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DAWN

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

DAWN

A MONTHLY MAGAZINE PRODUCED BY THE N.S.W. ABORIGINES WELFARE BOARD

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OUR COVER

A roar of applause from the great crowd outside Sydney's Town Hall greeted the Aborigines Welfare Board float as the Waratah Spring Festival Pageant passes.

Our Float Drew Most Applause at Waratah Spring Festival Pageant

The Aborigines Welfare Board's float in the 1962 Waratah Spring Festival Pageant on October 6 drew praise from television, radio and press commentators alike as the most widely applauded entry in the most successful procession ever staged by the City of Sydney.

The spectacular float stressed the assimilation theme and illustrated how aborigines are taking an increasing part in all phases of our community life.

The float with its towering boomerang motif and colourful ochre painted sides in the style of ancient aboriginal rock paintings carried a group of New South Wales aborigines including uniformed school-children.

The Welfare Board's group was widely representative of callings aborigines follow in real life. The well-dressed group portrayed teachers, nurses, office workers, servicemen, tradesmen, prominent entertainers, stockmen and well-known sportsmen.

The display was so successful that requests poured into the Board after the pageant from country centres

for the use of the float at processions they plan for the future.

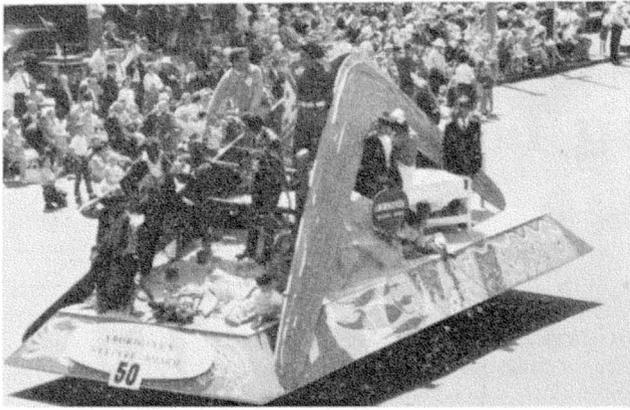
The float was the brainchild of enthusiastic women workers of N.A.D.O.C., spearheaded by Mrs. Joyce Rogalsky, who was assisted by Mrs. B. Hopkinson, a fellow member of the Castlecrag branch of the Assimilation Association which is affiliated with the Armidale Association.

The float was created by well-known artist and art teacher Mr. Bim Hilder, of Castlecrag, from a design of his own.

The Chairman of the Welfare Board, Mr. Kingsmill, paid tribute to the work of the N.A.D.O.C. women who organised the float's construction on behalf of the Board.

Hero of the Aborigine Welfare Board's Waratah Festival float was three years-old Neville Quig, of Granville. Neville is seen here trying on Jimmy Little's straw boater. The serious little moppet is Jimmy's daughter Frances, already a talented song and dance star of TV and stage





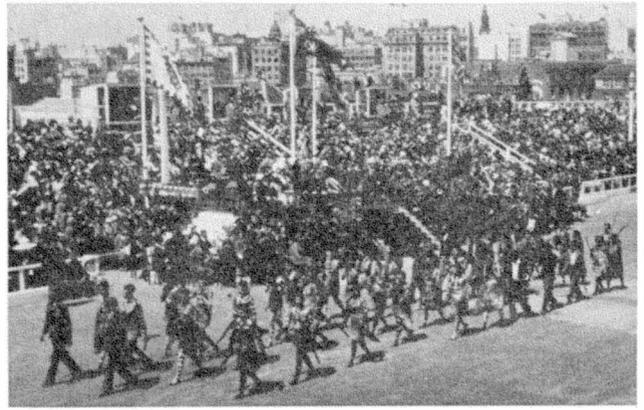
“We are very grateful to them for the great interest shown in the Board’s welfare work and for their active role in the cause of assimilation”, Mr. Kingsmill said.

“I would also like to thank every one of our participants in the procession—the handsome children and the splendid types of young men and women who helped make the float such a wonderful success.”

The youngest child on the float was tiny Neville Quig, of Granville, who sat up in front under the watchful eye of his great friend singer Col Hardy and entertainer Candy Williams. The immaculate three years-old Neville performed like a professional trouper himself.

Professional soccer star Charles Perkins, who is captain of Pan-Hellenic, a leading Sydney side, appeared in his colourful team’s tracksuit.

Gordon Edwards, of Glebe, represented the services as a permanent soldier while John Breckenridge, the stockman, sat by his campfire on the front of the float.



Nurses were portrayed by Leila Penrith and Margaret Tighe, of Sydney, while the patient they nursed was little Maureen Ryan, of Guildford.

Pretty Phyllis Cruse, of La Perouse, played a real life role as stenographer behind an office desk at the rear of the float.

In cap and gown, Mrs. John Timbrey, of La Perouse, and Colleen Simon were very life-like school teachers.

Youngsters on the float included Clifford Russell and Stephen Cavanagh.

The March of Time

Our Waratah Festival float with its emphasis on youth and assimilation contrasts sharply with the historic picture (top right). This scene shows an aboriginal party in warpaint and kangaroo skins marching across Sydney Harbour Bridge on opening day in 1932. Below—The City of Sydney’s float which carried the Waratah Princess for 1962, Miss Jacqueline Swindells (18), of Campsie



Floral Fiesta Queen of Casino— Our Sue Davis

Sue Davis, a 19 years-old aboriginal girl, was crowned this year's Floral Fiesta Queen at Casino and has probably won herself a trip to Sydney to see Queen Elizabeth when Her Majesty visits Australia with the Duke of Edinburgh early next year.

Sue was crowned Queen by Casino's Mayor, Ald. R. W. Manyweathers, amidst cheers and clapping by a crowd of more than 3,000 which packed Walker Street at the end of the town's spring festival of flowers.

Visibly shaken, but smiling happily, Sue told the gay crowd: "This is totally unexpected. Nothing like this has ever happened to me in my life before".

Sue, who was sponsored by the Casino Apex Club, raised £806 11s. 1d. for charity to win the award.

The *Richmond River Express*, describing the coronation ceremony, said: "When she stepped down from the dais after the crowning, Sue was surrounded by people congratulating her on her win".

For her success Sue received £50 and a free return air trip to Sydney.

The Member for Casino, Mr. Ian Robinson, told the Fiesta Queen he would do everything he could to make it possible for her to see the Queen during the Royal visit.

Mr. Robinson described Sue's win as "a very unique and wonderful occurrence for a function of this kind in Australia".

It had been with tremendous pleasure that he had learned Sue had accepted the Apex Club's invitation to stand as a candidate and her win was a wonderful personal tribute.

The Mayor, Ald. Manyweathers, said, "Deep down in their hearts everyone felt what a wonderful thing it would be for Sue to win—and now she has won".

Robed and crowned Sue was acclaimed Fiesta Queen with a Mayoral kiss.

Sue, who is a stenographer in a Casino law office, made an attractive picture in her beautiful white, simply cut frock.



Sue Davis musters a shy smile as a joyful Mayor of Casino, Ald. Manyweathers, places the Fiesta Queen crown on her head. Our pictures by courtesy of the *Northern Star*, Lismore

The amount raised by Sue and Apex was £45 more than that raised by her nearest rival, Miss Gail Fryer, who was sponsored by Casino Rotary and Quota Clubs.

The four candidates in the quest raised a total of £2,318 7s. for charity. Individual amounts raised by the three other candidates were: Miss Fryer £761 8s. 10d., Miss Caroline Johnston (Lions Club) £290, and Miss Diane Tams (Jaycees) £460 7s. 11d.

Sue's crowning climaxed three months of fund raising by the candidates and a week of gaiety in Casino at the beginning of September.

Sue later told the *Richmond River Express*, "I cannot make myself really believe it is true.

"It is wonderful . . . I don't know how to say how glad I am", she added.

Perhaps the happiest person in the huge crowd which packed Walker Street for the crowning ceremony was Sue's father, Mr. Sid Davis.

She said her mother and father and other members of the family were very excited.



Miss Elva Quinlan was a Kempsey festival queen candidate, sponsored by the Burnt Bridge Progress Association. She was photographed at the Festival of Spring International Ball. Elva is a member of the staff of Macleay District Hospital

Mrs. Davis was in Casino Memorial Hospital and was unable to attend the ceremony.

Sue said her younger sister, Pat, 17, had a "good cry".

About Mr. Ian Robinson's promise to try to arrange for her to see the Queen during the Royal tour to Australia early next year, Sue said, "It would be great".

Marriage

Sue, who lives with her parents at Namcona, said that she and her fiance, Mr. Alan Box, of Narrabri, plan to marry early next year.

Sue thanked the Casino Apex Club and all people and organisations who assisted her in her fund-raising for the quest.

She remarked, "I never thought I had so many friends".

Her win in the Fiesta Queen quest was not the only success she has enjoyed.

In 1959, Sue was the champion girl athlete of the Casino High School and while in third year at school she was captain of her class and vice-captain of her House.

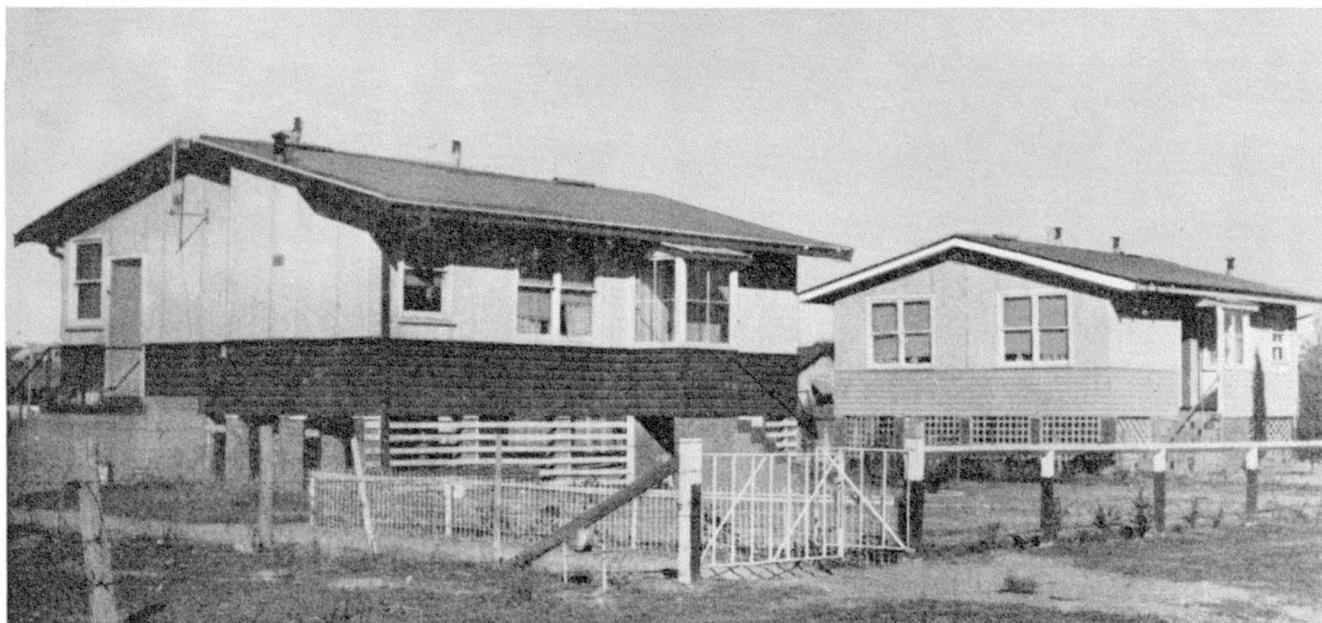
After leaving school she retained her interest in sport and has performed with distinction in hockey.

Sue was at one time secretary of the Casino Hockey Club.

The Hula Girls float from Burnt Bridge in the recent Kempsey Festival of Spring procession. The girls, left to right, are: Betty Kelly, Lynnette Drew, Nola Lowe, Heather Ritchie, Leonie Drew and Clare Ritchie. Guitarist is Clarrie Newman and uke player Andrew Pacey



60 Members of Christian Youth will Build House for a Family at Dubbo



Young Street, in West Dubbo, will be a hive of industry just after Christmas when 60 young men and women will pour into the town from many parts of Australia to build a three-bedroom home for a Dubbo aboriginal family.

The work force will comprise 35 men and 25 women between the ages of 18 and 30 who were called together by the N.S.W. Christian Youth Council from Church bodies in this State, Victoria, Queensland and South Australia.

After the timber-fibro house is erected it will be handed over to the Aborigines Welfare Board to supplement the town's five Board houses and the hostel in North Dubbo.

In previous years Christian Youth workers have erected three houses of Housing Commission standard for the Board—at Coff's Harbour, Kempsey and Lismore.

By arrangement the Board provides the materials and meets the cost of foundations and other works which are prepared in advance.

The stout-hearted Christian Youth working bee will consist of carpenters, plumbers and electricians. As well as tradesmen the helpers include businessmen, University students and lecturers working as labourers.

The Church workers for the past three years have given up three weeks annual holidays to perform their home building jobs.

Plans for the work camp were released by Dubbo Area Welfare Officer, Mr. H. S. Kitching, following

Two well-kept Siren Street, North Dubbo, houses occupied by aboriginal families

discussions with executive members of the N.S.W. Christian Youth Council, Miss Barbara Worth, Mr. J. Curthoys and Mr. N. Stuart.

The work force will arrive in Dubbo on December 29 and stay at the two Church of England hostels until January 13.

Assistance on the project has been promised by every Church in the community.

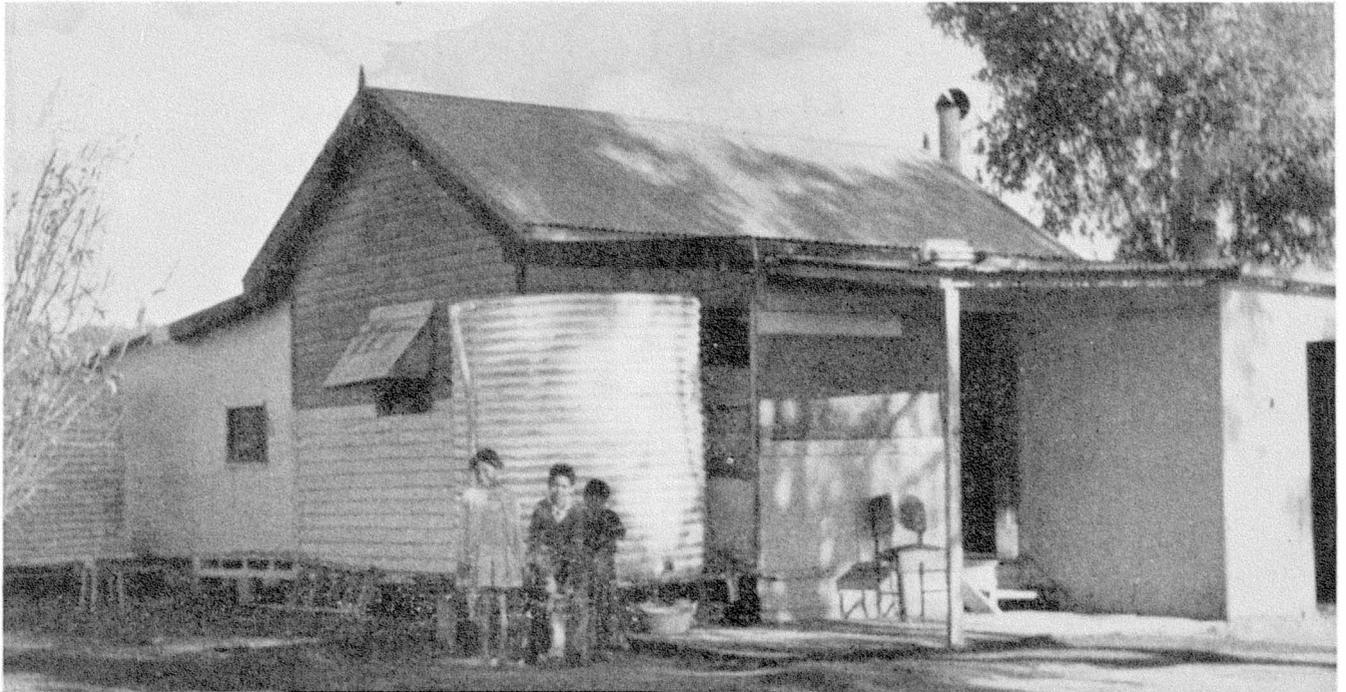
Timber and fittings for the house will be purchased locally by tender and are expected to aggregate £1,500. Tenders have already been called for the laying of foundations.

The well-planned Housing Commission type home selected for this year's project will fit in beautifully with surrounding homes in West Dubbo.

It has three bedrooms—12 ft. x 11 ft., 12 ft. x 8 ft. and 11 ft. x 8 ft.; a 12-ft. x 15-ft. living room which features a large picture window protected on the outside by a 15-ft. x 10-ft. porch; a 15-ft. x 8-ft. kitchen; a standard-sized bathroom and an indoors laundry.

The house will also have a slow-combustion stove hot water system.

Should the tenants for the home be chosen before the house is erected they will be consulted on the colour scheme. The house will be rented at a nominal rental, unfurnished, by the Board.



THE VANISHING RESERVES

When Talbragar reserve—4½ miles from Dubbo, near the Coonamble Road—was set up in the 1890's it was a large establishment with a school and a teacher. Today only five houses remain.

The reserve, one of the most favourably sited in the State, has served its purpose well but it is gradually disappearing under the impact of the Aborigines Welfare Board's assimilation policy.

Rather than replace old houses with new homes at Talbragar the Board has built attractive town houses in Dubbo and is progressively demolishing the reserve.

The Board has built three homes in Bembroke Street, North Dubbo and two nearby in Siren Street. Other town homes have been purchased by aborigines through the Board.

The Board also conducts a hostel built in Bembrose Lane, about three years ago by Dubbo Apex Club to accommodate Dubbo Base Hospital convalescent patients and their relatives during their stay in the town.

It is the only hostel for aborigines west of Sydney and accommodates four adults and numerous children. Mrs. Pearl Gibbs is the caretaker.

The Dubbo welfare district embraces the towns of Carinda, Nyngan, Forbes, Lithgow, Mudgee, Coonamble and Coonabarabran.

OUR PICTURE

Aboriginal cousins Ethel (9), Greg (8) and Wendy Riley (6) pose with one of their dogs outside the house occupied by former police black-tracker Mr. Alex Riley and his wife on old Talbragar Aborigines Reserve

The five houses left at Talbragar are occupied by members of two families—the Burns and the Rileys. Three of these families are applicants for Housing Commission homes in Dubbo.

Two of the oldest and most interesting aborigines on the reserve are Mr. Alec Riley, a former police black-tracker, and his wife, who have been living there for almost half a century.

They are aged pensioners and say they are quite satisfied with life on the reserve. Their home, though old, is neat and splendidly kept. It is certain that the Board will agree to them living out their declining years at Talbragar—a policy which operates for old people on all reserves in the State.

Alec Riley these days spends much of his time looking after a friend, Mr. Salter, of Jones Creek, about 20 miles away. Mr. Salter has been in ill health for some time.

Near the Rileys lives Mrs. Pearl Burns, an invalid pensioner who has a family of five—three sons aged 23, 21 and 19 and two teenage daughters. She has applied for a Housing Commission home.

Mrs. Burns recalls that when she came to Dubbo from Wellington as a girl of 17 there were nine houses on Talbragar.

Summing up the attitude of most of the people on the Reserve, Mrs. Burns said that despite transport and other problems they are quite satisfied with the reserve.

“Both the reserve and the people on it are very clean”, she said. She said the houses were painted inside and were equipped with kerosene refrigerators or ice chests.

The First Australians

I first saw Cabbage Tree Island as a low, black line on the Richmond River, a solitary light shining across the water from the landing stage. As the launch came over and bumped against the jetty, Rus McCrohon jumped ashore to greet me. He is the teacher in the small school at the aboriginal station on the island, and the prime mover in the Numbahging Co-operatives which, slowly and with many birth pains, was being founded on the island.

As the launch chugged away across the river, Mr. McCrohon introduced me to the man at the tiller, Bob Anderson, tall and silver-haired, as one of the members of the board of the Co-operative which was meeting that evening, and to David Kapeen, its treasurer, who was fiddling with the motor in the dark. When both of them spoke to me in colloquial English with strong Australian accents I was a little surprised. These were the first Aborigines I had spoken to, and although I knew that the majority of the two hundred living on the station were detribalised and of mixed origin, as are the majority in the eastern part of Australia, I had somehow expected to meet men who were more obviously different.

It was only as the launch slipped into the pool of light that I saw that Bob Anderson was dark skinned and that David Kapeen was fairer than most Italians, a range of colour that next day revealed itself in the children in the school room.

All the families on the island have been there for a long time. I was soon to learn that they, in common with most aboriginal settlements, feel little sense of identity with other groups in stations and reserves in their area of New South Wales. They tend to marry among themselves, and to close their ranks against an outside family. They do not have the ties of loyalty to their people which, for instance, act as a bond between Negroes in the United States.

This is an attitude which reflects their dependence upon the station on which they live; they are insulated against outside influence by the paternalism of the authorities, and they find it difficult to stand on their own feet. Stations such as Cabbage Tree Island have a special and privileged place in the complicated network in which the State authorities and the Aborigines are enmeshed.

This article is taken from Jeanne MacKenzie's book, Australian Paradox, published by MacGibbon and Kee (London) at 30s. Jeanne MacKenzie spent two years in Australia collecting material for the book.

In the Co-operative Store on Cabbage Tree Island (left to right), Mr. H. J. Jeffrey, Manager of the Aborigines Welfare Board Station; Mr. A. Landa, Minister for Housing and Co-operative Societies; Mr. A. J. Mockler, of Registry of Co-operative Societies; Mr. Bob Bolt, Chairman of Numbahging Co-operative; Mr. Ian Robinson, M.L.A.; and Mr. R. McCrohon, Cabbage Tree Island school-teacher



It is not easy to give a simple and general picture of Australia's oldest people. Some of them are full-bloods and many of them still belong to a tribe, living a nomadic existence in the remote areas of Australia's heartland and across the arid inland country of Western Australia. But many are now of mixed blood and, again, their condition varies. Some of these are citizens, living in the country towns and big cities, renting their own houses and doing a fairly regular job. Others are protected by the State authorities and many of these live on stations and reserves operated by the State or by a church missionary society.

What is the attitude of Australians to their Aboriginal neighbours? Is there dislike, hostility or discrimination? It is difficult to make a fair assessment of intangibles like this, partly because most Australians have no contact with Aborigines. But, visiting towns where Aborigines live and work, I did not see obvious signs of colour prejudice. Children played happily; Aborigines were served politely in the shops and cafes.

Jeanne MacKenzie poses the question—"How can Aborigines, brought up in an atmosphere of protection and dependence, learn to participate fully in the life of a civilised community?"

Perhaps a clue to the answer can be found in the imaginative plans now being put into effect on Cabbage Tree Island, she continues.

Here the Aborigines are in a relatively good position. They are decently housed; they can come and go more or less as they choose. They can, if they wish, send their

One of Cabbage Tree Island's bright boys, Albert, would like to be a press photographer. He played "Man Friday" to Dawn's photographer, Bob Hitchins, and carried his bag everywhere



children to high school in Ballina some twelve miles away. Few in fact take advantage of this opportunity as there is no free bus service, and if several children from one family wish to go, the fares can be expensive. But, in short, they are not desperately poor, illiterate or labouring under great economic or social discrimination.

[Miss MacKenzie has obviously been misinformed about fares for schoolchildren which are paid by the Aborigines Welfare Board to all students seeking a higher education. Editor.]

Their problems are of a different order. It is precisely, because in general terms their position is comparatively good, that one can distinguish between the difficulties that arise from economic or social inferiority and those that are essentially cultural—their inability to adopt the notions of thrift, regularity of employment and sensibly planned living standards.

The Director for Co-operatives of the Australian Board of Missions, Father Alf Clint, believes that the co-operative method may be the best way forward for the Aborigines who are settled in clusters on sites where they can produce, sell and buy co-operatively. The co-operative method is one that fits exactly into the traditional pattern of their society. Mr. T. G. H. Strehlow, an anthropologist who grew up with the Arunta tribe, has described their way of life as follows:—

Co-operation between all members of a group, whether based on kinship or on totemic considerations, accordingly overrode the narrow and selfish interest of the individual, no matter how strong physically or gifted intellectually the latter might be; and in a country where, in the absence of domesticated animals and crops suitable for agriculture, no foods would be stored against famines and droughts, co-operation and food sharing of this order were absolutely necessary for the survival of every man, woman and child.

The first co-operative was set up six years ago at the Lockhart River Mission in the north-east of Cape York Peninsula. Since then the Moa Island Co-operative for the people of Torres Strait islands has been started and at the end of 1959 another was created at the Mitchell River settlement. Half a dozen more are in process of formation. But Cabbage Tree Island is the first place where the co-operative principle has been introduced on a government-run station.

Alf Clint's work was an unknown world to Rus McCrohon when, in 1958, he found himself posted to the school at Cabbage Tree Island. It was his first appointment to an Aboriginal school and one that he had many hesitations about. He and his wife both came from mining families in the coal area round Cessnock, north of Sydney, and neither of them had previously given much thought to the problem of the Aborigines.

When he accepted the appointment, he told me, he had at the back of his mind the regulation which permits a teacher in an Aboriginal school to transfer after two



The Pastor of the Union Church, Mr. David Bolt, welcomes Mr. Landa on the steps of the Cabbage Tree Island Church

years. Today he has become so deeply concerned in the Numbahging Co-operative that almost all his leisure is devoted to it.

When I asked Mr. McCrohon about the origins of the co-operative project on Cabbage Tree we were standing beside a tract of flat, rich grassland that forms the centre of the island and around which the station houses are built. "That," he said, "is some of the best land for cane in this area. I heard there was a proposal to lease it to nearby farmers, and it seemed to me that once that happened there would be no chance of ever getting this community to stand on its own feet. Several of the men, who are experienced cane workers, had the same idea, and they began to ask why they could not grow cane for themselves.

"I began to make enquiries and I found that there were legal as well as financial difficulties which prevented them from taking out leases on the land themselves.

"It was at this point that some kind of co-operative seemed the only way of overcoming these difficulties.

"I knew nothing of co-operatives myself and I had never heard of Alf Clint.

"When someone suggested that I should get in touch with the Board of Missions my first reaction was that the

last thing that would be any good would be to bring in a bunch of missionaries who would start handing out packets of seeds and good advice.

"But I did write to Alf Clint and ask whether he could offer any advice. Within two days he was here. You know Alf, and I don't need to tell you that within a couple of hours he had won me over completely, and he has been going like a house on fire ever since."

Rus McCrohon went on to tell me how he had put himself to school in co-operative principles and methods, and had been down to a training course at "Tranby", the school in Sydney which is used as a centre for both Aboriginals and those working with them in setting up co-operatives. As he spoke I kept recalling the scene in the school room on the previous evening while I sat in on the Board meeting.

We sat round a table made by pushing children's desks together, a relaxed intimate group in which articulation was sometimes slow and inspiration limited but one in which there was clearly growing self-confidence and a feeling that all the effort was proving worthwhile. "A year ago," Rus said to me afterwards, "I could barely get them to speak at all. Now, as you see, they were quite uninhibited by your presence."

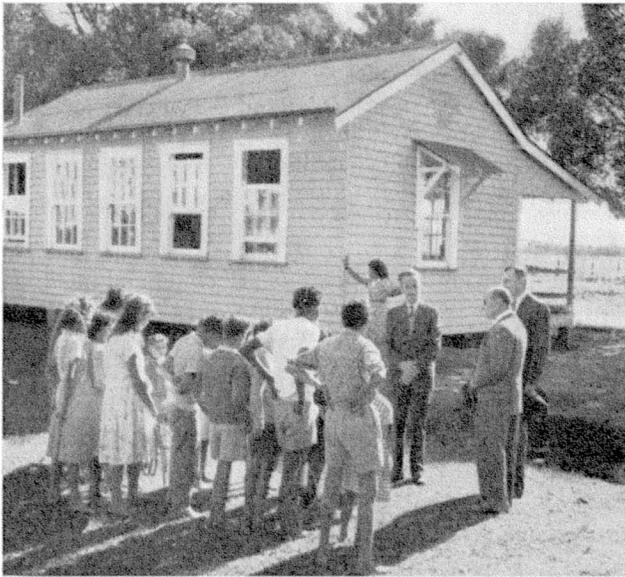
I noticed that Rus McCrohon never spoke unless he had to. The meeting was run by Bob Bolt, a big humorous fellow who usually summed up the sense of the meeting by saying that, "Well, it seems all right to me."

Rus only intervened when ideas lagged or spirits flagged and, even then, he would make a helpful observation indirectly. If the hint was not taken and the talk began to run astray he would rephrase it and say, gently, as if an entirely new thought had struck him, that a good idea had been raised by someone a moment ago, but had got sidetracked and could they go back to it.

Such careful guidance was particularly necessary that evening, for the Board had to discuss the arrangements for the formal opening of the co-operative, to which it wished to invite the State Premier. The proposed opening date was little more than a month away, yet much remained to be done. The store itself had to be converted from one of the station huts; shelving, cold food store and other equipment had to be installed; the store itself stocked—or there would be nothing material to show for the year of planning and preparation.

Rus McCrohon raised the question of finance. It had been intended to take up weekly collections from the shareholders of five shillings per head per week so that the capital fund could be built up, yet it seemed that the collections were lagging badly.

This was a difficult moment for Rus McCrohon, one that tested the whole idea on which the co-operative was based as well as his role in helping to promote it. He knew that funds would in fact be forthcoming from the Board of Missions; he realised that the unspoken thought in the minds of the group present that evening was that the Board was so committed to helping them that even if their efforts failed the initial stages of the



The Minister for Co-operative Societies, Mr. Landa, addressing some of the school-children on Cabbage Tree Island. Also in the picture are Mr. I. Robinson, M.L.A., and Mr. McCrohon

venture would not be a fiasco; but he also understood that if the principle of self-help were not responsibly accepted in the finance of the co-operative it would quickly degenerate into another hand-out society.

On this point, therefore, he had to be tough and unyielding. "Let me put it quite flatly", he said. "When you come to ask for help from other people the first question they will ask is what you have done to help yourselves." He said to me afterwards that even if that evening's discussion had done no more than drive this point home he would have been satisfied.

Out Front with the Light

As we crossed back over the black, oily river I asked Bob Anderson what he felt about the meeting. As I spoke Rus McCrohon was standing at the front of the launch striking matches so that he could see the landing stage as the launch swung in towards the even darker line of swamp grass and mangroves. "Mr. McCrohon," he said quietly, "is always just a bit out front with the light for us."

Praise for Town Housing by Two Home Owners

Praise for the Aborigines Welfare Board's town housing plan came from two former residents of Box Ridge when they addressed a convention of aborigines at Casino last month.

They were Jim Morgan and Clive Williams who recently moved into houses provided by the Board at Coraki.

According to the *Casino Express*, Mr. Williams said, "It is a wonderful opportunity and we feel so different now. I have not had any bother with my neighbours since we moved in".

He said the people of Coraki had been most co-operative and seemed prepared to accept people from Box Ridge who moved into town.

Mr. Morgan said the first step towards getting a home was to obtain permanent employment. He said he would have the option after two years to purchase the home.

The Board had told him that it would accept the rental paid during the two years as a deposit if he proved to be a good tenant.

Nuffield Foundation Assists Quest for Aboriginal Relics

A woman archaeologist from the University of New England will spend four months in rugged areas of N.S.W. in search of prehistoric aboriginal relics.

She is Miss Isabel McBryde (27), a lecturer in Prehistory, who will try to record and map all ancient aboriginal sites in the State.

The Chairman of the Nuffield Foundation Australian Advisory Committee, Mr. C. Syme, recently announced a £1,500 grant to enable Miss McBryde to carry out the work.

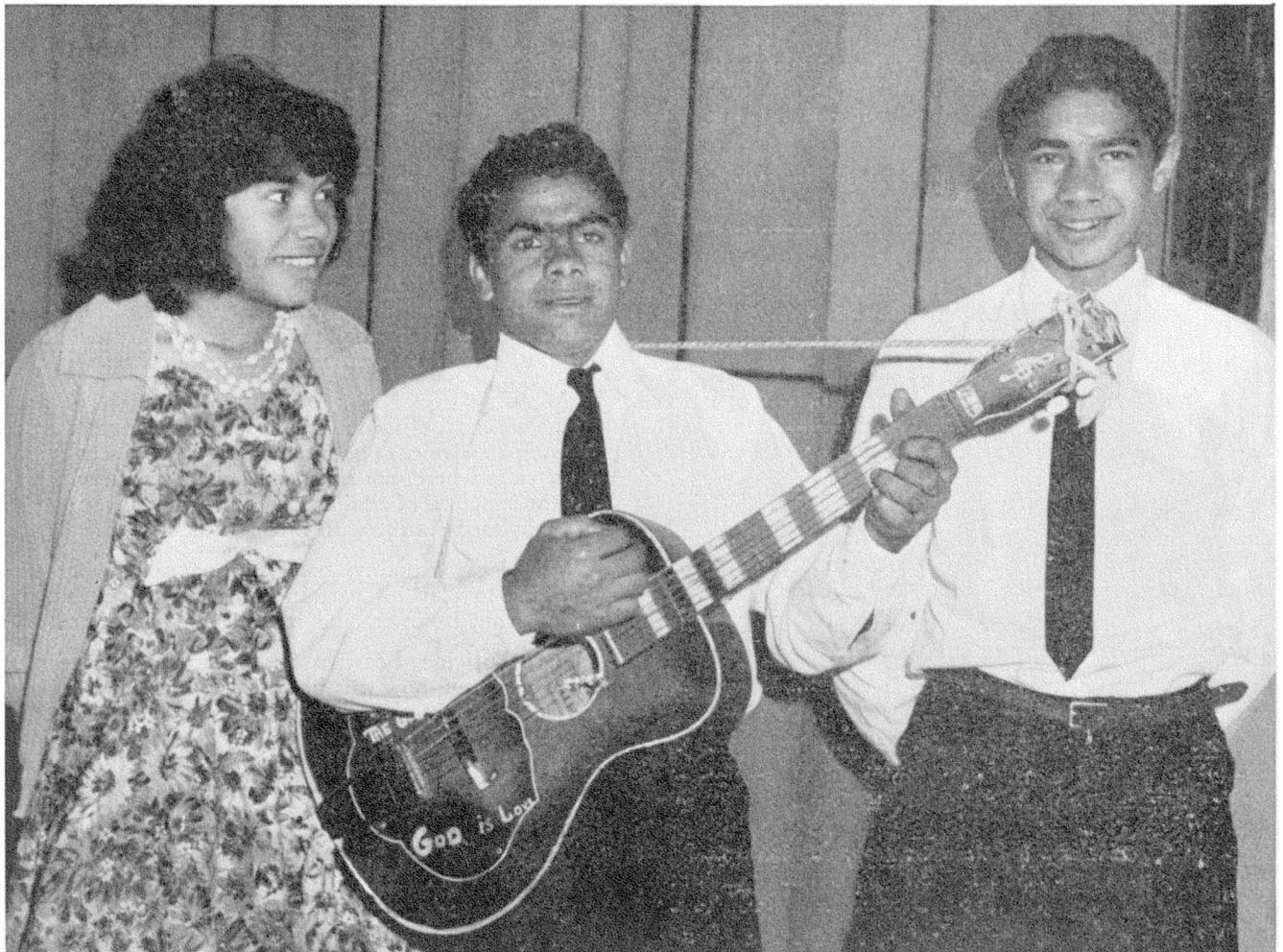
Miss McBryde said in Armidale that she would compare the evidence she found with aboriginal cultures in other parts of Australia and with aspects of Indonesian cultures.

Her search would take her into some rugged bushland on the coast and in the north of the State.

Miss McBryde will have about 10 students and staff from New England University to help with excavations but she will do the surveying for excavation sites.

Most sites are found by local contacts or by looking for likely campsites by the sea or on rivers.

South Coast Trio Sings Hymns



This musical trio is fast making a name for itself on the South Coast. They are attractive Desley McLeod, Colin Little and Robert McLeod who sang a bracket of five hymns at a recent Nowra High School concert

ANXIOUS MOTHER SEEKS WORD OF MISSING SON

The mother of Robert Vines (22) has asked *Dawn* to help in her search to locate her son.

Mrs. Vines, who is now at Murrin Bridge Aborigina Station, last heard of Robert some years ago at Mittagong.

The mother can be contacted, care of The Manager, Murrin Bridge Aboriginal Station, P.O. Box 8, Lake Cargelligo.

Baby Health Centre

A Baby Health Centre has been operating successfully at Murrin Bridge Aboriginal Station since the end of June.

It was opened by Sister Carney, of the Department of Public Health, when 17 babies and two expectant mothers attended the clinic.

Sister Carney travelled to and from Lake Cargelligo in the station's truck.

ANOTHER STEP FORWARD

By Norah J. C. Foster, Kincumber, N.S.W., (ex-Matron and Teacher Walgett Aboriginal Station)

So, it has come about at last—I mean the promise that aborigines will sometime next year be able to go into a hotel and have a drink. It is a step I have advocated previously in this magazine, and I am very glad that it will be law.

Much of the humiliation suffered by the temperate aborigine drinker will have been removed—he has previously had to suffer because of the intemperate ones of his race.

There will always be the problem of the excessive drinker, both white and coloured, and it is now the job of the medical profession to find out what can be done for such persons.

As far as the law goes, we can say that there is equality for coloured people, but is every Australian man and woman prepared to treat coloured people as equals?

The coloured races are in no way inferior in intelligence to the white people. I have taught in European schools, Maori schools in New Zealand, and I have also taught aborigines, and I can say truthfully that there is no difference in the intelligence of the children.

Now how are we to bring white and coloured together, and teach them to respect one another?

That is for every individual. The Church can do much to help.

From my observations, we hold out the hand of friendship to coloured visitors from other countries, while despising our own very likable people, the aborigines.

It is for each individual to ask himself in what way he is superior to the aborigines. His white skin gives him no superiority. He could just as easily have been born brown or black. It is purely fortuitous that he is white.

The superiority he feels is due to a little undeveloped mind, for no human being is better than another.

If some of our ways of living are better than those of coloured people, it is not for us to look down on them, and keep them away from us, but to help them learn such ways.

The Australian aborigine has much to teach us, believe me, in the manner in which he looks after his old and sick relatives. There is loving kindness such as many of us do not possess.

A quick way to break down the colour bar is for employers to take into their employ aborigines, and for people everywhere to invite them to their homes and to social occasions. The important thing of course is that there should be no hint of patronage. We are all human beings walking the road of life and it is a sad state of affairs if we cannot join hands and help one another over the rough patches, but each individual must search his own conscience, and do what he considers right to his coloured brother.

Getting back to the matter of aborigines being allowed by law to go into hotels, we must not despair if at first, in their newly won freedom, they drink to excess. Things will soon simmer down. It is human for people of whatever colour, to want forbidden fruit, and if the aborigine knows he can get a drink whenever he wants one, the urge will not be so strong.

The average aborigine can be depended on to show that he can drink in moderation and cause no trouble to anyone. No doubt people who are against aborigines having the right to drink will show us horrible examples of the comparatively small percentage who are alcoholics, but they can find even more white alcoholics if they look around.

There need be no doubts that it is the right step in allowing aborigines to go into hotels. I have seen many, many cases where, not having the money with which to pay the suppliers of adulterated wine, they have resorted to methylated spirits, with dire results.

With legal equality comes responsibility for the aborigine to play his part in being a good citizen, by paying what he owes, and meeting all obligations.

The Aborigines Board is to be congratulated for its broad view and now it is up to every individual to help and encourage our aborigines as friends and neighbours, for we can ask reasonably no more from the State. It has done its part well.

Robust young river boatmen Sid Cubby, Clem Dodds and Ken Dennis (at end), of Walgett, smile for Dawn's camera



Romantic Boggabilla . . .

EIGHT WEDDINGS IN YEAR

Over the past year eight marriages took place at Boggabilla Aboriginal Station—a romantic fact which has set residents of the Nor'west asking if this is some kind of record for the State.

The first wedding on the list was between Leila Dennison and Edward Orcher. Later the same day, Juliette Dennison walked down the aisle as Mrs. William (Boyd) Whitten.

Within a month there were three more weddings. Widowed Mrs. Mavis O'Grady wed Jack Dennison. Then Ursula Haines and Leslie McGrady exchanged vows. Ursula's sister, Gloria Haines, was the next to take the big step when she married Hugh McGrady, junior.

Lorraine Sampson, of Moree, was the next bride when she married local boy, Bert Prince.

The marriages of Pearl Mackie and Edward Wightman and Isabel McGrady to Edward Talbot, of Gunnedah, finally exhausted the station's stocks of "rice and old shoes".

Dubbo Girl Starts Work as Court House Typist

Barbara Nolan (17), of Macquarie Street, Dubbo, commenced duties as a typist in Dubbo Court House on September 4.

Barbara passed her Intermediate Certificate examination at Dubbo High School in 1960.

As her preference was for office duties she was encouraged to study typing at Dubbo Evening College, where she enrolled in June, 1961.

At various times she was allowed by Area Welfare Officer, Mr. H. S. Kitching, to practise in the Welfare Board's office in Dubbo, where she was also given instruction in office procedure.

Barbara's half-yearly High School results this year were good. She was second in the examination and her typing speed when she applied for the Court House position was 40 words-per-minute, so that she earned the vacancy on sheer merit.

Barbara is very happy and is fitting in well with other staff members. She is also continuing her studies and intends to take a shorthand course.



Stella Moore

LEETON GIRL WHO MET PRINCESS

Stella Moore, the girl who was selected to meet Princess Alexandra during her visit to Leeton in 1959, is now an attractive teenager.

Stella, who was in primary school when she met the Princess, is now in her second year at Leeton High School.

The High School principal, Mr. A. J. Connor, told *Dawn* that Stella averaged 61 per cent., with very good results in English and History, in her recent half-yearly examination.

Stella is anxious to win promotion to Third Year and sit for her Intermediate Examination in 1963.

Bowraville Girl Trains as Nurse



Bernadette Ballangarry

Bernadette Ballangarry, of Bowraville, has completed her initial training as a nurse at Canterbury District Hospital in Sydney.

The 17 years-old Bernadette became very homesick in the big city. She has left Sydney and hopes to complete her training at a country hospital.

Our picture came from Mrs. J. Tierney, of Villawood, an outer Sydney suburb, who entertained Bernadette at her home recently.

Mrs. Tierney first contacted the Bowraville girl as the result of an item in *Dawn* last year when she offered to send magazines and parcels to people in the outback.

The response was encouraging in N.S.W. but Mrs. Tierney, a staunch friend of the aborigine people, would like to hear also from somebody in Central Australia and the Northern Territory.

DIANA DOES WELL

Diana Cook, of Raymond Terrace, is doing well in her early training at the Mater Hospital at Newcastle.

The Mother Rectress reports that she is very pleased with her work, general deportment and adaptability and will willingly consider applications from any of her sisters should they achieve the necessary qualifications.

The 18 years-old Diana has now progressed from the Preliminary Training School after passing her first examination.

Bonny little Cheryl Foster who was born at Wreck Bay now lives with her parents at Windang



"SKY BABY" BORN AT 3,000 FEET

The first "sky baby" in the history of the Flying Doctor service in N.S.W. was born in mid-June in an aircraft flying 3,000 feet above the desert between Wilcannia and Broken Hill.

The mother was an aboriginal woman, Mrs. Dorothy Lawson, of Wilcannia. She and her healthy little son were flown to Broken Hill and District Hospital.

Sister McDonald, a midwife from Wilcannia Hospital, delivered the baby when the aircraft was midway between Wilcannia and Broken Hill.

The Flying Doctor from Broken Hill, Dr. K. Crowley, said that apart from being aloft the birth had nothing unusual about it.

The plane, a De Haviland Drover, was piloted by Captain Jack Jenkins, of Broken Hill.

CORAKI MAN JOINS IN TALKS ON EDUCATION

Coraki citizen Jim Morgan took part with professors, lecturers and other educationists in a discussion on the education of aborigines in N.S.W. at Armidale High School in September.

The principal address to the meeting of the New Education Fellowship was given by Mr. J. W. Warburton, senior lecturer in the Department of Adult Education, and for several years president of the Association for the Assimilation of Aborigines.

According to the *Armidale Express*, Mr. Morgan told the meeting he was at school on a reserve until the third grade when he was sent out to work on a farm by the old Protection Board.

"I was fortunate because the people I went to work for were very fine and spoke beautiful English", said Mr. Morgan.

"But when they were discussing topics in the newspaper I found I could not understand much of what they were saying," he said. "That gave me the idea 'I will have to go and study'."

English had always had a fascination for him, he went on, but it was not until he was 24 that he came across an advertisement about teaching English through the post.

The correspondence teacher guided him along, and took him through Shakespeare's plays, Charles Dickens's books, and other classics.

"I was in a new world", he said. Wherever he went after that he started discussing the books and plays he had read.

"White people used to tell me, 'You must have had a pretty good education', and I used to tell them I was almost completely self-taught", he said.

Favoured Hostels

Mr. Morgan's solution of the problems associated with the education of aborigine children was to get them into hostels wherever possible. There they could mix with others, talk with them, and emulate their way of life.

Mr. Warburton commented amid laughter in which Mr. Morgan also joined, "Your solution is just to do away with schools altogether, Jim!"

Mr. Warburton reviewed the work—and lack of it—in providing education in some form or other for aborigines from the earliest days of the colony. The

work had been slow, starting from the 1800 attitude expressed by Turnbull in his *Voyage Round the World*—"These aboriginal inhabitants of this distant region are indeed beyond comparison with the most barbarous on the surface of the globe". Turnbull, however, also observed that they were quick-witted enough in some of their dealings with the convicts and added, "The aborigine is by no means unequal to him in the exchange of abuse!"

Mr. Warburton referred to the puzzle of their capacity, their shyness, and distrust by aborigines of the white people who had taken their land.

His conclusion was that adequate education for aborigines today needed special infant schools on the stations with specially trained teachers and a special curriculum, an extension of the pre-school kindergarten in all areas with the numbers to justify them, and an extension of the hostel system.

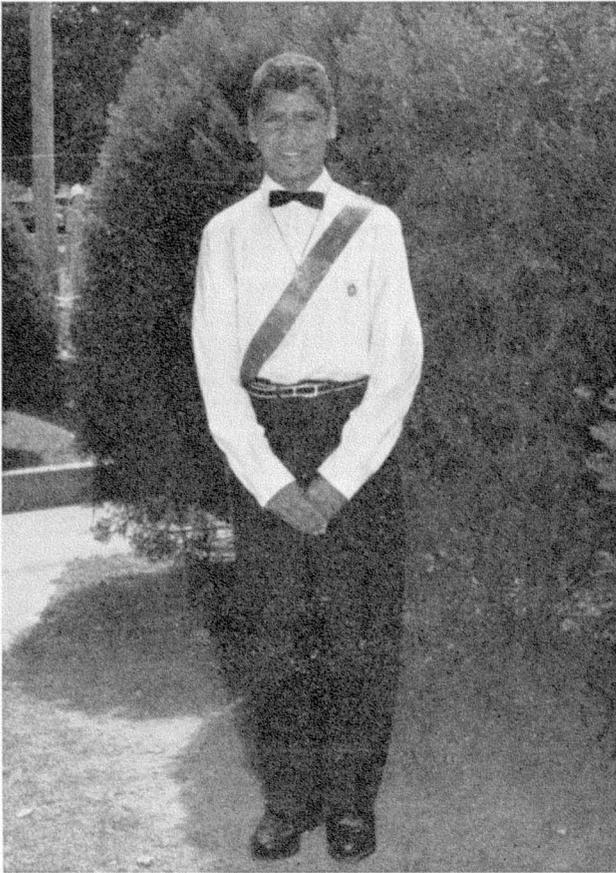
Professor J. H. Bell, Mr. G. Fraser, Mr. Morgan and others took part in a brisk discussion afterwards.

The speaker was thanked by Professor Richardson, head of the Department of Education at the University.

Mr. G. W. Muir was in the chair.

"My boomerang will come back", says chubby young Michael Dennis, of Walgett





Young Charles Avery, of Baryulgil, on Confirmation Day at St. Mary's Catholic Church, Grafton



Sports Girl—Heather Boney, of Walgett, with three cups she won for athletics at the Burren Junction Carnival of Champions. Below—Colin Davis, of Green Hills, is a keen fan of Pete's Page

Tree Planting Programme

A tree planting programme has been undertaken at Boggabilla Aboriginal Station as part of a long range landscaping plan.

The matron, manager, handymen and some of the Station residents have been busy setting out seedling trees and shrubs which include Arizona pines, Pencil pines, Deans gums, Red River gums, and Mugga ironbarks.

The shrubs are wattle cotoneasters and pyracanthas, which have been planted around the tennis court, the children's playground and both sides of the Station driveway. Some have been set out to screen the pump-house and other buildings.

A number of plants have been set around the administrative block and grounds surrounding the manager's residence. Station dwellers who have shown an interest in growing flowers and vegetables have been given plants for their gardens.

The plants were supplied by the Soil Conservation Service.



MISSING PERSONS?
MISS GRACE MURRAY, of 79 Reynolds Street, Cremorne, would like her brothers Jim and Ted, who were last heard of on a station in the Ivanhoe district, to write to her

PETE'S

PAGE

Dear Kids,

By the time you get this issue of *Dawn* you no doubt will have heard a great deal in your schools of the significance of Bush Fire Prevention Week which started on November 4 and continued through until November 11.

It's a timely subject with the dry, hot days of summer coming down on us, isn't it? Then there will be danger everywhere in the bushland when the grass and scrub becomes dry and brittle and ready to flare up at the first spark.

Already there have been fires through the Spring and some have been suspected of being started deliberately. Small boys at Nambucca Heads were blamed for fires which broke out in Nambucca State Forest in mid-September. Only a short time previously a grass fire occurred near Nambucca Heads cemetery where some land was being cleared by the owner. Volunteer firemen controlled it.

Apparently this gave some boys the idea of keeping the action going for shortly after the Forestry Commission fire fighting unit was called to an outbreak about a quarter of a mile away in the State forest.

The blaze was extinguished but not before about 20 acres of young foot high pine trees had been affected and some trees killed by scorching.

The small boys with the box of matches were never caught, more is the pity, for the foresters would like to show them just what damage their delinquency could have caused. It could have also cost human lives.

You will also be sorry to learn that a recent bushfire laid waste about half of the Barren Grounds Fauna Reserve on Jamberoo mountain on the south coast of New South Wales.

This reserve is perched on the top of the mountain behind Kiama where the wildflowers were just coming into profuse flowering.

With this flowering the birds come to feed on the honey and the insects it attracts.

The permanent residents among the birds and animals, such as the ground parrots and the bristle birds (both very rare fauna), were just about to begin their nesting.

Now much is a blackened ruin subject to the devastation of heavy rains that come with summer storms that must carry away vital top soil where plants once grew.

Police and officers of the Fauna Panel report that the fire was either deliberately lit or else caused by the spread of a burning-off fire in a neighbouring valley which was allowed to get away.

So now you can see that all bushland is not just wasteland. You can all play your part this summer by being very careful with all kinds of fire, in the home and in the open. Never play with matches at any time. You can all play a role as fire-spotters, too. Never fail to report to your parents who should notify the police when you see any fire which might develop and destroy property and cost lives.

In the words of Ian Hunt, the 15 years-old North Sydney High school boy who opened Bush Fire Prevention Week in a ceremony in Hyde Park on November 5: "Fire prevention is the business of every man, woman and child in the community".

We know you'll be careful,

Your sincere pal,



Our Back Cover

A QUEEN IS CROWNED

The Mayor of Casino, Ald. Manyweathers, crowned Miss Sue Davis as Floral Fiesta Queen for 1962. Sue, a stenographer in a Casino lawyer's office, was sponsored by the Apex Club and raised £806 for three nominated charity projects—the Casino Aboriginal Advancement League, the local branch of the Association of Civilian Widows and Apex charities. See story, page 3

