APPEAL TO PARLIAMENT
NEW LAWS NEEDED!

"WE ARE NOT SINNERS, SAVAGES, AND CRIMINALS"

by the Editor.

At last the Government of New South Wales has promised to make new laws for Aborigines, and a Bill will come before Parliament in the present Session.

WE ASK YOU WHITE GENTLEMEN TO LISTEN TO THE VOICE OF THE ABORIGINES THEMSELVES!

We declare that the Aborigines of New South Wales are not savages, sinners, and criminals. There is no need for anthropologists, clergymen, and police to look after us specially.

Give us a chance! We want education and opportunity for employment.

We want doctors and teachers, and decent "tucker". We want the chance for our children to become decent respectable members of the Australian community!

LISTEN TO THE VOICE OF THE ABORIGINES THEMSELVES!

Law-makers of New South Wales, we ask you to STUDY this question before handing us over to anthropologists, clergymen and police, who have been exterminating us for 150 years!

OUR POLICY

The Aborigines Progressive Association, with membership limited to persons of Aboriginal blood and descent, has carefully studied this question, and now appeals to the Government of New South Wales to show a lead to other Australian Governments.

The policy we advocate is as follows. This policy has been endorsed by meetings of Aboriginals right throughout country districts and was confirmed at a general meeting of the Aborigines Progressive Association, held at La Perouse on 26th June, 1938.

Please read this carefully, and give your support to the policy of the Aborigines themselves.

We ask for NEW LAWS to provide for:

CITIZEN RIGHTS.

Full Citizen Rights for all Aborigines, including the benefit of all social and industrial privileges enjoyed by the white community.

LAND SETTLEMENT.

Special Land Settlement Plan for Aborigines, whereby Aboriginals who desire to take up land shall be assisted to do so, on similar principles to Soldier Settlers or Immigration Schemes.

EDUCATION.

Special education Scholarships for children of Aboriginals, to enable them to attend Technical Colleges, Agricultural Colleges, and High Schools, for the purpose of receiving occupational training.

ADMISSION TO CIVIL SERVICE.

Admission of an annual quota of young Aboriginals to employment in the Civil Service.

ABORIGINAL RESERVES.

Retention of the present Aboriginal Reservations as a sanctuary for aged or infirm Aboriginals, or for Aboriginals who may be unable or unwilling to adapt themselves suddenly to the opportunities of full citizenship.

ADMINISTRATION.

Constitution of an Aboriginal Administration Board, to consist of three persons nominated by the Government, namely one expert in education, one expert in health, and one expert in land settlement; together with three Aboriginals, to be nominated by the Aborigines Progressive Association; and that all Inspectors under the proposed new Act should be persons of Aboriginal blood.

The foregoing is the OFFICIAL POLICY OF THE ABORIGINES PROGRESSIVE ASSOCIATION for New South Wales, and we appeal to the Government to heed our cry for justice.

We are not savages, sinners, and criminals. We do not need anthropologists, clergymen and police! Give us equality of treatment and opportunity with all other Australians!

Aborigines Progressive Association
MEMBERSHIP LIST.

The following is a first list of fully-paid-up financial members of the Aborigines Progressive Association, whose names have been entered in the Member's Book and Shareolders.

A further list will be published next month in "The Abo Call."

All Aboriginals should hurry to join, and give support to this great movement, for our progress. Member's Ticket, 2/- per annum, obtainable from the Head Office of the Association, 20th Elizabeth Street, Sydney.

Ask your local representatives for further particulars.

Only persons of Aboriginal blood or descent are eligible for membership.

New South Wales.

La Perouse: J. T. Patten, H. F. Foster, Joseph Timbury, Snr., Wesley Sims, W. G. Sherritt, R. McKenzie, Mrs. J. Patten.


Breunurina: Valentine Mingo.

Narooma: Michael Connell.


Green Hills, Kempsey: A. Boyce Smith, Allen Smith, Leslie Davis, Mrs. Janet Miles.

Burnt Bridge: William Ritchie, Mrs. E. J. Davis, Mrs. Charlie Bugg, Mrs. Maude Davis.

Rollins Plains: Herb Davis.

Camerajan: Henry Atkinson.

Ugalgikunia Island: R. Cameron, R. Randal, Mrs. R. Randall, Claude Randall, Mrs. Claude Randall, Colin Randall.

Nambucca Heads: Joseph Bryant, Samuel Drew, James McGrath, Paddy Sims, Walter Smith, James Davis, Mrs. Alice Davis.


Jersey Bay: John Joseph Johnson, Reginald J. McCready.

Port Kembla: John Ardlie.


Queensland.


Tinggoona: Tom Simpson.


Mundubbera: O. W. Wallace.

Victoria.

Melbourne: Mrs. Grace Scott.
Tour of North Coast
MANY SUCCESSFUL MEETINGS
ASSOCIATION’S POLICY ENDORSED.

During the month of June, the President (J. T. Patten), accompanied by Messrs. McKenzie and Charters (Executive Committee members), made a "whirled tour" of North Coast Districts calling on Aborigines and recruiting members for the Aborigines Progressive Association.

Many successful meetings were held, and great enthusiasm was shown for the work of the Association.

The Tour was made possible by the kindness of Mr. R. T. Brown, of Sydney, in lending the Association's car, and by sales of the "Abo Call" for two months. The Abo Call was sold for four months, and 2,500 copies were sold, spreading the message for our cause among the white community.

Nambucca Heads
The next place of call was Nambucca Heads, where a colony of Aborigines are trying to make a living away from the disheartening influence of the A.P. Board. There are several fishermen, others do bush work by contract.

A meeting was held, and the Association's policy endorsed. The children here attend the Public School, and are being taught to do the same work as at the Reserve. Education is given by a Roman Catholic priest, and was informed that this education is being sought by the A.P. Board.

The priest is doing his best, under the supervision, but when unemployed, find it very difficult to get rations. The Government has promised to give the Reserve on the Tweed Heads.

Beaudesert, Queensland
By special invitation of Queensland Aborigines Association, A.P. Board representatives: W. Curtis in the chair. The Aboriginal settlement here is three miles from Lismore, on the Tweed River. Here is a collection of about 60 children, where the school has been established with the approval of the Association.

We, the representatives, appeal to the A.P. Board to move the school to Stoney Gully, Kyogle.

The Government state they have no desire to move away from their present homes, to the disheartening influence of the A.P. Board, to the Reserve.

Excellent support for the Association amongst Beaudesert Aborigines.

Presentatives: Curtis, Frank Roberts.

Farms for Aborigines
"Farms for Aborigines," is our cry.

The coming fight.

As the Government has promised a new Aborigines Act during the present session, the Association will be very busy during the adjournment of Parliament, and it is proposed to visit all the A.P. Board stations on the North Coast, and intend to do the same in all other districts as soon as organized. The Association's reps.: T. Rhodes, A. Roberts.

Repeal to Sydney.

The official party then returned to Sydney, in time to attend an enthusiastic Special General Meeting at the Palm Hotel, La Perouse, on 26th June, as reported on.

W. Davis.

In the course of 2,500 miles, travelled in three weeks, the officers properly established the A.P. Board stations, on the North Coast, and intend to do the same in all other districts as soon as organized.

All monies collected by the Association are banked, under proper audit, and all financial matters are dealt with by the Secretary, to whom a receipt (Members' Ticket, 1938), and book of rules are issued.

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Northern Territory Natives

Shocking Police Treatment Alleged.

The following is a letter we have received from Mr. J. De Lisle, of Sydney, regarding matters in the Northern Territory, about 160 miles from the Queensland border. About noon one day I sighted a motor car coming across the plains towards the homestead. Upon its arrival he came to me and asked for the manager. I did not see them again that day, but in the meantime I had learned what their visit was about.

About a black boy had run away from Y, an adjoining cattle station, and as he was a good enough worker, this manager was anxious to get him back.

After two days riding about the run, the manager came to me and asked for the two native women. They were all arrested and brought to X homestead and chained by the neck to the verandah posts of the men’s quarters.

He had promised to give them no food or water, but I was able to disobey.

After about two hours they were placed in the back of a utility truck, which contained an armed guard, and were taken to our station-stock-camp, a good distance away.

There the black boy was charged with illegally using a horse. The Court was presided over by the manager of X, who was a J.P. who are station managers, are Promoters of Aborigines, and are.

The charge was found proven, and the boy was given six months in Booraloolo jail.

The two women were not charged, but were remanded in custody still chained by the neck. The manager then said they were chained to the verandah posts as the "Aborigines mustn’t run back to the bush; bastards not to run away again," said one of the police. The last I saw of them was being taken towards Y station still chained.

From bagmen I afterwards learned that the case was not a station house, but one which had been given the black boy by a stockman on Y station.

Such treatment of the natives of the N.T. must receive no wages, but only food and clothing, for their work on the cattle stations; and very poor food and clothing they get.
which they went to Flying Fox they might erect a number of crazy humpies of such mouth of the saltwater creek and a plant which they retired with lubras to keep lubra he selected was a young girl named Marowallua, who, after he had wasted into coddling lubras in belief that they lay a large billabong, screened by a jungle of pandanuses and other palms and giant roots grew there in abundance; and it was food was to be got from the sea, which descended from imported stock that had reached a height of five feet. The only vegetables worth eating were lily root, which could be distilled from a compound of flowers for tobacco or grog. When one boasted of the child’s physique and chronicled his feats, his comrades trussed him up and took him in to Town.

III. NAWNIM’S CHILDHOOD

Three years passed. Then Mark and Chook decided to fly to Port Zodiac to sell their yams and mangoes.

Wet Season came. The Yurracumbungas, growing up half in the style of the Tribe and half in that of acquisition much more understanding of the years passed, as the years will,

Under her influence and that of Chook and Jewty, who had been converted to Christianity, the child when he learnt that he was Jewty was one of Ned Krater’s children, a wilful, spiritless, devilish creature.

Mark returned them, looked up, eyes blazing. He knew of many lubras sometimes killed their halfbreed babies. He might have guessed that they would do it, but it was not until the sight where the halft planned to move the whole settlement only a few hours after sunrise. The thought that harm might come to his son caused him a twinge of appren- sion, but he said sharply, “Now look here, you, Alice – you no more humpbag longs this country. Now, I’m warning you, I’ll give you plenty tucker, pretty plenty, baccy, plenty everything.” She dropped her head.

Thereafter, Mark and his companions had had much to do with the lubras, and he had found them not too much of Chook’s potent grog. He lay behind the misty-smelling mosquito-net, and the heat fell like a body covered with sheets. Palms bent like wire. Flash and sent sand hissing through the trees.

But first put on trousers. A whiteman got out a bottle that was roughly labelled “Gosh! A father!”

Devil-devils. They stood whispering. Mark stared. The lubra murmured with glowing goose-wing, watching Mark with glitter­ing eyes. He set down the child in the air, and broke an arm. His comrades were broken by hallucination, while scaring devil-crabs

As suddenly as it had come the storm left the hills. The kite returned to Flying Fox. The food he ate was often strong far

That lay on the ground with great leaves. Water was dripping from the leaves, in the green rain. The kitchen; mosquitoes were droning round the net; frogs were singing a happy chorus of frog calls. The silhouette of a human form

Little Naw-nim’s mother was dead. The years passed, as the years will, until Mark had got over the shame of his father’s bed, now as clean as a little

When one boasted of the child’s physique and chronicled his feats, his comrades trussed him up and took him in to Town.

Aborigines and friends of Aborigines read “Capricornia” by Xavier Herbert

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