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SECURITY PROTEST

POLICE AT "RIOT"



Following the exposure of Security Intelligence agent, Mr D. Godfrey, at Auckland University the Student Press, a demonstration was organised on May 31st to express the strong disapproval of students at Mr Godfrey's continued presence at the university.

The object of the demonstration was to make it clear that students are not prepared to tolerate the abrogation or even the inhibition of their freedom of thought and expression within the university.

At 6:15 p.m. some fifty students gathered outside the Political Studies Department to picket Mr Godfrey who was attending the first lecture of the second term in Political Studies III. There was singing and a general calling for Mr Godfrey outside the lecture room window.

A little before 6:30 the class retired upstairs to lecturer Bill Mandle's room. But demonstrators managed to gain access to the building. Some forty placard-carrying students moved into the building, occupying the upper landing and the stairs. The singing and calls for the expulsion of Mr Godfrey continued throughout.

At 6:40, in answer to a call from lecturer Mandle, a squad car of police arrived. Mr Mandle emerged from his class and asked the police to remove the demonstrators, saying that they were disturb-

ing his teaching. However a police demand that students vacate the building was refused on the grounds that they were on University property and that Mr Mandle was not Head of Department.

By this time a second squad car had arrived; one more plus a Black Maria were to follow. They ordered the students to move, starting from the bottom of the stairs.

There was a semblance of passive resistance from those on the lower stairs, but when the police worked their way to the top of the stairs they encountered a determined passive opposition. Upon this the young constables assaulted several students with apparently unnecessary violence.

Student Richard Northey was roughly carried feet-first down the stairs, dragged across the vestibule to the downstairs verandah where he

was pulled to his feet and hurled forcefully onto the concrete path.

Auckland President Dick Wood, angered by this particular assault, challenged the constable concerned: 'How dare you! I have never seen the police treat people in such a manner'.

The constable replied, "Well, you have now, mate."

The police continued manhandling the male students out, then threatened those on the top landing that their patience had run out.

Then, as if to prove the point, a constable descended on bearded student Greg Smith, forced his arm behind his back, hauled him to his feet and moved him downstairs with a knee in the back. There he was bundled outside by another officer of the law.

Mr Mandle decided that things had gone far enough and requested the police to suspend their "activities" until the arrival of Professor Chapman, Head of the Political Studies Department. This was greeted with cheers by the few demonstrators still left upstairs.

Professor Chapman arrived shortly before seven. He requested the police and the Press to withdraw while he spoke to the demonstrators.

but advised the demonstrators to leave quietly.

A crowd of close to two hundred students had gathered outside the Department to cheer the emerging demonstrators and Professor Chapman.

N.Z.S.P.A.

ADMIN BACKS DOWN

Arising from the demonstration of the night of May 31st, the Students Association delivered a "virtual ultimatum" to the University Administration.

Every point has been conceded by the Administration.

In a letter to the Vice-Chancellor, Association President, Dick Wood, who had earlier promised further demonstrations if Mr Godfrey were not removed from the campus by the morning of June 3rd, demanded answers to the following questions.

Will Mr Godfrey be allowed to continue in his Political Studies class in view of his disturbing influence on other students?

Will Mr Godfrey be allowed to continue to be present on campus in view of his recent activities which are not those of a bona fide student?

What action does the Administration propose to take over alleged police brutality on campus on the night of Tuesday, May 31st?

Does the University regard the presence of active Security Intelligence agents on campus as a threat to academic freedom?

And, if so, what action will be taken to ensure that the University remains free from Security Intelligence in future?

This letter was delivered on the morning of Thursday, June 2nd. A written reply came from Mr Maidment that same morning.

Although the reply did not answer the questions specifically, it made several points,

arising from the deliberations of a meeting of the Deans Committee which had met the previous day, the day following the demonstration.

From now on Mr Godfrey will not be permitted to attend Political Studies classes with other students. If he wishes to sit his examinations at the end of this year he will have to make private arrangements with the Head of his Department.

The Administration does not tolerate active Security agents on campus and has made this view known to the Security department. On the other hand Administration does not tolerate any interference with the right of the individual, whoever he may be, to pursue academic studies.

The Administration is sufficiently disturbed about the allegations of police maltreatment that it is going to take the matter up on an official level with the Assistant Commissioner of Police.

Describing Administration's reply as a "fully adequate reassurance", President Wood said that students now needed only a guarantee that future Security activity on campus would not occur. Plans for further demonstrations were called off.

Miss Issue 6



CRACCUM

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EDITORIAL SECURITY

There was one thing about the security shindig over and above its direct implications. It marked the first occasion in what must be a very, very long time when student protest has been both organised, determined and effective. (Whoops! I'll have to watch my syntax).

Outspoke started the ball rolling (and boy! did they scoop us!). And somehow it kept on rolling. When did we last have a demonstration, placards and all, as we had on May 31st? When did we last have broadsheets run off and circulated on campus to persuade students to take a stand? When did we last have Students Association directly involved in an issue and determined not to back down? And when did any student protest meet with such positive and immediate success? Apparently an historic moment.

But let us not jump to unwarranted conclusions. It would be a mistake to say that Auckland's students have at last been roused to take a concerted and active stand. Granted this student protest was spectacular and granted it was effective, But the fact remains it involved only a handful of committed individuals. If further demonstrations had occurred, you can bet they wouldn't have been much bigger than the first - just the same group of committed individuals who on this particular issue were prepared to do something.

The vast bulk of the student population were not. Some were prepared to denounce Security Intelligence over a cup of coffee, a large number saw nothing wrong with agents on campus, some thought all that was necessary had been done with the exposure of Godfrey. There are still students who manage to exist through a question like this without letting it bother their little heads one way or the other. There are still students who have never heard of Mr D. Godfrey.

To see the Students Association as a leader of student opinion in the Godfrey affair would be to commit a similar error. It so happens that President Wood is one of the individuals who were prepared to take the stand that was taken. By virtue of his position he becomes spokesman for the Association. That is all.

It is simply not true to say that in presenting his ultimatum Mr Wood was carrying out the active wish of a majority of students. This is not to say that he should not have acted as he did. He has a responsibility to do what he believes is right. In this case he has not abused that responsibility.

As far as the pros and cons of Mr Godfrey's case go, we are not going to presume to try and convince you either way. It is however disturbing to see the efforts of some of those in authority to understate, even misstate, the affair. While the issue was not as clear-cut as some would have us believe, it is nevertheless important.

In spite of this we had Mr Maidment speaking to the press about "fancied grounds for uneasiness". Whatever these grounds were, convincing or trivial, important or unimportant, they were not fancied.

Then, subsequent to the Deans Committee meeting at which, obviously, the Administration's decisions were made, Craccum was told that no decision had been made but that further evidence would be considered by the Senate. We could expect a statement by the beginning of the next week at the earliest. Yet, without any further official meetings of any kind, Administration, through Mr Maidment's reply to Mr Wood, made its statement the following morning. Why this reluctance to be committed until forced into it?



To cap it all came Mr Holyoake's replies to questions in Parliament. He said Mr Godfrey had performed only the one assignment at Auckland University. This was not true. He said Mr Godfrey had received the initial cooperation of the Students Association President and Mans Vice President. This was not true. He said that Mr Godfrey had not studied elsewhere than at Auckland. This was not true.

One hesitates to say that the Prime Minister of the country, replying to questions in the House of Representatives, was not telling the truth, yet it seems incredible that Security, on one of the few occasions when it is brought into public notice, should be so incompetent that it cannot supply the Prime Minister with correct information.

The unescapable inference is that it is considered good for us that we be lulled in to a sense of false security, if you'll forgive the phrase. Well, that is just not good enough.

VOTING AGE

While the issues involved in the Godfrey affair may not have been altogether clear-cut, the issue involved in the proposed lowering of the voting age for servicemen active overseas is just about as clear-cut as it could be.

The proposal must be opposed. If New Zealand had any kind of constitution incorporating a democratic Bill of Rights the thing would be illegal from the kick-off.

And yet only about 100 students considered it important enough to attend a special meeting called to discuss the question, a meeting which empowered the Executive to take action in opposition to the proposal.

Perhaps people felt the issue was so obvious that it needed no discussion. Yet at least one member of the Executive, who, incidentally, did not see his way clear to expressing his point of view at the meeting, does not agree.

This is Capping Controller, John Barnett, who seems to consider that anyone who opposes this limited franchise is either an intellectual snob or a coward.

Unfortunately his view is likely to be more widespread than one would hope. Did we say the issue was clear-cut? Clear-cut only if cleared of its fog of emotional and irrelevant hog-wash.

The "our boys in Vietnam" line, the old argument that says if a man is old enough to die for his country he's old enough to vote, is just so much irrelevance. The accusation that the "intellectual" is piqued because his soldier cousin can vote and he can't is just so much nonsense.

What is irrelevant here might carry some weight if the question were that of a general and universal lowering of the voting age to include all eligible for active service, or that of a raising of the age at which a soldier does become eligible for active service. But it is not.

It is a question of extending what should be a right as a privilege to a limited section of the community. It is a question of offering the most precious possession of democratic man as a reward for services rendered. It is a question of saying that all men are equal but the career soldier is more equal than others. It is a question of saying that the man who, for whatever motives, has chosen to be a soldier is a better man than his brother who has chosen to be a fireman or a doctor. It stinks.

Capping Collection

Dear Sirs,

Pearls of wisdom undoubtedly present in your editorial on the subject of Capping, in the last issue of Craccum. But as Capping Controller I disagree with your statement: "but this (Collection) did not live up to expectation." Possibly some of the warmers noticeably during the day. What I think out to do, and what I think done, was this: to make a collection which would be the ever-grateful public's devoted little twits we be, and to encourage a number of students to participate in the fun of Capping as well as trying to raise a respectable total.

The ice has been broken which should make future collections more successful. No N.Z. record for collections was expected (nor could it be with students unsure of their reaction, and with many of them losing enthusiasm for the procession). Next year's students will know what to expect, and so will the public, and we can hope for a more spectacular amount.

Gary Godlieb
Collections Controller

Chapple Irrelevance

Chapple

Sir,

In his criticism of the Credit Mr Chapple refers to "the fact of inflation". We are faced with increasing price levels arising from mounting effective demand without a corresponding increase in the supply of commodities, hire-purchase and other forms of future purchasing power. Buy today's goods would only be superfluous, but only aggravate the situation. When Mr Chapple can convince the National and Labour Parties and the Chamber of Commerce that this is so, and get hire purchase etc. abolished, I'll buy his argument that we have a state of inflation.

We are indebted to late C. Barclay-Smith, an Australian journalist for the story of the Rural Bank of New South Wales, a savings bank until 1948 when its constitution was amended to make it a bank of issue, or able to create credit. In 1948 it had 58 branches valued at £663,715 and assets of £1 million. In 1956 it had over 110 branches, assets of £69 million and disclosed reserves of over £10 million. Its services did not extend outside the State and it by means enjoyed a monopoly of banking services. The Commonwealth Bank

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Yours faithfully,
A.R. Donovan

Irresponsible

Dear Sir,
During the previous few
weeks there has been considerable
commotion in the University
of Auckland following the
discovery of a member of
Inflation" security Intelligence engaging
with increased active field-work on the
campus. The general student

body first learned of it from
bold headlines on the front
page of "Outspoke", and
since then the matter has been
all but smothered in a welter
of brave statements, rife
speculation, exaggeration and,
alas, emotionalism.

The immediate result of
the protest will be called
satisfactory - Mr Godfrey is
prevented from continuing his
activities, "academic freedom"
has been preserved.

But in its flush of victory
the Students Association, and
particularly the Executive,
would do well to carry out a
critical self-examination and
try to discover just what its
aim and purpose is... The
Godfrey affair provoked action,
but at least two questions
arise. Firstly, was the action
taken the most suitable? Secondly, and perhaps more
importantly, should it require
an issue of such gravity to
stir the Executive to action?

The first first. While not
doubting the validity of the
student protest against Mr
Godfrey's activities, it would
have gained more support had
time been taken to remember
that the ends do not justify
the means. Herd-action, of
which the Tuesday night
demonstration was a bad-
tasting reminder, smacks of
the unsavoury "might is
right" maxim which does
little to advance the just
cause of protest. On the
contrary, it is somewhat less
than helpful to a student
attitude which endeavours to
display a measure of responsibility
before the public.

While the police action
was precipitate, it was due
more to the inexperience of
the constables present than
anything else. And they were
there at the request of a

member of the University staff
and acting in accordance with
that request. There was a
disturbance of the peace and
the police were called.

But underlying this
whole matter is the important
question of Executive leadership. Should it require action
such as this to prompt the
Executive to take a stand? Riding the wave of popular
opinion is no substitute for
effective leadership. Pre-
election policy speeches are
painfully devoid of any sense
of direction or perspective and
are full of sops and bribes. It
may well be asked of the
Exec: "Where are you going?"

It is regrettable that the
Executive has waited until an
issue such as this has arisen
before asserting itself. The
students are entitled to
expect, and the Exec. has a
responsibility to give, some
lead in directing the University
towards its rightful place in
society. Before more time is
wasted the Executive should
formulate some overall policy
to provide a framework within
which the University can be
brought to be a potent but
responsible force in the
community. Only then will the
University be functioning as
it should and only then will
the students' Executive
have achieved its purpose.

Michael G. Kennan

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ASTROSTIFFS

A REVIEW OF THE 'LOVED ONE'

A devastating exposure of the ugliness of our mass culture has been taking place at the Lido recently. Richardson's film, "The Loved One", is essential viewing for those victims of mass culture who, like me, have never read Evelyn Waugh's novel largely set in the Whispering Glade burial ground.

We are shown a world in which love never reaches fruition. It is frigid before the Falls of Xanadu (Roll in thy grave thou deep and dark blue Coleridge - roll!); it opens its promiscuity in caskets for the personnel of the military. But in this world the loved one is always a stiff.

Confused Innocence

Innocence is the only thing that escapes ugliness, but it is not beautiful either, just confused. So our heroine dashes round Los Angeles frantically, like a fly in a bottle strung with cobwebs.

She does find her own ritual in death. She embalms herself. And then commits suicide by electrocution so that her handiwork will not be disturbed. In this way the All-American Maid finds in her death an affirmation of herself.

Astrostiff

By accident her affirmation goes further - right to the stars which used to be

celestial but are now the tombstones of our mortician's graveyard. "The Blessed Reverend" has found that real estate values on earth are getting out of hand. So Innocence is ejected from the earth accompanied by strident blasts from the prophet of scientific progress, our Blessed Reverend on a loud-speaker, and before the dull eyes of millions of viewers. The harsh light of the TV set presents our first stiff in space.

The most ironical thing about all this is that "The Loved One" has had to resort to the means of the mass culture to make its point - which underlines just how solidly entrenched our mass

society is. Dreams of the beauty of Eighteenth Century England are pointless.

Antiseptic Dichotomy

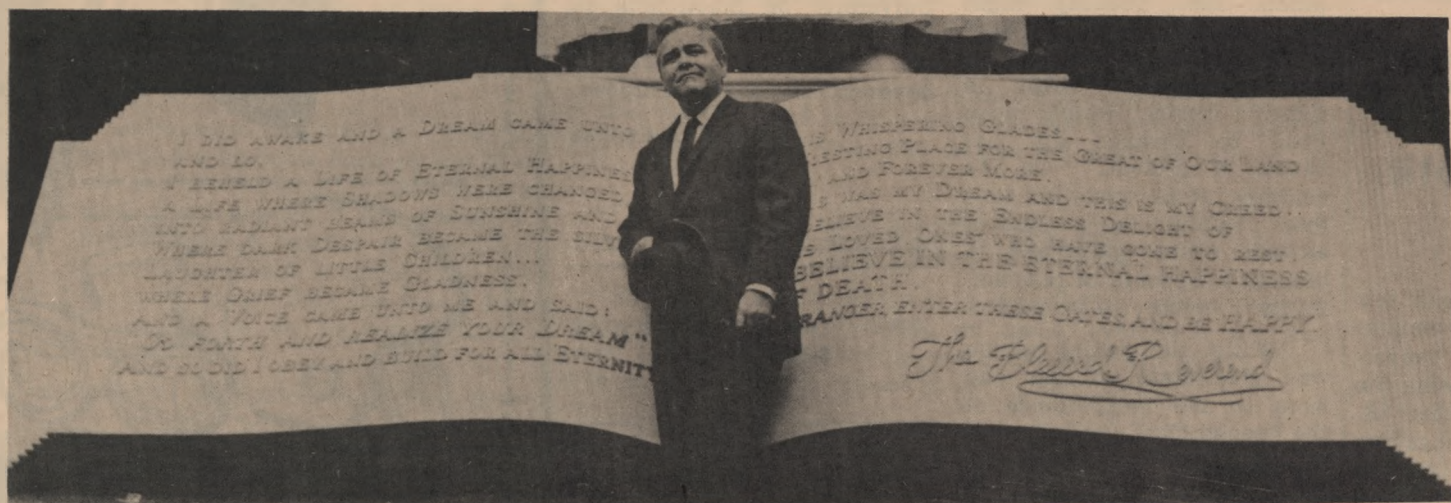
We are committed to mass advertising ("The Loved One" is the motion picture with something to offend everyone!), to mass warfare and so on. We are also committed to the savagely antiseptic anonymity of the two fundamental acts of our life - birth in a hospital dormitory, death in a grief therapist's parlour.

But we must try to build this into something at least less ugly - even if the springs of beauty are closed to mankind when present as a faceless crowd. Here mass education must play a part; and the mass

media of radio, TV, and newspapers bear enormous responsibility. Too often education seems to be miseducation; and our radio, TV, and newspapers resemble only mass mealier mouth.

All the energy that poured into debates about and science, should now be directed towards the problems of the Twentieth Century. How many constructive ideas do we hear about these problems from academics - who after all paid to think? "Mother Five" may in fact not be getting her husband's worth out of University.

Bill Montgomery



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HISTORY

OF AUCKLAND UNIVERSITY

This month the Students' Association completes its 75th year of existence since the inaugural meeting held by George Lippiatt on 24 June 1891. It would be fitting if, some small ceremony could be held on the morning of the 24th to note the event and remind ourselves of the occasion. Where better than in the old Choral Hall, the very birth-place of the University itself.

As an affiliated College of the University of New Zealand this establishment was first opened on 21 May 1883 by the then Governor, Sir William Drummond Jervois. The opening ceremony and inaugural address took place in the old Choral Hall that is even now still standing within the fabric of the old Science Block on the corner of Alfred and Symonds Streets.

A marble tablet with an inscription commemorating this historic spot was placed on part of the wall in September 1915 but it would seem now to have disappeared.

But why did the old Choral Hall have to be borrowed for the opening of the University College? The answer lies in the ramshackle premises in which the College began its life. On the foundation in 1883 the only buildings we possessed were the disused Court House and Lock-up in Eden Street.

This building had proved inadequate for the Auckland College and Grammar School who had moved out some years previously. It consisted of

one large room surrounded on three sides by rooms with a lean-to roof and was literally decrepid. Here the four original departments existed: Classics and English; Mathematics; Chemistry and Experimental Physics; and Natural Science.

It is recorded that when Ferrous Sulphide was needed it was quickly provided from iron bars removed from the Lock-up room under the building.

It was soon discovered that the old Court House was only large enough to accommodate the Professors of Chemistry and Natural Science. Permission was given for the lectures in Classics, English,

and Mathematics to be held in the Auckland Museum which, with the former Post Office buildings, stood on the corner of Princes Street and Eden Crescent.

"Peaceful penetration" has always been the watch word of Auckland University and it was not long before the Registrar's Office moved to a small cottage attached to the Lands Department, and the Department of Natural Science to the Museum Caretaker's House in Princes Street.

At the end of 1883 the old Admiralty House in Short Street (later the site of Pukemiro Chambers) was given to the College; the lectures in Classics, English, and Mathematics being held there in 1884. These shifts enabled the whole of the old District Court House to be devoted to and Chemistry and Physics Departments. Incidentally, it is a well known sidelight that when the newly appointed Admiral arrived and saw the Admiralty House he refused to live in it and it was subsequently turned into a boarding house.

The first Admiralty House in Auckland was in Scotia Place where the Church of the Latter Day Saints is now.

In 1890 the College Council acquired the old Parliamentary Buildings. This was the first Parliament Building in New Zealand and was situated at the corner of Eden and Parliament Streets in the middle of what is now Anzac Avenue, behind the Supreme Court and towards the present Station Hotel. When the capital was removed to Wellington the building was used by



Parliament Buildings

the Provincial Council but at the abolition of the Provinces in 1876 it became occupied by the Survey and Crown Lands Department.

Although historically important this ugly two-storey building was little use for a University College but still had to serve its purpose till 1917.

The total roll in about 1891 was not more than fifty students but the following years saw considerable expansion with the establishment of the School of Commerce in 1905, and that of Mines and Engineering in 1906.

What has often been called "the great migration" took place in 1908 when, after involved negotiations, the old Choral Hall in Symonds Street was purchased together with some adjoining property. The Schools of Music and Law moved into it and the School of Mines and Engineering moved into a specially erected building that now serves to house the present Music Department.

The work of making the new roadway for what was to become Anzac Avenue began in 1917. This passed straight through the College buildings and it was found that the old Parliament Buildings were in such bad condition that they could not be moved or saved from demolition. Fortunately the old Grammar School building, constructed in 1879, became vacant and was eagerly leased by the University College Council. The faculties of Arts, Law Commerce, and Music moved into it, together with the new School of Forestry (founded 1917) which was later to be transferred in 1930 to Canterbury College.

The Grammar School building was eventually to become the Elam School of Fine Arts and was burnt down only quite recently. The Science Departments moved into a splendid new two-storey building, officially opened in 1919, in the design of which the architects,

Messrs. Goldsbro' and Cumming incorporated the old Choral Hall.

With the "Auckland University College site Act 1919" the Metropolitan Grounds next to the Science Block were handed over to the University and the competition of designs for an Arts Building to be erected on this land was subsequently won by the plans of Messrs. Lippincott and Billson of Melbourne. Lippincott, a pupil of Frank Lloyd Wright, used a style based on American Gothic incorporating a Maori motif which is perhaps most obviously displayed in the great window on the south end of the Library Wing (best seen from the Administration building) and in the openwork tracery of the Tower.

Finally, a word on the magnificent Administration Building. Originally "Wickford" it was rebuilt for Alfred Nathan, the huge residence being designed by John Currie who had a hard name among building contractors because of his faithful attention to details in the interest of his clients. Many people ask where the stables were but in fact there were none, the Nathan Coaches being kept at Crowther's Stables, where the Embassy Theatre is today. The ceilings of "Wickford" are especially fine, particularly the exquisite pair in the former ballroom, now the main front office, one circular, the other a superb ellipse. There are four noteworthy fireplaces which are justly famed as showpieces.

Downstairs in the basement the former billiards room has been converted into the staff lunchroom, just as the main reception rooms have become offices, but even the turmoil of business routine cannot mar the dignity and splendour of what is now the focal point of the University and a fitting relic of those former years.

C. G-C.

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Established in 1890, Elam was originally formed as a type of secondary school concentrating on arts and crafts, and it gradually evolved to its present status as a faculty of the University in 1950. This transition has not been altogether successful; at the moment there are some major faults in the system which tend to deny its purpose; presumably one of mutual aid. It is the purpose of this article to examine these faults and attempt to find an answer for them.

Elam now could perhaps be likened to a trades-school, which found its courses had to be on a university level because of an increase in complexity and specialisation. One can imagine the reaction such new students could find among the majority of traditional university students. The belief that they were uncouth and unintelligent would remain, making it very difficult for any real social and intellectual integration to occur. This integration would be vital if the 'trades-school' students were to gain anything from their association with a university. Undoubtedly an antagonistic attitude would be partially justified, because one would probably find many of the traditional 'trades-school' students remaining even if the original courses were altered to those of a university status. However, those individuals who wished to function constructively within the university would have also found an adverse reaction based on this traditional image of the trades student, and as a result the potential of both parties would be wasted.

Such is the position at Elam now although in not quite such an extreme form. One finds that in reaction to the apathy and misunderstanding shown by the University there has developed a kind of pride and autonomy. This pride is reflected by an almost anchoritic creation of standards and behaviour, and a rejection of many important streams of social behaviour necessary for the development of a great many artists. Exhibitionism has become the norm with a deep suspicion and envy of the academic, causing a great deal of wasted talent. It also tends to destroy the incentives and stimuli that are so essential to the artist, incentives including the desire for appreciation and acceptance. This does not mean that an artist does not relish controversy; in fact, he seems to need it.

This brings up the point of the reason for the original affiliation of Elam to the University. Without doubt, the reason was one of inadequacy. Auckland was

a flourishing centre, so there was naturally an increasing demand for home-grown artists. This was fulfilled on the literary side of the arts with people like Curnow, perhaps, while the fine arts did not flourish at all. The amateur tradition presided, causing many serious artists to leave for overseas. Major figures like McCahon were not seen in Auckland until later. So the real need was for an art school which was directed towards the training of artists who would contribute to the cultural life of Auckland, and this need was realised.

Since 1950 Elam has gradually improved and reached the position where it is a pool of new artists. Some of its senior students are exhibiting and selling, many of them are doing professional work while they are at Elam itself. This seems to indicate a healthy position but if you consider that many students who come to Elam relinquish a liberal education in order to keep to creating, or, as is more likely, to find out if they can create, encounter no other stimuli but ones directly concerned with the visual arts. The Elam library is very limited as a source of literature, philosophy etc., and because of the distance from University the students see few advertisements for lectures and as there are very few lectures at Elam itself they find it difficult, or more correctly, do not realise that additional lectures and reading in various subjects are necessary to mature any kind of creative impulses. The academic training at Elam itself is inadequate with very little concentration on theory and aesthetics and those affiliated subjects, such as sociology, psychology, history and anthropology. Consequently the Elam student is put in a position where all he is required to do is paint and sculpt and he rarely asks himself why he wants to paint, or what causes his painting, or what causes its style, or what the functions of his art are. Lecturers have the role of critics and guides rather than being primary sources of stimuli in themselves. Admittedly this role does have considerable responsibility, but one should realise that the role of critic has far more destructive possibilities than that of a mentor, who would act from the base of the individual's creativity and stimulate him rather than act from its result. Consequently a mentor would be less likely to stunt a student's development or to demoralise him as unfortunately the present lecturers have.

There are of course a great many problems in bringing the visual arts into a

ELAM: A FACULTY?



Myras Donald — 1965. Studied at Elam, 1962-65.



Bryan Dew — The Party, December 1961. Studied at Elam, 1958-62. In Colin McCahon Collection.

Terry

ome-grown university. The foremost of these is probably the factor of understanding the importance that fine arts have in the humanising of man. This understanding tends to be stifled because of the vast complex of misinterpretation and prejudice which are probably based on the fact that academics are concerned primarily with the study and accumulation of facts and the conclusions drawn from them. Their task is didacted with regard to contemporary trends in the arts, whereas the artist's is exploratory and would possibly show little regard to their laws and moralities. The breach between the two could be joined if it were accepted that the artist, in order to create originally, needs to be iconoclastic, and the nature of his drive makes it impossible in many cases for him to adhere to the standards of the academic. However, there is much by way of knowledge and intellectual stimulus that the artist needs to obtain from him in order to fully develop himself as a person and also to ascertain the function and validity of his art. Obviously, the isolated artist who is not in the position to realise the nature and temper of his society would be unable to say anything really valid about it in its own terms. He would be distant from the direction and mood of his times and consequently his work would tend to be introspective and of little historical and social value. There are of course exceptions to this, but if one is thinking in terms of a whole development it is not necessary to be concerned with those that do not contribute to that development. That is the concern, responsibility and pleasure of the individual. Consequently one must assume that it is necessary for the artist to have as much contact and understanding of his time as possible.

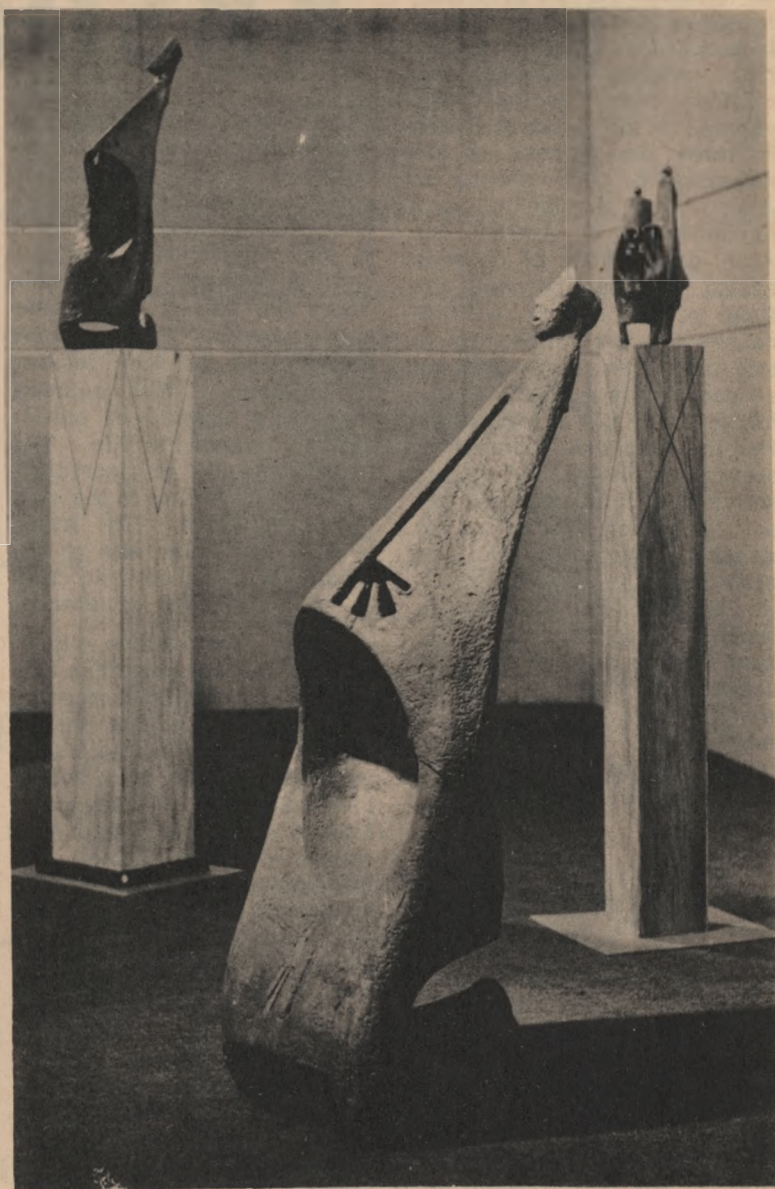
It has been obvious ever since the study of art history developed that there is a correlation between the various arts and virtually all fields of human thought. One finds movements occurring which involve every facet of society - the dress, social habits, architecture, philosophy, literature, music, painting etc. etc. etc. In New Zealand at the moment there seems to be a lack of this correlation. Strong and variable overseas influences have come before there has been time to develop some coherent tradition, and this seems to have inhibited the concentration on what is relevant or on what differences exist between the New Zealand way of life, and the foreign ways. This attitude seems to be advocating a specially New Zealand style of art, but what is fact the article intends is that New Zealanders should perhaps concentrate more on the differences between

these various cultures and the art-society relationships rather than on the art dissociated from the cultures. A concentration that could tend to make the observation of the art too narrow because one would place too much emphasis on points which were not really relevant in the society of their origin. This adaptation of overseas style is of course the way New Zealand art works at the moment. The artists utilise aspects which they feel to be more relevant here and forget those which an American, for example, would find important. However, successes in this manner do not appear convincing.

This raises an important point. Will the artist exist comfortably within a university, where any developments would probably begin? And is it necessary, when the population of the country is so small, to attempt to integrate the arts, or is it necessary to wait until there is a sufficiently influential number of artists to provide that integration automatically? Unfortunately these questions are probably impossible to answer. In the first case one can only assume that a university environment would make available to artists and student artists alike stimuli which would not normally influence them. It could be argued, however, that an association with academic restraints and formalism could stifle and obliterate the creative impulse. To support this argument there is the evidence of a scheme evolved in the United States during the New Deal period of the 1930's which attempted to give state support to artists by way of subsidies and commissions for their work. Unfortunately this scheme failed; but the reasons for the failure are interesting. On one hand the artists invariably showed a distaste for governmental stipulations and as a result they failed to complete commissions, or produced work that was considered unsuitable, bringing upon themselves much bureaucratic wrath and intolerance. This was obviously caused by ignorance, and official inflexibility which was caused in turn by the size and clumsiness of the scheme. Supposing, with the relative compactness of a university's organization, the "state commissions" were substituted for that of acceptance and mutual aid based on the understanding of each others motives and wants, one would probably find it possible to evolve a flexible organism which would benefit both parties and improve the long suppressed status of the fine arts. BOB STEWART



Terry Powell - 1965. Studied at Elam, 1962-65.



Paul Dibble - 1965. Studied at Elam, 1962-65.

In an age which is vitally concerned with questions of causation in the practical sense of its application to human destiny it is curious that perhaps the most fertile school of thought, and certainly that which is most relevant to anxiety in this century, should sow confusion on this question.

The movement of which I speak is of course, "Existentialism". Whilst this writer is cognisant of the fact that the disparity of the beliefs and convictions which are now loosely classified under this head makes it almost impossible to speak of "existentialism" as a "school", he proposes, for the purpose of this essay, to define "existentialism" as the conviction that existence precedes essence and that man has no inherent essence which would justify the making of value judgements as to his nature.

The confusion of which I spoke arises from the inability of existentialism to make clear its reply to the question: "Is life governed by chance or by choice?" I would suggest, for instance, that Albert Camus plumps for chance whilst Jean Paul Sartre favours choice but in moments of despair points the bone at chance.

Camus provides the eloquent illustration of Meursault in his novel, "L'Etranger". We are given a back seat ride on a human vehicle doomed from the start. The name "Meurt-Saut" can be loosely translated as "Death-Leap" and I do not think that it is doing Camus an injustice to place significance on this irony. Meursault is a misfit, his lack of hypocrisy ensures that he will collide with society and chance is the catalyst which initiates the process of his consumption. He shoots an Arab — not because he feels anything for or against the Arab, not because he chooses to do so, but because the flash of the sun on a knife causes a reflex action. He is told that if he feigns grief on account of his mother's death, his sentence may be mitigated. For the first time there is an element of choice, but Camus shows that it is certainly not a "governing factor", for although Meursault has no wish to die, he virtually commits suicide by refusing to choose hypocrisy. What I mean here is this: he wants to live and if choice can govern his life then he will live — but he dies because choice could not or at least did not, govern his life.

Sartre makes an even more interesting, if less elucidating, study on this point of confusion. From his general philosophy one would unhesitatingly affirm his conviction the choice is paramount, for his assertion that man has no essence inherent in his existence is followed by the explanation that any "essence" (I use the word as synonymous to "nature") is developed by man himself. Thus in the view of Sartre, man makes man, whatever he becomes, and according to this thesis, choice governs the process. Sartre is also hailed as an advocate

of "commitment" as the only salvation — this advocacy implies a faith in the power of choice rather than the power of chance. However, if we turn to his work, we are presented with evidence that Sartre too recognised chance as all pervading. In an essay on Giraudoux first published in 1940, Sartre explained that in order to understand Giraudoux's universe, he (Sartre) had to forget his own reality: "This soft, unstable paste, shot through by waves which have their origin elsewhere, this world with no future, where everything is made up of chance and where the present comes as a thief in the night."

Again, Sartre testifies to the unpredictability of life in a surrealist passage in "The Diary of Antoine Roquentin" where Roquentin imagines a man's tongue suddenly transformed into a centipede "moving its legs and scratching his palate."

Perhaps the ultimate expression in Sartre's work of the potency of chance is in his short story "Le Mur" (The Wall). Here, the hero is a Spanish Republican captured by the Fascists. At first he

ABSURDITY

experiences the terror of approaching death, then he is resigned to its inevitability and the consequent unimportance of everything. He decides to play a trick on his captors and tormentors. He sends them out of a wild-goose chase for a friend whose hiding-place he had refused to disclose. With supreme irony, his gesture of sterile defiance saves his life. The friend was by an incredible coincidence hiding in the very place described. The friend is shot and Pablo sits on the ground laughing until he cries at the absurdity of chance.

What conclusions, then, are we to reach regarding this ambiguity? Whilst conceding the both choice and chance can be operative factors in life (i.e. one can work within the framework of the other) I would assert that both of them cannot "govern" life. It is possible for neither of them to govern and it is possible for either of them to govern but it is not possible for both of them to govern (i.e. govern in the sense of a supreme power).

In conclusion I think that Camus' concept of "absurdity" probably covers this very confusion. It is perhaps the conflict or confrontation between man's attempt to govern by choice and the gratuitous world around him which acts on him by chance, which characterises his "absurd" condition.

CHANCE



ALBERT CAMUS

CHOICE

COMMUNIST

SPLIT

IN

N.Z.

A ripple can be discerned at the edge of the turgid New Zealand political stream. Two avowedly Marxist-Leninist parties are squabbling for the leadership of the "class-conscious revolutionary workers". I refer to the local Communist Party and its break-away group, the Socialist Unity Party. Compared with the C.P.N.Z., whose membership is estimated at no more than 500-600, the new party initially has no more than 60 members, but there are indications that it will outstrip its parent body.

Both parties emphasize political journalism. The Communist Party maintains the only New Zealand political weekly - the **People's Voice** - with a circulation of over 5,000 or roughly double the party's vote at parliamentary elections. The new group has started with a monthly newsheet - the **New Zealand Tribune** - and is pinning its hopes on Trade Unionists to develop increased circulation. Its chances are good as new members include Mr K. Douglas, secretary of the Wellington Drivers' Union, Mr T. Murphy, secretary of the Auckland Seaman's Union, and Mr F. McNulty, secretary of the Freezing Workers Union.

The rupture in the Communist Party has its origins in 1963, when party pronouncements gained a special interest through their support for the "Chinese-line". The C.P.N.Z. was, and remained, the only western party to follow Peking, and signs of internal dissidence became obvious when long term party president and Moscow man G. Jackson was removed from his post. Adherence to Peking continued even after the party was forced to "dissolve" the Dunedin branch (unsuccessfully).

When six members, including Jackson, resigned earlier this year after a series of clandestine meetings to set up the Socialist Unity Party, they were rapidly followed by the leading trade unionists and "intellectuals" in the party.

The new party aims at a "united labour movement", the building of a "movement for peace" and support of all "progressive social organisations such as local govt. and cultural groups. The party intends that international policy "will not echo Soviet or Chinese attitudes or any other foreign political party" and is based on "an independent New Zealand stand". Domestically, there is emphasis on the rural community and "a reasonable return for the primary producers". It seems possible that while the party's paternal home will be in Moscow, its political approach will be modified on the relatively independent stand of the Italian party and its notion of a "mass party" philosophy.

Australian sources suggest that the Socialist Unity Party will work for close relations with the Italian-style Australian C.P. The recent "Resolution on Defectors" published in the **People's Voice** reflects the bitterness of the official New Zealand party. The resolution referred darkly to the new party as having "succumbed to the pressure of imperialism" and "passed from the standpoint of revolutionary Marxism to that of opportunism".

B,C,

Young Nats At Conference

Whangarei lies in the centre of one of the most fiercely "farming" districts of New Zealand, and the remits which came from the predominantly "farming" electorates both north and south of metropolitan Auckland reflected this self-interest. Increased subsidies for fertilizers and stock were suggested and, in the main, accepted - but often without obvious widespread enthusiasm.

However, a breath of fresh air came with each of the six remits from Auckland Central: - the electorate which is now largely under the control of the University National Club. An able team of speakers supported these motions, all of which originated within Auckland University. They ranged from the need for indicative economic planning, through tariff control as a replacement for the present system of quantitative import licensing, to an extension of overseas and to a total of 10% of New Zealand's national income.

All these motions were favourably received and all were passed unanimously. The succession of speakers who rose to praise the movers of the remits rather than the remits themselves twice had to be curtailed by the meeting's chairman, Mr J.W. Court of Whangarei. But the praise

heaped upon them was gratifying and encouraging for the students.

Noticeable also, was the unanimous endorsement of a motion which urged the government to recognise the right of private enterprise to enter the field of radio and television without government intervention. A remit demanding that the Hen and Chickens and Coppermine Island be left undisturbed drew comment from the Minister of Tourism, Mr Dean Eyre, who said that he had travelled the length and breadth of the country in his official capacity, but would have not the slightest idea how to get to these islands. The remit was overwhelmingly defeated.

An address from the Prime Minister, even when studied later in a completely objective light, did much to reaffirm confidence in the economic position of New Zealand and also in the ability of the National Party to continue its government after November. Mr Holyoake assured the conference that New Zealand had never previously been in such a good economic position. He added that some excusable over-confidence had led to a need for general restraint which would be only temporary.

R.S.R.

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A public lecture at the University on Monday evening, June 29th by

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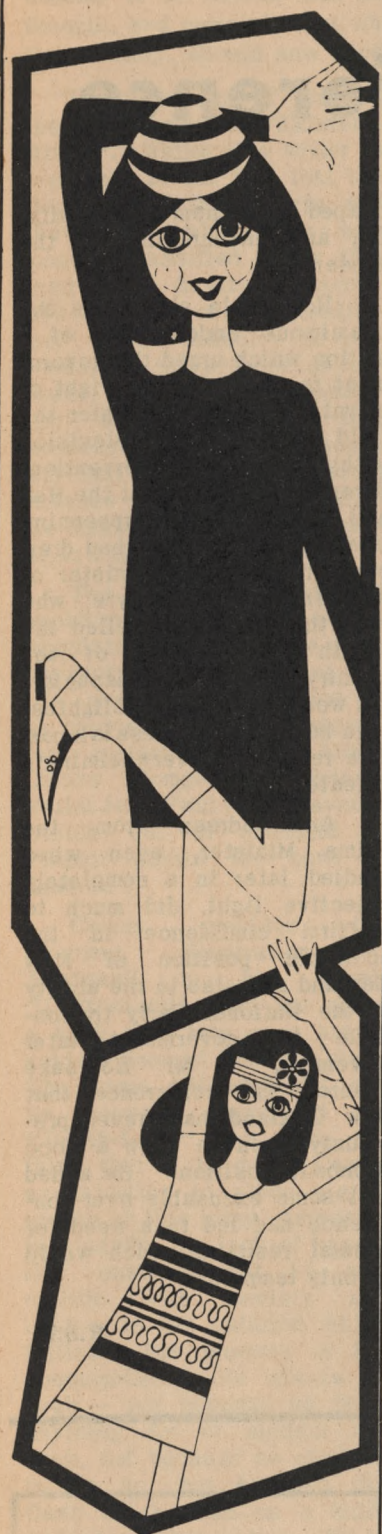
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HOORAY for Hadny 5 - nothing hackneyed here, all new and stimulating. Zingy fashion translated into well-finished garments, each one completely different. Best for us with big fashion impact at minimum cost are the "little" things at Hadny 5. Go-go skirts, short and hippy from about 5gns. Hand-knits are terrific in their individuality. Both skirts and knits can be made to your own design, colour choice etc. as can hats and all other gear. Heavy leather belts with silver saddlery used as buckles are really unusual. At different widths they are eminently suitable for slacks and skirts. About £3. The eyestoper at Hadny 5 for winter '66 is their evening wear. 'Nuff said.

VICTORIANA-fashion hound has been on favourite safari to city second-hand shops over holidays. Aim was to find soft, squashy leather bags, gold-rimmed spectacles, buckles, buttons, handbag frames etc.

A NEW antique shop (thats crazy) is the Whatnot Gallery. Their aim is to concentrate on N.Z. antiques graced by "remnants of Victoriana". Features are antique jewellery, china, picture frames and painted tiles, backed by a collection of furniture, brass, copper, and paintings.

BEST winter shoes seen so far are David Elmans, followed closely by Gamins and Roberto who have a gorgeous, round-toed flat shoe with a big peter-sham bow. Nice as they are petersham bows grace so many feet now I thought a lively change might be tartan, Madras plaid, grosgrain, gingham or velvet ribbon.

DISAPPOINTMENT Galore - Enzlon staged parades recently in city to publicise this marvellous new fibre. But the garments revealed that Enzlon has been subjected to very ordinary uses. Frilly underwear, pastel chunky jumpers, tights and one granny dress were dominant, spiced by the appearance of 3 cat-suits

(the perfect medium for the fibre). I was stirred by the thought of buying cat-suits for winter wear but was stunned to hear that they will not reach the shops 'till Spring - just in time for a long, hot summer. What a shame Enzlon missed this winter because that puts us three years behind London. Ref. fashion mags. in late '63 which show glorious cat-suits in paisley's, florals, etc. Still, she who waits longest.....?

JUST IN TOWN - backless gloves, leather in brown, navy, beige etc. for 65/6 at Milne & Choyce.

RATHER A Giggle - Miss Capping '66 gets a model course as part of her prize. You'd think she's the one person who wouldn't need this brush up on charm, appearance etc.

Fin Fin - newest boutique in town (oh well, the more, the merrier) their collection is small but promising. They hope to cater for the unconservative, but according to them there's not many of those around! Murray Sandman has his sweaters and skirts here. Frockcoats, hooded are different, also saw culotte and trouser suits. Herringbone tweed in colours like pink and purple are rather nice. Enamel jewellery coming soon.

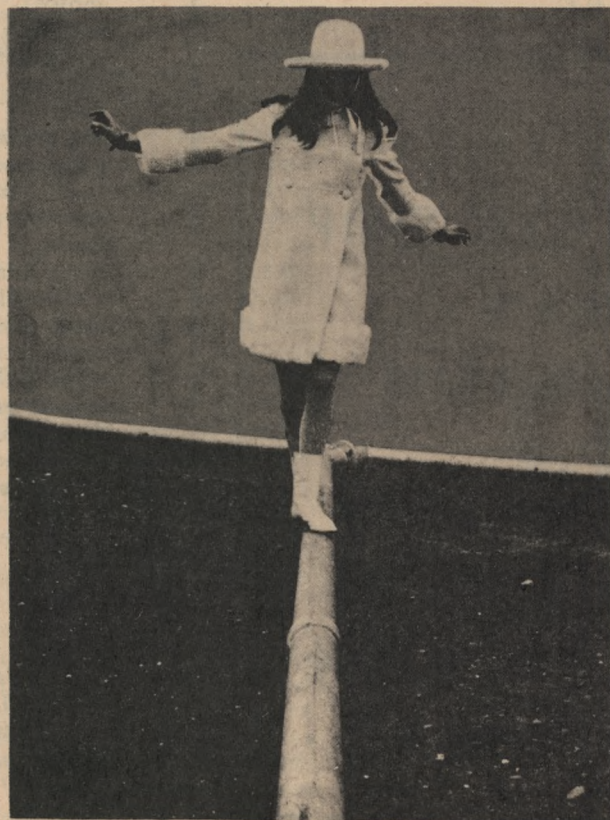
EVERYTHING Is Coming U PLASTIC - recent (March) gimmick brainwave (it can hardly be called fashion) PLASTIC. London and Paris mass production designers have given us dresses and blouses made of tiddly-wink discs (at least thats what they look like) Helmets, complete with visors, appear in yellow, orange, white and mauve plastic. To complete the glassy, iridescent look new make-up made to match spangly powder, and moon shine white eyeshadow. A counteracted by pale beige lipsticks and blonde-tone hair.

NEW look in fingernails short with old-fashioned maroon and deep-red nail polishes. Start digging in ancient friends dead make-up drawers. Ghostly to match silvery-mauve lipstick.

TO keep up with this backward trend in fashion is something that is very forward - satin shiny, soft and feminine is making big news.

CAMBRIDGE University - has broken with tradition, emancipation has crept in - glaze 22yr. old Suzy Menkes is editing their newspaper "Varsity". Fashion editor of the paper for two years (yes, Varsity has a page devoted entirely to fashion) she plans to introduce a science dept. in the paper

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HARRIERS SUCCESS

The Auckland University Harrier Club, the top cross-country club in the province for last year, launched its 1966 winter campaign with a hot performance at the 12th Annual Southland Centennial eight-man relay on Saturday 28th May, at the Avondale racecourse.

Starting from scratch, as favourites, with 36 other teams already underway and with title-holders and major threat, Lynndale, 35 seconds ahead, the University "A" team of Lloyd Walker, Bill Allison, Trevor Sharp, Keith MacKinlay, Evan Maguire, John Beckett, Kim McDell and Bob Hamilton quickly narrowed the 35 second gap to 8 seconds at the end of lap four.

The fifth round saw Evan Maguire bring down the Lynndale giants and give N.Z. Universities mile champ-

ion John Beckett some surplus daylight to manoeuvre in in his devastating sixth lap.

Beckett's clocking of 5m. 10 secs. for the 2000 yard circuit was the fastest recorded on the day by 296 harriers - including three 1966 Empire Games representatives. It struck within nine seconds of Nev Scott's 1964 lap record.

Hamilton completed the team's nine-mile journey 1m. 23 secs. ahead of the badly jolted Lynndale club to give the crack 8-man unit best time. By registering 42m. 59secs. for the distance - a mean time of 5m. 22.5 secs. per man - Varsity cut the relay record owned by the 1964 Lynndale team by 25 seconds. A great effort.

Fresher John le Grice and veteran Laurie Mihalevich displayed fine form in the club's "B" team, clocking 5m. 35 secs. and 5m. 39 secs. respectively. Supported by

Peter Brookes, Vern Walker, Alan Galbraith, John Cornaga, Noel Ingram and injured law lecturer Jim Farmer, they brought the club's number two team to the finish in 45m. 54 secs., the day's eighth fastest time.

This was a magnificent start to the season, producing exciting prospects for a first-ever clean sweep of the "Big Eight" teams contests on the Auckland and N.Z. Harrier Calendar for the 1966 season. The events are: the Southland Centennial Relay, the Round-the-Rangers relay on June 4th, Cambridge relay on June 10th, the 10-man teams' championship on July 9th, the Wellington-Masterton relay on August 27th, the Round-the-Harbour relay on September 3rd, Waipu-Whangarei relay on September 10th and the Round-the-Lakes event on October 1st.

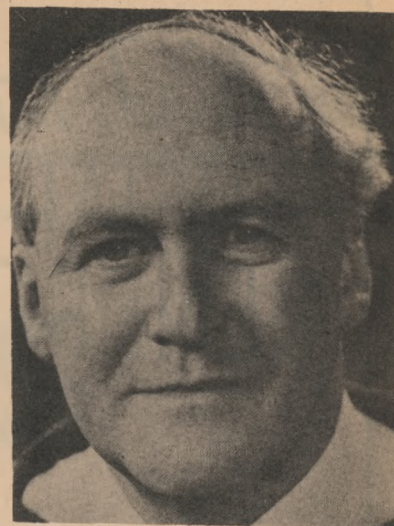
Keith MacKinlay

CANON HUGH MONTEFIORE

There's certainly no lack of opportunity to discover what Christianity is about. And if we don't find out now, when will we? Two major series of lectures in the near future should, each in their own way, give both the cultists and the outsiders something to think about.

This week the Evangelical Union is sponsoring a lunch-time series on "The Way for Man" delivered by Dr. John Renshaw, an Australian with impressive degrees from Melbourne and the USA.

After the mid-term break there is to be a similar series, sponsored this time by our chaplain, Rev. David Simers. Canon Hugh Montefiore will speak on "Religion True and False" in the week July 18-22. From a Jewish family, Montefiore became a christian while at school. After a number of years as college chaplain and university



HUGH

lecturer in Cambridge, England, he is now Vicar of the University Church there, and author of several books both scholarly and popular. Available in paperback are "Awkward Questions of Christian Love", "God, Sex, and War", "Beyond Reasonable Doubt."

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