Calling all Aborigines

by THE EDITOR.

Will ever the shackles of misery and poverty be lifted from the lowest section of the community - the Australian Aboriginals?

As a Aboriginal in the responsible position of rebroadcasting the voice of the Aborigines themselves, that the white people of this country will know the true conditions under which the Aborigines of Australia are forced to live, I say, Brothers and Sisters of my race, ask yourselves How have we fared under the whiteman's Administration?

- Look at our Reserves! What is it that grieves us on investigation? Starvation, poor housing and education, and general oppression. It seems that the "Protection" Board on some reserves appoints men to torture us mentally with bullying tactics.

This, with the wrecking of our physical condition through inadequate food supply, has only one object - Extermination! What have we to lose if this so-called "protection" Board is abolished?

With all the whiteman's organisation and facilities for progress, together with his boast of fairplay and justice, the Aborigines, after 150 years of "Christian Rule", find inhumane conditions existing again against us.

We have been content in the past to wait, hoping that the dominant race would become conscious of our plight. But we find that we have been forgotten in their march to nationhood.

So all Aborigines in Australia who want the privileges and benefits of civilisation for the welfare of their wives and children should get behind this movement, say goodbye to the damper and ashes, and to the compounds! We want to be absorbed into the Nation of Australia, and thus survive in the land of our forefathers, on equal terms.

JOIN THE ASSOCIATION TODAY!

The time has now come for all Aborigines and persons of Aboriginal blood, to join the Aborigines Progressive Association in the coming fight for Citizen Rights.

Many Aborigines and Halfcastes join the Australian Army (A.L.E) in the last war "for freedom". Hundreds of these have died to uphold the fair name of Australia.

Yet today, Aborigines and Halfcastes, and all persons having "any admixture of Aboriginal blood", are treated as dingoes and as outcasts in the land of their ancestors.

It is to remedy this state of affairs that the Aborigines Progressive Association has been formed.

Throughout Australia, hundreds of Aborigines are joining the Association. Soon we expect to have thousands of members. It is only by strength of numbers that we shall be able to convince White Australians of the justice of our cause.

New Policy.

In adjoining column is a notice convening a meeting to draw up a policy to submit to the Government of New South Wales.

If we can get our reforms in the Mother State of New South Wales, it shall turn our attention to other States, until Aborigines are liberated in every State of the Commonwealth.

Such is our aim, and we invite every person of Aboriginal blood to join us, for his own sake, and for the sake of his children.

The Aborigines Progressive Association aims at the repeal of all existing legislation which restricts the freedom of Aborigines.

We demand to be treated as ordinary Australian citizens, and as ordinary human beings.

Ever since Dampier's libel was uttered, in the year 1688, that Australia's Aborigines are "the lowest type on earth", we have been subjected to persecution by missionaries, scientists, and officials.

Extermination

Our self-respect has been taken away from us, and we have been driven towards extermination.

Now we are making an effort to raise our own status in the community, by demanding full citizen rights, and equal opportunity, with the children of white men, to become modern Australians.

We do not wish to go back to the Stone Age, we want to join in the march to progress and civilisation.

Our people are good learners, if given the chance.

We ask the white people of Australia to give us this chance of proving that no Australians are better Australians than we.

So, all you Aborigines, join the Association without delay, and help to put an end to the cruel system of "protection" which is slowly but surely exterminating our people.
"The Abó Call" has received a sensation al letter from an Aborigine who has fled across the Queensland border into New South Wales, which is published below.

For obvious reasons, we cannot publish this fugitive's name, as the Board in New South Wales are now on the look out for this man to his native State for further per secution, under the slave laws which are called "the Aborigines Protection Acts" that apply to the unfortunate original natives of Australia.

The case is only too genuine, and we publish this on the truth about "Democracy" in fair and sunny White Australia.

The man who crossed the Border writes as follows:

"When I was 14 years of age, my Mother Protection Art which applies to my own accord, with five girl children and one boy, myself. Purga Mission is run by the Pitjarn Wariny Army, and I was there fifteen years.

"The Army Lassies put one of my sisters on a chain that the Government were unable to keep from running away, and at times I had to fight to get free.

"I applied for wages, but could not get an answer. They asked me to go off the Mission to get outside work, but could not get a permit. I asked for permission to visit my sister in Purga, but was refused.

"I then went without a permit, but I got caught, and was sent back to Cherbourg, where I got summonsed, and was threatened with a £300 recognisance and a newspaper.

"I then spoke up again for my sister's release. The Government thought I was one boy, myself. Purga Mission is run by the Pitjarn Wariny Army, and I was there fifteen years.

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EXCITEMENT AT BELLBROOK
Rumour of Removal.

The Aborigines of Bellbrook, Mackeley River, New South Wales are in a state of worry and excitement, following a rumour that they are to be removed to move them all, lock, stock, and barrel, to Burnt Bridge, Kempsey. We understand the Board will have more reason than just to do this moving of our people, like pieces on a draughtsboard.

There is an old issue among the Aborigines at their treatment at Bellbrook, and it is thought that this bad treatment will not be repealed the Aborigines to the idea of leaving Bellbrook and going to Kempsey.

"The Abó Call" urges the Bellbrook to "The Abó Call" make a strong protest against these tactics of the A.P. Board.

We do not want to be moved from the district where most of them were born, away to Burnt Bridge to live among strangers.

They are also afraid of the bad water at Kempsey and they know that there is much unemployment in the area they fear may have no positive desire for survival, but it does believe that, if the Aborigines themselves are in their own country and have the resources to support themselves, they may have no positive desire for survival, but may unconsciously desire extermination for the white Australians expect and desire for them.

The Publicist does not believe that the Aborigines Progression Association will be exterminated, but it does believe that, if the Aborigines themselves make no concerted effort to improve their living conditions and desire for survival, then their lives would be logical end.

The A.P. Board's policy is to exterminate the White Australians, through spontaneous impulse, that trust the Aborigines to extermination in order to extermination for the White Australians.

In accordance with the foregoing conditions, the Publicist Publishing Company and the members of the Aborigines and has assumed responsibility for publishing "The Abó Call", until such time as the Aborigines themselves make able to provide the recognitions and make other arrangements for publication.

The paper will continue to be edited by J. T. Paton, and will be "The Voice of the Aborigines", expressing the point of view of the Aborigines themselves.
June, 1938. THE ABO CALL Page Three.

the direction principally of the young lad, dray, and some convict servants, under define their boundaries.

awaited the arrival of the surveyor to frequently, was their ill-treatment by the war, under the leadership of their great.

cheerful courage and friendly tone in their own language, in such a manner retribution?) all the men at a settler's they came. The next thing known of them have killed him.

bread had been laid for them. This place distrust or hostility, they certainly would himself their friend on previous occas­

discovered, there was a "rush" to take up land on the Western Plains. One of the pioneers was George Suttor, a farmer of Baulkham Hills, considered "a reliable witness."

In February, 1822, a few hundred POISONED DAMPER.

One day, as a large number of the blacks of the place came by, Antonio, moved by a spirit of good nature, gave some to his tubers to these people. Next day, the blacks having discovered the gift, appeared at them potato patch and commenced to help themselves. The Great black leader of the day, claimed through all the country as being the most degraded. When we

The river, swollen by the winter rains, course, extermination is the

had the remotest conception of.

The river, swollen by the winter rains, she plunged into the water, and,

The governor inquired into

They spoke in their own language, in such a manner as to let them suppose he anticipated any from their own countrymen in a duel. He is said to have been a really fine specimen of the man.

For some time before his death he lived in peace with the whites, and stories any of his good-natured and affectionate conduct towards the children of his former foes.

When mortal law had run its course, extermination is the word that most aptly describes the result. As the old Romans said, "They made a solitude and called it peace." The last effort of a doomed race was thus ended.

ON THE LACHLAN.

The river, swollen by the winter rains, ran triumphantly by, close under the hut. At

The governor inquired into

The river, swollen by the winter rains, she plunged into the water, and, ural instincts for her only rule, she risked

Like some wild animal, he was too old

The great black leader of the day, said Friday morning, is an old man of great

The governor inquired into

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**CAPRICORNIA**

EXTRACT FROM COMMONWEALTH PRIZE NOVEL

**THE END OF THREE TRIBES.**

Once again "The Abo Call" has the privilege of printing a portion of CAPRICORNIA, by Xavier Herbert, the novel which won the Commonwealth Prize of $550 for the "best Australian novel" at Australia's 150th Anniversary.

This novel deals with North Australia, and is published at The Publicity Stand, 298a Elizabeth Street, Sydney (price 6/-).

The following three extracts are taken from the first chapter of CAPRICORNIA, and refer to incidents of pioneering, showing how the Aborigines looked upon the coming of the whites.

I. — SETTLEMENT OF NEW ZEALANDERS IN THE NORTH (End of the Carrapilla Tribe).

The first white settlement in Capri­

cornia was that of Treachery Bay — after­

wards called New Westminster — which was set up on what was perhaps the most fertile part of the coast, on the bones of half the Carrapilla Tribe. It was the resentment of the Carrapilla, to what probably seemed to them an incredible intrusion that was responsible for the clash that ended in the massacre at Treachery Bay. After having been driven off several times with fire-arms, the Tribe came up unprepared for that night, and with a desire to surrender, but dragging their spears along the ground with their toes.

The Carrapilla Tribe were practically exterminated by uncomprehending whites, who, in their ignorance, drove them. The tribes lived in strict isolation that was barely broken by the occasional visit of a fewPrimitive people that they were, they regarded their territorial rights as sacred.

II. — SETTLEMENT OF PORT ZODIAC (End of the Carrapilla Tribe).

The site of Port Zodiac was a Cor­

roboree Ground of the Larrapuna Tribe,

although the name of the tribe of the Ti­

kurinua Islands and old enemies of the

Kurrinua Islands. The Ti­

urracumbunga were gathered.

**THE ABO CALL**

A Letter from Tom Simpson

Tingoora.

"The Abo Call" is doing wonders for us.

and your message is spreading from the

wildfire round here. I am a Halcombe,

born on Barambah Cattle Station. My

father was a Scotman, and my mother a

full-blood. I have seven children. One of

my daughters is married to a white man,

and has two children. My sons and daughters have good education, and will be a great help in the work which is about to begin. I follow up timber work, such as squaring and yard building and scrub felling for the railways. I have bought a farm and was a farmer for fifteen years. I was a member of the Queensland Primeworkers' Association. I have also had a mail contract. This is to show that Aborigines are able to help us if given the chance. I wish to join the Association, and will wake up plenty others to do the same. Please send me six copies of "Abo Call" every month.

The reason is that I wish my children and grandchildren to be educated in life. Aborigines in the Burnett District are right behind you in this great movement.

A LETTER FROM CLIVE MARTIN

Stradbroke Island.

I was on a trip to Cherbourg Station on Barambah Creek, and saw "The Abo Call", which I read with great interest. Please tell me if the Association, and will wake up plenty others to do the same. Please send me six copies of "Abo Call" every month. I will guarantee that you will get all the support you want from this part of the Commonwealth in the great re­

education. Conditions here are too bad, and our children get schooling, but what about the Pro­

motion stations? I am a disagree to the Aborigines Protection Board, which we are looking for education for our young generation. The poor little child­

ren at present have not enough food, so they do not develop as they should. The school hours with empty bellies. They cannot develop their little minds properly without being starved.

A big enquiry is needed in Queensland through the administration of the A.P. Board, same as in New South Wales. We can prove all our charges, and ask for a Royal Commission to visit Barambah and other missions, to take evidence from the people themselves, without being bullied by managers.

You are a Member, and also send "Abo Call" each month, as all Aborigines here are eager to know more about this great move for progress.

Your sincerely, CLIVE MARTIN.