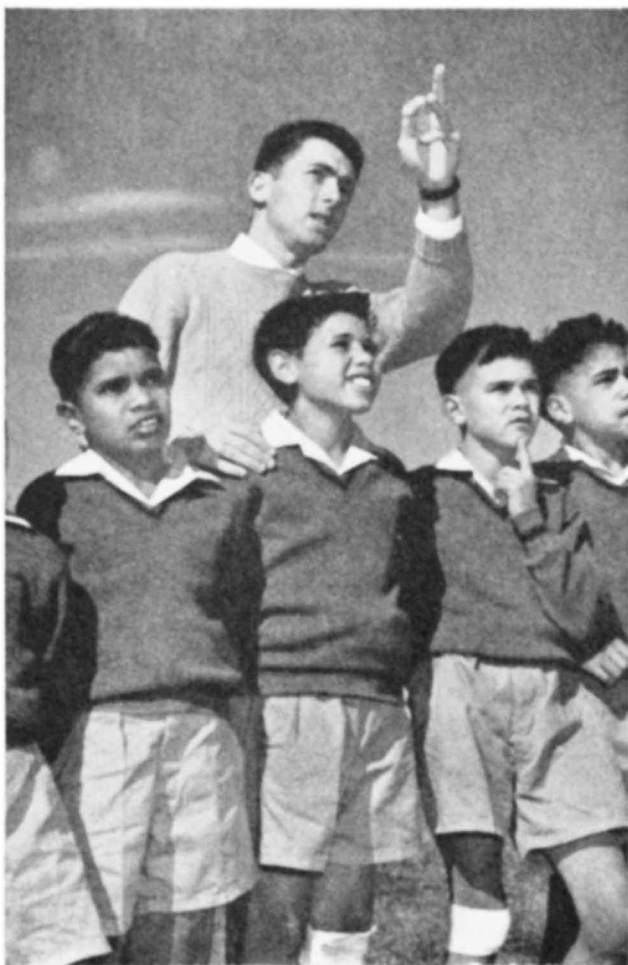


Timothy Hughes has brought the same courage to the post-war years as he showed in winning his Military Medal at Buna in 1942. He returned to his home State and took up a Soldier Settlement block of 987 acres at Reedy Creek where he worked and prospered. The respect which those who know him accord to him was accorded also to his father before him—a quiet and honourable man who was a Methodist local preacher. Timothy Hughes' son, Paul, and his daughter, Denise, have an inspiring family background.

The original Australians are still worthily represented in their country's armed forces—by such men as Driver Phillip Prosser. Driver Prosser got his taste for soldiering in the Cadet Corps of the Perth High School. Subsequently he left his apprenticeship as a carpenter and joiner to enlist in the army. In 1957, after completing a Driving and Maintenance Course at Sydney's North Head, he became the Commanding Officer's driver.

In her own right his wife is also of advanced training and skill. A product of Maclean (N.S.W.) High School, she trained in general nursing and obstetrics at the South Sydney Women's Hospital. To this she has added training in Christian missionary work.



Like Mrs. Prosser and others, Charles Perkins has developed a variety of skills and interests. He was born at Alice Springs, in part of aboriginal ancestry. He was educated generally at St. Francis House, Semaphore, South Australia. He proceeded then to a trade school where he qualified as an electrical fitter. He was an outstanding soccer footballer and this interest took him to England where he played for a leading amateur team. An Adelaide team, Croatia, brought him back to Adelaide to play for them. One of his great ambitions is to play soccer for Australia.

Harry Penrith, Jimmy Little, Harold Blair, Pastors Frank Roberts and Douglas Nicholls, Harry Huddleston, Captain Saunders, Timothy Hughes, Driver and Mrs. Prosser and Charles Perkins are not unique. They are merely some of the many people of wholly or partly aboriginal descent who have moved quietly into most respected places in the stream of Australian life. They are important people in their own right; they are important as proof of what their people can do and what they can bring to the larger Australian life about them.

There is thus real hope today for Australia's aboriginal population; real prospects of the achievement of assimilation. Much, however, remains to be done.

Legislation can achieve certain ends (the progressive removal of restrictions as this becomes possible, for example); administrative practice in health, education, and training for employment can achieve certain results; in addition to their valuable work in secular fields, the Christian Missions can assist aborigines in the spiritual sphere.

But, without co-operation in many ways by other Australians, both as individuals and groups, and ultimately co-operation in accepting aborigines and part-aborigines into the community with complete equality, these efforts can come to nought. It is a responsibility—indeed an obligation—for those who are able to do so to assist these people. And this assistance should be not merely a matter of assuaging a social conscience for what may have happened in the past, but gestures of goodwill and humanity to redress the faults of the present, for which we may not be directly responsible, but which we can mitigate or remove.

People of aboriginal ancestry have shown themselves to be worthy. Many of them have displayed great gallantry, others have shown considerable talent, others yet the humbler qualities of good citizenship, all in the face of great difficulties.

They look to the future. It is within the means of every Australian in some measure, to bring hope, comfort and achievement to this vision.