

ABORIGINES AND AUSTRALIAN FOOTBALL: THE RISE AND FALL OF THE PURNIM BEARS

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During the 1992 football season, half the clubs in the Australian Football League (AFL) had Aboriginal footballers on their team lists. The Premiers, West Coast Eagles, have always had between three and five Aborigines on their list and one of them, Peter Matera won the Norm Smith Medal for best player in the Grand Final. Aboriginal footballers were key players at two other clubs, St Kilda and Essendon. The increasing presence of Aboriginal footballers in senior Australian football is a major feature of football of the 1990s.

The greater visibility of black footballers has been accompanied by a greater awareness of racism on the field and also by more explicit public demonstrations of racism. An example of the latter was the abuse directed at West Coast's Chris Lewis by some barrackers. During 1991 the *Sunday Age*¹ initiated a discussion on football racism which eventually involved most of Melbourne's sporting media. The article pointed to the racist abuse experienced by players such as Gilbert McAdam and former star Maurice Rioli; the reported death threats received by four Aboriginal footballers; a defence of racial taunts by Tony Shaw as a legitimate tactic - the issue taken up by the rest of the press, and the Viney/Lewis case.

An incident between Melbourne's Todd Viney and Lewis earlier in 1991 led to a charge against Lewis of biting Viney. West Coast later alleged that the incident was a response to racist abuse.² Melbourne Football Club had Viney tested for AIDS *and then publicised the fact*. Rarely do clubs involve themselves in such a questionable action as that

of the Melbourne Football Club. Most football racism results from the actions and behaviour of some players and fans.

At the same time there is also considerable good will towards Aboriginal players from many football followers. They are even used by the senior competition in the country to sell the game. In 1988 the Victorian Football League (VFL) used an advertisement featuring the Krakouer brothers in action under the slogan 'Take the family to see some Aboriginal Art tomorrow.'

Colin Tatz, in an article on race and sport which concentrated on the USA and South Africa, made a comment on black American sport which is equally applicable to Aboriginal footballers: 'My view is that blacks excell where and when they are hungry and needy; when they have earlier role and demonstration models, like Louis, Robinson, Wilt Chamberlain and O J Simpson; and when they have access to a particular sport and its facilities.'⁹³

Australian football has long been accessible to Aborigines. In most of the country, except Queensland and part of New South Wales, it has been the game of the Australian working class and the rural community regardless of class. It is cheap and easy to play. Players do not require expensive equipment, fancy grounds or courts, or membership of exclusive clubs. Like basketball in North America or soccer in Europe and Latin America it is the obvious game for poor boys to play, especially if they hope to better themselves by playing it professionally.

Aboriginal involvement in football seems to go back almost to the earliest days of the game. Apparently a team from Cumeroogunga won a premiership in a local league as early as 1899,⁴ and Critchett reports that Framlingham footballers were playing for a Purnim team in the nineteenth century.⁵

The emergence of significant numbers of Aboriginal footballers playing senior competition coincided with the rise of a truly professional game. Before the 1980s many Aborigines could not afford to play VFL football. Doug Nicholls, after he had already established himself as a

footballer, began fighting with Jimmy Sharman's boxing troupe because football clubs did not pay their players during the off season. Fitzroy finally retained Nicholls' services by offering him a year-round job as curator.⁶

After World War II Perth and Melbourne clubs began to recruit Aboriginal players offering them jobs. But boxing and professional running remained a more lucrative option for Aboriginal sportsmen as had been the case in the first half of the twentieth century.

Boxing, professional running and cricket also proved disastrous for many early Aboriginal stars. Jerry Jerome and Ron Richards in boxing and Charlie Samuels in professional running were examples of athletes who earned a lot of money for managers and professional gamblers but little for themselves. Richards' health was also undermined because he was booked for too many fights against the wrong opponents. He later suffered from police harassment and alcoholism. Jerome, Richards and Samuels all ended their days confined on Queensland reserves.

The three Aboriginal fast bowlers from the first half of this century, Albert Henry, Jack Marsh and Eddie Gilbert had restricted careers due to allegations of throwing and because they did not conform to 'white' notions of sportsmanship. Some have suggested that their failure to progress in cricket had more to do with racism than their bowling action.⁷ Henry, died after being forcibly removed to a Queensland reserve, Marsh, after being attacked in a pub and Gilbert after confinement to a Mental Hospital.

It would be easy to suggest further examples of exploitation and tragedy in boxing and running⁸ but the purpose here is to make a comparison with Aboriginal football over time. Aborigines have successfully used football to improve their financial and social status and have avoided the tragedies which befell boxers, runners and cricketers, because Aboriginal involvement in professional football emerged later in this century. By that time the 'protective Legislation' which restricted and diminished the achievements of athletes such as Jerry Jerome and

Charlie Samuels had largely been repealed. By the 1980s the naked racism that had been used to bar some runners and restrict cricketers had become unacceptable. Most of all, Aboriginal-led organisations had emerged to support Aboriginal athletes. Footballers and other contemporary Aboriginal athletes benefited from these political changes.

Despite the changed climate contemporary footballers continue to face racism. In addition to the cases quoted above, Graham Farmer,⁹ Syd Jackson,¹⁰ Stephen Michael and,¹¹ the Krakouer brothers,¹² all experienced racial insults on the football field and in some cases the changing rooms. However, in general terms, Australian football has proved a successful path to personal improvement for Aboriginal footballers.

Doug Nicholls' progress from footballer to State Governor may be more due to Christian networks than football (although clearly his football prominence helped in his recognition as a community spokesperson), but most of the later success stories were due to football. Graham 'Polly' Farmer owed his transition from Sister Kate's orphanage to that of a successful businessman with an MBE to his football career. His brilliance as a player (he set new standards for ruck play) and success as a coach opened doors usually closed for Aborigines in white Australia.

Syd Jackson, who became prominent working for the government encouraging Aboriginal sport, stated that 'Football was more important to me than it is to a lot of players because I saw it as a way of getting along life's paths.'¹³ It is too early to suggest how well the footballers of the eighties - the Krakouers, the Kicketts, Nicky Winmar and Chris Lewis - will succeed beyond football but they are part of the first generation of Australian footballers to earn significant salaries.

It would appear that in spite the existence of racism in Australian football the game has been helpful for Aborigines playing at a professional level. This may be, as Tatz suggests, 'the framework of a

different racism: not exclusion because of blackness, but inclusion as a special black breed of gladiators and entertainers.’¹⁴

Aborigines in country football: the Purnim Bears Football Club

However, if one looks beyond the level of elite sport to country and suburban football a different picture emerges. White sports fans and administrators appear to have a different attitude to Aboriginal footballers when they are playing in their teams rather than assisting predominantly white teams to success. The rest of this article will look at the experiences of an Aboriginal football team in rural Victoria in 1987 and draw some conclusions about race relations in both a sporting and more general context.

In 1988 the Kirrae Whurrong, through the Framlingham Aboriginal Trust, published the 1988 Framlingham calendar. This was a history of the people and the land rights claim at Framlingham. It was also part of the anti-Bicentennial campaign. The September page related to Australian Rules football. At the top of the page is an old black and white photograph captioned Wanderers Football Club - Premiers 1923 Purnim District League. Then follows identification of the players pictured and text including:

The club was formed in 1923 as an exhibition team. The team went on to win the 1923 Purnim District League Finals, but was then disbanded and forgotten until 1987 when their memory was the spur for the formation of another Aboriginal composite team in Purnim.

IN 1987 - THE TIME WAS RIGHT - THE LEGEND WAS REBORN

The Purnim Bears Football Club was recreated as a race relations exercise between the Aboriginal community at Framlingham and the European community at Purnim. The great success of this

story is reflected by the well deserved premiership win in its first year of competition in the Mt Noorat League Grand Final of 1987.

As well as the league goal kicking award being won by the Bears Coach Geoff Clark, Tim Chatfield the Bears Rover, proudly won the leagues Best and Fairest Award as well as winning his clubs trophy.

Sadly as the history of this country often shows (with any black and white success story) the racist media elements did not fail to take their share of the glory.

Not since 1923, has the Western District experienced such a great sporting event. The grandchildren of the Wanderers Footballers have reappeared to recreate their own sporting history.

Below the text there was a coloured picture of the football team captioned Purnim Bears Football Club, Premiers 1987 Mt Noorat League. All the players were identified and those absent from the photograph were listed.¹⁵

The text of the calendar has been quoted at length because it explains the Framlingham community's intentions in forming the Purnim Bears Football Club and how club members viewed the events of the season and following the Grand Final. The Framlingham calendar also referred to the Wanderers as an exhibition team. The player photograph indicated that its players were not restricted to residents of Framlingham reserve. At least two players, Lynch Cooper, the champion runner, and Dowie Nicholls, Pastor Sir Doug's older brother, came from Cumeroogunga.

The Purnim Wanderers, 1923

The team was referred to variously as the Wanderers, The Purnim Wanderers (Aboriginals) and the 'All Blacks'. The competition was

known as the South Western Association, Purnim District League is a later name for the same competition. During 1923 the Wanderers won the South Western Association Premiership and then played three post-season exhibition games, one against Terang and two against Warrnambool City. Reports of this team in the *Warrnambool Standard* were very sketchy probably because the *Standard* only sent reporters to the Warrnambool and District League relying on reports from the clubs themselves for minor competitions. The Wanderers did not send reports, so when they appeared in the *Standard* it was entirely through the eyes of their opponents.

The reports which did appear were positive. Several reports referred to the 'clean' play of the Wanderers. Grasmere, reporting its drawn game against Wanderers, suggested that 'fast, clean football characterised the play of both teams'.¹⁶ Promoting its next match against the Wanderers, the same club promised 'a stirring and clean exhibition of football.'¹⁷ The report of the Grand Final (also involving Grasmere) described the match as 'clean and fast, and at times brilliant. The whole thirty-six men did their utmost to win ... in a very fair way, and without displaying temper'.¹⁸

The Wanderers, unlike the Purnim Bears in the 1980s, were not accused of rough play. It is likely that this occurred because of white perceptions of Aborigines rather than their actual play. When the Wanderers played football, the Framlingham Aborigines were in a relatively weak position. The Board for the Protection of the Aborigines had officially closed the Framlingham reserve years before and the majority of Framlingham residents were living there without government approval or assistance.¹⁹

The *Standard* of 1923 carried no reports of public Aboriginal resistance to white oppression. The continued presence of about sixty people at Framlingham was an form of resistance but it was not a public gesture.

The Purnim Bears, 1987

The Purnim Bears were admitted to the Mount Noorat League for the commencement of the 1987 season. They were to become the eighth club in the competition ending the need for an inconvenient bye in the competition. Unfortunately the Purnim admission to the league, coincided with an application of the Woorndoo Football Club to transfer from the Victorian Country Football League (VCFL) to the neighbouring Mininera League. This meant that Purnim was less attractive to league before the first match had been played. The problem of the bye still remained. Woorndoo's defection also threatened the viability of the whole league. An article in the *Standard* reported that the VCFL was considering restructuring minor league football in the region and identified Mt Noorat as the most vulnerable competition. The article pointed out that four of the seven Mount Noorat clubs - Kolora, Glenormiston, College and Noorat - were based within a few kilometres of the relatively small Noorat township.²⁰

The initial press coverage of the Bears was quite sympathetic. An article entitled 'Purnim's thirty years between games' emphasised Geoff Clark's Hampden League career, the high level of community support and the unusual fact that the Purnim club was completely amateur.²¹ Halfway through the season an article in the *Standard* gave the first indication of a different media treatment of the Purnim Bears. The press reported the allegations of spectator Philip Drummond, the brother of the College team's captain-coach, that the Purnim team had used 'terror tactics' against College, the team from Glenormiston Agricultural College. Philip Drummond made these allegations in a letter sent to the *Standard*, the Mt Noorat League, the VCFL and the Warrnambool and District Football Umpires Association.²² The umpires had apparently failed to notice the 'terror tactics' which were not reported.

Captain-coach of the Bears Geoff Clark entered the debate and defended his team. He contended that Purnim's reputation had preceded it because of the large content of Aboriginal players:

However, he said umpires had congratulated the team on occasions for the way it played.

He said Purnim's first round game against College was 'pretty tough' and some of his players were abused as they left the ground by spectators.

There is an immense background difference between players from the two clubs. Many of our players are battlers from poor backgrounds, while many of their players have been raised with silver spoons in their mouths.²³

College's complaint had an immediate effect. On 2 July the Mt Noorat League met to discuss the Drummond allegations and refused to release any details to the media other than the announcement that they were adopting a two umpire system.²⁴The following Saturday Geoff Clark and another senior Bears player, Graeme Austin, were reported on striking charges. Controversy did not stop Purnim's steady march towards football success. When the Purnim Bears defeated Noorat on 12 September, they completed the finals series unbeaten.

Trial by the media

Under the heading 'football mayhem' the *Standard* gave the finals pride of place on pages 1 and 3, which was not their usual procedure for a minor league such as Mt Noorat. The report made no mention of the football scores, rather it referred to the sensational fact that eighteen Purnim players had been reported. This was sloppy journalism, six players, who faced a total of eighteen charges, had been reported in fact.

An even more dubious piece of journalism was the reference to an unnamed 'league official' who claimed that Purnim players were unperturbed when reported and continued to deliberately offend. The same official claimed that the offending footballers intended not to play for the Bears next year.²⁵ He implied that that they did not care if they were subsequently suspended. This unsubstantiated allegation would have been read by Mt Noorat tribunal members.

The next day Geoff Clark's defence of the Bears made the front page. Clark's criticism of the reaction to the Bears appeared under the heading 'it's sour grapes'. Clark suggested that:

the racial overtones which had soured the mainly Aboriginal club's moment of triumph ... What about recognising the good things we've done this year. We've won the flag in our first season. Aboriginal players won the league's best and fairest and the goalkicking

The controversy surrounding Saturday's match was indicative of the way Aboriginal achievement was treated. Even our victories are not fair ... you've not done it the right way or you've cheated²⁶

Clark blamed the media and the umpires for the large number of reports, suggesting the coverage of the College match mentioned above had given the umpires and some spectators the wrong preconceptions. The *Standard* article also reported two letters supporting the Bears, one of which accused Noorat of provocation. It also quoted an (unnamed) former umpire saying 'the umpiring was not all that hot. The umpires appeared to be worried before they walked onto the ground.'²⁷

The day prior to the tribunal hearing the *Standard* reported that one of the umpires, Duncan Potts, who was well known in the area as a local disc jockey, had been threatened by anonymous phone calls at his parents' house.²⁸ The implication was that Potts was warned not to give evidence against the Bears although the *Standard* article does not make

this clear. Two weeks earlier another umpire had been threatened before a tribunal hearing. In this case the player on trial had been Denis Finn, captain-coach and 'strongman' of the Old Collegians Club in the Warrnambool and District Football League. A local policeman, Sgt Ken Radley, was reported as being convinced that the threats had not come from persons connected with Old Collegians but instead had been part of an attempt to discredit the club.²⁹

Comparing the two reports suggest that the authorities did not believe the supporters of the Old Collegians would be capable of making anonymous threats but did expect such behaviour from the Purnim supporters. Old Collegians were the club from Christian Brothers College, the only Catholic boys college in a very Catholic city.

At the Mt Noorat hearing, a video of the match showing some of the incidents leading to the charges, was made available to Noorat and to the umpires but not to Purnim. Geoff Clark claimed that his club was denied natural justice by this action and because of a week-long trial by media.³⁰ All six Purnim players were suspended. Geoff Clark was outed for over two years. It seemed a fairly clear attempt to put the Bears out of business.

Later in the year, on 16 December, the Mt Noorat League moved to expel the Bears from the League and this action was agreed to by four clubs to three. Mt Noorat had taken the unusual step of expelling the competition premiers. League secretary Alan Field gave no public explanation for the expulsion other than to state that the League had the right to exclude clubs under its constitution. Geoff Clark stated the decision 'was racially-based and the Purnim Club was a scapegoat for a football league which had a sloppy administration.'³¹

It is tempting to make a comparison between the treatment of the Bears and the Collegians. Violence in football had been an issue in the *Standard* throughout the 1987 season. In addition to the perceived problem in the Mt Noorat League, there were at least as many articles relating to the Hampden League (the major regional competition) and more relating to the Warrnambool District competition in which the

Collegians played. Denis Finn, after having been cleared of a kicking charge and reprimanded for interfering with an umpire, found himself facing continued complaints and calls for a re-hearing.

After the finals, Finn defended himself stating that ‘people think I’m a raving inhumane baby eater’.³² It is not relevant to this article to discuss the fairness or otherwise of Denis Finns football; what is relevant is to note that all the criticism was of the individual Finn, not of his club. Furthermore the tactics adopted by Finn as Captain-coach did not put the continued existence of Old Collegians Club on the agenda.

The wider context: Aboriginal protest movements in Warrnambool

Reactions to an Aboriginal football team were rooted in more general attitudes towards the Aboriginal community. To understand these attitudes it is helpful to review how Aboriginal issues - the treatment of the Aboriginal community and the activities of Geoff Clark, Captain of the Bears - were presented in the local newspaper, the *Standard*. In 1987, the year before the Bicentennial, Aboriginal issues were much in the news.

The major on-going issue related to the land rights claim on Framlingham Forest and more generally State Land Rights legislation. After the Liberal/National State opposition had blocked a Bill in the Legislative Council, to grant land rights to the communities of Framlingham Forest and Lake Condah, the State Labor Government offered to cede power over the land to the Federal Labor Government so that they could legislate the return of the land. The Liberal Opposition leader, Jeff Kennett, opposed this with a crude (and unsuccessful) states rights campaign, which he launched in Warrnambool on 27 January 1987.³³ The Framlingham Aboriginal Trust placed a large display advertisement answering Kennett’s speech and challenging him to debate land rights?

When the Federal Aboriginal Affairs Minister, Clyde Holding, introduced the federal legislation it included some amendments to the

State legislation. These had been introduced without consultation with Aboriginal communities. Geoff Clark believed that these amendments lessened community control and promised opposition.³⁵ Aboriginal representatives complained about Government manipulation of their community and demonstrated against the amended legislation at the handover ceremony at Lake Condah.

Other major issues which surfaced in 1987 included: the refusal of the Framlingham Aboriginal Trust to pay rates to Warrnambool Shire Council and the filing of a counter claim for back rent against the Shire Council; complaints about the predominantly Aboriginal Purnim Primary School's flying of the Aboriginal flag and their later decision to boycott the bicentenary celebrations and reject any bicentenary funding. Geoff Clark was involved publicly in all these issues, either as manager of the Framlingham Aboriginal trust or as president of Purnim Primary School Council, although on the school issues the heaviest publicity was concentrated on the school principal Tricia Terjesen-Smith.

It is fairly easy to guess how a conservative and moderately-racist provincial community³⁶ would perceive most of these issues. To be fair, the *Standard* attempted to be even handed in its treatment of these issues. However, the coverage of the rates issue was unsatisfactory; the *Standard* clearly did not understand the land rights implications,³⁷ and a letter from Clark accused them of bias and reinforcing people's ignorance.³⁸ On the other hand, the *Standard* scrupulously avoided gratuitously referring to race. This was a two-edged weapon. It meant that Aboriginal defendants were not named as Aborigines in court reports - The *Standard* reports every court case held in the region, even minor traffic offences - but at the same time Aborigines were not identified when articles showed them in a good light. There was an article for instance about an eight-year-old Aboriginal fighting a rare bone disease.³⁹ Because virtually all Warrnambool residents could identify Aboriginal families by their surnames,⁴⁰ this well-meaning policy of the *Standard* allowed readers of court reports to maintain their prejudices.

The *Standard* also reported the views and activities of the local member, John McGrath, a National Party MLA. McGrath was a right-wing politician who had participated in an anti-Land Rights meeting in 1984 organised by the extreme right wing and openly-racist League of Rights. When questioned about his presence at this meeting McGrath stated that he agreed with the League anti-Land Rights stance.⁴¹ During 1987 McGrath continued to oppose the movement for land rights. He also disagreed with the actions of the Purnim School Principal and attempted to have her transferred.⁴² The impression of prejudice which can be gained from reading the *Warrnambool Standard*, might well be in spite of the paper's policy. It reported the views of local politicians and if those views lacked balance, so ultimately did the newspaper.

Other Aboriginal football teams

The Warrnambool region was not unique in its treatment of the Purnim Bears. Other Aboriginal football teams have reported problems with local prejudice. Tatz reported the case of Rodney Cox who was suspended for life by the Western Australian Football Association in 1985 (for hitting two umpires during a game) and his nephew Ronnie who was suspended for a season for hitting a boundary umpire. Their Eastern Districts Club then revoked the permits of nine Aboriginal family members!⁴³

In 1986, an Aboriginal team was denied admission to the Kyabram and District League (the KDL stated that they had enough teams). The Armadale and Districts (Rugby) League used the same justification to exclude the (Aboriginal) Narwan team in the late 1970s.⁴⁴

The Fitzroy Stars (some of whose players played with the Purnim Bears in 1987) had played in the Northern Metropolitan League until it was dissolved in 1980 and had to wait until 1984 before they successfully applied to the Young Christian Workers Football League for admission.⁴⁵ After the YCW also folded (in 1986) the club

unsuccessfully applied to thirty-six metropolitan and country leagues. Star's captain Mick Edwards was reported to state that 'the team is always rejected with no decent reasons given'.⁴⁶

Conclusions

This brief history of the Purnim Bears raises a number of important issues concerning race relations in Australian sport. While it appears that star black footballers achieved relative acceptance as individuals in white teams, teams of Aboriginals not under direct white control faced particular additional problems.

While racial stereotypes diminished the achievements of elite footballers, the media treatment of Purnim Bears in 1987 suggested that Aboriginal teams in country areas could become scapegoats for a wider range of negative community attitudes. This article has suggested that media perceptions of separate Aboriginal sporting endeavours were both negative and damaging.

There are strong suggestions in this article that the Purnim Bears suffered from more than media prejudice. Captain-coach Geoff Clark contended that the expulsion of the Bears from the Mt Noorat League was a racially-based decision. This article has pointed to the need for further research on Aborigines in sport below the more visible senior level.

NOTES

- 1 Caroline Wilson, 'Racism on the field: AFL football's shameful secret,' *Sunday Age* 25 Aug. 1991.
- 2 *Sunday Age*, 25 Aug. 1991.
- 3 Colin Tatz, 'Race, politics and sport,' *Sporting Traditions*, vol. 1, no. 1, pp. 13-14.
- 4 Mavis Thorpe Clark, *Pastor Doug*, Lansdowne Press, Melbourne, 1965, p. 42.
- 5 Jan Critchett, *Our Land Till We Die*, Warrnambool Institute Press, Warrnambool, 1980, p.25.
- 6 Clark, *Pastor Doug*, p.73.
- 7 Tatz, Colin, *Aborigines in Sport*, The Australian Society for Sports History, Bedford Park, 1987, pp. 29-34.

- 8 There were some notable exceptions in pro-running. Lynch Cooper and the Nicholls family did well out of running, but I would put this down to the religio-political organisation that the Jameses and Coopers had developed around Cumerogunga, which gave their people a level of support not available to other non-tribal Aborigines until the rise of the contemporary black movement.
- 9 Bret Harris, *The Proud Champions*, Little Hills Press, Crows Nest, NSW, 1989, p.73.
- 10 Tatz, *Aborigines in Sport*, p.72.
- 11 Frank Rijavec and Paul Roberts, directors, *Black Magic* [video], Perth: Southern Aboriginal Corporation, Perth, 1988.
- 12 Adele Horin, 'The Black revolution on the football field', *National Times*, 16-22 Aug.1981.
- 13 Harris, *The Proud Champions*, p. 71.
- 14 Tatz, *Aborigines in Sport*, p. 5.
- 15 Framlingham Aboriginal Trust, 1988 Framlingham Calender 'We have survived', The Trust, Purnim, 1988.
- 16 *Warrnambool Standard*, 27 June 1923.
- 17 *Warrnambool Standard*, 26 July 1923.
- 18 *Warrnambool Standard*, 17 Sept. 1923.
- 19 Critchett, *Our Land Till We Die*, pp. 62-70.
- 20 *Warrnambool Standard*, 17 March 1987.
- 21 *Warrnambool Standard*, 3 April 1987.
- 22 *Warrnambool Standard*, 1 July 1987.
- 23 *Warrnambool Standard*, 1 July 1987.
- 24 *Warrnambool Standard*, 4 July 1987.
- 25 *Warrnambool Standard*, 14 Sept. 1987.
- 26 *Warrnambool Standard*, 15 Sept. 1987.
- 27 *Warrnambool Standard*, 15 Sept. 1987.
- 28 *Warrnambool Standard*, 17 Sept. 1987.
- 29 *Warrnambool Standard*, 5 Sept. 1987.
- 30 *Warrnambool Standard*, 18 Sept. 1987.
- 31 *Warrnambool Standard*, 19 Dec. 1987.
- 32 *Warrnambool Standard*, 19 Sept. 1987.
- 33 *Warrnambool Standard*, 28 Jan. 1987.
- 34 *Warrnambool Standard*, 30 Jan. 1987.
- 35 *Warrnambool Standard*, 26 March 1987.
- 36 Any examination of electoral results in the last twenty-five years would reveal Warrnambool's conservatism, it is probably no more racist than most of rural Australia but various local campaigns against Aboriginal facilities are hardly evidence of racial tolerance.
- 37 *Warrnambool Standard*, 14 Aug. 1987.
- 38 *Warrnambool Standard*, 21 Aug. 1987.
- 39 *Warrnambool Standard*, 18 June 1987.
- 40 This is because there are only a limited number of Aboriginal families in Warrnambool. McGuinness, Chatfield and De Bono may be regarded respectively

as Irish, English and Maltese surnames elsewhere, but in Warrnambool they are identified as Aboriginal.

- 41 This was in answer to question I asked at a meeting at Warrnambool Institute of Advanced Education during the 1984 Victorian Elections. The Liberal candidate, who had also attended the meeting, indicated his regret, suggesting that had he known more about the League of Rights he would not have attended.
- 42 *Warrnambool Standard*, 21 May 1987
- 43 Colin Tatz, 'Sport in Australia : Winning and losing', *Age*, 29 Nov. 1986.
- 44 Tatz, 'Sport in Australia'.
- 45 *Koorier* 2, July 1986.
- 46 Aboriginal Advancement League Incorporated Newsletter, April 1987, p.14.