

CRACCUM

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Photograph — Max Ocelli

OMEGA MARCH

Police prepared for riots as 2500 students demonstrated

"What's it all about—French Tests?" one spectator asked our reporter after the Omega March up Queen St on Friday, June 28.

However, despite such ignorant comments official reaction to the march was that we had made a valid point.

The 2500 students who formed the Omega March were met by 33 policemen and other policemen stood by to protect vulnerable spots, e.g. American Embassy.

Superintendent L. R. Blake of the police seemed a little disappointed when he had to tell Craccum after the march that it had been one of the most orderly he had seen in years.

However this was obviously not the way the police and army thought the march was going to turn out.

There were 33 police on duty outside the Civic Administration Building and about 6 outside the AMP Building in which the U.S. Consul has his offices. However it was around the ACC building that the police seemed to be expecting the most trouble.

A Craccum reporter tried to get to the first floor of the building in order to get some idea of the size of the crowd. His way was obstructed by about 6 burly cops and inside the building about another 20 police could be seen draped over stairs and talking into two-way radio sets. Office workers in the building told Craccum that three of the lifts were switched off and that there were police on every floor.

However, it was the official photographers who engaged in the most productive snooping. They discovered about 10 paddy wagons behind the building and three long

tom Land Rovers and one three ton truck.

The army have provided no answers to Craccum about these vehicles so far. Nor have they been able to comment on the fact that there were an unusual number of soldiers drilling in the Rutland St drill hall at the time of the march and territorials (who were in camp at Papakura just after the march) have claimed that there were two platoons of military police on stand by at Papakura.

All this protection must have cost the N.Z. taxpayer an enormous amount of money and as one student said "I think they wanted us to turn over a couple of trolley buses.

Dr McElroy however, had the last say when he told students leaving after it was all over "be careful of the flower beds and don't tread on the grass."

ABOVE (from left): Malcolm Calder, Ann Waters, Ross McCormick and Richard Rudman leading the march of 2500 students and staff down Queen St on Friday, June 28. The march was organised as a protest against the lack of information available on the Omega project and its possible military implications.

STUDENT ELECTIONS IN ZOO. DEPARTMENT?

Professor J. E. Morton, head of the department of zoology has proposed a scheme for student representation in his department. A meeting of students within the department and staff is to be held soon after mid-term break. The proposed scheme would set up a departmental committee consisting of 5 students elected by their fellows and representing each level and five staff members to be elected by the staff. The head of department would be one of the staff members. It is also suggested that technical staff will also be represented.

Professor Morton in a memo to senior students said, "There is much to be said for an occasion where students and staff could regularly discuss departmental matters together; where staff could explain what is being attempted and why, and what are the difficulties; and where students could contribute their own reactions and point of view." This committee would have no executive or mandatory powers but would have the right to be consulted on new policies including examinations and syllabus changes as well as smaller day to day issues. It would also have powers to discuss and present feedback on impact of teaching and timetables

and other departmental arrangements on students.

Bill Rudman, a student in this department, who recently chaired a committee discussing the question of student participation, said that this almost spontaneous result in the zoology department could help greatly in dispelling the fears of both staff and students that the other side were unreasonable and not interested in helping the university. He said that we realise the scheme proposed in the report on representation for the departmental level would not be feasible. This does not mean, he said, that the proposed scheme at other levels is unworkable and in fact it is very necessary if the system at departmental levels is to work to the best advantage.

OMEGA
S.G.M.

THIS WEDNESDAY

1 p.m.

UNIVERSITY HALL

OMEGA—what now?

If it achieves nothing else the recent Omega Protest March by students of this university has established one positive fact: the mass demonstration is an effective political weapon. On the evening following the march, while many of Auckland's more "responsible" citizens were no doubt still tut-tutting at the sight of 2000 students tramping past their hallowed shop fronts, telegrams arrived at Studdas and Craccum inviting student representatives to a special press briefing in Wellington. The intention of the meeting it was stated was to clear up the "confusion" surrounding the Omega issue.

The meeting took the form of a question and answer session between student and national press representatives, and eight senior civil servants chaired by the Secretary for Internal Affairs, Mr Laking. Mr Laking presented basically the case that the Prime Minister had given to the press the week before. The Omega system, he stated, was a world-wide navigational system of long range and very great accuracy that operates by means of very low-frequency radio waves. It is sponsored by the United States Government which approached the New Zealand Government in August, 1967, to seek permission to establish a station. Preliminary surveys have been made and a decision is expected later this year. Mr Laking stressed that the project was in no way secret or confidential.

The Government spokesmen were then questioned by the students and press. Two physicists from the University of Canterbury presented a very searching series of questions relating to the technical aspects of Omega and its military applications. The result however, after almost two and a half hours was little more than an impasse. Some issues were clarified: thus the Government's electronics expert, Wing Cdr Conyers-Brown, confirmed that Polaris submarines do have to check their position by astronomical or radio fixes and cannot rely solely on inertial guidance systems, though Graham Billing, in the previous day's Sunday Times asserted that they can in an article modestly entitled "Omega: The Facts."

On the whole however the session was unsatisfactory. First there were no politicians present and the departmental heads, as civil servants, quite rightly evaded or refused to answer any question

of a political, rather than technical nature. Second, a great many questions were not answered on the grounds that the project is still in the planning stage, that they were questions for Cabinet to consider or, in that favourite Government announcement, "no decision has been reached yet."

The principal reason for dissatisfaction however was quite simply that the type of information being demanded was simply not available, at least from those present. The object of the student scientists' questions was to elicit whether Omega was really militarily useful. All too often the spokesmen simply did not know. When asked how effective Omega was underwater Wing Cdr Con-

This report comes from Bill Holt, Craccum Political Editor, who attended the Government's special briefing in Wellington with Mac Price as representative of A.U.S.A.

yers-Brown pointed out that it would depend on range, depth, temperature and water conditions but admitted that he did not know whether they would penetrate to a depth useful for Polaris submarines, or indeed what that depth might be. Again he stated that there had long been a demand for such a navigational system but was unable to say whether it was widely used.

Such vagueness of course is not proof that Omega has significant military implications; but then the student questioners did not at any time suggest that they had such proof—merely grounds for very reasonable suspicions, particularly in the light of the Government's security clampdown over the Woodburn station last year. The fact that the Omega system would be very useful for commercial traffic is undeniable, though the present cost is relatively high for equipment that gives the most accurate fixes. On the question of military usefulness however, the Government spokesmen were able to speak only in terms of probabilities. Thus the Wing Cdr said that a change of frequency or code sequence in time of international crisis to prevent an enemy using the system would be "difficult." Similarly it was

argued that because Polaris submarines have been at sea for ten years they cannot be dependent on Omega navigation which has been available for only a short period. True enough, but the constant drive to improve on existing equipment has been one of the most significant factors in the nuclear arms race.

The basic impression left by the panel was less one of deliberate evasion of the military issue but rather a general feeling that it was largely irrelevant. Several speakers expressed surprise at the outcry and Mr Laking went so far as to suggest that the concern was largely a manifestation of anti-Americanism, a comment that provoked such universal protest that it was hastily withdrawn. Part of the reason for this attitude was of course the unfortunate emergence of the nuclear issue. The statement by a Canterbury physicist that Omega could make New Zealand a prime nuclear target was probably ill-advised, if only for the reason that most New Zealanders regard the prospect of nuclear war affecting them as so remote as to be in the realms of fantasy. The unlikely image of mushroom clouds over the Southern Alps has tended to distract attention from the very relevant issue that if Omega has a military function its establishment would amount to very significant modification of our military position. In brief the meeting can be summed up thus: the student delegation asked whether the Omega system has any significant military implications. The Government's answer was neither yes nor no but rather, "We don't know but we don't think it has."

Such a situation is clearly unsatisfactory but the question of how to continue the protest is problematical. Most of the newspapers seem to regard the incident as closed. The Auckland Star, in an editorial entitled, with devastating originality, "Alpha and Omega," used the occasion to take a final swing at the Prime Minister's early equivocation but then hinted darkly that only those "who do not wish to be convinced of the innocuous nature of the station" would continue to have doubts. This outlook will make it difficult to continue opposition, especially by way of demonstration without inviting charges of alarmism and ignorance. A more productive approach might be through the political parties but given the availability of a number of more popular issues with which to bludgeon the Government it seems unlikely that the Labour Party will risk getting its nose bloodied over this one.

The most important point is that the issue should be kept alive until such time as a decision is made upon it, possibly later this year. The present crisis has clearly given the Government much food for the thought. The possibility of its being repeated will almost certainly play a major part in determining whether the project is accepted, and if so who will provide the personnel and the finance.

U.S. CONSUL SAYS GOVERNMENT ACTED HASTILY

The U.S. Consul in Auckland felt that the Government had acted too hastily in calling the press conference for last Monday and said that if the N.Z. Government had waited a little longer all the facts could have been available. Thus, as one of the leaders of the demonstration said, the students have only succeeded in clouding the scene so far to the embarrassment of a lot of U.S. and N.Z. Government officials.

The U.S. Consul said to Craccum "Nobody ever thought that anybody would ever want any information on Omega in New Zealand."

Nearly 10,000 New Zealand students last week said they did and it is time they got the information.



Photograph — Max Oetli

Letter to the Editor

McCormick spoilt it

Sir.—It was a magnificent turnout—the grandest demonstration of thoughtful concern by the Auckland student body for many years. Even the mildly derisive smirks of a few comfortable-looking young gentlemen behind the (bomb-proof?) glass of the Graduates' Club couldn't stop our setting off in good heart.

Besides the object of delivering a petition to the Mayor, our aims, as I understood them, were to show that:

- We protest against the plans to instal in New Zealand a part of the Omega navigation system, on the ground that the country runs an unwarranted risk of exposing itself to specific nuclear attack;
- We object most strongly to the way the Government ignores its responsibility for keeping the populace informed about matters of vital concern to us all, and
- We want to indicate to our elected Parliamentary representatives that we expect positive explanations—and action—as a result of our protests.

Were these aims achieved? I think not. Our spokesman, president of the Students' Association, provided the anticlimax that made the hopes we had at the outset seem like a snatch of a dream. He eloquently told us how proud he was of us, and of being our President and a New Zealander. Otherwise, his oration registered that part of our protest concerned with nuclear threat. As for the rest, our President had nothing to say about the Government's failure to inform the public of so important a matter as the Omega plans—

a remarkable omission considering the number of placards held aloft to remind him. (The "lack of information" issue is showing signs of becoming a critical one in the not too distant future.) Nor did Mr McCormick attempt to give weight to the impression that if we can unite once in so expressive though orderly a demonstration, we can and will do so again and again until we get a meaningful response. (Surely we want real results when we get out and march; and not merely to save our consciences with a single effort, as some cynics have it!)

His failure even to refer to the points I have mentioned indicates that he was not adequately informed. Accordingly, one is forced to conclude that Mr McCormick's sympathies were not truly with us, and he might have done better to hand over the spokesman's task to someone else. As a result of this performance, is it not reasonable to ask that in future we have as our representative speaker one who can put our views more cogently; and who will not frustrate us at the height of his speech with a sentence like, "... and if we do not get some action as a result of this, I shall be surprised!" Subsequent events such as the choice of two conscientious senior students to represent us at the Wellington discussions on Monday, and the wealth of ostensibly well-informed reports which are now appearing in the Press, in no way lessen the dissatisfaction I, and many others who spoke to me about it, felt at the affair on Friday afternoon.

Yours etc.,
John Comyn



Photograph — Max Oetli

Dr McElroy receiving the petition.

CRACCUM

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EDITORS Michael Volkerling
and George de Bres

APOLOGY

We apologise for a misleading sentence in Issue 6 in the article on Robert Jackman. Although realising the limitations implicit in his return to New Zealand, he does not intend to become a "brain drain casualty."

Politics	Bill Holt
News	Kamala Jackson
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MR HOLYOAKE'S STATEMENT TO CRACCUM

From our Wellington correspondent, K. Holyoake

In view of the interest that "Canta" newspaper has taken in the possibility of the establishment of an Omega navigation station in New Zealand I should like to draw its attention to two press statements I issued on this question on June 24 and 26 respectively.

There are perhaps one or two matters that I might deal with in more specific terms, although I cannot of course attempt to pick up all the points made in the lengthy, though not always well informed, "special emergency edition" or other similar commentaries.

Information on the Omega navigation system is publicly available. It has been described in textbooks (e.g. "Radio Navigation Systems for Aviation and Maritime Use: A Comparative Study" edited by W. Bauss and published in 1963) and numerous articles in journals. The system is unclassified. It is not a communications system. It has no relationship to the station at North-West Cape in Australia. It is a navigation system designed to assist ships and aircraft anywhere in the world. It will be a most valuable improvement on existing, limited range navigation systems such as Loran and Decca, especially in the New Zealand area.

The Omega navigation system is not, however, a sophisticated system. It is not designed for use on nuclear ballistic missile submarines. A United States Polaris submarine could, of course, use the system, as indeed could any vessel or aircraft, American, Soviet, Chinese Communist, or other, that took the trouble to buy the readily available receivers. But Polaris submarines will not depend for their operational effectiveness upon the system. Moreover, the Omega system has no special advantages for military use.

Although some students, for instance those outside Parliament on June 26, have referred to an "Omega base" the phrase is misleading. The system requires a large antenna, a transmitter and a helix. Operating staff—including maintenance staff—would probably be 8-12 people, only half of these technicians. Moreover, the system is designed in such a way that it can be operated by the host Government and by civilian personnel. United States stations are operated by the United States

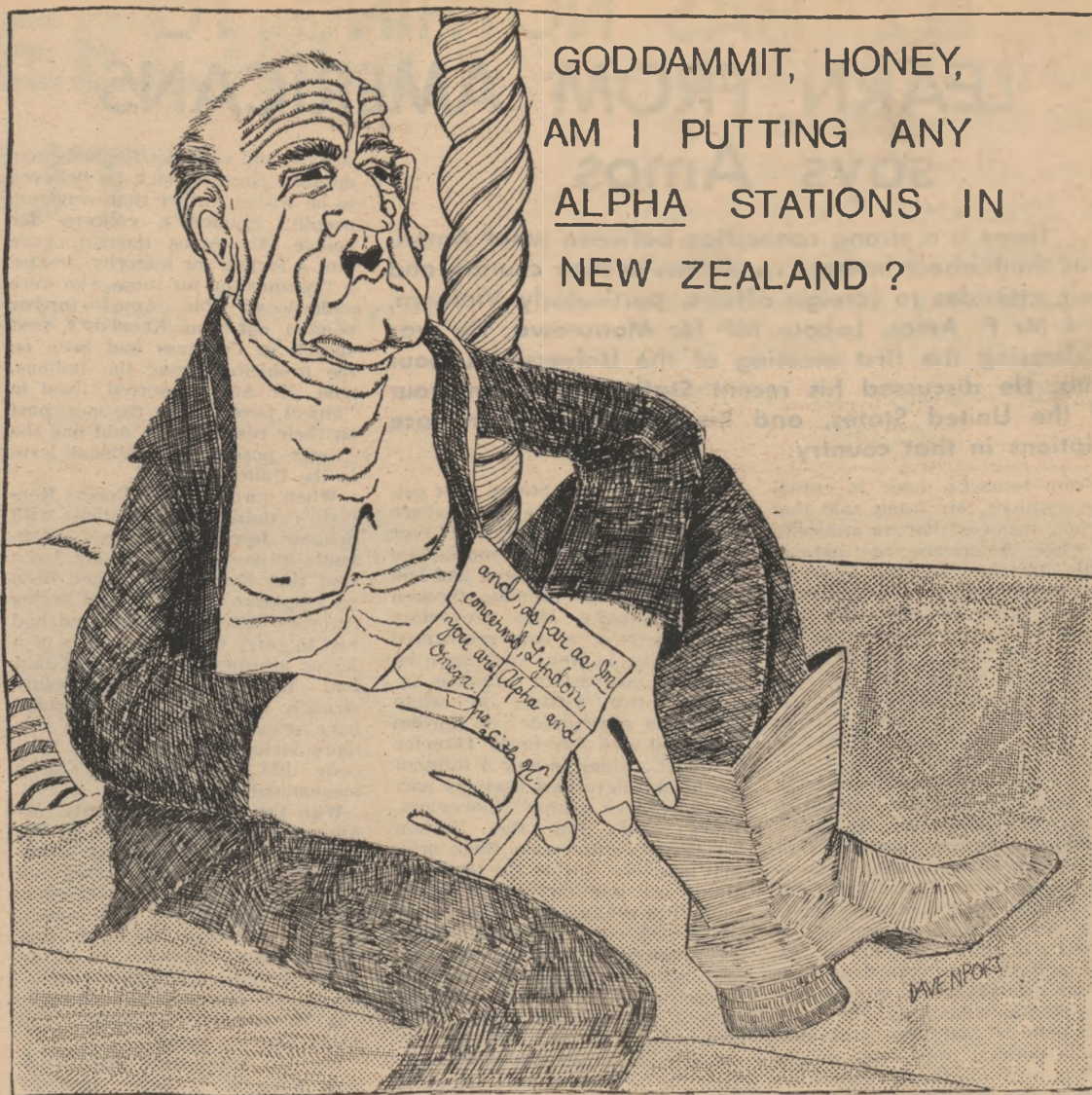
Coast Guard, which is part of the Ministry of Transportation, not by the United States Navy or Department of Defence. Readers may have imagined a large United States military establishment; what is involved is a straight forward radio station that could be owned, operated and manned by New Zealand alone.

It is not correct to say that "without New Zealanders apparently being given any say in the matter the United States Navy has decided to build an Omega radio station in the Southern Alps." The actual position is quite different. I announced on November 27 last that a United States Navy team would explore the feasibility of establishing a station and survey possible sites. I described the system and said that the visit was entirely exploratory. New Zealand officials were fully associated with the survey team in its work. The survey team has completed its investigations but I do not know whether it has recommended to the United States Government that it seek our agreement to a site here. Indeed our information was that a decision on this question was unlikely to be taken for some months. If the United States Government does approach us we shall consider the question. Until then, however, there is no question of a decision having been taken and therefore no question of a decision having been taken in secret negotiations. When interest in the question revived, following the publication of an article in the Christchurch "Press" on June 14, I issued my press statement of June 24 setting out the situation in full. By then grossly inaccurate assertions were being made and I was obliged to make my further statement of June 26.

Since "Canta" newspaper has contributed to the publication of inaccurate assertions on this question, I would hope that it would publish this statement and my earlier statements of June 24 and 26. I would hope there will also be full coverage in other student newspapers before misconceptions spread even further.

I would hope that an attempt will be made to get the facts straight and to see this question in its true light without—if I might say—the somewhat hysterical distortion evident in statements which I have seen.

Photograph — Max Oetli



GODDAMMIT, HONEY,
AM I PUTTING ANY
ALPHA STATIONS IN
NEW ZEALAND?

OMEGA Chronology of events

August 8, 1967: N.Z. Government receives note from U.S. Embassy informing New Zealand of U.S. desire to discuss the unclassified Omega navigational system, and requesting permission to discuss a feasibility survey. Results of this survey to be made available to N.Z. Government. Note accompanied by technical information.

September 7: U.S. note sent to N.Z. Government departments likely to be involved in such a survey. Included DSIR, Lands and Survey, Defence, Customs, Electricity, Civil Aviation, Post Office, Defence.

September 29: Recommendation to Prime Minister that such a survey be allowed from External Affairs Dept.

October 6: U.S. Embassy informed that permission for survey likely. Emphasised that permission for survey involved no commitment for either government.

November 27: Prime Minister announces that U.S. team to conduct site investigations for possible establishment of Omega station.

November 30: U.S. team arrives in Wellington. N.Z. Government departments co-operated in reconnaissance with Surveyor-General, Mr Gough, acting as co-ordinator. Investigated 10 sites all in South Island.

December 4: U.S. team leaves New Zealand.

April 2, 1968: Preliminary report made to U.S. authorities.

April 19: U.S. authorities express interest in three South Island sites.

April 28: Detailed inspection of these three sites carried out over one week period.

May 23: Further meetings of government parties interested in Omega with U.S. authorities.

June 14: Christchurch press report that U.S. Navy engineers had inspected three possible sites in South Island high country for an international radio transmission link for accurate guidance of shipping and aircraft. Later described by Mullins of External Affairs Dept as "accurate in part, inaccurate in part."

June 24: P. A. G. Howell (senior technician, Physics Dept, University of Canterbury) says if U.S. Navy builds Omega station in South Island, N.Z. becomes prime nuclear target.

June 24: Prime Minister admits N.Z. may become part of Omega system, which could be put to military or civilian use, but said neither N.Z. nor U.S. had entered a commitment to operate a station in N.Z.

June 25: Special emergency issue of CANTA alleges "Government deals New Zealand into war game." More than 75,000 copies distributed throughout N.Z.

June 25: Opposition leader, Mr Kirk condemns Government for allowing preliminary survey. Alleges Holyoake has misled the country.

June 25: 350 Canterbury University students demonstrate against Omega at Harewood Base and later in Cathedral Square. One arrest.

June 26: Technical director of N.Z. Air Line Pilot's Association said he would not like to see Omega proposal abandoned because the South Pacific had "no world-wide, very-low-frequency navigational aids."

June 26: Canterbury University history Professor W. D. McIntyre, says Prime Minister "had significantly omitted in his reply to queries on the Omega system, any mention whether or not the planned station for the Southern Alps would be concerned with the control of American nuclear submarines."

June 26: Prime Minister says Omega system was not established to assist in the operations of Polaris submarines, but was a world-wide aid to navigation. The operations of Polaris submarines did not depend on the setting up of Omega. The Government had not yet decided on the establishment of the Omega base.

June 26: Demonstrations outside Parliament Buildings before opening of session. Some students protesting at Omega.

June 27: Assistant director (technical) of Civil Aviation Dept says Omega of equal use to submarines or trawlers.

June 27: Campaign for Nuclear Disarmament calls for unequivocal answer to question whether Omega can be used by Polaris submarines to pinpoint position.

June 28: R. H. T. Bates (lecturer in electrical engineering, University of Canterbury) says Omega issue not as inflammatory as the alarmists believe, nor as simple as the N.Z. Government would have the public believe. Omega station in Southern Alps unlikely to be considered a worthwhile target for nuclear attack. Said submarine-launched missiles could be fairly accurate even without Omega. No way to stop Omega transmissions being used by missile-carrying submarines for alignment missiles.

June 28: More than 2500 Auckland students march to Town Hall and present petition to Mayor for transmission to Prime Minister.

June 28: American Ambassador says Omega could be used by any nation in the world that cared to adopt it, including China and the Soviet Union. Omega has "always been a public project and is not classified as secret. Technical information on the system is available for general use." Said cost to be borne by N.Z. Government if it wanted system, and management of station would be in hands of New Zealanders.

June 28: Prime Minister invites student and other representatives to Omega briefing session following Monday.

June 28: 600 people attend Omega teach-in in Dunedin.

June 28: Prime Minister says Omega system "unclassified" and has no relation to the station at North-West Cape in Australia.

June 29: Sunday Times lead story states that nuclear submarines do NOT use Omega. Condemns a "week of confused and contradictory statements."

June 30: Briefing session in Parliament Buildings. No politicians attend. Student representatives generally disappointed.

—Richard Rudman

N.Z. HAS NOTHING TO LEARN FROM AMERICANS says Amos

There is a strong connection between what Americans think about internal conditions in their country and their attitudes to foreign affairs, particularly Vietnam, said Mr P. Amos, Labour MP for Manurewa. He was addressing the first meeting of the University Labour Club. He discussed his recent State Department tour of the United States, and his observations on race relations in that country.

From remarks made in casual conversations, Mr Amos said that he now believes that the majority of white Americans are antagonistic to the Negroes, and although they might be quite liberal in most other respects, they are willing to allow segregation to persist. Mr Amos concluded his address by saying that he was "now absolutely convinced that we have nothing to learn" from Americans on "how to live in society as a whole."

When questioned whether enough had been done in New Zealand to outlaw discrimination, Mr Amos replied that he was convinced that we should enact similar legislation to the Fair Housing legislation in the United States. Reference was made to a comment in Robert Gilmore's column in the Auckland Star for Saturday, June 15, on discrimination in the sale of houses in Whangarei. Mr Amos said that he had been presented with a petition from some people in his own electorate protesting against the building of a Maori Affairs house in their street. He investigated and found that the complainants, who had said that the offending house would lower the values of their properties, were largely trade unionists and that their homes had been financed by State Advances loans.

In the United States, Mr Amos said, as far as he could tell the real villains in housing discrimination were the real estate agents and their organisations, which were determined to maintain segregated housing areas. Washington, the focus of the nation, exhibited race relations at their best and worst. The city has one of the highest Negro populations in the United States, at 70 per cent. Where there are government housing schemes for Federal employees there are "integrated societies," but where there are commercial and non-governmental areas segregation continues. He pointed out that Federal jobs were some of the first to have discrimination on the grounds of colour ended, and are therefore able to set a national example. But the problems of enforcing anti-segregation legislation are immense.

Civil Rights Action Groups

Mr Amos visited groups in most of the major cities that he visited

across the United States. Just outside Washington he saw where members of the Maryland Fair Housing Committee had moved into a potential all-Negro area and had scattered white families through the community, thus preventing the growth of a new segregated community. In New York State he found a contrasting situation involving two victims of white American segregation. In Harlem he talked with Roy Innes Director of CORE, which is now a militant group and describes itself as part of the "black power" movement. Innes said that the Harlem "ghettos" still retain their original meaning, in that the tenement slums are still largely owned by their first occupants, the Jews. As the Jewish community got wealthier it moved out into better areas, and was replaced by the poor Negro moving north. The Jewish owners were unable to sell their tenements and are unwilling to spend money on their maintenance. Thus the Negroes blamed the Jews for leaving them in the slums.

But in Buffalo, Mr Amos found a very active group composed in about equal proportion of Jews and Negroes. This group operates what are known as "storefront organisations." These are old shops in ghetto areas which have been fixed up roughly to serve as seminar rooms. Negro students just drift in by themselves and are joined by Jewish students who try to help them with their problems. Mr Amos observed that outside the ghetto areas the Jewish community more than any other identifies itself with the Negro—they were "not just do-gooders."

Robert Kennedy

When he was in Washington, Mr Amos lunched with the Kennedy brothers and a small group of Congressmen. Robert Kennedy seemed to be about to announce his entry into the primaries. Mr Amos said that Kennedy showed a "nervous disposition" and "high intellectual calibre" but the "ruthlessness" with which he has been branded. Mr Amos attributed rather to Robert Kennedy's belief in causes in which Robert Kennedy believed the ideal to be right.

Mr Amos compared Kennedy's recent performances with his conduct as Attorney-General in dealing with Jimmy Hoffa and the

unions, and said that Kennedy condemned causes which he believed to be wrong, rather than condemn people. Kennedy's concern for people, Mr Amos thought, gave him a feeling for minority groups, a "compassion for those who were underdogs." Mr Amos further pointed out that Kennedy's first speech in Congress had been on the problems facing the Indians, who, Mr Amos asserted, lived in "abject poverty" for the most part on their reservations, and had the "worst possible educational level in the United States."

When questioned on Robert Kennedy's dubious association with Senator Joseph McCarthy's witch-hunts in the early 1950s, Mr Amos said that Kennedy had then been an employee of the United States Attorney-General's office, and had had to carry out the activities of a junior attorney. He conceded that had Kennedy felt sufficiently strongly about the issue he could have resigned, but Mr Amos was more inclined to attribute to Kennedy that he was acting "in a mechanical fashion."

With the death of Kennedy, Mr Amos thinks that support of the minority groups will switch either to Humphrey, who has a good civil rights record, or to Rockefeller, who similarly has a good record in New York State. He thinks that United States Negroes see Humphrey as burdened with the Johnson image, but once Humphrey is free of Johnson, Humphrey will speak his own mind.

But Mr Amos feels that President Johnson is being used by American politicians and the American people at large as a scapegoat for American society's own shortcomings. One of the disturbing features of his trip, said Mr Amos, was the power of the politico-military set-up in the United States. The political prestige of the generals was affecting the attitudes of United States society, and he cited the widespread admiration for Westmoreland on Vietnam, and he was not sure whether Americans were "alive" to this particular stance of their society.

Youth and the Future

Mr Amos began his talk by saying that on questions of national or international importance many Americans were "unthinking." He concluded by saying that he found the young section of American society the most mature. It was the one section that had really thought out its position, and was concerned "with the needs of society as a whole . . . of all races, of all creeds, of all ethnic groups." In the big cities it had been the students that had forced the pace toward integration, against the inclination of the authorities.

But there were dangerous tensions within society, especially between older and younger generations with the suspicion of each other's intentions. In New York



Mr Phil Amos . . . lunched with the Kennedys.

there had been a riot in front of his hotel between students and police. It happened on the eve of Eugene McCarthy's departure for New Hampshire. The students had informed the police that there would be an orderly demonstration in favour of McCarthy, but the front ranks of the students accidentally broke and the police waded in. As a result there were casualties and several hundred arrests.

Because the United States' external affairs were so intimately connected with the domestic situation, it was Mr Amos' belief that New Zealand "would be well disposed to have a completely independent approach to international affairs."

— Chris Smithyman

UNREST IN CHINA

The Soviet news agency Tass has reported from China that the country's internal situation has become more serious. A veritable war is said to be going on in Peking between two student groups, "Ching-kang-shan" and "Hsinpeita Kunshe." The supporters of these groups had occupied the building of Peking University on April 26, barricaded themselves inside and hoisted their own flags.

Clashes between students also occurred in the People's University and the University of Chinghua. On May 1 troops were ordered to Peking to take up positions on the edge of the city and in the stadium. Industrial production in the capital was more or less paralysed.

The leader of the "Cultural Revolution," Chen Po-Ta, addressed workers at the steelworks in Shiching-shan and warned them to resume production. He did, however, admit that most Peking factories — especially in heavy industry — stopped work.

There were also reports on further public executions and on increased terror in the provinces. For example, on April 27 there was a "show trial" in Shanghai. Seven persons were executed by firing squad for being opponents of Mao.

Radio Shanghai reported that the Mao soldiers had "jumped for joy" at the execution, which was also shown on Shanghai television. (JW-Dienst, Wiesbaden.)

Belgrade Students Make Demands

During the Pentecost holidays there were serious clashes in Belgrade between students and police. The conflict began on June 2 as students attempted to break in on a musical programme being given for young workers at the university.

They were rejected on the grounds that the hall were too crowded. Scuffles and fighting then broke out leading to 38 injuries. The militia drove the students back into the university city, which is located outside of Belgrade.

A committee for student action resolved to conduct a "March on Belgrade" for June 3; however, the march could not be carried out in that it was broken up by the militia with tear gas and billy clubs.

The students had wanted to protest against the militia's tactics and action, as well as against their insufficient material well being, b parading in front of the parliament.

The council of the University of Belgrade stated that the demands of the students were justified. Assemblies of workers in the business enterprises are in consultation concerning the student actions. Several workers' collectives sent telegrams expressing

their solidarity but calling at the same time on the students to show moderation.

The students took possession of the administration building and the main building of the College of Liberal Arts and raised the red flag. The buildings were then surrounded by the militia.

Claiming that irresponsible elements had participated in the demonstrations, the Serbian Ministry of Domestic Affairs suspended the right of assembly on all streets and in all public places in the capital. The Serbian Government, however, declared its willingness for negotiations.

In the meantime the students have promulgated a list of their demands:—

1. Reduction of social inequities and of all privilege.
2. Job guarantee for all university graduates.
3. Democratisation of the Communist Party and all news media.
4. Improvement of the economic status of the secondary schools. Representation of the students in the corporate institutions of the university.
5. Inner Democratisation of the university-level schools.

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ARE YOU FEELING LEFT OUT?

A Report from Our Correspondent in Zurich

"Are you feeling left out during the spring social upheavals? Does life seem grey and drab because you have no cause to riot, demonstrate, march, strike, confront or sit-in for? Are you one of those drab millions who sit home nights asking 'But what in the world do they want?' while others are out burning cities, marching on the establishment, strangling France, and rifling the college president's mail?" asked a columnist recently in the New York Herald Tribune.

I imagine that, even though it's not spring, you sometimes get that grey, left-out feeling in New Zealand universities; one does in Switzerland as in our neighbouring countries demonstrations, lecture boycotts, occupation of universities, battles with the police, have become the order of the day. Swiss university life continues calmly, but there are indications of change, and small radical groups at work in some of the universities.

The revolutionary spark in Zurich is the progressive students' movement—5 years old, with 67 members (less than 1 per cent of the 7000 students). It is tackling the task of politicising the dormant student body. Its only rival is the long-established liberal students' movement, which concentrates on upholding the status quo and attacking the progressives.

The task of building up a basis of support in the university is a formidable one; the progressives try to do this at present by informative activities. In the last term, they organised a seminar on the problems of the third world which took the form of weekly meetings where reviews of relevant literature provided a starting-point to discussion, and also a series of well-attended lectures by prominent speakers representing various viewpoints.

For many it is the war in Vietnam which brings a crisis of conscience and makes them look with new eyes at the role of America and the other Western nations in the suppression of nationalist countries. The Vietnam War becomes a symbol for the struggle against oppression; the students in Europe who use the name of Ho Chi Minh as their rallying cry and carry the flag of the Vietcong as a sign of freedom see their struggle within their own lands as, on a smaller scale parallel to that of the revolutionaries in the third world.

University reform

The level on which the struggle of the students is being carried out is primarily that of university reform. The work done by radical student groups in making proposals for reform is often completely overlooked until they resort to unconventional methods of making known their views. Groups in Germany for instance had been discussing university reform, making concrete suggestions, putting requests through official channels, for years before they won public attention by seeking more effective forms of action. This discussion about university reform has barely begun here in Zurich. In the present term, the progressives are carrying out a seminar on university reform. This takes the form of working groups, each of three or four people, who study extensively one particular topic; co-ordination is provided by fortnightly meetings of the whole group. Topics being investigated include — teaching methods and types of classes; the structure of study courses; government policy on university development; the social position of the student; the role of the university in society; the student image among the general public. As new students

become interested and new topics arise, further groups are formed. At the moment the work is mainly an analysis of the present situation; when the results are collected, they will go on to formulate concrete suggestions for reform. There are other groups also discussing university reform, some within individual departments, and one commission of staff and students in the arts faculty.

In connection with the question of university reform, one often hears the reproach that students should concentrate on the university instead of talking about reforming society. But it is not so easy to keep the two apart. The primary impulse to student protest does come from the anomalies within the university system itself — everywhere there are the problems of insufficient teaching staff, inadequate space, the "explosion of knowledge," ever-growing student numbers which result in overcrowding, exclusions from the university, and other difficulties. But the call for reform from the side of the students is not just one for better material conditions, for a modernisation and nationalisation of the university to enable a greater turnout of experts for the upkeep of society. What is wanted is a basic reappraisal of the role of the university, its responsibility in assisting to determine the goals of society, and the share of the students in this responsibility. For many students the failure to achieve their demands for democratisation of the university makes them aware of the administrative and bureaucratic pressures working against them inside and outside the university, and they conclude that a new university can only take its place in a changed society. Daniel Cohn-Bendit, the Paris student leader says that it is in trying to change the conditions in the university that the student finds himself sooner or later running up against the whole social system; he finds himself driven to call into question that system and the function it attributes to the university and to the students as "future cadres formed for the exploitation of the working class."

Internationalism

One of the characteristics of the "student revolution" is its internationalism. The Progressives in Zurich are trying to foster here the growing interest in student events elsewhere, and to build up a sense of involvement. Last year they tried to get the Students' Association to organise a week of solidarity in support of Spanish students being victimised by political persecution; the idea was to have lectures and discussions, and to collect money to aid illegal Spanish student organisations. It was rejected in a referendum, but succeeded in provoking much discussion and argument.

In April this year, the Progressives had arranged for Rudi Dutschke to speak in Zurich; the assassination attempt prevented his coming, but several other SDS (German Socialist Students' League) members from Berlin came along instead, and 1500 people attended the discussions. It is the events in

BELOW: The "revolutionary spark" has not yet reached this corner of Zurich University.



West Germany which arouse most interest among students in Germany, Switzerland; they have a common language and cultural background, and a university system which is basically the same. But the problems here are to be considered within a very different social and political framework, where there is still a fundamental faith in the ability of the Swiss system of direct democracy to deal with all problems.

As a further gesture of solidarity with student rebels elsewhere, the Progressives held a teach-in at the end of May, on the situation in France, and a speaker from the National Union of French students attended. This was intended partly as a counter to the actions of the local students' association in trying to distance our university from what happens abroad.

Late in May, for instance, the traditional student torch parade was held—an annual event, in which students march through the streets with lighted torches to express their gratitude to and for the university. Speeches are always made, and this year the central theme was to be the renunciation of force by our students. The Progressives objected to this implicit condemnation of the students of France and Germany; not because they necessarily wished to see force used here, but because they recognised that it was only because of the actions of students elsewhere that the question of university reform was coming to be discussed here. They decided to join in the parade, but with banners instead of torches, called for reforms here and expressing solidarity with Paris and Berlin. Some 400 students joined in with this part of the procession, helped to distribute leaflets to onlookers, and stayed to take part in further discussion after the official speech. It is by such steps that the effort is being made to radicalise a conservative university.

Fundamental question

One fundamental question in connection with the international protest movement is whether it will succeed in being politically effective, or will just be a way for

the idealistic young things to let off steam before obediently stepping into the niche provided for them by society. To be politically effective, they must be able to gain sympathy and solidarity among other sectors of society — the relationship to political parties, to the working class, and to trade unions is of primary importance. This question is not really relevant in Zurich as yet, since the Progressives must first build up support within the University itself; but the further outlook is not too hopeful. The Trade Union Council in a recent statement requested that the Government make sure that no disorderly activities are allowed in universities here; the working class is apolitical, if not conservative: there are no direct links between progressives and political parties, although some members have spoken at local branch meetings of the social-democratic (labour) party.

France and Germany

In this regard, it is more interesting to consider developments in France and Germany. In Paris, the student revolt sparked off workers' strikes all over the nation — the French students succeeded, where their German colleagues are failing, in gaining the solidarity of the workers, despite the hostility of the communist party and some trade union leaders. In the street fighting in Paris, near-by residents took the part of the students and aided them in various ways; later attempts by students to fraternise with striking workers seem, however, to have had little success.

In West Germany, protest at the passing of the new repressive emergency laws, against the background of events in France, could have led to an effective co-operation between workers and intellectuals. But the call by the Social Democratic Students' League (the university branch of the German labour party), to the Trade Unions to organise a general strike fell on deaf ears. Demonstration were held all over the country, lecture boycotts in the universities, some university buildings were occupied by students, theatre audiences were engaged in discussion; but apart from a few brief strike

This article was written specially for CRACCUM by Joan Eastwood. She graduated MA in German from Auckland in 1967 and is currently engaged in postgraduate study at the University of Zurich, Switzerland.

actions by some workers, there was no mass movement as in France. German students have long been trying to enter into dialogue with workers, but with little result. Late in April, I spoke with SDS students in Berlin; they were full of enthusiasm at a new trend of co-operation which seemed to have emerged out of the protests following the attack on Rudi Dutschke; young workers in particular had been joining with the students, and in some places joint action councils (of workers and students) had been set up. The students continue with their attempts to reach the workers sometimes going out into factories to discuss, sometimes by activities in support of the workers; in Berlin I attended a meeting of an action committee where about 40 students were organising an action to support workers in a poor district protesting at rent increases; such efforts are becoming more frequent.

Probably one of the greatest contributing factors to the continuing rift between German students and workers is the antistudent propaganda of the Springer press, which controls almost 40 per cent of West Germany's newspapers, and 80 per cent in West Berlin. But apart from this: the working class seems generally to be no longer a potential revolutionary force; it has too much of a stake in the system. It is largely young workers who still have nothing to lose, who join in with students and intellectuals in their protests.

One great problem in the relationship between the student protests movement and the political parties is the lack of dynamic parties within the parliamentary systems. The traditional labour parties seem to be slipping further and further right, and they lack creditable challengers from the left. The traditional communist parties are accused by students of being inflexible and tied to old dogmas. The student protest could have the effect of restoring a badly needed dynamism to existing parties, if they are open to change and willing to take the movement seriously. Where they seem beyond hope of renewal, the only hope is to find new forms of political expression: action councils of workers and students could be a pointer in the right direction.

N.Z. PRESS ARE PUTTING SMITH'S CASE ON RHODESIA

by Henderson Tapela and Billy Maremba

"President Dr Zivonnikoff chaired the meeting and gave a brief epic of activities throughout the year — regular monthly meetings of committee, five film evenings and public meetings addressed by various speakers. UDI celebrations on November 12, 1966, was the highlight of the year. In concluding his speech Mr President acknowledged with gratitude the two local press editors in permitting us the use of the Letters to the Editor column, this enabled the public in getting some knowledge of the full Rhodesian situation, a situation worthy of 'Alice in Wonderland.'"

—Secretary's Report, Dunedin Branch of the New Zealand Rhodesian Society.

This passage epitomises our impression of New Zealand mass media. We believe that there is a strong but subtle alliance between the mass media and the New Zealand Rhodesian Society on the Rhodesian question. Putting aside material that the press gets through international agencies, it is easy to demonstrate this subtle alliance from letters to the editor and certain feature articles which appear frequently in the New Zealand Herald and the Auckland Star.

Admiration for the noble savage

Recently in the New Zealand Herald there appeared two feature articles. One described the investiture of a chief at which there were two unarmed white policemen! The article gave a vivid description of the barbarity of the proceedings. The obvious undertone was one of condescending admiration for the "noble savage." The intention was clear and that was to show the New Zealand public that Smith, after all, was right in denying civil rights to these innocent but totally ignorant people. The two of us come from opposite ends of the country but no such ceremonies have ever been performed during our lifetime—besides no community is free to choose its own chief in Rhodesia today and the press in New Zealand must be aware of the fact. The other article, entitled "Racial Friction Not Evident in Rhodesia," by Arnold Pickmere, was composed of information which this New Zealand Herald reporter got from a retired farmer from Rhodesia. The farmer told the bizarre story of the servant who shot through the kitchen hatch to serve his masters. The same article goes on to state that there is no apartheid in Rhodesia and that everybody is happy and supports Smith. The implications are clear and it is little surprise to us meeting uninformed New Zealanders who praise Smith in our presence only to realise that they have created a situation of tension between themselves and us.

We are fully aware that the press is not necessarily responsible for all the views which it publishes but we still hold that the Auckland papers work in sympathy with the New Zealand Rhodesian Society. Early last year an Auckland

Star reporter visited Rhodesia and subsequently published a feature article. Ross Baxter told the New Zealand public that on his visit to Salisbury he had met Cleopas, an African youth, who told him that Africans were not ready and did not want independence. To demonstrate the sympathy between the Star and the New Zealand Rhodesian Society, Ross Baxter's copyrighted article was later printed in full and circulated by the New Zealand Rhodesian Society to its members.

Letters to the editor show the same subtlety. On the Rhodesian hangings early this year the New Zealand Herald published a series of letters condemning the murderers! Although the issue was a clearly legal one, the press evaded this and allowed the debate, which agonised us because of its biased irrelevancy, to go on for weeks. To us the matter was clear—were the hangings legal? Whether the hanged people were right or wrong was beside the point . . . the question was one of sovereignty. We feel that the press as chairman of this debate should have kept the correspondents on the subject. The public was misled on this issue and the New Zealand Rhodesian Society triumphed as well as the Auckland press.

The impression which the New Zealand Rhodesian Society wants to create is that Rhodesia's innocent and ignorant savages are quiet and contented and that those few who are articulate opponents are extremists, terrorists and what have you, opposed by the black African mass. In this the society has succeeded thanks to a co-operative press.

No co-operation from NZBC

What have we ourselves done to enlighten public opinion in New Zealand? We admit we have done little. This is partly because we are too weak financially to establish a paper which would project our views. We have tried to use the available mass media but we have not had sympathy because the New Zealand Rhodesian Society got there before us. We have sent letters to the press and besides one (surprisingly), none have been published. We have tried to have an audience with the NZBC television, but that corporation has remained evasive up to and including today (22/6/68). We have watched while the situation has been reduced to the ultimate absurdity of Mr S. S. Green eulogising the Smith regime. Mr Green's credentials as the Mayor of Dargaville evidently entitle him to pontificate on the affairs of a country thousands of miles away while our views have been thought irrelevant to the issue. One of us requested an audience on AKTV-2, this was the reply:

"Thank you for your note of March 22 and your willingness to participate in our programmes. I am sorry if you got the impression that we were planning an immediate interview: what I should prefer would be to wait until an aspect of Rhodesian affairs is in the news and there is a need for comment from informed persons like yourself. I look forward to meeting you then."

The letter was signed G. C. Ell. Another member of the NZBC has the address on one of us at the back of his cheque book. He seemed interested but nothing has happened since we met him. We are to believe that the Rhodesian situation comes in spurts and that it is not a continuing crisis. Samuel Green is an oft invited guest of the NZBC. Could it be that he expresses their view?

Press should inform public sincerely

In our naivete, we believe that the press is supposed to inform the public sincerely, especially so in the so-called democratic countries. We believe that the public in New Zealand is interested in the Rhodesian situation but we know that the public has never been informed about what is at stake in Rhodesia. The Rhodesian problem is a black and white confrontation between the inhabitants of Rhodesia. Britain is only trying to be umpire. The white Rhodesian case has been stated in this country, the British position has been partially stated but the African position which is the vital issue has never been stated.

Basically, Britain would give Rhodesia independence tomorrow if Smith would accept Wilson's six principles which are:

1. The principle and intention of unimpeded progress to majority rule, already enshrined in the 1961 constitution, would have to be maintained and guaranteed.
2. There would also have to be guarantees against retrogressive amendment of the constitution.
3. There would have to be immediate improvement in the political status of the African population.
4. There would have to be progress toward ending racial discrimination.
5. The British Government would need to be satisfied that any basis proposed for independence was acceptable to the people of Rhodesia as a whole.
6. There should be guarantees that the minority should not oppress the majority nor should the majority oppress the minority.

If you find yourself surprised that we do not support this British stand, then you really have need to hear our case which we cannot, because of space, ex-



S. S. Green . . . eulogizing the Smith regime.

ound here. Briefly, Africans reject these principles because the assumption is that once accepted Rhodesia would be given independence before majority rule. Principle number five is only one of the greatest absurdities we have encountered. One would think that it means that all the people of Rhodesia would have to vote for independence but it runs against the assumptions of the other five. We believe that this principle is a misnomer designed to bluff us into an agreement which would bind us to a state like South Africa. In any case, the African majority itself has never been thought worthy of consultation on any of these issues. South Africa is a good example to us. In 1909 the South African constitution provided guarantees for future native representation and these, as everyone knows, have been scrapped from the constitution of that country. We are too aware to be bluffed into that situation. Thus the only principle on which we can agree with anybody is the principle of "one man one vote" before independence—it is as simple as that.

African view neglected by mass media

We Africans know that this is an unpopular stand in Western countries but all the same we don't want you to have any illusions as to our unpopular stand! We believe it is your right under a democratic system to know this but regret that all mass media in the country have neglected the African view. We expect little help from New Zealand as far as the prosecution of our revolution is concerned. It takes a lot of devotion to the dignity of human beings to be on our side at present. Having lost faith in your moral support and expecting no arms, we can only watch the rumblings of the local press and be amused.

Our intention in writing is not to enlist anyone's support. It is only to make you realise that we are aware of what you may think we are not aware of. Our revolution has reached a stage whereby our supporters identify themselves by giving us arms. Across the Zambesi war is going on.

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ELECTIONS

BILL RUDMAN
PRESIDENT



Bill Rudman is a sixth year student and is studying for a PhD. He has been active in student affairs since he arrived at university, serving on subcommittees in his first year. As a second year student he was elected to the executive, this being the first time a second year student had done so. This executive was instrumental in forming the university book shop against strong opposition from the university council. Mr Rudman has been editor of Outspoke and is at present president of Grand Establishment, a post he will resign from if he is elected president of AUSA.

He is deeply interested in advocating greater student representation at all levels of university government. Bill Rudman was chairman of a committee that prepared the recent report on this subject and is representing the student body at the talks with the administration which are at present being held.

Mr Rudman has proved that he is capable and willing to represent the student body on any matter concerning their welfare. He has also proved that he is able to and is willing to lead the students association and the executive in a responsible and constructive manner.

JUDITH RAMLOSE
W.V.P.

Judith Ramlose is a third-year BA student studying Anthropology I, Education II and English I. She has served on House Committee for most of this year and has taken an active interest in student affairs during her career at the university.

In the past the main duty of WVP has been as chairman of the Education subcommittee and



as hostess to visitors to the association. With the establishment of a separate Education portfolio, Judith would like to see WVP widen her role. Judith supports the establishment of a Student Advisory Bureau as she feels this is a way of involving students more closely with the university, both academically and socially. She would like to see women students participate more actively in Association affairs.

SELWYN ANDERSON
M.V.P.

MVP by nature is an administrative rather than political post. My policy is, therefore, largely administrative.

● The institution of a scheme for legal aid along the lines of the existing free university services.



● Formation of a course evaluation complaints committee.

● Personal motor vehicle group insurance for AU.

● More information about NZUSA from exec. to student level.

● Improvement of channels of communication, wider representation on subcommittees.

● Investigation of interests of part timers regarding fees, facilities, etc.

MIKE LAW
M.V.P.

● He will assist and lead the new portfolio holders—as he has been a member of more committees than most other exec. members he is more than qualified to give this help.

(Mike has served on public relations, capping, arts festival, education, and publications committees.)

● The MVP will be responsible for establishing the students' representative council—a new body designed to fill the need of providing closer student exec. liaison. Mike is a member of the subcommittee drafting the report on this issue.

● Student rep. in university government will probably be the biggest issue in 1969. The new

president will need a vice-president who can on one hand provide strong support during negotiations with the council and who can provide efficient administration of internal affairs of the association.



Mike Law is the man who can provide strong support and yet run his own affairs efficiently. He has proved that this year.

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AUSAPOCPAH PUTS UP THREE CANDIDATES

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To achieve greater political awareness and interest in all aspects of life will involve vast educational changes, wider news media, and better politicians. This in turn will involve political pressure, constitutional changes, and greater student representation. AUSAPOCPAH knows that the bureaucratic stumbling blocks can be overcome with enthusiasm, spirit, energy, and sheer determination.

We are a young students' Party — prepared to work for student needs and not for our own selfish future, within the Establishment. This is unfortunately the case with too many of our seniors. AUSAPOCPAH offers you an alternative to the Rudmans, Laws, Woods, Prebbles, Gottleibs, Berrys and all the other pseudo-politicians of the academic hierarchy.

As a party we are introducing a whole new concept into student politics as well as adding controversy and opposition in the coming elections.

As a party we represent a set of ideas — not individuals out for personal glorification.

As a party we can tackle stu-



TIM SHADBOLT
President

dent problems as a unit and not just "pass the buck" or refer them to some other department.

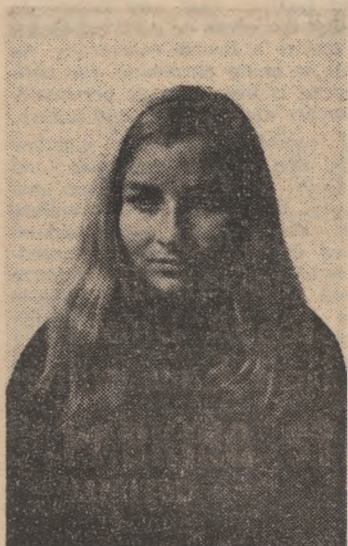
As a party we cannot be "sucked into the system" or forced to make too many compromises.

As a party we can formulate policy and not just criticise it. Statistics prove that no student politicians ever keep election promises—to judge us—as well—by what we have already achieved in two months: forum, surveys, newsheets, interviews, meetings, correspondence, advertising, charity, exec. meetings, Vietnam, CARE. Even the biggest cynics must admit we have taken an interest in every possible aspect of life around us and have in turn created some interest in these aspects.

Details of our policy are on Newsheet 5 — one thing is sure — 1969 will definitely be a year with a difference — if it is to be — a year with AUSAPOCPAH.



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AUCKLAND STUDENT'S OWN PLAY PERFORMED

Russell Haley's "All Night Bicycle Shop"

The *All Night Bicycle Shop*, by Russell Haley, was presented as a dramatic reading at Central Theatre's second Sunday night workshop evening on June 16. The play is written in the tradition of absurdist drama, obtaining much of its impact by the use of farce and by the surprises which come from breaking the conventions of the naturalistic stage, but, while it is experimental only in the sense that little of this type of drama is written or performed in New Zealand, and while it owes an obvious debt to playwrights such as Ionesco and Beckett, it is more than a simple derivation from the Absurdist Movement of Europe.

The play is built around a collection of images, the chief of which is that of a musical concert. Pheto, a figure of authority, directs, with a conductor's baton, the speech of most of the other characters as if they were musicians in an orchestra. The work they are performing is the negation of a statement from Nietzsche: "A new beginning, a game, a self-propelled wheel, a first movement, a sacred 'Yes.'" Pheto, who is himself subject to the same kind of restraint which he imposes upon his subordinates, represents an abstract system of control, a deterministic philosophy, which refuses to acknowledge the chaos of experience and which attempts to impose upon it a perpetual casual order. The rejection of divine authority and acceptance of death which made up Nietzsche's affirmation of life become an embracing of authority and a rejection of death in Pheto's world of negation.

Pheto is opposed by Lim, a knight errant upon a bicycle ("self-propelled wheel"), who has refused to contract himself to the

band of verbal musicians. By accepting death he asserts his own freedom, negates Pheto's negation, and proves that the contracts which bind the rest of the characters are illusory. Stone Lantern or Caligula is a figure of arbitrary authority in contrast to Pheto's rigid authority — the ancient despot as against the modern dictator. His symbolic rebirth from a union between Lim and Diann (one of the figures under Pheto's control) reflects the freedom and authority which are combined in his nature. His confrontation with Pheto results in a stalemate for it is not authority of any kind which can break Pheto's power but only the action of an individual — the hero-victim Lim.

The above examination is something of a falsification for it implies a didactic theme which is not in fact present. The *All Night Bicycle Shop* is essentially a funny play, and, like all humour, its meaning is grasped intuitively. The laughter of the audience negates the kind of restraint embodied by Pheto as surely as any action of Lim's. There is, thus, little point in looking for logical meanings. In the words of the author, "the whole is to be understood as a dream of power and authority and rigid causality set against a fragile and inexplicable sense of freedom. Neither argument nor plot is to be analysed in logical terms but in oneiric terms."

In the absence of logical structure, however, one feels the need for some other means of integration. While the images and events of the play all contribute ultimately to its meaning, they are associated in a bewildering complexity which is not entirely

resolved. At least part of this impression was undoubtedly caused by the nature of the performance. The play was presented not as a full-scale production but as a dramatised reading. After only four rehearsals, it would have been impossible for the producer and cast to have solved a great many of the problems which are involved in any production. Under the circumstances, it was surprising just how much had been done. Phil Wilbraham as Pheto and Harold Kissin as Stone Lantern, in particular, gave tantalisingly good performances, making one wonder just what could have been achieved if more time had been available.

Thus, while one felt bound to postpone a final evaluation of the play until a complete production had been staged, one was impressed by Mr Haley's talent as a dramatist and perhaps the most significant aspect of the evening was that it brought his work to the attention of a public outside the university.

The *All Night Bicycle Shop* is Mr Haley's first major stage play. His second, entitled *The Running European* will be performed in the university cafeteria on July 28, as part of a mini-festival organised by the International Society of Contemporary Music.

The *Running European* represents a considerable advance on its predecessor. It is at once more daring and more assured. The *All Night Bicycle Shop* gained some of its effect from a defiance of naturalistic conventions of plot, character, and action and thus revealed an equivocal attitude to those conventions. In his new work, however, Mr Haley has passed beyond such considerations. A complete disregard for natural-

ism has enabled him to achieve a greater integration in his work. Language has thus become the main vehicle of expression and character and action, instead of making independent contribution to the whole, have become fused into the central images which are the play's chief concern.

The *Running European* is difficult to categorise. It might be called a psychological drama except that it is subject to none of the clichés associated with such a term and that its frame of reference is existentialist rather than psychological. It is cast in the form of a dialogue between two characters — Shepherd, who images the solitary inner life of an individual, and Dolf, who in

constantly adopting the roles which are forced upon Shepherd by the exigencies of life — and within this dialogue problems such as the nature of the self and the possibility of self-determined action are explored. The images of the play, however, have connotations which carry it far beyond such an explicit meaning, giving the whole something of the quality of poetry.

The *Running European* will be performed in conjunction with a film made by Nigel Charteris and a series of happenings developed by various members of the university. These events together should make up an evening which will be more interesting than any we have witnessed for some time.

C. R. Else

Mandle Writes Another Book

a review article by Robert Jackman

Anti-Semitism and the British Union of Fascists is an attempt to delineate two problems: first, how did the British Union of Fascists (BUF) fit into the context of anti-Semitic movements generally; and second, as a political campaign, why was the BUF begun, what did it do, and why did it fail.

Initially, as Mr Mandle points out, Mosley's fascism was largely derived from Mussolini's Italian model which was neither overtly nor inherently anti-Semitic. But this was only the initial model, and the BUF demonstrated an increasing tendency toward anti-Semitism until November 1934, when Mosley committed it irrevocably to this position. Mr Mandle documents the way in which this attitude was adopted, and offers a general explanation for anti-Semitism itself.

First he notes that Jews are everywhere a minority with distinguishing social and religious customs; he shows the historical reasons for their concentration in urban, financial and manufacturing affairs; and he reminds us that religious hostility emanating from the Christian Churches is part of the anti-Semitic mood. Such factors, he suggests, have contributed to a situation where the mood is latent. By 1934, the BUF had found that it needed an issue, there was a "significant" Jewish community in Britain, and the appeal of Hitler's success was "too hard to resist."

This is seen as a large part of the explanation, but as far as Mr Mandle is concerned, it is "not the whole story." He believes that any total explanation of anti-Semitism should include an examination of psychological grounds for the position. Basically, the suggestion is that the anti-Semite possesses authoritarian personality features—at the "follower level" he is submissive, conformist, and supports discipline; he demonstrates a sense of present or imminent disaster, and is convinced that "his is due largely to the organised and persuasive power of Jewry, and further, that any failure to divert the crisis or solve problems is due to a Jewish conspiracy. As well as being paranoid, the anti-Semite is also seen as personally insecure and often a social failure.

I sometimes wonder whether this line doesn't minimise and explain away anti-Semitism too easily. It strikes me that calling the anti-Semite "authoritarian" often does little more than attribute to him a measure of deviance from which we "normal" people are mercifully spared (although strictly, of course, it doesn't). I rather suspect that there are more anti-Semites around (now and in the 1930's) than this analysis would suggest, so that insofar as it is common, we could almost call the condition "normal."

In this context, it is perhaps true that the survey questions upon which the "authoritarian" approach has been based often reveal only the more extreme varieties of the species, and these are not necessarily the only politically

significant ones when it comes to creating a climate of opinion within which such movements as BUF can operate.

For analytic purposes it may be more useful to see anti-Semites as being spread along a wider continuum, with the leader-type at one end, those persons who actually become involved in a political movement like the BUF in the middle, and those who are at all inclined to think in terms of stereotypes at the other end (this last category includes those who are often euphemistically termed "philo-Semites"). So the statement "Some of my best friends are Jews" is itself anti-Semitic and not a moderate one (cf p.26).

As well as tending to minimise the problem in this way, perhaps the introduction of the personality-structure dimension into the explanation can make for unnecessary complications. If on the other hand this dimension is set to one side, I think Mr Mandle has still offered us a perfectly viable explanation of anti-Semitism. Does the idea of the "majority projecting its own guilt feelings" (p.14) really add much? Similarly, is there any substantial difference between the "authoritarian" anti-Semite and the "deferential" working-class Briton of folklore?

In his discussion of the failure of the BUF to become politically significant, Mr Mandle argues that the movement's anti-Semitism was not of a sufficiently high standard to be really effective, when compared with Nazi Germany. Further, he considers that the BUF was not able to capture the democratic process, especially by 1933, because the major political parties joined ranks and formed the National Coalition Government. This, he says, allowed for the strong government that was needed in a crisis such as the Great Depression, but significantly, although it meant a collapse of the party system, the forms of parliamentary government were maintained so that the collapse was only a temporary one.

The National Government and the police were then able to act strongly and effectively, taking the sting out of conditions that might otherwise have allowed the BUF to flourish. I wonder whether this analysis attributes to the BUF a greater strength than it actually enjoyed. Other possibilities suggest themselves—the fact that Britain was on the "right" side of Versailles, that its boundaries were quite stable, and the possibility that 1932 (the year of the BUF's formation) was too late by about a decade to start building up a fascist party.

When all this had been said, the fact remains that Mr Mandle has produced an excellent monograph, all the more so for being somewhat contentious. Intolerant and frenzied movements in British history have often been played down as if they had never existed. Mr Mandle has chosen to resurrect and re-examine one of them. In this task he has succeeded admirably.

THE MEDICAL FACULTY NOW EXISTS

What are its new students doing?

It is common knowledge that somewhere, tucked away obscurely on the campus, this infant faculty now exists; for those of us who are students in New Zealand's newest and most up to date medical school, it is already a dynamic way of life. Forty-eight boys and 12 girls (the graduate and the fresher side by side), we have, I feel, launched into this refreshingly new, but nevertheless carefully planned course, a disparate yet integrated bunch, uniformly enthusiastic about the work that lies ahead.

The course is new for a number of reasons. The basic plan of the course in which we study for a BSc in human biology in our first three years, followed by a three-year clinical period to graduate MB, ChB is in itself a relatively new concept.

In order to bridge any gap which might occur between the first part of the course and the latter, that is, between the preclinical and the clinical years, from the earliest stages of the course, we are enjoying a "clinical orientation" programme, which consists of a series of hospital visits organised by clinical staff in conjunction with the staff of the school. Already three such visits have been conducted; National Women's Hospital (to find out how babies are born by observing rather than by reading some disreputable paperback), to Cornwall Hospital (geriatrics means "disabled" rather than "elderly"), and this week to Auckland Hospital, to find out about the much-taken-for-granted process of growth.

We regard these visits as

highlights of our first year course, especially as they give us an early view of some aspects of medicine, which the somewhat obsolete med. intermediate physics, chemistry and zoology first year course failed to do.

Another innovation in first year medical education in New Zealand is the fortnightly Dean's lectures. Here a visiting speaker from any walk of life is invited to deliver a lecture to the school (and to anyone else who is interested in attending—you are very welcome). This year so far we have heard from a variety of interesting people including Sir Douglas Robb, Chancellor of the University, Dr A. Liley from National Women's Hospital and Mr Ridley, manager of the new Glenbrook Steel Mill. Dean's lectures are, to me, one of the most significant parts of the course, for they positively illustrate the important point that medical education is not merely the academic study of medicine, but incorporates almost the entire sphere of living itself, and of its relation to the community.

A medical course must endeavour to produce doctors who are not only well informed, but who are practical people capable of handling practical situations, and this, to me is just what the Auckland school will do, because of its broadening approach to life itself.

Academically, the first year course is a broadened version of the medical intermediate course, for it includes biology, physics, chemistry and psychology. The major distinguishing feature between this course and the inter-

mediate one lies in the approach to the work, and for this we owe a tremendous debt to our staff. Emphasis has been shifted from the traditional "examination fear" (which is all too often the sole motivating influence) to one of "curiosity," we are encouraged to explore — if an observation in the laboratory is particularly interesting to us, we are encouraged to wonder about it, to think about it, and to find out more about it, even if it takes up several laboratory periods. A curiosity which has been deadened by our secondary schools' examination system has suddenly been nurtured, and has found its way to the surface again. Finals examinations themselves have been split into three groups — July, September, and October in order to avoid the end-of-year pressure which otherwise arises.

Establishment of our own students' association, and the running of our first social function, a staff-student social, are already behind us. As our numbers increase, our capacity for extra-curricular activities will likewise increase, in line with those of other major faculties on the campus.

To those of us in our first year at the school, then, it is exciting from all points of view—the work we are doing (and that we are the first to do it), the new buildings we will move into, the hospitals we will train in, the staff who train us, and perhaps above all, the chance to be a part of the school as it progresses through these vital early years.

—B. Luscombe.

Music evening "happens"

On a rather bleak winter's night a short time ago (Wednesday, July 19 to be precise), a small group of people met in the music department to indulge in what was advertised as a "percussion evening." The "percussion evening," as such simply did not eventuate. Instead, the group was presented with the suggestion that they should create a happening. And "create" is the right word, for this was not an "arty" happening where events are predetermined but a genuine "beat" happening which demands complete involvement and spontaneous action.

As instigator of the idea I was responsible for motivating the group into action. Realising that the degree of seriousness and willingness with which the group approached the first experiment would decide the degree of success or failure of the whole evening I was almost afraid to begin. Earlier in the day I had inquired about the possibility of issuing rations of apple wine prior to the

event in order to "relax" the participants but the Music Society secretary was a bit doubtful about using society funds for such a purpose (even though in the pursuit of art!) and also the legality of using alcohol, etc., etc. The absence of any form of lubrication however was, I decided in retrospect, a good thing since we proved to ourselves that we could shed our rationality merely by willing it. In fact extra outside stimulation was absolutely unnecessary since the response of the group was immediate and quite unconscious right throughout the evening.

To attempt to describe and explain the sequence of events of the evening would be impossible and pointless — impossible because I was aware throughout of only a small part of what was happening, generally only what I was personally involved in; and pointless because, taken out of context, it would appear that we had all reverted to a state of

incredible childishness. Can you imagine a distinguished middle-aged musicologist conscientiously vacuuming the room with an upside down music stand, or a young lady scolding a chair because it seemed unable to comprehend that she was trying to teach it to do a backward somersault, or a fellow sitting on the stairs staring into a birdcage and making chirping noises (the cage by the way containing a lighted candle and a monstrous little ornament) or the entire group sitting in a circle, facing outward, absolutely motionless, listening with intense concentration to the surrounding silence, etc., etc.!! What's more, these people were in the main, musicians, who are, I think, generally the most socially inhibited creatures in God's creation.

We really astonished ourselves by our own lack of inhibition. It seemed as if the greatest social fear — that of making a fool of oneself — no longer existed. We

were free to indulge in any activity of our choosing no matter how trivial or ridiculous and have the pleasure of doing it with all our serious and concentrated attention knowing that there were no spectators and that everyone else in our immediate environment was doing the same. We discovered that these small, trivial apparently unmotivated actions were not small or trivial in an environment which did not demand that they be rationally justified — thus to push a lawn mower around a room can

be a fascinating and rewarding experience. Each action seemed to contain its own justification which was not a rational justification but merely the joy of doing it. And this is the best reason in the world.

By the way, it is planned to hold a series of predetermined happenings in the young Aucklanders in the Arts Festival in late July. We need good ideas and unselfconscious "actors." If interested, please contact me phone 43-200.

Jack Body

MUSIC DEPARTMENT HAS STAFFING PROBLEMS

During the past 12 months there have been considerable changes of staff in the varsity music department. In August last year the composer Ron Tremain took a year's leave of absence to become a visiting lecturer at Michigan University, one of the most composition-orientated schools of music in America. A few months ago, he officially resigned his position at Auckland, having been appointed to a permanent position on the staff of the Music School of Buffalo University, New York State. And so it looks as if his



Philip Todd . . . member of Deller Consort.

American sojourn has turned out to be more permanent than had originally been expected.

Then, at the end of last year, Michael Wieck, who had been violin tutor in the music department for the last seven years, and who was responsible for little short of a musical renaissance of student violin playing, also tendered his resignation and returned to Germany. The marvellous results of Michael Wieck's teaching were felt not only in the whole music department, but also in the musical life of the city, and indeed of the country, in that a number of his pupils are now members of the NZBC Symphony Orchestra.

And yet both of these men left, and, it must be said, not without a feeling of disillusionment. Both had families, and their choice to upset their homes and travel half the world was motivated by a deep sense of frustration rather than by the attraction of the jobs they were going to. They were escaping from an intolerable situation. Ron Tremain, for instance, is a very quietly spoken, modest type of person, and in this sense very "unAmerican." Yet it seems life in America has more compensations in spite of its commercialism, than life in the music department of Auckland University.

What is it then which drives away our musical talent? One is not justified in talking of individuals or events, it is more the sum total—as Michael Wieck has hinted (in "Third Stream" vol. 3) "the many petty, small and big things which finally kill enthusiasm and optimism" . . . "the inexcusable complacency in this young country which should burst with vigor and activity." This is the cry of frustration of an enthusiastic, accomplished and dedicated musician trapped into an environment which is at best indifferent and at worst antagonistic toward him. The departure of these two fine musicians is not only a great loss to the music department but also an indictment to the socio-cultural system that could not accommodate them.

However, with these two departures there were two arrivals—in January this year Philip Todd arrived from England to take up the position as singing tutor, the first time the appointment had been made; and in May Glynne Adams returned to New Zealand as the music department's new string tutor. These two men are world class musicians, as well as dedicated teachers and yet, did the prospect excite lively interest even in musical circles? What an absurd suggestion! But the system has not yet had time to dampen their spirits, and both men are still enthusiastic about the prospects of their new jobs. Is it possible that in this case the system will not defeat them? These musicians have a lot to offer, and all they ask in return is a sympathetic environment. Everything must be done to ensure this.

World class musicians is no empty claim. Look at what experience lies behind them:—

Glynne Adams, originally a Dunedinite, played viola in the (then) NZBC National Orchestra for 14 years, leading the section for the last four. In 1963 he was granted special leave to go to Germany for six months on a study course with Tibor Varga. During this time he examined the teaching principles of Varga, and played in the chamber orchestra which Varga directs. On returning to the NZBC Symphony Orchestra he found that the conformity under which he was forced to work offered no outlet for putting into practice the ideas and methods that the six months spent in Germany had given him. Then almost as a gesture of despair he quit the NZBC Orchestra and applied for the post of principal viola of the London Symphony Orchestra, one of the world's great orchestras—and was accepted. This fact alone is sufficient to judge the class of musician that Glynne Adams is. Incidentally, his first assignment with the orchestra was to play the solo viola part of "Don Quixote" with the cellist Rostropovich. Yet throughout his career Mr Adams has always

wanted fundamentally to teach and to make music on a more personal level, as a soloist or in chamber music. When this position at Auckland became vacant, he saw this as an opportunity to fulfil all this. And so he is with us.

It is noteworthy that in leaving the LSO Glynne was forfeiting not only the prestige but also more than half of his salary!

Originally trained as a pianist when he attended the Royal Academy of Music on a scholarship, Philip Todd decided that he had better prospects as a singer. In 1958 he became a professional chorister at St Paul's where he made the acquaintance of Alfred Deller, the counter-tenor. From that time on Mr Todd has been engaged in a very busy life as a professional singer. Having trained for a time with Peter Pears, he became involved in the English



Glynne Adams . . . studied with Varga.

Opera Group under the direction of Benjamin Britten, during which time he sang such roles as Albert Herring. He has been a soloist with all the major choral societies in England, he has appeared at all the major festivals including the Three Choirs Festival and the Aldeburgh Festival. He has appeared on the Continent as a soloist.

From 1964 on, however, Philip Todd was a member of the famed Deller Consort and for four years travelled widely over England and Europe (and including two trips to New Zealand and Australia) as well as giving solo recitals, recording with the consort, appearing as a soloist, teaching private pupils, etc. Like Glynne Adams he felt that he had become too involved in the rat race, that he had achieved all that there seemed worthwhile achieving, and that he now wanted the chance to really appreciate his music and his family and properly fulfil himself as a teacher. And this is what has brought him to New Zealand.

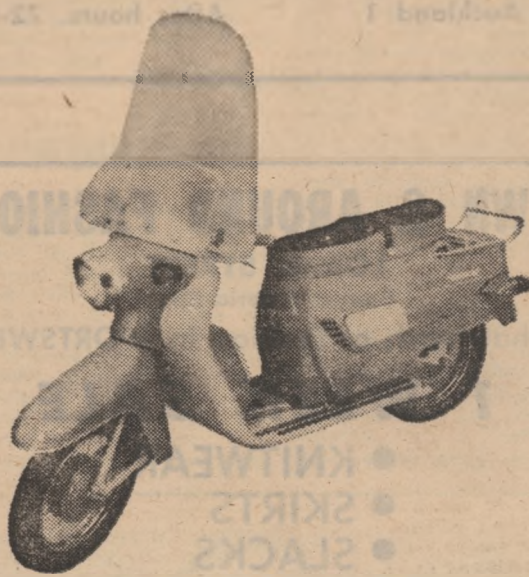
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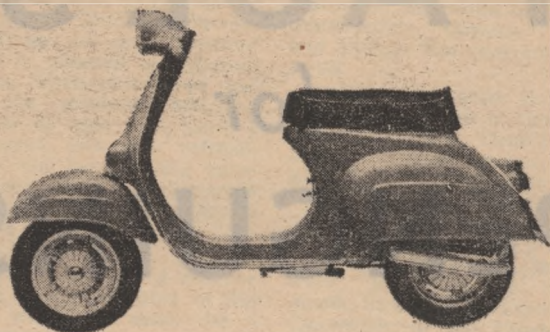
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FILMS

by Peter Boyes

Delightful, Zany Comedy

"You're A Big Boy Now" is the latest film by young American Francis Ford Coppola—and on this showing he has a big future ahead of him. Coppola is one of the many graduates in film from a U.S. college, and this film was in fact his master's thesis at UCLA. After a long struggle, the industry has begun to absorb film graduates into production and "You're A Big Boy Now" should show them that it was worth it.

The film starts with a bang, as a long tracking shot is halted by a door opening, and the superb music of the Lovin' Spoonful starts to pour forth. A high standard of technical proficiency is set in the dazzling credits sequence, and fortunately maintained throughout.

In many ways Coppola's film recalls "The Knack" and other Lester films: a ride through New York on roller skates is reminiscent of the ride through London on

a bed in "The Knack," and Coppola is also ready to use titles, such as "BERNARD" to announce Peter Kastner's arrival on the scene. The use of other film devices like very fast cutting to produce illusory movement is also obviously Lester-influenced.

In his occasional fantasizing, inspired by the oddest associations, Bernard seems to be a kin to Morgan, and this tale of a young man trying to lose his virginity has a little of Morgan's pathos.

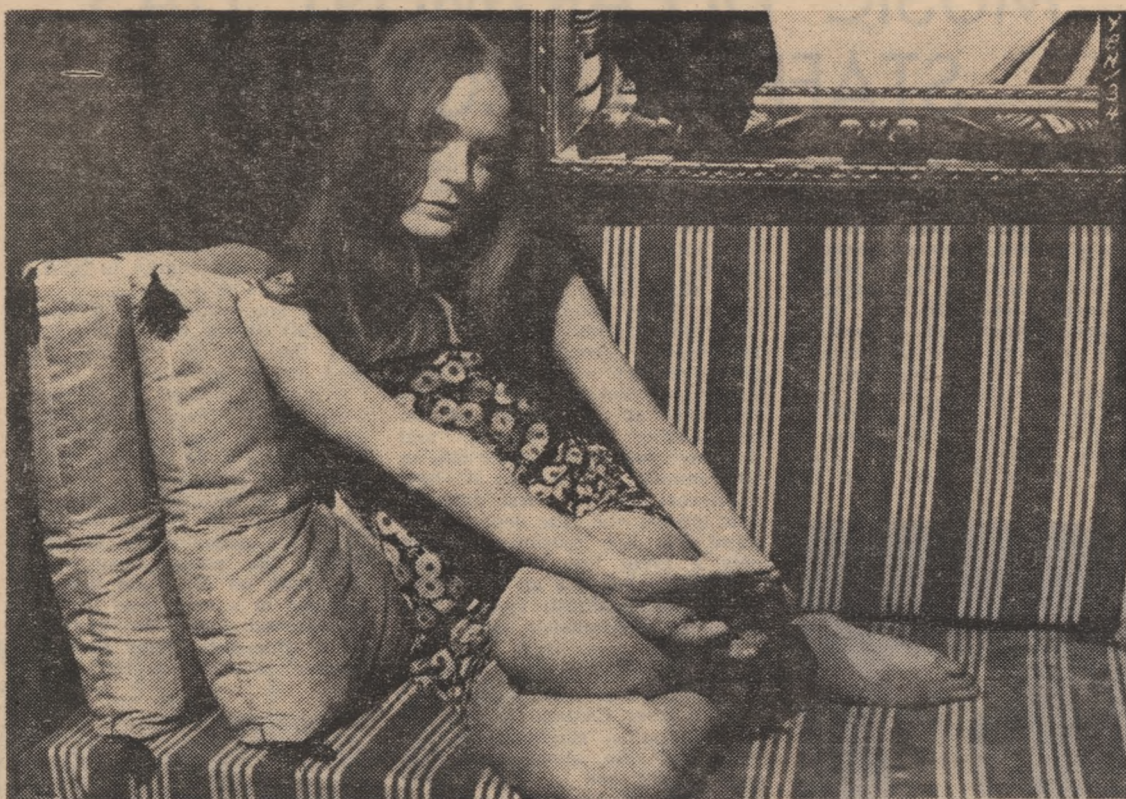
Mostly, however, the film is a joyous romp, a colourful peon to New York, to life and to youth. Peter Kastner is appropriately gawky as the 19-year-old Bernard, and all the other playing is little short of masterly. Julie Harris plays his landlady Miss Thing, and Rip Torn and Geraldine Page, two very experienced stage and screen actors, play Bernard's parents.

Males in the audience are likely

to be rather impressed too by Elizabeth Hartmann, as the delectable actress and go-go dancer, Barbara Darling. Her slightly detached sensuality is very appealing.

Coppola started out as a "nudie-cutie" director, and some films projected at the discotheque where he watches Barbara dance look very like specimens of this genre. Film fiends can also catch a snippet of Corman's "Pit and the Pendulum" at one point—when Barbara is recounting her hilarious sexual education to her midget friend.

An unabashedly slight film, "Big Boy" succeeds in amusing us, evoking a wide range of movie styles as it goes—from the Marx Brothers to the New Wave. American reviewers have compared Coppola to the boy-wonders Welles and Kubrick: I share their esteem for him, and heartily commend this very funny film.



Elizabeth Hartmann, starring as Barbara Darling, in "You're a Big Boy Now."

McCullers a la Huston

In his filming of Carson McCullers' novella, "Reflections in a Golden Eye," John Huston has demonstrated how little regard Hollywood now pays to the production code, once so powerful.

Until the last ten years or so, Hollywood producers always checked out their scripts with the Hays Office, their self-imposed censorship system, to ensure that they would gain a Code seal on release. This system began to crack when people like Otto Preminger began to release films without the seal, and found

business did not suffer (in fact, quite the reverse).

Now, almost anything goes—although of course our own censorship often tones down the impact of films resulting from this new freedom of expression. In "Reflections" we see homosexuality, voyeurism, sadism and nudism presented with no punches pulled—and there has been no public outcry.

Of equal interest with these aspects of the film is the unusual colour process Huston used. He filmed in Technicolor, and then

had the print washed out, so that it has an overall golden hue, with touches of pink and pale blue. We were fortunate to see this print: in some countries, including England, the original Technicolor version was shown, and the film reportedly lost much of its eeriness. The process is most effective.

The content of the film—sexual perversions and disturbed personalities—set in the Southern U.S.A., makes it comparable with such films as "Baby Doll" and "Cat on a Hot Tin Roof," sharing some of Tennessee Williams' predilections. Marlon Brando's performance, with his mumbling accent wandering all over the place, is almost a self-parody, and a very enjoyable one. Elizabeth Taylor revisits her "Cat on a Hot Tin Roof" days to play a Southern lady, and Zorro David, as the Filipino houseboy, just about steals the film from the bevy of professionals who surround him.

Our Mother's House

Jack Clayton is known for his film versions of "The Innocents" and "The Pumpkin Eater": his new film shows his continuing interest in both children and spiritualism.

It isn't easy to carry a film with only children, and maintain an unsentimental and convincing narrative, and for half its length, "Our Mother's House" does just this. The world of these children after their mother has died has something of the ritualised cruelty of "Lord of the Flies," as when one of the children, imbued with his mother's harsh puritanism, insists on Gertie's hair being cut off.

These scenes with the children have an air of authenticity, often tinged with a wry poignancy of humour; and the "medium" sequences are also carried off well. It is arguable that the film is weakened by the arrival of adults—in the form of Charlie Hook (Dirk Bogarde) and his girl-friends—but equally, the contrast between the child and adult worlds proves quite fascinating; the denouement is impressively chilling.

Clayton draws fine performances from Pamela Franklin, Margaret Brooks and Mark Lester, to name but a few of the child players, and his use of colour (for the first time) provides some pleasant low lighting effects.

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RECORDS

Jazz

Stan Getz and Arthur Fiedler at Tanglewood RCA Stereo LSC2925
Stan Getz, saxophone. Boston Pops Orchestra. Arthur Fiedler conductor. With Gary Burton, vibraphone; John Hall, guitar; Steve Swallow, bass; Roy Haynes, drums.

Record supplied by and obtainable at Beggs, Queen St.

I found this album shelved in the "Light Orchestral" section, between Mantovani and the Fred Nurk String Chorale. It was consigned there no doubt by the reputation of Mr Fiedler, who plays for all the people who think that the function of music is to lighten such tasks as potato peeling, neighbour entertaining, and genteel seduction.

However, I think this record

deserves a better fate than the above because:—

1. Stan Getz, although he hasn't released a "straight" jazz record since **Bob Brookmeyer and Friends**, never prostitutes his talents as, say, Wes Montgomery has been doing. His work here, while vacuous at times, does lift the album above the normal pop-jazz level.
2. It contains pieces by three able American composers—Eddie Sauter, Alec Wilder, and David Raksin. One of the most successful collaborations between a jazz soloist and strings was Getz and Sauter's **Focus** (Verve). Some of the musical quality of that record is occasionally presented here. The crappy liner notes (calling Getz "the most important jazz musician of our time") mention that the aim of the date was to

"bring into congruence the great heritage of the classical tradition and the younger jazz idiom" and "to bridge what is fashionably called the communications gap between musical generations." Well, Fiedler's music-making is generally so childish that the latter aim shouldn't be hard. More importantly, it seems that to the extent to which the conscious attempt to fuse "the classical tradition and the younger jazz idiom" is forgotten, then the level of music created is higher. Otherwise, one merely finishes up with bits of musical history pasted together. This happens in the most ambitious piece, Sauter's **Tanglewood Concerto**. Planted somewhere in the late renaissance period, it brings in snatches of Debussy, Stravinsky, Copland, George Gershwin, and show music of the American in Paris school. The best section is the middle one, where, against sharp punctuations by the orchestra, Getz at last stretches out instead of doodling.

Much of the writing for strings in American popular music con-

tains a sickly, over-enthusiastic and unreal romantic flavour which is jarringly out of touch with reality. It needs a little harshness, a bitter-sweet or sardonic touch to offset the sentiment. This is achieved by Wilder in the best (and shortest) track, **Where Do You Go?** A wistful theme by Getz, enhanced by the sombre, slightly menacing tone of the strings.

Raksin is less successful. His **Home is for the Very Young** contains some excellent Getz, in the middle section, but generally one gets that banal Fred Astaire-show music sound, at times shutting the soloist out.

Of course, **The Girl from Ipanema** is present. This begins promisingly, with an interesting version of the tune. But the rhythm is far too heavy and clumsy for a bossa-nova, and the orchestra becomes overbearing—it charges down on Getz, who has to scream to combat it. Needless to say, nothing is heard of Burton, Hall and Swallow. At least they got paid.

This album succeeds most where the orchestra is kept under control (as in Wilder's pieces) and Getz is allowed some room.

—Mike Michie

BOOK REVIEWS

Battle for the Free Mind

Ian Ramage in his reply to Dr William Sargent's "Battle for the Mind" takes issue with the author on several points. His defence of John Wesley's preaching, and his denial of the implied brain washing is impassioned and sensitive. He draws a distinction in kind between Dr Sargent's identification of the collapse in brain washing with Pavlov's trans marginal inhibition, and the concept described in dynamic psychology as emotional abreaction. His interpretation is that conversions of the more spectacular type are related to the latter rather than to the former.

He distinguishes mind and brain, accusing Dr Sargent of confusing them. However the author himself appears to accept that brain is the source of mind when he discusses the effects of drugs on repression, (presumably an activity of mind) in the production of abreaction. It might be reasonable to ask where else mind resides, if not in the brain. However Mr Ramage's point is that regarding man as only mind or only matter leads into unacceptable ways. True, oh true! But the fact that such ways are unacceptable to many of us does not necessarily mean that they do not represent the truth. We must take issue at another level.

In chapter four he comments that Freud's atheism may make Christians feel that the anti-Freudians are on the side of the angels. The author feels the reverse is true. Once more he leans heavily on the crutch of authority and is rather short on fact. If the author is preaching to the converted this is fine—but if he hopes to convince the sinner behaviourists of the error of their ways he will have to counter facts with facts. These are available within the experimental field and the theoretical background of experimental psychology is subjected to critical examination by its own protagonists. It is by no means as rigidly formulated as the author implies, and for instance many would regard the experimental evidence for subliminal advertising as unconvincing. The tragedy of the bitter conflict between the psychoanalyst and the behaviourist is that each side seems to have been

blinded to the possibility of any truth in the other—an attitude that is not scholarly, scientific or realistic. We can only answer in the words of bitter theological conflict—you start from different premises.

The latter part of Mr Ramage's book, his discussion of John Wesley's work in its historical and psychological setting is masterly and throughout he states his source material with care. His exposition of the meaning of acceptance and love, both in the therapeutic and the general Christian setting is lucid and expresses the feeling of many psychotherapists and counsellors. It blows a liberating wind through some of the restrictive attitudes that have become associated with the Church. It is in the light of this sensitive and tolerant writing that disappointment occurs, to find that the same acceptance and search for mutual understanding does not exist in the realm of psychological controversy.

—G. Harding

Communication and the Fall of Man

The problem of communication between individuals is one which could, if unintelligently approached, be of an intensely boring and uninformative nature. It is with relief then that we find someone whose approach to the subject is both new and refreshing, who can and has managed to express in writing the dilemma facing so many of us today. The man is Heinrich Schwafl, Professor emeritus of Conceptual Physics at Hafen University, and his work is remarkable for its perspective and closely interwoven method.

The book commences with a probing study of the individual in his environment. He is revealed to us as being perpetually desirous of identification with and recognition of his outward normative pattern—a frightening prospect if present trends continue. The problem slowly develops into one of hypothetical definition, and as such obliges us to undertake further attempts at resolution.

Where does the answer lie? The professor offers the following solution, which at best can only be classified as a contemporary

manipulation of the subject, and as such far from all practical application possibilities. However, and here we feel that a certain degree of definition is acceptable, we can afford to apply a considerably larger degree of sensibility to our approach, and while preserving intellectual honesty and precision definitely come to grips with the situation.

It is this approach, the professor feels, that is basically lacking in our society today. We live in a world which, for want of a better term, is marked by introversion, suggestibility, and spiritual superfluity. Whether it be the author working on a novel, the musician working on a melody, or the student struggling with an essay the end result is irrevocably the same. It becomes blatantly apparent that some degree of perspicacious analysis is not only necessary, but concomitant with the further advance of our culture and civilisation. The world is shrinking rapidly, of this we are all aware, but our consciousness remains inexplicably unwilling to grasp any of the possible implications of this fact, or to make even the slightest move into the realms of research and development so essential if our standards of living are to be maintained.

To these ends the conflicting situations of the power blocs of today are not as irrelevant as may at first appear. It would of course be relatively simple to deny the validity of any such assertion, but to do so would be to cut at the roots of all that is being done to remedy this delicate and potentially dangerous situation. Men all over the world have, in recent years, slowly begun to take steps to ensure that precedent does not, as in the past, transcend the bounds of possibility, and the social conditioning of man the animal has made a relatively proportional leap.

There is a ray of hope, however, and this the professor is quick to elucidate. In the current atmosphere that pervades the world today there remains sufficient evidence to allow us to form a definite, if not conclusive, opinion: present conditions, analyse them as you will, cannot and even will not continue.

So much then for the content of the work. In presentation and format it is refreshingly new. However the import of its message is not, on the whole, readily acceptable, nor is it particularly startling in its originality. In finally assessing the work one is inclined to feel that it has all been said before.

—G.A.S.

"Folk"

The "5000 Spirits or the Layers of the Onion," by the Incredible String Band has been described as the "Sergeant Pepper" of "Folk" music, and while this is something of a misnomer, it does give an indication of the acclaim this record is receiving. And rightly so. The Incredible String Band are the most creative and interesting performers to appear on the "Folk" scene for some time.

The group consists of two young

Scots, Mike Heron and Robin Williamson who play a wide range of instruments (guitar, flute, sitar, tamboura, gimbri), with considerable ability, and also write songs that are often among the best produced by the "Folk" avant garde. They continually create that quality of warmth and innocence that singers such as Donovan strive for but seldom achieve.

Heron and Williamson draw from many musical genres, and the influence of Eastern music, British folk song, blues, calypso, pop music and even a little iWannie the Pooh can be detected in their work. Often two of these styles are merged, an example being the delightful "Hedgehog's Song," where bottleneck blues guitar is backed with a Calypso beat. Their songs often consist of several distinct components ("Mad Hatter's Song") which are blended together in the most sophisticated experimentation "Folk" music has yet seen.

The String Band's guitar work is a distinctive combination of intricate finger-picking and rapid flat-pick work and often the guitar is used to produce sitar-like effects. Mike Heron's songs tend to be the easiest to listen to as they are closest to conventional forms. In contrast, Robin Williamson's work shows more of an Eastern influence, his themes usually being more mystical, though an exception to this would be "First Girl I Loved," which makes use of unusual, but wonderfully effective chords, and runs.

It's a long time since a singer songwriter record of such merit both musically and lyrically has appeared, and thus their new LP, "The Hangman's Beautiful Daughter," not yet released in New Zealand, will be awaited with interest.

—Rene Wilson

Records by Beggs of Queen St



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IN DEFENCE OF THE GOOD ARTIST AND THE PUBLIC

Les Montanjees

Why do we have an art gallery? It enables the public to view a small representation of the history of man's aesthetic appreciation of nature. But how many of those who walk into the gallery know why they are going in and what they are looking for and above all what they are looking at? How many are moved by a painting or piece of sculpture — would they be equally moved by the original piece of nature from which the artist took inspiration? In other words, what is the relationship between the public and the artist?

It is really only within the last hundred years or so that art has become free from public control. By this I mean that in earlier periods in the history of art the work of the artist was dictated (to a greater or lesser degree, depending on the period concerned) by a patron or a body of patrons. The Church was the most powerful patron from very early Christian times until about the 18th century, and exercised considerable control over subject matter, composition and even materials to be used in the artistic work being commissioned. The Council of Trent, in particular, dictated that the artist should present his subject in such

a way that the public could understand the work easily and comprehend its narrative.

Today, the artist works only for himself — the great age of patronage is over — and the public is gradually losing contact with art. The average visitor to the art gallery invariably passes by the modern works and spends longer in front of the old masters, which are "easier to look at and to understand." Whose fault is this? Is it the public, which likes to be impressed or entertained without having to think, or is it the fault of the modern artist, intent on expressing his own thoughts and emotions, regardless of whether the public will understand his work or not? Both are to blame, surely. The public is not willing to inform itself where the arts are concerned. Today, art is regarded as something of a luxury, something rather useless as far as the progress of the age goes. There are now seldom any great com-

missions to decorate new civic buildings with paintings, frescoes, pieces of sculpture. Art is no longer a part of every day public life — the average man has to make a special effort to go to an art gallery, where he will see old master paintings which have no relevance to the age in which he is living, and modern works which are relevant, but which he cannot understand. He cannot understand them because the artist is no longer, as it were public servant, but is now a self-employed person. Now that the artist is no longer involved in public work, his thoughts become centered far more on himself, and he portrays his own selfish emotions in paint or bronze or in whatever medium he chooses to work. He tends (if he is a bad artist) toward an arrogant view that what he is doing is for himself only and to hell with the public if they don't understand, yet he complains bitterly when the public does not understand and

does not buy his paintings or sculptures.

Unfortunately, the good artist, although he realizes these difficulties, is powerless to do anything about it if he is a painter. He is at a dead end. The public has a tendency to prefer realism in art — the portrayal of a building that looks like a building, a landscape which looks like a landscape. Whether the good painter likes realism or not, the camera has virtually removed the possibility of a successful return to realism in painting. We are well aware that the public in general does not like or understand abstract art, and whether the good painter likes it or not, abstract art has played itself out. The modern sculptor is in a slightly better position, as he has the advantage of working with new materials which are the product of the age (steel, fibre-glass, aluminium, etc.) and in medium which appeals to the sense of touch as well as sight. It has happened in earlier periods of art history that sculpture has heralded in a new age and a new greatness in painting. This may be what is happening now; but until we know whether or not this new greatness is coming, both artist and public should endeavour to understand the problems which are preventing them from understanding each other.

LIBRARY RECORD COLLECTION

Many new records are being added to the library record collection this term, including a good number of the best recordings released in Britain during 1967 which have recently been imported.

They include:

Benjamin Britten's second parable for Church performance, "The Burning Fiery Furnace," which featured at the 1966 Aldeburgh Festival, with Peter Pears and the English Opera Group directed by the composer.

William Walton's new operatic extravaganza "The Bear," based on Chekhov's "vaudeville" of the same name.

Representative examples from the new HMV Baroque Library series including "The Glory of Venice," the music of Andrea and Giovanni Gabrieli; "Sing We At Pleasure," English madrigals; a trumpet recital by the brilliant Edward Tarr.

From the new Pye Virtuoso series: "Monteverdi at St Marks," with the Thames Chamber Choir under Louis Halsey; Victoria, "The Lamentations of Jeremiah," with the Scuola di Chiesa directed by John Hoban.

"Plainsong to Polyphony"—two volumes by the Carmelite Priory under John McCarthy.

Contemporary English music: McCabe's Symphony, Leighton's Concerto for string orchestra and Cruft's Divertimento for string orchestra.

Bach, chorales and chorale preludes presented by the Ambrosian Singers with John Webster at the organ.

Charpentier's "Midnight Mass for Christmas Eve," sung by King's College choir under David Willcocks.

A new recording of Britten's Serenade for tenor, horn and strings featuring Peter Pears and Barry Tuckwell and the London Symphony Orchestra conducted by the composer.

New records are displayed just inside the library entrance.

If you would like to enrol as a member of the library record collection you can join by paying your subscription at the lending desk in the main library. Subscriptions have been reduced for the remainder of the year to—

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Music students	• • • \$1.50

DRAMA

by Russell Haley

Three Pounds of Flax

University Theatre Company's recent productions of three one-act plays. *Double Double*, by James Saunders; *Out of the Flying Pan*, by David Campton; *The Bald Prima Donna*, by Eugene Ionesco.

One of Ionesco's dramatic techniques is to force his audience into a kind of occidentalised zazen; *The Bald Prima Donna* is a delightfully paradoxical koan; satori comes with the burst of laughter which pierces through the absurdity to the absurd. The cast of the Ionesco play brought off admirably the wild welter of non sequiturs which climaxes *The Bald Prima Donna*.

The pace of the production flagged a little during the long amnesiac scene between Mr and Mrs Martin but apart from this minor quibble there were few faults to be found in Roger Oakley's production. The most polished performance was that of

Jenny King as Mrs Smith—she captured the perfect blend of Gor-Ray skirt and Jaegar twin-set unruffledness which the English setting demanded.

Paradox, illogic, and a-causality are the heart of *The Bald Prima Donna* but the neatest paradox of the evening was epitomised by David Campton's *Out of the Flying Pan*. For Ionesco has developed his theatrical language for non-didactic, a-political ends. Campton employs disconnected phrases, utterly garbled dialogue, and high-speed surrealist verbal comedy for expressly political ends. It is not without significance that the CND have already produced this play in Auckland. Two ambassadors, played by Stephen Gordon and Anthony Peach, meet, fling smiles and inanities, treaties and threats at each other, and the world ends in a SUPER VAROOM. Ambassador B twirls around the stage to the music of *The Dance of*

the Sugar Plum Fairies and then the cycle begins all over again. Both performers in this short play were faultless and the lighting and sound-effects people worked extra-hard for the Strangelovian ending.

The disappointment of the evening was the opening play—*Double Double*. A mostly drab little play with a not too enlightening message. Not much of the intended humour got over and the accents made me itch. What this play needed was a firmer hand from the producer. Jurgen Turner's performance suggested potentialities which were not developed. He was allowed to gabble some of his lines which was a pity because some of them had an authentic anger.

What this production did suggest was that we must get university drama away from that stage. Those wretched greatcoat-coloured drapes can throw a fusty aura over any performance.

The sooner we get the theatre detailed in the last issue of Craccum the better.

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COMMENT

HOMOSEXUALITY

a sociological comment on camp life

The anonymous contributor of "Homosexuality, the facts and the experience," gave us a rather touching and personal account of a "homosexual's" attitudes toward himself and his society; however, it is questionable whether such a statement constitutes "the facts." First of all, this individual explained that he is bisexual rather than exclusively "homosexual;" yet he does not hesitate to speak for all homosexuals. Secondly, the author equates homosexuality with so-called "Camp Social Life" — what in my day was better known as the "gay life" — and he finds this kind of life unsatisfactory.

Camp social life is a manifestation of our society that is not of necessity associated with homosexuality, i.e., one can be homosexual and not "gay" or "camp." However, the homosexual may use this "gay group" as a standard by which to guide his own attitudes and feelings. When the reference is totally homosexual, the individual lives somewhat isolated

from the larger society. His associations, friendships, and social attitudes then operate within this subsociety.

This "gay group" resembles a loosely organised "culture" with norms modified from the dominant society, with distinct social roles, and often with a status system apart from that of the larger society. However, a characteristic vernacular or a peculiar set of manners are incorrectly associated. This group functions most often as a reference for moral support, self-image reinforcement, and a more concrete identity. The stereotyped images of the "camp social life" are, I maintain, based on superficial observations. There are several levels of social reality involved here; perhaps this student cannot comprehend anything except the top level at this stage of his psychosexual and psychosocial development?

Indeed, one should not overlook the fact that this so-called culture may not even be representative of homosexuality. Certainly not all homosexuals — or maybe not even a significant number — belong to such a group; and, to be sure, there are many heterosexual hangers-on. This "gay group" may well express a more general social sentiment rather than strictly a homosexual sentiment. It is my experience that the only significant distinction between the middle-class oriented "gay group" and the larger middle-class society is one of value-emphasis, with specific regard to psychosexual and psychosocial adjustment. To

equate homosexual with "camp social life" is unfair. Homosexuality is much more complex than that!

I applaud the author's courage in describing his feelings and reactions to his first experiences with the superficial aspects of the camp world. It's now time for him to start thinking about what it means to be a homosexual in our society, for it surely means many more adjustments than he has described in his article. I should like to suggest to him the possibility of trying to be a "normal homosexual" rather than feeling sorry for himself caught between these imaginary two worlds. Homosexuality is not a mysterious "impulse," a hidden "sin" or "sickness" whose origins we seek in order to find a "cure." There is probably no more of a "cause" of homosexuality than there is a cause of heterosexuality; both are subtle and complex personality developments. The only normal person is bisexual, but society channels us one way or the other. Whether consciously or unconsciously, there is an element of choice. Don't forget that. Don't worry so much about being or not being a homosexual; make certain that, if you intend to give expression to "homosexual" feelings, these are in keeping with your personal human dignity. Then, you are a "normal homosexual" and not a camp "pervert."

Our society is a long way from accepting the notion of a normal homosexual adjustment; but, for my friend who wrote the article in Craccum, I should like to tell him that there are many young men and women who live together normally and make satisfactory contributions to society as well. Whether they are occasionally "camp" or not is irrelevant.

Contributor
—Another Anonymous

MR MONTANJEE'S
ARTICLE "NADIR"

Though Mr Montanjes' article "Wake up to your Gallery, Auckland," Craccum 5, May 27, may have had laudable aims (if the title means anything) it was with amazement that I read something, which following in the now long line of mediocre New Zealand art criticism, must surely be the nadir.

Aside from pontificating on where New Zealand art is going, how important it will be, and how it is going to be nationally identifiable, he also informs us that it is returning to realism.

Mr Montanjes seems to feel that the old bogey, of realism, which unfortunately has never been far below the surface of New Zealand art needs resuscitation. Perhaps he should have explained the term realism. Is it reality? If so it would appear that the nearest thing to reality would be a photograph. But a photograph is not reality, at most it is a miniature or an imitation of reality. Then how is it possible to depict reality?

Perhaps Kupka, who in the course of taking a walk was so struck by the beauty of nature, that he offered his apologies for ever having tried to copy her and swore never to do so again, made the clearest statement on the subject.

Mr Montanjes postulates that Nolan's work (which was done about twenty years ago) as well as the New Zealand work, has a national identification. Granted the Australians had a few bush-rangers, but I would hardly say that a bushranger or a horse suspended upside down in mid-air, was identifiable with Australia. (Perhaps Tapper, with his pub scenes would embody Montanjes' concept of the all New Zealand artist, but unfortunately Tapper, a very competent artist, was not included in the exhibition.)

To say that New Zealand painting, with its supposed national identification, is going to be internationally important is putting

it in the ludicrous position of equating art with Snell, the All Blacks, export lamb, butter, cheese — all of them "best" and "most important" in the world.

If New Zealand art is to be important, it has to be recognised overseas but, in Mr Montanjes' terms, the artist won't be recognised for his artistic integrity or competence, but simply for painting something that is recognisably New Zealand.

Therefore, I suggest that Mr Montanjes urge New Zealand artists to label their work "Produce of New Zealand" (not forgetting a silhouette of our flightless bird) and overseas, avid art collectors within the next few years, will buy the priceless art gems of Woolaston, McCahon, Ellis, Hanly, Binney, McIntyre and company, consequently attaining new heights of aesthetic appreciation. They could, alas, share the same fate as New Zealand wool.

It is noteworthy that Montanjes doesn't mention Mrkusich or Illingworth, probably New Zealand's most important artists. Could this be because their work is recognised overseas for what it is, not for its regional characteristics.

He also suggests that in the limited period McCahon has been at Elam, he has profoundly influenced the younger generation. Yet McCahon's work, which was exhibited in Sydney about two years ago, along with Mrkusich, Ritchie and two others, was disposed of by the critics there, as black and white paint applied as though on a blackboard "... and it must be said, without much success!"

Before Mr Montanjes gets carried away by another wave of misguided nationalism, he should know that the dominant concept in art today is its internationalism, not its nationalism. For an artist to be great he should transcend his era, while at the same time being part of it. Artistic merit does not reside in national characteristics.

—Peter Vuletic

THE LIBRARY REPLIES

Dear Susan Rae,—May I regard you as representing the genus student?—We fully understand your concern over the service from the New Zealand Room. Over the years the difficulties and inconveniences of running the General Library have become insuperable and almost intolerable. We've been forced to take over lecture rooms, staff studies, corridors, storerooms and telephone booths, as well as building-in a former gallery and adding an upstairs mezzanine; not to mention abandoning a strongly held position for the New Zealand and Pacific collection just behind the present Circulation area. We have also had to concentrate our staff on urgent duties and services and avoid time-consuming (and therefore expensive) schemes which would involve re-cataloguing, amending records, or providing additional service. But the New Zealand Collection could have been banished to beneath the Geography building, or to Wynyard Street which would have been worse for both you and us.

We do plan, when we open next year in the new building, to house this particular section in a supervised area of open access adjacent to other rarer books which need to be under lock and key.

The peculiar nature of the arrangement is I agree, questionable; but the decision was made on a request of a specialist committee and the official backing of a very large, perhaps the largest, Faculty of the University. It is a case where the most important use has been given priority over the most frequent use. The solution to this dilemma is normally duplication, but policy is against using money in this way.

Your intelligent interest prompts me to think that a career in library work may lie ahead of you; have you studied the brochure of the New Zealand Library Association, or the Prospectus of the New Zealand Library School?

The Library.

BILL RUDMAN SUGGESTS A
UNIVERSITY APPEALS BOARD

Following my criticism in last Craccum of the disciplinary regulations of the university, I have been asked what I think should replace this system. My aim was not to destructively criticise but to make students aware of the system that they are part of.

It is improbable to expect and unrealistic to ask for the abolition of any disciplinary powers or regulations but it is not unrealistic to ask that students have some practical and workable means of appealing against disciplinary actions enforced upon them.

It is not only the administration but also the Students' Association that have wide disciplinary powers and in both cases it is the body forming and enforcing the regulations that acts both as judge and jury, and also acts as appeal court.

Provision for appeal at present is, in the case of the Students' Association, to the executive, and in the case of the staff or the senate, to the council.

These appeal authorities are for obvious reasons not functional as appeal bodies for they have a higher duty to uphold:—

- (a) The decision of their representatives, and
- (b) Their own policies.

If we look to the community to see how a more just form of dispensing justice could be introduced into the university we find:—

(a) A law-forming body — Parliament;

- (b) A law-enforcement agency — the police, and
- (c) A justice department.

The purpose of the system is to protect the community and to protect the individual against unjust application of the community-protection system. Within the university we are trying to fulfil the principle of protecting the community fairly, by asking for representation by all sections of the university community on the governing bodies of the university.

The principle of protecting the individual against injustice in the university system is more difficult because obviously we cannot institute a university judiciary. The answer lies in superseding the appeal authorities at present existing by a single body called the University Appeals Board. Membership of this would be:—

The chancellor or his representative;

The president of AUSA or his representative;

A graduate;

A graduate student;

An undergraduate student;

A professor;

A sub-professorial staff member;

A council member.

(a) The graduate member would be appointed by the Graduates Association and the only condition of eligibility would be that the member would not fit into any of the other seven categories.

(b) The two students would be appointed by the executive of AUSA.

(c) The staff members would be appointed by their respective bodies.

(d) The council member would be appointed by the council and the only condition of eligibility would be that the member would not fit into any of the other categories, with the exception that he could be a graduate.

This body would meet when necessary to make a final decision on appeals against any disciplinary action of either the Students' Association, the staff or senate. It would act only after the present appeal system had been exhausted without satisfaction.

The wide range of personnel on this appeals board would ensure that justice rather than policies, was upheld.

—W. B. Rudman

POLITICS AND SPORT

The well-meaning folk who embrace the doctrine of keep-politics-out-of-sport, should realise they are part of a notable tradition. The following was quoted in Ramparts, May, 1968:

"Jews must understand that they cannot use these Games as a weapon in their boycott against Nazis." — Avery Brundage, 1935.

—Michael Michie

MUCCRAC
INACCURATE

Sir,—Your contributor "Muccrac" is well named. In a recent issue (No. 5) of your paper, he(?) stated that a subcommittee of this society had been formed to restrict the political aspirations of one Mr Richard Rudman. The statement is totally inaccurate and has no vestige of truth whatever.

My society suggests that an apology is called for.

DAVID M. WILSON
Secretary
Law Students Society

Thank you for your comment Mr Wilson. Our statement in Muccrac derived from a usually reliable source (a prominent member of the current student executive), and we had no reason to doubt its truth. If it is incorrect, however, we are happy to follow the suggestion of your society and apologise to Mr Rudman.

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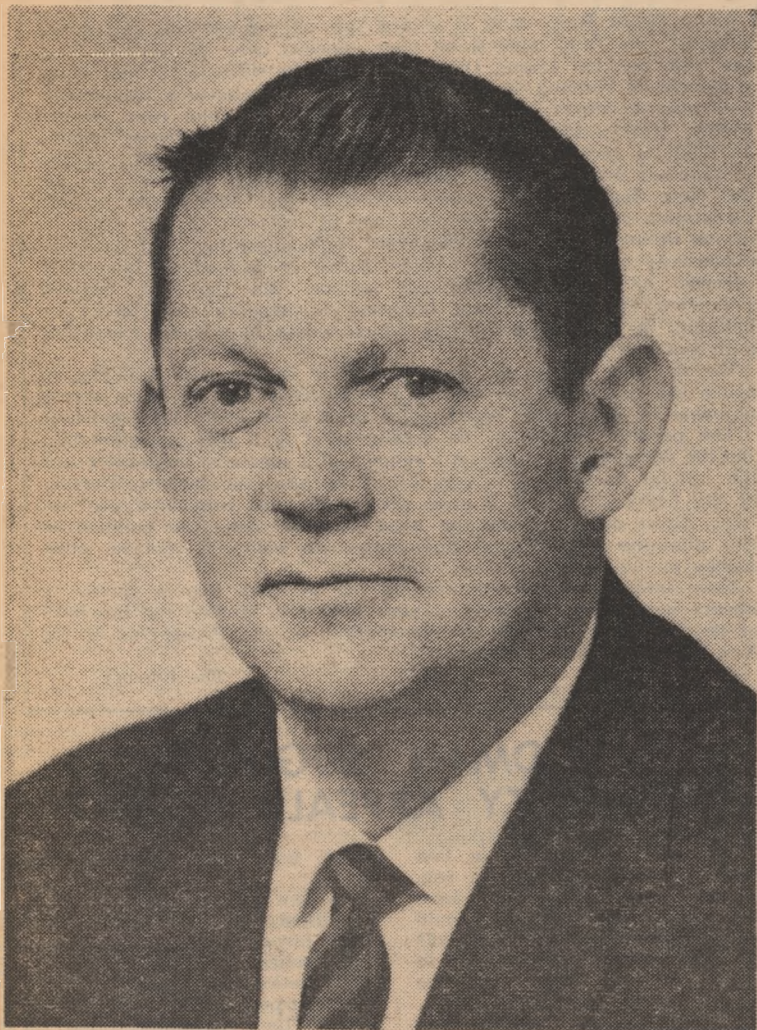
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E.U. MISSION



Peter Newall is a graduate in arts from Sydney University, and in theology from the Australian College of Theology. He has led or taken part in several university missions in Australia—at Monash, Adelaide, and last year at Perth—and is widely known as a forceful speaker with a keen interest in modern intellectual problems. In the last 10 years he has made over 250 broadcasts for the ABC, and has participated in television panels on such subjects as "War" and "Art and the Gospels."

Peter Newall is actively interested in the arts, especially in modern drama and the film as an art form. His experience includes acting, producing and playing in radio plays, and he has also been a music critic and book reviewer for the Anglican. Feature articles by him have appeared in several Australian magazines, including *Inter Varsity*. He is an Anglican minister, at present in Adelaide, South Australia.

TWO WAY S-T-R-E-T-C-H

From those faded documents of British imperialism, "The Boys' Own Annual," students may still survey the sweep of British foreign policy. Imagine, a whole Empire sustained by cold baths, the ubiquitous "thin red line" of the territorials, and the guardian of morale and propriety, the stiff upper lip. Not for decades did the truth emerge that many of those officers relied just as much upon a stiff upper hip, corsets, forsooth.

For some time this devastating expose kept corsets out of public conversation. Their existence was taken for granted, without much supportive evidence. Happily, these times have gone. On the firm foundation of public demonstration, corsets have come into their own. Television advertisements have shown us how vital statistics are. The man, woman or child who does not understand how the midriff bulge is contained, may be put down as a simpleton or an obscurantist. It may be regretted that male foundation garments have not yet been so emancipated. This matter together with that of long hair for schoolboys, is for the United Nations to take up into its charter of freedoms, rather than for any local body politic to promulgate.

There are other corsets about which we keep mum. They are far more widely used, but not so well advertised. These are mental corsets, and their function is to prevent the wearers from being exposed to some of the uncomfortable facts of their own lives. In his autobiography, C. S. Lewis describes his use of them. The problems of God's existence and the claims of Jesus Christ had been troubling him for some time. Travelling one day on a London bus he felt God closing in. "Without words and almost without images, a fact about myself was presented to me. I became aware that I was holding something at bay or shutting something out. Or, if you like, that I was wearing some stiff clothing like corsets, or even a suit of armour, as if I were a lobster. I felt myself being there and then given a free choice. I could open the door or keep it shut." For some time past Lewis, as a practising atheist, had been troubled by the possibility of the Christian faith being true.

Misgivings had grown with his increasing alienation from writers who shared his atheist outlook but who sounded "tinny" by comparison with those writers whose sympathies were on the side of the angels. He offers a warning to the young atheist that he cannot be too careful in what he reads!

Of course, Christians also are guilty of retiring behind their "stiff clothing," largely because we find it hard to look at failure honestly. We want our victories fairly cheaply won. Against the barbs of hostile criticism, against the pain of thinking hard afresh, we often beat hasty retreats to the corsets of our ideology. Only slowly do we learn that it is largely out of such conflict that faith grows, and love out of faith. Hostility to what we fear, and the implied threat of the unknown, trouble most people. Perhaps this is one reason why so many people keep the radio and telly going all day. Transistors can be narcotic. I recall sitting in a silent room (television and radio off). My hostess upon entering remarked that the atmosphere was positively morbid. So, lots of people keep away from the Bible, from the Church, not just because the one seems incomprehensible and the other very dull, but because they are afraid, afraid of being hooked, landed, committed. Jesus is a name that strikes fear. Still. Inevitably people retire behind their armour.

Martin Buber, a highly regarded Jewish thinker, describes the general condition like this: "Each of us is encased in an armour which we soon, out of familiarity, no longer notice. There are only moments which penetrate it and stir the soul to sensibility." When the moments come, as they do to all of us, our defences take over. "We say to ourselves be calm, everything happens as it must but nothing is directed at you, you are not meant." So it is that we may grow accustomed to anything. We get used to being grey-minded, get used to suffering, beauty, failure. Yet life addresses us everyday and in life. God addresses us. He questions us, probes our mind. He pursues us. He plants long long perspectives against our clever close shots. We

are not often able to draw this conclusion from experience because we are so often dodging the implications of our own experience. "What occurs to me addresses me. In what occurs to me, the world happening addresses me. Only by sterilizing it, removing the seed of address from it, can I take what occurs to me as a part of the world happening which does not refer to me." If you think that too much, what think you of this observation of T. S. Eliot, apposite here? "The majority of mankind is lazy-minded, incurious, absorbed in vanities, and tepid in emotion, and is therefore incapable of either much doubt or much faith; and when the ordinary man calls himself a sceptic or an unbeliever, that is ordinarily a simple pose, cloaking a disinclination to think anything out to a conclusion."

The failure is as old as man. Jesus is often recorded as calling out: "He that has ears to hear, let him hear!" which is a passionate plea that men will heed the worst about themselves so that they may learn the best that God has for them. Christians are sure that Jesus Christ is the best that God has for them, and for all men! He was the man who lived outside his armour. He was open to all that is lovely in the world, all that is endearing in man, and all that is unstable and bent in him, too. As a child, he was open to the problems of a refugee, as a young man, the constriction of a village life. As a teacher he was open to the hostility of those who saw in him a dangerous revolutionary and an expendable political pawn. Stripped and on the gallows he was open to derision and shame and defeat. But what no one could understand then was that he was never more open to God, and that his most perfect obedience was the means by which men's disobedience was atoned for. God endorsed all the obedience and suffering of Christ in raising him from the dead. Indeed, the Resurrection made eternal the prayer and work of Jesus for men Christians believe that their lives are now open to this power. This same Jesus urges on them the task of sharing this with all men — especially with you!

—Peter Newall

STUDENT NON-THINK

Apathy stultifies growth and inhibits creativity as it leads to an attitude of non-think and a policy of non-action. An apathetic community will not only lose its creative and imaginative abilities but will also lose any sense of unity or purpose. Perhaps this is why New Zealand student communities have become merely conglomerations of generally ugly, disunited buildings inhabited at times by an amorphous mass of phlegmatic young people euphemistically known as students. The university becomes the degree-machine which reaches its climax each May when, after an inspiring address, the successful students are transformed from graduates to graduates in a manner which would have done credit to Henry Ford. In working toward this climactic occasion students become human computers, accumulating data to be regurgitated at the appropriate time. This sums up for many the purpose of being at

A.U. — no higher ideal drives us, no desire to seek truth excites us, no large goal attracts us.

Perhaps this is a mere reflection of the values of New Zealand society where conformity, superficiality, materialism, respectability dominate. Our egalitarianism makes a god of conformity. Our search for respectability gives a certain superficiality to life: we become masters at hiding our true selves and ignoring reality. Our desire for ease and pleasure leads to a pervasive materialism: success is measured in terms of the accumulation of things, of status symbols. Our ambition for social status makes us worship respectability: a nice home in a respectable, upper-middle class suburb becomes our goal.

If our student community merely reflects and endorses these attitudes then we ought to seriously consider if in fact we are students. Are the values society worships real? Are they what life and living

are about? If so, life has little significance or point.

Although student life might not be dominated to the same extent by such transparent values, the apathy of students in general, our acquiescence in and acceptance of these values, whether consciously or not, means we are encouraging them. By our apathy we unthinkingly support the artificiality of New Zealand life. This superficiality may well bring happiness, but too often happiness is equated with material well-being and security. As Ausapocpah says "Happiness based on ignorance, apathy and smugness is a disguised form of misery." Our happiness and contentment is often dependent upon artificial props and stimulants. Take them away and life crumbles... For many New Zealanders life consists of escaping: of booze, horses, and TV. For students life is little different with "birds, books and beer" providing our escape. We

seek to shelter behind false fronts from the rending noises the outside world is making. Occasionally a fading shock wave reaches us following some horrific event and forces us to consider for a few frightening minutes wider issues. Then perhaps we stop and think of the apparent absurdity of a world which seems bent on destroying itself; the apparent meaninglessness of life and death. It is at such times that we are most alone. None of us like being alone and so we quickly banish from our minds such unnecessary questioning. Is it easier to ignore issues than to think about them?

What is life anyway? Is it "a tale told by an idiot, full of sound and fury, signifying nothing?" Has life point beyond mere existence? Is there hope for man? Can it be true that after such progress Homo sapiens is Homo maniacus? Is "man doomed by some inherent quirk to follow the dinosaur into oblivion?" What is man? A flesh-clothed computer governed by forces beyond his control and therefore in no sense responsible for his actions?

Doubtless the apathetic will continue to sleep on, but if we are worth our place as students we must think about these issues. It is dangerous to think, to be open minded and honest, for thinking might demand commitment or action. It is disturbing to think, to be critical, to be honest, to be involved. That's what Jesus Christ found when He fully involved Himself in man's affairs and problems. He was hated for it. It would have been much easier for Him to lapse into conformity and apathy. But He acted as He knew He must; He involved Himself fully and this involvement eventually cost Him His life. This is what Christianity is all about, even if many Christians are as detached and apathetic as Auckland students. Jesus Christ certainly was not.

Be different; stop hiding from reality and think. If you are prepared to honestly face up to the questions which now face us then you must think about Jesus Christ, who He was, and what He said. Although Christianity may well have become institutionalised and

SEMINARS

Led by Peter Newall

CHRISTIANITY and ATHEISM (Tuesday)
CHRISTIANITY and EXISTENTIALISM (Wednesday)
CHRISTIANITY and NIHILISM (Thursday)

Room 124, 3-4 p.m.

HEAR . . .

PETER NEWALL

Tuesday, LLT: **VERTIGO** — Life Estranged Chairman: Professor Blaiklock (Classics)
Wednesday, LLT: **VENUS** — Love and Live Chairman: Dr Davis (Chemistry)
Thursday, Hall: **VISION** — Die to Live Chairman: Associate-Professor Harris (Classics)
Friday, LLT: **VICTORY** — Free to Live Chairman: Dr Seber (Mathematics)

JULY 16-19th, 1 p.m.

formalised although it has become part of the unsatisfactory status quo instead of a force for change, although it is now part of the establishment whose hypocrisy alienates us, its essential message remains the only possible revitalising force for our society. Jesus Christ was not formal. He did not acquiesce in the status quo. He was the greatest force for change this world has ever known. He never became one of the establishment, be it religious or otherwise. He has something positive to offer in a world full of negatives. His message is one of hope and love in face of despair and hate. It is cruelly ironic that a man of infinite good and love should be murdered by his fellow men. Or is it? Perhaps such a person so shames and rebukes us that His presence is painfully discomfiting.

For life to take on meaning and purpose we must awake from our lethargy and apathy. Jesus Christ challenges us to do this. Christianity does not offer all the answers nor, rightly understood, does it offer a life of "golden syrup" happiness and sickly sentimentality — that would be no improvement. But the Christian message does not suggest that there is ultimate meaning in life and in history, that existence has

purpose, that you can find freedom and fulfilment as an individual and a personality. It makes possible a life which most of us find we cannot achieve ourselves. Perhaps there is hope in this generation of students as the thinking few reject the false values of materialistic society but it seems either incredibly naive or impossibly optimistic to suggest, as has been done recently, that in today's student "we are presented with the first possibility of allowing a brotherhood of man, abolishing war, transcending materialism and creating a real world government." Dr Masserman, Chairman of Psychiatry at Northwestern University Medical School. Hope springs eternal in the human breast, but when are we going to stop deluding ourselves. The history of the Christian Church may well be one of sectarianism and prejudice, but its message is the only one that can make these sort of dreams come true. It puts the emphasis right where it belongs, on man himself. This is a message which promises to change the racist, the self-righteous, the selfish, the apathetic, for there is no place for such in the true Christian Church.

We cannot afford to be smug and apathetic when the whole world is crying out in anguish and pain.

What have we to offer? — more bread, better clothes, concrete apartment blocks, State houses etc, etc. All necessary and good, but mere palliatives. The oft-quoted and much abused words of Jesus have a special poignancy today. "Man cannot live by bread alone." We can improve the conditions of life, we can change the environment, we can adapt the laws but we find it difficult to change man. Man himself remains the great question, the great dilemma.

We can neither climb up to God ourselves, nor make ourselves gods. The Christian Gospel claims that in the death of Jesus Christ there is something beyond ourselves which not only can restore a broken relationship with God but can also change us — transform our attitudes, our ambitions, our prejudices. It may be a paradox, but that adds to its power, that Jesus died that we may live, not unto ourselves but unto God, life came after death and so too we must die — to ourselves, our pride, and yes, our sin — that we may be reborn into newness and fullness of life. Television critic and commentator Malcolm Muggeridge comes back "to the Christian notion that man's efforts to make himself personally and collectively happy in earthly terms are doomed to failure. He must indeed, as Christ

said, be born again, be a new man, or he's nothing." Thousands of people from diverse backgrounds and traditions testify to this experience. Are we too apathetic to investigate this testimony? May we shake off the stultifying lethargy which surrounds us and face up to reality, honestly and vigorously. Life demands that we do so.

—Michael Powell

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University Church Service

St Matthew's
Sunday 21st, 7 p.m.
Preacher: Peter Newall

Members of the University will participate.

OVERSEAS STUDENTS

Hear Peter Newall on
"CHRISTIANITY AND CHANGE"
Saturday 20th, 7.30 p.m.
Chapel Hall

Sponsored by Overseas Christian Fellowship

The ABOLITION of RELIGION

PANEL DEBATE:

Peter Skegg, Ray Nairn, Richard Northey

then **Think Talk** Questions/Discussion/Coffee

CHAPEL HALL, FRIDAY 19th,
7.45 p.m.

ACTIVITIES

AUSAPOCPAH DOES PLAYCENTRE SURVEY

Ausapocpah — Auckland University Society for the Prevention of Cruelty to Politically Apathetic Humans — you may have seen them racing around in long red and black capes — recently held an inquiry into the nature and effectiveness of the playcentre movement in Northland. A movement which aims at the education of mothers and their preschool children, playcentre is seen as being of particular relevance and importance to the Maori community. Ausapocpah was extremely impressed with the playcentres which they visited: "The playcentre is one of the most agreeable aspects of New Zealand education we had ever encountered. The whole of our advanced education system could learn a lot from the playcentre movement. Every possible effort has been made to encourage creative play in almost every field. There is no child discipline — they virtually do as they please.

"Playcentre is, however, being crippled by lack of Government help before they have even started. The Government has offered assistance plus control of virtually nothing. What has been achieved so far is proof enough of a worthwhile cause. Government control would reduce playcentre to another type of kindergarten or dumping ground. The movement must be free to grow on the enthusiasm of the people it is to help. Education is obviously of vital importance to the Maori community and the country as a whole. In areas where young Maori children are often brought up in crowded homes with few books or other creative stimuli the playcentre movement is obviously a valuable asset. Surely the Government could, through its agencies such as the Maori Trust Fund, do something to ease the economic problems without becoming playcentre's overlord."

Ausapocpah interviewed a number of "locals" about their attitudes toward the playcentre movement. A sergeant in Kaitiaki said in answer to a question about the need for greater education — "Better education causes a vast increase in crime. This is because it causes a departure from religious belief and discipline... Maoris come in here yelling racial prejudice knowing it will cause a fuss and they can't even spell the word."

They spoke too, to the local minister, whom, they felt displayed "a basic ignorance of the principles of playcentre." When they asked him about his views on preschooling, he said:

"Selwyn Village is a dumping ground for old folk, preschool is the other end of the see-saw."

The Child Welfare Officer appeared somewhat more sympathetic, but stressed that he disliked the idea of playcentre in so far as the acceptance of them meant the admission of the failure of the family unit.

"As a salvage expert, I must agree with playcentres, still perhaps the duties of parenthood and child development could be taught in the fourth form. To accept the idea of playcentre is to admit the failure of the family unit, which is the basis of democracy. Personally, I don't like it."

Ausapocpah suggested that playcentre could be seen in terms of the education of parent and child. The welfare officer pointed out, however, that there were certain practical difficulties involved.

"The danger is that the number of mothers attending will go down and the number of children will go up. Already teachers are pressing for professional experts at playcentres rather than mothers. Also in cities most mothers work and the system might not be applicable. Already there is a problem in getting lecturers for the mothers."

Ausapocpah appreciated these problems. It concluded however, that Something Should Be Done — "If there's a problem, let's face it squarely and do something."

Judo Club

Karate: On the first Saturday of last month, a successful karate contest was held between Auckland and Massey University teams. It is hoped that this will become an annual event. An invitation team from the Auckland Karate Academy was also present. There were two contests as well as the kata. The first contest was between Auckland and Massey; the second between the academy and the two university teams. The results were:—

	Wins	Draws	Losses	Pts
Massey	1	2	2	6
Auckland	2	2	1	7½
Second contest:				
Academy	3	1	1	7½
Auckland	1	1	3	4½
Academy	4	—	1	8
Massey	1	—	4	2½
Result:				
First:	Academy			
Second:	Auckland			
Third:	Massey			

Kata:

First: Auckland, 134½ points

Second: Massey, 126½ points

For the first time ever, karate will be in the winter tournament held at Victoria University this year. The move to have karate included was initiated by club president, John Fawcett.

Karate championships will be held on Saturday, July 13, and this, too, is another first for the club. As is usual for most karate competitions, it will consist of kumite (contest) and kata. A team of six will be afterwards selected for tournament.

Judo: The judo section of the club got away to a very fine start at the beginning of the year, but its support has dropped somewhat. The club is particularly interested in students who are experienced judoka and at the moment are not active members of the club. If you feel you could spend an hour or two doing judo just roll along on Saturday mornings at 9.30. If this is unsuitable, leave a note in the dojo, which is on the top floor of the Student Union, and further arrangements may be made.

The annual competition in judo will be held sometime in July and a team of probably nine will be selected for tournament.

"Armstrong" this term

The major production planned by the University Theatre Company for this term is John Arden's *Armstrong's Last Goodnight*, to be staged in the Hall during the last week (August 5-10). It is also designed as our contribution to the University Arts Festival, which will follow in the first week of vacation, August 12, 13.

Arden is perhaps the best of the younger English dramatists, and *Armstrong* can claim to be his best play. It was first staged in 1964, by the Glasgow Citizens' Theatre, and then put on in 1965 by the National Theatre at the Old Vic. Albert Finney played Gilnockie, Robert Stephens Lindsay, and Geraldine McEwan the Lady. I thought it was a fine play, intellectually knotty and also physically exciting, without the flim-flam of *The Royal Hunt of the Sun*.

The story is the same as that told in the traditional border ballad *Johnie Armstrong* (Oxford Book, No. 89), but that is the "heroic" version. Scotland needs ordered rule; to achieve this means enlarging the central power of the king; in the process turbulent local lairds like Gilnockie must go down, in this case to a

hanging that is half tragic, half brutal. Neither side is "good" or "bad": treachery, sly avarice, hysteria, and also nobility and courage are to be found on both sides. The moral problems of power politics are permanent, their pattern recurrent.

Arden, as he has done before, uses the historical play to refer indirectly to contemporary events. He says that he has had in mind the situation in the Congo (especially Katanga) as told in O'Brien's book *To Katanga and Back*. But it would be wrong and naive to try to see a direct correspondence between the people and the events in the play and those in O'Brien's book. Arden is interested in the pattern of events, the recurring complexities of decision and choice which face men at all times. Critics have said that the parallel with Katanga is a mere irrelevance, but Arden denies this, with some heat.

The staging is to some degree derived from medieval practice — that is, there are two permanent "stations" always visible to the audience, the King's palace and Gilnockie's castle. These are the two centres of power in the play, and the action is moved from one to the other by the simple expedient of making an actor walk

across the stage. Between the two lies the darker area of the forest — the home of the less rational instincts of mind and heart. The hysteria of the body and of the soul are engendered there: physical lust and religious self-indulgence flow like tides through the play, and both are used as instruments of policy by Gilnockie and by Lindsay. The latter is not known historically to have been involved in Gilnockie's death, but is an apt figure to represent the intellectual man who is carried out of his depth by the violence he thinks he can use for his own good purposes.

The play is a fairly ambitious one for undergraduates to tackle. It has a large cast — in my more desperate moments, it has sometimes seemed to be the traditional cast of thousands — but it has a lot of good parts for actors to get their teeth into. Of course we need a bigger stage — how much better we could do it on the hypothetical stage of the hypothetical Union Theatre! — and more time and more money. But it's worth attempting, and I hope will be worth seeing, not only by those doing English I, but by anybody who likes a good play. It is written in something approximating to Scots, but we have tried only to indicate this without getting bogged too deeply in the intricacies of phonetic patterns.

—S. Musgrave



● For the small fee of \$1 you too can throw eggs at Mr G. Gottlieb in LLT during Forum. The first person to avail himself of this recent disciplinary decision was Mr A. Barnett, and was fined the regulation amount.

● What happened to the piano and sound system exec. decided to get for the caf. early in the first term? Administration got round to inquiring about a piano on June 17, and Social Controller Anderson is still waiting for quotes for the piano.

● Recipe for Molotov Cocktail:

To prepare these cocktails, take equal parts of tar, kerosene, and petrol. Mix tar and kerosene, then add petrol. Fill into bottles, with piece of cloth in neck as wick and insert cork. To throw, dip wick in mixture, light and throw . . . It is considered that the addition of sulphur to this cocktail would be against the spirit of the Hague Convention and the Geneva War Protocol! (Taken from N.Z. Home Guard Manual.)

In an attempt to create better relationships between student bodies, Societies Rep. signed an official letter to a Canterbury Jazz woman "Psychedelic kisses from Malcolm."

BELOW: The students listen to president McCormick and the Mayor of Auckland after arriving at the Civic Administration Building.

EXEC REFUSES TO HEAR FACTS

After A.U. students demanded a march requesting information on the planned Omega Station Exec. refused to listen to what information was available at the time of the last meeting.

At a heated meeting last Wednesday evening the executive heard a report on the Wellington briefing from publications officer, Mac Price who had gone there with Craccum political editor, Bill Holt.

In expressing his dissatisfaction with the meeting, Mr Price said that "as an exercise in presenting facts, the session was an embarrassing failure."

Exec. then agreed that they

should attempt to inform the student body and the general public on all aspects of Omega. Efforts by P. R. O. Law to convince the more reactionary element that the facts were not as readily available as they might think, failed.

Two Craccum staff members, Richard Harman and Richard Rudman who had done intensive research into Omega, were then refused speaking rights. Mr Law said that he was disgusted at the attitude of the executive who were obviously not interested in hearing

what few facts were known. He moved that the whole matter of Omega be referred to an SGM.

Tim Ausocpocpah Shadbolt interjected that it was disgraceful that the exec. would not listen to the information available. M. V. P. Gottlieb shouted that "Shadbolt can't speak; he hasn't got speaking rights." Mr Shadbolt advised Mr Gottlieb to "stuff his speaking rights." By this time, in confusion and certainly on the defensive against a large gallery, the reactionary element on exec. tried to form a committee to make recommendations to the SGM but three members of the committee (Messrs Richard Rudman, Mac Price, Mike Law) refused to serve on the committee because of the attitude of the exec.

As Craccum went to press it seemed that SGM on June 10, at 1 p.m. would be faced with a motion of no confidence in the executive. Messrs Rudman and Harman said later that they had no intention of releasing any of their information and that it would be made available at the AGM.

"Freak-Out" at Arts Festival

Unlike previous Arts Festivals and Tournaments, Auckland's 1968 Arts Festival effort is to have no traditional hop. Instead there will be a "Freak Out."

Plans for this were outlined to Craccum by Festival Social Controller, Malcolm Calder. He said it would be modelled on similar functions in the United States. Acid-rock and way-out blues would provide the base for Freak Out, supplemented by psychedelic lighting and a turned-on atmosphere.

He claims Festival must endeavour to do more to distinguish itself from Tournament. Freak Out will be but one attempt to achieve this identity. From a "bleary, boozy, small-town-type dance" the social programme will be enhanced by the inclusion of something "which has depth and meaning in itself as well as its entertainment value."

Indications point to this being the most up-to-date festival yet. The Hamilton County Bluegrass Band, fresh from "The Country Touch," will top the bill at the Town Hall folk concert. And plans are laid for a genuine square-dance evening complete with straw bales an' all.

In the drama field Auckland's Theatre Company will present "Armstrong's Last Goodnight," by John Arden. Well-known Christchurch student producer Brian de Ridder is bringing an off-beat collection of four interwoven one-acters called "Impressions in Plastic," by Christchurch-based Max Richards.

Meanwhile other facets of Festival organisation are rapidly moving into gear. Billeting and participation forms are being drawn up and lists compiled of Aucklanders able to take billets. The secretarial staff are churning out thousands of type-written words under the capable direction of HQ controller Alan Farr. He stressed to Craccum the need for more typists and general layabouts capable of doing anything.

OMEGA MAKES S.G.M. SERIOUS

With the Omega affair waiting to be discussed at the end of the meeting, the business on the agenda was dealt with briefly and seriously. Although all motions were debated thoroughly, the agenda was completed by 8.50 p.m.

The motions discussed were:

● That Sir Douglas Robb be elected to life member of AUSA. Carried.

● That the following constitutional amendments be included in a redrafted constitution of AUSA (Gottlieb/Price):

- (1) Addition of an education officer to executive of AUSA.
- (2) The extension of the term of office of the capping controller to a full year.
- (3) The presentation of the annual report at the winter A.G.M.
- (4) Inclusion of the business manager on the capping committee.

● The last three motions were carried almost unanimously. The first led to discussion about the qualifications for such an officer and a motion was carried that exec. be authorised to draw up

a schedule of duties and qualifications (Law/Berry).

● Law/Kinghan. That a recommendation be made to the exec. of AUSA that Babysoft toilet paper be provided in student union toilets. Carried.

● A motion (St Johanser/Farr) for the exchange between New Zealand and overseas students during Christmas vacation was laid on the table for consideration.

● Another motion (St Johanser/Farr) dealing with support for overseas artists was lost.

All other general business was then called out of order since adequate notice had not been given. The meeting then closed.

● A special meeting of students was convened at 8.55 to discuss the Omega issue.

● Since the president has the powers of exec. outside exec. meetings, the following motions were proposed (Law/Price):

● That the president announce the policy of AUSA of opposing the establishment of an Omega station in New Zealand without further information being made available to the New Zealand public.

● That the president of AUSA take control and lead a demonstration against Omega at 12.30 on Friday, June 28.

● After considerable, and at times heated discussion, both motions were passed with only three dissenting votes.

● Motion in support of Canterbury's claims.

● Telegram to Prime Minister.

● Appointment of official photographers for march.

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Photograph — Bob Halliday

