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FOR THE
ABORIGINAL PEOPLE
OF N.S.W.

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Dawn

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OUR COVER

Two of the boisterous boys at Murrin Bridge—in a shy moment.

£ 1,000,000

ON NEW HOMES FOR

ABORIGINES

The Aborigines Welfare Board has been allocated £140,000 in loan funds for new housing this year—the biggest yearly allocation apart from special post-war reconstruction funds.

By June 1964—the end of the current financial year—the Board will have spent close on £1,000,000 in providing new housing for aboriginal people in New South Wales since the end of the war.

This vast spending excludes the rising total spent each year on maintenance, and is also in addition to the money lent out by the Board to aborigines to buy or build their own homes.

Taking into account the other homes owned by the Board, and the children's home at Kinchela and Cootamundra, the book value of these assets far exceeds £1,000,000.

The replacement value would be very much higher again.

Two years ago the State Treasury told the Aborigines Welfare Board that it could plan its building programme ahead on the assurance that it would have at least £125,000 each year for the ensuing four years to be spent on it.

The current year is the third of those four years.

In the first two years of the programme, 100 homes were built in towns and on stations and reserves.

In the year which ended on June 30, 1963, there were 51 homes built or bought.

These included 12 at Bellbrook, six at Coomaditchy, nine at Coraki, eight at Forster, and 12 at Nanima.

Town houses built included one at Dubbo, two at Warren and one at Lismore. A house was bought at Exton, near Lismore, and another at Alstonville.

Four Housing Commission homes were bought at Green Valley and at St. Mary's, near Sydney.

One of the important developments of the accelerated housing programme, has been the progress made with Cubawee reserve, near Lismore.

Most of the families have been moved from Cubawee and the last are due to leave within the next few months.

The Aborigines Welfare Board has spent £12,000 in acquiring land on Gundurimba Road, two miles from the centre of Lismore, and in connecting water and sewerage to the land.

Five homes are being built on this site at a cost of £12,000 for the last families from the old Cubawee reserve.

The new site is only half a mile from a public school.

A total of £10,500 has been spent in providing four homes in Lismore and elsewhere for Cubawee families.

The cost so far of replacing the Cubawee reserve has been about £35,000.

Adult Education for Aborigines

The Department of Tutorial Classes at the University of Sydney is concerned with Adult Education for men and women in the community. In conjunction with the Workers' Educational Association, it holds classes on a wide variety of subjects of interest to adult people generally. It provides such general services as Discussion and Kit groups and also publishes the fortnightly Current Affairs Bulletin. The Department is also concerned with certain special groups in the community, one tutor for example, has been appointed to work mainly with people in Trade Unions, whilst another tutor is mainly concerned with various women's organisations. This tutor is working to encourage women to play a greater part in various community activities and, for example, take their place on local shire and municipal councils.

My own appointment is somewhat similar as I will be concerned with Adult Education for Aboriginal people in New South Wales. The types of courses which will be provided will depend to a very large extent on what the Aboriginal people themselves feel would be of most use. It is hoped, however, that the Tutorial Classes Department will be able to assist Aboriginal people to achieve full citizenship and help them to take their place as full members of the community.

I will be visiting a number of towns and settlements in country areas as well as working with the growing

number of Aborigines who have settled in Sydney. Conferences have already been held with urban dwelling Aborigines and these people have already expressed their opinions on various problems which face dark people everywhere. At one meeting the employment problem was discussed and this discussion will be the basis for a future article.

Suggested Courses

The Aboriginal people felt that the most useful courses would be those which would help people in their homes or which would assist them to take a more active part in the life of the community. Some of the suggested courses concerned with the home were Family Budgets and how to estimate household costs; Nutrition and Food; the Home Garden and Child Care and Development. It was felt that courses and discussions about the community should be on such topics as the Structure and Functions of Government. This would include a study of the Federal, State and Local Governments, voting procedure and an examination of some of the government departments such as the Department of Child Welfare and Social Welfare.

Similar courses suggested were public speaking and meeting procedure and community services. The course on community services would consist of a series of discussions on such places as the post office, banks, the Baby Health Centre, the school and similar institutions which are so important in the local community. There would also be talks about the C.W.A., Junior Farmers' Clubs, the trade unions, such charitable organisations as the Red Cross and also, discussions about medical benefit funds, youth groups, church groups and other local associations.

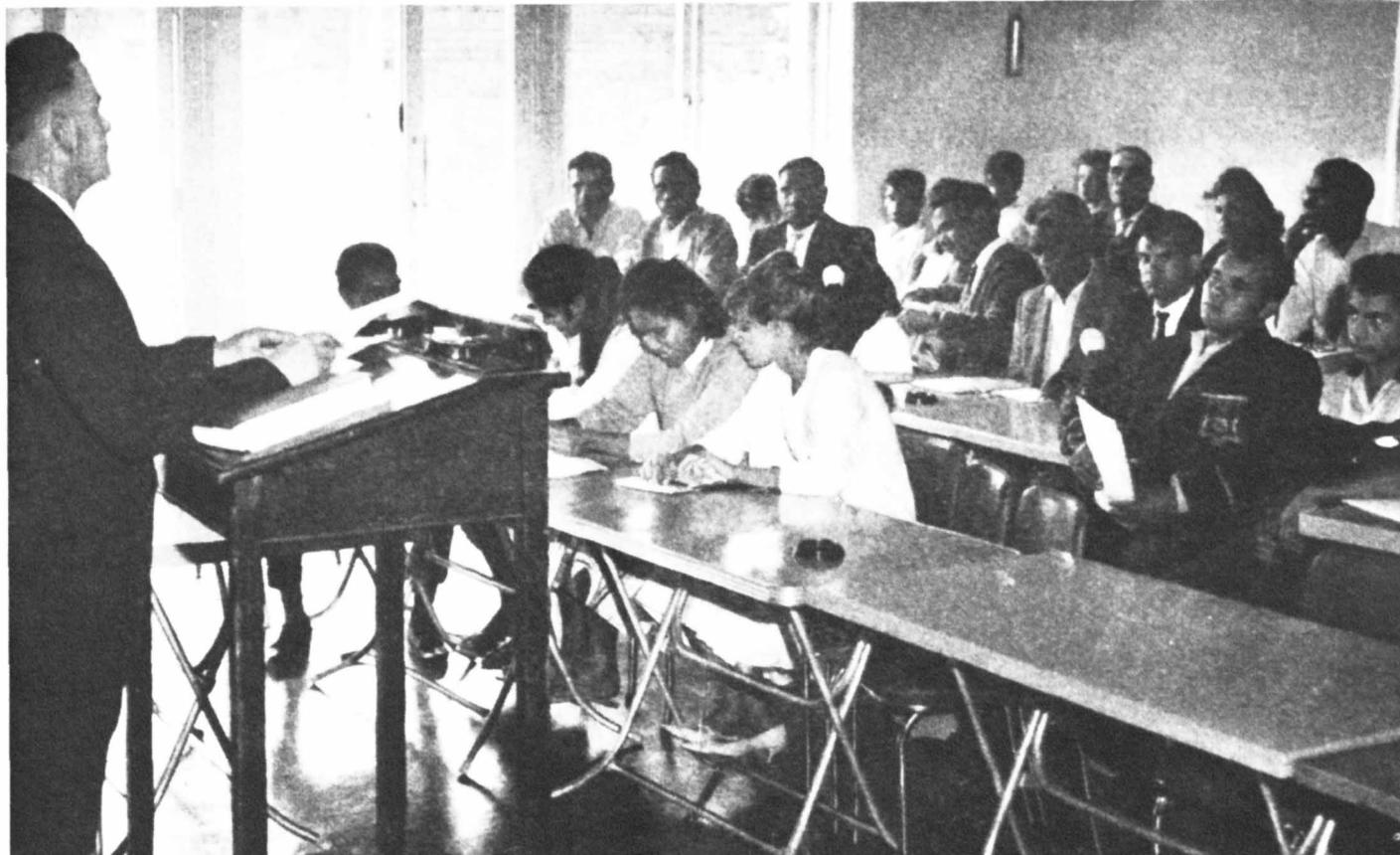
"Form filling" is a problem which faces not only Aboriginal people but all people in the community. However, it must be remembered that by filling in many of the rather complicated forms which are required from time to time, we can gain quite big benefits. For example, nearly all Aborigines have tax deductions made from their wages and many Aborigines would have most of this money refunded if they submitted an income tax return. This is especially true for people who are not employed for the whole of the year and for men with a number of dependents. There is a large allowance given for each non-working member of the family. This means that if we were able to fill in this form, most of the money we have paid would be refunded each year.

There are also a number of other forms which could bring similar advantages. The trouble is, of course, that so many of the forms are difficult to understand and ask so many complicated questions that we often wonder if it is worthwhile filling them in at all.

The courses which have been mentioned are just some of the possible topics which could be treated. I feel that Aborigines themselves are the ones to decide what sort of course they feel would be worthwhile and also, how the course should be conducted. Courses

ADULT EDUCATION

The Aborigines Welfare Board recently set up a sub-committee consisting of its Vice-Chairman, Professor Elkin, and the Assistant Director-General of Education, Mr. V. J. Truskett, to investigate the provision of adult education for Aborigines. The sub-committee co-opted Mr. J. Wilson, of the Department of Tutorial Classes of Sydney University. At the request of this sub-committee, the Director-General of Education made available the author of this article, Mr. A. T. Duncan to carry out research work. Mr. Duncan, who was previously headmaster at Woodenbong Aboriginal School and Hillston Central School, graduated from Sydney University with honours in History and has since done post-graduate work in Education and Sociology.



will only be started where people ask for them and, since attendance will not be compulsory, it is important that those who want the courses show their continued interest in them.

A number of people in Sydney have asked for a special course on Reading to improve their reading either for enjoyment or to help them with trades courses or other study. The Aborigines Welfare Board has promised to provide special reading equipment including a Controlled Reader at a cost of nearly £300. It is hoped that the course in Sydney will start very soon.

Aborigines in the country may be interested to know that their friends in Sydney are meeting together, not only with the Tutorial Classes Department but also in a number of organisations which have been formed to help in the work of Aboriginal Advancement. Two of these important organisations are The Australian Aboriginal Fellowship and the Aboriginal Affairs Association.

The Aboriginal Affairs Association

The A.A.A. has recently been formed in Sydney with the help of Alderman Jensen, the Lord Mayor of Sydney. The Secretary of this Organisation is Mrs. Isabel McCallum who is the daughter of Mr. W. Ferguson, the first Aboriginal member of the Aborigines Welfare Board. The two Vice Presidents are Mr. Ken Brindle, a leading Aborigine in the Redfern area and Mr. Charles Perkins, another Aborigine who is doing First Year Arts at the University of Sydney.

At the last summer school in Sydney, Mr. Arthur Mockler speaks on co-operatives to a class of Aborigines. Mr. Mockler, one of several speakers to address the school is attached to the office of the N.S.W. Registry of Co-operatives

There are a number of other Aboriginal people on the Executive which meets regularly to discuss such problems as housing, employment, education and the accommodation of city dwelling Aborigines.

One of the major aims of the Association is to help in the provision of hostel accommodation for Aboriginal people and it hopes to establish a special community centre for Aborigines and their friends in Sydney as soon as finance is obtained.

The Aboriginal Australian Fellowship

The President of the A.A.F. is Mr. Charles Leon, the present Aboriginal member of the Aborigines Welfare Board. The Fellowship has a branch at Blacktown and Mr. and Mrs. Leon are at present starting a branch at Liverpool. A number of advancement groups in the country are affiliated with the A.A.F. As well as personal help and guidance to individual Aborigines in Sydney, the Fellowship is mainly concerned with Aboriginal rights.

There are two other organisations which may be of great interest to Aboriginal people. These are A.B.S.C.H.O.L. and the Co-operative for Aborigines Limited.

A.B.S.C.H.O.L.

A.B.S.C.H.O.L. is organised by University students in all States to provide Aboriginal scholarships for any Aborigine who gains his Leaving Certificate and who wishes to enter the University. At present there are three Aborigines who have accepted scholarships. Charles Perkins and Gary Williams are in First Year Arts at the University of Sydney and Miss Margaret Valadian is in Third Year at the University of Queensland. Miss Valadian has been nominated to represent Australian Youth at a World Conference to be held at Strasbourg in France this month.

Co-operatives for Aborigines Limited

The other Organization, well known to the folk at Cabbage Tree Island and at Condobolin is the Co-operative for Aborigines Limited which is centred at the Tranby Hostel in Sydney. This Organization aims to assist, wherever possible, the formation of co-operative ventures amongst the Aborigines. They expect to appoint an Aboriginal as full time organiser of co-operatives as soon as possible. There are many Aborigines in residence at the Tranby Co-operative College in Glebe and there is also a training hostel for Aboriginal girls at Collaroy.

Tranby has its own House Committee to help in running the Hostel. The secretary is Mr. Charles French who is doing Fifth Year at the Sydney Technical College. Another well known member of the Committee is Mr. Clive Williams from Coraki who is very active in Aboriginal work.

Recently major extensions were made to the hostel following a grant of £5,000 from the N.S.W. Government and a loan of £3,000 from the Australian Board of Missions. The new building was opened on Saturday, 21st September by the Minister for Housing, Mr. A. Landa who is also the Minister in Charge of Co-operative Societies.

Mrs. I. McCallum, daughter of M. W. Ferguson



Mr. Alan Duncan

Summer School

In February, next year, the Department of Tutorial Classes and the Co-operative for Aborigines Limited will conduct a Summer School for Aborigines at the University of Sydney. Further information about this Summer School will be forwarded to all Aboriginal stations in the near future.

The School, which will be held from the 22nd February to the 4th March, will have talks and discussion about Aboriginal culture and such other cultures as the Maoris, the North American Indians and the Indonesians. There will also be visits and discussions on political and social institutions including Unions and Local and State Governments and some general lectures on family budgets, hire purchase, public speaking and various other self help and co-operative activities.

People attending the Summer School will follow one of three electives which will be concerned with book-keeping, public speaking and meeting procedure, and chicken farming. Unfortunately, because of limited accommodation, attendance at this Summer School will be rather limited but a further School for Women has already been planned and it is hoped that other Schools will be held from time to time.

If any Aborigines are interested in this Summer School or any of the courses or have any suggestions about what is being done by the Department, please write to me at the Department of Tutorial Classes, University of Sydney. I would be very pleased to hear from those who feel they would like some help and also from anyone who may be able to help in this work. Next time we will discuss the problem of employment and future articles will depend on what you feel would be useful in meeting present needs.

PRINCESS LILARDIA as Guest of Queen Salote of Tonga

A Special Dawn feature

by Sylvia Cust

This year has been an eventful one for Mrs. Margaret Tucker. She is the only Aborigine woman on the Welfare Board in Victoria, and is also known to many as Lilardia, a descendant of the ancient Ulupna tribe of the Murray River District, and daughter of Queen Yarmuk. Now Mrs. Tucker has gained the further distinction of being the first of her race to be invited by Queen Salote of Tonga to visit her kingdom as one of a party of 12 from New Zealand and Australia.

Everyone remembers Queen Salote at the time of our Queen's Coronation, when in the procession in London, she drove in an open carriage in the rain and gave to the crowds so wholeheartedly that it won her world renown.

Now, Queen Salote is being remembered with affection for as wholeheartedly giving her people the opportunity of seeing a film called "The Crowning Experience" which she herself saw in New Zealand a year ago. This film, produced by Moral Re-Armament, had impressed her so much that she requested that it be brought to Tonga for all her people to see.

"We didn't think anything could make us love Her Majesty more," said a member of the Palace staff after seeing this film, "but 'The Crowning Experience' has made the Tongans see her, not only as their Beloved Queen, but also as the beloved Mother of her country with the moral welfare of her people ever foremost in her thoughts."

Describing the interest of her people in the film, this Tongan woman said, "The 'coconut wireless' in Tonga has been humming with the news that Queen Salote had invited a party of 12 people to come to Nuku'alofa as her guests, and to bring with them this film, 'The Crowning Experience'. They were particularly interested when they heard there were Maoris and Pakehas in this party and a white and dark Australian.

On the 16th April, on the usually quiet street known as Halapaini, the Kotone Theatre presented an unusual sight. The white wooden structure was strung with coloured lights and there were crowds such as Kotone had never seen drifting in from all over Nuku'alofa.



Mrs. Margaret Tucker on her return from Tonga was delighted to find a picture of her birthplace The Old Nialoga Village (now Cumerooogunga) hanging in the Malaga Sydney office of the Aborigines' Welfare Board

Queen Salote arriving at the opening performance of "The Crowning Experience" at the Kotone Theatre, Tonga. At right is Mrs. Coode, wife of the British Consul





Mrs. Tucker and Miss Silvia Cust, author of this story, with Mr. Crawford, Manager of the Tonga Theatre

The Hon. Ve'ehala who, as Keeper of the Palace Records, is always out and about conveying the Queen's wishes to her people, was having quite a time trying to keep the crowds at bay. Her Majesty's car was due to arrive at the theatre for the film's opening. Ve'ehala had been ushering in the Queen's Ministers, and Governors and Nobles and the Members of the Royal family into the balcony as they arrived.

Mr. and Mrs. Coode, the British Consul and his wife were already waiting. The Royal Box was a bower of

Mrs. Maraeta Tekawa, the Maori women's leader, greets Queen Salote at the theatre



ferns and frangipani flowers. The Queen arrived with the Prime Minister, Crown Prince Tupouto'a-Tungi and his wife, Princess Mata'aho. The Tongan National Anthem was played. The lights went out and there was excitement in the air as the first scenes of the film came into view. "The Crowning Experience," with its music, story and message soon had that whole audience in its grip.

"Wonderful, wonderful," they said, as they streamed out of the theatre into the tropical night. "This is for all to see. We learn a lot from this picture. It shows us what we ought to do," said one of the Island Governors. "What I like about MRA," said Prince Tungi, "it unites all classes and races." "There is no doubt in my mind," said the Finance Minister, "that in this



Queen Salote leaving the theatre with one of her ministers

spirit the nations of the world could soon clear up their problems."

Next morning the phones were buzzing. Her Majesty was eager to hear what were her people's impressions of the film. "Now that people have seen it they will have an opportunity to talk about it," she said. "This will be the topic of the day. Tonight the hall will be packed again." She too, expressed her pleasure in seeing the film for the second time, and was delighted to know that about 400 students of the Queen Salote College had already requested seats for that evening.

"It was a very great privilege for me to represent my people in Tonga," said Mrs. Tucker, "also to be able to present to the Queen a boomerang which had been specially made for her by an Aborigine friend."

Mrs. Tucker has had a particular interest in this film, "The Crowning Experience," as she was on Mackinac Island in America where it first began as a stage play.



Guests at the Prasad home in Suva, Fiji, where Mrs. Tucker and Miss Cust were entertained

It then ran for four months in Atlanta, Georgia, where Mrs. Tucker appeared in the final scene with the cast which included Miss Muriel Smith, the famed Negro singer, Miss Ann Buckles, of Tennessee, and people of many nations.

It was there that Daisy Bates, Negro leader of Little Rock, saw "The Crowning Experience". She was being publicized all over the world for the part she played in the battle with Governor Faubus over racial integration in the schools. She said of the play, "Magnificent! It must go everywhere. It is essential in the South, but MRA is now needed throughout the world."

Soon after that Mrs. Bates began to seek a new way to end the deadlock. The thought came to her that she should visit Governor Faubus, the man who for years had been pictured to the world as her bitterest enemy. She trembled, but she went. She said later, "The Governor could not have received me more graciously if I had been the President". They shook hands, and the picture of that handshake went round the world.

Governor Faubus had previously said, "Moral Re-Armament is sowing the seeds that will prove to be the salvation of us all".

Later, in Washington, Mrs. Bates said, "Without Moral Re-Armament it would have been impossible for me to meet Governor Faubus without hate. But I have learned to fight for what is right without hatred."

"I, too, have had hate and bitterness in my heart," said Mrs. Tucker. "I felt there was no hope for my people till Dr. Frank Buchman, the founder of Moral Re-Armament, assured me it was not colour but character that counted. I learned from him about those four absolute standards of honesty, purity, unselfishness and love and I saw how wrong I had been. I have since apologised for my bitterness, and in so doing I have found a new spirit in my heart. I know now that with God in my heart, and change, I can unite with all races to build a new world."



MURRIN I

The Aborigines' Welfare Board recently made a country tour during which it visited stations and reserves, and held discussions with its field officers and with many Aborigines.

At Murrin Bridge, a 547-acre station 20 miles from Lake Cargelligo, Board members arrived during school hours and met many of the children.

Above, Matron Snook, wife of the station manager, lines up these healthy looking children for their daily issue of vitamin, ascorbic acid and ferro-sulphate tablets. The children receive hot cocoa in winter and milk in summer, with vegemite and peanut butter sandwiches as a mid-morning snack.

Left, our camera freezes the ball during the girls' basketball practice.

Below, some of the smaller children came to the entrance to the station to farewell the visiting party.





DGE STOP

Above, the station boys show off their fleetness for the *Dawn* cameraman.

Right, a lone horseman greets members of the Board party outside Murrin Bridge's picturesque little church. An appeal has been made for a harmonium for the church choir.

Below, Supt. J. H. Buck and Mr. C. Leon, both members of the Board, took a hand in organising the games for the children when the Board was inspecting the station.



“THE SAME DREAMS”

The volume of entries in the 1963 N.A.D.O.C. literary competition was smaller than in previous years, but the standard was good.

This is a summary of the views of the judge in the literary competition, Mr. Desmond McGrath of Paddington (Sydney) Public School, and formerly of La Perouse School.

In his comments on the entries, Mr. McGrath wrote:

“There were encouraging signs that aboriginal children in various parts of the Commonwealth, have not only mastered the technique of writing and composing, but are also displaying an interest in the imaginative writing of English.

“Most of the entries came from children still at school. This, of course, is to be expected.

“There are few people in any community who enter the literary field, after they have left school. It is apparent from the entries submitted this year, that competitions such as this one, depend for their success on sympathetic and interested teachers or parents.

“The essays were interesting because most of them were very personal as an essay should be.

“Aboriginal children in the Northern Territory writing on how they would spend a holiday reveal their secret longings to visit far away places and do things they are unable to do at home.

“They want to swim in the sea, ride in a taxi, fly in a jet, hold a koala, shop in a big store and the like. Generally speaking the ideas were well expressed.

“Except in two or three cases youngsters attempting short stories showed the influence of radio and T.V. This is common among all children. One Aboriginal legend, however, was well done and a story about pearling showed considerable knowledge of the industry.

“It was unfortunate there was no poetry this year, but then poets are difficult to find anywhere. Aboriginal youngsters have a keen sense of beauty, a close affinity with nature and a quick emotional response in the field of human relationships. However to channel these into poetic forms takes time and patience.

“Perhaps the most valuable contribution that the Writing Quest has made towards National Aborigines Day, is to present evidence that our Aborigine youngsters have become an integral part of Australian youth.

“They have the same likes and dislikes, they look at the same sights and listen to the same sounds—above all they have the same dreams.”

ESSAY COMPETITION

SECTION 1, UP TO 10 YEARS

“How I would like to spend two weeks' holiday.”

1st Prize. Elaine Gorey (9), Little Flower School, Santa Teresa, via Alice Springs, Northern Territory.

If I had two weeks' holiday I would like to go to Alice Springs. I would like to see the shops and I would like to look at the books in the shop. I think the shops in Alice Springs are very good. They have plenty of good things in them. The Show will soon be on so I would like to have my holiday at that time. The Show is very good and many people go to town to see it. I would like to have some money so I could spend it at the Show.

SECTION 2, 10-12 YEARS

1st Prize. Jacinta Heffernan (11), Little Flower School, Santa Teresa, via Alice Springs, Northern Territory.

Jacinta's essay was short: “If I had two weeks' holiday I would like to swim in the sea, go to the zoo, ride in a bus, go in a boat and ride in a train.”

Each of her wishes was colourfully illustrated. There were children bathing at the seaside, emus, kangaroos and giraffes at the zoo, a bus travelling along a country road, a boat sailing along the coast, and a big, powerful locomotive of the type that pulls express trains.

2nd Prize. Eris Ryder, (11), Little Flower School, Santa Teresa, via Alice Springs.

SECTION 3, 12-14 YEARS

1st Prize. Suzanne Agnes Hayes (14), Little Flower School, Santa Teresa, via Alice Springs.

If I had two weeks' holiday I would like to go to Alice Springs. I would like to go to Mass and the pictures, then I would like to go swimming in the pool. Also, I would like to go to the shops and I would like to go for a trip in a taxi. Then I would like to go in an aeroplane to Adelaide.

I would like to go to the beach and swim in the nice, cool sea.

I would like to go to the zoo and see the different kinds of animals. At the zoo, I would like to ride on an elephant and nurse the little teddy bears.

I would like to walk through the streets. If I had money I would buy a new dress and hair clips. I would like to ride in a tram and boat, and go to see the pictures. And I would like to have enough money to buy some



presents to bring home for my mother and father and brother.

2nd Prize. Gregory Palmer (14), Little Flower School, Santa Teresa, via Alice Springs.

STORY COMPETITION

SECTION 2, UNDER 14 YEARS

“ A Perilous Adventure ”

1st Prize. Lillian Willis, (11 years), St. Michael's Convent School, Palm Island, Queensland.

It was a very pleasant day in July when a lugger set sail for pearl diving. There were four men on board, one to steer and the other two to dive, and one to pull the pearls up.

Meanwhile, when the boat was anchored, the two men put on their diving suits. Each man held in his hand a little bar and a little brown bag in which to put the pearls.

Then when everything was ready, they dived in the water.

Later the man on the left side found a giant clam with enormous jaws that could crush any man's body to pieces.

When he was just going to pass it, his foot was caught in the jaws of the clam.

News of her win in the NADOC quest came to Lillian Willis when she was playing the role of fairy queen in a concert in honour of the visit to Palm Island of Bishop Ryan. At the end of the concert, the Bishop presented the NADOC prizes to the winners. Lillian who had performed splendidly as the fairy queen, conducting the revels of the 32 fairies from her silver throne, is pictured here with some of her attendants

Then “ The Perilous Adventure ” began.

The man, knowing that his foot was caught, tried to get away, but the grip of the clam was of death, and it would not let go. He struggled and struggled until he was exhausted.

At last the other diver noticed that his mate was not to be found on deck. Then he dived into the water taking with him a sharp-pointed bar in case he was caught by something.

When he got to the bottom he followed his mate's tracks and found him with his foot caught in the clam. He took the bar and cut apart the hinge of the clam.

The clam opened a bit so the man took his mate's foot out and swam to the surface, climbed on board, put his mate in the cabin and they all sailed for home.

2nd Prize. Tony James (11 years, 10 months), St. Michael's Convent School, Palm Island, Queensland.



Carl Wyles, of Mt. Carmel College, Charters Towers, North Queensland, whose winning NADOC story is printed below

SECTION 2, OVER 14

1st Prize. Carl Wyles (14 years, 9 months), Mt. Carmel College, Charters Towers, North Queensland.

Once upon a time in the days when warlike tribes used to fight over wives and property, there lived an aboriginal warrior whose name was Waituri.

Now it happened that Waituri was the best fighter in his tribe, but he did not let this go to his head for he was always kind to the little children and to his elders.

In that same tribe there also lived a wicked old man by the name of Watamunga (mischievous one) who sought to kill Waituri when he heard the people talking about making the young warrior chief. For he wanted to be chief too.

Early next morning, Waituri went for a walkabout in the bush as it was his daily habit. Watamunga knew this and was waiting in the scrub with his war-club.

The unsuspecting Waituri strolled along singing happily to himself and as soon as he came near, Watamunga pounced out of the bushes and beat his brains out with his war-club.

As the wicked Watamunga looked at the lifeless body of Waituri on the ground he saw his spirit leave his body and ascend slowly into the clouds.

But whenever rain fell, Waituri would beat his drum loudly and the "booming" sound was heard by his people which they called "thunder".

Every time Watamunga looked up at the sky he would see the image of Waituri looking at him accusingly and so the fear-stricken Watamunga was haunted until his death.

And in the aboriginal it is said that the spirit of Waituri came down and took Watamunga away with him to punish him forever.

2nd Prize. On "Changeable Mind", by Lola Edwards (16), 26 Kemp Street, Junee, N.S.W.

NOMINATIONS CLOSE SOON FOR BOARD ELECTION

Nominations for the election of Aboriginal and part-Aboriginal members of the Aborigines' Welfare Board will close on December 6, 1963.

Only those persons who are on the roll may nominate.

Aborigines may put their names on the roll by filling out application forms which may be had from welfare officers, managers, and supervisors of stations and reserves and from the returning officer, Aborigines' Welfare Board, Sydney.

If you are over the age of 21, of aboriginal blood, and have lived in New South Wales for at least six months immediately before the date of your application, you are entitled to be enrolled, and to vote at the election.

Remember, the important dates are—

- December 6, 1963, closing date for nominations.
- January 16, 1964, closing of ballot.

Applications for enrolment are coming in well to the office of the Board in Sydney.

All Aborigines are urged to enrol to show their interest in the election.

Intending candidates for election must be nominated by at least two persons of Aboriginal blood who are on the roll, or who have applied for enrolment.

Every person on the roll will be sent a ballot paper. Votes may be cast by placing them in ballot boxes provided on stations and reserves, or by mailing them to the returning officer, at the office of the Board in Sydney.

The election is held every three years.

The part-Aboriginal member on the Board at present is Mr. C. L. Leon, whose term expires on December 20.

The position on the Board for the Aboriginal representative is at present vacant.

Baby Health Centres are there to help

To have a baby is a natural and normal process for most women and the result should be a happy mother and a healthy normal baby. This, however, is not always the case—the number of babies who die when they are very young is much higher than it need be. It does not follow that because a woman has just given birth to a baby, she will know by instinct how to look after it. She may know very little about the needs of her baby, the right way to keep it healthy, clean, warm, well fed and comfortable, until she has been shown the best way to do these things.

Some very young mothers need a great deal of help if their baby is to survive, while others who may have had several babies before meet difficulties which did not occur with any of their earlier children.

In order that no mother having problems in the rearing of her children should be without a source of help and advice, the Department of Public Health of New South Wales has established throughout the state numerous Baby Health Centres, each staffed by at least one experienced Sister, specially trained in the care, feeding and general management of babies.

Any aboriginal mother, with her baby, may attend one of these Centres as frequently as she wishes, and no charge whatever is made.

Under the guidance of the Sister, mothers with little or no experience of mothercraft can learn much which will be of great value, and which will provide them with the confidence in the handling of their babies which is so necessary for the happiness and contentment of both mother and baby.

At each visit, the baby will be weighed and its general condition and progress noted. Any problems that the mother has can then be talked over with the Sister.

Mothers breast feeding their baby can be taught how to look after their breasts, suitable postures for feeding the baby and discuss the length of time of the feeding. If a mother has any doubts about whether the baby is getting enough milk, or getting it too quickly, or any other difficulties a test feeding can be arranged with the Sister at the Health Centre, and all these difficulties can be put right. If, for instance, the baby

is not getting enough milk, it might be advisable for the baby to have extra milk from a bottle. The Sister can advise a suitable milk mixture for any such baby and explain, in detail, how to prepare it.

The mother whose babies are bottle fed will be shown the safe and proper way to prepare the baby's feedings, including the amount of food to be given, the care of the bottles and teats and so on.

All babies need extra vitamins, such as are found in orange juice and cod-liver oil as milk alone does not contain enough of these. The Sister will be able to advise when these should be added to the diet and what amounts to give.

By talking over their problems with the Sister, mothers will learn what progress can be expected of a young baby and what features can be considered "normal" thus saving themselves much worry through lack of experience. If the Sister should note any condition in the baby which she considers merits investigation, or if, in spite of all efforts the baby is not thriving as it should, the mother will be referred, with the baby, to her own Doctor or the local Hospital so that the necessary investigation and treatment can be carried out without delay.

This service is free, for all mothers and babies.

**EXPECTANT MOTHERS
need these foods daily!**

- CALCIUM for Bones and Teeth**
1 1/2-2 PINTS OF MILK
MILK FOODS AND CHEESE
- PROTEIN for Growth**
EAT MEAT, MEAT, POUL, CHEESE OR EGG
AT EVERY MEAL
- VITAMINS & MINERALS - Protects Health**
AT LEAST ONE
ORANGE, TOMATO OR SLICE OF PUMPKIN
POTATO & 2 OTHER VEGETABLES
GREEN AND YELLOW ARE BEST
- OATMEAL ROLLED OATS OR UNWEATURAL PORRIDGE**
GROWN BY WHOLEMEAL BREAD
BUTTER - ABOUT ONE OUNCE

DON'T eat breakfast skipping the most important meal!
DON'T eat large amounts of SUGAR, FATS, SALT, ALCOHOL
or SMOKE - they may lead to excessive weight gain!
DON'T eat large amounts of CAFEIN or DRUGS! Call the NUTRITION CLINIC
for more information or to arrange a consultation. Call the NUTRITION CLINIC

By availing of the facilities provided, a mother can assure for her child helpful, wise supervision throughout what is the most rapid, and what can be, the most difficult period of her child's development.

All aboriginal mothers are urged to make use of the Baby Health Centre or Clinic or see the Matron of their Station for any help.



DEATH OF MR. A. E. CAMERON WHO TAUGHT FOR 38 YEARS

Mr. A. E. Cameron, who died recently, was appointed Manager-Teacher in charge of the Aborigines on Ulgundahi Island, Clarence River, N.S.W., January, 1912 and in 1949 was appointed Supervisor-Teacher. He resigned in 1957 after teaching 38 years but continued as supervisor and so served 46 years. He lived for many years on the Island and was very popular with Pupils and Parents and helped and advised them in the growing of their vegetables, flowers and sugar cane and many prizes were given them when they exhibited at the Maclean Show. Mr. Cameron gave daily religious instruction and conducted sundry services if a minister was not available or unable to cross the river on account of flood, many visitors would visit the Island and the visitors book which Mrs. Cameron now has charge of, has the names and remarks of many old residents of Maclean, as well as from far distant places. The Inspector's remarks were always the same—school work very good, children well looked after and behaved, a credit to their teacher, and after he resigned many of his dark friends went to him for help and advice.

The Maclean Presbyterian Church was crowded for the funeral service which was conducted by his friend, the Rev. A. Borham, who spoke on his very full and christian life; he was an Elder of the Church, Past District Grand Master, Manchester Unity, member Good Templars, Alderman Maclean Council 19 years, Chairman of the Lower Clarence Hospital Board of Directors 10 years, member of R.S.L. having served in France as a Stretcher Bearer, 1914-1918 War.

At the Church and graveside his dark friends carried some of the lovely wreaths and a service was conducted at the graveside by Lodge Members and the Returned Soldiers.

This poem was found among Mr. Cameron's papers by his wife:—

*Weep not. The dead they live
In happier homes than ours
Their feet, oft weary here
Walk midst, Eternal Flowers
There is no death, the form
Of him we loved so well
Is perfect, living still
The grave holds but the shell.*

WALGETT TEACHERS WED

A wedding of wide interest in the North West of the State took place in Sydney on Monday, August 26, when two members of the teaching staff of Walgett Central School were married.

The teachers, who have many aboriginal friends, are Mr. David Tribe and Miss Patricia Hall.

David is the only son of Mr. and Mrs. A. J. Tribe of Kangaroo Street, Manly, and Patricia is a daughter of Mr. and Mrs. K. Hall of Archbold Road, Roseville.

Colin Hardy, the pop singer who was first "discovered" by Mr. Tribe when he sang at Walgett's Riverbah Church two years ago, was a guest at the wedding and sang at the reception afterwards in the Church hall. The wedding took place at St. Andrew's Church of England, Roseville.



YARRALUMLA "GHOST"

The lawns of Yarralumla House, the Canberra residence of Australia's Governor-General, are said to be haunted by the ghost of an Aborigine seen on moonlight nights.

The story behind the hauntings is told in a manuscript dated 1881, found in the house soon after it was handed over to the Commonwealth Government by its former owners.

According to the *Australasian Post* the document records that in 1862, a large diamond stolen from a Queensland cattle station was traced to a convict who absconded to New South Wales.

An aboriginal servant later said to be carrying the diamond swallowed it when held-up by bushrangers, who subsequently shot him. His body was buried in the grounds of Yarralumla—and, says the old manuscript, the diamond lies at the base of a large deodar tree.

The legend has it that the "black ghost" can be seen on moonlight nights digging around the roots of the tree, but as far as it is known there has been no human attempt to unearth the "treasure".

ROCK CARVINGS TO BE PRESERVED

The Cumberland County Council has taken action to preserve 11 areas around Sydney containing Aboriginal rock carvings and relics.

The areas are at Maroota, Berowra Creek, Cattai, Mount Kuring-gai, Wheeler Creek, Gumbooya, Arcadia and Bantry Bay.

The council has opened a register of Aboriginal carvings and drawings to record those which "warrant recognition and protection."

Plans, sketches, aerial photographs and descriptions of the areas will be included.

Chief County Planner, Mr. R. D. L. Fraser, said the department would recommend protection for some of the areas.



NO DISCRIMINATION AGAINST ABORIGINES IN SOCIAL SERVICE PAYMENTS ●Says Minister

Racial discrimination was not applied to social service benefits in Australia and consequently there was no record of the amounts paid annually to Aborigines.

The Federal Minister for Social Services, Mr. Hugh S. Robertson, said this at a dinner given in Lismore by the Richmond River branch of the Country Party.

He said that any restrictions applied to Aborigines would also apply to other people in similar circumstances.

For 58 years, a clause in the Social Services Act precluded the payment of social service benefits to Aborigines.

Mr. Robertson said that following his appointment as Minister eight years ago, he was assigned to solve this problem.

Australia then was becoming a country of international importance and the exclusion of Aborigines from the benefit scheme was a source of international embarrassment.

Finally, the clause was deleted completely and now, in the Act, there was no reference to Aborigines.

"Social service benefits are paid to Australian citizens who qualify for them and the citizens' ethnic origin is of no concern to the department or to the government."

Ald. M. Hill asked whether an Aborigine whose unemployment pension was cancelled because he had broken the law perhaps for a minor offence, could apply for restoration of the benefits.

Mr. Robertson replied that as soon as the Aborigine had "expiated his misdemeanour" he could again receive social service benefits. A white man would be treated in exactly the same way.

ABORIGINAL ARTIST AGREES TO PAINT IN OILS FOR DUKE

Alice Springs artist Edwin Pareroultja (46), one of the water-colour artists of the "Namatjira" school, was given an unexpected commission by the Duke of Edinburgh during the Royal visit to Central Australia.

The Duke promised to send Edwin materials to paint in oils, and Edwin, who long ago rejected oils as a medium, agreed to paint a picture, using his water colour styles, for the Duke.

The Duke had accompanied the Queen in a visit to Rex Battarbee's Tmara Mara Gallery to see works produced by Aranda Aborigines who live at the Hermansburgh Mission, 78 miles west of Alice Springs.

The "Namatjira" school has been successfully fostered by Mr. Battarbee, who is a director of the gallery.

He presented six of the artists to the Queen and the Duke—Enos Namatjira (46), Oscar Namitjira (44), Ewald Namatjira (30), all sons of the late Albert Namatjira and Edwin Pareroultja, Otto Pareroultja and Richard Moketerinja, all cousins of Albert.



AMERICAN TOURISTS SEE OUR NATIVE ART WORK

An exhibition of primitive aboriginal art works attracted 20 American tourists in one day during March. They were among 350 passengers who called at Sydney on the Norwegian-American tourist liner, Bergensfjord.

The exhibition, which was opened by the Lord Mayor of Sydney, Alderman H. F. Jensen, was held at Farmer's Blaxland Gallery.

It was a collection of bark paintings, wood carvings, ceremonial objects and weapons from primitive tribes living in remote parts of the Northern Territory.

The collection of more than 250 items was made by a Sydney woman, Mrs. Dorothy Bennett, who spent 10 months living among the tribes.

The Director of the Blaxland Galleries, Mr. S. de Teliga, said the Americans who visited the exhibition spent about 300 dollars buying aboriginal art works. In one day about 60 items worth £800 were sold.

Money from the sales will go to the Bennett-Campbell Australian Aborigine Trust. The trust was formed a year ago by Mrs. Bennett and Mr. Michael Campbell, a Sydney businessman, to promote and preserve aboriginal art.

DID YOU KNOW . . .

????????????????????



Men of Pitcairn Island, which was colonized by nine bounty mutineers and 19 Polynesians in 1789, are ranked among the world's finest surf boatmen. Male islanders are taught from the age of 14 to row, sail and steer.



American buffalo rub against trees to relieve itching skin and insect bites. Where trees are scarce, they sometimes line up and wait their turn.



Dwight Gulfoil, an American polio victim, operates his profitable electrical parts manufacturing concern from a wheel chair. His employees are all disabled or physically handicapped.



The bowhead whale has a mouth large enough to hold an ox, but it eats only the tiniest of sea creatures. It's throat can swallow nothing larger than a small herring.



On their second voyage to the New World, Columbus and his sailors saw Indians playing with balls that bounced with such resilience that the startled Europeans thought they were alive. Those strange jumping balls, of course, were made of natural rubber.



In their study of weather, U.S. researchers have learned to produce small hurricanes in laboratory dish-pans. Heated at the pan's centre, water rises and whirls like air in a tropical storm, permitting scientists to study cyclonic behaviour on a miniature scale.

PETE'S

PAGE

TELL ME A STORY

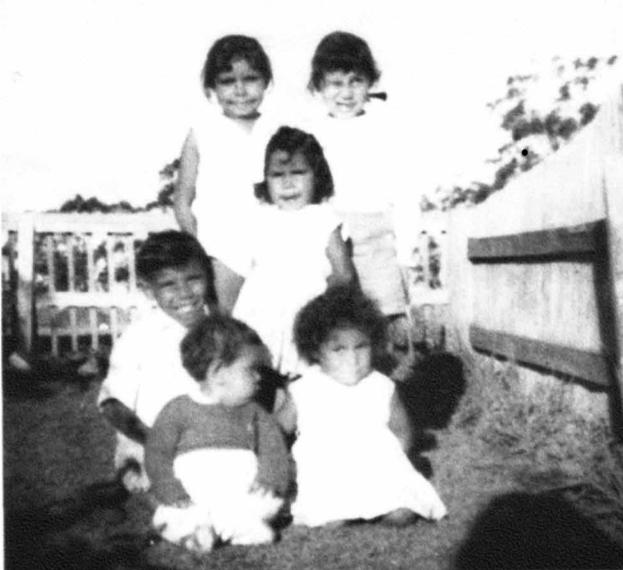
Dear Kids,

Ever since man has been articulate, children have been saying to their elders: "Tell us a story".

That still holds good today even in this age of sophisticated entertainment for the young.

Besides books today there are top class recordings for children—surely indispensable in any home with kids and a gramophone or record player. One I heard the other day was Australian Children's Stories, the work of a Woomera man. For the most part they are fine entertainment for our kids, for indigenous fauna has been used in the subject matter. Typical titles are: The Dancing Birds, Jimmialong the Platypus, Kood Boor the Koala, The Turtles of Koro Island and The Red Prawns of Vatulele. The stories have suitable musical and other background noises.

These happy looking kids of Green Hill are: (Back row)—Gail, Connie and Elaine; (front row)—Vincent, Delya and Peggy



While we are on this subject of stories we might well ask just how valuable are books in everyday life?

Unless you get careful guidance from your parents quite early it is likely they will never be able to drag you away from games in favour of a good book.

I would suggest you ask Mum and Dad to provide you with as many of the best-loved children's stories as you can afford, so the whole business will be a delight from the beginning.

On the market today is an edition called "Books for Children" that sets out lists of adventure stories, myths and fairy stories, and tales of pure imaginative fantasy, divided into the age-groups most likely to enjoy them.

I know kids get bored if books are either too young or too old for them. But some books are classics that children of every generation enjoy—spacemen or not.

Here are a few suggestions: "Gulliver's Travels" by Jonathan Swift; "The Just So Stories", a collection of fables; "Fairy Tales" by Hans Christian Andersen; "Peter Pan" by J. M. Barrie; "Robinson Crusoe" by Daniel Defoe; "The Water Babies" by Charles Kingsley; "Winnie-the-Pooh" by A. A. Milne; "Black Beauty" by Anna Sewell; "Little Women" by Louisa M. Alcott and "Heidi" by Johanna Spyri.

Make time for reading on wet days and I'm sure you'll never be bored and you'll find yourself reading because you love it. I'd like to know what books you have read and what you think of them.

Pete

Our Back Cover

Prizewinners in the N.A.D.O.C. writing quest are pictured in front of the Santa Teresa church near Alice Springs in the Northern Territory.

