

REPORT URGES LAND RIGHTS FOR ABORIGINES

MORE HELP NEEDED TOWARDS SUCCESSFUL ASSIMILATION

Australian Aborigines living on Reserves have, with few exceptions, no tenure or legal title to the land which they occupy, states a report released this month.

The report, "Land Rights for Aborigines", was prepared by the Armidale Association for Aborigines, N.S.W.

Aborigines living on a Reserve are there entirely at the grace of the local or Federal Government.

They may be evicted at any time and the land may be leased or sold without their knowledge or consent and without any form of compensation.

The one major exception in South Australia, where certain Reserves are administered by an Aboriginal Land Trust, and which cannot be sold or leased without parliamentary consent.

An Act of Parliament was acquired in Victoria before Reserve land can be confiscated.

The report urges that Aborigines, through the establishment of Aboriginal Land Trusts, be granted legal titles to all Reserve lands.

It says this is urgent because at this very moment there are about 100,000 Aborigines in the Northern Territory Legislative Council a Crown Land Reserve.

The passage of this Bill will allow the large Reserves in the Northern Territory to be carved up into small leaseholds which will subsequently be transferred to non-Aborigines.

This Bill could then, by providing a legal mechanism for financial breaking up of the Reserves and then after a lapse of seven years allow transfer of titles to non-Aborigines.

A similar Bill was passed in the U.S.A., and during the 47 years of its existence, two-thirds of all Indian-occupied land passed out of their hands for good.

The report updates the work of the Reverend P. G. Engel whose paper, "The Land Rights for Aborigines" was read to the annual meeting of the Australian Council of Churches in 1965.

At this meeting the A.C.C. resolved:

1. That the Federal Government be asked to make it a matter of urgency to ratify Convention 107 of the International Labour Organisation.

2. That steps be taken by the A.C.C. to encourage public discussion of Aboriginal entitlement to land compensation.

A.C.C. RESOLUTIONS

3. That the Division of Mission be asked to keep the matter of land rights under review and to report to the matter to the A.C.C. at its next meeting.

4. That there be referred to the Division of Mission the question of a national consultation on Aboriginal land rights.

5. That a copy of the resolution that we have passed be sent to the State Premiers and Opposition Leaders and the Minister in Charge of Aboriginal Affairs in each State, with a copy of the Reverend P. G. Engel's paper.

The Armidale Association's report puts much emphasis on the desirability of Aborigines being involved in all plans for determining their own future.

One of the three authors of the report, T. J. Smith, is an Anglican.

They point out that the Aboriginal Reserves, once thought of as generally undesirable land,

are now regarded as a new light as potential sources of mineral wealth.

Both mineral and timber rights on the Reserves remain vested in the government.

The report says: "Some of the States are paying overt recognition to the Aborigines' right of occupancy on the Reserves by making token payment out of sympathy."

It points out that in 1938 the United States government granted the Indians the right to all minerals found on Indian Reservations.

Since 1950 the Australian Aborigines have watched the confiscation of more than two million acres of the Indian land without their consultation and without any compensation for any plans for their own future.

EVICTED

Some examples of this were:

● The removal of Aborigines from the Woorena Reserve in the Indian Territory was established in the late 1940s.

● The loss of a major water hole when the Giles Meteorological Station was constructed in the Great Central Reserve.

● The eviction of Aborigines from 2,500 square miles of Cape York in 1957 when the Queens land government granted a mining lease to Comalco Co.

● Tribal hunting grounds were confiscated when 140 square miles of the Arnhem Land Reserve was leased for mining by Buxite in 1963.

● The closing down of the Victorian government of the Lake Tyers Reserve in 1965.

Both of Aborigines, forced to leave their people and live isolated lives in the White community, often have little knowledge of how to adapt to this alien way of life.

In consequence, the report says, "they become a frustrated, apathetic and dispirited people who have lost their identity."

(Continued on page 4)

A.B.M. SUMMER SCHOOL HELD IN CANBERRA

The N.S.W. office of the Australian Board of Missions has just held its first Summer School in the Province for more than twenty years.

It was held at the Canberra Grammar School, Red Hill, A.C.T., this month.

The last Summer School under A.B.M. auspices in N.S.W. was held during the early post-war years at Abbotsleigh.

Delegates to the school represented every diocese in the Province of New South Wales, by the Reverend Neville Chynoweth, Rector of All Saints' Anglican, and formerly of St. Anne's, Strathfield. The studies were based on the Old Testament book of Joshua.

The Chairman of the Australian Board of Missions, Canon Frank Colclough, spoke at the daily mission sessions, and was joined at length the new A.B.M. policy on Aborigines, missionary strategy in Asia, and the Church's task in the Pacific.

MUSIC WORKSHOP

The sessions aroused considerable discussion, with searching questions being directed to the speaker for comment.

Delegates were able to attend a variety of afternoon "workshops". Of particular appeal was that on music, conducted by Dr. Williams, where members were introduced to the use of modern



The Episcopal Church in the U.S.A. has created a new Missionary District in the Pacific, that of Okinawa, whose Bishop will be the Very Reverend Edmund Browning, second from right in the back row of the group above which represented Okinawa at General Convention last October. In all five new districts have been formed from the former Missionary District of Central America.

BISHOP VOCKLER TO RESIGN

The Bishop in Polynesia, the Right Reverend John Vockler, is to resign his See in about September this year.

His resignation was announced by The Anglican from Tonga yesterday. The Bishop said that he was in quite sound health, but felt physically, mentally and spiritually weary.

He has spent six exciting years in his diocese. The Vockler intends after his retirement to set his vacation in one of the monastic Orders of the Anglican communion, to which he feels called.

He told THE ANGLICAN he hoped this would enable him to give time and thought to scholarship, and in particular to the theological problems which confront the Church in the Pacific area today.

His actual resignation will take effect a fortnight before his successor is chosen.

ARRANGEMENTS IN STRIKE

The Editor and staff of "The Anglican" express their deep gratitude to the dozens of friends whose efforts ensured the publication of 50 per cent of the paper.

They included diocesan registries, clergymen, individuals, and many friends who acted as carriers.

Bulk copies of the paper will be sent through the same channels this week AND NEXT WEEK, irrespective of the outcome of the postal strike.

Only 23 postal items, instead of the average of some 2,000, have reached us in the past fortnight. Lacking news despatches from our team correspondents in Australia and abroad, we have been reduced to a mere skeleton of news.

We shall receive an edition of reduced size this week. We shall receive a normal size edition next week, irrespective of the outcome of the postal strike.

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BISHOP DE MEL SPEAKS OF GREAT HOPES FOR CHURCH UNION PLANS

ANGLICAN NEWS SERVICE

New York, January 22 — Roman Catholics and Anglicans, the Right Reverend Lakshman De Mel, Bishop of Calcutta and Metropolitan of India, Burma, Pakistan and Ceylon, said in an interview here last month.

"Personal relationships are more cordial," he said, "assessing ecumenical progress in the last three years."

He explained he was assessing ecumenical progress in the last three years.

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"LAGOS" FORMED

ANGRICAN NEWS SERVICE

New York, January 22 — A centre to train laymen of all persuasions—and those of particular Church affiliation—in the relation of religious beliefs to everyday life has been established in Colorado Springs.

The Laymen's Centre for Church-World Studies (LAGOS) concentrates on small-group courses, seminars, and special programmes intended to supplement the work of area churches, and to serve those having no particular Church affiliation.

Directing the centre is the Reverend Douglas M. Williams.

"At a time when people are talking about 'getting to get-together,'" he believes that LAGOS is "one way of taking definite steps toward that goal."

THIS WEEK'S ISSUE

1. Australia Day Article on Aborigines — Page 2
2. Anglican of the Week — Page 3
3. "Renewal" — Study Guide for All Anglicans — Page 3
4. Canadian Bishop's Great Book on China — Page 6

ANGLICAN OF THE WEEK

Mr. Malley was awarded the M.B.E. in the Queen's New Year Honours this year. The award was for public and community service.

Born in Geraldton, Western Australia, Mr. Malley took up farming in Aradon, near Three Springs, in the North Midlands district in 1920. A keen churchman, he was elected to serve on the vestry of the fac-jarring parish of North Midlands in 1928. He is still on the vestry, having served under eleven rectors without a break.

Twenty years since 1943 has appointed him Rector's Warden. He attended his first Diocesan Synod in Perth in 1941, and with the exception of one year, he has never missed a synod.

Mr. Claude Malley, M.B.E., has, therefore, been a vestryman for forty years, churchwarden and

Our Anglican of the Week is Mr Claude Malley, synodman and vestryman of the country parish of North Midlands in the Diocese of Perth

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SEVEN GROUP STUDIES

RENEWAL. Studies produced by the Missionary and Ecumenical Council of the Church of England and the Australian Council of Churches. Pp. 24. 45 cents. 95 cents packed.

"RENEWAL" is a slender publication of only 34 pages. It is not a book to be read or a booklet to be glanced through, but it is essentially a STUDY GUIDE for group study. However, any reader would find excellent sermon material in the same.

It follows along the line of the M.R.I. booklets published during the last two or three years and it is a joint effort produced by the Missionary and Ecumenical Council of General Synod and the Australian Council of Churches.

The seven studies in "Renewal" are based upon the seven major areas of concern to be studied at the forthcoming meeting of the Assembly of the World Council of Churches to be held in Sweden in July. Each study consists of introductory material for the leader, a comment on a passage to be studied in the Bible, some guide to further reading, then the outline on the study of each subject.

The subjects may seem to be well beyond the local congregation, but if more than a cursory glance is taken at the content of each study, it will be seen that the booklet is full of very good material indeed.

The seven studies are as under: The Church's Unity in a Shrinking World, The Church in Mission, The Churches' Role in Social and Economic Development, The Churches' Role in International Affairs, The Worship

of God in a Secular Age, Towards a New Style of Living, and Each study contains a three or four short paragraphs for the leader, as well as useful hints on leadership on page two. The suggestion of a passage for those who wish to do some deeper thinking is excellent.

This is followed by the outline for the actual study group itself. The material is Biblically based and the Bible study as such takes priority over all else.

It is for instance, the study on "The Church in Mission." In the notes to the leader, there occurs these words "Mission means moving out towards people to take Christ to them in form of service... We are the salt of the earth." The next challenge faces each of us personally, to be full-time Christians... we seek to serve people for Christ's sake."

THE helpful study groups of senior young people or groups of men and women mixed or segregated (if that is the way it is wanted). The material in these studies is vital to the life of the Church.

They would be excellent for Lent or they could be used during the time of the meeting of the Assembly of the World Council of Churches from July 4 to 22.

The final chapter on the forthcoming Assembly of the W.C.C. is interesting, but in a way it is

THE THEOLOGY OF INITIATION

WATER AND THE SPIRIT. Cyril E. Pockock, Dorton, Longman and Todd. 12s. 3d.

FOR years there has been controversy as to the relationship of Baptism and Confirmation. In the Church of England they have been separated and the latter for Confirmation has varied considerably.

According to Hooker the "cause of the separation was sometimes in the minister, which being of inferior degrees might baptise but not confirm." He quotes Philip baptising in Samaria but the confirming being in the hands of Peter and John.

Dr. Pockock, in his very thoughtful study, declares that "much of the teaching practice of the Anglican communion in regard to infant Baptism and adolescent Confirmation is neither Scriptural nor patristic but is based on certain misconceptions that grew up in the West in the later Middle Ages."

In his introduction he insists that "there is no ancient precedent for baptising infants who were to be confirmed and admitted to Holy Communion some years later." In the primitive Church the rite is primarily addressed to adults "and infans received the complete rite of Baptism, Confirmation and Eucharist being initiated."

This primitive rite disappeared

FOR THE QUAKER TIME

MODIFICATION. P. D. Niles, New York. Pp. 144. 55c.

Many people pay daily, nay, every minute, a "quiet time" when they think about God and His teaching, after prayer. But such meditation is important that we may know God and Jesus say, "standing by him," instead of "right behind him," in every effort to promote the work of the Church in North Midlands.

The honour conferred upon him by the Queen bears eloquent testimony to Claude Malley's good citizenship which, he is first to recognise, is deficient without good churchmanship.

While the State has its awards for good citizens the Church has none to bestow upon her faithful, devoted, loyal and trustworthy servants. But, despite the coming of the millennium, the letters G.P.S., the Church could appropriately apply these letters to Claude Malley as being one of her Good and Faithful Servants!

—J.S.M.

STORY TOLD TO CHILDREN

THE SEVEN STUDIES. Missionary and Ecumenical Council of the Church of England and the Australian Council of Churches. Pp. 24. 45c.

Here is a book for children with reading to small groups. The reader might well answer questions to small groups at the close.

It is the story of an old Roman soldier's acquaintance with the Jewish people and particularly with the disciples of Our Lord and a slight acquaintance with the Christian life.

The soldier had known Peter well and gains much of his knowledge from the "Jesus" teaching from him. In the old soldier the reader is personified of an old man with descendants of the Centurion under whom he had served.

There are two children, a boy and a girl, aged nine and ten, who are the soldier's friends, who spend much time with them, tells them the story as he remembers it. His last words make it clear that he has come to be a disciple.

—J.S.M.

HOW LAMBETH CAME ABOUT

THE FIRST LAMBETH CONFERENCE. Alan M. G. Stephenson, S.P.C.K. Pp. 288. 55c.

THE Bishops who attend the Lambeth Conference this year all have their homework to do beforehand, and a study of this booklet, written by Dr. Alan Stephenson, might well be included.

But it is a book for others as well, and represents a most important contribution to the history of the Anglican communion in the nineteenth century.

It emerged as a result of research into the life of Charles Sumner, Archbishop of Canterbury, who presided at the first Lambeth Conference.

But it soon became clear that this event required separate treatment, and the result is the first full-scale study of the events leading up to the conference, and its significance.

As the book is thoroughly annotated, well indexed, and includes a comprehensive list of original sources, it is a valuable and important historical study.

The book begins with a brief historical sketch of the Church of England, and the emergence of the moderate High Church party of the early nineteenth century.

LIKEWISE the planning of Anglicanism in America and the colonies received due attention, together with the Church in Ireland, and the Scottish Episcopal Church.

The difficulties of giving Letters Patent in self-governing dominions, the Colonies, and South Africa, all contributed to the steady and increasing pressure for some sort of conference or meeting of Bishops of the Church of England, and the constitutional difficulties that seemed to surround the idea.

—A.W.S.

the pressure, came from America and Canada, it found sympathy and understanding in the Archbishop of Canterbury, who emerges from the study as the real hero, and a most statesmanlike bishop.

He was helped in his stand by the revival of Convocation, but clearly saw the dangers and the difficulty of any sort of legislative body.

The final solution was a personal invitation to his fellow bishops to a three-day conference at Lambeth.

NOT all the English bishops agreed with him, and some refused to attend; the final service had to be in Lambeth parish church, because the sympathetic Dean Stanley refused Westminster Abbey for such an occasion.

But after the stirrings protracted over years, the Lambeth Conference did take place in September 1868, and it seemed only natural that within a few years, another should be arranged.

Gradually the familiar pattern emerged, but long before this, the hostility had disappeared.

Dr. Stephenson devoted his final chapter to an estimate of the importance of this first Lambeth Conference, an importance he claims is seldom realised, and which he sums up under seven heads, including a local focus for unity within the Anglican communion, an impetus to the ecumenical movement, and an increase in diocesan conferences in England.

This book is not only a first-class historical study, but it is also interesting and absorbing reading. The numerous threads skilfully brought together. It can be thoroughly recommended.

—A.W.S.

Just Released

"RENEWAL"

A 34-PAGE STUDY GUIDE for STUDY GROUPS

Published as a joint effort by the Church of England's Missionary and Ecumenical Council in conjunction with the Australian Council of Churches.

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BISHOP'S GREAT WORK

All routes then converged on Anhsi, and continued the welcome descent from high altitudes

In 1850 Bishop George Smith of the Anglican Bishop of Victoria, Hong Kong was able to arrange for two Chinese Christians, in the employment of the London Missionary Society, to travel from the coast to Kai-feng to enquire into the state of the Jews there. One of them, Ch'iu T'ien-sheng, kept a diary of the journey, in which he recorded his observations while in Kai-feng. The relevant portions are printed in the present work.

Could it be that inscription concerning God and the Chinese Emperor are paralleled by Anglican prayers for The Queen, of Mao Tse-tung, or the President of the U.S.A., or the presence of so many Anglican churches with the Union Jack, the Red Flag, or the Stars and Stripes? Only in a thorough-going theocratic state, perhaps, can religion flourish.

There has been a marked assistance by the East European smaller Powers on a greater role in decision-making at all levels. There is a discussion in some detail of the political reasons for the changes which have marked the alliance, together with a closely reasoned discussion of the bearing of all this on future Russian policy. —A.F.P.

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SENIOR BIBLE STUDENT

N.T. LANDMARKS
By WINIFRED M. MERRITT

No. 2: DAMASCUS.

Damascus, the most important of the most ancient of the cities of Syria, is fertile, almost circular plain which is diamond-shaped. It has been a commercial centre since early times, and has enjoyed a career of wealth uninterrupted prosperity. The plain produces olives, pomegranates, figs, plums, apricots, citrons, pears and apples; and in the vicinity are famous vineyards.

Caravans between Egypt and Syria, and between Syria and Assyria and the East, all normally passed through Damascus. The luxuriousness of its gardens became proverbial. Its modern importance is derived from local manufactures, woodwork, furniture, metal goods and textiles, and from its situation and convenience as a market for the desert tribes. Its religious significance lies in its being the starting point of the annual pilgrim caravan to Mecca.

Muslim since A.D. 635, Damascus suffered in recent times, as H. V. Morton puts it, "a violent collision with the West in the form of French trams, telegraphs and telephone wires, gramophones, Renault cars and new buildings". In the heart of the city, where Bedouin from the desert "sit dreamily in the dusty sun", there are "dark bazaars in which Greeks and Armenians picked their doorsteps and lure the visitor into shops stacked with brassware and inlaid furniture that looks wonderful until it reaches Cheltenham", with red, yellow and blue slipper, Morton says, while cobblers stuffing their feet into shoes as they swivel about to the collection. There are other streets where shops full of the crystallized fruits for which Damascus has always been famous; and there is a gold and silver bazaar where "a number of swarthy and obliging persons preside over safes and glass cases full of gold earrings, bracelets, watches and old silver".

S. PAUL.

References to Damascus in the Old Testament are frequent, but the only mention in the New Testament is that which concerns S. Paul, then known as Saul. Here he became a Christian. In the Old Testament, the name indicates the direction of Abraham's pursuit of the five kings. Much later, David captured the city as a reprisal for the assistance it had given Hadezer, garrisoning it and reducing it to tributary status. In the time of Solomon, Kerem established himself there as king, and because of very troublesome behaviour.

Later again, the King of Judah invoked the aid of the King of Syria, whose royal capital it was, in his conflict with Israel, and the hostilities continued until the advent of Ahab. The later Nabateans made it Elisha in Damascus to be cured. An account in II Chronicles tells briefly of the Syrian invasion of Judah by Damascus during the reign of Joash. Prophetic denunciations of the city appear in Isaiah, Jeremiah, Joel and Zechariah. Ezekiel alludes to its trade in wine and wool. Its colorful history continues in the period between the Old and New Testaments, and it became one of the cities of the Decapolis, the league of Greek cities for mutual defence against the Semitic tribes surrounding them.

S. Luke divides Paul's stay in Damascus into two periods, a few days' residence with the disciples, and a longer period of preaching, both of which are compressed into a section of the ninth chapter of Acts. When the Jews hatched a plot against the Apostle's life and were keeping watch on the city gates day and night so that they might murder him, his converts took him one night and let him down over the wall, lowering him to safety in a basket.

THREE young men in Kowloon had their radios going last night while their fingers were busy with the ratan fur for two or three Hong Kong dollars, but independent, income they could turn their heads.

One of them, who is interested in the middle of a radio news story especially interested in the radio, the conductor mentioned that a worker's tour, organised by the Holy Carpenter Church, would be leaving for Taiwan on the following Saturday.

They were welcome to join as long as they bought their tickets before Friday evening.

Any worker and his family were welcome to join as long as they bought their tickets before Friday evening.

To the three blind men the opportunity of going on a condensed outing, with people from their own walks of life, was like a door opening on a new world.

There were sure to be among the 100 people who eagerly boarded buses that Sunday and, although they could not see the "signs", they smelled the sea air, heard the slap of waves on the beach, felt the warmth of sunshine in cold winter air, and heard many interesting facts about this city in which they live.

FREE DAY

The day's trip was equally stimulating and enjoyable for the members of the Holy Carpenter Church. This "doorway" to the outer world was the brain child of the Reverend Francis Yip of Holy Carpenter Church.

Because his church is set in the heart of an industrial complex, he has long been aware of the restrictions life led by the average worker.

Gone, fortunately, are the days when workers, with their meagre wages have to spend all their time and energy on supplying their daily needs and have no time to spare.

But once the body is comfortable, the spirit cries for nourishment. Usually Sunday is a time for rest and recreation.

He knew that in the overcrowded rooms in which workers live, there is no place for leisure time activities, nor is there the time for anything other than the turning streets offer anything better.

There are chats with friends on the corner, a stroll to a nearby market or, perhaps, a game of mahjong.

In this tired society of the worker's meagre world, it is easy for dissatisfaction, real or imaginary, to grow and fester. Mr. Yip realised that these horizons, needed to visit and know the greater community of Hong Kong.

Even more important, he felt that his church needed a place where the young could find the clinics and schools and apartments that the young man in his own surroundings.

DRAGON'S EYE

He knew that a personal contact with the dragon, the religious inquiries far sooner than the printed word. So—why not combine these two needs into one positive action?

Just a year ago last October the plan was set on foot.

In the large hall of Trinity Church, where 400 people gathered the operation was directed by the Bishop-elect, the Right Reverend Gilbert Baker blessed the project, the visiting Archbishop of Calcutta dotted the eye of the dragon before the traditional dance, and beautiful Miss Hong Kong 1966 added her own bit of glamour to the occasion by cutting the red ribbon.

Thus launched, the project has been progressing at a great rate.

There are trips for all age groups—hiking and swimming parties for the young; excursions by ferry to the islands of Lantau and Chung Chai; and trips to view the lush green farmland of the New Territories.

visits to the local police station; educational ventures to see community resources in action. Participating adults buy tickets for two or three Hong Kong dollars. The minimum amount buys transportation while the larger amount includes a snack and soft drink.

The most expensive tickets ever sold were for the Autumn Moon Festival when a complete set including the traditional moon cakes was provided. Dinosaur school buses are used for the tour paying for the driver and petrol.

Quite often, at the last minute, 10 extra people will show up unexpectedly and room has to be found to store them in too. Two full-time workers accompany the groups to help co-ordinate people, transportation, and time tables.

But, since this is more than just a good cheap tour, they are also present to see their Christian interest on the experience and to explain the workers' trip. The expenses for such a program run ahead of the collected fares.

Rates, however, cannot be

raised without eliminating the very people that the Tours are designed to help. So, to offset these losses, a Travel Bureau for young students has been started.

Visitors with limited means met at the airport and were brought to the hotel where rooms run from HK\$3 a night and meals are included. The small amount of profit from this enterprise explains Mr. Yip's use to balance the budget of the workers' tours.

During the summer, which has been a necessary re-

sult of the summer disturbances, many recommendations have been made for easing the situation which made this unrest possible.

Among other things, a lot was said about installing a greater sense of civic pride and citizenship in the Colony. The Church already knew that man does not live "by rice alone" but needs the enrichment of experience, mind, and soul, and well before this troubled situation had settled in its own small, but significant way, to be a candle lighting the path.



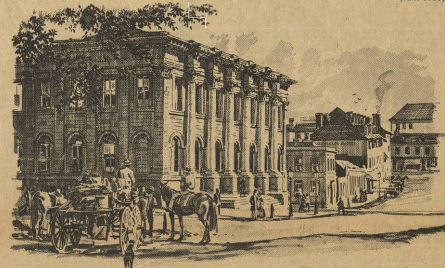
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The Royal Exchange, Bridge Street, 1861.

First Royal Exchange

The original Royal Exchange in Bridge Street, Sydney, was the scene of many notable historical firsts. When the Governor of New South Wales, Sir William Denison, opened the building before an assemblage of 4,000 on December 30, 1857, telegraph instruments in it connected the Exchange with Liverpool and he sent the first message in New South Wales.

The Governor of New South Wales, Sir Charles Fitzroy, had laid the foundation stone of the building in 1853. At the opening in 1857 officers of the 77th regiment accompanied Governor Denison and the band of the Royal Artillery played. At the conclusion of the Governor's speech "three cheers and one over" were given followed by the "Rule Britannia". Then Sir William went to the room set apart for the purpose of putting the lifting communication between the text on Siemens and Halske's Morse double recording telegraph.

Sydney's first telephone system was installed there in 1880 and connected to the Darling Harbour woodsheds and later that year electric light was demonstrated in the Darling Harbour Exchange for the first time in Sydney. The first wool sales were held in the Royal Exchange in 1864 and continued to be held there for 100 years, giving it international renown as the world's greatest wool selling centre.

The Sydney Stock Exchange started in the building in 1872 and remained there until 1896. Meetings which founded the First Underwriters' Association, the Sydney Marine and Salvage Association and the Sydney Steamship Association, New South Wales were held at the Exchange. In the days of sail, ships' captains, who did much

of the business now done by ships' agents, congregated there and sweetstakes of up to \$200 were conducted on the race home with wool cargoes.

The Royal Exchange, which was old Sydney's commercial and architectural pride, originated in the gold boom of the early 1850s—the great decade of Australian history that changed the course of national development with the discovery of gold, the separation of the colonies of Victoria and Queensland from New South Wales, the introduction of self government, the beginning of railway services, and the first influence of the industrial revolution. Its purpose was to provide businessmen with a meeting place (or "neutral territory") where they could have refreshments and discuss business, or convene public meetings.

Businessmen formed the Sydney Exchange Company in 1851 and had it incorporated by Act of Parliament. The Government made a grant of land to the company in 1853 and architect John Hilly designed a building of two stories and a basement. The company then had \$44,000 but by the time the building was completed a shortage of labour caused by the gold rushes had raised the cost to \$68,000. The Sydney Exchange Company added two stories to the building in 1900 for use for wool sales and in 1901 it was replaced by the Royal Exchange of Sydney.

The original Royal Exchange building was demolished in 1964 and replaced by a 22-storey office block which was opened this year. The Royal Exchange is now a modern building with a coffee room and reading and reference facilities and a membership fee of \$630 per

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