

New Dawn

APRIL 1974



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FRONT COVER: Wandendi Girls' Hostel, Sydney (see page 10).

BACK COVER: *Wanaaring, 1941: Paddy Johnson (deceased), Mrs May Hunt (nee Quayle) now deceased, Rachel Fife (nee Hunt), Cyril Hennessy (seated on box), Doreen Suckling (nee Hunt), Beulah Parlett (nee Hunt), Eric Hunt, and Ron Riley. Rachel, Cyril, Doreen, Beulah and Eric are Mrs Hunt's children. (Photo courtesy of Mr Ron Riley, Broken Hill).*

EDITOR: Peter Vaughan, Publicity Officer, Department of Youth and Community Services, Tel.: 20982.

*Jim Glover,
field officer, and
Ted Fields, general
manager, of the
Boomerang
Credit Union.*



BOOMERANG CREDIT UNION

“At the end of January we had 230 members. I’ll be very disappointed if we don’t have 1,000 members by the end of the year.”

Ted Fields was speaking of the first all-Aboriginal credit union to be formed in Australia. The credit union serves Aboriginals and Islanders who live in the Sydney metropolitan areas.

“A credit union,” he says, “is a self-help organization where people pool their savings in order to help each other.”

Ted is the manager of the Boomerang Credit Union, which began operating last December. It was established by Aborigines and is controlled by Aboriginal people.

The main aim of the credit union is to assist its members to manage their money more effectively. It does this by:

- Encouraging people to save money;
- Helping them budget their income and expenses;
- Educating people in the wise use of their income;
- and making loans to members from members’ savings.

The establishment of the Boomerang Credit Union sprang from attempts to spread the credit union movement into needy areas of the community, such as the formation of an integrated credit union at Walgett 3 years ago.

It was soon realized that communications problems make it necessary that Aboriginal field officers be employed to explain the idea and operation of credit unions.

Members control credit unions

Consequently the Australian Federation of Credit Union Leagues employed Ted Fields and Ted Wymara; trained them in the various aspects of credit unions; and sent them out to organize a credit union for Aborigines living in Sydney.

Over 400 people attended the opening of the Boomerang Credit Union at Petersham Town Hall. The Board of Directors elected at that time were: Mrs Josephine Munro (chairman); Jim Glover (deputy-chairman and field officer); Charles Leon; Claude Stewart; Charlotte Nippen; Merv Cooley; and Gary Scott.

The Directors, who are elected every two years by the members of the credit union, make all policy decisions. Three of the Board members also form a credit committee which approves loans.

Ted Fields was appointed manager and Jim Glover was employed to assist Ted Wymara in the field work. Two girls assist Ted in the running of the credit union's office at Ashfield, Elizabeth Williams (machine operator) and Leila Roberts (clerk/typist).

Assistance in budgeting

"The best service we have to offer," says Ted Fields, "is what we call *budget savings*. We are commencing an education programme to promote this area of activity."

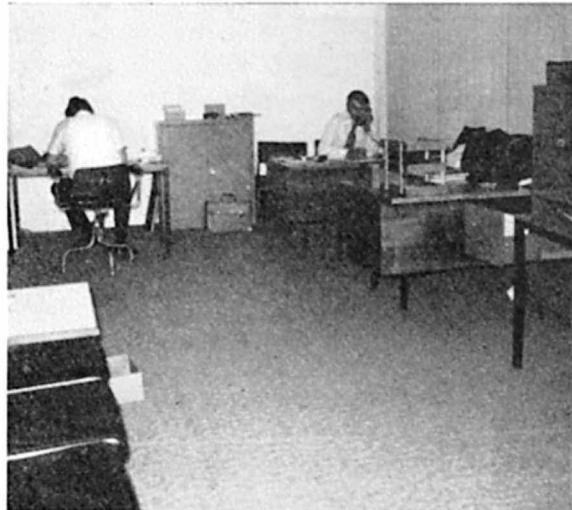
"Budget saving" is simply a service for paying bills. Everyone has bills to pay such as rent, electricity or gas accounts, car registration etc. A Budget Savings account provides an easy means by which a member of the credit union can predict these known expenses which recur regularly and then budget for them out of his weekly or fortnightly income by making regular deposits into his account.

When a bill is due for payment the member gives it to his credit union with a withdrawal form and the credit union pays the bill on his behalf with money the member has saved in his budget savings account.

No fee is charged for this service by way of stamp duty or postage and the member is paid interest (at the rates of 4% per annum) on his minimum monthly balance.



Liz Williams, office assistant at the credit union.



Office of the Boomerang Credit Union, Ashfield.

Other services provided by the credit union are ordinary savings accounts, loans, and consumer education.

Savings and loans

Members may deposit or withdraw their savings from a credit union, at any time. It is wisest to make regular deposits out of each week's or fortnightly pay packet. Savings receive interest of 5% per annum. (The interest rate for fixed term deposits ranges from 7%. To make a fixed term deposit, a person must put a minimum of \$500 into the credit union for not less than 6 months.) Non-Aborigines may save with the Boomerang Credit Union, although they are not eligible for loans.

The union makes loans to satisfy the needs of its members, at the lowest possible rate of interest. Loans are available for any worthwhile purpose such as buying a car, furniture and land; and for meeting educational and medical expenses and many emergency situations.

Each loan application is considered on its own merits. Regardless of the security offered for a loan, the member's character is considered the most important factor when granting loans. The only other factors taken into consideration are the members need and his ability to repay. Interest on loans is charged on the reducible basis of 1.1% per month on the amount owing.

How to join

Because credit unions are more interested in people than in dollars they assume the responsibility of educating their members in the wise use of their income. Members are provided individually with assistance to budget their income and with advice on matters of a financial nature.

Like all credit unions, Boomerang Credit Union is controlled entirely by its members. To become a member you must complete an application form and take out a shareholding of \$10, which is refunded in full should you ever leave the credit union. (Members under the age of 18 years need only take out \$2 in shares.) The only other charge is an annual subscription of \$2, to assist in the rapid development of the credit union.

An annual general meeting is held each year, at which members elect their Board of Directors. Each member has only one vote at this meeting. The Board of Directors is then responsible for

running the credit union on behalf of the members until the next annual meeting.

The Boomerang Credit Union can be contacted at:

6 Brown Street,
Ashfield. N.S.W. 2131
Tel: 798 8233

If the Sydney union is successful, it is planned, within the next 12 months, to proceed with the establishment of Aboriginal credit unions in other areas.



ABORIGINAL SECONDARY AND STUDY GRANTS SCHEMES

Applications are invited for 1974 Aboriginal Secondary and Study Grants which the Australian Government offers each year to assist Aboriginal students with their secondary school studies 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 attendance at school and other educational institutions.

ELIGIBILITY

Aboriginal Secondary Grants

The grants are open to full-time students under the age of 21 years on 1 January 1974, who are of Australian Aboriginal or Torres Strait Island descent, and who will be attending in 1974 an approved secondary school or class in any Australian State or internal Territory. Students who are in their final year of primary schooling in 1973 and will proceed in 1974 to an approved secondary school or class will be eligible for grant benefits in 1974.

Grants may also be made available to full-time students who are attending in 1974 an approved primary school provided the student is 14 years of age but under 21 years at 1 January 1974.

Students who are 14 years but under 21 years of age on 1 January 1974 must also be likely to benefit from remaining at school.

Aboriginal Study Grants

The grants are open with no age restriction to students of Aboriginal or Torres Strait Island descent who have already left school and 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 at the address below, from offices of the Commonwealth Employment Service, the Department of Child Welfare and Social Welfare and some school principals.

APPLICATIONS SHOULD BE SUBMITTED AS SOON AS POSSIBLE TO:

The Regional Director
New South Wales State Office
Sydney Plaza Building
Department of Education
59 Goulburn Street, SYDNEY, N.S.W. 2000
(G.P.O. Box 3987, SYDNEY, N.S.W. 2001)

FLOOD VICTIMS



Left: Mr and Mrs Charles Dodds and family speaking with the Chief Secretary, Mr Griffith and the officer-in-charge of Civil Defence, at Tamworth airport. The Dodds family was evacuated to Tamworth from Wee Waa.



Above: Victor and Dianne Smith and children at Tamworth airport during the February floods.



Left: Some of the people who were evacuated from Wee Waa arriving at Tamworth.

(Photos courtesy Northern Daily Leader)

COMPANION HELP WANTED

Mrs Doris Welsh of 17 Headlam Parade, Springfield (near Gosford, N.S.W.), offers free accommodation plus small salary to an Aboriginal woman in return for companionship and light duties around the home.

Any person interested, please apply in writing to Miss Barbra Asplet, Liaison Welfare Officer of the Directorate of Aboriginal Welfare, Box K718, Haymarket, N.S.W. 2000.



Mr Charles Perkins—(photo courtesy Canberra Times.)

“A CHIP ON WHOSE SHOULDER?”

by Charles Perkins

(The following article is an extract from Charles Perkins' autobiography. The first part of the autobiography, from which this extract is taken, was published in February as a special issue of Ted Noff's journal, The Family Man. Charles Perkins is an assistant secretary in the Department of Aboriginal Affairs, Canberra.)

At school we were “the abo’s” and they (the pupils and teachers) were “the whites”. Many things reinforced this; our clothing, no pocket money, no bikes like the other kids, and horrible lunches.

At Le Fevre Boys Technical School, in Adelaide, I was always below average. I was not interested in school. It meant nothing to me. Nobody encouraged me in any way. Nobody ever gave me a reason why I should study hard. I failed miserably and was booted out. The only thing I passed was woodwork, which I hated. I even failed in sheetmetal. My drawing was atrocious, my mathematics, my English (I still don't know the difference between a noun and a verb)—were below standard. I did not care for learning.

The only thing they told us was that we were troublemakers and that we were eating too much in the home. The authorities kept telling us that we were costing the church a lot of money. As soon as they could get us away from school the better. We were a burden to the church and it seems on reflection, on everyone else.

United by a common struggle

There was no person to sit down with us and say, “Now listen, this is how you do this”, or “why don't you try this?”. I failed so miserably that they said I had no future. I never had a real friend at school amongst the white children or teachers. Within myself I felt an outcast. I was a kind of loner. My only friends were fellow-Aborigines. What united us all as well was the common struggle to exist and find some happiness. The only happiness I found came through sports. This was generally the case with all of us.

My schooldays were devoid of any warmth or feeling of satisfaction. I hated every minute of it and felt the whole exercise a waste of time.

However, we went back home to Alice Springs every Christmas. That used to be an event in itself. All the things that would happen on the train going there and coming back remain in my memory still. Seeing all the Aboriginal people along the line, that was the real adventure. We would look out for friends and relatives.

The fact was that I was hopeless at school, even with sport. I don't think I made one friend at school. I never went to one person's home in all my school years and with most of the other Aboriginal boys it was the same. One or two went out occasionally but most of us were never invited socially into anybody's home.

Ashamed of us

Our white girl friends at school would not meet us openly after school. They would not be seen walking down the street with us. That would have been the worst thing in the world. They were ashamed of us. Parents would not hear of male Aborigines talking to their girls. Sometimes there would be arguments when one of us would get sick of being called an "Abo". Girls would meet us inside the local picture theatres when the lights went out but not before. We were great inside the darkness of the theatre but not outside.

It was all sort of smouldering inside me at that stage. I just could not put the pieces into place, and see it all in its correct perspective. There was a lot of confusion in my mind. I was quite defenceless. It built up a feeling of rejection until it seemed that the whole of society was against me. I would think, "There must be something wrong with me that enables that bloke to call me a "nigger", with so much feeling of hatred in his voice". I felt I was not good enough, an outsider, that I was not part of that school, I was not part of those people and I belonged to nothing. White society told me I was white but rejected me. They took my Aboriginal heritage away from me (in fact all of us) and left us drifters in society. They took everything from us and condemned us for existing. It was hard times in the mind of so young a people. The government helped us to try and understand and the church confused us even more. I needed, and we all needed, a father and didn't have one.

Where did I belong? I was floating. This can do all sorts of things to your psychology. How you relate to people and events. It was a very upsetting time and a young person in this position can develop hang-ups that stay on in later years.

Lack of understanding

Then the same whites who caused the problem say: "Aboriginals have a chip on their shoulder". Such racist people never pause to ask, "Why is that bloke so aggressive when he could be a little more passive? Why is he not able to communicate with other people? Maybe it is because he has

been faced with a situation that he does not understand?" Such questions never occur to the racist person, in this case and at that time the average Australian.

All they can say is something that suggests that the Aborigine has a character defect: "He has an inferiority complex". They can walk away then because they think they have put that bloke in the correct category. They walk away with a clear conscience. Or do they?

All my life people have said, "Charlie, you've got a chip on your shoulder". I have looked for that chip for a long long time, and have never been able to find it. By now it must have grown into a log, specifically because these people (whom I think have a chip on their shoulder through lack of understanding of human nature), have carried on in this manner towards me. There are thousands of Aborigines like me, right throughout Australia. According to racist people these Aborigines have a chip on their shoulder. That is the white man's conscience finding an excuse for the Aboriginal "problem".

Aborigines are "living people"

I hated all my school life. I never enjoyed one minute of it. I never enjoyed the companionship of any of my "school mates" right throughout school. In fact I have forgotten most of their names. I hold no grudges towards them. They never invited me home and I could not invite them to mine because I was too ashamed of it. They would not have wanted to come down, anyhow. As soon as school hours came to an end, that was that as far as we were concerned. That is how it is now for lots of Aborigines and whites. Also the Public Service and its impersonal approach to people—all people. The system decharacterizes the individual and some public servants act like machines to each other. It does not suit Aborigines who are "living" people. When football games are over the blacks go their way and whites go their's.

It is the same in Alice Springs and Darwin today. The whites say, "We are an integrated society", which is a lot of "bull"—they are a segregated society. If they cannot see that then they must be blind to actual facts. Alice Springs is ultra-conservative and as racist in practice as the more notorious areas in Australia.

(Copies of the complete autobiography may be obtained from The Family of Man, P.O. Box 66, Potts Point, N.S.W. 2011)

Help Save Quinkan Country

“Quinkan” is an Aboriginal name for the supernatural spirits. Quinkan country is an area on Cape York Peninsula.

Situated 70 miles west of Cooktown and 170 miles north west of Cairns, it contains the greatest body of prehistoric rock art in the world. Several hundred galleries of Aboriginal paintings have been discovered there and much of it is yet to be explored.

The area involved is especially important to the Aboriginal people of the region because it contains hundreds of their sacred sites. The galleries of both sacred and secular art portray a visible history of their race extending back over many thousands of years.

At present the area is part of Crocodile cattle station. The Aborigines Historic Places Trust and the Cape York Conservation Council want to purchase over 300 square miles of the property and make it a national park.

To save Quinkan country, they need your help.

People are asked to donate money to purchase portion of the property. \$65,000 is needed to buy 200,000 acres.

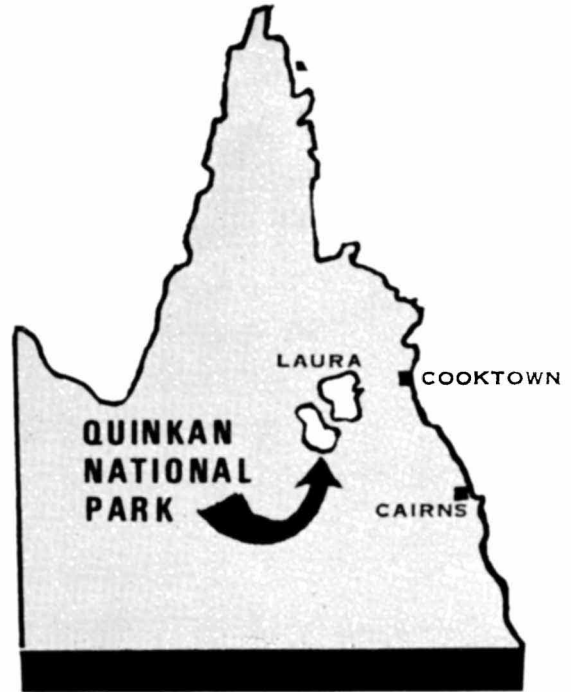
A \$5 donation will buy 15 acres.

Each person who donates money will receive a special “deed” stating that he or she has helped purchase so many acres of Quinkan National Park.

Donations should be sent to:

Quinkan National Park Appeal Fund,
P.O. Box 33,
Gordonvale. Qld. 4865

(Tax deductible donations should be sent to: Quinkan National Park Appeal, c.o. Australian Conservation Foundation, 206 Clarendon St., East Melbourne. Vic. 3002).



Country Children



The photo
western area
Avalon.

Normally
many children

The photo
came from
Bourke, Pea

The Lion
stay and the
costs of tran



Children Visit Sydney



photos on these pages were taken in January when about 50 children from the remote areas of the State came to Sydney for 10 days as guests of the Lions Club of Sydney.

Normally about 100 children take part each year, but this time floods prevented many children from leaving their home towns.

The photos were taken during a picnic at an Avalon sailing club. The children were from the towns of Walgett, Gulargambone, Wilcannia, Boggabilla, Moree, Renmark, Peak Hill and Wellington.

The Lions Club arranges for the children to stay with private families during their visit and the Department of Youth and Community Services arranges and meets the cost of transport to and from Sydney.





Some of the girls in the hostel living room (L to R): Hazel Wymora (Thursday Island), Gail Appo, Margaret Mills (Collarenebri), and Lorraine Allen (Caroona).

Second Girls' Hostel in Sydney

The front cover of this issue of *New Dawn* shows Wandendi, the second hostel to be provided for Aboriginal girls going to Sydney.

“Wandendi” is an Aboriginal word meaning “dwelling place”. It is the name chosen by the hostel matron, Mrs Callope, and the girls themselves.

Situated at Neutral Bay, close to the city and on the northern side of the harbour, Wandendi has now been in operation for 6 months, although the official opening took place only last February.

Like its sister hostel at Burwood, Wandendi offers accommodation for about ten girls who go to Sydney in search of work.

The hostel at Neutral Bay was initiated by the Rotary Club of Sydney and remodelled and equipped by the Aboriginal Girls Promotion Council, which now manages Wandendi. Matron Callope comes originally from North Queensland.

Assistance provided

Girls who stay at the hostel receive full board and keep for a weekly rent of \$16. It provides them with a home-away-from-home while they find their feet in the city.

Mrs Callope, hostel matron, and Pam Trotman, who assists the girls with any problems they might have while adjusting to life in Sydney.



Most of them are helped in preparing their arrangements to go to Sydney by the local vocational officers of the Department of Labour. They are provided with their rail fare to the city, their first week's board, a living-away-from-home allowance, and \$40 in cash for clothing.

The vocational officers help the girls make their arrangements to start the job they are undertaking and are available to assist and advise them on any subsequent difficulties.

Once in Sydney the girls are also able to rely on the advice and encouragement of Mrs Callope and the other girls at the hostel.

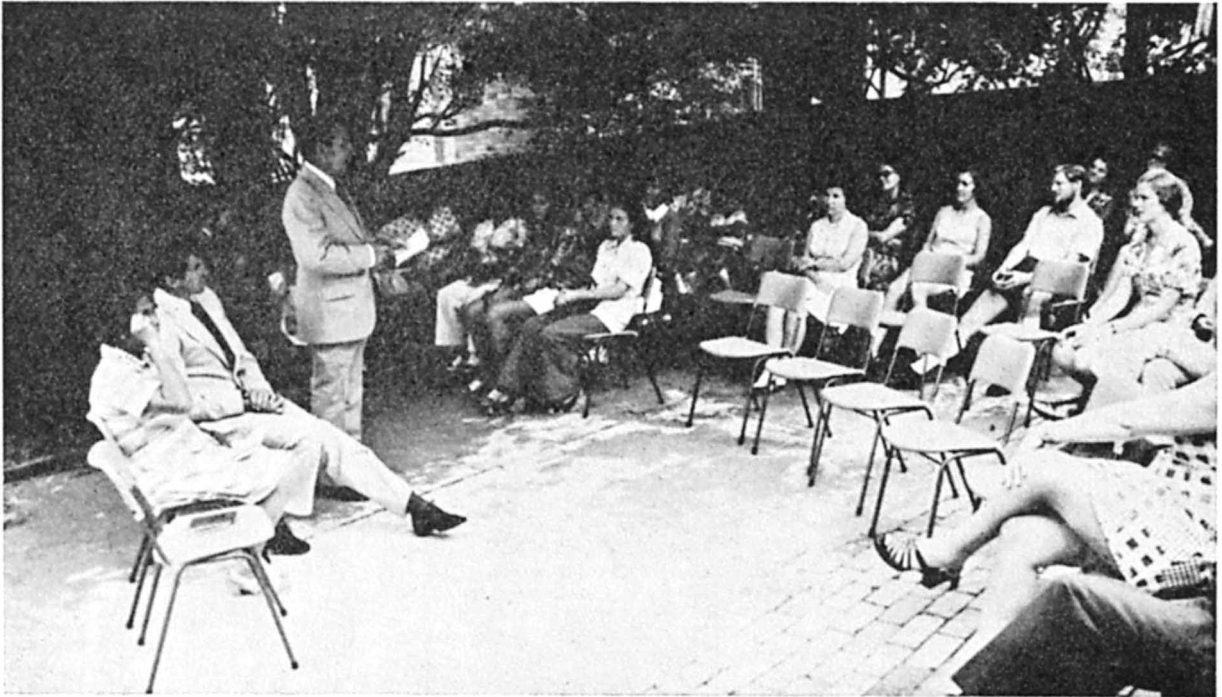
Social work to help with problems

Because it has been found that many young newcomers to the city find the initial problems of adjustment very difficult, a social worker, Miss Pam Trotman, is available to help them with any difficulties they may face.

Pam only becomes involved if a girl asks for advice or help. The girls at Wandendi are encouraged to rely on themselves and on one another. But Pam is available to help any girl

Marion Yuke (Coraki) and Hazel Wymora (Thursday Island) in one of the bedrooms at Wandendi.





The Minister for Youth and Community Services, Mr Healey, officially opens the hostel.

who wants extra or special assistance, and to help handle any temporary difficulties which may arise from time to time.

She visits Wandendi and the Burwood hostel at least once a week so that the girls can get to know her. The visits are never for the purpose of "checking-up" on anyone, but simply to make herself available if needed.

Frequently, once they have adjusted to life in the city, girls choose to move out of the hostel into their own flats, making way for newcomers to move into the hostel. Pam often helps such girls find new accommodation and establish themselves in their own homes. Her work is not confined to girls living in the hostels—she is available to assist any Aboriginal girls coming to Sydney.

Numbers increasing

The number of young Aboriginal people going to live and work in Sydney has rapidly increased in recent years.

The 1971 census revealed that 24 per cent of the State's Aboriginal population lived in Sydney at the time. A survey carried out just over a year later revealed that the number had risen to 30 per cent. By 1982, it is estimated, 45 per cent of the Aboriginal population will live in Sydney.

The Survey also disclosed that 80 per cent of the Aboriginal population had migrated to the city. Over half had lived in Sydney for less than 10 years and slightly less than half for less than 5 years. Four out of five Aborigines in Sydney are under the age of 30.

Wandendi was officially opened on Saturday, 2nd February, by Mr R. O. Healey, the Minister for Youth and Community Services. Mr Healey's Department provided the funds for the hostel and subsidizes its operating costs.

Girls who wish to stay at Wandendi when they come to Sydney to work or study, should contact their local vocational or study grant officer. If requested, they will also refer you to Pam Trotman, who can be contacted at the Department of Youth and Community Services, 323 Castlereagh Street, Sydney 2000 (tel. 219 9790).

ASSISTANCE FOR SUPPORTING MOTHERS

Benefits available to unmarried, separated and widowed mothers

The Australian Department of Social Security provides certain benefits to assist mothers who have to support their children without the assistance of a male breadwinner.

These benefits, which were increased and extended last year, become payable (i.e. a woman begins to receive the benefits) 6 months after the date of the event which makes her eligible for them (for example, the birth of a child or separation). The State Government is responsible for providing assistance for the first 6 months.

There are, however, some women able to get the supporting mother's benefit even though they have not previously received State assistance (for example, women who failed to meet the State Government's means test).

Amount or benefit and means test

The amount of the supporting mother's benefit is the same as the rate of class A widow's pension including mother's allowance, additional pension for children and some other assistance.

The means test conditions are also the same as those for class A widows.

Which children qualify the mother for assistance?

For the purpose of a widow's pension, a "child" is defined as a child born of the widow; or a child whom the widow took care of prior to the date on which she was widowed. (This includes a child who was adopted.)

A similar definition of a "child" applies to separated wives or separated *de facto* wives who are supporting mothers; but in the case of an unmarried mother, the definition of "child" covers only a child born of that woman.

A widow under 50 years of age who has a child born to her after the date on which she became a widow, is granted a widow's pension rather than a supporting mother's benefit. A child not born to her but who entered her care after she became a widow, does not qualify her to receive a pension, although some extra assistance is available in such cases.

The scheme provides that a supporting mother can receive assistance when the child is not living with her providing it is being maintained by her. As with widow's pension, the mother is considered to have the care of the child (and therefore can get assistance) providing she is paying at least \$4.50 a week for care of the child.

This means, however, that the person with whom the child is actually living, cannot receive further assistance to support it.

Desertion or separation

Where there is doubt on the question of desertion, i.e. whether the person is deserted or a deserting wife, she is granted assistance initially while the situation is being investigated and cleared up.

Even though the mother and father may have separated by mutual consent, the mother can still receive assistance for the care of the children.

Maintenance

As in the case of widow's pension, a supporting mother who wants assistance, must first take reasonable action to obtain maintenance from her husband or from the father of her children.

Deserted de facto wives

No fixed period of prior cohabitation (living together) is laid down for deserted *de facto* wives before they can get assistance.

An unmarried mother who forms a *de facto* relationship ceases to get assistance. However, if she subsequently separates from her *de facto* husband, she can again begin to get assistance 6 months after the date of separation.

How to apply for assistance

If you want further information about assistance for supporting mothers or if you wish to apply for assistance, contact your nearest office of the Department of Social Security. (If there is no nearby office, then first approach your nearest office of the Department of Youth and Community Services or of the Commonwealth Employment Service.)

Two More Liaison Officers Recently Appointed

The N.S.W. Directorate of Aboriginal Welfare has recently appointed two more Aboriginal liaison officers.

Miss Barbra Asplet and Mrs Judy May work with Mr Herb Simms in liaising between the Directorate and the Aboriginal people.

One vacancy already exists and positions for two more liaison officers have been approved. Appointments will be made in the coming months.

Aboriginal people interested in applying for these positions should contact Mr Herb Simms, Directorate of Aboriginal Welfare (Tel. 219 9642).

Barbra Asplet: Barbra joined the Directorate in the latter half of last year. She comes originally from Coonabarabran and has lived in Sydney for the past 14 years. After working in the Repatriation Department for 5 years and as a clerk at the

Medical Benefits Funds for 3 years, she spent a year as a secretary at the Foundation for Aboriginal Affairs, Sydney, before taking up her position as a liaison officer.

Asked why she applied for the job, Barbra said: "I'm interested in working for my people because I'm an Aboriginal myself".

Judy May: Judy commenced work as a liaison officer late last year. She comes originally from Bellbrook and grew up in Newcastle. She spent 7 years working for the State Lottery Office in Sydney and Newcastle before joining the Directorate.

Judy has two young daughters, which partly explains her interest in working as a liaison officer: "I applied for this job because I feel I may be able to help my people. I am particularly interested in the Aboriginal children".

Barbra Asplet.



Judy May.



SPREAD OF INFECTIOUS HEPATITIS

Last year well over 1,000 cases of infectious hepatitis were reported throughout the State.

Hepatitis is highly contagious and is spread from person to person through close contact, as in families.

It is also transmitted through contaminated food and drink and here the flitting fly is the worst offender.

A substantial increase of the fly population in warm, moist conditions increases the danger.

Long-development state

It is usually about 3 to 4 weeks after exposure before the disease becomes evident.

First symptoms are loss of appetite, especially a marked dislike of fatty foods, nausea with and without vomiting, tiredness, headache and tenderness over the liver.

Fever is common at the onset of the attack but seldom lasts for more than a few days when, first in the eyes, then over the skin, a yellow tinge becomes apparent. The urine is dark in colour depending on the severity of the attack.

Infectious hepatitis, also called catarrhal jaundice, is a virus disease which particularly affects the liver, hence the resultant yellow discolouration.

Personal hygiene important

Medical authorities believe that the virus enters the body through the mouth. Since infection is literally carried by hand to mouth, personal hygiene is most important in controlling the spread of the disease.

Whether or not the disease is known to be prevalent in the locality, this three-point plan should be strictly followed:

- * Wash hands before eating
- * Wash hand after each visit to the toilet
- * Protect food from flies.

Clean food handling in school canteens is essential to prevent any outbreak or spread of hepatitis.

Voluntary workers in school canteens who have children at home suffering from hepatitis or gastrointestinal illness should not work in the canteen for a least 2 months, or until advised that it is safe to do so by a doctor.

Infected children should not be allowed to attend school until passed fit by a doctor. Contacts, however, can attend school without any danger to other children.

Medical advice should be sought if hepatitis is suspected.

People who come into close contact with those suffering from the sickness, should consult their doctor about receiving a protective injection.

Dubbo Advancement Committee

Dear Sir,

I am writing to correct an error in the December, 1973, copy of *New Dawn*, in the article starting on page 5 called "Advancement Committee Formed at Dubbo".

The article begins with the sentence, "Over recent months the Dubbo community has established the city's first Aboriginal advancement organization". It goes on to describe the initial meeting in August, 1973.

It is very good that advancement organizations are being started in the towns of N.S.W. for this is the way the people will hold the representatives on the Aborigines Advisory Council and on the Lands Trust to their responsibilities. The Trust and Council were set up to be responsible to the Minister originally and when organizations of Aborigines meet regularly in the various towns they can be the beginning of grassroots contact for the Council and the Trust.

However, Aboriginal organizations at Dubbo began much earlier than *New Dawn* reported.

Perhaps I am being fussy. But Dubbo was the city where William Ferguson set up the N.S.W. Aborigines' Progressive Association in June, 1937. It continued having annual meetings until December, 1941. At these annual conferences the A.P.A. talked on resolutions that Mr Ferguson brought forward on current Aboriginal affairs, and elected a small committee as an executive.

The new advancement organization has a constitution and a working elected committee. In the A.P.A. a great deal of the work depended on the abilities of Mr Ferguson who held the body together. This may possibly be recalled by Mrs P. Gibbs and Mrs Carney whose photo is in the magazine, both living in Dubbo. The present constitutional body spreads the work and means continuation of effort.

I just wanted to put the record straight. My biography of William Ferguson is due to be published in the middle of this year, and will be entitled "Vote Ferguson for Aboriginal Freedom".

Yours faithfully,

Jack Horner.

NEW EMPLOYMENT OFFICES OPENED

The Department of Labour has recently opened agencies of the Commonwealth Employment Service at Brewarrina, Woodenbong and Wilcannia.

The following people have been appointed agents for the Commonwealth Employment Service in these towns:

Mr P. Tobin,
Aboriginal Legal Service,
95C Bathurst Street,
Brewarrina, N.S.W. 2839.

Mr J. J. Smith (Pharmacist),
McPherson Street,
Woodenbong, N.S.W. 2476.

Mr T. Griffin (Newsagent),
Reid Street,
Wilcannia, N.S.W. 2836.

The establishment of an agency at Collarenebri is still under consideration.

NURSES AND DOCTOR WANTED

Aboriginal Nursing Sister

A vacancy exists for a sister of Aboriginal descent in a full-time position within the new clinic of the W. A. Aboriginal Medical Service at 108 Beaufort Street, Perth.

Allowances in salary above award rates will be made for special skills and experience. Registration with the Nurses Board of Western Australia is essential. Experience in clinic-casualty duty would be an advantage.

Apply in writing:

Chairman,
A.M.S. Medical Committee,
108 Beaufort Street,
Perth. W.A. 6000.

Full-time Doctor and Aboriginal Sister

The Aboriginal Medical Service at Bairnsdale, Victoria, is seeking a full-time doctor and a full-time Aboriginal nursing sister for its clinic at Bairnsdale.

The sister will be paid full wages plus overtime and will be provided with free accommodation.

The doctor's salary is negotiable and accommodation will be arranged in the town of Bairnsdale.

Applicants should be ready to start as soon as possible.

Apply:

Mrs Nessie Skuta,
N.A.C.C. Representative,
P.O. Box 433,
Bairnsdale. Vic. 3875
Tel: 05152235 (STD)

