowing and it was supposed the captain mistook the Gap, which is only a short distance from the heads, for the entrance to the port of Sydney.



Only one man named Johnson escaped to tell the story of the disaster after clinging to the rocks for some 30 hours.

The 120 passengers were made up of family groups and individuals returning to the Colony. A number of bodies were recovered and received a public burial. It has been recorded that on the day of the funerals all business was suspended and the ships in the harbour flew their flags at half mast.

The cargo on board was valued at £22,000.

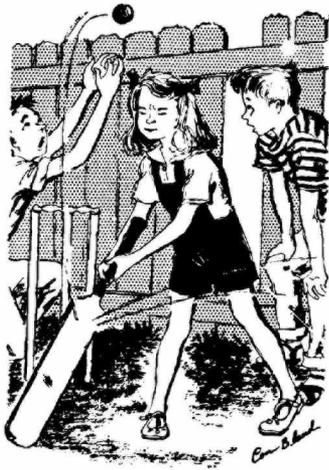


Hello, Kids,

Well, it won't be long now before Summer is back with us again, and of course Christmas is getting ever close. I suppose you are all saving up for presents.

Wouldn't it be nice if we could have Christmas Day *every* day! But then I suppose we'd get sick of it.

I had hundreds of entries in our painting competition and it was really a job picking the winners. However, at last I decided on Lynette Daley, c/o. Jim Blyth, Dorrigo, and Olive Wedge, of River Street, Narrandera. Both girls, who are 12 years of age, now have special prizes. Congratulations, girls.



I just received a very nice letter from Angela Ballaryarry, of 736 Richmond Street, Blacktown. Angela who belongs to the Auburn C. & Co., captained the D grade Basketball team which came fourth in the competition. She tells me in her letter that her favourite hobbies are basketball, swimming, tennis, dancing and writing letters, Angela, who is now 16 and has passed her Intermediate hopes to become a nurse next year. A very nice letter Angela and a special prize to you.

I also had a nice letter from Lynette Daley, one of our painting competition winners.

Elaine Turnbull, of 145 Milton Street, Ashfield, wants some pen friends between 17 and 19 years interested in painting and all sports. How about some letters for Elaine and also for Barry Perry, Armesbury, P.O., via Leeton. Barry is interested in rock 'n roll dancing and all sports.

One very interesting letter I had to-day came from Ray Nolan of Dubbo. Ray said "I've been very busy since I wrote last as I am a plaster worker doing a five-year apprenticeship. I have done two years. Dubbo is a big town now and will soon be a city. We have big stores and a lovely park with emus, kangaroos and peacocks. We have a nice vegetable garden at home but I'm afraid my brother does all the gardening"—Thank you for a nice letter, Ray. Good to hear from you again. Also a nice letter from Helen Clarke, c/o Colleen Guest House, Cootamundra. Helen recently made her debut at the Church of England Ball.

A friend of mine told me the other day that he believed the young aborigines of today were not nearly as clever at drawing and painting as those of, say, ten years ago. I was inclined to argue with him but I do know we used to receive some really wonderful paintings and drawings years ago but see very few of them now. I wonder why?



Well, kids, next month is the one you've all been waiting for, the Christmas month. Many of you will be leaving school and getting jobs, some will be going to other places on holidays, but everyone, I am sure, will be looking forward to a wonderful time.

I guess that's all for now, so until next month,

Your sincere pal,

Pete



GROW YOUR HYACINTHS IN WATER OR POTS TO GET THE FLOWERS EARLIER

An important feature of bulbous plants is that they can be forced into flower during the winter months, when colour and new life are needed to bring tidings of approaching Spring.

Roman and other types of Hyacinths are especially adaptable for indoor cultivation.

There are several methods, and here we deal first with their culture in glasses.

The prime consideration is the purchase of healthy bulbs of the very best quality for forcing. It is best to unpack these directly upon arrival, because bulbs grow mouldy in a confined space. After unpacking, lay the bulbs out in a cool, dry spot until planting, preferably a day or two after unpacking.

It is most interesting to grow hyacinths in glasses rather than in pots or boxes, because it is then possible to follow the complete process of growth, from the development of the roots, through the growth of the nose, and, lastly, the flowering itself.

From March on you can begin placing the bulbs in glasses after the bulbs have been well cleaned. The old peeling skins must be carefully removed, and the bottom, which often collects sand and impurities, should be brushed with a soft brush.

Select preferably the low kind of hyacinth glass, broader at the bottom, and fill with clean water to nearly the top edge on which the bulbs rest.

The distance between the bottom of the bulb and the water may be very little or almost none at all.

If there is too great a space between bulb and water, it takes too long before the root formation makes a start, and also the air may deteriorate if the bulb exactly fills the opening, thus nearly sealing the cavity.

The glasses should then be put in a dark, dry, and cool location. An excellent spot is in the cellar or shed or cupboard where you can lay newspaper over the glasses to make it dark enough.

Better still would be to take a not too shallow box and place the glasses in that, covering the box with a few boards, taking care that sufficient fresh air has access to it.

In a few days roots will appear from the bottom of the bulbs, looking like long white threads in the pure water. You must see to it that the glass has fresh water

occasionally, but take care not to harm the roots in removing the bulb from the glass to clean it. If you notice that an old bit of peeling skin is getting mouldy, it can be removed, and often the bulb will grow and produce a very good flower.

The nose of the bulb continues to grow taller in the dark; when it is between $2\frac{1}{2}$ and 3 inches tall it can be brought into the light.

Be careful not to bring your hyacinths into the light and warmth too soon.

To be on the safe side, place a little paper hat over it for the first few days after it has been taken out of the dark.

After one day the yellow colour of the nose turns pale green, and soon bright green, and the leaves give way to let the flower buds pass. The bells, the separate flowers of the hyacinth, are still close together, but as the bud grows, they get looser and take a more horizontal position. The colour becomes deeper, and at last the flowers are quite open.

The same procedure for the careful selection and preparation of bulbs should be followed when planting in pots and pans with earth.

The receptacle must be thoroughly cleaned before use.

Use new flower pots only if absolutely necessary, as they give off a substance which burns the roots, especially those of hyacinths.

If compelled to use new pots, put them first entirely under water for a week or two, and in this way it is possible to overcome the harmful effects. Scrub the pots or boxes well and let them dry before using.

You must take good care to use pure soil; that is, soil which has not been used previously for potting bulbs.

Use, if need be, pure sand soil from the garden, or, if this is too heavy and stiff, mix some peat or white sand with it.

The pots should be watered once or twice a week.

When the noses are mostly 3 inches tall and when you can feel the thickening immediately above the bulb, which is the flower bud, the pots can be brought into the room with a recommended temperature of 65 to 70 degrees Fahrenheit.

You will be surprised at the results obtained.