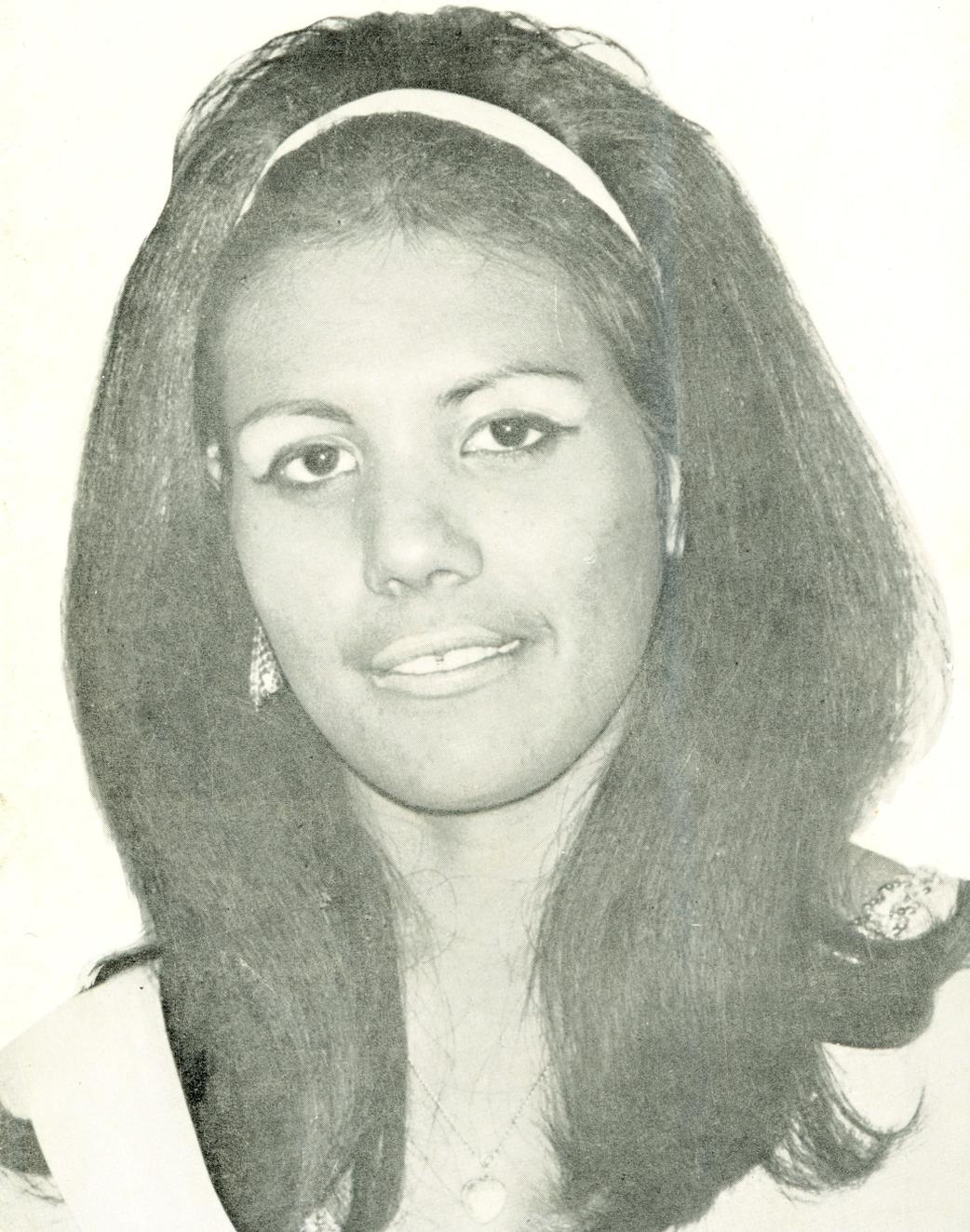


NEW DAWN

A MAGAZINE FOR
THE ABORIGINAL PEOPLE
OF NEW SOUTH WALES

SEPTEMBER 1970



**N.A.D.O.C.
Souvenir
Issue**



This September issue is a N.A.D.O.C. special and more particularly a Moree N.A.D.O.C. special. The events of this year's National Aborigines' Day are especially important because they give some idea of the type of celebrations that can be held in an increasing number of local centres all over the state and indeed, all over Australia. Perhaps readers may like to comment on the second Smoke Signal in connection with N.A.D.O.C.

The first Smoke Signal raises a lot of questions. As someone said, I stick my neck out. I do this purposely, to see if I can get some interesting comment from the readers of NEW DAWN as to the ideas raised in the paragraph. How about it, you arm-chair philosophers?

NEW DAWN A magazine for the Aboriginal people of New South Wales

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IN THIS ISSUE

- 1 We are people — our aim to walk ahead . . .
- 2 A Moree N.A.D.O.C. Triumph
- 8 National Aborigines' Day in Sydney
- 11 Alma Tighe Obituary
- 12 The Australian Aborigines
- 13 Smoke Signals
- 16 Death of Pastor Bert Marr of Purfleet
Booris' Corner (inside back cover)

FRONT COVER—Miss N.A.D.O.C. 1970—Miss Marion Green

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**We are people
our aim . . .
to walk ahead**



The National Aborigines' Day Observance Committee's themes for National Aborigines' Day, 1970

to survive—to come to satisfactory terms with today's Australia and our place in it
to have it recognized that basic human rights do not have to be earned
to see that throughout Australia we have the same legal rights as other Australians
to receive justice in our claims for land rights
to see that health and housing necessities are met in all cases
to make people realize that education and social progress are interwoven
to see that our children are taught by teachers properly equipped to help them realize their full potential
to have our people qualified in today's trades and professions
to prove that the advancement of our people is in Australia's economic interest
to become more and more involved in public affairs of a local and national character
to encourage appreciation of our traditional culture
to strengthen rather than destroy our traditional emphasis on human relationships and responsibilities to the group
to maintain the strengths of our culture, with its stress on spiritual and human values, discounting the material ones around us
to hand on to our children's children the legends and history of our land long before the Dutch and British found our shores
to see that our sacred places are protected
to help lead the way to saner conservation policies for the land and its wildlife
to show we are proud to be the Aborigines of Australia
to prove that we are "walking ahead". We believe that Australia belongs both to other Australians and us—living and working together in mutual respect and acceptance of each other

A Moree - N.A.D.O.C. Triumph

The focus of this year's National Aborigines' Day celebrations in N.S.W. was undoubtedly Moree. While other centres also had functions planned, the biggest celebration was here in the northwest of the State. For months the Moree Association for the Advancement of Aborigines had been working and planning so that the events of 3rd, 4th, and 5th of July would run smoothly.

Why Moree? The Secretary of the Moree Advancement Committee, Lyall Munro, is a member of the Sydney National Aborigines' Day Observance Committee. This group had been discussing the success of the activities of the One People of Australia League in Queensland—particularly the Miss O.P.A.L. quest. Lyall decided that the Moree Committee was strong enough to run a similar quest. On his return to Moree, he asked the Committee President, Roger Draper, Vice-President Mrs Dulcie Duke, Treasurer Mrs J. M. Cutmore, and members Mrs H. Draper, Mrs C. Munro, and Mrs Tom Binge to back his idea. Not only did they agree, but Lyall was to find that just about every Aboriginal in Moree would lend a hand at some time or another.

The celebrations in Moree began on Friday morning, 3rd July, with a church service at the Education Centre. Here Mr T. Williams of the Foundation for Aboriginal Affairs gave the welcome and Mr B. Draper gave the address.

After the service, a motor-cade carrying the princesses, who had entered in the Miss N.A.D.O.C. quest, left the Centre and drove via Balo Street to Heber Street and the official dais where they were to meet the official guests. These included local member Mr R. Hunt, Miss Margaret Lawry from the Commonwealth Office of Aboriginal Affairs, Mr T. Williams, Ald. W. Lloyd, Mayor of Moree and Mr L. (Roger) Draper of the Moree Aborigines Advancement Committee. The princesses were formally introduced to the official party and to the crowd. Local Aboriginal schoolchildren then treated the crowd to a display of gymnastics and folk-dancing, before the officials and princesses went to an official luncheon at the Imperial Hotel.



Members of the Moree Committee



The quest entrants being introduced to the crowd

Local Aboriginal schoolchildren giving a display of folk dancing





Elaine McGrady (Miss Toomelah)



Barbara McGrady (Miss Mungindi)



Marilyn Smith (Miss Sydney—Foundation)

*Leila Walker (Miss Sydney—Aboriginal Children's
Advancement Society and Mosman Lions' Club)*

Between 2 and 6 p.m. that afternoon, came the most nerve-wracking time—from the point of view of the princesses. One by one, in the Education Centre, they had to face the judges, knowing that they would not find out the result until the time of the ball next evening. I was in the waiting room with them, to take their photos, and I could feel the nervousness rising as each girl awaited her turn. Still, I managed to get a photo of each girl, before she faced the judges.



Margaret Sanders (Miss Caroon)



Lynnette Wright (Miss Armidale)



Marcella Kinchela (Miss Moree Shamrocks)

Looking over the whole group of these quest entrants, I couldn't help feeling glad that I didn't have to do the judging. The panel of judges, Mrs Ald. Bill Lloyd, Mrs I. Youll, Mrs H. Logan, and Mrs C. Archer admitted later that the task of choosing a winner had not been easy. I certainly didn't envy them their job. However, everybody was able to relax at a barbecue held at Wirajarai that evening.

Top right: Miss O.P.A.L '69-'70, Miss Lizabeth Johnson, who was present throughout the three day National Aborigines' Day celebrations to help the quest entrants

Top left: Ruby Troutman (Miss Boggabilla)

Below left: Marion Green (Miss Moree P.M.G.)

Below centre: Sandra Munro (Miss Tingha)

Below right: Shirley Masters (Miss Warren—Boomerang)



Saturday, the 4th, was the day of the Aboriginal Rugby League Football knock-out competition. As well as giving \$200 spending money to the winner of the Miss N.A.D.O.C. quest, the Rural Bank had agreed to provide prize money of \$300 for the outright winners of the football competition. The \$125 for second place and the \$75 for third place was provided by N.A.D.O.C. (N.S.W.) and the Commonwealth Office of Aboriginal Affairs. All day long the teams from Moree and district, as well as Sydney, battled it out. The results were:

Round 1

Wirajarai	d. Caroon	(15-6)	Redfern All Blacks	d. Ashford	(11-8)
Boomerangs	d. Gulargambone	(8-2)			
Shamrocks	d. Walgett	(13-8)	Warren	d. Armidale	(7-0)

Round 2

Wirajarai	d. Boomerangs	(5-3)	Redfern All Blacks	d. Warren	(15-8)
Redfern All Blacks	d. Shamrocks	(5-3)	Wirajarai	d. Redfern All Blacks	(28-8)

Needless to say, the Sydney supporters were upset at their team's defeat. As they pointed out, their boys had gone straight on to the field only ten minutes after a long, exhausting bus ride from Sydney. They had had bad luck in the draw, playing four games, of which the last three were all in a row. Needless to say, the locals were not impressed—they reckoned these were just excuses! I must say that I'm inclined to agree that the All Blacks' defeat was no disgrace. After all, I know how *I* felt after driving down from Sydney a few days earlier . . . (although I admit, I *did* have the 'flu).



Top left: Seven little football enthusiasts who were keen to be in NEW DAWN

Top right: A scene during the football knock-out competition

Above left: The Grand Final—Redfern All Blacks vs Wirajarai

Above right: Some of the spectators in agony during the Grand Final

Rural Bank Manager Mr I. Youll presenting the Wirajarai team's captain, Tommy Cain with the winner's prize of \$300

Lyll Munro congratulating Redfern All Blacks' captain, Greg Vincent, on his team's splendid performance

After the grand final, Rural Bank manager Mr I. Youll presented the winning team's captain, Tommy Cain with the winner's cheque for \$300. The Wirajarai Club has already decided to give three quarters of their prize to the Wirajarai P. & C. Association and one quarter to the Sisters of Charity, in recognition of their services to Aborigines. Wirajarai Captain Tommy Cain also gained the best and fairest award for the day.

Oh boy, was it cold, that night of the Miss N.A.D.O.C. ball. As soon as the sun went down, the freeze started. I got high on lemon-drink and aspirin, put on as many clothes as I could find and prepared to do some more photographing. You should have seen the princesses in their glamorous, bare-armed glory. They looked beautiful. Most of them were too nervous to have time even to shiver, which shows what excitement can do for you! One by one they were led past the official table and onto the stage by their escorts. Then the winners were announced:

- 3rd Prize—Miss Ruby Troutman (Boggabilla)
- 2nd Prize—Miss Leila Walker (Sydney)
- 1st Prize—Miss Marion Green (Moree)

Miss Green's prizes include a trip to Sydney for the N.A.D.O.C. celebrations there, a holiday on the Gold Coast (flying by courtesy of Airlines of N.S.W.), \$200 spending money and a silver cup. Marion was overcome for a minute, but she quickly composed herself as Miss O.P.A.L. '69-'70, Miss Lizabeth Johnson prepared to crown her Miss N.A.D.O.C. for 1970 (see back cover).

After the crowning, congratulations and speeches, Marion led the first dance of the evening. Then the ball really got going. Subsequently, Daphne Brennan was judged belle of the ball and Mrs P. Duncan became matron of the ball. The all-important waltzing competition for the Alma Tighe trophy was won by Mr and Mrs Bruce Cutmore.

About three years ago, a Brazilian student friend of mine, who had come to Australia with her husband, complained to me how she hated Australia and wanted to go back to Brazil. Why? Because, she said, in Australia, if you want to dance, you have to go to a stuffy affair and you must have a partner. In Brazil on the other hand, during the great street festivals, people danced all day in the streets. She had often danced alone for hours, she said, with nobody thinking it odd because they were all doing it too. Everybody let go, she added; **that** was the difference.

Well, maybe we are stuffy, but at the National Aborigines' Day Ball I saw some of this free, relaxed, solo dancing. Several people were doing a grand job on their own. They started with partners, but these would disappear and the other would dance on alone, in sheer enjoyment. Isn't it a pity that my Brazilian friend wasn't there to see it?



*Top left: Two small flower-girls overcome by the occasion
 Top right: Lyall Munro and his wife Carmine
 Above: A group from Narrabri at the ball
 Below: Moree group*



At one moment, during the ball, the victorious Wirajarai team Captain, Tommy Cain, wanted to know whether I would do a NEW DAWN cover of the football team that had beaten the Redfern All Blacks. "After all," he said, "the Wirajarai team had been picked from the leftovers of the main Shamrocks club—and still they managed to lick the Redfern All Blacks, the same as we did at Armidale last year!" Admittedly, its a great idea. But Tommy, do you realize how close my office is to the Redfern All Blacks' headquarters? . . .

On Sunday, those who were able to get up—and believe it or not, plenty could—made their way to the Taylor Oval for the Junior Rugby

League Football knock-out competition. The three teams played to a final of:

- Redfern All Blacks—first prize \$75
- Moree Shamrocks—second prize \$50
- Walgett—third prize \$25

After the football presentations had been made, I tracked down Lyall Munro in the Criterion Hotel, to share in a "now we can relax" beer and get his comments about the past three days. He was glowing about the success of the whole Moree National Aborigines' Day celebrations. As he pointed out, five months of hard work had gone into preparing everything. Moree



Above left: Miss Ruby Troutman and Elaine McGrady with friends from Boggabilla



Above centre: Mrs T. French and Mrs D. Sampson at the ball



Above right: Ald. Bill Lloyd, the Mayor, and Maori visitor Mrs Hana Tukukino

Below left: A couple photographed on the dance floor

Below right: Mrs T. Saunders and Tommy Cain



Aborigines had shown "our people" in other towns that it is possible to hold functions and just about take over the town, to celebrate National Aborigines' Day. People from other parts had come to Moree and seen the success there. They would go back determined to do the same in **their** towns, later.

Lyall and the boys didn't say so outright, but I could tell from their attitude that they thought that all Moree's Aborigines would walk a little straighter in their town after this year's National Aborigines' Day. Good on the whole lot of you, up there in Moree!

Congratulations on the job done by Mrs Caroline Archer of Queensland who, with her great experience as convener of the Queensland Miss O.P.A.L. quest came down with husband Fred to help train our N.S.W. girls. It was agreed that the success of the quest was such that next year Miss N.A.D.O.C. will be an Australia-wide quest for Aboriginal girls—a fine testimony to the efforts of Mrs Archer.

National Aborigines' Day in Sydney

On Friday 10th July—National Aborigines' Day—a special mass was celebrated by Cardinal Gilroy at the Marist Chapel near Circular Quay. Designed to mark National Aborigines' Day, the mass was attended by a large group of the Aboriginal people—both Catholics and non-Catholics. Aborigines also took a prominent part. Mr Garry Williams read the liturgy, Ricky Mumbler and Graham Mumbler served at the altar and Mrs Eva Mumbler was the soloist. The offertory procession was formed by Mr and Mrs Charles Donovan and their children Kerry, Shaune and Sharon. Mr John Galt acted as reader.

After the mass, everybody was invited upstairs for refreshments. There, Mr Herbert Groves presented the Cardinal with a plaque designed by the Aboriginal people to commemorate National Aborigines' Day, 1970.

Meanwhile, at the Town Hall, a civic reception was under way. Because it and the mass clashed a bit in time, I was late for the reception, but managed to get a photo of Miss N.A.D.O.C. with the Lord Mayor, Ald. McDermott and Aboriginal jockey, Darby McCarthy.



Top right: Marion Green, Ald. McDermott and Darby McCarthy

Right: Altar boys who served at the mass included Graham and Ricky Mumbler



Mr Herbert Groves, J.P., presenting Cardinal Gilroy with a plaque after the mass

Top left: Cardinal Gilroy looks on as Garry Williams reads the liturgy during the special mass for National Aborigines Day in Sydney



Below left: Two of the Silver Linings who provided the music at the cabaret

The cabaret swing has started



On Friday evening, the Foundation for Aboriginal Affairs held a cabaret at Paddington Town Hall. The music was provided by the Foundation's band, the Silver Linings.

On Saturday evening, there was a barbecue at Kirinari, in Sylvania. Here I caught Doug Scott and Tom Williams going for "seconds" at the barbecue pit.

Finally, on Sunday, National Aborigines' Day was celebrated in many churches with special Aboriginal speakers and Aboriginal participation.

Below: The Bells and Jarretts of Alexandria at the cabaret

Bottom: Sharing a joke after the barbecue



Top: Tom Williams and Doug Scott at the Kirinari barbecue

Above: Visitors with Miss N.A.D.O.C. at Kirinari

Right: Lollipop

Lollipop as Marilyn Monroe

Some time before the Foundation's cabaret started to warm up at Paddington Town Hall, I spotted a young man called Bernie Fernando (Lollipop to his friends) having some fun with a couple of balloons. The young devil looked so funny that I couldn't resist taking a photo of him so that you too, can see what he looked like!



Alma Tighe Obituary

On 15th June in the Wirajarai Hall, Moree, Mrs Alma Tighe, whom some admirers have called "the aristocrat of the Aborigines", died as she had lived—helping others. An accomplished dancer, she had been teaching youngsters ballroom dancing in preparation for the forthcoming Moree National Aborigines' Day Celebrations, just two and a half weeks away. Suffering from a heart condition and knowing that she should take it easy, she nevertheless danced a couple of rounds of a mazurka to encourage the learners. Soon after this, she collapsed.

Alma Tighe's death came as a blow to her Moree people. Charming, cultured and dependable, she had long been an inspiration to the group. Trained in nursing at the Moree District Hospital, she continued to use her skill privately after she had retired from her job.

She solved problems with commonsense, plain talk and practical help. For example, if a family had no clothes for a special occasion and were too poor to buy them, Mrs Tighe would help make the suits and frocks that were needed. Similarly, if sickness came to any family, Mrs Tighe would be there to nurse them better.

Aborigines at Wirajarai told me that the strong class distinctions observed amongst so many Moree Aborigines were **not** recognized by Alma Tighe. She never looked down on anyone, or, as they put it, she "never classed anyone out".

Alma Tighe was proud of her Aboriginality. This was shown by an incident some years ago when the local hospital's wards were decorated, at her suggestion, with Aboriginal designs, gum trees, bark strips and decorated umbrellas designed by Mrs Tighe, who had a flair for decorating things.



The late Alma Tighe

Wherever there were things which concerned Aborigines and whenever Aborigines were in trouble, Alma Tighe would be there. It was always understood and accepted, that Alma Tighe would be there. That is why she leaves a memory as an "aristocrat of the Aborigines".

The Australian Aborigines

BY PROFESSOR A. P. ELKIN

Fourth Edition 1964

Published by Angus and Robertson Ltd, Sydney

This is the fourth of a series of articles based on Professor Elkin's book and printed here with the permission of the author and the publisher. These articles are being featured in NEW DAWN for the benefit of those Aborigines who feel they would like to know more about their background. As these articles are a good deal shorter than the chapters from which they were taken, it is suggested that those seeking more detail should read the book itself.

Part IV

In 1788 there were over 500 separate Aboriginal tribes. The area of each tribe's territory varied in size, according to the land's fertility and food supply. Tribes in poorer areas needed more space. In most cases, tribes have a definite area of country as well as a separate language or dialect.

Inter-tribal gatherings

A tribe usually consists of several localized groups which are the real political and economic units and it is they who tend to make one tribe dovetail, as it were, into its neighbours. Inter-tribal gatherings are held for ceremonial purposes which involve a common purpose—the search for life through initiation, burial and totemic rituals. Also at such gatherings, quarrels between groups of one or different tribes are openly settled and corroborees shared. Such meetings are organized and controlled by the old men of the various local groups, not of the tribes as such. In the same way, when several local groups of one tribe meet, common business is directed by the elders of these groups.

Inter-tribal meetings and culture contact

As tribes meet, new customs and social rules are spread from group to group. For example, circumcision spread from the Kimberley Division in a fan-wise manner south, southeast, east and finally northeast, to the Great Australian Bight, to Innamincka far west Queensland and through northeastern Arnhem Land. Had Europeans not come to Australia, it would have spread all over Australia. It is important to note that for untold ages Aborigines have **successfully solved problems arising from cultural contact and adopted changes in their social, religious and economic life.** Where, however, they have been successful in this, the changes have not been pushed on them in an overwhelming manner, but were discussed, understood and adopted.

Such facts give hope for the future. Native education and administration must be prepared to help Aborigines understand new problems which face them and find solutions which, even though sometimes unsatisfactory to non-Aborigines, are the Aborigines **own** solutions.

Tribal sentiment

Despite the blending of laws, language and customs between tribes, there is a strong tribal sentiment which is strengthened by the **differences** between tribes and also by the fear of the unknown. Though members of one tribe are on friendly terms with, and possibly married to, members of the next tribe, yet they are apt to pride themselves on their differences from it and even to attribute to it, dastardly practices. Thus, men of the Nyul-Nyul tribe at Beagle Bay, 85 miles north of Broome, Western Australia, assured me that the Bard tribesmen, their northern neighbours, had no laws and were really inferior—and this in spite of the fact that there was inter-marriage between the two tribes!

Fear of the unknown

A more striking example of the tribal sentiment is seen in the attribution of "evil" practices to other tribes. This increases with distance. A local group may set out full of vim, and determined to attack another tribe, but some days later return in "ones" or "twos" and "threes" without having done so. Why? Because as they get away from their own tribal country, they pass into a country of unknown totemic heroes and spirit centres which might spell death for those who do not know how to approach them. In the face of these terrors, they would give in and turn back. Courage could be maintained by magical rites, but distance and delay raise doubts as to the effectiveness of this ritual and then courage would lessen as doubts grew.

Smoke Signals

► **Are people different?** While in Moree, I had an interesting talk with Mrs Nancy Tighe at Wirajarai. She was telling me how strong are the loyalties of Aboriginal people towards their own small home groups. For example, she said, the **Bear-eaters** group will always defend its members from other Aboriginal groups, even when one Bear-eater does not think that another Bear-eater necessarily has the right of it. Loyalty runs strong. The essential thing, she said, is that there is a *difference* between the two groups—and each supports his own. This fascinated me. I have for a long time been interested in how strong, deep and long-lasting the differences between people are. You see it between races, castes, tribes and classes of people. All have different attitudes to life and different values. It is stupid to pretend, as many white people do, that there are no differences. There are. The biggest nonsense is to suggest that people are all alike—or are potentially so. The point is, of course, that provided opportunities remain equal, *there is nothing wrong with these differences*. People are different and it is silly to try to be what you are not. Aborigines instinctively know this. That is why they hang on to their Aboriginality and reject the idea of *assimilation* in favour of *integration*. They know there are differences in the way they view things.

Recently, I attended a lecture given by an Indian university lecturer in psychology. He was discussing the difference between Eastern and Western attitudes to life. Not only did he stress the differences between the two, but advised that people should stick to their own customs and dress, even when in a foreign country. He did so himself. He did not wear a suit, but rather a Nehru jacket, as he would in India. His main point was that these differences are a source of *richness and variety* in our national life and are therefore to be valued. Would anyone care to comment?

► **An idea for future National Aborigines' Days** Members of the Moree National Aborigines' Day Committee had a suggestion to offer for future celebrations. They felt that if

National Aborigines' Day could be a **national public holiday** so as to form a long weekend, it would be easier for Aborigines to attend other centres. This year, Aborigines travelled from as far as Sydney to attend the Moree celebrations and many felt the lack of travelling time. Indeed, said one member, the declaration of a national public holiday in honour of the first Australians would be a fine gesture. It would put the focus squarely on Aborigines and give them a chance to show other Australians what Aborigines can do on their own National Day.

► **Team-work pays off** A combined community effort has given La Perouse a new kindergarten, called the Peter Pan Kindergarten. Officially opened on the 28th of June by the Commonwealth Minister for Social Welfare, Mr W. C. Wentworth, the kindergarten is housed in a \$32,000 building bought with money raised from the Peter Pan parades and sales of secondhand clothing. This is organized twice yearly by Mrs S. Hewlett, deputy-president of the Peter Pan Committee. The Maroubra Rotary Club provided outdoor equipment and laid out the grounds. The Aboriginal Women's Association raised \$2,000 to buy equipment for the kindergarten. A fine piece of teamwork all round.

► **Education pays** Recently one of the proudest mothers on the Bellwood Reserve, Nambucca Heads, was Mrs Jessie Williams. On the 15th May, Qantas Airways Ltd sent her a first class sleeper return ticket to Sydney. This allowed her to see the graduation of her son, Desmond Bede Williams, who received his Apprenticeship Certificate for having attained the Company's required standard of training and experience in his trade as Ground Engineer. At the graduation ceremony, special mention was made of Desmond as the first Aboriginal lad to complete his training with Qantas. All friends and well-wishers of the family are particularly pleased with Desmond's achievement and wish him well for the future.

► **New home in Gunnedah** On Monday, 22nd June, the Gunnedah Rotary Club handed over a house to the Directorate of Aboriginal Welfare. The Club had been working on this project for months and had built the house with voluntary labour donated by many skilled tradesmen in the district. The only cost to the Department of Child and Social Welfare was for materials. Next day, Mr and Mrs R. Talbot, who are long-term residents of Gunnedah, moved into the house. Congratulations to Mr and Mrs Talbot.

► **A Lionel Rose of the future?** Pictured opposite is twelve years old Harry Johnston (known as Harry Ellis) who is a state ward living with Mrs Ellis of Lurnea. Three years ago, Harry began boxing with the Fairfield Police Boys' Club and the Canley Heights R.S.L. Youth Club. Trained by Mr G. Goulding, Harry began competitive boxing two years ago. He has since won 20 cups and trophies and 8 pennants.

Harry fights in the under four stone division and has been runner-up in the State titles once. He was champion in Police Boys' Week 1969 and is the current under four stone Schoolboy Champion. In August 1969, Harry and four other boys went up to Queensland with the Police Boys' Club for a boxing tournament. A similar trip, with the R.S.L. Youth Club, to New Zealand for the Australasian Championships at Waiparau between 18th August and 7th September. (Perhaps by the time this issue is distributed there will be some results available?)

In December 1969, just before Lionel Rose's fight with Sotelo, Harry was invited to have afternoon tea with Lionel at his motel. Harry has several photographs of this occasion and that would just about make him the proudest young boxer in New South Wales.

► "I'm going to be the world champion—again—or die trying," said Lionel Rose after his convincing win over Fred Wicks at the Eastern Suburbs Leagues Club on the 14th July. Wicks never looked like worrying Rose, who won each round of the 10 round fight. Rose did not suffer from the breathing trouble which had plagued him in two of his last three fights. Nor, for this lightweight bout, did he have to undergo the drastic weight reducing training which had troubled him as a bantamweight. According to Herald sporting writer Phil Wilkins, Rose would have retired had he lost this fight. Now he is to go into training for a more difficult fight against South African, Richard Borias on 4th August. (We



Harry Ellis

should have the results by the time this issue comes out.)

A lot of people, in both Melbourne and Sydney have been saying that Lionel Rose is finished. "Only me and Jack (Rennie) know what I've got," said Lionel recently, in a rejection of this idea. Well-known boxing expert Ray Mitchell seems to agree. Months ago, he told me that if Lionel would stop playing around with country and western music, go into serious training and be really determined to work at it, he would once again be a world champion.



Bonnie Wilson and Princess Anne at Coffs Harbour

NEWS FROM COFFS HARBOUR

► **Bonnie meets the Queen** Bonnie Wilson daughter of Mr and Mrs Eddie Wilson, of 23 Raleigh Street, Coffs Harbour, was chosen by the Shire Council to be one of the two young people to welcome the Royal party on their arrival at the Civic Centre. Inside the Centre, also waiting to greet Her Majesty, were Miss Daphne Wilson and Mrs James Kelly. Both were among the prominent townspeople selected to meet the Queen during her stay in Coffs Harbour.

NEWS FROM WOODENBONG

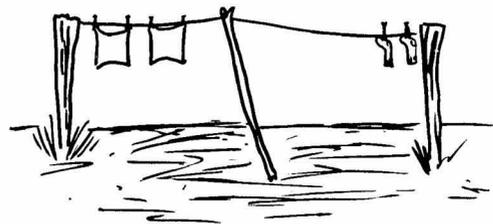
► It all happened one cold, windy, June afternoon at Woodenbong. A grass fire had been started by some idle, mischievous children on the reserve. Alex Vesper, Charlotte Page and Henry Davis were beating away at the fire. Before long there were a number of children helping them. Mrs Page was thinking to herself how wonderful the children were. They always came along to help put out fires.

Soon the fire was out and only blackened grass was there as a reminder that a fire had been

blazing not long ago. The tired firefighters walked away from the scene. Overheard on the way was the voice of an annoyed mother reprimanding her children: **“Who told you to take the clean clothes off the line to put the fire out?” . . .**

It happened that the helpful children had decided that wet clothes would do a good job of putting out a fire. So, they grabbed the washing off the nearest clothes-line for the task. The furious laundress ended up with dirtier clothes than she had put on the clothes-line earlier. It was quick thinking on the part of the children, but the thoughts of the laundress might not be fit to print!

THE CASE OF THE MISSING WASHING





The *Richmond River Express* recently carried a photo of Mrs A. Avery of Tabulam nursing one of her twins, while Sister P. Yabsley, of the Infant and Maternal Welfare Service, weighs the other. The twins, Shona Leë and Shoanne Joyce, were born on 22nd June. The photo is by J. Hazzard of Casino.

Ooh, ah, well-um department: Recently, an Aboriginal drew my attention to something which I had hoped no-one would notice. Professor Elkin's book, which we are serialising in *NEW DAWN*, is called *The Australian Aborigines—How to Understand Them*. I know, I know, it's a bit rich telling Aborigines, in "A Magazine for the Aboriginal People of N.S.W." how to understand Aborigines. One defence could be that the Aborigines of this state are pretty detribalized. All the same, I confess that I *did* blush. Still, I can't help the book's title, can I? Sorry! . . .

Death of Pastor Bert Marr of Purfleet

The death occurred on Thursday, 2nd June, 1970, of well-known Aboriginal identity Mr Bert Marr, who has lived in the Taree district most of his life.

The funeral service was held on Saturday the 4th of July. It commenced with a service at the United Aborigines' Mission church at Purfleet settlement. Later another service was held at the graveside. Both services were attended by many Aboriginal people as well as other residents of the Taree area. The service at the church was conducted by the Missionary stationed at Purfleet, Mr Albert Ridley, who for some years had worked together with Pastor Bert Marr amongst the Aboriginal people of the Taree district. Others who took part were Mr Jago of the U.A.M. council and Rev. Johnson who represented the Ministers Fraternal of Taree. The large gathering at the funeral gave some indication of the high esteem in which Pastor Marr was held.

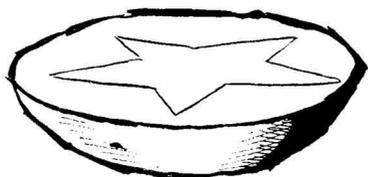
I personally represented the Aboriginal Directorate at the funeral. However the occasion was a private one as well. I had known Mr Marr for some years as we both shared an interest in the work of the U.A.M. He was a fine man and I mourn his death as a personal loss.

—Herbert Simms

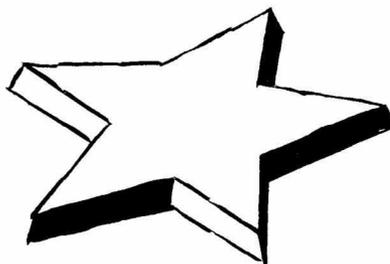
Booris' Corner

Hello Everybody,

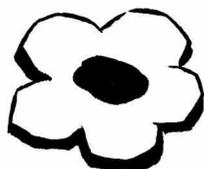
Do you know that it is possible to have a lot of fun with a potato and some paint? First of all you need a nice big potato, cut in half. Then you draw a design, for example, a *star* onto the flat surface of one of the half pieces of potato. Then cut out the star so that it becomes a raised *block* on the potato :-



Draw design on half potato



Make cuts slant outward - this makes star stronger



Later try more designs and other colours



Once your design is cut out, then you need some paint. Poster paint is best, because it is thick and creamy. It is bought in little jars, usually in stationer's stores or a large newsagency. (If you are not sure where to get it, ask the art-teacher at your high school . . . she'll know.) If you cannot get poster paint, then it is also possible to use ordinary house paint—although it is more messy! Water paints are not much use, because they are too thin and runny.

When you have your paint, lay down plenty of newspaper for the mess and smear some of the paint onto a flat surface. Dip your potato design into the paint (not too thick) and place it onto clean white paper. Later on, when you get good at it, you can use several designs of different colours. Be sure to let each one dry well before putting the next colour in. (P.S. No designs on Mum's walls, please!)

Just in case you've been getting rusty, here's a few riddles for you:

1. How do you stop a dog from barking in the back seat of a car?
2. What animals need to be oiled?
3. What kind of bird is like a car?
4. When is it bad luck to have a black cat follow you?

Answers:

1. Have him sit in the front with you.
2. Mice do. They squeak.
3. A goose is like a car. They both go honk.
4. When you are a mouse.

Beverley Fleet, of 120 Halsey Road, Elizabeth East, South Australia, would like a boy aged about 17-18 to write to her. Bev. is 16½ years old.

Pete

Miss O.P.A.L. '69-'70, Miss Lizabeth Johnson, who was present throughout the three day National Aborigines' Day celebrations to help the quest entrants

