The Australian

ACALL

THE VOICE OF THE ABORIGINES
EDITED BY J. T. PATTEN

No. 2
MONTHLY, 3d.
MAY, 1938.

New Hope for Old Australians

ABORIGINES PROGRESSIVE ASSOCIATION FORMED ON PROPER LEGAL FOOTING.
UNITED WE STAND

Despite opposition from W. Ferguson, the well-known "corroboree" organiser of Dubbo, the Aborigines successfully held their important General Meeting at La Perouse at Easter time, and adopted a proper Constitution and Rules for the Aborigines Progressive Association.

Now we can push on with our campaign for Full Citizen Rights.

Ferguson attempted to wreck the Easter Sunday Meeting by moving a vote of censure on President J.T. Patten, and declared that he was going to expel Patten from the Association! Ferguson also declared himself to be President!

This took everybody by surprise, but there was a big laugh when the motion was put to the vote, and "Fergie" had only seven supporters for his attempted "expulsion order" against proper President Patten. These supporters consisted of Ferguson's son, three ladies, and three personal friends from Dubbo district.

After the vote was taken, the time (in person) refused to abide by the decision of the overwhelming majority against them, and continued to interrupt and create a disturbance, taking advantage of the meeting being held in the open air to try to wreck it by moving about and shouting. In fact, it was like a white man's political faction creating a disturbance.

"Fergie's" little rebellion wasted a lot of time, and caused confusion, so the Meeting had to be adjourned until the following Sunday, 24th April. Printed notices of the adjournment were posted to all districts, so that our friends everywhere would know what had happened.

The adjourned meeting was held on 24th April in "The Palm's" hall at La Perouse, and settled down to serious business.

Constitution Adopted.

A large and enthusiastic gathering in "The Palm's" hall gave full support to President Patten, and carried the new constitution and Rules after proper discussion of all clauses.

The Minority Movement did not like the strict tightening up of financial control for the new Association.

The Association is now legally formed, and will proceed with its fight for full Citizen Rights for Aborigines in every State of the Commonwealth.

We think that the fate of eighty thousand Aborigines is too important for petty personal arguments.

Our Huge Task.

Our huge task is to organise and educate ourselves for full Citizen Rights. We must prove to the white community by showing how unfair we have been treated in the past under the stupid Aboriginal laws, imposed on us more than fifty years ago, and never brought up-to-date.

Aborigines born and reared in contact with civilisation have no need for "protection". We want full education, and the benefit of modern ideas. No Australians are more Australian than we.

"Jackey-Jackey has been a joke for too long - a cruel joke. We have been for too long the victims of missionaries, anthropologists, and comic cartoonists. The white community must be made to realise that we are human beings, the same as themselves. Persecution of Aborigines here is worse than the persecution of Jews in other countries.

We have been called a "dying race", but we do not intend to die. We intend to live, and to take our place in the Australian community as citizens with full equality.

Such is the aim of the Aborigines Progressive Association, and we intend to work steadily for that aim, no matter how many years it may take. We have to educate ourselves, and also educate the white community to make them respect us.

How to Join.

If you wish to join the Aborigines Progressive Association, please send your name and address, together with Annual Subscription for the year 1938 (two shillings), by post to:

The Secretary,
Aborigines Progressive Association
c/o Box 19254 R.E.
General Post Office,
Sydney, N.S.W.

A Member's Ticket, signed by the President, Secretary, and Treasurer of the Association, will with your name on it, be sent to you, together with Book of Rules of the Association.

When applying for membership, please state whether you are half-blood, half-caste, quarter-caste, etc., also state where you were born, and give proper postal address.

Only persons of Aboriginal blood are eligible for membership.

Drive for Membership.

We ask all Aborigines now to join the Association without delay, so that we can show a big list of names in our Members' Book. It is only when we can show a strong and united organisation that we will make progress.

As funds permit, an office in Sydney will be leased, so that we can have proper headquarters of our own, to receive and deal with complaints of injustice to Aborigines.

During this year it is intended to send organisers to various districts throughout Australia, to establish the Association everywhere among Aborigines. Our people are so scattered, that we must rely on post-office and "The Abo Call" to carry our messages to many places. We ask all who read this to "pass the word" around among Aborigines.

At present our funds are limited, and we will only be able to "get results" if the Aborigines themselves come behind in this Movement.

Special Warning.

A special warning is issued against bogus organisers and collectors who may seek to use the name of the Association for the benefit of their own pockets.

To guard against this, send your Member's Subscription by post, and immediately advise us if any unauthorised person tries to collect in your district. Do not attend any bogus conferences or meetings which attempt to split the Association.

We Mean Business.

Now then, all you Aborigines, get together behind this great movement for progress, and let us show the white people that we mean business this time.

All in together, to form a strong and united Association.

J.T. PATTEN.
JUDGE WELLS ADVOCATES FLOGGING OF ABORIGINES

"Packsaddle Imprisoned" who was given his name by whitemen, has for the benefit of a jury of whitenmen in Darwin, with a whiteman, Judge Wells, on the Bench. He got what he asked for. He got his wish. He was not tried and was not tried "by a jury of his peers". As the citizens of Darwin were talking of "hanging", we doubt whether the jury of one would have got a fair trial. If the Aborigines Progressive Association had sufficient funds, we would advise them to consider the expense of sending them to a jury of his peers. We have less than some "colour mad hole" than Darwin.

The learned Judge said that mission­aries and anthropologists had advocated the flogging as a suitable punishment for Aboriginal offenders. In the same year, the same kind of punishment was considered suitable for white men in the Convict Colony of New South Wales with convict labor. In Botany bay district were horrified when they saw their men desert a post and fogged, and other men hanged by the neck until they died.

It is cruel and barbarous punishments that have never been thought of among Aborigines in their state of Primitive Ignorance, prior to the coming of the whites. I am an Aboriginal Halfcaste. I own to a whole race, when condemning an offender. Both of these punishments are grue­seful. They are the subjects of many a complaint.

They should have proper barristers to defend them when accused of crime. It is time for somebody to wake the people up.

None of the Aborigines in North Australia do not mind going to jail. If so, what a terrible comment on the conditions stated that they live in freedom. Jail or the Compound - they prefer jail.

JUDGE WELLS IN DARWIN.
Letter from Reuben Cooper.
15th April, 1938.

I am writing to ask your advice and com­ment as a Darwin representative of the A.P.A. A returned soldier at the war, and a savvying worm on Coligna Peninsula, to the east of Darwin, and am in contact with white men there. On account of the Land, including those under the influence of the coastal mission stations, I was born in this locality. My father, a famous pioneer, established the station I control, and felt it to be upon his death. I have no ambition to make my business of use to Aborigines. I have been gathering wood on the hill and getting the chance to work on a co-operative basis, at the same time saving for them their responsibilities to their race.

I myself am an educated man, having been sent to Collie, and I have no intention of late father.

I am many wrongs are to be righted in my district. The influence of the missionaries on the wild natives is very bad. I have a wish to see justice done to my Easter Conference. I am a starting point to a real progress in the uplift of the people.

On behalf of myself and Aboriginal boys Yours sincerely
REUBEN COOPER.

THE ABO CALL IN MELBOURNE.
Letter from Doug. Nicholls.
5th April, 1938.

Thank you for sending me the "Abo Call". I feel quite proud of such a paper. I feel that there is a real need for a paper that will help to bring the different opinions and facts about famous old Jerry Jerome. His name recalls great battles in the ring, and he has set a standard for many another fighter contending against difficult conditions. Greetings to Jerry Jerome! May he win justice! More about Cherbourgh next issue.

News from the Reserves

LISMORE.
A Letter from Frank Roberts.
5th April, 1938.

We are pleased to see the Abo Call has been taken, and I am out to help you in any way I can. I have been for three years trying to organise the Lismore A.P.A. on the Clarence River. Now they will see what we are asking for. We are trying to get an Abo Call, and will start out with a dozen papers, also send subscription to Abo Progressive Association. I am a member for twelve months. Thank you for sending me the "Abo Call". I feel quite proud of such a paper. I feel that there is a real need for a paper that will help to bring the different opinions and facts about famous old Jerry Jerome. His name recalls great battles in the ring, and he has set a standard for many another fighter contending against difficult conditions. Greetings to Jerry Jerome! May he win justice! More about Cherbourgh next issue.

We do not know the facts about the A.P. Board. I regret to say that we cannot get a red paper called a permit to walk along as many as you can spare. I'll do my best to let the rest of Australia know the truth and cruelty. The matter is urgent!

Boonyong Ayton.

THE ABO CALL IN QUEENSLAND.
A Letter from Cherbourgh.

When you sent "The Abo Call" to Jerry Jerome, he passed it to the boys, and they asked to see a white man and say it is just the thing. Jerry Jerome is getting old now, and he asked me to let you know he is within a week. Jerry Jerome made thousands of pounds in Brisbane and Sydney stadiums, and now he is not got to do anything, and he wants a stove to cook his bucketer. It is time for somebody to wake the people up, and let the rest of Australia know.

We are not living in our wild state now. There are a big majority has education, and it is good as well as bad, you can't go looking for jobs. We have to get a red paper called a permit to work our own soil. We are educated, and we have a good thing to do. We are not good natured people. Why don't they let us live just like white people live?

We want to handle our own money, so that we may make our charges in hand concerning shocking and in­human treatment of Aborigines. We can prove corruption and mal­administration. On one station a manager keeps orders.

There is not one Manager in New South Wales who has had any real power. On one station a manager keeps orders. These managers have literally power of life and death over Aborigines. They can withhold rations or blankets and starve Aboriginal children, and they ask Aboriginals to work for a few shillings. Give us a Royal Commission, give us a convention, or a plebiscite on the conditions of Aborigines.

As in Lord John Russell's day, so it is now. We grieve to report the death of Mary, wife of Bertie Oatley, who died on 15th April, and was buried on 16th April in hand concerning shocking and in­human treatment of Aborigines. We can prove corruption and mal­administration. On one station a manager keeps orders. These managers have literally power of life and death over Aborigines. They can withhold rations or blankets and starve Aboriginal children, and they ask Aboriginals to work for a few shillings. Give us a Royal Commission, give us a convention, or a plebiscite on the conditions of Aborigines.

As in Lord John Russell's day, so it is now. We grieve to report the death of Mary, wife of Bertie Oatley, who died on 15th April, and was buried on 16th April in hand concerning shocking and in­human treatment of Aborigines. We can prove corruption and mal­administration. On one station a manager keeps orders. These managers have literally power of life and death over Aborigines. They can withhold rations or blankets and starve Aboriginal children, and they ask Aboriginals to work for a few shillings. Give us a Royal Commission, give us a convention, or a plebiscite on the conditions of Aborigines.

As in Lord John Russell's day, so it is now. We grieve to report the death of Mary, wife of Bertie Oatley, who died on 15th April, and was buried on 16th April in hand concerning shocking and in­human treatment of Aborigines. We can prove corruption and mal­administration. On one station a manager keeps orders. These managers have literally power of life and death over Aborigines. They can withhold rations or blankets and starve Aboriginal children, and they ask Aboriginals to work for a few shillings. Give us a Royal Commission, give us a convention, or a plebiscite on the conditions of Aborigines.

As in Lord John Russell's day, so it is now. We grieve to report the death of Mary, wife of Bertie Oatley, who died on 15th April, and was buried on 16th April in hand concerning shocking and in­human treatment of Aborigines. We can prove corruption and mal­administration. On one station a manager keeps orders. These managers have literally power of life and death over Aborigines. They can withhold rations or blankets and starve Aboriginal children, and they ask Aboriginals to work for a few shillings. Give us a Royal Commission, give us a convention, or a plebiscite on the conditions of Aborigines.

As in Lord John Russell's day, so it is now. We grieve to report the death of Mary, wife of Bertie Oatley, who died on 15th April, and was buried on 16th April in hand concerning shocking and in­human treatment of Aborigines. We can prove corruption and mal­administration. On one station a manager keeps orders. These managers have literally power of life and death over Aborigines. They can withhold rations or blankets and starve Aboriginal children, and they ask Aboriginals to work for a few shillings. Give us a Royal Commission, give us a convention, or a plebiscite on the conditions of Aborigines.
The blacks, when they saw the men, ran into our hut, and the men then all of them got off their horses; and Russell fired a rope, which was around his horse's neck, and he began to undo it whilst the blacks were in the hut. While he was doing it, I saw what they were going to do with the blacks, and Russell said 'We are going to take them over the back of the range to shoot or hang them'; and Russell and some one or two went in. I only took notice of Russell going in whilst the blacks were in the hut, and then he said to the blacks for relief or assistance to me and Gilmeister: they were moaning the same as the others. These children were crying; there were small things that could not walk; there were a good many small boys.

'After they were tied, I saw Russell bring the end of the rope out; they were tied, and I gave some of the blacks to be bound. One of the horses, I cannot say which, the blacks had eaten, and then there were a few black blacks; the man who took the rope from Russell went in front and the others behind, all the blacks were tied together, and this rope tied them all fast; they were tied with their hands - one black fellow had one hand of hair and his head went; the rope was fastened with one rope; it was a tether-ropes for horses in a field; it is a very long rope, and brought the blacks down; and Russell said, when two, that made their escape as the men were coming up, they were two little boys and one old man, and we camped in Myall Creek, back of the hut; there was no water in it; they escaped at a dry camp. This black gin [i.e. woman] they left with me in the hut; they left her because she did not look good; looking at her she got which. Another black gin they left that was with Davy, another black fellow that was with Davy. There was a little child at the back of the hut when they were tying this; and I saw another black gin when going away, this little child, as I thought, was going to follow the party with its mother, and I took it by the hand, and it went into the hut, and stopped from going.

'I had two little boys, the small child, two boys, Davy and Dilly, and one other boy both went away except these; the children were going after their mothers. I was an old black, named Daddy, the oldest of the lot; he was called Old Davy, and he was my master. Daddy, and another old man, named Jossey, they never tied along with the rest; they were crying, and we did not want to go; they made no resistance.

'Some of the children were not tied; others, they were tied. The small ones, two or three, were not able to walk; the women carried them on their back and opposites. The small children were not tied that followed the mob; they were crying, and they went on.'

'Wilson (Davy) (Oates) had a pistol. I know Russell; he had it, and he stood in the standing at the door while the blacks were inside. I did not take any notice of them first, at first, at the start, but they were all galloping off. I saw swords and pistols. Gilmeister went with them when Davy went, they said they would go in the same direction, or a little further from the hut.

'About a quarter of an hour or twenty minutes from the outside of the house,at the other end of two pistols, one after the other; the reports came from the same direction in the second direction; I did not hear any; one I heard; but I did not hear anything else but those two. It was not before noon, as I said before.'

'Next night after the same men came back to the hut where they took the blacks off; they were galloping off, and Russel, except Gilmeister, who was left behind. One of the party gave me Gilmeister's saddle off his horse, and I asked where Gilmeister was; he came in about twenty minutes after.

'We slept all that night, and Gilmeister slept together in one bed; the rest slept in the hut; they were talking; they said they wanted to go.'

"They all got upon their horses; and Flemond told Gilmeister to go up by-and-by, as a reward for what he had done, and be sure all was consumed. I do not recollect his saying anything more. Some horses were in the hut and must have hearth.

"'Kilmeister, directly after the party were going to another, and back brought the horse he left behind. He said in the morning he saw the smoke from the creek.

"I never went to the place; I did not like to go. Davy went, and he came back. He said the horse was knocked up, and not able to walk; I saw him; he could not go.

'I saw the smoke pretty well all day; at the first beginning there was a great smoke. After part of the day there was none.

'I was there when Mr. Davy came; Kilmeister said they were coming. In the morning after they went away a piece of broken sword was found, and a little piece of blood; I saw no blood on it; it was in the hut. I gave to Mr. Hobbs when the police went away. In the same day, when the police come to the station; it came with the party; it looked like a piece of a handle, a guard; I gave it to the police, as evidence. He returned it. This was after the police went away.'

'When the police came, Kilmeister was at home. He said, 'For God's sake, mind where you go, you never know what is in the air, but in a quarter of an hour they come."

Note - This witness, on a subsequent trial, stated he did not hear any of the complaints made by Kilmeister that his blacks had been killed."

There were two trials of the same prisoners, but on a charge of the murder for which the prisoners were convicted at the first trial of these stockmen, they were acquitted, the evidence not being satisfactory to the jury. This was a remarkably large black man mentioned in Anderson's evidence, with whose murder the evidence then and now to doubt that he was one of the blacks. He was killed in the boat burnt that, though the figure and size corresponded with Daddy's and kid alone, I should not venture to say whether it was the body of a man or woman.

The second trial evidence was ad- duced which did satisfy a fresh jury that a black aboriginal child, with the murder of whom the blacks were acquainted, one of the murdered party. They were convicted, and subsequently executed.

Note: The Massacre at Myall Creek was the first occasion on which white murderers were brought to trial for shooting blacks. The evidence in official record is on sex. This Massacre occurred fifty years before the white men landed in Australia.

We shall publish another details of another massacre in our June number.
Andy broke in with a glowing ex-
pression of Norman’s cleverness, which he de-
lined by patting his shoulder, and which he ended
by saying, “And he ain’t a prig with it. That’s what
I’d like to forget Old Andy as you might expect. On
the contrary, right from doin’ all them things he
went Andy. ‘I got a feelin’ they’re from all the
West with a mob of Binghis. ‘I’m’ as one of ‘em, then came back and got
Definitely managed Red Ochre
for his uncle again.”

Norman was appalled.

“Ain’t that so?” asked Andy cheerfully.

“Eh?” asked Andy, surprised.

“Norman was appalled. ‘I don’t see

gaped. ‘I never walked a bout, I got

Andy asked him at said, “And? But they’re

‘It’s a lie!’ cried Norman. And he turn-

‘Eh?’ persisted Andy.

“Sonny? ‘I said Andy gently.

“What you got to be ashamed of ‘em

kind of things he went a walkabout, stayed away

“Let’s consider the Old People

for it. So then turned to Andy again and said “It’s a

Sonny. ‘I ain’t sayin’ nuthen the contrairy.

“Eh?” persisted Andy.

Answered himself. ‘I be a

“What?” asked Andy, staring at him

Roger that? ‘I be a good

look around his audience.

Wisely, by the way the

“Capricornia” a Novel of North Australia, by Xavier

“Ain’t that so?” asked Andy cheerfully.

“Norman was appalled. ‘I don’t see

Norman dropped his eyes.

“Sonny?” asked Andy gently.

“What you got to be ashamed of ‘em

in Australia, and the number is certain to

The Halfcastes are “half white,” that is, they have the virtues of both races.

A Halfcaste has the inherited intellect of the whitman as well as the noble

ancestor of the Aboriginal.

As things are present, Halfcastes are left to the tender mercies of the A.P.

Board and are forced back into Aboriginal

Camps and Reserves.

New South Wales there are 10,000 Halfcastes and less than 1,000

Halfcastes are “half white,” that is, they have the virtues of both races.

A Halfcaste has the inherited intellect of the whitman as well as the noble

ancestor of the Aboriginal.

As things are present, Halfcastes are left to the tender mercies of the A.P.

Board and are forced back into Aboriginal

Camps and Reserves.

New South Wales there are 10,000 Halfcastes and less than 1,000

Halfcastes are “half white,” that is, they have the virtues of both races.

A Halfcaste has the inherited intellect of the whitman as well as the noble

ancestor of the Aboriginal.

As things are present, Halfcastes are left to the tender mercies of the A.P.

Board and are forced back into Aboriginal

Camps and Reserves.

New South Wales there are 10,000 Halfcastes and less than 1,000

Halfcastes are “half white,” that is, they have the virtues of both races.

A Halfcaste has the inherited intellect of the whitman as well as the noble

ancestor of the Aboriginal.

As things are present, Halfcastes are left to the tender mercies of the A.P.

Board and are forced back into Aboriginal

Camps and Reserves.

New South Wales there are 10,000 Halfcastes and less than 1,000

Halfcastes are “half white,” that is, they have the virtues of both races.

A Halfcaste has the inherited intellect of the whitman as well as the noble

ancestor of the Aboriginal.

As things are present, Halfcastes are left to the tender mercies of the A.P.

Board and are forced back into Aboriginal

Camps and Reserves. 

Quite recently I saw more than a

of these unfortunate in the

half castes. I put my name down at the

They are not proud of their half-caste

They have been given a taste of the
civilisation civet, to find that the old

That the destiny of the natives of

Australia, but it is only a matter of a few years

before the Halfcaste population will disappear

of the white population.

Dr. Coek stated that the white

population of Australia, but it is only a matter of a few years

before the Halfcaste population will disappear

of the white population.

Dr. Coek stated that the white

population of Australia, but it is only a matter of a few years

before the Halfcaste population will disappear

of the white population.

Dr. Coek stated that the white

population of Australia, but it is only a matter of a few years

before the Halfcaste population will disappear

of the white population.

Dr. Coek stated that the white

population of Australia, but it is only a matter of a few years

before the Halfcaste population will disappear

of the white population.

Dr. Coek stated that the white

population of Australia, but it is only a matter of a few years

before the Halfcaste population will disappear

of the white population.

Dr. Coek stated that the white

population of Australia, but it is only a matter of a few years

before the Halfcaste population will disappear

of the white population.

Dr. Coek stated that the white

population of Australia, but it is only a matter of a few years

before the Halfcaste population will disappear

of the white population.

Dr. Coek stated that the white

population of Australia, but it is only a matter of a few years

before the Halfcaste population will disappear

of the white population.

Dr. Coek stated that the white

population of Australia, but it is only a matter of a few years

before the Halfcaste population will disappear

of the white population.

Dr. Coek stated that the white

population of Australia, but it is only a matter of a few years

before the Halfcaste population will disappear

of the white population.

Dr. Coek stated that the white

population of Australia, but it is only a matter of a few years

before the Halfcaste population will disappear

of the white population.

Dr. Coek stated that the white

population of Australia, but it is only a matter of a few years

before the Halfcaste population will disappear

of the white population.

Dr. Coek stated that the white

population of Australia, but it is only a matter of a few years

before the Halfcaste population will disappear

of the white population.

Dr. Coek stated that the white

population of Australia, but it is only a matter of a few years

before the Halfcaste population will disappear

of the white population.

Dr. Coek stated that the white

population of Australia, but it is only a matter of a few years

before the Halfcaste population will disappear

of the white population.

Dr. Coek stated that the white

population of Australia, but it is only a matter of a few years

before the Halfcaste population will disappear

of the white population.