

Minister May Hear League On Gwiethoona Case Soon

THE W.A. COOLBAROO League has decided to send a deputation to Justice Minister Nulsen to ask for a further investigation into the death of a native at Merredin on July 5.

A league spokesman said that the decision to take a deputation to Mr. Nulsen over the death of Jimmie Gwiethoona (30) had been made at a recent league meeting.

It was felt that it would be in the best interests of justice for a further investigation into Gwiethoona's death to be made.

The league intended to present Mr. Nulsen with a number of questions concerning the case.

Coroner's Finding

Coroner T. Ansell, R.M., had found at Merredin on August 26, that Gwiethoona had died as the result of his treatment at Nungarin police station. He died as a result of a blow delivered by Constable Ronald Keith Lee (31).

It was said at the inquest that Lee had "slapped" Gwiethoona.

Lee had been committed for trial on a charge of having unlawfully killed Gwiethoona.

On November 12, the Crown Law Department had announced that it would not continue proceedings against Lee, because Gwiethoona had received his fatal injuries when he "fell over while resisting arrest."

Nulsen's Reply

The league had been in touch with Mr. Nulsen to fix a date for the deputation.

In a letter replying to the league's request Mr. Nulsen said: "I regret I am not able just now to receive a deputation. As you probably know, I was away from the office last month owing to illness and I have to catch up on some matters. Also, an effort is being made to finish the present session of Parliament in the second week in December."

"If you care to renew your request after Parliament has risen, it should be possible to arrange an appointment."

NATIVE RESERVE

Native Affairs Commissioner S. G. Middleton announced that a 12-mile area at Port Hedland, recently proclaimed a native reserve, has been named Mugurinia—the native name for that area.

LOOK FOR THESE

IN this special Christmas edition of Westralian Aborigine there are many new and outstanding features.

Watch for these in particular: Page 3, Opinion letters; Page 4, The Story of Jedda; Page 5, A Year In Words and Pictures; Page 6, Native Emancipation In W.A.; Page 8, Winjan's People.

A March Forward

IT'S just a year this month since the first edition of Westralian Aborigine went to press.

At this time last year we announced that the New Coolbaroo League had taken another step forward in the fight for the rights of all aborigines, and looking back over the past year we can say that the league has made many steps forward.

The publication of Westralian Aborigine means that every aborigine has a voice that can be heard throughout the State through the printed word.

We want your voice to be heard. You can help us and yourselves, by writing to us about happenings in your district as often as you can. We want to hear your views and we want everyone else to hear them too.

On this, our first anniversary, we wish you a merry Christmas and a prosperous New Year wherever you may be.

We're A Year Old This Month



REMEMBER this. It's the front page of the first issue of Westralian Aborigine, published by the Coolbaroo League. And this month is just 12 months since the first copy of Westralian Aborigine was published

FOUR TOWNS TO COMPETE

THE Coolbaroo League's 1955 bathing beauty contest will be bigger than ever before.

Girls between the ages of 15 and 25, from four districts—Perth, Mullewa, York and Narrogin—will participate.

The winner's prize will be a £10 order for new clothes, an engraved wrist watch, and two free tickets to Perth's best entertainment. There will also be consolation prizes.

Entrance fee for contestants is only 2/6.

The first parades of bathing beauties will be held during pre-Christmas dances in Perth, Mullewa, York and Narrogin.

Judging

The winning contestants from the four districts will be judged in Perth at a special function to celebrate the league's third anniversary, to be held in the Braille Hall, on February 14.

The girl selected by the judges will be Miss Coolbaroo, 1955.

Travelling and accommodation expenses in Perth for the three country contestants will be paid by the Coolbaroo League.

Whose Is This?

A leather wallet containing a sealed envelope and a letter from the Native Affairs Department, addressed to William Kelly, Milng, was recently found a mile from Milng.

The wallet was handed in to the Native Affairs Department, Perth. The owner may claim it on personal application and proof of ownership.

Registered at the General Post Office, Perth, for transmission by post as a periodical.

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Len Harris Sets An Example To Follow

W.A.G.R. employee Len Harris (36), of Mullewa, has gone a long way since he served in the A.I.F. during World War II.

Not only has he gained a respected position in the community, but has become a solid stalwart of the native fight for better conditions.

Len began working for the W.A.G.R. as a repairer in a railway gang at Perenjori in 1947. He was there for three years.

Examinations

He passed a safe-working examination and then gained an appointment as a shunter at Northam for 18 months, before passing his guard examination.

For eight months he was head shunter at Northam before being appointed guard at Mullewa in 1952.

Len has passed examinations in many aspects of railway work and holds the W.A.G.R. Ambulance Corps first-aid certificate and St. John first aid certificate.

At Mullewa he is doing guard duties and is acting night stationmaster.

Study and Football

Len is a member of the Mullewa Railway Social Club.

Married in Yalgoo in 1940, he now has a family of six.

He is now studying for his stationmaster's certificate.

Though he has now retired from football, he played many games with Railway football teams.

Mrs. Harris is secretary of the newly-formed Mullewa Coolbaroo League branch and is captain of the Railway's women's hockey team. She recently played in the Country Week competition in Perth.

DRINK COSTS COUPLE £90

CHARGES of supplying and receiving liquor cost a white man and his native wife a total of £90 in fines in Perth Police Court recently.

Alois Blazek (32), of Bassendean, denied the charge of supplying liquor on the ground that Christina Blazek (26) was his legal wife.

He was fined £60 and the woman was fined £30.

Constable Pearce said that the offence took place in Russell Square about 11 p.m. on a Friday night.

STOP PRESS

Shortly before this edition went to press it was announced that Justice Minister Nulsen had refused to make a further investigation into the death of Jimmy Gwiethoona (30).

The Minister said an unlawful killing charge against Constable Ronald Keith Lee (31) had been dropped because there was insufficient evidence for an indictment.

The Crown Law Department had made a full study of all depositions in the case.

For full story see January issue Westralian Aborigine.



LEN HARRIS

More Natives Buying Cars

EVIDENCE of the increase in the number of natives buying cars was seen at a York Coolbaroo League dance recently.

Lined up along the road in which the Masonic Hall is situated were nearly 30 cars of various styles, makes and models.

Several of the latest model cars, including three Holdens were seen as well as many "hot-rods."



NEW NORCIA football team captain was among those to be presented with a trophy during a picture show at St. Mary's Orphanage recently. The team has won the O'Dea Cup for three successive seasons.

MARK THESE DATES ON YOUR CALENDAR

READ through this and keep these dates clear.

● A special Christmas dance will be held in the Braille Hall, Perth, on December 24.

The programme will include a children's hour; dancing and singing; the first parade of bathing beauties, then supper followed by dancing and novelty events.

● A New Year's Eve dance will be held in the Braille Hall, Perth, to farewell 1954 and to welcome in 1955.

● Coolbaroo League dances and bathing beauty preliminary judgings will be held at Narrogin on January 8; Perth on January 14, and York on January 22.

● The final judging of bathing beauties will be held in the Braille Hall, Perth, on February 4.

Girls interested in the Mullewa competition should get in touch with Mrs. L. Harris, Maley-st., Mullewa.

JOTTINGS FROM HERE AND THERE

MISS Lorraine Harris, daughter of Mr. and Mrs. Len Harris, of Maley-st., Mullewa, celebrated her fourteenth birthday on November 6. She left school on November 5.

Mrs. Len Harris was a patient in the Mullewa District Hospital through an infected leg caused by a hit with a hockey stick at the end of the season.

Deepest sympathy is extended to Mrs. Margaret Harvey, whose husband Ted recently died at Carnarvon.

Mr. Ken Ladyman is at present working as a wheat carter for Mr. Ullrich, of Mullewa.

Mr. and Mrs. Jack Comeagain and Mr. and Mrs. Eric Papertalk recently paid a hurried visit to Carnarvon to attend the funeral of their late brother-in-law Mr. Ted Harvey.

Congratulations go out to Mr. and Mrs. Bill Pearce on the birth of a son in Mullewa District Hospital and to Mr. and Mrs. Cyril Mallard on the birth of a daughter in Geraldton St. John of God Hospital.

Original Australians Progress Association News Letter

MEMBERSHIP functions: As member meetings in the past were so poorly attended, executive feels that it should discontinue this type of activity for the present in order to preserve the available funds for appreciated activities.

ABORIGINAL Community Centre: As our association has joined forces with Coolbaroo League to work for the establishment of such an urgently needed centre, we intend to concentrate our activities in this direction.

It has been decided to apply to the W.A. Lotteries Commission for permission to run another raffle. Proceeds will finally assist the establishment of the centre. There will be a stall selling tickets in the entrance of an empty shop in Barrack-st.

We expect every member to assist in selling tickets for several periods at this stall. Please get in touch with us at once with your offers of time. Offers from non-members are also welcome.

There will be an attractive prize and with the co-operation of everyone, tickets should be sold out within a few weeks.—R. GOLDMAN, President.

Box S 1562, G.P.O., Perth. Telephone BJ 2094.

Within The Meaning Of The Act

THE Pingelly-Brookton Football Association wants a definite interpretation of the word "native."

The local rule allows each team to have six natives on its training list, but only three of these may play in any one match. Previously natives were banned from all teams.

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THIS OPINION BROUGHT ALL THESE THOUGHTS ON COLOUR

A PAT AND ALSO A KICK

TO THE EDITOR:

A reader of Westralian Aborigine for nine months, I think it is a very good little newspaper and know many mixed blood people besides myself who look forward to it each month and appreciate it.

However, one of my friends and I feel it should be kept to people of part-white and part-aboriginal blood.

There are too many items in your paper about full-blood aborigines. After all, we mixed bloods, who have advanced, have nothing in common with full-blood aborigines. They are backward and mostly ignorant of modern life today.

I am always afraid to leave a copy of Westralian Aborigine around the house in case some white friends visit us, read the paper and class us the same as the full-bloods featured in Westralian Aborigine.

The name of the paper, too, should be changed from Westralian Aborigine to Westralian Native. — PART-WHITE, PERTH.

It's possible to please some of the people some of the time, but impossible to please all of the people all the time. Westralian Aborigine is produced for all natives within the meaning of the Native Administration Act. Regarding the name, a rose would smell as sweet by any other name.—EDITOR.

Let's Have Unity - Not Division: They Agree

SHOULD Westralian Aborigine be kept purely for people of part-white and part aboriginal blood, or should it retain its interest in all coloured people, including full-bloods?

Following the publication of a letter by a correspondent who called himself "Part-White" this question was put to 10 coloured people chosen at random from different parts of the State.

They were unanimous in their belief that "Westralian Aborigine" should retain its interest in all aborigines.

Here is what they had to say:

THEIR OPINIONS

Full-blood **Jack Smith** of Roebourne said that there was too much division between whites and natives without the creation of a further division between natives of different colours. "Westralian Aborigine" should have an interest in all coloured people.

Correspondent "Part-White" was not only short-sighted, but seemed to be ignorant of the fact that whether part-aboriginal or full-blood all native people should combine as one and work together in unity, said **Mr. Grady Gilligan**, of the State Electricity Commission, Perth.

Mr. Melbourne Hart, of Williams, said emphatically that "Westralian Aborigine" should take a keen interest in all coloured people, full-blood and half-caste alike.

Said **Mr. Edgar J. Calyun**, of Narrogin: "Given the opportunity, full-blood people can be as successful as the mixed bloods. 'Westralian Aborigine' should remain as it is — a paper for both full-bloods and half-castes."

"Part-White" was wrong in his view and seemed to be a snob, said **Mr. Jim Cockle**, of Collie. "Full-bloods" and mixed bloods are all one people. "Westralian Aborigine" should retain its interest in all Australian coloured people," he said.

CHRISTIAN OUTLOOK

Mr. Joseph Collard, of Cuballing, said that he had been studying the Bible for many years and could find no part which said there should be different classes of people. "Westralian Aborigine" should be for all coloured people.

"Part-White's" letter was unfair, said **Miss E. Kickett**, of Cuballing. Mixed bloods and full-bloods should be treated alike.

"What would be the use of deleting news and articles about full-bloods from 'Westralian Aborigine's' columns?" asked **Mr. Eddie Bennett, junior**, of the Collie-Narrogin water supply. Most part-aboriginals were interested in reading about full-bloods and what they were doing.

"'Westralian Aborigine' is as it should be, a newspaper for all people of the aboriginal race — people who are proud to say they have aboriginal blood," said **Mr. Ron Kickett**, of Perth.

"'Part-White' seems to think he is too good to be classed on the same level as full-bloods. Someone should tell him his great-grandparents were full-bloods," said **Mr. Eddie Bennett, senior**, of the Collie-Narrogin water supply.

"PART-WHITE" is apparently ashamed of our ancestors and I strongly object to the quotation that full-blood aborigines "are backward and mostly ignorant of modern life today". The Australian aborigine, I would have "Part-White" know, has a culture and moral code second to none and is far from ignorant.

How can we ever expect white people to accept us into their way of life if we have amongst us such snobs as "Part-White" who are practising the very thing we are continually fighting against.

Keep up the good work, Mr. Editor. Let our paper be the voice of the people, full-bloods and all coloured people.—BOOMERANG, Perth.

No shame here ...

I HAVE the fullest understanding for your correspondent "Part-White", who objects to the quantity of "full-blood" material published in "Westralian Aborigine".

Though some people considered this complaint as funny, or ridiculous, I feel that "Part-White's" objection is a natural and understandable reaction to the attitude of the general white public, who know so little of the culture of the Australian aboriginal. This ignorance causes white people to look down on full-bloods.

"Part-White" in his struggle for equality and acceptance is afraid that any connection with tribal culture will make his struggle futile and pull him back — at least in the eyes of ignorant whites. But "Part-White" should not worry about this, as there is nothing in aboriginal culture to be ashamed of.

The Original Australians' Progress Association is now working on a project, in co-operation with the Coolbaroo League, which will bring us a great step forward in enlightening the general public on the "people in between" — the people who have lost their tribal culture and backing and who are not, or only very reluctantly, accepted and admitted to the way of life of the white population. It is planned to produce a film which will show how well these "people in between" have fitted themselves in the general way of life.—R. GOLDMAN, President, Original Australians' Progress Association.

Assimilation, the aim

IF ONE'S aim is complete assimilation and "Part-White" feels that they have been successful to some degree in this, surely he is not so devoid of the love of his own people that he would deprive them of the same advantages enjoyed by themselves. How better could a full-blood do this than through the medium of "Westralian Aborigine"?

After all, a race that is able to take the kicks which our aboriginal race has taken in the past and still retain the characteristic dignity, kindness and humour, is not a race to be despised. Any white friends who would drop "Part-White" because of "Westralian Aborigine's" interest in the full-blood would be no loss, I am sure.—WHITE AUSTRALIAN, Perth.

A QUESTION OF BLOOD

"PART-WHITE" says that there are many items in "Westralian Aborigine" about full-bloods. He says we mixed bloods have nothing in common with full-bloods.

If we mixed bloods, having aboriginal blood in our veins, are not in common with full-blood aborigines, I don't know what is in common. Can he answer it?

I, for one, like to read about full-bloods and their activities, as much as I like to read about mixed bloods and their activities.

Backward

"Part-White" says full-bloods are backward and ignorant. What about Australian Army Captain Reg Saunders, world famous painter Albert Namatjira, native tracker Larry, outstanding W.A. painter the late Gordon Vickie and many more?

"Part-White" says he is afraid his white friends will read about full-bloods and class him the same. If his white friends credited him with the abilities of one full-blood aborigine I've mentioned above, I'll bet his head would swell.—PART-ABORIGINAL (And proud of it), Wyndham.



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The Story Of "JEDDA"

"JEDDA", an Australian film produced and directed by Charles Chauvel and released by Columbia, was made principally in the Northern Territory.

It tells the story of an aboriginal girl raised as a station owner's foster daughter and starts when his wife loses her own baby and is given an orphaned piccaninny to look after for a few days. She becomes attached to the child and sinks her own personal tragedy in the task of rearing the baby, who she calls Jedda, into a lovely young girl.

At 17, Jedda has grown to mature girlhood and is ready for romance with a young half-caste head stockman, when the arrival of a bush native at the station brings a sense of tragedy.

Jedda had long been aware of the call of her blood, and felt herself being drawn more and more towards her own people and away from the foster parents she loved. She could not understand the reason for this yearning.

The new arrival who seems to embody all the glamour and pride of her race, both fascinates and repels Jedda. He kidnaps her and takes her across scores of miles to his own land. Jedda's reaction to her new situation brings the film to a climax that makes "Jedda" our finest film yet and one in which the aboriginal people of Australia will have a personal interest.

"Jedda" is the second Chauvel film set mainly in the north of Australia and employing a large number of aborigines. His first film of the Australian outback was "Uncivilised."

PICTURED together on location (at right) are Bob Tudawali, who plays the part of the bush native Marbuck, and Margaret Dingle — the child Jedda.

BELOW: Jedda is puzzled by something she cannot understand. She wants to learn more about the ways of her people.



JEDDA'S mental confusion over her desire to learn more about her own people receives a severe jolt when the bush native Marbuck joins the station natives returning home from walkabout. As soon as Marbuck sees Jedda he wants her. He fascinates her and Marbuck sings her to his fire.

THE TENSION INCREASES

LEFT: Marbuck smiles in triumph when Jedda is lured to his fire. Jedda immediately snaps out of her trance — but it is too late. Marbuck seizes her and runs away. Joe, the half-caste head stockman, sets out after him, but the wild man from Arnhem Land has a good start. He kills a snake and forces Jedda to eat it with him. She is sick.



The Finale

MARBUCK finds that he is unwanted by his own people. He has violated a sacred tribal law by bringing in a "wrong skin" girl. For this he must die and the old men of the tribe prepare to sing him to death. With each moment the police are drawing closer to Marbuck.

Marbuck decides to kill Jedda to save himself from the penalty pronounced upon him by his own tribesmen.



A CROCODILE attacks their camp and Marbuck has to dive into a billabong and kill it. In the fight he is wounded. Jedda begins to run away, but returns to care for the wounded man. Marbuck recovers, drags Jedda further into grim forbidding territory.

RIGHT: A now insane Marbuck drags a horrified Jedda to the edge of a great chasm, intending to hurl her to her death. He shouts maniacal defiance as the police cordon closes.

A YEAR REVIEWED IN WORDS AND PICTURES

DESPITE a continuance of colour prejudice in some quarters, the past year has been one of many advances for the aboriginal people of Western Australia.

On this page is told the story of some of the advances. The pictures point to advances and achievements by individuals, but the trend is indicative of social advancements and prospects that are becoming available to all aborigines.

In the past year advances have been made in education, housing, sporting activities and the recognition of the worth of all aborigines.

WELL-KNOWN native tracker **LARRY** (below) — a Coronation Medal winner — brought widespread interest when he came to Perth in March to meet the Queen. A Kalamunda woman even went to the trouble of writing a poem in his honour.



BEN MASON (23) left for New South Wales in April to study missionary work. His departure for the Eastern States was the reward of years of hard work and study. Before leaving the State Ben said that it was his ambition to assist his own people in the outback to learn the full meaning of Christianity. Ben was born in bushland about 100 miles from Cosmo Newberry Mission, of a full-blood mother and white father.



IN THE union field, railway fireman **CHARLIE A. PELL** (above) was nominated for the position of general secretary of the W.A. Locomotive Engine Drivers, Firemen & Cleaners' Union. He was the only fireman nominated. Though he did not win the election, his nomination is an incentive to other aboriginal unionists.



ABORIGINAL CARPENTRY apprentices **GEORGE BIRCH** (18) and **FRANCIS CHILLUNG** (19), of Wyndham (pictured below) were flown to Perth for six weeks instruction at Leederville Technical School. Travel expenses for the two were met by the Wyndham branch of the Public Works Department where they are employed. They are pictured at work on the model of a roof. A spokesman of Leederville Technical School said at the time that it was a practical sign of something being done toward the craft education of natives living great distances from technical schools.



★ ★ ★

ABORIGINAL CYCLIST, MANFRED CORUNNA (21), brought acclaim for his courage and tenacity during the gruelling State cycling tour. Though he finished well back in the field, he clung tenaciously to the strong field of riders throughout. Critics said that with correct training he had every prospect of winning at least one of next season's road-racing classics. They expressed the hope that other aborigines might be influenced to take up cycling.



A CONSTANT ambition to help others is helping **SADIE CORNER**, of Bethesda Hospital, Claremont, to go further afield in the nursing profession.

Next year she hopes to study infant welfare and then go into the mission field where she wants to be able to help her people both spiritually and physically.

She has already gone far since her education began at Mt. Margaret Mission in 1934.

Sadie began her nursing training at Bethesda Hospital, Melbourne, in 1949 and after three years' training there, joined the staff of the Haven Maternity Hospital, Melbourne.

She returned to W.A. in 1953 and went to Bethesda Hospital, Claremont, to gain further general nursing experience.

Do You Want To Earn 10/6 ?

FROM the beginning of 1955 "Westralian Aborigine" will be offering 10/6 every month for the best contribution to come from an aboriginal.

If anything happens in your district that might be of interest just drop us a note. If the facts are clear we can turn it into a story that might win you 10/6.

Only aborigines are eligible for this award and the editor's decision will be final in every case.

MINERAL SAMPLE

A native from near Jigalong Mission has sent several mineral samples to the Native Affairs Department, Perth, with the request that they be analysed.

IN this article Native Affairs Commissioner S. G. Middleton reviews, under seven different headings, the progress of aboriginal emancipation in this State, with particular emphasis on . . .

The Civil Rights Of Our Coloured People In W.A.

RECENTLY I was handed a copy of the American negro publication "Ebony". It contained an article on the civil rights of negroes in the United States.

I feel that all West Australian aborigines should read this article and similar literature dealing with the manner in which the American negro has improved his own social and economic position. Observe how well they dress, get themselves educated and obtain good positions.

Then, think more about what you can do for yourselves. If you wait for some whites to do it for you, you will wait a long time — believe me.

Now, to start with, let's look at:

RACE RELATIONS:

Race relations between natives and whites continue to be on an uneven keel. For this particular state of affairs it is difficult to place blame on any particular place, person or group of persons.

MANY people, including natives themselves, contribute to the cause of it. The natives I refer to are making things very difficult for others who are striving to improve their social and economic position in the white community, for several reasons. The principal causes of complaint on the part of whites and the more ambitious natives are, in order of importance: lack of attention to personal cleanliness in themselves and their children; untidy and sometimes insanitary, unhygienic camps; irresponsibility towards their employers; excessive drinking and brawling when under the influence of liquor, and neglect to pay their bills.

FAR too many whites widen the racial gulf by refusing to accept any natives on any terms of equality, however well merited their case for acceptance may be. This is downright colour prejudice and there is no justifiable excuse for their attitude; it manifests a type of ignorance and thoughtless intolerance which outweighs whatever social attributes they may have, irrespective of their social position in our community.

MANY others contribute to the problem by being merely apathetic and neglectful, which is poor citizenship on their part. They fail to practice what they sometimes preach to natives — the rudiments of good citizenship based on recognition of the fundamental dignity and worth of the other fellow, whatever his colour, or caste, or creed may be. By far the worst are those who use the objectionable term "niggers". Its use in Papua invariably results in the instant dismissal of an employee and social ostracism otherwise. It may be said that, generally speaking, relationships between natives and whites are improving and that many natives are making handsome contributions to this improvement. Members of Coolbaroo League are a noteworthy example.

BUSINESS:

This is a field that has not as yet been widely exploited by W.A. natives. Some who are citizenship rights holders and otherwise non-natives in law, have their own trucks, farmettes, or half-shares in farming properties, shearing plants, etc.

Amending legislation now before Parliament will, if passed, permit the Native Affairs Department to assist natives to set themselves up in business. Natives desiring to benefit by this measure would have to produce evidence of thrift and business capacity.

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HOUSING:

The Government's housing scheme for natives is proceeding apace. A few months ago three houses were built for native families at York and immediately occupied. One has been completed for the Parfitt family at Eden Hill (Bassendean) and three more are in varying stages of erection. All are to be occupied by natives. Those allocated SHC homes should see they are properly furnished — otherwise they may be accused of merely camping, instead of living in them and would be in danger of losing their tenancy.

EMPLOYMENT AND LABOUR:

The fact that so few natives are dependent on the State for sustenance would appear to indicate that, generally speaking, they are in fairly regular employment. It would, however, be more accurate to say that the vast majority of them are either in part-time — seasonal, casual or contract work (as is the case in the south) — or full-time, but underpaid — by white standards — employment on stations, as in the North and North-West.

NO man can satisfactorily fulfil his financial obligations and provide housing and other living conditions for his family unless he is in full-time employment at not less than the basic wage. Consequently, unless natives are in this way treated on terms of equality with whites it is difficult to know how they will continue to maintain themselves and their families and, at the same time, furnish and pay rent on a house.

EDUCATION:

Most native children of school age resident in the settled areas of the State now attend school, but there are still many living on stations and remote farming properties who do not. Some

native parents do not appear to know that it is compulsory for all children between the ages of six and 14 years to attend school where one is within reasonable distance, or where they reside within three miles of a school bus route.

EDUCATION Department or private schools are maintained on all missions. In addition two hostels — Alvan House and McDonald House — are maintained by the N.A.D. for children attending high school in the metropolitan area. Roelands Mission accommodates 14 boys and girls attending Bunbury High School and there are also some high school students at Norseman and Kurrawang Missions.

RELIGION:

Though there are no native ministers of religion in this State, that I know of, a number of natives hold important ecclesiastical posts on missions. Native children on missions have a tremendous advantage in life over many of those forced to live in camps. They are fed regularly and well, nicely clothed and trained in regard to personal cleanliness and their every need is carefully watched and attended to by mission workers, who are genuinely and positively interested in their welfare. The lot of the Australian aborigine would have been a most pitiful one had it not been for the efforts of the patient, hard-working Christian missionary.

ORGANISATIONS:

With the exception of the Coolbaroo League in Perth and one or two of its satellites in the country, no great attempt has been made by Australian natives to form themselves into organisations to promote their own welfare and advancement. This is a pity, because much can be achieved by the adoption of self-help principles, such as developed by American negroes.

DEPARTMENTS BLAMED:

IT is not improbable that successive governments and, indeed, the native welfare departments have been largely to blame for this, because of their adherence to the out-moded, negative "dole and control" form of administration, instead of the more positive policy of providing "opportunity and uplift" and giving greater scope for natives to work out their own destiny and problems. The removal of old-fashioned, restrictive legislation will clear the way for natives to revise their ideas and manners of living.



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N-W ABORIGINES TRAVELLED TO LEONORA RACE MEETING

THERE was a big gathering of aborigines at Leonora during the race-meeting recently. Some travelled from as far as Wiluna, Meekatharra, Laverton and Menzies.

The majority were from surrounding districts.

One of the main attractions for aborigines was watching five aboriginal jockeys in action.

Most successful jockey of the meeting was Bert McPherson, who finished in first place in the first race on Go-Go.

Aboriginal jockey Paul Little — weighing 9st. 6lb. — featured in seven races. He gained two second-placings, and four third-placings.



Other aboriginal jockeys competing at Leonora were Harold Beerman, Snowy Barnes and Wally Blow.

Many of the aborigines were disappointed because there were no evening entertainments arranged for them in the town. A number said the race meeting would be a good time for some of the surrounding missions to organise entertainment.

NEW NAD DISTRICT

THE creation of a new administrative district by the Native Affairs Department has resulted in transfers for some of its field personnel.

The new district, known as the North Central District, has its headquarters at Geraldton and comprises all of the Murchison goldfields and all country served by the Meekatharra and Wiluna mail routes.

District officer F. E. Gare is in charge of the new division. He was formerly D.O. in the North-West District, stationed at Carnarvon.

Mr. Gare will be assisted at Geraldton by patrol officer J. C. Hendrikse, formerly of Wyndham.

A new office is to be opened at Meekatharra under the charge of assistant D.O. A. G. McCrae, on transfer from Kalgoorlie.

Broome assistant D.O., H. R. Tilbrook has been promoted to acting D.O., in the North-West district and is now stationed at Port Hedland. He was replaced at Broome by assistant D.O., J. A. Paquin, transferred from Geraldton.

Assistant D.O., A. O. Day, has been transferred from Port Hedland to Kalgoorlie.

Mr. M. J. Reynolds has been appointed to Perth staff as a cadet patrol officer.

Coolbaroo League Branch at Mullewa

A branch of the Coolbaroo League has now been formed in Mullewa.

Several aboriginal residents met in the town on October 16 to discuss the establishment of a Coolbaroo League branch.

The meeting decided to affiliate with the Perth branch and to adopt its constitution.

The main aim of the Mullewa branch would be to raise funds for the establishment of a much-needed social centre in the town.

Officials of the newly-formed Mullewa branch are: Chairman, Mr. Jack Comeagain; secretary, Mrs. Len Harris; treasurer, Mr. Ken Ladyman.

The branch will hold regular dances in the town.

The first dance was held in the Mullewa R.S.L. Hall on October 22. It was an enjoyable evening with a party atmosphere. Dancing and a host of novelties helped to make it a grand opening function.

AMBULANCE SERVICE

Premier Hawke has authorised the Native Affairs Department to allocate £300 a year to the St. John Ambulance Association.

The money will be used by the Association to provide ambulance services to natives in country districts.

This will mean that ambulance services will be available, when desirable, to native people who may not be in a position to give a definite assurance of making payment for ambulance hire.



IT'S good to relax after weeks of study for end-of-term examinations. And that's just what Ted Penny, Howard Thomas, Phillip Prosser, John Nannup and Don Clinch are doing. Ted Penny came fourth in his class this year. He is senior boy at McDonald House. His ambition is to become a schoolteacher and his teachers say there's little doubt that he'll achieve it.

It's Holiday Time, At Last



HOLIDAY time means freedom for seven whole weeks for 14-year-old Moora State schoolboy Jim Prior and thousands of other schoolchildren. Jim's off on his bicycle to have some fun with his slingshot.

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Jigalong Hospital is to be provided with a refrigerator at a cost of £138 and another will go to Lombadina Mission.

Native Affairs Minister Hegney has also approved a £360 grant to Lombadina to make up the balance of the cost of the hospital and store. The W.A. Lotteries Commission has approved a similar grant.



Karri (E. diversicolor), often called "the beam timber," commonly has a bole 100 feet to the first branch. Virgin forests occur in the wettest portions of the South-West.

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