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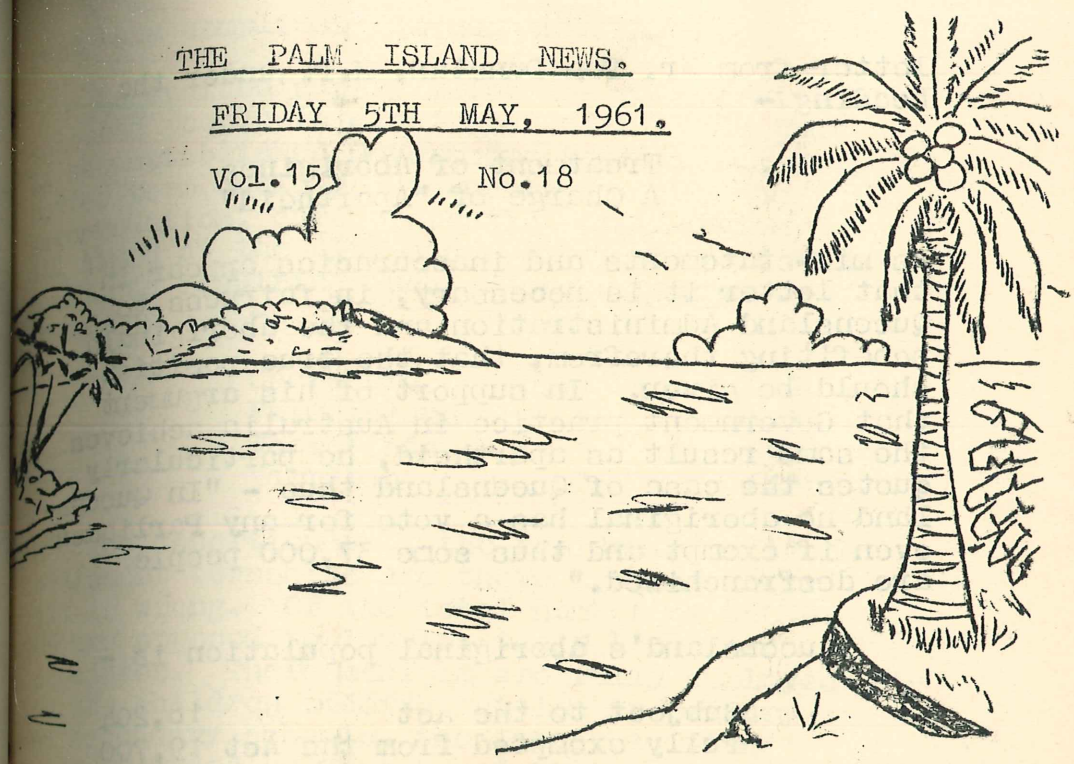
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THE PALM ISLAND NEWS.

FRIDAY 5TH MAY, 1961.

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No.18



NO APARTHEID IN QUEENSLAND

The following answer has been forwarded to the Editor, Sydney Morning Herald, N.S.W. by the Director of Native Affairs Mr. C. O'Leary in reply to a letter by Mr. Don Dunstan M.P. which appeared in the Sydney Morning Herald issue of Thursday 6th April, 1961.

11th April, 1961.

"The Editor,  
Sydney Morning Herald,  
SYDNEY. N.S.W.

Sir,

Your issue of Thursday, 6th April, contained

letter from Mr. Don Dunstan, M.P. under the heading -

Treatment of Aborigines  
A Charge of "Apartheid"

As mis-statements and inaccuracies appear in that letter it is necessary, in fairness to Queensland Administration and the aboriginals benefiting therefrom, that the true position should be given. In support of his argument that Government practice in Australia achieves the same result as apartheid, he particularly quotes the case of Queensland thus - "In Queensland no aboriginal has a vote for any Parliament even if exempt and thus some 37,000 people are disfranchised."

Queensland's aboriginal population is -

Subject to the Act	18,204
Fully exempted from the Act	19,700

Of an estimated population of 37,904 aboriginal coloured people in Queensland, the majority (19,700) have full citizenship rights, including the right to vote and the right to drink. No other State can claim that achievement towards assimilation or integration.

The foregoing figures indicate that there are more coloured people in Queensland not controlled than controlled. No other State can claim that achievement.

That Queensland's policy of tuition preparatory to assimilation has resulted in that State having more people of aboriginal blood with full citizenship rights than have the States of New South Wales, Victoria, South Australia and the Northern Territory combined,

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must be a compliment to Queensland.

Queensland's policy for the care of its  
coloured people is clear and definite in that  
it has established Government Settlements - a  
better term could be "townships" - for the  
accommodation, care protection and tuition,  
all aimed at the ultimate assimilation of those  
residents requiring such. These settlement  
townships are -

Cherbourg	population	1,207
Palm Island	"	1,527
Woorabinda	"	697
Yarrabah	"	628

The assertion that the residents of these  
settlement townships are there against their  
will is wrong. Of the total number of 4,059,  
90% are opposed to leaving their homes and  
associates. There menfolk are fully employed  
and the children receive tuition in primary  
and secondary schools, the latter tuition  
being provided by Church and State, the State  
paying the cost of all such, preparatory to  
their assimilation into the white community.  
That the Director of Native Affairs can order  
people subject to the Act on to a Government  
Settlement is true. Their removal there is  
always consistant with the necessity for  
their care and protection which is not  
available to them outside of the settlement  
township. In the main this removal is of a  
temporary nature to help the family to settle  
down preparatory to the man obtaining work  
and accommodation for his family. There is no  
life restriction on any person on these  
settlement townships. The main problem of  
the Department is to induce them to leave.

That Queensland aboriginals have no control  
over their earnings and Savings Bank Deposits

is an old argument that has over the years been consistently refuted. Over the twelve months ended 30th June, 1960, the amount deposited by aboriginals to Savings Bank Accounts totalled £497,609. The withdrawals against these deposits were £495,544. These figures must be accepted as a rebuttal of Mr. Dunstan's contention of limit of availability of deposits from earnings.

In Queensland, with the exception of the Pastoral Award, every aboriginal worker is entitled to the wages provided by the various callings subject to Industrial Awards. Irrespective of the exclusion of aboriginals from the provisions of the Pastoral Award, many receive the full rate applicable to white workers, but where they are not employable at these rates, a reduced rate consistent with their ability is determined by the Department. It must be remembered that many of the Pastoralists, in addition to paying wages to the workers, maintain his dependants.

Exemption from the Queensland Aboriginals Preservation and Protection Act does give aboriginals the same rights as Australians of European origin. Any revocation of exemption certificate would only be on the basis of the conduct of the individual and following a Court decision in his case.

One would imagine from Mr. Dunstan's letter that the Queensland aboriginals and half-bloods subject to the existing Act are dissatisfied with their lot and that their conditions are not equal with the case is evidenced by the following :-

1. No aboriginal child in Queensland is

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the exception of the  
original worker is  
provided by the various  
Industrial Awards.  
Inclusion of aboriginals  
in the Pastoral Award,  
is not applicable to  
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ment that many of the  
men to paying wages to  
their dependants.

Queensland Aborigines  
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and following a Court

from Mr. Dunstan's  
and aboriginals and  
the existing Act are  
not and that their  
with the case is  
:-

in Queensland is

restricted from attending a State or Church  
School.

2. Aboriginal children participate equally  
with white children in all sports controlled  
by the various sporting organizations of the  
State.

3. Aboriginal workers from Palm Island  
Settlement are employed in the Sugar Industry  
and as cane-cutters work under the same  
conditions as applies to white workers. They  
carry the same Union Tickets as does the white  
man.

4. The Queensland Government Railway Depart-  
ment and the Main Roads Department likewise  
employ aboriginals under conditions similar  
to white workers and in one instance, at least,  
an aboriginal is a ganger in charge of white  
and coloured workers.

There is a wide gap between the thinking  
of the aboriginal and many of the advocates for  
alteration of his present status in Queensland.  
That these advocates are not all ignorant of  
the position in Queensland is evidenced by  
the following :-

(a) In 1958 the Honourable J.J. Brady, Minister  
for Native Affairs in Western Australia,  
following visit to Queensland, stated  
through the Australian Broadcasting  
Commission -

" The Western Australian Government is  
exploring the possibilities of setting up  
Aboriginal Community Centres modelled on  
Queensland Native Settlements.

The Western Australian Minister for

Native Affairs, Mr. Brady, said in Perth he had been greatly impressed with the Cherbourg Aboriginal Settlement in South Queensland. He said it would be more difficult to set up similar centres in Western Australia where the natives were more scattered but the Queensland idea of encouraging aborigines to live as a community appeared to work so well that he would try to adapt it for Western Australia. "

(b) In June, 1960, the Commissioner of Native Affairs Western Australia, following visit to Queensland wrote -

" The Settlements I visited, Cherbourg and Palm Island, are magnificent institutions. I was most favourably impressed with the work of your officers and of the natives employed and in training at both settlements.

As the result of my visit I can now think of no reason to doubt the truth of your statement in your last annual report that Queensland's policy, to the limit of tuition facilities and consistent with the material available, produces a personnel available for annual assimilation. The quality and quantity of your tuitionary and welfare staff and the material provided them appeared to me to leave little to be desired. "

(c) On the 29th March, 1961, Kylie Tennant, one of Australia's most travelled Journalists and one particularly interested in Native Welfare, wrote of Queensland :-

" Why is it' a visiting M.P. asked, 'that the aborigines I see here are happier, freer, better dressed, more independent? They don't slink and cower like the aborigines where I come from.' "

There is no apartheid in Queensland. Those needing protection are given it. Those capable of

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Queensland. Those  
it. Those capable of

full citizenship have it. Part-coloured  
people in South Australia and New South Wales,  
controlled in some degree, who cross into  
Queensland appreciate that fact only too well,  
as in Queensland they immediately obtain full  
citizenship rights. It is therefore not diffi-  
cult to understand why part-coloured people  
in Queensland remain in the State.

There is a standing invitation for members  
of the Aboriginals Advancement League to visit  
any Queensland Settlement township and that  
includes Mr. Dunstan.

Signed C. O'Leary  
Director of Native Affairs

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#### AVOID COLDS

Avoid colds this winter by avoiding cold  
sufferers where possible, wash hands often,  
especially before eating. Avoid chilling  
and wet feet, which lower resistance to  
infection.

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#### WHAT TYPE OF ULCER?

People often ask what the difference is  
between a stomach ulcer and a duodenal ulcer.  
Actually they are all Peptic ulcers, identif-  
ied by that part of the digestive tract in  
which they occur.

We still cannot say definitely what causes