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

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FRONT COVER: Roslyn Watson, the first professional Aboriginal ballerina (see page 14). Photo courtesy The Australian Women’s Weekly.

BACK COVER: Children at Nanima School, Wellington.

EDITOR: Peter Vaughan, Publicity Officer, Department of Child Welfare and Social Welfare.
Neither the old ways nor the new way

Veronica Hall is one of the luckier residents of Mungindi, a small town of 800–900 people located in the northwest of New South Wales, on the Queensland border.

At the moment she is in Warwick, Queensland, doing nurse’s training at the hospital there.

But for most of the 100-odd aboriginal people of Mungindi the future is less clear and less bright.

“Young kids can’t get work around here”, says Mrs Troutman who lives in one of the five homes on the reserve, about a mile out of town. She claims there is a colour bar against Aborigines, although her neighbour, Mrs Holten, claims the employment situation is just as bad for whites.

Veronica got her start at one of the few places in the district where there is any work for women—at the hospital just across the river, in Queensland. Most of the jobs in town are said to go to married women.

Only one boy, Kevin Parton, has really left town to get a job. He went to Brisbane to work as a plumber. Less than half-a-dozen of the local men have permanent jobs. The rest rely on casual work.
Veronica’s mother, Mrs Joyce McGrady, is a trainee pre-school teacher with AFEC. She is one of the most active members of the local community. Along with raising five children she manages not only to work with AFEC but to be vice-president of the Mungindi Aboriginal Advancement Association and secretary of the district swimming pool appeal fund. Alec McGrady works on a large local property.

Mungindi’s Advancement Association was formed over 2 years ago. It is concerned, in particular, with the problems of the reserve, including obtaining a telephone, a hall (to be used as a clinic and a pre-school), and verandahs on the homes. The pre-school is considered especially important because some of the children have had to repeat kindergarten.

Last year the association succeeded in obtaining a bus from the Commonwealth Government. It was originally hoped that the bus would be used to take children away to sporting events. But problems in finding an available driver have impeded this. It is used, however, to ferry the children from the reserve to school, a mile-and-a-half away. “The bus has cut down truancy”, says Ted Rickard, president of the Mungindi Advancement Association. “Before the bus all the kids required was the slightest excuse and they wouldn’t go to school.”

Education is another of Mungindi’s problems. Despite the bus and the efforts of the local headmaster, who goes to the reserve every week to enquire about any children who have been sick and discuss any problems with the parents, none of the local children has so far gone beyond the School Certificate. “The headmaster does everything he can to help you and takes an interest in the people”, says Mrs Troutman.

Veronica Hall was born at Collarenebri and lived at Thallon and Narrabri before settling at Mungindi. She did most of her secondary schooling at Narrabri.

(continued on page 7)
A Strange Symbol of Identity

“King’s Plates” are often a sensitive issue amongst Aboriginal people. They can be a symbol of one of the worst periods in Aboriginal history.

Originally the plates (and similar tokens) marked the demise of traditional Aboriginal society and the white man’s assertion of his authority.

Typically a farmer or stationowner would bestow his recognition of leadership upon which ever tribal elder had proved most compliant with the white settlers.

Sometimes the rightful leader or “King” was ignored. Always the decision as to who would be accorded the “honour” of receiving a plate or whatever—as if such recognition were necessary—was at the discretion of the new settler rather than the traditional inhabitants of the land.

Despite their sordid history and ugly connotations today these plates are often highly valued possessions among the black descendents of the original owners.

At Walgett, for instance, Mrs Kathleen Dodd has in her possession a plate produced in 1913 by Mr Charles Clark in acknowledgement of “Tinker—King of the ‘Murgadool’”.

Jimmy Tinker was a grandfather of Mrs Dodd. She claimed he was born in the 1850’s and died in about 1929.

The King’s Plate in the possession of Mrs Kathleen Dodd of Walgett
The Murgadool tribe is originally from the area around present day Collarenebri. Tinker himself lived for a long time in Collarenebri and Mrs Dodd was born there. She came to Walgett when 18.

Mrs Dodd’s family and the rest of the tribe are today scattered throughout different towns in the northwest. In Tinker’s time they lived in tents spread across what was then completely cattle country. Tinker used to work on the stations thereabouts, said Mrs Dodd. Charles Clark, whose name appears on the plate, owned “Murgadool” station.

When Tinker died the plate was passed on to Ethel Tinker and when she died to Kathleen Dodd, her eldest daughter. Eventually it will pass to Mrs Dodd’s eldest daughter, Mrs Muriel Dennis.

Mrs Dennis’ daughter, Diane, works at the Taxation Department in Sydney.

Kathleen Dodd lives on the mission station at Walgett. Also living there is Charles Dodd her brother-in-law.

Charlie is not a descendant of Tinker but a grandson of King Brandy of the Walgett people. Charlie’s brother Arthur married Kathleen Dodd.

To many people the plate bestowed upon Tinker would be an unpleasant reminder of the worst aspects of relations between blacks and whites in the nineteenth and early part of the twentieth century. But to Mrs Dodd and her relatives it provides at least a tangible link with their forebears and a strange symbol of their Aboriginal identity.
“There used to be a lot of prejudice from kids at school”, says Barry Thorne. “The teachers didn’t really know about it and so didn’t do anything. But the Aboriginal students stuck together and fought it. Now it is no longer a problem.”

FROM STUDENT TO TEACHER

Barry was speaking about his experiences at Walgett where he sat for the Higher School Certificate last year. He is at present studying the general primary school teacher’s course at Armidale Teachers College.

Although he claims “Politics bores me”, Barry is not a person to tolerate prejudice or discrimination. “School principals over the past 4 or 5 years have discouraged prejudice”, he says, “but mainly it is the kids themselves who have put an end to it.”

Barry is one of the first Aboriginal students from Walgett to have completed high school. He was preceded a few years earlier by Michael Anderson.

“The educational level and achievements of Aboriginal students are rising each successive year”, he says.

Barry was born in Sydney but moved to Walgett when he was very young. He was educated at the local central primary and secondary schools. He passed six subjects, including one at credit level, in the School Certificate examination. His results in the Higher School Certificate included second level passes in Science and Geography and passes in Mathematics, English and Economics.

He was school vice-captain in fifth and sixth forms. His interest in sport, including football and participation in the Combined High Schools Swimming Carnival, won him the school’s “Sportsman of the Year” award in 1972.

There are other members of the Thorne family following in Barry’s footsteps. His brother, Darrell, is sitting for the Higher School Certificate this year. His cousin, Neil, also sat for the Higher School Certificate last year and was a prefect in fifth and sixth form. A younger brother, Rodney, is in third year.

Barry’s decision to become a teacher was not made till towards the end of last year. It was a decision partly influenced by the urging of his family and teachers.

His original interest had been local government, which he could have pursued had he so wished. He worked in the offices of Walgett Shire Council over the Christmas holidays.

Barry’s interest in teaching derived from more than simply encouragement by others. “The job itself appealed”, he says, “The idea of communicating and dealing with kids attracts me. Later on I might be interested in secondary teaching.”
HOW TO GET A HOUSE

People seeking houses can obtain them either by renting a home from the government or by obtaining a government home loan designed especially for Aborigines.

For those people wishing to rent homes there are two separate schemes available:

(a) Houses rented by the Housing Commission under its ordinary programme; and
(b) the houses available especially for Aborigines.

These houses in (b) are known as H.F.A. (Homes for Aborigines) houses and are vested in the Minister for Youth and Community Services. All houses in towns, however, and most of those on Aboriginal reserves, are managed by the Housing Commission.

Who Can Apply

Any person who is an Aboriginal can apply on the normal Housing Commission application form. The applications are normally processed in the order in which they are received, i.e., the sooner you apply the sooner you are likely to obtain a home.

In special circumstances consideration is given to the needs of the applicants, such as overcrowding, poor accommodation, health, etc.

When applying for a home you need only to fill in a single form to serve as an application for both a Housing Commission home and a H.F.A. home.

How are the Homes Allocated

When an application for a house is made the person is interviewed and his name put to the
Applications Committee. If approved his name goes on the list of people waiting for houses. People are granted homes in the order in which they apply.

People who have experienced particularly difficult circumstances, or who are unfamiliar with the type of dwelling to be provided for them, are given advice and help to make their adjustment to the new home more easy.

**Where are the Houses Being Built**

Most houses are provided in towns where Aborigines now live. Houses also tend to be built in towns where work is available. For similar reasons houses are not usually built on reserves situated away from town.

Allowance is sometimes made however for the aged and infirm who do not wish to leave reserves.

**Types of Houses Available**

All the new houses are built according to modern designs drawn up by the Housing Commission. In some areas units designed especially for elderly people are made available and let at low rents.

**What Rents are Charged**

Each house has an economic rental which is based on the cost of its construction and this is the maximum rent the tenant has to pay.

However the rental rebate scheme allows for reductions in rent where the family income falls below a certain level due to unemployment or sickness. Where a woman is widowed or a man becomes an invalid the rebate may continue indefinitely.

Anyone who for these or other reasons is having difficulty in keeping up the rent should enquire about the rental rebate scheme from the person who collects the rent.

**Non-payment of Rent**

One of the conditions upon obtaining a house is that the rent be paid regularly.

A person who, without good reason, fails to pay the rent, has to surrender the house. The house will then be rented to another family who are in need of a home and willing to pay the rent.

If there is some good reason why the rent cannot be paid, the proper thing to do is to tell the person who collects the rent. Not only will this avoid any misunderstanding or ill-feeling but it may also enable you to be provided with advice and assistance.

**How to Apply**

Application forms are available at any office of the Housing Commission or the Department of Child and Social Welfare.

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**MUNGINDI**

*(continued from page 2)*

She says she thought of leaving school before the end of the School Certificate, but the headmaster and others talked her into completing fourth form. She also discovered that the School Certificate is necessary in order to do nursing. “It was pretty good”, she says. “It wasn’t hard at all.” Kevin Parton also sat for the School Certificate last year.

According to Ted Rickard, lack of education among the local people is partly responsible for their difficulties in obtaining work. “A knowledge of mechanics is necessary today even for farmwork”, he says.

Relations between the town and the reserve are good, claim the local people. “There is no surface discrimination”, says Ted. “Everyone attends social functions and mixes together.”

But this absence of friction has not resulted in much movement from the reserve into town. “In the past 20 years”, it was said, “only four families have moved off the reserve. The people aren’t necessarily anxious to move into town, although they are anxious for better homes”.

Mrs Holten claims she would like to get a house in town but refuses to do so until her husband is guaranteed permanent employment. Eight families—about forty-five people in all—share five houses on the reserve. Veronica’s family owns a house in town.

One of the disadvantages associated with people moving off reserves and into towns is that often they lose what remains of their Aboriginal heritage. This, too, is a fear that was expressed by one resident of Mungindi:

“There are some people here who can still speak the native tongue. But they never use it. There are a few noticeable skills. Some can sketch and there is one family who are good musicians. But none of it is really passed on to the children. They are not at all interested in the old ways, only in the new life.”
Top left: Henry Hardy from Angledool, is one of a family of nine children. Bert Barker and his family live in a more typical Tin House...

Below left: Playing baseball in Roebourne, 1951.
EWARRNA SCENES

Left: Children from Dodge

Below: Mr and Mrs Gordon. They are pictured here in their garden which won "Sydney Morning Herald" awards in 1970, '71, and '72

Left: Children from Dodge
TETANUS TAKES TWO LIVES

The death of two people in this State, so far this year, from the dreaded tetanus infection dramatically emphasizes the need for vaccination against this deadly disease.

"These two fatalities would not have occurred if booster injections had been given when due," commented a doctor from the N.S.W. Health Department.

"After receiving their initial triple immunization everybody, irrespective of age, needs a booster anti-tetanus injection every 5 years for full protection", he said.

Tetanus is a serious, often fatal, illness. In fact, a person who develops tetanus has a little less than 50-50 chance of survival.

It is not confined to any age group. Barefoot toddlers to the elderly can contract it at anytime.

Infection can be introduced into the body through a minor injury.

A simple scratch, a cut or other break in the skin can open the way, although the tetanus germ prefers a deep punctured wound with a small opening, such as a puncture caused by a nail or prong of a fork, or even a rose thorn prick.

This type of wound shuts out oxygen and allows the tetanus germs to thrive and increase in their dark, moist hiding place.

SOURCE OF INFECTION

There is a risk from tetanus in almost any paddock, garden, footpath or road.

People living in the country, on farms or wherever there are grass-eating animals are particularly vulnerable as the germ, which causes tetanus, lives in animals intestines. The germ is extremely hardy and can live for years in dust and soil.

First symptoms of infection usually appear from 4 days to 3 weeks after the germ enters a wound. Stiffness of the neck muscles and painful spasms of the jaw muscles causing difficulties in swallowing (lockjaw) are early signs.

Intensive treatment as soon as possible is imperative.

Unless arrested, spasms of the other muscles of the body occur. Intensive hospital care is needed from a team of doctors and nurses who must watch the patient 24 hours a day for as long as 4 or 5 weeks.

The patient must be kept in a specially darkened, silent room. The slightest noise or jarring is sufficient to throw the patient into violent and agonizing convulsions, possible resulting in death.

PREVENTION AND TREATMENT

"There need be no deaths from tetanus", said the Health Department doctor, "Immunization is the answer."

Children from 3 months of age should be given the triple immunization against diptheria, whooping cough and tetanus once each month for 3 months, a booster at 15 to 18 months, then immediately before starting school, followed by a booster every 5 years.

Immunization can be obtained at any age and is particularly important for people living in rural areas or who are engaged in occupations where there is a special risk of tetanus.

Punctured or torn wounds which are soiled by dirt or which have bits of clothing or other contaminated matter forced into them require a doctor’s attention. A preventative injection of anti-tetanus serum may be given.

All wounds, irrespective of their nature should be bathed with an antiseptic solution.

"Never leave a wound to chance. Do not waste a moment in getting medical attention if any symptoms develop. Best of all, be sure you are fully immunized. See your doctor or local council before its too late,” said the doctor.
"A JOB YOU COULDN'T DESCRIBE"

"The teachers say there is a marvelous difference in the children who have attended the pre-school. Their whole attitude to learning is different."

This is how Sister Denis describes the benefits of the pre-school which the Daughters of Charity operate at Wirajarai Reserve, Moree.

Sister Denis runs the St Pius X Mission with Sister Nicole and Sister Bernard. Speaking with the local people leaves one with no doubts as to the popularity of the nuns and the appreciation of the work they are doing.

Since last year two local women, Maud Haines and Dolly Collins, have become involved in running the pre-school with Sister Denis. Other mothers are also involved to some extent.

About seventy children are enrolled at the pre-school. The children are not forced to attend—rather the problem is often one of restraining their enthusiasm as they roll up for either their morning or afternoon sessions. The parents are also anxious for the children to attend pre-school. Those children living in town or at Stanley Village are picked up and returned home by bus.

With the exception of a daily language period the routine of the 2 to 3 hours sessions is largely informal.
Doubtlessly this partly explains the children's enthusiasm.

At the same time, though, the children are being prepared for the less relaxed experience of primary and secondary school. According to Sister Denis the emphasis is placed upon developing the children's familiarity with language and numbers, and on increasing their self-confidence, respect for one another and care for the things they work with.

In conjunction with the pre-school a mother's club has been formed with the aim of getting the women involved in the pre-school and interested in their children's development. The club is also intended to organize social functions and some fund raising.

The pre-school is only one aspect of the Sisters work at Moree. They are also heavily involved in the town's Aboriginal Advancement Association and all of its activities.

Aside from the pre-school run by Sister Denis, Sister Bernard takes sewing classes for the mothers while Sister Nicole takes care of the clinic.

In effect the clinic is available 24 hours a day since the nuns live on the Reserve. It is staffed in a voluntary capacity by three of the local doctors. As with the pre-school nominally there is a charge of 30 to 40 cents which when paid helps cover running costs.

When asked what the sisters do, one of the local people replied: “A job you couldn’t describe. Everything and anything. There’s only three of them but they do the work of twelve. They are on call 24 hours a day”.

St Pius X Missions, Moree
SILVERTON

Silverton, the original site of the city now known as Broken Hill, is located about 15 miles from the present day mining town.

All that remains on this site today are a post office and some stone cottages scattered about the old railway line.

The families pictured here were living in the abandoned cottages when the photos were taken in March.

NEW DAWN, June, 1973


**Smoke Signals**

**THE GIRL ON THE COVER**

By now Roslyn Watson is familiar to most people as the first professional Aboriginal ballerina. She comes from a family of six in Brisbane and did not take up ballet till she was 12 years of age, though only because of lack of opportunity. After winning honours in her examinations she obtained a study grant to join a Melbourne ballet academy and from there was admitted as the first Aboriginal student at the Australian Ballet School. Now aged 18 Roslyn graduated at the end of last year and went to Sydney to join the Dance Company of N.S.W. She danced with the company on its tour of South Australia in February and March, in a programme of classical and contemporary dancing. The cover photo shows Roslyn in a scene from one of the contemporary dances. In April she starred at a special concert to raise funds to establish a ballet scholarship for Aboriginal children. One of Roslyn's goals is to see the creation of an all-Aboriginal ballet company. "Dancing can be a meeting place of black and white—a unique way of bridging the two worlds", she is reported as saying. Currently she is nearing the end of a lengthy tour of New South Wales schools by the dance company. Also accompanying Roslyn on this tour is the brilliant traditional dancer, David Gulpilil. In an attempt to introduce the children to Aboriginal culture she and David perform the dance of the Brolga myth. At the end of the year, after performing with the company at the opening season of the Sydney Opera House, Roslyn leaves for New York where she will work with the all-black School of Dance Theatre in Harlem.

**ABORIGINAL ARTS BOARD CHOSEN**

The photo on this page is that of Goobala Thaldin. Translated it means "rough seas", so for the convenience of Europeans, Goobala often goes by the name of Dick Roughsey. This was the name most people heard when the Prime Minister announced the chairman of the new Aboriginal Arts Board. The Board is not simply another group of Aborigines set up to advise but not make decisions. An indication of the extent of its power is that it is one of the few Aboriginal bodies in the governmental structure that can sign its own cheques. In its own field it is the policymaking body of the Federal Government's Australian Council for the Arts. "The board will investigate ways of involving Aborigines in a wide range of cultural activities in the visual arts, performing arts, filmmaking and literature", said the Prime Minister in announcing the members of the Board. "Projects aimed at the preservation of Aboriginal art, crafts, dance and music will be sponsored in communities", he said. One of the Board's first jobs was sponsorship of the first national seminar on Aboriginal arts, a week-long affair held in Canberra in late May. The new Board has a strong tribal representation, although its members are drawn from every State. N.S.W. is represented by Terry Widders and Chicka Dixon. Dick Roughsey has been a member of the Council for the Arts for several years. Born on Mornington Island in about 1920—he was 9 years old before he saw a white man which so surprised him that he ran away because "I'd never seen anything like it before"—he is a Dick Roughsey tying the knot of ownership in the leaf of a pandanus palm. The knot symbolises ownership of the tree and its fruit.

( Photo courtesy A.H. & W. Reed Pty Ltd)

**THE PRESSURES OF ADJUSTMENT**

A Melbourne psychiatrist recently found that Aborigines living in towns are more susceptible to psychiatric illness than their tribal counterparts. Dr Ivor Jones is reported as saying that "A strong belief system protects tribal Aborigines against the increased incidence of psychiatric illness that the Aborigines of the cities show. In contrast, town Aborigines have lost a great part of their traditional culture. They haven't been accepted by the whites". Similar studies at Bourke have revealed that despite the negligible tribal structures surviving in that area, there is still a clear difference in the degree of anxiety and tension between people living on the reserve and those living in modern homes in town. It is thought that higher tension and anxiety found among town-dwellers is a result of the absence of emotional and group support that is available on the reserve, and of the pressures from many sources to adopt white values.
successful painter on bark and canvas in his own right. Moon and Rainbow, his book about his early life and the legends of his people, was published early last year. He has in the past worked as a stockman and also as a deckhand on ships around Cairns. In October Dick Roughsey will be publishing his new book, an illustrated legend of Gaiya, The Giant Devil Dingo.

ACTIVITIES OVER MINING ON RESERVES

Recently the Commonwealth Government has taken a number of steps to protect reserves and the communities living on them from the inroads of mining companies. The granting of any further leases in the Northern Territory has been stopped for the time being and it is expected that the granting of leases to mining companies in the future will be conditional upon the approval of the local Aboriginal community. In other moves the Government has decided that part of the royalties paid by mining companies to the Aborigines Benefits Trust Fund will now be passed on directly to the local community. At present 2½ per cent of royalties on minerals won in Aboriginal reserves are paid into the Trust Fund and are used for the benefit of all Aborigines in the Northern Territory. Under the new scheme 10 per cent of this money will be paid into a local community fund administered by Aboriginal trustees for the benefit of the community on whose land the mine operates. In New South Wales, under the powers of the new Aboriginal Lands Trust, mining rights to all minerals except gold and silver will be handed over to the Trust as reserves are transferred from the Government to the Trust. The Lands Trust is then free to exploit the minerals itself or to dictate the terms on which it may grant the leases to a mining company.

DIDGERIDOO PLAYERS ON OVERSEAS TOUR

Appearing in the picture on this page are didgeridoo players George Winunguj and David Mindabal, from Goulburn Island. George and David have just returned from a 4-month overseas tour with the Adelaide Wind Quintet. During the tour the Quintet performed "Sextet for Didgeridoo and Wind Instruments" which combines Aboriginal wind instruments and those of the western world. The group performed in Switzerland, America, Korea, Indonesia, Singapore and Malaysia. George and David gave demonstrations to musical scholars in various centres and for 4 weeks were guests of Nigeria's Institute of African Studies at the University of Ife. The sextet performed by the group was written by George Dreyfus after hearing...
The sudden passing of the late Nobby Luschwitz of Kempsey in April came as a shock to many of his Aboriginal friends. They acknowledge him as a genuine worker on behalf of the welfare of the Aboriginal people.

Nobby's work was highly regarded among the people. This was a result of his long service.

At this time may I also mention the genuine work of Teddy Morgan of Lismore who recently retired, as well as Max Morris of Grafton and Jim Franki, the vocational officer at Kempsey.

Let us be honest. Our biggest problem lies in co-operation with European people. We rely on the genuine support from such officers as these working for the welfare of Aborigines.

Certainly our Aboriginal leaders must work willingly and make genuine efforts to achieve co-operation. Until there is understanding and such co-operation is achieved, our goal will be floating in the future.

W. Cohen,
Member, N.S.W. Aborigines’ Advisory Council.

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**Colour is Beautiful**

As I sit beneath the shade,
My gaze falls upon the ocean blue,
Multicolours of various hues.
But none so funny as I see
the whites who try and brown like me,
With lotions spread from head to toe,
to bodies like marble glow.
To settle down for nature’s oven to change
the great master’s colour range.
Watch and chuckle, Abo brown
Be proud that you don’t have to do,
to cook and stew to be brown to.
Enjoy the sea, enjoy the sun,
and thank the Lord
That you don’t have to be well done.

Lorraine Williams,
Mt Druitt.

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**FCAATSI Seeks Assistant Secretary**

The Federal Council for the advancement of Aborigines and Torres Strait Islanders has a vacancy for an assistant secretary.

The position is open to any aboriginal or islander, male or female. Age is immaterial but clerical experience is desirable.

Award wage will be paid.

Applications should be addressed to:
FCAATSI 125 Bathurst Street, Sydney, N.S.W. 2000.

No later than 31st July.
COMMONWEALTH
ABORIGINAL SECONDARY
GRANTS SCHEME—
EXTENDED PROGRAM 1973

Applications are invited for 1973 Aboriginal Secondary Grants under the new terms of eligibility announced by the Prime Minister. The grants will be tenable from first term 1973.

ELIGIBILITY

The grants are open to full-time students of Australian Aboriginal or Torres Strait Island descent who—

A. • were 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

OR

B. • were under 14 years of age on 1 January 1973;
  • will be attending in 1973 an approved secondary school in any Australian State or Internal Territory.

The continuation of a grant is subject to the student attending school regularly and to his conduct and progress being satisfactory.

The grants include assistance with living costs, school fees, clothing and text books and other expenses associated with attending school.

APPLICATIONS

Application forms and further details may be obtained from the Commonwealth Department of Education 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
New South Wales State Office
Commonwealth Department of Education
Lasalle Building
Cnr. King and Castlereagh Streets
SYDNEY, N.S.W. 2000
(Box 3997, G.P.O., SYDNEY, N.S.W. 2001)
Telephone 29 7351