



**MARCH 1973**

# **New Dawn**

**A MAGAZINE FOR THE ABORIGINAL PEOPLE OF NEW SOUTH WALES**

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

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FRONT COVER: *These three young men were photographed at Warajarai Reserve, Moree.*

BACK COVER: *This group of children are enjoying themselves in the river at Boggabilla Reserve.*

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EDITOR: Peter Vaughan, Publicity Officer, Department of Child Welfare and Social Welfare.

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# MOREE—A SENSE OF CHANGE

**Not many years ago Moree was a by-word for the problems that faced Aborigines in country towns. Today it provides an illustration of how that situation is changing.**

This is not to suggest that Moree is an Aboriginal paradise or that it is typical of all such towns. The people still have housing problems and prejudice is not unknown.

Lyle Munro, former secretary of the Moree Aboriginal Advancement Association, says "Discrimination has improved 1000 per cent in Moree, although it will never be eradicated. It persists today, but more for the community than for the individual. Laws making it an offence will help eradicate it".

Lyle was sitting in the lounge of Moree Services Club. "We're sitting here in the club okay," he said, "but some bloke coming in that door might not get in. Ten years ago, though, we wouldn't be sitting here. There's still and will always be isolated cases involving individuals."

Just why Moree has changed so much, nobody can explain. However the change dates from the "freedom rides" of the mid-1960's. "There was no backlash as a result", says Lyle. "The situation seems to have begun improving from that time. It seemed to unearth something. For instance, the regulations preventing blacks swimming in the baths changed. But still nobody in Moree under-

stands how or why this has happened. If somebody can tell me I will be happy."

Lyle Munro and Eric Craigie, president of Moree Advancement Association, agree that the two most important problems facing Moree today are housing and education.

Housing is a serious problem partly because of Moree's rapidly expanding population which is expected to reach 7,000 by 1980. The employment opportunities at Moree are attracting people from other areas to the town. Lyle and Eric believe that those most in need of town housing are the young people because they can adapt more easily than the older people and because social mixing among young whites and blacks would be to the benefit of both groups.

One of the problems associated with Aborigines moving into town is the possible loss of their Aboriginal identity. Commenting on this, Lyle said: "It is a problem but not a real one. It worries me, but the answer is simple: Be proud to be black. For instance, in tribal language "gin" means lady. It is not insulting when blacks say it, only when whites do. Another way of maintaining identity", he says, "is for blacks to be taught their tribal language."



*Lyle Munro, Sister Dennis, Sister Nicole, Sister Bernard, and Eric Craigie. The Daughters of Charity nuns operate a pre-school, a clinic, and a sewing and homework centre at St Pius X mission on Warajarai Reserve*

Eric Craigie does not agree with Lyle that the problem can be overcome so simply. "The people are interested in maintaining their identity", he says, "but they haven't the time to worry about it with all their other problems. Unfortunately, I can't see the language ever coming back in places like Moree, although it could in an isolated place like Caroonna."

Education is the other problem that worries the people of Moree. The difficulty at Moree is similar to that elsewhere—the children lack privacy at home in which to study, but country children also find it difficult to cope if they go to the city for schooling. In the city, claim Lyle and Eric, the children lack support from their own local community. They say that what the children need is a place away from home to do their homework. To some extent this is provided by the Daughters of Charity. "The kids have the ability to go on at school", says Eric, "but their home environment hinders them."

Not only is it the physical conditions at home that hinder the children's education, but the



*Group of Children from Wirrila Street, Stanley Village, Moree*

attitude of the family presents difficulties. "A lot of parents don't encourage their kids enough", says Eric. "Especially if they're studying away from home, they don't encourage their children by writing to them. Gambling and drinking doesn't provide the kids with encouragement", he says. "The kids often have to do their parents work around the house, doing the washing and feeding the young children. The men claim the women's gambling is the problem and the women blame the men's drinking. The Government education grants are a big help in this situation, providing the parents use them properly."

The gambling and drinking problems are associated with the housing situation. Lyle and Eric claim that these problems are better controlled once the people move into town houses because "the opportunity for community and river-bank drinking and gambling disappears."

Another suggested solution to the problems faced by the students is the establishment of hostels in towns like Moree. This avoids the difficulties faced by the children at home and saves them having to go to Sydney. Those who would benefit most from such a scheme, it was said, are the students in outlying towns, such as Boggabilla, who otherwise have to travel long distances to school.

Better results at school mean better jobs for the young people. Lyle and Eric claim that "the employment situation at Moree is something we can boast about. In getting a job there is no colour discrimination whatever". Lyle Munro says that "We have just broken the clerical job barrier here. Seven or eight young people have been employed in banks and offices over the past 12 months. And this has been achieved quietly, without much noise".

The people of Moree, particularly those at Warajarai reserve, have no shortage of health facilities at their disposal. The Daughters of Charity nuns run a clinic, with the aid of three local doctors; the outpatients section of the large hospital is available; and the Department of Health has a Community Health Nurse, Sister Pat Lifonti, and Health Worker, Liz Doolan, based there.

As with many other things at Moree, health conditions are improving. Up to a few years ago, according to Liz, gastroenteritis was prevalent in the Aboriginal community. Now gastro' and diarrhoea are no more prevalent among Aborigines than in the white community.

"Over the past 12 months", says Liz, "the mothers have become more conscious of their

*Gwyne Newman, Mrs Violet McIntosh, and Mrs Grace Munro at Stanley Village, Moree. Mrs McIntosh (Boggabilla) and Mrs Munro (Tingha) were holidaying at Moree when this photo was taken*





*A sign of the changing face of Moree? The foundation stone at Moree Services Club (on the right) was laid by Aboriginal Trooper Alexander Stanley. The building was opened (at left) by Lieutenant Colonel H. M. Hollingworth*

children's health and do not hesitate to contact a doctor if a child appears ill." This new awareness is mainly a result of past experience where 5 or 6 children per year died from gastro-enteritis, and also a result of the joint efforts of local doctors, hospital, Pat, Liz, and the nuns.

It has often been said that Aborigines in certain areas are afraid to take their children to seek medical advice. The Aboriginal Medical Service has alleviated this problem in Sydney. "Once upon a time," says Liz, "the Moree people used to be afraid of going to the hospital. When the children's condition did become serious and they were forced to seek help, the children's condition used to be put down to neglect by the mother. But today most of the people are well-aware of the importance of health care and are not afraid to seek help."

Children's illness may also be blamed on parental neglect when the real reason is lack of money to buy proper foods or ignorance about the nutritional value of different foods. Liz says there is a tendency to consume too many carbohydrates (bread, stews, etc.) rather than a properly balanced diet including not only carbohydrates but protein (meat, fish, etc.) and fruit and vegetables.

Apparently there is still some tendency to blame bad health on neglect, but more often the doctors and hospital contact Pat or Liz to check a sick child's family background, especially in order to see whether the child should be kept in hospital to be looked after for some time.

Lyle Munro claims the fact that Liz is Aboriginal has made a significant difference to conditions at Moree. "Aboriginal mothers", he says, "listen to fellow blacks more than they do to whites". Lyle also believes it is important not only that the health workers be Aboriginal but also that they be from the country, rather than city people.

Another factor that helps explain the success of Liz Doolan's work at Moree is her approach:

"I don't go into the homes and tell the people that, for instance, they shouldn't be having stews all the time. Instead I try to put an idea there through a conversation", she says. "About a week later I go back to see if it has had any effect. Nine times out of ten they do listen and take the advice in this way. Moreover, once you tell a couple, the word spreads. I don't try to force my opinion on anyone. And the advice I give people takes into account their financial situation and the tools they're familiar with."

# EDUCATION GRANTS EXTENDED

**The Commonwealth Government has now extended its Aboriginal Secondary Grants scheme to cover Aboriginal high school students under the age of 15.**

Previously the scheme only covered secondary students between the ages of 15 and 21. These students remain eligible for the grants under the same conditions that applied previously.

The benefits of the scheme are now also available to all full-time students of Aboriginal or Torres Strait Island descent who were under 14 years of age on 1st January this year and who are attending an approved Australian secondary school.

There are five kinds of benefits available to students who come under the scheme:

## **Textbook and Uniform Allowance**

Up to \$50 per year is available for textbooks and up to \$150 for uniforms, including sports uniforms and equipment, and other clothing worn at school.

The money is normally paid to the student's mother or guardian in three stages—at the beginning and end of first term and at the end of second term.

## **Living Allowance**

The amount of money received as a living allowance depends on whether the student is living at home or away from home.

A student living at home and in the final 2 years of high school, receives \$300 per year. A student in the lower forms receives \$240 per year. The money is paid to the parent or guardian at fortnightly intervals from February to December.

**In approved cases**, when students have to live away from home to attend school, certain boarding charges are covered under the scheme:

- a student living in a hostel may receive up to \$16 per week to cover compulsory charges;
- a student in private board may receive up to \$16 per week to cover lodging expenses;
- a student attending boarding school, in certain circumstances, may be entitled to up to \$780 per year to cover his board and lodging fees.

In these cases the money is paid directly to where the student is boarding, not to the parents. In cases where living away from home benefits are not approved (usually in cases where there are no apparent advantages in living away from home), the student will remain eligible to the same benefits as if he or she were living at home.

## **Personal Allowance**

During the school year students may be paid a personal allowance to help cover incidental expenses. The amount depends on what grade he or she is studying. A student in forms 1 or 2 is eligible to up to 50 cents per week, in forms 3 or 4 up to \$1.50, and in forms 5 or 6 up to \$2 per week.

The money is paid fortnightly and special conditions may apply to a student in boarding school.

## **Fees**

Where a student attends a Government school his or her examination fees and service fees (e.g. sport and library fees) will be completely covered and paid directly to the school.

Where a student attends a non-Government school up to \$150 per year will be available to cover compulsory fees. In certain cases all compulsory fees may be covered.

## **Fares**

Where a student has to live away from his or her home or normal place of residence to attend school, fares to and from home or the normal residence for the three term vacations will be covered.

## **Other Conditions of the Scheme**

The continuation of a grant depends upon the student attending school regularly and upon his conduct and progress.

The benefits received under the scheme may be affected by any other awards or assistance the student obtains to assist with his education.

## **Applications**

Application forms can be obtained from and should be lodged with, The Regional Director,

Commonwealth Department of Education, La Salle Building, corner King and Castlereagh Streets, Sydney N.S.W. 2000. (G.P.O. Box 3987, N.S.W. 2001.)

Enquiries and applications can also be made to any office of the Department of Child Welfare and Social Welfare; to the local school principal; or to your local vocational officer.

Applications should be made as soon as possible.



**PEN FRIEND—**

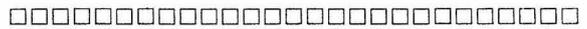
The above photo is that of Kathy Wickey of Narrandera.

She is a nurse at the Narrandera District Hospital. Her hobbies are dancing, swimming, listening to music and following her favourite football team.

She is 21 and would like an Aboriginal of either sex and of about the same age to write to.

Kathy's postal address is:

Post Office,  
Darlington Point, N.S.W. 2706,



# A TALE OF PROBLEMS AND SUCCESS



**The story of Garnett Brennan and his family provides an illustration of the successes and problems of many people living in Moree today.**

As a young man Garnett supported his 12 brothers and sisters, working at shearing and ring-barking around Caroona where he grew up.

At the age of 23, 38 years ago, he moved to Moree where he set up home on the river-bank.

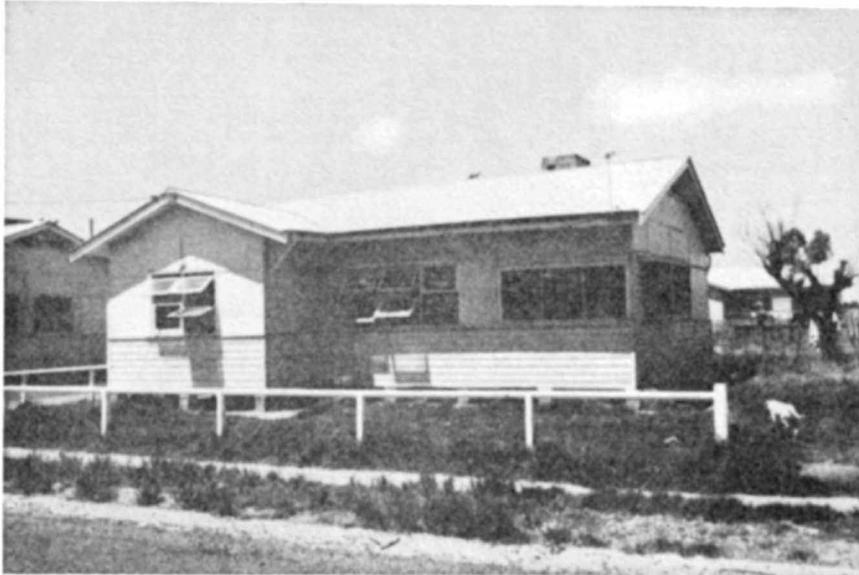
He lived there for 20 years until he was able to move his family into a house on the mission near town. Soon afterwards he started work on the railways where he has been employed ever since.

The Brennan family of eight children lived at Warajarai till 18 months ago when he finally obtained a house in town.

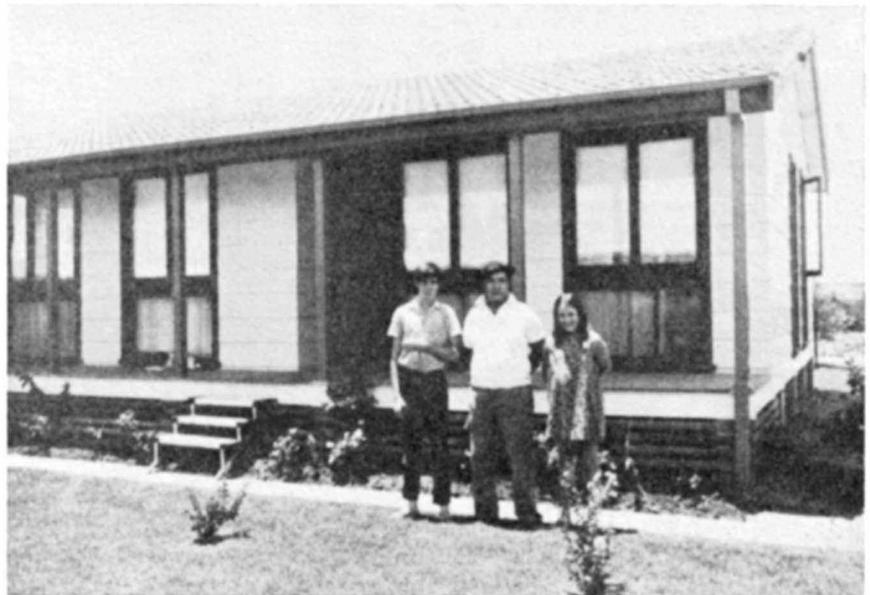
Today he lives there with his wife, two of his sons and a daughter. Three of his daughters and one son are married and another son, Norman, is living in Sydney where he is apprenticed as a motor mechanic with General Motors-Holden.

When the family first moved into town, says Garnett, there were objections from white families living in the street. "Now", he says, "those people are eating their words. We all get on well together these days".

Asked how he found living in town compared with life at Warajarai, Garnett says, "It's a lot better living here. There are no problems at all."



*Garnett Brennan's old house at Warajarai Reserve, Moree*



*Garnett Brennan in front of his new home with son Mervyn and daughter Brenda.*



## He Writes to Think

Asked why he writes poetry, Ted Rickard replies:

**"I write poetry just because I like to think. I like to get away on my own and think about things."**

There is no doubt that Ted's poetry is that of a thoughtful and concerned man. It wasn't till 3 years ago that Ted began to put his poems on paper.

Since then he has had examples of his work published in *Identity*, in an anthology of verse published in England, and in the *Moree Champion* newspaper.

Today Ted works as a greenkeeper at the local bowling club in Mungindi where he lives.

He is only 51 years old but has crammed a wealth of living into those years. He was born in Moree and moved to Mungindi in 1923. It was at Mungindi that he spent most of his early life.

His formal education was small—6 months at the local school and 18 months at a school in Queensland when he was 12.

He then went droving till he was 18 years old. By this time war had broken out and Ted joined the army. He was at Singapore when it fell to the Japanese in 1942. Nearly 4 years were then spent in a prisoner-of-war camp.

After being released, he was discharged from the army in September of 1945.

After 6 months casual work on the railways at Moree Ted sat for an exam to get a full-time job but was failed because of his colour-blindness. At this time he met and married his wife, Cetress.

Ted then returned to Mungindi and worked on a local property. In 1949 he took up shearing, something that was to provide his family with a living for the next 11 years.

In 1960 Ted's bad health, including tuberculosis and kidney problems, forced him to leave the sheds.

Consequently he took a job as a bar steward with the bowling club and 8 years ago became its greenkeeper, the job he still holds.

Today he and Cetress live in their small house in the centre of town. He has given his original



Ted Rickard

house to his only daughter, who is now widowed. Ted has three grandchildren.

He spends his spare time writing and recording his poems. "I've always liked verse", he says, "and I find writing it is a bit of challenge".

His other main past-time is reading—mostly magazines and especially history.

Since settling at Mungindi Ted has been active in the local community. At various times he has been president of the local branch of the AWU; vice-president of the bowling club and the R.S.L.; and a voluntary ambulance driver. At the moment he is publicity officer for the swimming pool appeal and has also, in the past, been involved in numerous local sporting committees.

Despite his acceptance in the white community, Ted maintains his Aboriginal identity. This is expressed in his presidency of Mungindi's Aboriginal Advancement Committee and in his poems, one of which is reprinted in these pages.



## *In Dreams*

Far removed and estranged from a life that used to be  
When black man held the reins of his own destiny  
We live in dreams of swamp and billabong  
By running streams we linger on.

Where grew the yam and nardoo flour was made  
Where fishes swam and wild fowl laid  
Where the wallaby hopped with furry hide  
Before he was stopped with a spear through his side.

We hear the voices too singing loud and clear  
Along with the didgeredoo that echoed down the years  
When the song we danced was the hunt of old man 'roo  
All those haunting chants still come ringing through.

But no longer in flight the boomerang and spear  
Gone is their might of yesteryear  
Silent is the didgeredoo that hallowed sound  
On the life we once knew all the suns have gone down.

An era past and beyond recall  
When we were of single caste one and all  
Before the winds of change crossed the sea  
When black man held the reins of his own destiny.

TED RICKARD.

# BOGGABILLA: A PROBLEM OF MORALE

**The most striking characteristic of the problems facing Boggabilla reserve is the almost total lack of community spirit and morale.**

The reasons for this situation are confused but among those that can be identified, according to the local people, are dependence in the past on the resident manager, handouts and patronage generally; the isolation of the reserve—it is located 10 miles out of town; the smallness of Boggabilla itself; and the inbreeding among the residents, a factor which has contributed to the present situation where the community frequently divides into two antagonistic family groupings.

An opportunity that could provide the means of overcoming these problems and yet at the same time is thwarted by them, is the Commonwealth Government's offer of a bus for the use of the people. The bus would help diminish the isolation that lies at the heart of the reserve's problems. The lack

of morale and purpose in the community has made it almost impossible to hold a meeting to discuss and make a decision on the bus offer.

Similar factors were responsible for the lack of success in the attempt by AFEC and its Maori field officers to establish a pre-school on the reserve.

The community consists of 235 people living in 25 houses on a site adjacent to the river. Most of the men are employed, many on nearby properties and some on the shire. The local farmers are in the habit of ringing-up the reserve manager whenever workmen are needed, although the men dislike taking a job by themselves, preferring to go in twos and threes.

Most of the people do not want to leave the reserve. Few have moved to Sydney, although about eight families have moved into houses in town. Even the young people prefer to stay on the reserve, the reason being that "they have been

*Lilia Orcher and Mr and Mrs Jim Waters at Boggabilla*





*Bernadette Duncan and Sharon Whitton, both of whom are attending P.L.C. Warwick this year*

steeped that long in Boggabilla that it's home and they don't want to leave".

"The children develop a fear of and inferiority complex about whites", it was said. "Later on they learn the responsibility of being insulted as a black person." At the same time the white children are without the opportunity to learn much about Aborigines, something that would encourage understanding between the two groups.

While most secondary students attend high school in Goondiwindi, this year two 14-year-old girls from Boggabilla, Bernadette Duncan and Sharon Whitton, are attending school at Presbyterian Ladies College, Warwick, 90 miles away in Queensland. Another Aboriginal girl, Denise Croaker from Weemulah, also started at Warwick this year.

Bernadette and Sharon will have the opportunity to pursue their studies without the problems of overcrowding which makes study difficult at home

and without disruption from occasional drinking and fighting on the reserve.

Liz Doolan, Community Health Worker at Moree, is anxious to have some of the people trained in first-aid. This project is especially urgent because the manager's wife who operates a clinic on the reserve is no longer living there and because the reserve is occasionally isolated during floods.

Liz says that she has six people willing to undertake the first-aid certificate course and the ambulance superintendent at Goondiwindi is prepared to train them. Once people are trained then the facilities for a proper clinic could be provided.

Liz knows her scheme will face problems, as have other projects attempted at Boggabilla. Although she has been criticized for having too much confidence in Boggabilla, she believes "the people need encouragement".

# Smoke Signals

## ▶ WORKERS' GIFT FOR NEWCASTLE ACAS HOSTEL:

A group of workers who won an award from their employer for an outstanding safety record gave their prize to the ACAS Aboriginal Boys Hostel at Cardiff South. The seventy-one men in Specified Concrete Pty Ltd's Northern Division did not lose any work time through industrial accidents for 261,000 work hours. Besides the company's award the men have also received two awards from the National Safety Council. The company's award which the men donated to the hostel was a stereo tape-recorder. It will be used to promote appreciation of music at the hostel.

## ▶ PROPERTY PURCHASED FOR W.A. ABORIGINES:

The Federal Government has purchased a second property in Western Australia for Aborigines. The first was Panther Downs near Derby. The new property is the 286,000-acre Mount Minnie station near Onslow. It was purchased for the Noualla group of Aborigines at a cost of \$35,000. It carries a stock of 5,000 sheep at the moment and the purchase is intended to provide the Noualla with the opportunity to live their lives in traditional surroundings while allowing the young people the chance to take a place in the town society. The station has ample water and the new owners plan to grow vegetables. It will not only provide employment but will also help to overcome malnutrition.

## ▶ ABORIGINES IN SCHOOL TEXTBOOKS:

In the January edition of *New Dawn* attention was drawn to the prejudiced views against Aborigines presented in history books. Further examples of prejudice in school textbooks have recently been brought to notice. The following three quotations are all from the same book which is used widely in Australian schools:

"Missionaries often tried to educate native races and teach them better ways of doing things. Usually they encouraged primitive people to wear more clothing."

"British people, conscious of their advanced culture, maintained a gap between themselves and dependent natives."

"Australia and New Zealand were very much alike in having only small native populations,

which did not threaten the continued supremacy of the white settlers . . . The Canadians were also fortunate because the indigenous Red Indians and Eskimos were primitive people incapable of offering any sustained opposition to the white man."

## ▶ ARMIDALE APPEAL SHOWS BENEFITS:

Residents of Armidale Reserve established an appeal to improve conditions on the Reserve. The first benefits of the appeal were displayed recently when funds made it possible to purchase a new lawnmower which will be used to cut long grass on the reserve and improve the general area. The ultimate goal of the appeal is to raise funds for the purchase of a utility or truck. Donations may be made to the Aboriginal Reserve Appeal and may be sent to Professor Kelly, Department of Classics and Ancient History, University of New England, Armidale, N.S.W. 2351.

## ▶ ABORIGINAL SPORTS HALL OF FAME?

A special Hall of Fame for American Indian athletes has recently been established in Kansas. The first fourteen athletes were inducted late last year, nine of whom are deceased. It is planned that a special Hall of Fame building will be constructed at Haskell Indian Junior College, Kansas, to house the memorabilia of Indian sports heroes. The Hall of Fame operates as a non-profit organization supported by private donations. It is hoped that the Hall of Fame "will stand as a historical record and tribute to the abilities of Indian athletes and as an inspiration for Indian youth seeking to develop rewarding and productive lives." Perhaps a similar idea could be adapted to Australia to honour the contribution of Aboriginal sportsmen? It could even be run by the Aboriginal Sports Foundation. Let us have your ideas.

## ▶ ABORIGINAL FIELD FORCE TO BE SET-UP:

The Commonwealth Minister for Aboriginal Affairs is planning to establish a 100-man Aboriginal Field Force to report to him on Aboriginal problems throughout Australia. Mr Bryant hopes that by August when the force is established "Wherever there are Aborigines there will be field officers". This proposal is linked with two other policies adopted by the Minister. One is the establishment of the National Aboriginal Consultative Committee

to advise him; and the gradual process of turning the Department of Aboriginal Affairs over to Aboriginal staff and administrators.

► POSSIBLE ABORIGINAL ELECTORATE:

The Federal Minister for Aboriginal Affairs, Mr Gordon Bryant, has announced that he is considering the establishment of a special all-Aboriginal electorate in the Northern Territory. He said the plan is dependent upon whether the people favour such a proposal. If they do, he is prepared to recommend to the Commonwealth Government that it be implemented. Precedent for the scheme exists in New Zealand where all-Maori electorates already exist. The suggested location of the electorate is Arnhem Land. Mr Bryant has also proposed that Aborigines resident in any part of Australia might be eligible to enrol in the electorate.

► DO SCHOOLS EDUCATE ABORIGINES?

Research carried out by Mr Alan Duncan of the Aboriginal Education Council indicates that the performance of young Aboriginal children at school as measured by IQ ("Intelligence Quotient") tests, actually deteriorates as they progress through school. In the case of 150 children he studied in western areas of N.S.W., he found their performance fell by one-third between the ages of 5 and 12. "Their performance drops off so badly that by the time they enter high school", he said, "more than half the Aboriginal children in N.S.W. are classified as slow learners". The effect of this on their opportunity to obtain good jobs is obvious. It has been well-known for a long time that lack of proper food is detrimental to intellectual development and that conditions at home can hinder the ability and willingness to succeed at school. Mr Duncan indicates that these disadvantages are added to rather than compensated for, by the existing school system. The child's innate intelligence is not harmed by the school process, but it seems his ability to perform the skills which the tests measure is adversely affected.

► SPORTS EQUIPMENT FOR PURFLEET:

The National Aboriginal Sports Foundation has made a grant of \$500 to the Purfleet community to buy sporting and recreational equipment for the reserve's young people. Application for the grant went through Mrs Alice Briggs, secretary of Purfleet Aboriginal Advancement League. Enquiries about the Sports Foundation can be addressed to its Secretary, c.o. Department of Aboriginal Affairs, P.O. Box 241, Civic Square, Canberra, A.C.T. 2608.



*Mr and Mrs Bert Draper of Moree at their 75th birthday celebration*

(Photo courtesy Moree Champion)

► MOREE COUPLE CELEBRATE 75TH BIRTHDAY:

The accompanying photo shows Mr and Mrs Bert Draper of Morton Street, Moree cutting a 75th birthday cake at a surprise party sponsored by the Aborigines Inland Mission in December. Mrs Draper celebrated her birthday on 22nd November and her husband on 10th December. Church members, Daughters of Charity and Mr Lyle Munro gathered at Pius X Mission for the party. Mr Draper, who retired after 43 years with the Railways Department, and his wife, have been staunch A.I.M. Church members for many years.

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# The Fly: A Deadly Enemy

**Born and matured in filth, the house-fly is a threat to the health of every man, woman, and child alive.**

Yet so much is this pest a part of the summer scene that most of us accept them or try to ignore them.

As a result we pay a heavy toll in outbreaks of gastroenteritis, dysentery, hepatitis, and other diseases.

The fly is specially equipped to carry and spread deadly diseases.

Its entire body is covered with a tangle of fine, close growing hairs. Similar hairs cover its wings, legs, and feet. These act as an efficient catch-all for any filth with which it comes into contact.

In addition, the feet of flies are extraordinary in their structure. Each foot has an adhesive pad from which a sticky fluid is discharged.

This enables the fly to travel on slippery surfaces, even walk upside down on ceilings.

Viruses and bacteria have been quick to adapt to such a convenient means of spreading themselves.

## Disgusting Habits

From an egg deposited on some rotting refuse, the fly reaches maturity in about 10 days.

During an adult life of about 3 weeks its sole function is to eat, breed, and annoy mankind.

If a female, it will probably lay its first batch of 300 to 400 eggs in less than a week, repeating the same process every couple of days.

At this rate, depending on suitable conditions, it is possible to average 15-20 generations a year.

Its feeding habits are atrocious, as it delights in decaying rubbish and other garbage, just as it does in the sugar bowl on your table.

Watch it feeding and you'll see a long tongue busily probing the food. As it has no means of chewing it, it spits out a drop of fluid which breaks

down the food so it can be sucked up in a pre-digested liquid form.

The fluid and the fly's droppings may well be laden with deadly germs.



## What Can be Done?

When asked this question, Mr Keith Bagnall, a health inspector, said "Improved sanitation is the first step in control of flies.

"Promptly place all garbage, wrapped in newspaper, in a tight garbage can. Don't leave old food tins lying around. They could eventually attract flies to the rotting food in them.

"Spray fly-spray inside the house or hang pest-strips. Doors and windows should be covered with wire-screens.

"When you are outdoors, a liquid repellent applied to the skin is the easiest way to keep flies away. If they get near the nose, eyes, mouth, or ears, they can leave a serious infection."

Mr Bagnall concluded by suggesting that in spite of your best efforts, flies are prevalent in your locality, do not hesitate to seek the advice of your Council health inspector.



*Eric King*

## Letters

Dear Sir,

I would like to correspond with some girl penfriends aged from 20-28. I would prefer if they enclosed a photo of themselves.

I am 20 years-of-age, five foot six, brown eyes, black hair and a light complexion. I am a quarter-caste.

Hobbies: swimming, football, playing cards, ice-skating, pop music, dancing, and a very keen boxing fan.

Yours truly,  
Eric King,  
1 Llewellyn Street,  
Marrickville, N.S.W. 2204.

## OPAL's Joyce Wilding Home

The people of New South Wales may be interested in reading of the OPAL organization of Queensland.

The first OPAL House was started by Mrs Muriel Langford and Mrs Joyce Wilding in 1961, with full approval and assistance from the Queensland Government. Prior to this Mrs Wilding conducted a "Helping Hand House" in Melbourne Street, South Brisbane, assisting many people, regardless of race, colour or creed. She gave material and spiritual aid to all who went there.

In July, 1970, the OPAL organization purchased a property on the Pacific Highway at Upper Mount Gravatt, an outer suburb of Brisbane. This had been operating as a motel, but OPAL converted it into a Home for Aboriginal Children, from 4 to 15 years of age, and called it "OPAL Joyce Wilding Home". It was officially opened by the then Minister for Aboriginal Affairs, Mr Wentworth.

Matron Sheppard and her husband, assisted by Mr and Mrs Butterworth, very capably attend to the needs of the children and keep the Home running smoothly. The buildings are set amidst spacious grounds and so afford the children ample room for games and recreation. To see them

playing, happy and contented, one knows that OPAL House is a successful venture.

In July, 1972 Senator Bonner and his wife held their marriage ceremony here.

The original OPAL Hostel in Russell Street, South Brisbane is now managed by Matron Olive Murphy and her husband. All the cooking, cleaning and so on are done on a communal basis, supervised by these two capable people. It mainly caters for people coming from the country to seek work in Brisbane, and any person, single or married, can go there for assistance. Here again OPAL lives up to its ideal, in that race, colour and creed have no bearing on who can go there for help.

With more places like OPAL at Mount Gravatt and South Brisbane perhaps in time there will be a lessening of the rift between the two peoples of Australia and the name OPAL will have fulfilled its purpose—One People's Australia League.

Its headquarters is at 418 Ann Street, South Brisbane and the site was purchased for OPAL by the Federal and State Governments. Senator Bonner is the president and Mrs Caroline Archer the executive officer. The beautiful Geerbaugh

Art Gallery, Art Shop, and Mothers and Children's Playroom are incorporated into the building.

OPAL operates with the assistance of the Queensland Government and various charitable organizations, including donations from interested people. The business houses of Brisbane also assist in the voluntary giving of many goods.

As I was originally from Queensland but now reside in New South Wales I thought this article on OPAL may interest the many people who read the *New Dawn*.

*Joan Marceau,*  
Fingal, N.S.W.



*The children sleep in these units at the back of the main building of OPAL's Joyce Wilding Home at Brisbane. "Uncle" Wally Sheppard, matron's husband, can be seen in the picture*



*This is the main driveway to the Home. The office, dining room and kitchen are on the ground floor. Some of the children are accommodated upstairs*



## **COMMONWEALTH ABORIGINAL SECONDARY and STUDY GRANTS SCHEMES**

Applications are invited for 1973 Aboriginal Secondary and Study Grants which the Commonwealth Government offers each year to assist Aboriginal students to continue their education beyond the statutory school leaving age and to undertake further study after leaving school.

The grants include assistance with living costs, school fees, clothing and textbooks and other expenses associated with attending school and other educational institutions.

### **ELIGIBILITY**

#### **Aboriginal Secondary Grants**

The grants are open to students of Aboriginal or Torres St. Island descent who:—

- will be 14 years of age but under 21 years on 1 January, 1973;
- will be attending in 1973 an approved primary or secondary school in any Australian State or Internal Territory;
- are likely to benefit from remaining at school.

#### **Aboriginal Study Grants**

The grants are open with no age restriction, to students of Aboriginal or Torres St. Island descent, who, having already left school, wish to undertake further studies or training in an approved course.

### **APPLICATIONS**

Application forms and further details may be obtained from the Department of Education and Science at the address below, from offices of the Commonwealth Employment Service, the Department of Child Welfare and Social Welfare or some school principals.

**APPLICATIONS SHOULD BE SUBMITTED AS SOON AS POSSIBLE TO:**

The Regional Director  
Sydney Office  
Department of Education and Science  
La Salle Building  
70 Castlereagh Street  
SYDNEY, N.S.W. 2000  
(G.P.O. Box 3987, SYDNEY, N.S.W. 2001)  
Telephone 2 0323

