

reserve. However it did fill a need and above all, it provided a jumping off point from which the people were able to move into Housing Commission homes in Gilgandra.

The first Aborigine to make a move was Pastor Naden's son, Bill. He got an Aborigines Welfare Board home loan. Soon, he owned his own home. Other Aborigines began to follow his example. Now they are scattered right through the town. Living alongside white neighbours, they find, has led to much greater acceptance and Aborigines are now becoming involved in the life of the town, its clubs and service organizations. They are no longer "that lot over there." Aborigines themselves have said that living under normal conditions in a town means more privacy than is possible in

reserve conditions. Their friends may be around the corner, but they are not constantly on their doorstep. Once they get used to this, Aborigines seem to like their privacy as much as anyone else does.

There is co-operation between the Shire Council, the Aboriginal Welfare Officer, the Police, Health Inspectors, and the local Church of Christ leaders. From the top down, Gilgandra's community leaders have clubbed together to help the Aborigine fit into Gilgandra town life. As Merv Armstrong, the Shire President said: "Any Aborigine who wants to get ahead in Gilgandra can do so. We haven't really done anything except be friendly with them and make them welcome." Really, isn't that all that's needed?

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## Aboriginal Women's Conference

A conference for Aboriginal women only, dealing with the problems that are peculiar to women, was held in Sydney during the middle of June. Organized jointly by FCAATSI and the Department of Child Welfare and Social Welfare, the two and a half day conference discussed a wide range of matters including: \*Food and Diet \*Home Care and Economics \*Family Planning \*Parenthood and Child Craft \*Health \*Personal Communication \*Social Benefits \*Use of Leisure time.

Points raised at the two sessions that I attended included:

—The need for wise budgeting of one's money so that money earned during periods of employment will be used to tide the family over lean periods, as against the "today it's Christmas, tomorrow we starve" pattern of living.

—The need for a large "holding hostel" for Aborigines entering the city from the country, so

that they don't at once fall into the clutches of the rent-sharks.

—The need for Aboriginal people to involve themselves with town affairs wherever they live.

—The need for Aborigines to choose wisely what they will take from the white society in the way of food, behaviour and styles of living and what they will reject.

*Pictured on the next page are:*

1: Mrs Ruth Simms addressing the conference on Home-care and Economics. 2: Mrs D. Davison, Wallaga Lake. 3: Mrs E. Dixon, Sydney. 4: Jeanette Byno, Marjorie Brown, and Vera Byno (Weilmoringle). 5: Faith Bandler, FCAATSI. 6: Rhonda Clark, Taree. 7: Noelene Lever, Fingal Head. 8: Mrs M. Charles, Woodenbong. 9: Mrs T. Longbottom, La Perouse. 10: Mrs G. Douglas, Warilla. 11: Mrs Ruby Waters, Boggabilla. 12: Mrs D. Henry, Warilla