

NEW DAWN

SEPTEMBER 1972



A MAGAZINE FOR THE ABORIGINAL PEOPLE OF NEW SOUTH WALES

This edition of *New Dawn* contains further material outlining the opportunities available to young people. Last month's story on Kirinari Aboriginal Students Hostel at Sylvania is followed up by an article on the ACAS girls' hostel at Burwood. There is also a summary of the educational assistance provided by the Commonwealth and State governments as well as information on the Truganini scholarships for university students. And please keep those photos and short news stories rolling in.

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

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FRONT COVER: *The view from the road of "Grantham", the girls' hostel at Burwood.*

BACK COVER: *Doc Cunningham of the Foundation with his marionette puppets, Little Millie and Susie.*

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Dianne Tighe, Yvonne Livermore, and Marie French in the hostel living room

'GRANTHAM'



Welfare Officer, Miss Southwell, speaks to Narelle Williams.

(Picture courtesy Richmond River Express)

"Grantham", a beautiful turn-of-the-century house at Burwood, is home to ten girls from all parts of the State who have come to work in Sydney under the employment training scheme for Aborigines.

Ranging in age from 16 to the early 20's, the girls board at the hostel which is run by the Aboriginal Children's Advancement Society. They work in government offices, as shop assistants, and nurses' aides, etc.

The hostel is managed by Mr and Mrs Buxton who act as parents, guardians, and counsellors to the girls.

Two of Grantham's recent arrivals are Narelle Williams and Christine Charles from Woodenbong. Their story is similar to that of most of the hostel's young boarders.



Mr and Mrs Buxton, hostel parents, Narelle Williams and Christine Charles outside "Grantham"

The special Aboriginal Employment Service of the Commonwealth Department of Labour and National Service made all the arrangements once Narelle and Christine had expressed a desire to enter the nursing field.

They both obtained the School Certificate and approached the then Welfare Officer at Woodnong, Miss Southwell, for assistance in being placed in nursing. The approach was made through Graham Cornish, the employment officer at Casino.

Miss Southwell took the girls down to Casino, supervised their medical and dental check-ups and saw them off on the train. Narelle began work as a nurses aid at Sydney Hospital early in July. Christine worked at a discount store while awaiting placement in nursing. In the end she decided to forget about nursing and remain where she was.

The hostel acts as a halfway house for working girls making the transition from the country to an independent life in the city. They can stay at the hostel for a number of years if they wish or they can spend a couple of months there accommodating to the responsibilities and problems of supporting themselves and working on a regular basis.

Grantham only came into operation a few months ago. Prior to that the girls resided in another house at Killara. Some of Killara's ex-girls are now living in flats around the city.

Grantham has five bedrooms each accommodating two or three girls. Mrs Buxton does some of the housekeeping but the girls are expected to do their share. They pay \$14 per week out of their salaries as rent. They must look after their own rooms and personal needs.

Early this year when they were located at Killara, the girls wrote the following letter to ACAS expressing their appreciation:

"Dear ACAS Committee,

We the Killara girls would like to thank all of the ACAS committee for all you are doing for us.

We like the hostel very much—it's just like our real home in many ways. We are all treated alike as one big family. Killara Girls Hostel is one thing in our lives we really appreciate having. It's a very good idea. The ACAS Committee provides for young girls who come straight from the country who have no idea what it's like to work in the city all by themselves. When in a hostel you learn to meet a lot of young girls. Us girls have really learned to live like young adults. The hostel is a very good idea. There should be more hostels like it because since coming here we all learnt to handle our money more wisely, so once again we would like to thank the ACAS committee very much for a hostel like Killara.

Yours sincerely,

KILLARA GIRLS.

(Kerry Ward, Isabel Charles, Diane Tighe, Joy Ridgeway, Yvonne Livermore, Sue Hall, Flo Walford, Rosemary Wass.)"

Aborigines require land, homes, work

by Neville Bonner

Prior to 1788, the year of the white invasion, my Aboriginal forefathers, living within a specialized, intricate, intellectual culture, happily roamed this land from verdant seaboard through arid desert, 300,000 strong—or so it is generally accepted.

Divided into approximately 500 tribes or clans, the “sons of the Dreamtime,” allowing the environment to support them, travelled, surrounded by clearly defined tribal boundaries, without in any way disturbing the often fragile balance of nature.

I suggest, however, our Aboriginal culture was not a flawless society, for though the tribes met for barter and/or corroboree, and commendably lacked overt violence, compared with white man’s frequent wars, this very lack of warfare, particularly its non-uniformity, to a great degree provided for our defeat—we were easy prey, as divided we fell.

Following white occupation, with the expansion of sheep farming into the outback, and the consequent destruction of Aboriginal hunting ranges, and more subtly, the fabric of our society, my earlier fellow Aborigines clung together in misery.

Our kinship-based system was not totally destroyed, nonetheless we still lacked national unity.

By the turn of the century, our population was reduced to 75,000 as a result of white-introduced

exotic diseases, and a cruel mania, paramount in that era, to kill! kill! the conquered.

During the ensuing decades, we the Aborigines, displaced persons in what once was totally our land, attempted bravely to speak out though not in concert.

A united voice

There was no shortage of black voices, potential leaders, but viewed as trouble-makers, these same first Australians were quietly whisked away to alien areas, and thus rendered vocally inoperable.

From down through the mists of time—30,000 years—we stand, the Aborigines in Australia, 150,000-plus, united as never before in our history by an ever-growing sense of ethnic pride. And arising from this ethnic uniformity comes a strong black voice.

Though personally not happy with the trend, I suggest we accept that the words “black” and “white” have crept into our Australian vocabulary.

Representing this same “black voice” I speak now, but I would ask you to bear in mind that I carry a responsibility, in that I also proudly represent the white citizens of Australia in the Commonwealth Parliament. But I would be failing in my duty to all were I to be anything less than completely honest in my observations.

The urgent needs of fellow Aborigines I stress strongly and repeatedly:

ABORIGINAL LAND RIGHTS: Land, the foundation of our being: land our history! No treaties were made for the land as was the case in North America for instance, and, so under the present legal system, my people have no clear right to the lands, which they occupied for at least 30,000 years, as against 200 years of white occupation. This, I suggest, defies all rules of human justice.

EDUCATION: Though there are certain aspects of academic education still to be desired, I am by and large satisfied, but in the field of general education, including matters pertaining to health, I am far from satisfied.

Inadequate housing

Yet again, and again, I demand, “Where are the nationwide, statewide teams of Aboriginal liaison welfare officers, part-time or full-time, working in conjunction with white health groups, educating my people in hygiene, diet, nutrition?”

In fairness, I admit much has been done in the medical sphere, but ah! still our little ones die.

On behalf of the conquered I cry "Stop it, and stop it now."

EMPLOYMENT: It follows that without adequate employment, the attributes of the wholesome Australian way-of-life are beyond the reach of my race, and while on the one hand, I observe that a portion of my people do not take full advantage of employment opportunities, again, I stress the importance of the Aboriginal teams, with their ability to communicate with fellow-Aborigines.

Also, a more concentrated effort is necessary to create employment for the descendants of the first Australian.

HOUSING: Nationwide—inadequate! I give credit gladly for what has been accomplished, even within the last decade, but I warn, finance now needs to be poured into provision for city and town

dwelling particularly, to cope with the serious exodus from the country areas.

I do not mean, however, that rural Aborigines should be overlooked regarding suitable accommodation.

Perhaps equally important as the former views outlined, is the inadvertent "insult to injury," and this insult is embodied in one word.

I demand, on behalf of all Aborigines in Australia, that you term us as such, "Aborigines." not, and I stress not, "Aboriginals."

Do not take from us, who have lost so much, this one proud ethnic skein, which has held us together through the ages, till we stand proudly Australians, but equally proudly as "Aborigines."

I, Neville Bonner, Aborigine, your first Aboriginal parliamentarian, say to you—"What's done is done beyond recall, but you can make amends."

Reprinted by courtesy of *The Australian*.

EATING FOR ADOLESCENTS

The word "adolescent", coming from the Latin, means a period of growing up; and indeed, this is a period of very rapid growth and intense activity. Because of this, the food eaten by the adolescent is of prime importance.

Problems associated with eating may be encountered during the teenage years which often worry parents.

Examples of such problems might be as follows:

- small, poorly chosen or omitted breakfasts;
- inadequate lunches particularly when eaten away from home;
- irregular eating of meals often associated with a busy programme of school or work and social activities;
- snacks poorly chosen, which satisfy the appetite at the expense of the regular meals;
- changes in food habits associated with the growing feeling of independence and the influence of associates;
- inadequate food intakes by some girls who have a fear of "getting fat".
- particularly when living away from home the teenager may feel that food is a convenient item on which to economise.

Parents, if any of these are your problems, efforts should be made to educate your teenager in better

food habits. Emphasis should be placed on the benefits derived from a good diet, e.g. healthy skin, glossy hair, good teeth, physical fitness and a feeling of vitality and sense of well being.

In general, adolescents need a higher calorie intake because of their greater activity. They also need a good supply of proteins, minerals and vitamins to cope with their increased growth needs. The increased calorie need is ordinarily reflected in the appetite and unless additional food is provided during scheduled mealtimes, the teenager will resort to between meal snacks such as sweets and soft drinks. These contain many calories but make little contribution of other nutrients to the diet.

In view of the high protein requirement it is desirable that one serving of a protein rich food (such as meat, fish, poultry, eggs or cheese) be included in each meal. Milk, which supplies the bulk of the calcium in the diet, should be taken in by the adolescent as this mineral is necessary for skeletal growth and development. The recommended amount of milk is 1 pint daily. There should be at least four servings of fruit and vegetables during the day including one piece of citrus fruit or tomato and one serving of the green or yellow vegetables. Include bread and butter and cereals to make up the calorie needs.

If you would like more information, contact your local Health Department for the booklet *Facts About Food*.



One of the existing La Perouse houses to be replaced by a new dwelling



An example of the new houses being constructed at La Perouse Reserve

LA PEROUSE REDEVELOPMENT

The new housing project at La Perouse is now well under way. The half-million dollar scheme for Aboriginal housing involves replacing the old houses with newly constructed ones and the provision of a community centre.

In all 28 new houses and 4 units for aged people will be built on the 8-acre site. The houses will have 3, 4 and 5 bedrooms and will be of different designs. They are part of a general programme for Aboriginal housing which in the past three years has involved the construction of 400 modern houses throughout the State.

Planning for the project has been done in consultation with Aborigines already living on the site. In the case of the Community and Cultural Centre four designs were submitted to the local residents for their choice.

After studying the models and discussing them with representatives of the Directorate for Aboriginal Welfare, the people were almost unanimous in their choice.

Furniture Loans

Tenants of the new houses will be eligible for the \$500 furniture loans available to Aborigines. These are repayable over 5 years at low rates of interest.

Types of furniture that can be bought under the scheme include beds, wardrobes, tables, chairs, cupboards, fridges, sheets, blankets, irons, lawn mowers, certain types of washing machines, curtains, blinds, floor coverings; and second hand furniture up to a limit of \$250. Loans are not made for the purchase of television sets.

The purchaser must pay the supplier 5 per cent of the total cost and the Department pays the rest. The goods cannot be sold until the loan is repaid. They must also be insured by the buyer.

Enquiries about the furniture loan scheme can be made at any office of the Department of Child Welfare and Social Welfare. There is an office of the Department at 155A Bunnerong Road, Kingsford (Tel.: 349 6566).

The Aboriginal Dance Group performing in Sydney after their visit to the South Pacific Festival of Arts in Fiji

Nineteen Aboriginal dancers from Cape York, Arnhem Land and Bathurst Island recently toured Fiji and also performed in Sydney. They represented part of a growing cultural revival among Aborigines and an emerging awareness of the value of Aboriginal art in the white community.

The tour by the dance group was organized by the Aboriginal Theatre Foundation with assistance from the Australian Council for the Arts. It is the Council for the Arts which is helping promote this revival through its Aboriginal Arts Development Division.

The dancers who represented a variety of cultural groups performed at the South Pacific Festival of Arts in Fiji and made two appearances in Sydney at The University of New South Wales Clancy Theatre. The performances included Northern Aboriginal ethnic and ceremonial dances. The musical accompaniment was provided by clap sticks, the didgeridoo and singing.

It was the first time such a group had given public performances or travelled overseas. A review of the group in *The Australian* praised the work of the dancers:

“There is no attempt to present a spectacular—the dancers move from one item to the next with an easy air of informality. Yet once you have tuned in to their wavelength, you are involved in an atmosphere that is quite unique.

“They project great warmth and good humor, kicking sand across the stage with lightning-quick foot movements, imitating sharks, brolgas, fishermen and kangaroos with a directness and lack of complication that is rarely seen in a theatre.”

The Australian Council for the Arts organized the dance group. Its special Aboriginal Arts Development Division under the direction of Jennie Isaacs is involved in attempting to revive tribal culture and the arts of the Aborigines. Jennie works in co-operation with Chris King, an Aboriginal from Brisbane.

Aborigines' confidence and self-esteem used to be based on their artistic and cultural heritage. The council is attempting to revive this heritage through theatre where Aboriginal song, dance, music and speech can all be expressed.



REDISCOVERING ABORIGINAL ARTS



Lance Bennet is in charge of the council's Aboriginal Theatre Foundation. The Foundation is trying to establish branches in local areas. The success of this depends on the willingness of the local Aboriginal community to participate. This is the greatest obstacle to be overcome.

Aborigines do not seem to realize the value and appeal of their arts to non-Aboriginals. The council financially assists and advises the local groups. Jennie and Lance see themselves as offering a service for Aboriginal people to use in whatever way they think they can. For example, a film projector has been provided for the La Perouse community.

The aim is not simply to revive the arts and present them to the public but to make these skills financially rewarding for the people who have them. Throughout last century and even up to the 1890's Aboriginal corroborees and dances attracted large white audiences. Instead of simply making boomerangs Aborigines can earn good money for their paintings and carvings.

This year the Aboriginal Arts Development Division of the Council for the Arts received \$80,000 (an increase of \$20,000 on 1971) to develop and promote the skills and culture of the Aboriginal people. Some of this money goes towards devising ways of presenting and fostering

Aboriginal art, some towards assisting Aboriginal groups who contact the council with some idea in mind. The older people are encouraged to revive their crafts and skills.

Some Aboriginal groups have been taught Western crafts. They can then, for instance, use printing techniques to reproduce their own designs, emblems, symbols, drawings etc. In Alice Springs a craft co-operative has been set up. The local people produce their work and sell it through a co-operative shop.

In Sydney Bob Mazza of Nimrod Street Theatre conducts a street theatre workshop at Redfern. It performed in Sydney on 14th July. He would like to organize an Aboriginal revue to tour the N.S.W. settlements.

Carole Johnson, a dancer with Eleo Pomare's negro dance company, has organized a dance workshop which operates at St Luke's Church, Redfern. She was responsible for the information and lecture tour around the Moree district of the State.

Anyone wishing to receive assistance in their artistic and cultural activities can do so by contacting Jennie Isaacs or Chris King at the Australian Council for the Arts, 221 Miller Street, North Sydney, N.S.W. 2060 (Tel.: 357 1200).

“OUR TERMS . . .”

“We too, like the rest of society, want to be allowed to act and live like real people, and this includes making decisions for ourselves. We want to be able to set our own goals and priorities and want to act on them of our own initiative.

“Sometimes we may want advice and assistance, but be assured that when we do, we will ask. We do not want it thrust upon us, no matter how well-intentioned people may be.

“If you have suggestions to make, by all means make them, and we will give them plenty of thought. If we think they are good suggestions that fit in with our goals and priorities we will accept them; if not we will reject them. This is our right.

“There will be times when we will need and want to work with other people on special projects and also in various organizations. When we do, it is again our right that such co-operation should

be on an equal footing with everyone else. People outside our own race should be prepared to recognize and work towards the goals and priorities set by our own people, and not those set by somebody else.

“As Australian Aboriginals we want equality in all things with other Australians, including housing, education, and job opportunities.

“Please keep in mind the terms which we have stated as being necessary for co-operation in our move towards the goal of equality. If you can accept those terms it is possible that you will be able to assist us, because then you have understood and accepted us as real people.”

(Sentiments expressed at one of Armidale's Community Service's White/Aboriginal Co-ordination meetings. Courtesy *Aboriginal Human Relations Newsletter*.)



Michael Martin "tunes-up" one of his bikes

Ron Riley and Michael's mother, Mrs Hunt



DUBBO'S TWIN GOLD MEDALLIST

At 15-years of age Michael Martin already holds two gold medals as a result of representing New South Wales in the Australian cycling championships.

Born in Bourke, Michael and his mother moved to Dubbo 6 years ago. This was the beginning of a fruitful period for the Martins.

Michael's father had died when his son was young. His mother was born Rachel Hunt, in Tibooburra, and is a cousin to Ron Riley, representative from Broken Hill on the Aborigines Advisory Council.

Michael was only 9 when his mother brought the budding cyclist to Dubbo. He was already the fastest local on two wheels when 2 years ago his mother married Tom Fife.

Early this year he won the right to represent the State in the juvenile cyclist events of the national championships held in Adelaide.

There he won the national time trial and sprint and was second in the scratch race. It was later announced that he had won the Gus Hodgson Trophy for the most consistent juvenile rider throughout the Australian championships.

As if that was not enough, in May Michael received the N.S.W. Juvenile Cyclist of the Year Trophy. This was only fitting since it was partly due to Michael that the N.S.W. team at the championships scored its biggest success since 1964.

He intends to continue riding . . . providing it doesn't interfere with his studies. At present Michael is studying for the School Certificate at St John's College.

Legends of the Aborigines

The legends of the Australian Aborigines are among the world's most beautiful fantasies. They are rich in imaginative and dramatic fervour; stories created in a world of make-believe unfettered by civilization. All of this country's native birds, animals, and flowers have their fascinating legends; even the moon and stars have been surrounded with quaint and charming fantasies.

Consider these examples, beginning with the story of the first waratah:

In the dreamtime there lived a beautiful girl called Krubi. She made for herself a cloak of the red skin of the rock wallaby and had it ornamented with the still brighter creasts of the gang-gang cockatoo.

Now, Krubi loved a young and brave warrior and every day from a cleft between two great sandstone rocks she would watch for his return from the hunt. As the tribe of hunters returned each day the red figure was the first object to strike their eyes. The young man, Camoola, looked for that cloak alone and would run to greet the girl.

But one day Krubi's heart was filled with sorrow, for as she stood on the ridge she heard from afar the fierce cries of battle and occasionally glimpsed the sight of swaying crowds of warriors. At dusk she watched for their return, but no young figure stepped out eagerly from the victors to greet her. For days she stayed there waiting and hoping, and then in her sorrow she willed herself to die with the power that all Aborigines possess.

In death she passed into the most majestic of Australian flowers—the waratah. The stalk is firm and straight, without a blemish; just like the man Krubi died for. The leaves are serrated and have points just like his spears, and the glorious flower is red—redder and more glowing than any other in this land—signifying Krubi's everlasting love.

According to a legend of the kookaburra, the laughing cavalier of the Australian bush was a serious-minded bird until something so tickled his fancy that he resolved never to be grave again.

When the world was very young the ancestor of all kookaburras was resting on a gumtree when his watchful eye noted a black snake upon a rock. Close by a little jirri-jirri (willie wagtail) was hopping around in a friendly fashion. The cunning reptile opened his jaws wide and, like the spider in the story of the spider and the fly, invited the little bird to examine his parlour. Little willie wagtail took a peep. But the snake's mouth closed quickly, and that's where the story should have ended.

Noontime heat tends to make reptiles sleepy, and so it happened that this particular fellow coiled himself on the rock and, preparing for slumber, yawned widely. Out from the open jaws flew willie wagtail, leaving his erstwhile host agape with astonishment. The old kookaburra who saw all the proceedings was so amused that he forgot his customary dignity and laughed loud and long. Thereafter, when men heard the kookaburra laugh, they knew he had suddenly recollected the incident of the willie wagtail and the black snake.



Students at the study centre conducted at Bellwood preschool, Nambucca

EDUCATION ASSISTANCE FOR ABORIGINAL CHILDREN

There are various forms of financial assistance available to encourage the educational advancement of Aboriginal children. In general the State Government provides assistance for secondary school children under the age of 15 and the Commonwealth Government for students between 15 and 21.

STATE ASSISTANCE—SECONDARY STUDENTS UNDER 15:

Grants-in-Aid

All Aboriginal secondary school children under the age of 15 are entitled to \$50 per year to cover their secondary education. This year 1,400 students are taking advantage of the scheme. The money may be used to pay school fees, books and expenses and to provide uniforms, equipment, etc. The grant is available regardless of the family's income or any bursary or scholarship the child holds. The money is paid directly to the parents and where necessary advice is available on how best to spend the money.

Aboriginal Bursaries

In addition to grants-in-aid, ten special bursaries (as well as the normal state bursaries) are available for Aboriginal children. Unlike the competitive state bursaries, these Aboriginal bursaries are available simply to students who show the ability *to carry on their studies and who need encouragement*. This special assistance is worth \$39 per year and *is based on a means test, that is, the family's income*. Children already receiving grants-in-aid are still eligible for special bursaries.

Accommodation Assistance

Children under 15 who have to live away from home either in boarding schools, hostels, private schools or special schools (especially blind or handicapped children) may obtain a special grant which covers most of the boarding costs. Students whose home situation hinders their study or who live too far away from the local high school are particularly eligible for living-away-from-home accommodation assistance. This year more than thirty Aboriginal children are receiving such assistance. The amount available per child is up to \$450 per year.

Special Education Assistance

This grant is available for virtually any expense related to the educational or vocational development of young Aborigines. Thus courses like shorthand and typing are covered. Funds are also available for handicapped children, for educational tours and for educational expenses not covered by scholarships or bursaries.

COMMONWEALTH ASSISTANCE— STUDENTS AGED 15 TO 21

The Commonwealth Government operates the Aboriginal Secondary Grants Scheme. The grants are available to Aboriginal students from the year they reach 15 to 21 where they are likely to benefit educationally from remaining at school. The following forms of assistance are available.

Textbook and Uniform Allowance

This money is given to the student's parents in two lots during the year. Up to \$50 is available for textbooks and up to \$150 for uniforms, school clothing and equipment.

Living Allowance

This is paid in a similar manner to the book and uniform allowance. Students living at home and studying in the final 2 years of secondary school receive \$300 per year and those in lower grades receive \$240 per year.

If students have to live away from home they can receive various forms of assistance. Those living in a hostel receive up to \$16 per week to cover compulsory charges. Those in private board receive up to the same amount to cover their lodging expenses. Students attending a boarding school can in certain circumstances receive payment to cover all fees for board and lodging.

Personal Allowance

An allowance to cover incidental personal expenses is provided to the students during the school year. In the final two years of secondary school the student is eligible for \$2 per week, and below that \$1.50.

Fees

Most school fees are covered by the Commonwealth Government. Pupils at a government school will have their examination and service (e.g. sport and library) fees paid by the Department of Education and Science. Those attending an independent school will normally receive a maximum of \$150 per year to cover their fees, although approval is sometimes given so that all the fees are paid by the government.

Fares

Students who have to live away from home to attend school will have their fares for return trips home paid three times per year.

HOW TO GET ASSISTANCE

Enquiries about any of the above forms of assistance can be made to any office of the Department of Child Welfare and Social Welfare, or to the local school principal. Applications for assistance in 1973 should be made before the end of this year but can be made up to March of next year.

APOLOGY

Last month's *New Dawn* reported the entry of two aboriginal girls in the Miss Australia Quest. There were errors in the information relating to Sister Marjorie Baldwin. Sister Baldwin was born in the Kimberleys and trained as a nurse in Cairns. She is 27 years old, not 21 as reported. She entered the contest in February of this year. *New Dawn* wishes to apologize to Sister Baldwin, her supporters and our readers, for any inconvenience or misunderstanding these errors may have caused.—*Ed.*

KIRINARI'S OPEN DAY

Over 3,000 people visited "Kirinari" at Sylvania on Saturday, 15th July, when the Aboriginal Children's Advancement Society held an Open Day to allow the public to inspect the Aboriginal Students Hostel.

It was first planned to have only one stall but because of an enthusiastic couple this idea grew into a fete with eight stalls, a chocolate wheel and ferris wheel.

Sir Douglas and Lady Nicholls were the guests of the Aboriginal Children's Advancement Society for the day and Sir Douglas officially opened the fete at 3 p.m.

The day was planned only 3 weeks before to arouse public support for the hostel which had experienced some financial problems and to recognize National Aborigines' Week. Local residents of the area have helped the Society overcome the financial crisis and relieved the Society of the concern it had for the position of the hostel.

Kirinari is the name given to student hostels established by the Aboriginal Children's Advancement Society. Kirinari at Sylvania provides for over forty High School boys while the one at Newcastle accommodates twelve boys. Vacancies exist and applications are invited now for next term or next year. Those interested should write to Mr E. Frater, General Secretary, P.O. Box 277, Sutherland 2232. Now.

Buffet dinner to recognize National Aborigines Day

Following the open day at Kirinari invited guests enjoyed a buffet dinner at the hostel with Sir Douglas and Lady Nicholls as guests of honour. The 150 guests showed a genuine interest in the work of the Aboriginal Children's Advancement Society by each donating \$2.50 towards the cost of their meal and many paid for the Kirinari students to be present.

Ten girls and the house parents of the Burwood Working Girls Hostel attended the dinner with representatives from nearly all Departments concerned with Aboriginal welfare.



GRAFTON PLANS AHEAD

The adjacent picture was taken on the occasion of the group to plan for National Aborigines Day activities at Grafton. They decided to hold a dance which drew 200 people from all over the north coast of New South Wales.

At the same meeting the group discussed plans for an Aboriginal family education centre in Grafton. As a result of an approach to the Grafton City Council land has been reserved in South Grafton as a possible site for the centre.

Tony La Spina of the Van Leer project of the University of Sydney, who is in the last row of this picture on the right side, is helping the group to make plans for the preschool activity.

Another social evening and dance is planned for this month in Grafton to raise funds for the family education centre.



Beryl Kirby, Brenda Barlow, Len Kirby (better known as "baby"), and Iris Johnson of Murrin Bridge, via Lake Cargelligo

Smoke signals

► The Australian Council for the Arts recently announced grants to sponsor various Aboriginal activities. The Aboriginal Arts Development Division is to receive \$5,000 for a major tribal festival of Aboriginal performing arts in central Australia later this year. \$3,500 has been allocated for the Melbourne Theatre Company to employ professional Aboriginal actor, Mr Jack Charles, to direct the group of actors comprising Vindethana Theatre.

► Evonne Goolagong may not have won the Wimbledon crown this year but her calm, good humour won her the applause of the crowd. But when presented to the Queen at Buckingham palace to receive her MBE, Evonne confessed her cool deserted her. "I was very nervous" she said. "I think I was more nervous than I was at Wimbledon. It was very formal, you know."

► Applications are at present open for Truganini Scholarships. The scholarships are financed by a grant to the University of Melbourne from Gweneth Wisewould and are available to any person of Aboriginal descent. They are normally awarded for study at Melbourne University but in some circumstances can be held at another university. The amount of assistance granted depends on the needs of the person concerned. Enquiries about the scholarships should be addressed to: The Registrar, University of Melbourne, Parkville, Vic. 3052.

► Responsibility for health at Aboriginal settlements in the Northern Territory has been transferred from the Department of the Interior to the Commonwealth Department of Health. The Department will be responsible for health at government Aboriginal settlements and will advise the N.T. administration on all health matters concerning Aborigines. It will also advise on welfare policy pertaining to health. It will enable Commonwealth Health Department personnel, including doctors, nurses, and scientists, to study thoroughly the causes of sickness among Aborigines. The Department will be able to carry on education programs—including health, family planning, and mothercraft—on settlements.

► Groups of Australian Aborigines are being sought to stage corroborees aboard the Russian passenger ship, Shota Rustaveli, for a series of four Pacific cruises scheduled for next summer. The liner is currently operating out of Australia.

► \$483,000 has recently been set aside by the Commonwealth Government for grants to non-

governmental bodies providing services for Aborigines. The St Vincent De Paul Society's proposed hostel for female students at Mt Isa was granted \$80,000. A research project to determine the commercial feasibility of breeding crocodiles and turtles in the Torres Strait has received \$60,000 to continue its work. New South Wales received approximately \$40,000 of the total grants. Of this \$22,850 will go to the Aboriginal Legal Service; \$2,500 to the Wayside Chapel breakfast program; \$1,000 to the Armidale Coffee House; \$10,000 to the Australian Federation of Credit Union Leagues; \$1,800 to buy a bus for the Aboriginal Children's Advancement Society; and \$2,000 for the Bourke branch of the Aboriginal Advancement Association.

► If construction begins before the end of the year it is hoped that the Durungaling Aboriginal Girls College in Newcastle will be completed by next March. The college will be the only one of its type in Australia and will be built on a site off Morehead Street, North Lambton. The Commonwealth Government made a grant of \$60,000 for the project and \$18,000 has been raised in public appeals.

► Recent amendments to the National Parks and Wildlife Act will have the effect of assisting in the preservation of Aboriginal heritage and relics as well as raising the interest in appreciation of Aboriginal culture. The Act now provides that anyone who discovers a relic must report it to the Director, National Parks and Wildlife Service, within a reasonable time; also that any moveable relic is the property of the Crown and, if found since the amendments were gazetted, may not be sold, removed from the State or damaged. Fixed relics, such as cave paintings and carved trees, are also Crown property, unless found on private land, in which case they are the property of the landowner. The National Parks and Wildlife Service may give financial aid for the protection of such relics, if requested by the owner. Anyone wishing to excavate or disturb land in any way to discover relics must obtain a permit from the Director.

► "We felt that the only thing we could do about it was to try to give preschool children some of the background white children get". These are the words of Mrs Joan Yeo, secretary to a group of Denilquin women who have started a private play group to help Aboriginal children begin school with the same advantages as white children. The aim is to build up the confidence of Aboriginal children by getting them used to routine. They want

to overcome the aloofness, silence and lack of involvement which puts Aboriginal children at a disadvantage. The method is fun and games over milk and fruit at weekly meetings between Aboriginal and white children and their mothers. Hopefully by building up confidence and eliminating early disadvantages the project may contribute to reducing the early and high drop-out rate among Aboriginal children. But the process is not one-sided. It helps eliminate any prejudice among the white children.

HOW TO REDUCE YOUR RENT

(The rental rebate scheme for Aboriginal housing)

Depending on your *family's total income* you may obtain a rebate on your rent. This "rental rebate" can be obtained by asking your Housing Commission officer or the local Welfare Officer.

What the scheme means is that the rental may be reduced for those families whose financial circumstances are inadequate to meet the full rental.

If the family's income is exactly equal to the basic wage (\$41.10) then the rent is only one-fifth of that amount. For every 30 cents that the family income exceeds the basic wage, rental will be increased by 10 cents until the normal level is reached. For those families whose incomes are below the basic wage, the rental is reduced by 10 cents for every 40 cents that the income falls short of the basic wage figure.

By "family income" the Housing Commission does not mean the total incomes of every person

living in the house. Family income is measured by adding together the entire weekly income of the highest wage-earner in the household, two-thirds of the weekly income of the next highest wage-earner, and one-third of the weekly income (with a maximum of \$3) of everyone else living in the house.

Let us take an example. Say the basic wage is \$41.10 and the normal rent payable on a 3-bedroom home is \$8.50. Let us also say that a husband, wife and four children live in the house. If the husband was unemployed and no one else in the house was working, then he would receive \$34 per week unemployment benefits. Since he is the highest and only wage-earner his would be the total family income. This amount is \$7.10 below the basic wage. So he would pay rent equal to one-fifth of the basic wage (\$8.22) less one-quarter of \$7.10, that is \$1.77. So the maximum rent he would have to pay would be \$8.22 less \$1.77, that is \$6.45. This is almost \$2 below the normal rent.

Under the scheme the family can never be charged more than the economic rental fixed for the dwelling, regardless of how large the family income. However a minimum rent of 80 cents per week must always be paid.

If a man is temporarily out of work he would be entitled to a rental rebate based on the fact that he was earning no income, and similar allowance is made for any person who becomes an invalid. In unusual circumstances not covered by ordinary rebates special rebates may be granted, especially in the case of large families.

Anyone who wants to take advantage of the rental rebate scheme should ask the person who collects his rent.

Letters

Dear Sir,

This may seem a strange request but I would like to correspond with an Aboriginal boy or girl about my own age. I have no idea whatsoever of who to contact in this request so I am writing to *New Dawn*. I am 15 and have an active interest in the Aboriginal people.

Yours sincerely,
Louise Denis, 8 Cowl Street,
Greenacre, N.S.W. 2100.

Dear Sir,

I am writing to tell you of the success of the button appeal which I organized on behalf of the

Foundation for Aboriginal Affairs on National Aborigines Day. We raised the sum of \$148 and were very pleased with the response of the people of Cessnock. We are hoping to raise an even bigger total next year. I am a soldier of the Cessnock Salvation Army Corps and it was through the ladies group of our corps, known as the Home League, that I arranged this button day. It was the ladies of the Home League and two men from the corps who sold the buttons, and we were all blessed by being able to help even if only in a small way.

Yours sincerely,
(Mrs) Melva Mills.



*Glen Welsh at Taronga Park Zoo. Glen is 5 years old this month. He lives at Hurlstone Park in Sydney, where he attends preschool
(Pictures courtesy of the Sun newspaper)*



Diane Knox, Roderick Connors, Trudy McGuinness, and Vicki McGuinness at Erarnbie Aboriginal Reserve, Cowra

Departmental News

The Minister for Social Welfare, the Hon. J. L. Waddy O.B.E., D.F.C., has recently approved the building of the following homes for Aborigines in country and city areas:

Brewarrina	2 homes	Lot 6 Dooral Street	4 bedrooms
		Lot 141 Dooral Street	4 bedrooms
Mount Druitt	3 homes	Lot 573 Beagle Place	4 bedrooms
		Lot 533 Captain Cook Drive	3 bedrooms
		Lot 703 Tryal Place	4 bedrooms
Nowra	1 home	Lot 11 Wallace Street	3 bedrooms
Nambucca Heads	2 homes	Lot 84 Nelson Street	4 bedrooms
		Lot 87 Nelson Street	4 bedrooms
Toronto	2 homes	Lot 111 Yanco Crescent	4 bedrooms
		Lot 5 Akora Street	3 bedrooms
Woodberry	2 homes	Lot 116 Lawson Avenue	4 bedrooms
		Lot 109 Lawson Avenue	3 bedrooms
Narrabri	2 homes	Lot 27 Spencer Street	4 bedrooms
		Lot 81 Hinds Street	5 bedrooms
Lugarno	1 home	Lot 115 Ernest Street	3 bedrooms
Bomaderry	1 home	Lot 17 Birriley Street	4 bedrooms
Bellambi	2 homes	Lot 103 Treeside Place	3 bedrooms
		Lot 122 Hopgood Place	3 bedrooms
Grafton	1 home	Lot 62 Maxwell Avenue	3 bedrooms
La Perouse	4 homes	Reserve	4 bedrooms
		Reserve	4 bedrooms
		Reserve	3 bedrooms
		Reserve	3 bedrooms
Rutherford	2 homes	Lot 90 Harvey Road	3 bedrooms
		Lot 78 Kerr Street	4 bedrooms
Mungindi	2 homes	Lot 3 Bucknell Street	4 bedrooms
		Lot 4 Bucknell Street	3 bedrooms
Inverell	1 home	Lot 9 Cunningham Place	4 bedrooms
Bega	1 home	Lot 10 Spindler Street	5 bedrooms
Queanbeyan	2 homes	Lot 214 Southbor Street	3 bedrooms
		Lot 224 Boronia Crescent	4 bedrooms
Gunnedah	1 home	Lot 16 Bando Street	4 bedrooms

The Minister has approved a grant of \$2,112.60 for the purchase of furniture to be used at Woodenbong Aboriginal Reserve Community Centre. The Minister has also approved the donation of \$250 to the appeal fund on behalf of Mr Joseph Donovan and family of Stuarts Point whose home was recently destroyed by fire.

Mr Lindsay Gordon opens the door of his new home, accompanied by Mr R. W. Manyweathers, M.L.C., Mr Tim Seale, Mr Roger Dadd, and Ald. J. Lane, Casino's mayor. This is one of two houses built by the Christian Youth Work Camp for Aboriginal families in the Casino area.





Riddles

- Q. What must you know before you teach a dog tricks?
 A. More than the dog.
- Q. When did the fly fly?
 A. When the spider spied her.
- Q. Why don't you put an ad in the paper when you've lost your dog?
 A. Dogs can't read.
- Q. Which side of a hen has the most feathers?
 A. The outside.
- Q. What is better than a dog that can count?
 A. A spelling bee.
- Q. What is it? It has a hump. It is brown. It can go all day without drinking water. And it sings like a canary.
 I give up.
 A camel.
 But a camel doesn't sing like a canary.
 I know. But I just put that in to make it harder.



Some of the crew that gathered at Wallaga Lake recently:



Coral Harrison, Iris Walker, Mrs Harrison, Deseree Parsons, Geraldine Parsons, Leisa Mongta



Back row (l. to r.): Mrs Harrison, Colin Davison, Derek Davison, Dennis Davison, Timothy Parsons. Front row: Michelle Davison, Cheryl Davison, Marie Walker, Audrey McLeod



Stephen Foster, Max Harrison, Daryl McLeod

