

cannot be achieved without education. One often hears of the white station manager or aborigines' welfare officer who fights magnificently for his charges, trying to gain concessions for them from the white community. But where are the educated aborigine who will stand up and argue their own case with equal self-assurance? Until these people emerge no wonder that the white population is inclined as a whole to treat the dark people as inferior.

Nor does education mean simply the ability to argue from a reasoned standpoint. In this technical age, skills are becoming increasingly important—skill in mending a motor car, skill in keeping a set of books, skill in stenography, skill in nursing. So many skills must stem from a good basic education.

On occasions I have heard it remarked that aborigines are poor specimens of humanity. It is up to the aborigine to give the lie to this allegation. One is reminded of the saying that the test of a good milk-producing cow is not so much its pedigree, as what goes down its neck. In other words, feed a cow well, and it will produce good milk. Similarly, give a man a good environment and the best education which he is capable of absorbing, that is, feed his mind, and be he white or black, he will most times turn out to be a good man.

This is the lesson which *Dawn* should be constantly inculcating, so that the ambition for a better deal for his children fires every aborigine. The road will be long and hard, and most of the effort will have to come from the aborigine, because the under dog must always fight his way to the top. But this is a free country, and all things are possible in it. And the goal will be true equality, after which assimilation will present no problem at all.

The word "equality" has been mentioned, and it might be useful to consider what one means by equality. Equality, to my mind is, amongst other things, an attitude based on the respect of a man for his neighbour's ability, application, labour and way of life. Equality, then, also implies responsibility, and it is never given to anyone, but always earned. When the aborigine feels within himself the urge for equality through work and perseverance, he will truly begin the uphill fight to attain it. Some have already attained it, but their numbers are all too few.

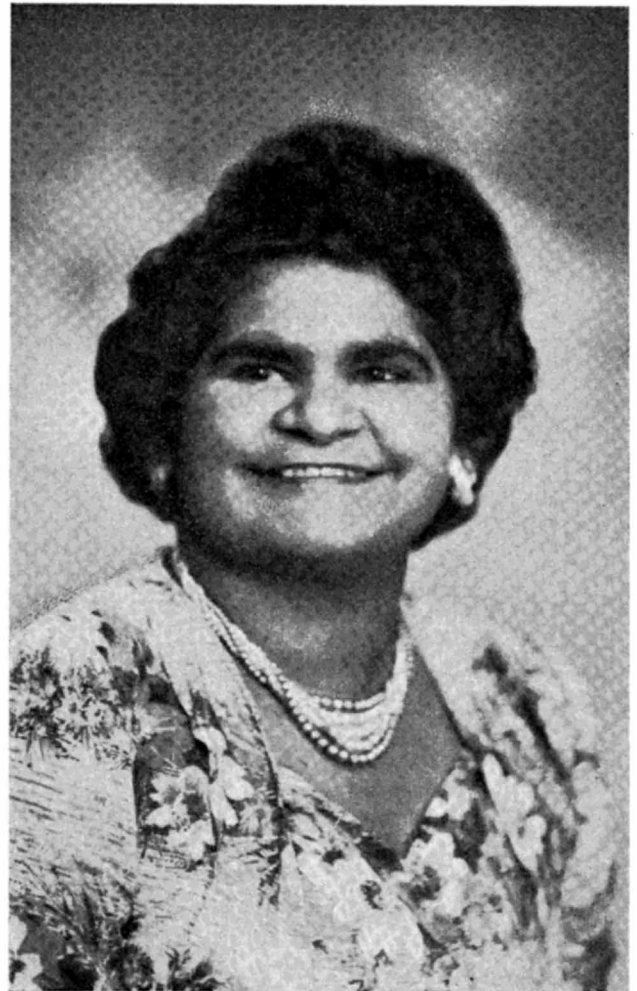
In a way the aborigine, who is the oldest of Australians, is in a similar position to the new migrant from Europe. His is half way between the old way of life and the new. He can never completely forget the old, nor can he ever completely be part of the new. However, with perseverance, his children will become largely assimilated, and his grandchildren may become completely assimilated. To this end the aborigine must strive. And even though, in his own lifetime he may feel to a large extent uprooted, this is always the case where society is changing. And he may perhaps take comfort from the fact that thousands of white

Australians are in the same position as the nation slowly undergoes the process of fusion into a new Australian race.

To light the flame of this ambition for advancement and to raise self-pride in every aborigine should be the constant aim of *Dawn*, and should be pursued in a most forceful manner. Integration must eventually come, and when the aborigine has attained true equality and respect in the community, he will find it far more precious a treasure than a ticket entitling him to drink under sufferance at a pub. Then, indeed, a new dawn will break for the aborigine in this country.

Everyone through perseverance can gain a victory, but nobody can give this sort of victory to a man. He must struggle to gain it, and once having gained it, must struggle always to keep it. But the fruits of such a personal victory are all the sweeter because they were not easy to come by.

Yours faithfully,
Public Servant.



Vera Murray has a really big smile for the cameraman