

# CRACCUUM

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Free to students

## Chaff Massey politicians force "Chaff" resignations

The editors and staff of the Massey University student newspaper "Chaff", have all resigned because of bureaucratic quibbling on the part of the Massey Executive.

In their last issue, the editors stated; "At an Executive meeting on July 24, it was ruled that the editors and administrative staff who have resigned from Publications Committee are no longer constitutionally empowered to produce "Chaff" and that they must be replaced as soon as new applicants can be found and appointed by Executive."

This situation arose from a controversy over the Massey Alpine Club's publication Massif earlier this year. The Alpine Club refused to accept the limited supervision which the Constitution gave the committee and, when directed to comply by the Executive, amended the constitution in its favour.

### ERODED

Members of the Chaff staff, who are constitutionally members of Publications Committee, felt one of the key functions of the Committee—the supervision of advertising in Massey publications—had been eroded and felt there was little point in

staying on.

The Chaff staff then asked the Executive to give written assurance that the Alpine Club amendment be rescinded or that members of the Chaff staff be freed from membership of Publications Committee.

The Executive has failed to do so and the editors, distribution and advertising and business managers have all resigned.

### ABSURDITY

Further, the editors state, "the Executive's attitude was demonstrated last week when

staff cheques were temporarily withheld while Executive representatives pondered the constitutionality of payment for work already done on previous issues. This is a particular example of the absurdity of the situation. The Executive appears to be prepared, on the strength of a bureaucratic quibble, to deprive the students of what has at last become an efficient and regular publication."

### SUPPORT

A telegram of support for the editors of Chaff was sent last week by the editor of Craccum and the Publications Officer-elect, John Shennan.

The editors replied, expressing gratitude for this support by said the Massey Executive was still "adamant" in its attitude.

## Theatre progress

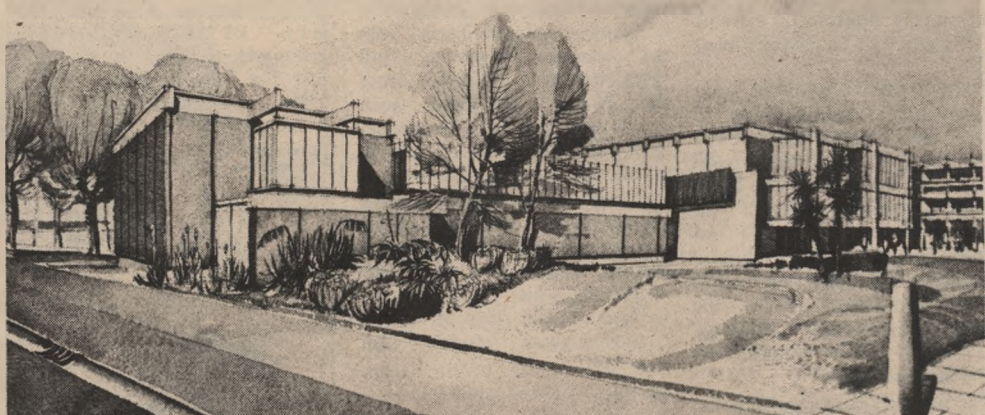
After almost a decade of discussion the final plans for a University Theatre have gone to the University Grants Committee and Cabinet for approval.

The proposed theatre, which is fully financed now, is designed to meet the requirements of university drama particularly student drama. The building is also suitable for uses other than drama such as films and musical performances. The design report makes interesting reading and I propose to set out the declared intentions of the architects. The site is part of the Student Union grounds on the corner of Princes St and Alfred St. It was designed and planned in outline when the Student Union was built and forms the northern sides of the Rudman Memorial Gardens. The area outside the coffee bar (D block) was designed to form the foyer of the theatre and act as a link with the present basement facilities of the Union.

### FLEXIBLE

The stage is capacious and simple but flexible to suit both proscenium and open stage productions. The two sidestages can be opened, fully or partially, to permit multiple staging and the free movement of large groups as required in Shakespearean production.

The plans include a 'little theatre' as an integral part of the concept to provide space for small, simple and cheap productions, (primarily designed as an arena stage), suitable as a rehearsal area. This will assist the efficient and economical running



The proposed theatre from Princes St.

of the theatre as a whole. The little theatre has its own foyer and entrance from a paved area beside the gardens.

### 386 SEATS

The auditorium including the small gallery seats 386, plus further seating in the forestage area, being fan-shaped with a gradual rake to the stage. The public approach from the foyer in block D is by carpeted staircases, following the course of the back wall of the auditorium. An

orchestra well is provided six feet below the forestage. An interesting inclusion has been to ensure that much of the concrete wall facing Alfred Street is suitable for posters. This will provide an interesting view from the library. The provision of 600 square feet of storage space in the plans was the maximum able to be provided on this difficult site.

\$400,638

A projection base is provided in the theatre as well as in the little theatre. Other facilities

included are property rooms, store rooms, dressing rooms and managers offices. The total cost of the theatre assessed in May 1970 was \$400,638 and it is to be hoped that building will commence this year. The University Theatre Co. has always suffered the disadvantage of no adequate campus facilities and this building will fill the vacuum. The facilities provided will effect several clubs and thereby (it is to be hoped) students at large.—Bill Spring.

## S.I. is on the rise

After two years of being eclipsed by the foreign students' National clubs, Students International is re-emerging. Previously when there were fewer foreign students at Auckland University, this club was the largest on the campus providing contact not only between N.Z. students and their guests, but also between students from different parts of the world. With the increase in students particularly from Malaysia and Fiji a whole series of clubs has been formed exclusively for expatriates from each country.

While the need for companionship, National Day celebrations and for the preservation of familiar habits of food and language are appreciated in a country so very different from home, these clubs are not fulfilling one very important aspect of campus life. This is to provide a forum where students can learn about different people, customs and ideas. Where foreign

students can meet New Zealanders and where Kiwi students can make some contact with the outside world without travelling overseas.

Student International fills this gap by providing a link between all of the students and clubs interested in people, different depths of culture and foreign politics. At present this role has been filled haphazardly by clubs

like Rotaract and VSA. This shows the job is there to be done, but at present the co-ordination is completely lacking.

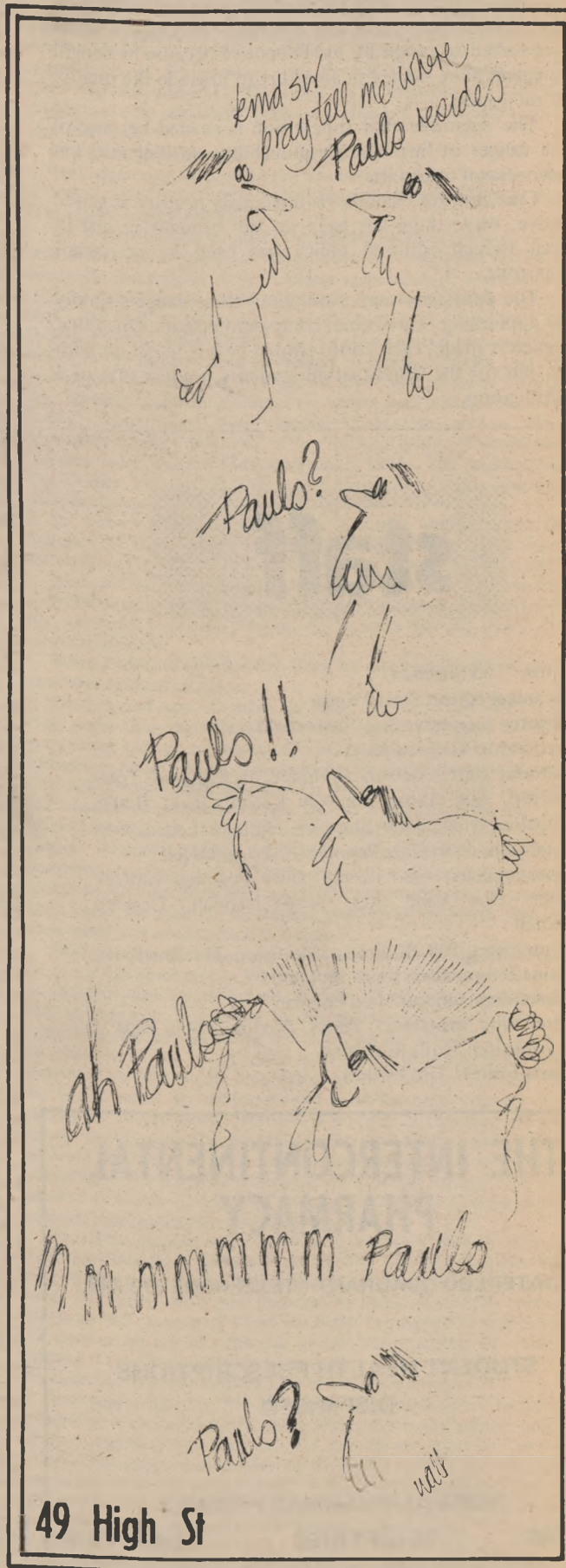
### PLANS

S.I.'s new committee, under its chairman Patrick McCombs, is planning to hold a series of functions this year aimed at determining just how best the club can fulfil its functions in harmony with the existing clubs, and to gather support for a major programme from Orientation next year. The first of two alternative approaches which S.I. could follow is to organise its own functions where people could mix. These would predominantly be local style dances and parties since the foreign national clubs put on mostly exotic entertainment at their own functions to which all S.I. members could be invited to go.

The other approach would be for S.I. to act as a co-ordinating committee which would be able to organise a few dances of its own but which would aim, through liaison with clubs and through its large mailing list gathered during orientation week, at co-ordinating the social activities of other groups. This would encourage foreign students to become involved in university life through cultural and sports clubs and to allow more Kiwi students to get in to those fantastic suppers of chops and rice.

S.I.'s first social function this year will be a coffee and talk session in the McLaurin Chapel Hall from 7.45 p.m. on the last day of term, Friday August 14th. It is expected that from this meeting will come the guidelines on which S.I. will flourish and bloom in 1971.

agm  
tonight B28





# Political bumbling

Students throughout New Zealand must surely mourn the scuttling of yet another excellent student newspaper by bumbling and weak student politicians.

This year, the Massey University paper **Chaff** has been the best it has been for years and has made a significant contribution to the recent rise in the general standard of New Zealand's student papers. That the Massey politicians should sabotage **Chaff** over a mere technicality shows their retrogressive mentalities and lack of concern for the best interests of the general student body.

For it is a fact that New Zealand's student papers are playing an increasingly important role in keeping the students of the country's universities informed of each other's activities and attitudes—attitudes which are often formed independently of any university's politicians. It follows, therefore, that the vehicle of these attitudes, the student paper, should not be tied to the whims and expediencies of the politicians if a true reflection of student opinion is to be obtained.

Of the country's seven student papers, only one, Craccum, is openly free from political supervision and only Craccum and the Canterbury paper **Canta** have not come into disunifying conflict with their Executives.

Craccum is under the financial control of the Craccum Administration Board (which has representatives from Executive, SRC and the paper) while editorial responsibility lies solely with the editor. This experiment has been tried this year for the first time at any university and has been extremely successful. Generally, Auckland students appear to be satisfied with the content and standards of Craccum while the paper's finances are in a very healthy state.

The Waikato paper **Nexus**, however, has been often sniped at by the Waikato Executive; the editor of Victoria's **Salient** has been continually harassed to revert to weekly publication; the Lincoln College paper **Caclin** has had a remarkable knock-down-drag-out fight with the Lincoln politicians and the editor of Otago's **Critic** was forced to resign by his Executive because he sought to spend more money in an effort to upgrade the quality of the paper.

The argument that supervision is needed because of the danger of financial irresponsibility or libel suits has been shown to be false.

Craccum, for example, is financially healthy as stated above, while there has been no suit brought against it, even though editorial policy has been by no means timorous.

The politicians may avoid all of these dangers simply by appointing responsible, competent editors. Once that choice is made, each editor should be left to get on with his job for the benefit of all students, not just that of a small group.

## staff

**Editor:** Ted Sheehan,  
**Technical editor:** David Kiser  
**Editorial secretary:** Sue Tattersfield  
**Arts editor:** Richard King  
**Editorial staff:** Richard Rudman, Jil Eastgate, Tony Haszard, Sue Millar Jocelyn Logan, Janet Bogle, Christine Wren, John Shennan, Barbara Lagan, Ken Hutchison, John Daly-Peoples, F. Bruce Cavell  
**Photographers:** Alan Kolnik, Clive Townley, Murray Jones, Ron Park, K.J. Witten-Hannah, Graham Wardell  
**Columnists:** Bill Rudman, Mike Law, Tim Shadbolt, Donna Breiteneder, Keith McLeod  
**Advertising manager:** Leo Pointon  
**Advertising assistants:** James Austin, Robbi Page  
**Distribution:** Ruth Bookman  
**Sports Editor:** Tim Haslett.

## THE INTERCONTINENTAL PHARMACY

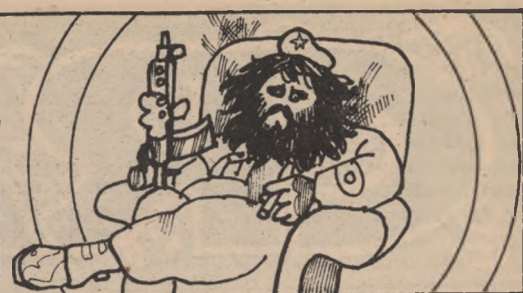
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 for armchair REVOLUTIONARIES



Sir,  
 As a frequent user of the library in the University I am greatly concerned about the inadequate facilities for studying especially with regards to seating arrangements. This, I think, is aggravated by some inconsiderate students who like to leave their books unattended for hours at a time leaving other students wandering around without seats.

I would suggest that anyone needing a seat in the library feel free to occupy any unoccupied seats, even those with books on them. If the owners of the unattended books do not appear in, say 15 minutes I think it is quite fair that he should give up his seat gracefully.

I would also like to suggest that notices of the above information be posted at strategic points in the library as reminders.  
 Daniel Foe

Sir,  
 Firstly, many thanks for the regular copies of your paper I have received this year. It is about the only intellectual stimulation I have received down here in Te Kuiti all year. I am one of those young teachers everyone seems worried about lately and the report of a recently formed women's liberation group on campus has prompted this letter.

Last month I was married and although there is no employment for my husband in this small town, we decided to see out the year here, mostly because I didn't want to leave my classes in the lurch in an already badly understaffed school. Anyway it works out quite well at present as my liberated husband doesn't mind staying home and minding my two year old daughter while I work.

Now male teachers are automatically eligible for a married allowance if their wife is not working, but (and here comes the crunch) when I tried to apply for the same allowance I was bluntly told women were not eligible. Further enquiry showed that there is provision for women to receive it (with the Department's special approval, but only if their husband is totally incapacitated).

The only reason I can think of for such blatant discrimination is that, in spite of the government's much vaunted "equal pay for women teachers", in fact, it, and presumably most New Zealanders, don't really approve of, or want, professional women. It is a rather subtle way of reminding us that our "natural" place is over the kitchen sink, washing nappies, etc. I enjoy being a mother, but I am a person first and also enjoy my job. But the education Department obviously doesn't expect me to take it seriously. No wonder they are short of teachers. I'm afraid there is going to be one less next year.  
 Barbara Cavallero

Sir,  
 After reading and hearing Andrew Pulley's views on revolution and the potential of the American worker as a revolutionary, I feel rather uneasy.

Andrew Pulley is unrealistic when viewing the American worker as a potential supporter of a left wing revolution in the US. The worker would rather support a government that would perpetrate the present capitalist tradition. Any rising that may occur in the US will probably result in a fascist type regime and the continuance of "free enterprise" (i.e. exploitation).

I feel that Andrew Pulley's view is unrealistic in that he merely offers an optimistic viewpoint to those who want to believe it. Optimism is not necessarily the truth.  
 Rae Brambley

Sir,  
 Tim Shadbolt's story on John Bower (July 30) is the most irresponsible piece of sensational liberal journalism I have ever seen. I had previously held Mr Shadbolt's free thinking in very high regard but this article, full of illogical sentimental crap, seriously questions my opinion of him and some other left-wing thinkers.

Sure, I too think the Vietnam war is a sorry unnecessary shit-stir and have marched several times in both Vietnam and Cambodia protests. But blowing up establishment buildings—literally as Shadbolt and his hero seek—not only damages the protest movement in the eyes of the establishment which we should be trying to win to our side and thinking but in Shadbolt's writing, emerges as nothing but a criminal offence.

To dismiss the possibility of someone getting hurt as a 'time-worn pathetically hypocritical statement' is absolutely ridiculous in itself. For Mr Shadbolt's information someone probably would have been killed or seriously hurt if a certain blow-up some months ago had occurred only minutes earlier. And to suggest that Bower and friends were forced to use 'the last resort'—dynamite, to blow up the Waitangi flagpole as it was too hard to cut down is equally foolhardy. Was not the stealing of dynamite and the use of it a criminal offence? To use pure emotional rubbish later on that 'at this early age the chances are 85% that he will become a habitual criminal . . . and face homosexuality' by being in jail reduces Shadbolt's article to a left-wing version of Truth. Even the heading 'Bower—the full story' has been borrowed from the *Women's Weekly*. (such a loyal sincere man . . . product of a mixed up home . . . fancy having this horrible thing happen to him') Craccum editor I censure you for publishing such a disappointing article. A Detective Hutton versus Mr Shadbolt's allegations—which I am wanting to hear the full story on—would have been more profitable.—Tom Crawford.

Sir,  
 Undoubtedly, impetus has been given to the abortion issue with the formation of Professor Liley's S.P.U.C. I do not intend to reply point by point to Professor Liley's effusions (Craccum 16 July 1970) as other correspondents have dealt with most of the points raised. However, I would like to discuss an aspect of the propaganda approach taken by Professor Liley's Society which I consider very disturbing.

The July newsletter No. 2 of the S.P.U.C. informs its readers of "an infant sale scandal" in Britain, alleging sale of live foetuses for experimentation and comparing this situation with that of nineteenth century body snatching. The author says that abortionists will now be able to make a bigger profit by selling foetuses for experimentation. The basis of these allegations seems to be a New Zealand Herald article of May 18 1970 in which Mr St John-Stewas, a Catholic MP alleged that a leading British surgeon had bought live foetuses for research which he planned to keep in a state of suspended animation until they were 40 weeks old.

The same article also printed the following rebuttals: Dr Malcolm Potts said: "I should like to state that the details given in these allegations are scientific balderdash and no-one should take them seriously." Dr Martin Cole agreed with Dr Potts and said "my own feeling is that the surgeon has only established contact with a clinic for a supply of foetal material and the rest is just embellishment." He added that he doubted whether a foetus could be kept alive for more than 2 days after an abortion let alone 40 weeks.

And one London newspaper stated that the allegations closely followed that of a plot in a recent television science fiction serial.

The next report printed in the New Zealand Herald 22 May 1970 said that Mr Donald Longmore, a leading member of the British Heart Transplant team of 1968 is reported in a letter to the Times as saying he was the doctor accused of using live foetuses for research. He vehemently denied he used live foetuses or even contemplated doing so. Furthermore he viewed with the gravest disquiet the allegation of Mr St John-Stewas which he said

there will soon be some liberated men, too.

The sort of liberation which concerns me more than sexual liberation is the freedom for women from enforced role-playing. The physiological facts of life ensure that most women will be put into the position of being mother/housewife, a role which a great many find most congenial; but as a corollary to this it is assumed by the male sex that any women with whom he may live will assume this role, regardless of any other role which she may have taken on. It is difficult, without appearing ungracious and militantly feminist, to escape from becoming a housekeeper, and I do not think it is going to be possible to do so. After all, it must be most comfortable for men to have us, convenient to hand, to see to the running of domestic complexes. But I do think this is one of the reasons women become 'zombies'. It is too difficult to combine more than one role and more comfortable to abandon the struggle.

If lone parents who are also students, as Graham Jackson says, are unable to receive social security, I would like to hear more of this from anyone with information. I agree that something should be done about it immediately. I have already made some enquiries about this and would be glad to join any campaign on their behalf.—Gayle Hanson.

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Professor L N azis, a anti-abortionist told was that Nazi Germany their Abortion 1935 respective was made a t Italy and ooc 1943. His a humanism—at ianism is as i

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was based on the understanding by a person without medical qualification of a technical conversation.

In connection with his research into the treatment of heart diseases in young people Mr Longmore said he was recently supplied, without payment or question of payment, with two specimens of foetal material from a private nursing home.

In view of the fact that the allegations and their complete denial were printed in May 1970 there seems to be no excuse for the publication of the allegations only, in July 1970. Perhaps Professor Liley considers his society should propagate "scientific balderdash" and television science fiction plots in order to play on the public's emotions? Perhaps in their emotive fervour to discredit abortion law reform the S.P.U.C. considers the ends justify the means?

Professor Liley mentions the Nazis, as do most anti-abortionists. What we are not told was that fascist Italy and Nazi Germany both tightened their Abortion laws (1927 and 1935 respectively) and Abortion was made a capital offence in Italy and occupied France in 1943. His attempt to link humanism—atheism—totalitarianism is as pathetic as it is

incorrect. It would be just as logical to allege that because the Dutch Church in South Africa supports Racism, all Christians are racists.

Finally, Professor Liley's claim that it is the peculiar prerogative of youth to call for law reform which would allow abortion to be decided by the woman and her doctor is fascinating. I have no doubt that Dr Fraser McDonald (Auckland Star, 20 June 1970), Bishop John Robertson (A.L.R.A. Lecture, October 22, 1966), Father Robert F. Drinan, S.J., Dean, Boston College Law School (The Catholic Lawyer, Vol. 14, No. 3), Lester Breslow, President of American Public Health Association and Professor of Health Services U.C.L.A. (Address to First National Conference on Abortion Laws, Chicago, 15 February 1969) will all be flattered by such a description since they have all called for law reform which would leave the decision to the woman and her doctor.

Wayne Facer

Sir,  
Humanism as its name implies, expresses its concern for, and faith in man who holds the power to solve his own problems and who must reject the absolute authority of supernatural sources.

Prof. Liley's various detractions gleaned from Lawrence Southon's article in Craccum include the inference that the atheistic minority (humanists?) has no right to prescribe legislation because of 'its record', as it 'has no long tradition' and as 'it has only flourished in modern totalitarian states'.

Humanism was emerging during the era of Protagoras and Socrates, but since the Reformation, humanist thinkers have been pre-eminent in social and scientific advancement.

Modern totalitarianism, born in Catholic Bavaria, was nurtured by Hitler and later Mussolini, Franco, Salazar. The Vatican supported Hitler and Mussolini, blessed their crusades but omitted to condemn the "State fatherhood" of illegitimate children for cannon fodder or genocide" by a people admirably free from any religious bias", as quoted by Prof. Liley when he refers to Rabbi Astor's statement concerning the five million Jews. "Gott mit uns" appeared on every soldier's uniform. Witness the high rate of religious adherence in Spain, Portugal, South and Central America, Balkans, India/Pakistan, Middle East,

Vietnam and Ireland with attendant violence and poverty.

In promoting an open society, humanists endeavour to draw opposing groups together for dispassionate exchange of views and support the freedom of the individual to act as his conscience allows providing such action causes least harm to his fellow citizens.

The freedom of a woman to decide on her abortion without legal strictures surely should be her inalienable "Birthright". When Prof. Liley asserts that such a decision is "the peculiar prerogative of youth—we rarely encounter it in older people", is he naively assuming we have not heard of the menopause?

Humanism as a social force is well established in England with the Agnostics Adoption Bureau, Humanist Counselling Service, Humanist Housing Association (flats for the elderly), Humanist Youth Service and in Bechuanaland the Swaning Hill School.

In Auckland we have been assisting other voluntary bodies in community service, and will welcome volunteers to expand our work.

Ray F. Carr,  
Hon Sec.

Sir,  
Prof. Liley and Dr Otto both logically argue that abortion is no different from other acts of killing and these arguments must therefore be extended to the moment of conception.

This raises one question in my mind, and one which I cannot answer to the satisfaction of myself. This is: What is the place of the 'morning after' pill in these abortion arguments?

These pills, the most effective of which contains a drug Stibestrol which is generally used in the treatment of uterine disorders, are legally available in the United States and may or may not be in this country.

The pill is to be used after 'unprotected' intercourse and therefore it will kill or dispose of in some way an unwanted embryo if conception has taken place. Is this abortion? W.D. Garton

Sir,  
In Craccum Thursday July 30, Tim Shadbolt tells us the full story of John Bower.

Consider the nine month, later \$1000 fine for blowing up the Waitangi flagpole. Bower was, it appears, the ringleader and had a previous record of disorder, not an innocent.

Consider 'January justice'; is it surprising that a known arsonist who utters threats against the police and Agnew is arrested, especially in the emotional atmosphere engendered by Agnew's visit?

The Air Force bombing was a crime. It is not made any the less unlawful by being done as a political protest. Destruction by explosive is arson and there is no legal technicality in this; the crime subsists in the destruction of property by a violent agent, not in the means used to destroy.

It is unfair to compare Bower to the previously unconvicted man obviously in need of treatment, who got nine months for his arson. Bower was determined by the court to be a deliberate, calculating arsonist, with a record of arson and wilful destruction by explosive. He was jailed because twelve jurors believed Det. Hutton and not Renee de Rijk who is one of those friends which Shadbolt admits Bower will not incriminate. If Bower was in a position to incriminate his friends as accomplices how reliable would their testimony be?

Is this not a very different 'full story'?

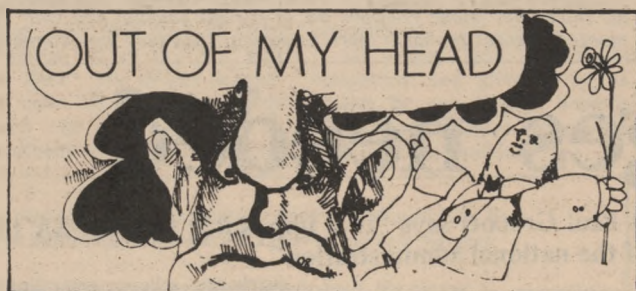
A. D. McInnes

## Bank award

Entries for the Bank of New South Wales Student Journalism Award close at 12 noon tomorrow.

Anyone who has had material published in Craccum during the first two terms of this year may apply to the editor of Craccum to have it considered for the Award. The prize for feature stories is \$100, for news \$50 and \$50 for published photographs.

The judges will be Ron Taylor, of the Auckland Star, Neil Illingworth of the New Zealand Herald, and Tom Hutchins, Elam lecturer in photography.



## Charity & the war

BY TIM SHADBOLT

I'd long suspected that charity had become a middle class excuse for political apathy or perhaps a conscience salve for wealthy Christians. A few bob in the box and you've done your bit. It even allows you to call long haired demonstrators non-constructive. I couldn't help being attracted to a charity evening for Vietnam. Just to watch the ritualised hypocrisy of giving medical aid with the left arm and artillery shells with the right. It was a Wednesday, July 29. Dr. J Frew speaking in the Takapuna Methodist Hall. A hall full of old ladies with two Naval Officers looking very handsome in full military regalia. But first came the childrens choir—with that ear soothing international song of peace and brotherhood God Defend NZ. Item 2 was national dancing from all over the world. But the world didn't include any communist countries (except Czechoslovakia). Still perhaps the Russians don't do any dancing. The Israel dancing was as outstanding as the lack of Arabs. This all ended with a little sermon on Greed. The wealthyly attired throng applauded vigorously—forgetting the mass of large gleamy new cars parked outside. In 6 years the choir has raised \$1,132-10c, said the fur coated conductor with computer-like accuracy—more squeals of approval. Why that's the deposit on one of the cars, I thought. What kind sacrificing people. I wonder if Jesus would have sacrificed the deposit on his new car within 6 years for starving children. But a little hypocrisy was minor compared to the evenings grand climax. What followed was one of the most blatant, one-sided session of military propaganda that I have ever faced in my life and I've faced Thompson, Holyoake, Muldoon and even Sir Leslie Munro, but the military campaign waged that night by Dr. Frew made them look like soft boiled amateurs.

A mass of medals, ribbons and brass strode forward—the large mounted map, the sword-like pointer—the very kindly British manner—all very impressive. First he said with great authority I wish to present a brief history on Vietnam . . . and he proceeded with one of the most misleading drive sessions I've ever heard presented in the name of history (and after doing 3 years of history at University I've heard some beauties). I'll limit myself to commenting on just seven of the most obviously misleading statements.

1. 'The Vietnamese had a 200 year history of vicious primitive medieval warfare'. This misleader is to show that it isn't really our fault that there's a war in Vietnam because they're a warlike people by nature. It's rubbish. In fact Vietnam had a civilisation with considerable architectural prowess, a written language, canals, bridges and university education some 2,000 years before Columbus discovered America. Dr Frew "forgot to mention that the 1,000 years of Chinese domination was from 330 B.C. until 962 A.D. and that most of the fighting was uprisings against the Chinese overlords.

2. 'The Vietnamese slaughtered 30 French missionaries so France moved into SE. Asia and set up protectorates . . .'

This was to show all the little old ladies that good old France didn't really take over for colonial exploitation but simply to protect missionaries, purely humanitarian reasons. Dr. Frew 'forgot' to mention that as well as protecting missionaries France screwed 100 million francs per year out of SE. Asia for 40 years.

3. 'The Viet Minh got American aid during WWII but stored the equipment instead of using it against the Japanese.'

Again rubbish. In 1941 the Americans sent Ho Chi Minh into Vietnam with 144 second hand rifles to fight the Japanese Army. He was so successful that American aid poured in and Ho's Army grew from a platoon of 32 to 15,000 men. By early '45 the Japanese only just controlled the cities. The Viet Minh attacked the Japanese rice stores and supplied it to populace who joined the Vietminh in droves. As the Japanese empire crumbled in defeat the Vietminh launched a general assault. The triumphant Viet Minh had fought continually against the Japanese for four long years.

4. 'France returned after WWII to fight an extremely difficult

guerrilla war' . . . Dr. Frew explained the difficulties of poor poor France. He again 'forgot' I suppose to mention the most important agreements of this period—the Paris Accords and the Fontainebleau Agreement. He also 'forgot' to mention the 1946 elections.

He also forgot to mention the bombing of Haiphong Harbour by the French Navy. All Dr. Frew seemed to remember about this whole period in fact was a load of trivial irrelevances about a British platoon of dogs. (about which all the old ladies giggled joyfully).

5. 'The majority of the French army at Dien Bien Phu consisted of Vietnamese' Dr. Frew's comments on this battle irked me most. Fair enough if he's a bum historian. But at least as a military officer he should get his military facts straightened out. The Dien Bien Phu garrison (March 13 1954) consisted of 10,814 troops. The ethnic composition of the garrison was; French 1,412 Foreign Legion 2,969 Africans, Algerians, Moroccans 2,854 Vietnamese 3,579. The Vietnamese only consisted of just over a third of the French army at Dien Bien Phu

6. 'The Geneva Conference was non binding'

This staggering historical fact was backed up by 'the man with no axe to grind' Dr Frew's only reference was the infamous right wing conservative P J HONEY

Dr. Frew's 'no axe to grind' description of Honey was made by that well known journalist Allsop (who also supports Nixon in Cambodia and believes in the nuclear arms buildup). Our non axe grinding friend in his unbiased introduction to the book Dr Frew used, said 'The Vietnam war is a culmination of forces used TO SERVE COMMUNIST ENDS' (ie. it's all a comic plot) and also stated in his other book Communism in North Vietnam that the Communists are engaged in a war of subversion aimed at bringing Sth. Vietnam under their control (ie. yellow peril oozing down). P J Honey's contentions over Geneva Convention are in direct opposition to the Conference of the National Assoc. of Democratic Lawyers from Western Europe (Brussels 1966). The International War Crimes Tribunal, U Thant, and almost every other historical documentation of international law available.

7. Dr. Frew's absolute epitome in historical absurdity was his summary of Diem—which I won't even comment on. 'Diem rigged the elections TO SAVE VIETNAM—and he may well have been right'. And so the historical debauchery came to an end—an end not noticeable mostly for its absences. No gulf of Tonkin—insignificant? No American invitation theory. No reasons for NZ. entry. No mention of Scato.

When I tried to question Dr. Frew he said he was only prepared to answer medical questions . . .

Oh yes—and now it's time for films. The films and slides were even worse than the history. We saw hundreds of happy fat kids everywhere eating and laughing for joy. All the kids seem to do in Vietnam is eat and laugh—jesus some people get all the luck. We saw a beautiful young nurse and then Dr. Frew's voice winced in agony 'she was killed two weeks later by the Vietcong. I for one was relieved to discover that only the Vietcong misuse or harm young girls in Vietnam.' Then a burnt down village. Dr Frew explained how the Cong had burnt 300 huts. Funny that we've dropped more bombs in Vietnam than WWI and WWII; still maybe they all missed. Then came the slide of the starving child from the North that Dr. Frew saved and weened back to health.

Then we saw the burnt corpses and the amazing revelation that Dr. Frew had never ever in Vietnam ever seen a Napalm burn or ever an anti-personnel bomb wound. He placed one hand on his chest very dramatically and swore by his grandfather's scout badge or something that he was telling the truth. All the old ladies swooned. He then went on to an even more incredible explanation and convinced us all that the most lethal weapon used in Vietnam was the petrol stove. We assumed every burn Dr. Frew ever saw was caused by the H-Stove. Perhaps if we sent a thousand electric stoves to Vietnam the hospital could close down. Still it was relieving to discover that all the napalm we've dropped in Vietnam missed too. The last slide was classic. A Vietcong prisoner who was restored to health—and then I knew the real TRUTH. Con Son was a comic propaganda plot after all.

The slide evening was in fact nothing other than a series of Vietcong atrocities. Blatant heavy-handed propaganda under the roof of the church, under the pretext of humanitarianism and in the name of charity. As a past President of Rutherford's SCF. scheme and keen SCF. supporter I have never felt so ashamed of supporting anything in all my life. I'm not in any way doubting Dr. Frew's medical credentials. But as a historian or neutral observer of Vietnam he has badly tarnished the neutral reputation of SCF.

Two suggestions. 1) The SCF should organise another discussion evening on Vietnam and present the alternative to the military point of view regarding this war. 2) The radicals are going to have to extend themselves even further to jar all the charity organisations and make them the second front of the protest movement rather than leave them as open fronts for military propaganda. Go to every meeting you can that's held on Vietnam—even if you have to go alone as I did and just observe. We must stop the church/charity/military front: Sorry to be such a column hog lately. Oh yes—the response to the last column was \$160 for John Bower. His thanks to all the students of Auckland. His appeal goes through.

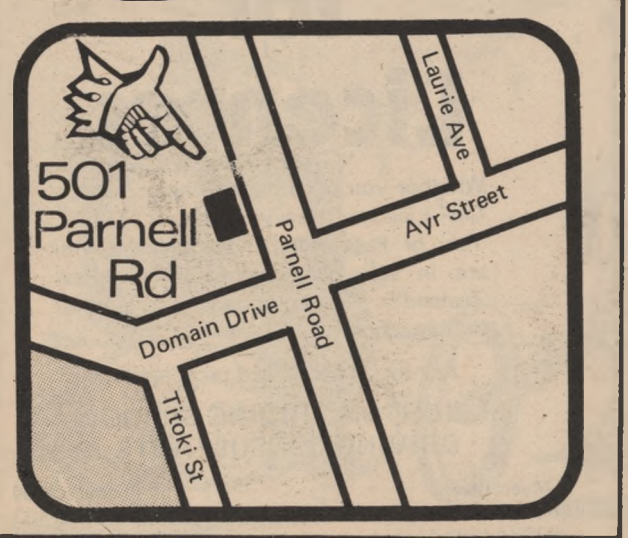


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# Winter Council preview

New Zealand's student politicians gather at Palmerston North this weekend for the annual Winter Council meeting of the New Zealand University Students' Association.

If NZUSA's Easter Council here in Auckland was a crisis meeting at which student leaders had to decide where the national union was going, Winter Council must be pre-occupied with the crucial question of how to get there.

There seems to be general agreement that NZUSA must expand its function as an education pressure group, and must extend the scope and range of services it offers its members. But it is equally clear that this cannot be done unless major sources of alternative finance are found. And expansion and reorganisation of the Association's national office in Wellington, along with increased liaison with its constituent members, are two other areas to which this Council must give its attention.

A number of significant and detailed proposals are to be placed before constituent representatives at Winter Council. Attitudes to these carefully-researched schemes will largely determine what NZUSA can and will do in the future.

Auckland's delegation will be led by outgoing President Michael Law and Treasurer Tony Falkenstein. Law tended to dominate Easter Council and it will be interesting to see what his swan-song performance on behalf of Auckland will be like.

Falkenstein and Student Liaison Officer John Coster will be the major support for Law: the remainder of the delegation will be gaining experience in the game of NZUSA Council politics.

Otago, who in a fit of pique and the absence of their president in America, did not attend Easter Council and were thus indirectly responsible for the major reappraisal of NZUSA then undertaken, will be at Massey in full strength. References to their threatened withdrawal from NZUSA are inevitable, but there is no reason to believe that the southerners will not play a full part in this meeting. Indeed, it is significant that Richard Weatherly, who tried to lead Otago out of the national student body earlier this year, is listed as an observer to Winter Council.

Major interest amongst delegates will centre on the election of Paul

Grocott's successor as NZUSA President. Two constituent presidents, David Cuthbert from Canterbury and Errol Millar of Otago, are declared candidates for the post. Cuthbert has been a popular and effective politician and has made significant contributions to NZUSA. Millar is less well known, and there is the possibility that his failure to ensure Otago's attendance at Easter Council might have weakened his chances.

All that can be predicted with certainty is that as yet few votes will have been committed. The opportunities for horse-trading are as great as they have ever been in NZUSA.

However, there is always the possibility of a dark horse or compromise candidate emerging as the pattern of the weekend becomes clear.

After all, Auckland president Michael Law has never publicly denied an intention to seek the presidency. There is a possibility that Law's student political career might dramatically shift to Wellington.

Law's control of the Auckland association is obvious. And his control of the Auckland delegation to Winter Council will be equally determined, if not authoritarian.

It is understood that he has warned the Auckland delegation that any member who does not play a full part in the two days of meetings will be billed for travel expenses which the Association would otherwise pay.

So NZUSA Council meetings are now solid work sessions. And so they should be. But there is the danger that in a welter of finance proposals, lobby tactics, reorganisation ideas, and round-table barbers, the politicians may forget their grass-roots electorates.

It is not difficult to quote resolutions of general meetings and it is too easy and too simplistic to regard such decisions as the ultimate expression of real student opinion.

NZUSA must be careful to explain to all its members just what it is at. Internally, public relations are at present equally, and with the mooted changes probably more, important than they are externally.



Paul Grocott

## Major changes needed

In his report to Winter Council, NZUSA President Paul Grocott says "it is impossible for NZUSA to expand its operations without a major re-orientation of the national administration".

Grocott considers the appointment of a full-time education vice-president and of a manager for the association's commercial enterprises as the two essential aspects of this reorganisation.

In addition, a permanent editorial staff for the national magazine (whatever form it might take) will be required.

From the report of NZUSA Treasurer, Alan Jamieson, it can be seen that major changes have been made in office accounting procedures during the past year.

\$1,944

The funds of NZUSA at present amount to \$1,944. Deficits incurred in the six months to June 30 this year are

\$1,136 for the operations of the Travel Bureau, \$2,565 for FOCUS, and \$79 for general activities.

Mr Jamieson stresses the great importance of a refinancing of NZUSA's activities now that the services it provides are being expanded.

In a report on financing proposals, NZUSA Vice-president Charles Draper will point out to Council that the present activities of the national student union are barely covered by the

contribution of about 65 cents per student.

### EXTENSION

Mr Draper says that any extension of NZUSA's activities, unless financed externally, or any increase in allocation to existing activities will require either greater student contributions or finance from other sources, such as the activities themselves.

Schemes at present under consideration which combine service to students with profit for NZUSA include a national academic text-book and stationery scheme, a national bulk foodstuffs and equipment

purchasing scheme, operation of wholesale liquor outlets, expansion of the Travel Bureau into an independent organisation, extension of the insurance scheme into other insurance fields, and a student saving society coupled with a universal bond scheme.

Mr Draper recommends that efforts to finance and construct NZUSA's own premises be intensified, since he sees this as a way of giving NZUSA greater financial stability and staffing, of reducing rental payments, and of making constructive use of the otherwise uncommitted liquid assets of some NZUSA constituents.

## Plans for "Focus"

At least four hours of NZUSA's Winter Council meeting on Saturday will be taken up with discussion of the national student magazine, "Focus".

It is understood that the future of Focus is also to be raised at tonight's annual meeting but there seems to be considerable feeling that Auckland should delay a firm decision on this question until after Council has met and the views of other universities are known.

### FLEXIBLE

Mike Law believes Auckland's attitude towards Focus should at this stage remain flexible.

Although discussion of Focus is a hardy perennial at NZUSA meetings, this weekend's consideration will be centred on a thirteen page report to be

presented to the Council by the Focus Administration Board.

The Board is appealing to NZUSA for clarification of the role and objectives of the magazine, and suggests that its development over the past two years has been hindered by debates which have obscured rather than clarified Focus's problems.

NZUSA will be asked to affirm that Focus should continue to be supplied free to students so long as they are underwriting its budget.

### MONTHLY

And the Board will also recommend that Focus be published monthly from February next year with a radically altered format and professional production and promotion.

Monthly publication is seen as the best means of putting the magazine on its feet, and that professional production and very vigorous promotion are realistic ways to reduce costs by improving Focus's off-campus appeal while at the same time being consistent with the magazine's objectives.

The suggested new format is that of a folded tabloid (like the 8 O'CLOCK but folded in half with cover designs on the outside and the 'front page' on the inside of the fold of 32 pages.

The advantages are a printing cost reduction of almost half, more space for copy and advertising, and for imaginative layout, and the possibility of exploiting its 'difference' in promoting Focus's new identity.



Lindsay Wright

the national student union "get closer to the practical, working politics of university change".

### ADVOCATE

Wallace says "NZUSA has a definite place as an advocate for the student case firstly, and secondly, as the advocate for rational development nationally in terms of the country's situation".

"The rights of students to representation on all matters concerning the university" says the vice-president, "have not yet been established nationally and it is in this area that NZUSA

constituents are perhaps a little ahead with their student representation."

## Bursaries talks at Massey

This weekend's NZUSA Winter Council meeting will give high priority to consideration of the submissions on higher bursaries drawn up by Education Research Officer, Lindsay Wright

The final submissions, which have to be approved by Council before NZUSA presents them to the University Grants Committee at a meeting late in August, are based on surveys and research which have cost NZUSA several thousand dollars.

It seems likely that the submissions will call for a differential system of bursary payments designed to remove anomalies in the present structure. For example, higher bursary assistance is to be sought for students in those professional schools (such as medicine, agriculture, and veterinary science) where there is added individual expenditure by students.

submissions is thought to be that equality of opportunity in New Zealand education is impeded at present by unrealistic bursary levels and government assistance, neither of which take into consideration inflationary pressures which have emerged over the past five years.

Around eighty per cent of university students are now drawn from the upper income groups of New Zealand.

The basic premise of the NZUSA's commitment to

seeking adjustments in the bursary system is a long-standing one, and it is believed that Mr Wright's submissions will be instrumental in persuading the Grants Committee to make appropriate recommendations to government.

In his report to Council, NZUSA Education Vice-president Bruce Wallace laments that "NZUSA is still outside the processes by which university education is run", and urges that

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# Student saving proposed

The immediate formation of a University Saving and Investment Society is to be recommended to NZUSA's Winter Council as an ideal way to provide finance for the operations and activities of the national student body.

It is proposed that some or all NZUSA constituent students' associations form the Savings Society which would have seven main functions:

- .to attract short-term student saving by offering better interest rates than those available from banks for example, and service tailored specifically to the requirements of students;
- .to attract long-term student saving by offering better interest rates than normally available on time deposits in the form of \$10 negotiable bonds;
- .to provide short-term financial accommodation to students who might not be able to offer adequate security to a private bank, but who need an advance to complete a year's work or a course;
- .to earn a margin of profit, through investment of deposits, to be used to improve national student service, research, and welfare operations;
- .to attract compulsory long-term investment by all student members for the duration of their university courses by the sale of \$10 universal bonds;

- .to provide medium-term loan finance for capital works by constituent students' associations (thus enabling vitally needed local facilities to be provided when necessary in spite of temporary government inability to meet its subsidy commitments); and
- .to attract short-term graduate and university staff saving by offering acceptable interest rates and the opportunity to support the educational objectives of NZUSA at no cost.

## BOND

The compulsory development bond scheme (or universal bond) has already been discussed by NZUSA at Easter Council, and it is likely to be accepted at Winter Council this weekend. Auckland's attitude is to be determined at the annual general meeting tonight.

The proposal is that all first-year students would be levied \$10 over and above their basic students' association fee at the beginning of their university

studies. The bond would be repaid on March 31 following cessation of these studies.

The bonds would provide capital of at least \$80,000 by March 1971 increasing to \$380,000 by 1974 when student numbers would exceed 38,000.

The account would increase in line with increases in the student population and, being continually replaced, would never be required for net repayment.

## OBJECTIONS

Two objections to the bond scheme have been raised in other universities. It is argued that first-year students cannot afford the \$10 bond, and that it is unjust to "tax" students without their having a say.

NZUSA Vice-president Charles Draper says there is no evidence to support the first objection. Rather, "both intuition and the NZUSA Incomes and Expenditure Survey show that most students are better off in the first year than later". Mr Draper suggests that cases of genuine hardship could be underwritten by constituent students' associations.

The apparent injustice of the proposal, says Mr Draper, must be set against the obvious justice of allowing those who will benefit from the scheme help pay some of its initial cost, especially when they are required to make a repayable, interest-bearing loan rather than a levy.

## \$10,000

The Canterbury University Students' Association has refused to impose this levy on first-year students. Instead, its recent general meeting decided all students enrolling at Canterbury next year will be required to make the \$10 deposit.

Charles Draper reports that profit from the universal bond scheme alone would amount to about \$10,000 each year, and that this money could be freely distributed to meet NZUSA's research, service, and welfare operations.

This would permit expansion of those activities and services to students, and would also lead to a lower NZUSA levy on member associations.

Mr Draper says that funds considered and given away as profits by the Savings Society could to some degree be regarded by NZUSA as capital.

## doin' that walk

All student representatives on staff-student consultative committees, faculty committees on Senate—come to a meeting for all of you at 7:00 p.m. on Wednesday, 9th September. Probably in B.28—watch Titwiti for the venue—this meeting is vital.

\* \* \*

Sick of the pub, movies? Give your one and only an evening with a difference—helping those sweet kiddies at the homework centre in Otara. Monday's 7.30–9.00 p.m. Phone Peter Ilalio (Department of Maori and Island Affairs) 34-969 Ext. 12. Maybe he'll arrange a lift, so it won't even cost you anything.

\* \* \*

Then there's the Hillary College (Otara) Polynesian Club on Thursday's 7–9 p.m. Anyone willing to join in ring Ian Mitchell or Mrs Raimata Kirikiri, 27–48109 (school hours).

\* \* \*

Talkers: here's your big chance to do something. In the August holidays (24th–28th, 31st–4th) i.e. our second and third weeks, a community activity thing is being run at the Ponsonby Kindergarten Hall.

It will go from 9.00 a.m.—4.00 p.m. daily, and will cater especially for school children, from the Ponsonby area though anyone can come.

If you can come and be an activating force in painting, or music, or games, or reading, or teaching nippers to knit, or make trolleys, or talk, or just want to go there: go and sign community Centre List at the Studass Office. If possible state a couple of days you can definitely come—helps organisation. Any enquiries about the Centre? Then ring Liz Thom 80-271 or Jean Winston 74-650 (ext. 827), or Donna Putt 768-329. There will be a preliminary meeting at the Centre in Ponsonby Terrace at 3.00 p.m. Sunday 23rd August. Try and come—ring one of the above to get directions, and call in and see Studass or Contact for directions.

\* \* \*

Another worthy cause: the superb facilities at Boystown, Nelson Street aren't being used to capacity—basically, the problem is that there's a lack of instructors and supervisors. Any keen person would be welcomed if only to sit and swot in the Library so that it can be opened for use—Evenings 5–9 p.m. Enquiries? Ring Donna 768-329, Mary 375-930, Wendy 370-300 or Nigel 453-806—better still, get in touch with Boystown 379-968 (its located in Nelson Street, up Wellesley Street and turn left—seven minutes from Varsity).

\* \* \*

Youth Forum (on Education) was held on Thursday 21st July in the Town Hall, and provoked varied reactions from those who went. It'll be continued on a monthly basis—next one is on Thursday, August 13th. Topic suggestions are wanted—so phone Liz Thom 80-271.

\* \* \*

## UNIVERSITY CRECHE

Any Staff member, wife, or student, (not at present using the Creche), intending to use the creche next year, should contact one of the persons below as soon as possible.  
Briar Wilson Phone 546-860  
Miriam Jackson Phone 762-442.  
This information is required for future planning.

In view of the many inaccuracies in the engineering students' song I have not only re-composed it but also corrected its lousy scansion and spelling. I trust as many students as possible will bring the corrected version to tonight's A.G.M. lest the original be resurrected there, as I suspect it will.—Alan Liddell

## For the AGM

We are we are we are we are we are the engineers  
You'll always recognise us by our seamless nylon sheers  
Don't fear for your girl around us she will shed no guilty tears  
For half of us are wankers and the rest of us are queers.

We're preoccupied with beer and sex like every little weed  
Who cannot hold his liquor down or proudly drop his tweeds  
Our problems got so bad the lowest madames with a sneer  
Say "The only thing left for you, my lads, is to be an engineer."

A maiden and an engineer were sitting in the park,  
The engineer was busy doing research after dark,  
His scientific method was a puzzle to define,  
Tho' she hoped he'd look for shapely curves he grabbed the straightest line.

Godiva was a lady who thru' Coventry did ride,  
To show the local citizens the colour of her hide,  
My father who was standing there an engineer, of course,  
Was the only one who noticed that Godiva rode a horse.

She said "I've come a long way, and now I will go as far—  
With the man who takes me from this steed and leads me to a bar."

The man who took her from her horse and shouted it a beer,  
Was a well accomplished horse rider—a drunken engineer.

Pharaoh's harem was so full of lovely lively female joy,  
He had a fear that Moses p'raps was just the first stray boy,  
He needed guards who need no guards so ended all his fears,  
Now the harem's trusty sentinels—soprano engineers.

Dr Kinsey was a gentleman who wrote a long report  
Of sexual deviation and of other forms of sport,  
But tho' he searched through all the world for year on perving year,  
He had never heard of half the things indulged by engineers.

Sabrina was a lady with a 42 inch bust  
She was structurally unstable, she was insecurely trusted,  
The council recommended she be inspected twice a year  
And so her proportions stayed the same they sent the engineers.

The engineers went to the shore to share the navy's booze,  
While all our merry sailing lads were safe upon a cruise,  
The seamen's rum supply was past the local grocery store  
And alas the smell of wine gums put them all upon the floor.

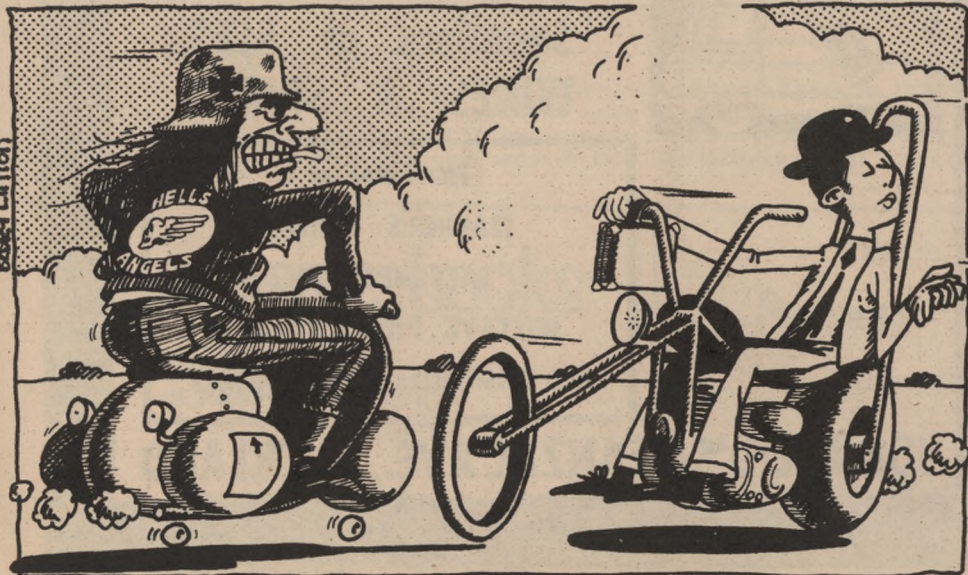
Now Caesar's deeds could not be beat in 50 normal lives  
He was wife to all the husbands and he husbanded their wives,  
So when Cleopatra pushed him out each night at 3 o'clock  
He had his favourite engineer, waiting round the block.

So if you've an awkward complex of inferiority  
And to prove to men that you're as good's your private phantasy,  
We'll give you a paper bag of flour, a mug of ginger beer  
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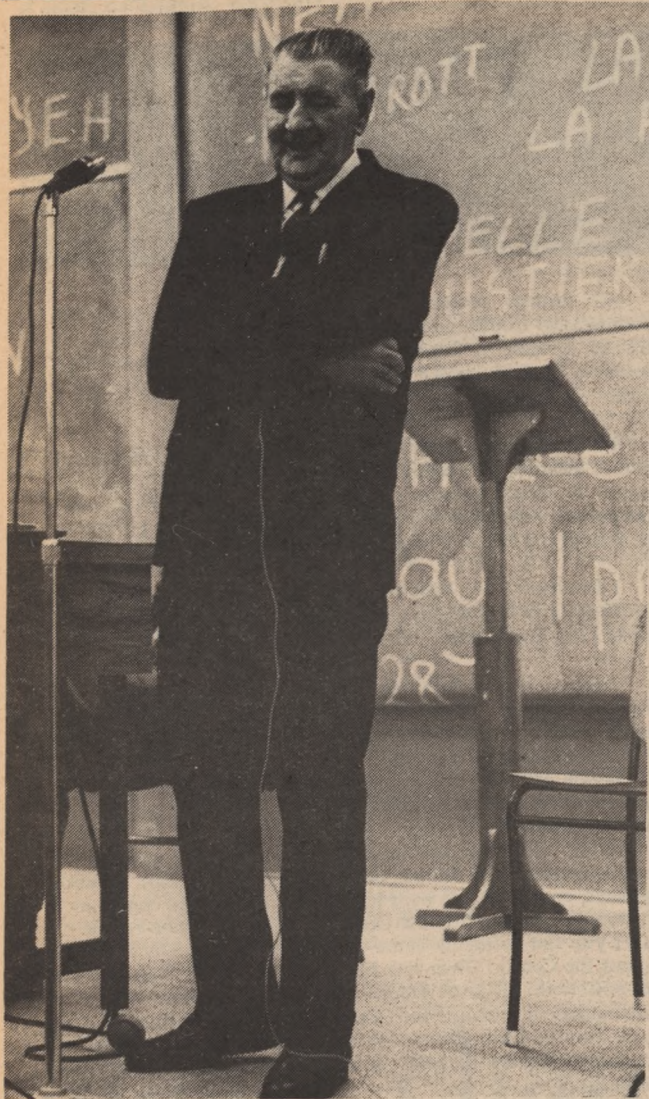
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John A. Lee

## Lee remembers

John A Lee recently addressed a meeting at the university on his political experiences. '40 years behind the scenes in the Labour Party' was reported for Craccum by Brent Lewis.

"During World War I because we wanted to kill people we built industry as never before. But when the war ended instead of trying to build up economic stability, instead of trying to develop a distributed system we went back, back to the gold standard.

Lee said: In New Zealand once every 50 years or so there occurs a breakthrough. There have been some great breakthroughs on a radical front in New Zealand often as a result of depressions. As a result of the gathering chronic depression New Zealand began to look forward to the next breakthrough.

By 1931 the Labour Party was extremely popular. Before then it

was suspect. During times like this everyone becomes a politician. People read, discussed changes to humanise society—it was in flux and the people wanted something. Harry Holland was the leader of the Labour Party then and his funeral turned out to be a great political demonstration, thousands were there streaming the streets. It was evidence that Labour was on its way for Labour gave them, the common people, a promise of a future, gave hope to the businessmen and the nation.

M.J. Savage became leader of the Labour Party and the greatest father-figure in New Zealand history. Because he incarnated the spirit of the Labour movement, Savage began to think he was

# What use is education?

BY STEPHEN SMITH

Education today is bloody useless—more so at the big teaching institutions like this University. Here at university you are confronted with a list of subjects you can undertake to study so as to gain a specified degree.

Out of this little list—very confined in subject matter you must choose eight or nine units (or even more) so that they fit in with all the requirements as set out for the degree. If you make just one little slip up you can find yourself spending another year in obtaining this heavily sought after degree. Now this is just ridiculous.

I mean, here there is just no place for the learned person of old (such as a Grecian from the Golden Age) the one who wants to do a few science units, a few arts units, the occasional architectural unit, and others he may have a following in. Instead we must confine ourselves to one particular branch of knowledge and stick with it—unless of course you have ten years to spare.

### BRANCH

Basically we are confronted with the branch (and a branch of knowledge is a far too great a thing to be so narrowly interested in) we are interested in most and following all the sticky regulations we choose our units. But, out of these units 'Chosen to study, many—as much as 50%—have to be taken involuntarily either because they are compulsory units or are

pre-requisites to a unit you may have an interest in. Now it has been proven that the sub-conscious fights against involuntary learning and hence decreasing the ability to pass finals and to pass finals only. He does not curse or damn whether the 'knowledge' so gained against his sub-conscious mind is retained. All he has is one ambition—to pass finals in that unit and so go ahead to gain the degree. He does not take the unit for its interests to him but because if he does not take it he will not get a nice diploma to wave under mummy's nose and then hang on his bedroom wall.

This is involuntary education and against the free will of the individual—a breach of civil rights. The end product of this education is a bored individual who next forgets as fast as possible those units he was not interested in. Now after so many years when he has his degree do you honestly think he is going to remember or even try to recall the subject matter of the units he had no interest in (though he may if tempted with a nice job—another involuntary action). This not only represents a 'false' degree to an employer but is also a waste of time and energy of the students life—for he has gained but little out of it. These wasted years could have been spent doing something worthwhile and interesting to this individual instead of turning him into an

God. Mr Savage soon began to take everything as a personal insult, sulking in Cabinet like a child.

Oh those days—it was beautiful to be with young men who wanted to change but it was wretched to be frustrated by those old mid-Victorians who could never see the need to change.

You know I've said many things about my colleagues but I've never said anything after my expulsion that I didn't say to their teeth...

In politics I am against the divine right of political leaders. Sick men should not lead parties... but apart from being against deifying leaders we must always strive to improve the lot of the average man and woman. That is what I fought for and that's quite enough.

Nash soon got a peculiar hold on Michael Joseph but that was easy. Savage had never run anything in his life—he had always been a boarder never even a star boarder, and had not committed one sin—not even the original sin.

The guaranteed price, increase in pensions, import restrictions, credit creation—for all these things we fought against Savage, Nash and Frazer and they got the credit. It's amazing the bouquets Nash took without blushing. Why does the Labour Party go on with the mythology that Savage Frazer and Nash were architects of policy they opposed?

I remember once when Mr Nordmeyer moved a 2/6d increase in pensions. Savage responded that we'd be the laughing stock of the world. They were like Bumble in Oliver Twist when Oliver asks for a little more. I interjected that would be like telling the pensioners to go to hell.

No, said Mr Savage—its telling you, Mr Lee, to go to hell, which perhaps was appropriate for I suppose that was a good place for Lucifer in the Garden of Eden trying to tell the innocents.

### ... ON SAVAGE

Nash did some peculiar things in those days. His idea was that we should be a farm for England. He thus went off to England for six months to convince the government to bulk-buy New Zealand goods. Of course he got nothing—oh—that's not quite true, he got a deal of 100 tons each year from the Hitler government...

I must tell you something. A fellow once came up to me and said Mr Lee for years I used to go up to the Savage Memorial and stand there and thank God for Micky Joe but now after reading your book I take my dog up there and say "hey, boy, go on piddle on it".

unsatisfied degree-holder.

### BRAINWASHED

The 'educated' person this University is meant to produce is merely a partly brainwashed student. This is not education at all—and yet, amazingly it survives in this so-called modern society of ours. We come here to learn not to be brainwashed and taught to regurgitate irrelevant material (irrelevant to the student that is). Let us away with all compulsory units. What we need is a University where people go to learn and not to study, where people go for interest's sake alone and not for the sake of a job or a degree.

I would like to have a University where I go to learn and expand my thoughts and develop my interests. Now everybody is different and it is plain foolishness to make the 'perfect student' and make everybody do a similar course—for the rules governing a degree are far too strict and narrow. To produce the proposed University all degrees should be banished leaving a few hundred units and papers to choose from and letting the individual pursue his own interests. Only through voluntary teaching and learning are we going to benefit ourselves and produce geni to help the world.

### WASTE

Many degrees are a waste of time and effort—for how many employers chose a geologist because of his unit in English or French, a meteorologist because of a history unit, an accountant because of a philosophy or economics unit etc. By the degree-method of education the area of one's thoughts is

constrained to one field and to one field of knowledge only, unless as I said before you have ten years on hand. Also all the faculties—Art, Law, Science, Commerce, Engineering, Architecture—are very closely related and only a fool tries to separate them though there seems to be some fools around here trying to do this, an impossible task. We need a 'common pool' method of education where each student picks out his units he wants to do and on passing finals receives a certificate to show he has succeeded. From here it is up to the employer to choose the student who has the necessary units he requires. Thus a student who comes to University solely to be an accountant is spared the task of three to four years work in gaining nine units and instead just gets the three accounting units required as well as following an interest in a field other than commerce. This method not only saves time on the part of the student but helps him gain a wider knowledge and helps him to progress as he is doing units in which he has self-interest. This produces not only an educated person in the true sense of the word but also an intelligent person always striving to go further in the fields he has undertaken. Is this not what we want? Is this not what we have been aiming for through all the centuries of poor education? Is this not what produces men of thought, men of meaning, men of understanding and research?—men who believe in what they do and do it for interest's sake rather than for society's sake.

This is what we must do—for God's sake bring education to this University.

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Women's Liber

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By CHRISTINE WREN

"Newsweek" categorized them as karate chopping lesbians; a local writer as "giggling 19-year-old braless man-eating shrews". These descriptions refer to the recent 'phenomena' of the women's liberation movement.

During the past term two groups have formed in Auckland. These are the Women's Movement for Freedom and the Women's Liberation Front. The members of these would hardly fall into any of the above categories.

An examination of the attitudes of opponents of this movement show that the accusations levelled against them are:— that men are innately superior to women; that the members of women's liberation are lesbians; and that women are already liberated.

In dealing with the first accusation some overseas groups are reported as trying to prove women are superior to men. Yet surely women are not equal or superior to men. They are equal and complementary. Women have particular qualities and possibilities which men do not possess and vice versa. Therefore to speak of either men or women as being superior or inferior to one another is absurd. The women's liberation groups (at least the Auckland counterparts) does not want to obliterate these differences or to start doing traditionally men's work of heavy labouring or fighting. Women by their organic constitution are not as suited for some types of work as men are. Because women are different not inferior.

#### NOT LESBIANS

The claim that women's liberation members are lesbians could hardly be seen as accurate in the light of some of their demands. Why would lesbians want free access to contraceptives, abortion on demand and a greater number of child care centres? Women's liberation is not trying to liberate itself from men. It is trying to liberate itself from the discriminations made against it merely on the grounds of sex.

To answer the third accusation it is necessary to look at the particular demands and grievances women's liberation has.

Firstly women start out under a handicap historically. For centuries they were regarded as sexual objects, procreators of children and a means of carrying out household tasks. They were not regarded as people in their own right. They were forced into marriage by lack of careers. Once married they lost any property they had and became chattels owned by their husbands. They were financially dependent on their husbands as well as being tied by large families. They lacked legal rights as well as being unable to participate in politics or vote. In recent years women have gained increased freedom resulting from technology increasing household appliances and rendering housework obsolete in many respects; increased legal rights in that they can own and control their own property and participate in politics; as well as the chance to participate in careers and the acquired ability to control their fertility. It is only in the last couple of generations that women have acquired these freedoms, yet the psychological ties to this former way of life and the traditional attitudes still prevail. Yet women still are discriminated against in many different areas. They still do not have equal pay. In Switzerland women do not have the right to vote.

#### ACADEMIA NO USE

In schools girls are encouraged to take courses which include typing, shorthand and homecraft. The climate of opinion reinforces the view that as they are just going to get married, anyway, academic subjects will not be much use to them. Even when women do take

## Women's Lib. didn't come from Lesbos

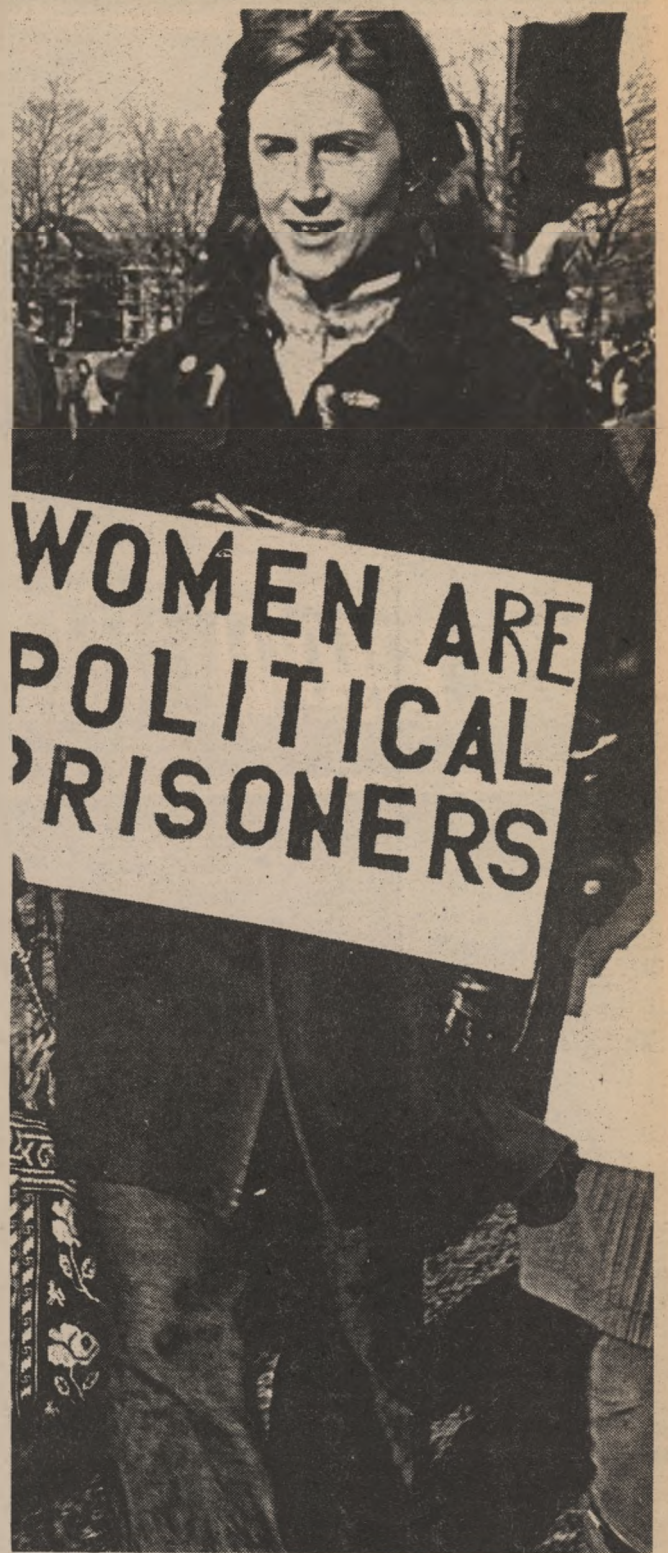
academic subjects they are often discouraged from taking subjects such as maths and science because the traditional view is that women are not good at these subjects or it is not feminine to be so. Only a very small number of women ever reach university. Schools should be co-educational. Specifically female and male courses such as cooking and woodwork should be replaced with general living courses.

Society enforces an opinion of what the proper sphere of behaviour and activity of a woman should be. The previous economic and legal position enforced a particular way of life on her which it has only recently been possible to act outside. Now that it is possible to do so the old attitudes still prevail. The climate of opinion places women in an inferior position. Double standards exist as to sexual behaviour of men and women. Women are expected to be pure, passive, dependent and submissive. Their sexual role is primarily maternal, whereas men are freer and regard women as their 'hunting ground'. Many jokes are against women. Eg women drivers, mothers-in-law, and dumb blondes. This also exists in clichés such as a woman's place is in the home. . . . Slang terms are more abundant and derogatory about women. It is hard to find well known and widely used equivalents to such terms as nymphomaniac, whore and slut.

#### SEXUAL OBJECT

Women are bombarded by modern advertising which encourages her to disguise herself as a frivolous and superficial sexual object. Advertising creates the idea that women can only be successful in a sexual role and to do this they must use X toothpaste and Y shampoo. Modern advertising uses and exploits sex to sell. It creates expectations which most women cannot fulfill. Women are brainwashed into following extravagant and constantly changing fashions and use large amounts of different kinds of make-up to live up to the idea that she is only successful if she is beautiful. Women's integrity and intelligence is further insulted by beauty contests measured largely by sexism. Many pickets have been held against beauty contests in overseas women's liberation groups. The New Zealand groups are considering picketing the Miss New Zealand Universities' contest. These contests only add to the exploitation and oppression of women through their sex. Among this is included pornographic magazines and bars which refuse to serve women.

There is a need for the drastic re-thinking of relationships within the family structure. The fact that the husband is no longer the sole bread winner and the wife in many cases does not stay home to look after him and her children, means that relations must be given a different emphasis. There is a need for twenty four hour child care centres. However, the traditional view of marriage still prevails. Society enforces the idea on women that she must marry. It doesn't matter who as long as she does marry. Woman is not seen as an individual but in terms of her male counterpart. Her social status is measured by that of her husband. From an early age she is given dolls and encouraged in the idea of fulfilling herself solely as a wife. Many



girls leave school and take boring jobs with the view of marriage, or they marry because they are bored or lack security. . . . Once married with children they are tied 24 hours a day.

#### PRIMARY ROLE

In a New Zealand context the primary child raising role falls to the wife. Most of these women have not developed themselves as people. Their whole lives are focused on the achievements of the children. Yet these children are not substitutes for her own personal development and creativity. When her children have grown up she is in the position of having failed to develop her skills. However, if she follows a career she is also at a disadvantage. Most women do not want other women as their bosses and men resent this. To be accepted in her field she is forced to act like men and also to identify with them. In the sphere of politics they have technically the same opportunities. Yet women make up 51% of the population and they are not represented in political bodies in proportion to their numbers. Men are prejudiced against women and so are other women.

Women's liberation groups demand greater sexual freedom. Traditionally men take the initiative; while men ask for dates women sit at home and wait for the phone to ring. Women's liberation want 24 hour child care centres, freely available contraceptives. Unmarried mothers should receive an adequate allowance to keep their children if they wish to. Greater provisions for separated, deserted and divorced women. Abortion is a controversial issue over which the Auckland group is divided. In an ideal society it would not be desirable. Yet American groups question whether it is valid to make it illegal in a society which does not place much value on human lives in other spheres. Furthermore abortions occur despite the fact that it is illegal. By legalising it the lives of the mothers may be protected.

#### ASK A MALE

One of the main reasons for women's liberation is exhibited by asking a male what he thinks of it. It is generally treated with some mirth that women should even want to participate in politics at all. The fact that they can't even see why women form these groups is a major reason in itself that they have arisen. This leads to a feeling of alienation and helplessness, culminating in anger. Awareness of the major areas of discontentment is a step towards solving them.



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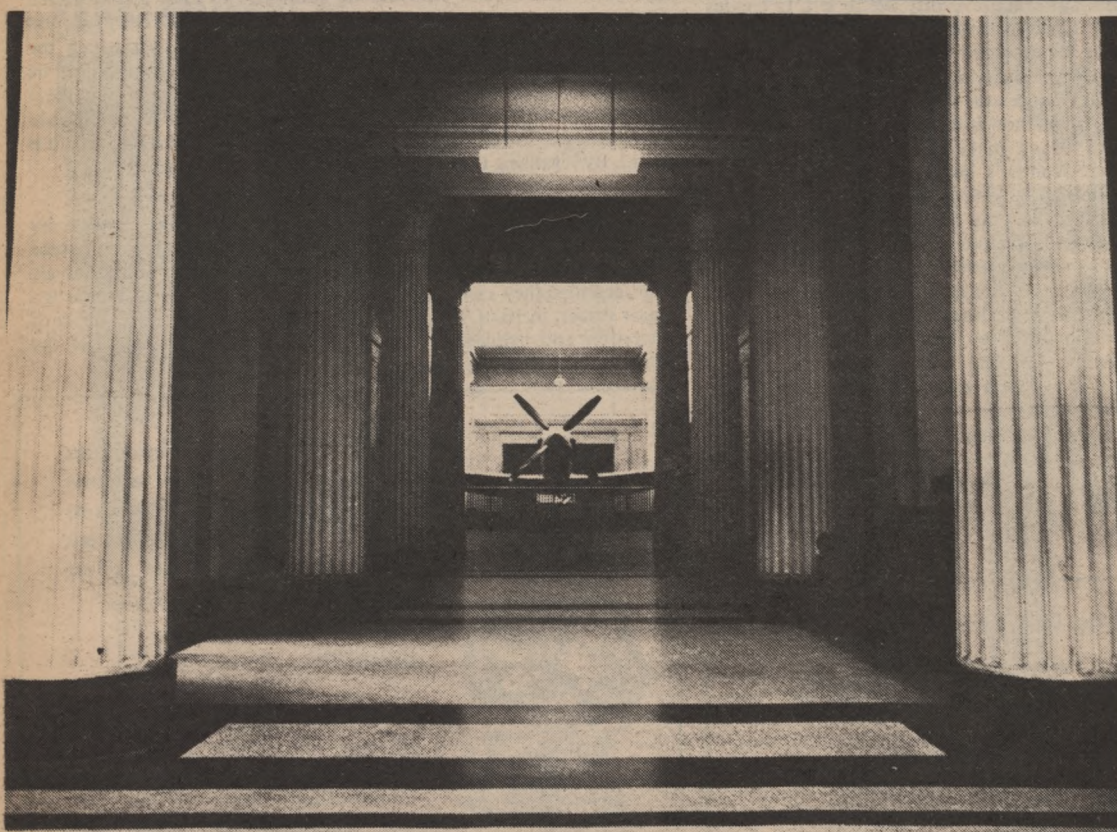
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They are all military memorials, the museums here, bearing, as they do, the names of battles & battalions, inscribed outside above the stone lions & dried-up fountains. & inside, past plaques that list the counted dead, the planes have sightless pilots, & are surrounded by other remnants of the wars, both basic & bizarre - tanks & torpedoes alternate with such curiosities as a German bicycle whose tyres are made from springs instead of rubber.

These are the hallowed relics, installed in halls with flags & stained glass windows. But I, whose interest lies in the wooden Buddhas & pre-Columbian artifacts that inhabit the unadorned galleries, pass by these other maws of quiet, have seen them once & found no joy in them/ & wonder why they keep them.... Or is it that they hope to represent the cities, but could only find

/the weapons that destroyed them?



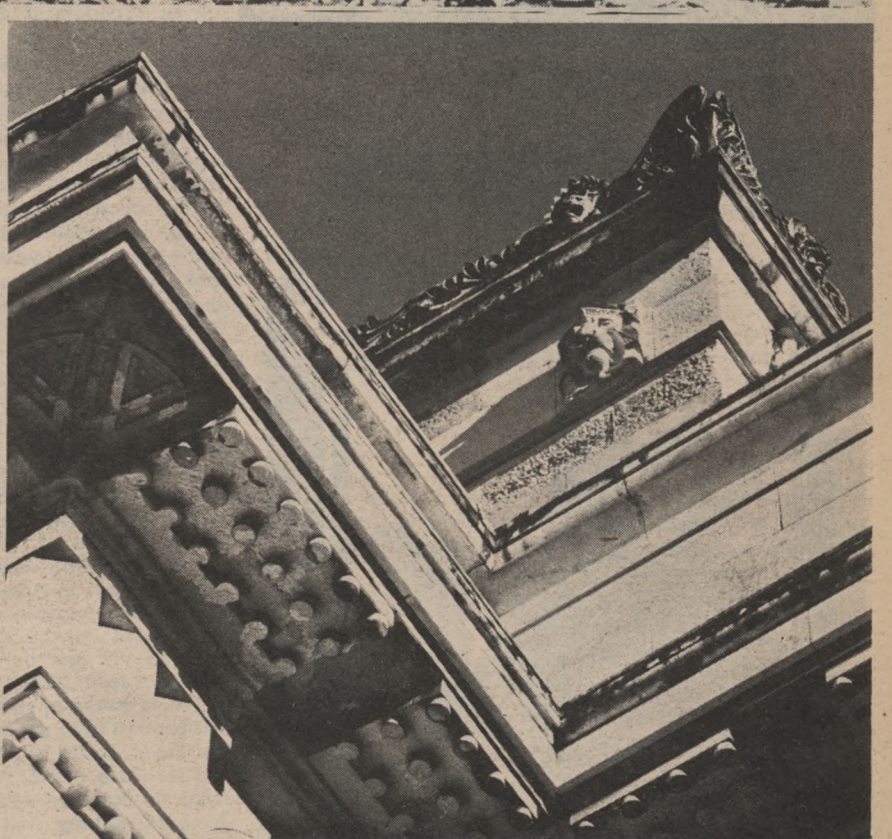
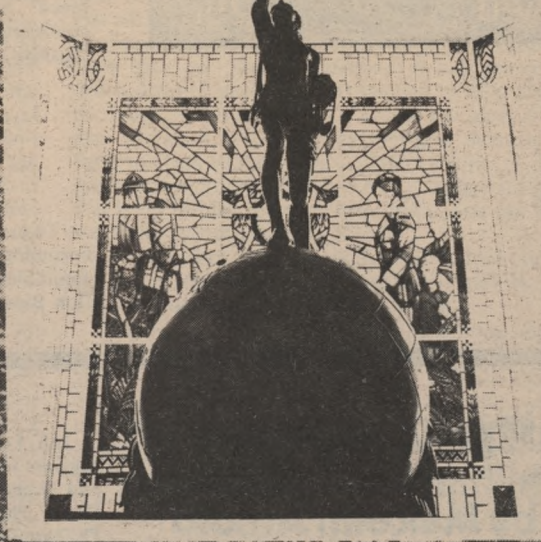
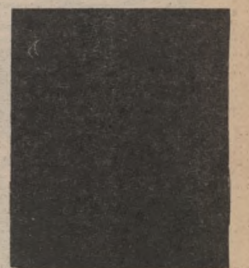
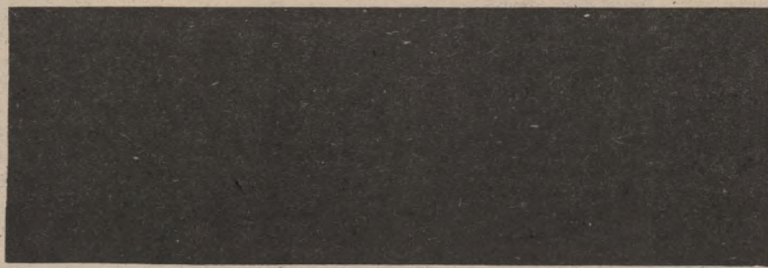
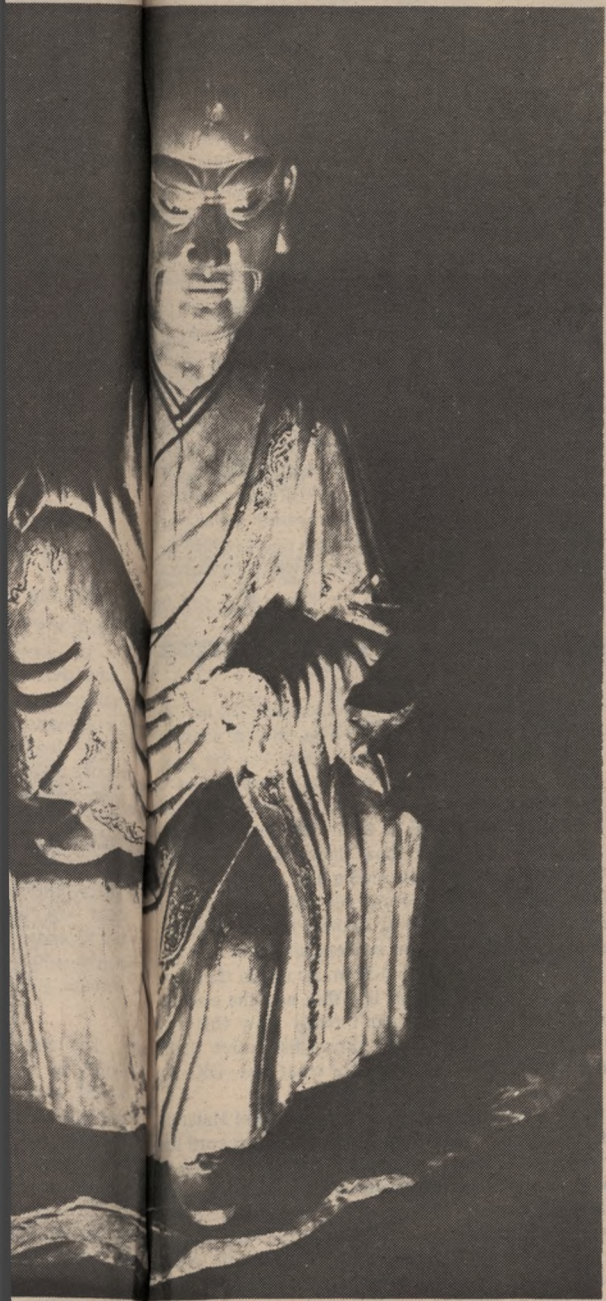


# M U M P I E C E

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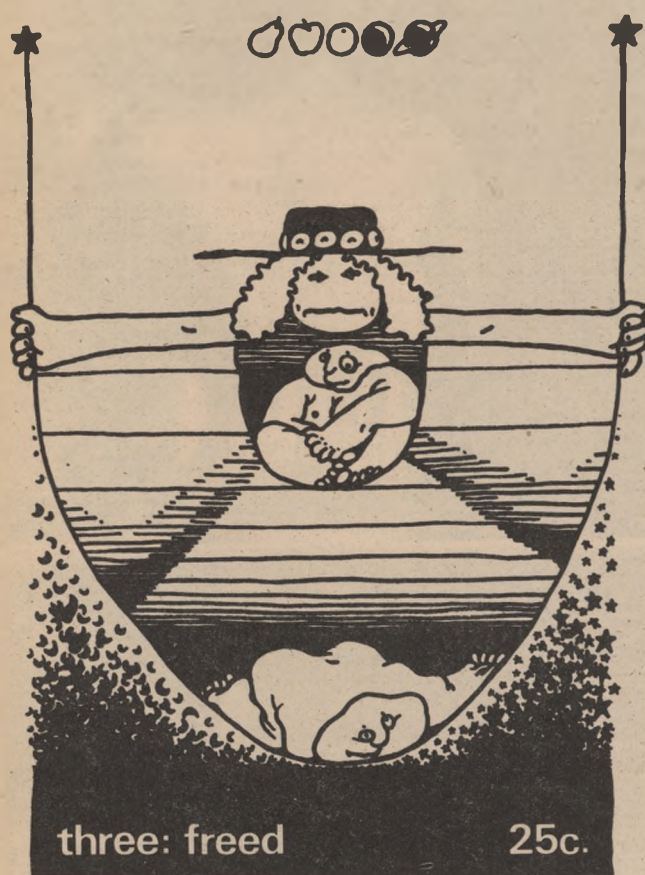
Des and Photography  
BRIAN BERESFORD

Orged by  
DAVID KISLER





# Craccum's arts



three: freed

25c.

FREED/ed. Murray Edmond

I am becoming very fond of those nude, squirming Barry Linton munchkins, each with that rare face like a phonepad doodle-portrait of Doctor Doolittle's foetus, a stray cellgrowth from some parthenogenetic braintissue. Kinsmen of the anxiety-prone interblock voyager of June 4 Craccum's epic Floyd, these two part company beneath a fruitmachine alinement with the Moon in last phase Cherry and Saturn the Lemon. One of these Gemini is enwombed within a funline mirage-ogre. The other is miscarried into a thicket of stars. Coverblock for Freed three. (A.U. Stud. Ass.).

Freed three is good news. Primarily a collection of recent local poetry, with predictably enough Mitchell, Haley, Brunton, Wedde and Edmond featuring high on the bill—and well. There is a pretty even standard, the anthology is selective and compact: the essential quality of freed three, though, is in the physical realisation of the poetry. Each piece is allowed to talk or extend its dialogue with the reader in terms of its own visual format. Not, for God's sake, that THIS is anything new. The poetry is. In addition, a really imaginative and discriminating use of black & white line images interinvolved with the word format, so that a genuine fusion or at least association of forms and idiom results. Given some of the economic-technical limitations involving freed three's production, this has been made to work very well, thanks again David Kisler, who has been giving you Craccum's 1970's look.

Rather than vivisectioning verse, I'd like to refer to several particular pages, where the impact of poetry shapes and picture images is solid. Dave Mitchell's gold-rim & stubble leer is caught well in a camera study that is by Brian Beresford in fact, at the beginning of Mitchell's 'the singing bread', and a really impressive image fills ¾ of the final page of this long piece. A total-contrast photo-image within a shield shape; and entrance to a sky paradise above, towards which, below, reclining hands reach like a paperfold dart, and the foreground entrance to the earthly pudendal paradise is curtained by interloining grass. A splendid approximation of Mitchell language: 'the singing bread' is a very substantial item in freed three and provides considerable weight to the publication—together with Russell Haley's 'Spanish City', and its concluding word-image

t	i	g
e	r	c
a	g	e

Two pages, with Wedde's 'Because of its Marked', and the beginning of the automating 'notes on film alone' employ dynamic conjoining of solid & broken type lines and visual images—including a Don Binney, a line engraving montage I did years ago for some other

Stud. Ass. publication; glad to be of use. I find the finest coupling of poetry, poetry format & pictorial image, however, to be the full page of Alan Brunton's 'Shellback's address to the city'. The three repeated

*on the sunclot's leaf  
dance the urgent hours  
to retrieve our afflictions*

which divides the poem is beautifully equated with the juxtaposed line images of High Altar and submarine below, whose malevolent bleepline rises to skewer the Calvary. At the bottom of the opposite page, a photo blowup in black & white of a mouse face conjoin Murray Edmond's 'As I didn't like it'. The bead eyes and expanding hairfields of the mouse follow your own eyes over the

*Meister Francke i yell  
'Bring me a knife*

and

*than wake like a martyr  
layin with a nun*

at the bottom of the 2 poem columns.

Two facing pages of Alan Taylor (a Maori-type lament & Navajo-cum-Dubuffet type drawings) & 4 poems by Bob Orr are less successful. Both design integration of poem with visual substance and the mutual relevance of image break down, mainly because several short pieces of poetry find uneasy alliance with each other typographically, and two dense and static line images.

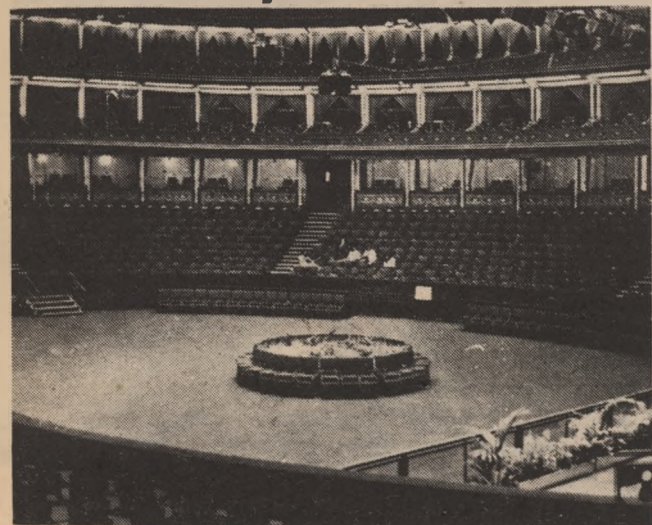
I was pleased to read John Daly-Peoples' interview with Leon Narbey about REAL TIME in New Plymouth earlier this year, especially after Bruce Cavell's ill-applied hatchet in Craccum a while back. Speaking as a first-nighter of REAL TIME, I doubt the capacity of the standing neon sculpture & the reproduced work drawings to convey to the uninitiated very much of the sound-light-participation nature of Narbey's Govett-Brewster show. Much as I endorse the initiation of solid artist-writer dialogue of this sort. After all, Leon is, like freed three, committed to the media-fusion idea and his inclusion here is apt; though the interview does rather break off without any apparent conclusion, as if the projector had just suddenly jammed.

But like this interview, freed three finds pertinence in relative brevity. Rejoice, at last it's possible to find here NZ poetry published (under by no means ideal budget conditions) in 1970 and looking like it—not somehow typographically sterilized in the literary-tradition obsessed editorial surgery. "Nothing will fit if we assume a place for it", says Edmond's editorial. I fully agree. There is a competence and freedom in freed three which I hope very much will find further issue—Don Binney.

## Deep Purple

IN LIVE CONCERT AT THE ROYAL ALBERT HALL  
CONCERTO FOR GROUP AND ORCHESTRA  
COMPOSED BY JON LORD

The Royal Philharmonic Orchestra  
Conducted by Malcolm Arnold



DEEP PURPLE/CONCERTO/HMV

Jon Lord has finally seen an ambition become reality. Lord, organist for Deep Purple, wrote what he called a Concerto for Group and Orchestra and somehow managed to have it recorded with The Royal Philharmonic Orchestra. To call the orchestra the Royal Philharmonic is really a bit of a cheek as less than half the orchestra is present on this recording, and to gauge to what extent Lord scored for a small orchestra is next to impossible as his arrangement is inconsistent and, I suspect, often called for minor improvisation.

The opening movement presents the orchestra and group as you might expect to hear them... as antagonists. Its lengthy introduction is built around a theme initially carried on clarinet and after a great deal of heavy timpani and loud brass leads into another slightly grotesque, but also beautiful, theme sounding very reminiscent of one of Dvorak's earlier Slavonic dances. This theme is brutally thrown aside as the group emerges and gives its own interpretation of the opening clarinet tune. The transition from orchestra to group is very convincing but Ritchie Blackmore's lead guitar carries over into a hectic barrage of rather tuneless drivel. It's in this movement the group really seems out of control with Blackmore's guitar taking off and over and Paice's drumming unimaginative and quite frankly, rather pathetic. Jon Lord's organ does not save the group's reputation to some extent in this movement and as Composer Lord has, understandably, a control and sensitivity both Blackmore and Paice lack. It's hard to believe Lord composed and scored the whole orchestra completely from start to finish as it often bears the stamp of an experienced and musically mature composer of classical background. At the same time it does show up most of the weaknesses of a novice composer, markedly the all stops in—all stops out: all or nothing; approach you might expect... heavy timpani and brass to light woodwind and strings with little filling the gap. This is perhaps due, in part, to the strong pop influence running through the whole score but top marks must go to the orchestra who carry off the often banal orchestration well.

The second movement opens with a very beautiful theme played by the cor anglais—a theme that could almost have come direct from one of the slow movements of a Bruckner symphony. After leading into a second theme carried by the flutes, the group again enters over the orchestra and Ian Gillan, the group's vocalist, is suddenly singing. Surprisingly this whole movement almost comes off... I say surprising because after the first movement you couldn't imagine adding a vocalist to the already overworked score. Gillan's voice has an airy quality and this vocal section, short but effective, is his only contribution to the concerto. Now an unforgivable thing is about to happen: suddenly the group stops to a short bungled drum break from Paice and the orchestra continues on to fade out 12 bars later because that's about all the engineers could fit on side one. The slow movement (we can call it that as it does bear some vague resemblance to an adagio movement in construction) resumes on the second side and the orchestra and group alternate in and out of a few more themes, tunes, too heavily done, and badly orchestrated percussion. Two distinct impressions emerge about now. Firstly, ... just how much Lord makes it all up with his sensitive organ playing. Secondly, ... just how contrasted the group and orchestra are in quality of recording. If only the group could have obtained that clean recording studio sound the orchestra gets by nature of its make up. The contrast between the unclear, and at times, badly distorted group and the orchestra is very marked. Deep Purple lack recorded presence and are often out of balance. The group was recorded from amp to mike to monitor without the direct link electronic equipment demands, so they tend to sound a compromise live outdoor, studio, recording.

The third movement bears no relation to the preceding two, and

here Paice has his drum solo. Well... I remember saying his drumming wasn't hell of a sensitive but he's not a classical percussionist so let's get things in perspective. Paice can be good. Deep Purple can be good. But here they are not Deep Purple; they've given too much of their pop identity to the concerto and we are left with many of their weaknesses. It's hard to know whether they have over-extended themselves or whatever but their basic weakness, predictably, is their insensitiveness, in this media and sections of this drum solo (here called a drum cadenza) come off only because Paice lapses back into the pop drumming he is at home with. Personally I don't feel classical and pop music can be successfully fused in any way; certainly not while the instruments in pop music retain their pop identity. I shouldn't imagine the pop purists like this, and the classical purists certainly wouldn't but then you can't really view this as a serious piece of music. If you can get over those distinctive thefts from the romantic musical archives and see it for what it is—OK—it's fun—good fun.

At times the orchestra seems to be floundering and I feel Malcolm Arnold is somehow holding the whole thing together. This record has a place; it is refreshing and at times exciting; it may also serve to introduce a few people to a twisted interpretation of classical music for although Deep Purple are never really a pop group in this thing, more a sort of neuter, the orchestra does do some pretty smart things.

Parallels between Deep Purple in this concerto and the Nice, another pop group, can readily be drawn. Both are essentially a basic rock group using percussion, electric guitars, and organ; in both groups the organist is the driving force and inspiration and both groups have tried on this classical merger for size. The Nice, however, have given away any pretence of classical scoring and taken themes like Brubeck's Blue Rondo a La Turk in classical rondo form, and butchered it to hell. Using the superficial theme they draw it out and throw in all the monotonously pounding pop gimmicks they can lay their hands on—it's loud. In this respect Deep Purple's attempt is more successful in that it has the added advantage of retaining some of the classical identity in the orchestral scoring. Whether this is an advantage or not is debatable but it does overcome the monotony of Nice exuded by the use of contrast... a give and take thing between group and orchestra; quiet—loud: sensitive—insensitive: competent—incompetent... contrast is the hallmark of this effort and even though this may not be enough to justify it, it does let us see into the difficulties involved in a synthesis of two dynamically opposed musical styles; the basic three chord simplicity that is pop music and the infinite complexity of the classical score.

Well—we can't take it seriously and Jon Lord does say 'Critical reaction to the concerto was mixed and happily, quite favourable. I am sure that critics are generally sincere in what they say. I am also sure that critics are a necessary, if slightly archaic, appendage to the music business.' "What puzzles me is that an evening which was intended to be, and in fact (as witnessed by a very large and glorious audience) turned out to be fun, should be treated by some critics with such long faced seriousness"—an understandable sentiment but Lord goes on to state... "This is only the beginning"... It seems as if he is going to take this further—perhaps treat it more seriously. I hope not as I don't feel it warrants another attempt—but after hearing rumours (especially associating the names of Zubin Mahta and Frank Zappa—god help us indeed). I suspect we haven't seen the end of it. This concerto is basically a whole series of superficially beautiful themes thrown together over three long tracks. The three long tracks are the only similarity to concerto form and here a comparison to classical form must cease if comparison is justified at all... although one knowledgeable friend came in and listened for a full minute and asked what version of Bartok's Miraculous Mandarin I was playing.—Derek King





## Canned Heat Cookbook / The Best of Canned Heat / Liberty

The first thing to note about this album is that there is nothing new on it. It's the old capitalistic plot of promoters and middlemen in the 'Best of . . . ' tradition.

The next point is that as a 'Best of . . . ' record, it shows up the Canned Heat as a bad group. Of the ten tracks featured, there are only two really good ones, that would be well known by anyone familiar with the group—Going up Country and On the Road Again. Two reasonably good tracks are Bullfrog Blues and Same All Over. I would assess the rest as ranging from very mediocre to the very bad.

I am not an expert on blues, my conscience provokes me to inform any misguided readers (you too can be a Craccum reviewer) so what you are about to get is a subjective, contentious analysis of those much-sought-after qualities which make good blues music good, as applied to the Canned Heat.

The real secret, of course, in this group's two great successes is the utter simplicity of the music. This is probably just as well because each member of the group is a musician of limited ability: one possible exception being the bass player, Larry Taylor. This is why their attempts to range further afield in the blues idiom are unimpressive.

The lead guitarist is Henry Vestine, who left the group in July last year, and in typical style the new lead, Harvey Mandel, appears on the cover although, as far as I can tell, he doesn't feature on the record. Vestine is tolerable when he doesn't try to take himself too seriously. He has a quick hand in the Chicago tradition but the screech he produces is often painful. It completely saturates and destroys Amphetamine Annie which otherwise would have been merely a bad track. He is also pretty unbearable on Fried Hocky Boogie, an 11 minute synthesis of bad, self-conscious solos—not to mention the utterly precocious vocals of Bob 'The Bear' Hite—and craps out

horribly. Vestine's playing is good in Bullfrog Blues and Same All Over when he gives the rest of the group a chance. These are two good jumping boogie tracks.

The drumming of Adolfo de la Parra is pretty effete and unimaginative. Where it is needed to carry the beat, in Time Was and Boogie Music, it fails through attempted ostentation. In these two the bass is the strongest instrument and literally races away from the melody. This is Taylor's weakness—he is competent and inventive but sometimes gets carried away and leaves the rest of the group behind. To make things worse, in Time Was, the rest of the music is basic chordwork which places unfavourable emphasis on the bass and the bad drumming. Boogie Music is just an incoherent hash of trumpet, saxophone and guitar.

Now about those two brilliant tracks. The same styles of playing are there, except for Vestine's guitar, but everything falls together. The beautiful simplicity sets the scene for a delicate interplay between vocal and melody line. In Going up Country the simple chord sequence and flute open and establish the melancholy, but relieved and light, mood. Then the bass, drums and vocal come in. The bass in aggressive but restrained, following the line of the guitar work. The thin, reedy vocal of Alan Wilson alternates in a jazz-type reflection of the flute melody. On the Road Again is similar, but here the flute is replaced by the blues harmonica. Wilson's vocal mimics the harmonica incredibly, in tone as well as melody. The background is a simple bass pattern with subdued organ and what sounds like the drone strings of the sitar. The lyrics of both songs reflect Wilson's love of the country but also mixed with the sad indecisiveness of the wanderer. The precision and integration of the two tracks—their real secret—must be credited to Wilson who has a degree in music from Boston University.

John Laird

## BURNING UP YEARS / HUMAN INSTINCT / Marble Arch / Taste

The Human Instinct . . . to see them play . . . to hear them, there, in the same room as you, with, behind them, this, it's a wall of speakers and they're not your usual toneless 'total sound' Jansens but Marshalls—big, brute force sheer power Marshalls. And there in the centre is this guy, Maurice Greer—he's slim, with this kind of unusual face—he used to dye his hair red, a kind of bright red . . . and he's standing up—he stands up to play the drums. But the drums . . . the first time you see them, it takes your breath away—the whole kit—it gleams in the light there—all these dents in the timpanis—there's three of those and nails in the floor to hold it all down . . . The whole set is pretty tatty—well, they've taken a beating—the skins have all got this sort of patch in the middle and one has even got this great tear in which he's tried to tape up, where he has beaten the shit out of them, and two of the cymbals, one on each side, are up in the air, way up about 6 feet off the floor—the stand on these long multi-jointed stalks there which are really rickety looking . . . The whole thing looks like some kind of space station or something—and in the middle of all of them stands Greer—he sings too, into this mike which is also on a long stalk, sticking out over the drums. And after a while, when they're having a good night like in the caf the other Friday, Greer's hair, it gets wet with sweat and starts sticking to his face and he's got to keep pushing it off and the whole time he keeps up just thrashing those drums and the high cymbals just kind of explode over everyone's head again and again and this really characteristic style of drumming he has, it's because he stands to play and can't learn forward over the kit. It's like a Bren gun—very staccato—rapid fire, 12 rounds at a time and the bass drum thudding away like shells exploding ratatatrat boom boom boom b-boom ratatatrat crash b-boom crash crash boom ratatatrat boom boom boom b-boom crash crash . . . and over there—to his right is this young guy Larry Waide—he's short and doesn't look too intelligent but he's got this thick but sensitive face and thing long curly hair—he's playing bass—doom doodoom doodoom di-doom doom over and over, just laying down the rhythm with Greer and even without Greer, when Greer feels like going off into these cymbal and staccato passages . . . Waide sings a bit too but altogether he's not too flashy—he just stands there playing, looking at Greer and staying with him and smiling every now and then as they get into something they like—doom doodoom doodoom did-doomdoom—doom doodoom did-doomdoom . . .

But on the other side is this Maori guy with heavy features, Billy T.K. He plays this Gibson—it's claret coloured—very tasteful, nothing flashy—and he just kind of stares out into the middle distance—from 20 feet away he looks bored—but, well, he couldn't play what he does if he was bored, and if you go up and have a closer look, you'll see he's not there, in the room . . . he's up up and away, on a volume high, his eyes glazed, blank as behind him and beside him these incredible sounds—well actually, they don't appear to come from anywhere—they cram into the whole room, they feel as though they've been there for ever, waiting for someone to release them, and his fingers—they're really nimble fingers, flitting up and down, pausing as he eases a long, long feedback note out but then they group into chords, big powerful rich chords, hard chords and then he textures them with the fuzz box, breaking them up and then he extends a chord with feedback—stretching it out and then he's away again—he never strains, his control is total, and all the time the drums are going, and the cymbals are crashing into your heart, and further back still is the bass, chunka chunka in there . . . they're not just making music, they're building an environment. It's the total experience. You can't talk, you can't think—it's pure emotion . . . no really, it is. Some people dance—the other night at the caf an unreal thing happened—the band was deep into a Led Zeppelin number and this young Rent-a-Cop from Central Security found the whole scene too much and there he was, in full uniform, dancing with this chick, getting into the music—those guys are usually so *uninterested*, it was very weird—but for me, I just stand there and let this great gut throbbing flood hit me

The trio centres around T.K. Greer looks flashier but if you watch them, you'll see that Greer follows him.

In 1965 the Four Fours left for the U.K. Last year two of them returned—Greer and T.K. and Waide joined them. It is obvious, and good, that they would have been influenced by what they experienced over there and it's indicative of their talent that they brought back the results of a *real* learning and not just a superficial copying of style gimmicks. The real thing comes from going with high spirits and curiosity to the relevant sources. They worked hard and thoughtfully and what they brought back was their own. This is really what they are about, they are totally committed to what they're doing, their music is personal, not personalized . . . more than anything they are *authentic*.

They are all craftsmen, in the best sense of the word, they've got few artistic pretensions. They're not really creative, in the way that the Cream or Hendrix Experience were but that is to be expected from their backgrounds, in fact the background an environment of all

New Zealanders precludes their being really creative—we're all too well off and comfortable. But the fact that I talk about the Instinct at the same time as the Cream and Experience shows you how good I think they are. Their commitment is rare among rock musicians in this country—I mean, it takes stamina to keep playing every night of the week at the Bopeep—it's not an especially stimulating place to play at—you know, hardly *anyone* goes there, in the weekends and that, to listen to the music . . . they're there to show themselves off and pick up. I mean, this is O.K. . . . in fact it's great, but it's not all that good to play for week after week. You can see the Instinct get a real kick when they play at the caf.

Now I'm not trying to say there's less dead shifts proportionally up at the University, but at the Instinct's dates, they don't seem to be around in such large numbers as normally.

Anyway, you've heard them live, you know what I'm trying to say . . . but to put this sound down on record—it's not simply a matter of putting a couple of mikes in front of them and letting them play. You listen to Hendrix or Creams' or Zeppelin's studio recordings for instance, and what you're hearing is not just a trio. Most of their stuff is recorded on 16 track machines as is most good rock these days. 16 tracks gives you up to 16 bands of separately recorded sounds that can be mixed together in whatever relationship you like to give you the exact balance of vocals, instrumentals, etc that you want. The final effect of a record is influenced as much by the mixing as a movie is by the editing . . .

A three-man combo recording with 16 track equipment can lay down on separate tracks the drums, bass, lead, vocal and back up vocal and still only have used five tracks. This leaves 11 more for overlaying more guitar, double tracking vocals etc. It's a really complex scene and that's why producers and engineers now get the credits they deserve on the record sleeves.

Burning up Years was recorded on a four track machine. It is this that makes the album so disappointing—it's so obviously underproduced. It sounds thin . . . there's just not enough body in it to reproduce the *feeling* that you get from them live. There is only one bit on the record that does them justice and that's on the second band on side one, a tune of Greer's called Maiden Voyage. The words are pretty trite . . . *Oh, what's this confusion / Is it now an illusion / Why don't you come along with me?* But at the end of the second verse, Greer's familiar staccato break comes in and T.K. roars off on this incredible solo, broken into three parts by big chords, the rhythm gets faster with each part and then comes down again nicely to Greer's vocals. This track works well.

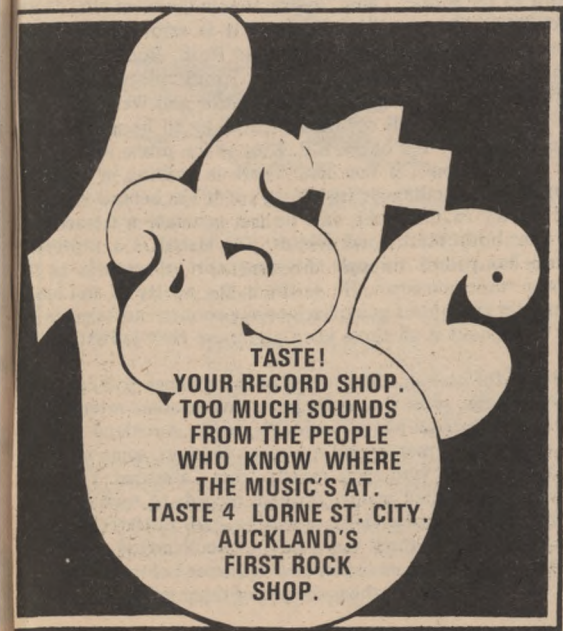
Their top 40 number I Think I'll Go Back Home, written, as all the numbers except two are, by Doug Jerebine of Auckland, now in the U.K. (who, like all the old blues masters used to, gives a non-de-plume for the song credits—Jesse Harper—but that's O.K.) is good to hear on record with the better fidelity than you get on the radio. The number is mainly a showcase for Greer, the vocals and drums dominating the whole song, Waide and T.K. just filling in.

They do a send up of the Kinks' You Really Got Me which shows you that Greer has got a sense of humour, as he changes the intonation of the words so that he sounds like . . . well, like Goma Piles' young brother. And he introduces a short solo by T.K. with 'Here's Billy T.K.—he's gonna play—there he goes'—a real kiwi is old Morry. T.K.'s solo is so far away you can hardly bloody hear it—it's the production bugging things up again.

The other track on side two lasts about 16 minutes and is by far the most ambitious on the album. It's only partly successful, a rambling, loosely structured piece that starts with a slow mystic kind of beginning—a quiet strummed guitar and soft hissing sounds. The bass comes in and the drums, then the bass takes the lead, pushing the rhythm faster and faster until everything reaches a climax of sorts and then cuts back for the vocals.

The words are indecipherable and then there is a long solo by T.K. which is pretty—well, free form and has some really exhilarating progressions and that with use of fuzz and echo but what could have been was destroyed by the bass which is too loud and repeats over and over this riff: doodoo doodoo doo doo doodoo doodoo doo, over and over again until you cease to hear the lead—all you hear is the thumping. How much more powerful it would have been with either the bass playing closer to him or no bass at all. It is this track which shows their limitations as musicians. Take Cream . . . now Jack Bruce played bass but he wasn't a bass player—he played bass almost like it was a lead, very fast, very free—of course he had Baker there to keep the rhythm going, but this helped to make the Cream sound so fluid. This limitation is really only obvious on this last track and was accentuated by the lead not being loud or full enough.

But this doesn't matter—it's the most promising album produced in New Zealand by New Zealanders and has rewarded Pyc by being the top-selling local album at the moment, having sold over 4½ thousand copies. Bill tells me that they've (Pyc) promised to send out an 8 track machine and an English engineer who knows what he's doing for the next album—look out for it.—F. Bruce Cavell





"By fateful chance the Negro folk-song—the rhythmic cry of the field slave—stands today not simply as the sole American music, but as the most beautiful expression of human experience born this side of the seas. It has been neglected, it has been and is, half-despised and above all it has been persistently mistaken and misunderstood; but not withstanding it still remains as the singular spiritual heritage of the nation and the greatest gift of the Negro people."—W.E.B. Du Bois.

"We have no music to speak of, apart from what the Negro has given us".—Henry Miller

"I'm not an avid fan of blues singers or blues. As a Negro I think we have all been stereotyped—that all Negroes like blues... among my friends I don't think I know of anyone who is a fan of spirituals or blues".—Mrs Marion Oldham, a NAACP leader interviewed by Paul Oliver in St. Louis.

# The blues & political protest

by STEVE HUNTER

My purpose in writing this brief outline is not to attempt to produce any definitive statement on sociological aspects of blues music but simply to comment on what I believe are certain important points and to select for special attention examples of more-or-less politically oriented protest blues. I am aware of the existence of a wealth of material I have not had access to and of the somewhat random changes of subject matter in this article.

The blues song, we are told, is in essence a protest, but one of the things which impresses the student is the extremely low political consciousness of most Negro bluesmen, or at least the absence of social protest in their blues songs. Surely, one might ask, among such downtrodden people many songs protesting against social and racial injustices would have emerged and become popular, the more so as the blues singer is considered so much to have been the voice of his people? The answer lies I think in the fact that most blues singers were concerned only with matters of the most immediate personal importance, and by this I mean mainly emotional problems concerning the opposite sex. As Sam Chartens points out in his book *The Country Blues* even during the Great Depression of the 30's, few blues records were made referring specifically to the depression, and of those that were nearly all songs trying to shrug off the hardships of the time rather than attacking the system responsible for them.

However a number of "protest" blues can be isolated. The First World War gave rise to some of these. A few highly distinctive singers had songs expressing their disillusionment with the war. They considered it to be a "white man's war" or a "rich man's war" and they expressed this bitterly. Leadbelly and Blind Lemon Jefferson spring most readily to mind. Leadbelly's *Red Cross Store* is a fine example.

*I told her no, Baby I don't wanna go  
Yes and I ain't going down to no Red Cross Store.*  
His woman comes and tells him of the food and medicine being doled out to the half-starved Negro families at the Red Cross Store if the menfolk enlist in the Army.  
*She come down to talk with me a little while, Baby ain't you gonna fight for your woman and child? I told her no...  
She came down here talkin' bout the war, I told her babe I ain't got nothing to go there for.*

Similar bitter replies are given to each of the woman's entreaties. Finally she says,  
*They feedin' off a ham, he replies, Get away from here girl, I don't give a damn.*

Blind Lemon Jefferson's *Wartime Blues* partakes of the same spirit.  
*What you gonna do when they send your man to war?  
Drink muddy water and sleep in a hollow log.*

## LEADBELLY—SOCIALIST

These songs, however notable, were exceptional. Leadbelly, particularly had rather an exceptional career for a country blues artist (in many ways more of a general folk artist). He grasped the rudiments of many political ideas, in fact his thought could be best described as a crude socialism. Witness his *Bourgeois Blues* a song he wrote in the 1940's.

*Me and my wife run all over town,  
Everywhere we go people would turn us down,  
Lord, it's a bourgeois town.  
Ooh, it's a bourgeois town.  
I've got the bourgeois blues and I'm going to spread it all around.*  
His disgust with the whole sick farce of American "democracy" is beautifully expressed in the lines:  
*Home of the brave, land of the free,  
I don't wanna be mistreated by no bourgeoisie.*

We can take note here of the practical difficulties which confronted the artist, such as Leadbelly, who might want to express some ideas of protest. The bulk of Southern Negroes were woefully uneducated and cowed by the whites and the whites were ever on the lookout for what they considered to be "uppity" Negroes. During the 20's and 30's the Ku Klux Klan lynched, tortured and maimed large numbers of Negroes. In the North most singers could appeal only to the ghetto Negroes (mostly recent arrivals from the South). Most middle-class Negroes were embarrassed by, and tended to look down on, the blues. Records of a singer such as Leadbelly were released largely for a white specialist market, they were not the "race records" of artists like Charlie Patton or Robert Johnson etc. Leadbelly played mainly to sympathetic white liberals and leftists in coffee-houses and clubs in cities like Boston and New York, often at gatherings raising money for causes such as that of Republican Spain.

In the late 1940's Lightnin' Hopkins put out a single which was a thinly disguised satire on the white owners of a farm in Central Texas on which he had worked. The victims of this attack were so incensed that he had to flee the area: he would have been brutally beaten or even killed; and did not return to that part of Texas for some years. Thus we can see that even in more recent years it has not been safe for the Negro in the South to speak out against conditions too openly.

During the 50's a number of protest blues were recorded, mainly by electric city bluesmen; J.B. Lenoir for example. Several of his records such as *I'm In Korea Blues* and *Deep in Debt Blues* were banned by radio stations in Chicago.

## BLACK CONSCIOUSNESS

With the rise of Black Power in the 60's some Negro bluesmen have become more vocal. John Lee Hooker's, *Motor City Is Burning* is a statement of the position of many Negroes; he personally deplores violence but does not care too much if the ugly city (Detroit) is burned down. He talks of "sniper-fire" and "petrol bombs flying". . . . . *"Motor City is burning but Johnny ain't gonna do a thing."* In the same way, *I don't want to go to Vietnam* is a direct statement of opposition to the Vietnam war, and especially of being sent to it.

Some of the records of Juke Boy Bonner describe in detail the frustrations of ghetto life.

*It's hard trying to live from hand to mouth,  
You can't save no money on your job, can't afford a decent house. . . .*

*You get where I'm at trying to live on this pay,  
And your woman has to make a miserable living boy, working as a maid. . . .*

*I'm backed up against the wall and I've got nowhere to run,  
I'm trapped by the big city and surrounded by the slum. (No Place To Run)*

Juke Boy comes from Houston which has now probably more of a living blues tradition remaining than any other city, even Chicago.

In the way of protest much of the bitterness and sense of injustice contained in the old blues has become articulated in the modern music of such groups as the Rolling Stones, Canned Heat, MCS and others, and in Negro Soul music, especially in the work of artists like Nina Simone. There is often the same sense of alienation, of bitter frustration with a world made by and for "the man" except that in the modern music it is more outspoken. The Rolling Stones' *Street Fighting Man* is redolent of the tensions of urban life, filled with protest. It captures something of the excitement of an angry crowd in the streets. Incidentally, it was banned in Chicago at the time of the 1968 Democratic Convention. In the words of one City official; "It was felt that the song could have had a salutary bad effect on impressionable people, especially in the crowded South Side area".

With the existence of highly sophisticated communications and news media events are brought home forcefully to many people in widely separated locals. Above all, the increasing expansion of huge cities with culture among the young that can be considered increasingly international in character has led to an awareness of the ghetto as the flashpoint of interpersonal and interracial relationships; the representation of city life at its most tense and intense, harsh and vital, ugly and emotional. Thus the music of the Negro ghetto, the blues, and more significantly, the spirit of it, has become so important.

The idea of bitterness is only one aspect of the blues contribution which we must now look at in a wider perspective. The increase in popularity of blues, and of blues-derived and blues-influenced music; and the adoption, often unconsciously, by sections of the white youth of many ghetto cultural traits can be best seen in terms of a



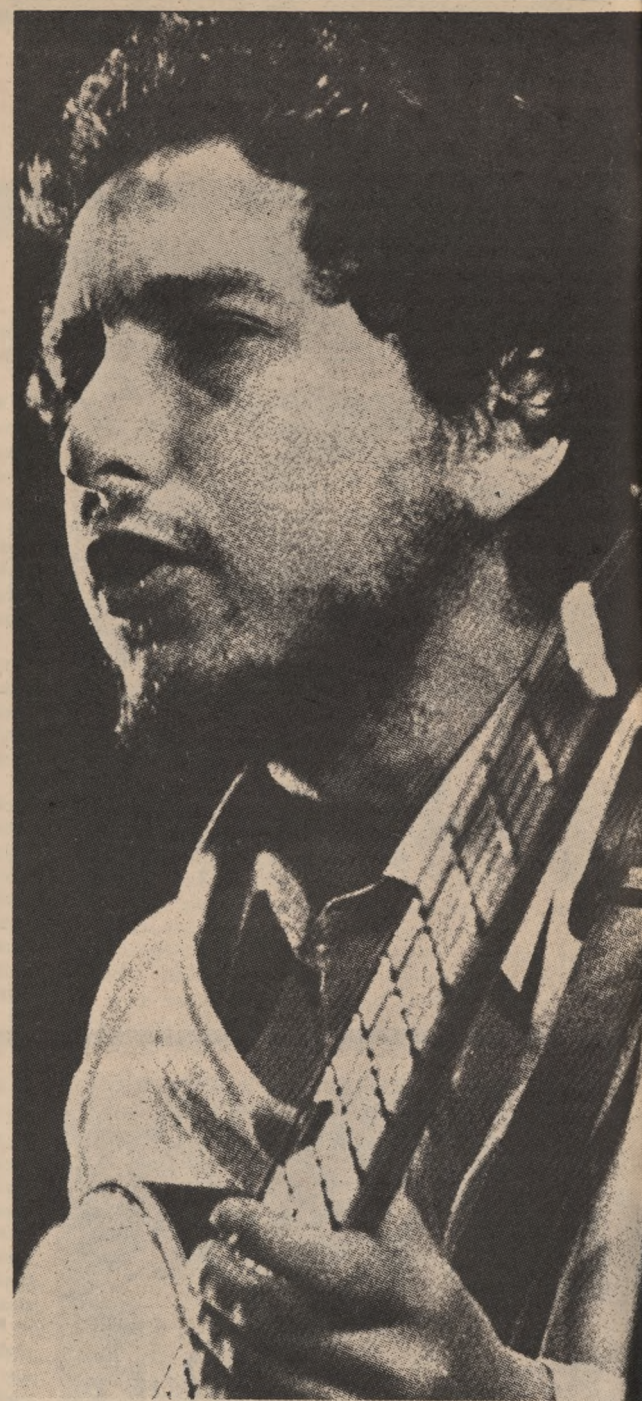
Sonny Terry

search, first and foremost for more valid expression of personal experience and emotion, and secondly an attempt to find new fulness in community life. At the beginning of the so-called "blues-boom" of the middle and late 60's the best white blues imitators were looking for something that would involve them more vitally and intensely with their audiences and emotions than much of the popular music of the day. It is not surprising and indeed it is commendable, that they later moved on to develop their own more personal musical styles.

## ARCHETYPAL DYLAN

The popular music of today, what we may term for want of a better word "rock" music is overall of an enormously higher standard than that of the 50's and early 60's. Necessarily, much that could still only be described as rubbish is still churned out, but the fact remains that some brilliantly gifted and creative artists are now able to enjoy high commercial success and public recognition, at the same time producing fine work. Their music has been greatly enriched by acquaintance with the rich store of human experience of the blues. Most of Dylan's work (and he is surely the archetypal artist of the age) has more in common tonally with the blues than any other major musical tradition.

The 1960's have seen an increasing demand for honest music about real people, a demand for emotional depth and a tearing away of artificiality. The Brylcreem and Coca-Cola college boy image of the syndrome of Paul Anker, Neil Sidaka, Cliff Richard and Fabian etc. no longer has the ascendancy it once enjoyed. Elridge Cleaver summed it up rather well in *Soul on Ice*—The white youth of today have begun to react to the fact that the "American Way of Life" is a



Bob Dylan

fossil of history. What do they care if their baldhead and crew-cut elders don't dig their cave-men mops? They couldn't care less about the stiff-arsed honkies who don't like their dances. . . . all they know is that it feels good to be moving to body-rhythms instead of draggassing across the floor like zombies to the dead-beat-of-mind smothered Mickey Mouse music. To the youth, the elders are the Ugly Americans, to the elders the youth have gone mad.

The open adoption of Negro music has implied an acceptance of racial equality which of course is distasteful to those in power, especially in America, but also in many other places. Reaction against "animal", "barbaric" and "nigger" music has been widespread, with dire prognostications of moral decay among the young in daily newspapers and right-wing journals. (Not only right-wing journals of course. In Communist countries there has been the usual Marxist jargon about decadent capitalist music leading the young astray). Thus the rock music and the so-called long-haired "cult" of youth have become more associated in the popular mind with a liberal approach to many things, drugs, sex, race relations and even with political racism and anarchism.

## HIPPIES AND GHETTOES

In this view, the music of the ghettoes is seen as "underground" in some way, and it is these "underground" and "jungle" connotations of the music which undoubtedly attracted many young people to it during the "blues boom". It is worth noting just how much influence ghetto culture has had on the most extreme youth cult reacting against the popular culture; viz. the hippies. Apart from the wholesale adoption of many ghetto words and phrases some of the most obvious being "man", "cat", "chick", "piece", "horse" etc. Hippie urban life styles in America closely parallel those of the Negro ghetto in many ways; above all in the adoption of a matricentric family. Here the father is often a floating shadowy figure featuring much less the mother in the children's development. The society is truly "mother-centred". Work is taken spasmodically with the man drifting from job to job, and often supported by the woman. Of course, this pattern does not hold for all ghetto Negroes, but there is an incredibly high proportion of families officially described as "matricentric", many from which the father is totally absent. And of course, with the Negroes this style of life is much more forced on them than with the hippies and has roots going back to slave society; but the parallel is still a most important one.

To return to the music; "Soul" music is now the most vital Negro folk music form, but as with all music it is erroneous to draw distinctions too sharply. Men such as Otis Rush, Buddy Guy and Magic Sam can play, indeed must play, very "Soul" influenced music to make a living in places like Chicago's South and West Sides and Detroit's East Side, yet still consider themselves to be and are in a very real sense, men of the blues. B.B. King is the prime example of the "blues in liberation", if you like. There is nothing in the least "Uncle Tomish" about him or his music yet it has behind it all the power and poetry of the blues, and he can generate a tremendous response from both blacks and whites. Taj Mahal is a university graduate and has passed through the same sort of process as the typical young white musician. He exults in the poetry of the blues, there is a certain amount of going-back-to-the-country nostalgia in his work; and throughout it all there is an aggressive New-Leftist hipster stance.

One thing is for certain, the process of interchange will continue. Interestingly enough, some young Negroes have become interested in the blues mainly through white music. Playing in Auckland clubs in late 1968, early 1969 I met several American Negroes, some of whom played instruments and who came mostly from California. They told me they became interested mainly through records of such artists as John Mayall and Paul Butterfield, especially Paul Butterfield. From there they had worked their way back to such artists as Robert Johnson, Son House and even earlier and had never before realised the richness of the music, or even the existence of much of it.

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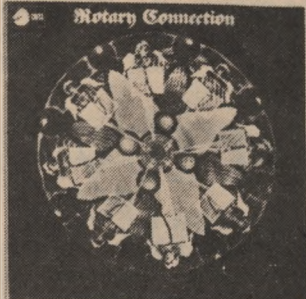
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# The forms of authority

The point is not usually so well expressed by the raving radicals of the campus revolution. Nor do they always distinguish between the antics of those in authority—usually no more ridiculous than some of their own demonstrations and utterances—and the more difficult problem of deciding in what respects we just have to have authorities.

Then we should also examine the received authorities on radicalism and revolution. They often seem to be read and heard with a rapt gullibility no conservative would offer to any established authority.

They deserve better. Marx was once heard muttering with relief that he was not a Marxist. Mao Tse-tung has written important work on revolution—and good poetry—but is usually represented in discussion by a few hackneyed little sayings. (The Christian God appears to have *exactly* the same trouble, but that is another matter.) If memory serves, Noam Chomsky became alarmed by some of the campus revolutionaries in the U.S. He pointed out that some of them seem to think Marx should have burned down the British Museum instead of sitting in it writing *Das Kapital*. Herbert Marcuse has argued that, whatever their faults, universities are the best places for trying to tell the truth.

## GUERRILLA WARFARE

Che Guevara, in his excellent manual *Guerrilla Warfare*, argues that "if a government has come to power through some form of popular vote, whether fraudulent or not, and if that government maintains at least the appearance of constitutional law, a guerrilla uprising cannot be brought about until all possible channels of legal procedure have been exhausted." I am not sure whether the local radicals want to bring about guerrilla warfare or not. It is very difficult to find out what they do want. There were rumours of assassination plans at the time of Agnew's visit, and perhaps someone was nutty enough to think that might do some good.

If they feel legal channels have been exhausted, perhaps this is because they themselves are exhausted. A lot of work towards changing people's minds about politics remains to be done, quite legally, in N.Z. Anyone with a new political programme will have to face this work sooner or later, unless he proposes a military coup followed by armed enforcement of his views on a frightened and reluctant population. We may recall the ancient joke: before the revolution we had men being exploited by one another; after the revolution this was exactly reversed.

Authoritarian people without authority seem to become the most revolting revolutionaries, in all their pure idealistic rage. Once the pure-hearted revolutionary obtains power, he becomes somewhat like the young maiden who starts taking the Pill then doesn't want to waste it.

## ANARCHISM AND FREEDOM

Most of us sooner or later realize the truth of one anarchist principle: no man is good enough to rule over his fellows. In this, anarchists are at odds not only with established authorities, but with the numerous radicals who think that someone—who cannot obtain office at present—is fit to rule.

It also just is true that the best parts of living are anarchic. Our greatest enjoyments are freely chosen, and not bound tightly by the demands of time or utility or other people or authorities. If any rules are required by these situations, it is because they arise naturally from

DAVE LORKING, shocked from his conservative apathy by revolutionary rumblings on campus and the arrival back in town of The Jellybean Kid, dusts off some Tory notions.

"... proud man, Drest in a little brief authority, Most ignorant of what he's most assured . . . like an angry ape Plays such fantastic tricks . . ." (Measure for Measure)

them: without the laws of chess, football, or whatever, you can't play chess or football. Unless you keep your bottles clean, and so on, you will poison yourself with your home brew. Unless people restrict their more aggressive impulses, and do a minimum of housework occasionally, then living in a flat becomes unpleasant.

All these points are commonplace. They indicate rules which anyone will accept as rising out of a worthwhile activity.

They are vastly different from political laws, and any authority required to maintain them is vastly different from a political authority.

## WHY AUTHORITIES?

The anarchist question remains: why have such authorities at all?

One pretty feeble answer depends entirely on a remote analogy: "Yes, dear, well you see the whole country is just like a great big happy family (cricket team, philosophy society, ship's crew, student's union, university department . . .) and just as we need [who needs?] daddy (the captain, Phil, the Captain, Mike, God) to tell us what to do and stop us from beating each other's brains out when we want more kornies for breakfast . . ." etc. This sort of cretinous drivell presumably impresses nobody except the speaker, and any particularly credulous 5-year-old children within range.

So why not settle for the strong attractions of a completely anarchic society?

Unfortunately, people do not trust each other to live without laws. This is sad: perhaps we should all try to trust each other more; it probably is true that people act better when they act voluntarily instead of under compulsion. But people just do not seem to be completely trustworthy, and most of us can see plenty of good reasons for fearing and distrusting some of our fellows. There is and always has been a lot of crime in human communities. Much of it violent. A lot of people are inclined to neglect their fellows.

One reason for setting up authorities, then, is that people want to be reasonably sure some things will be done. If we want to live in places supplied with water and electricity, some fairly large organisation has to arrange their supply, and it will want to be reasonably sure of getting paid for them. Similarly, we just do want sickness benefits, pensions, and hospitals—without them, societies have people dying in the streets. Some people even want schools for their children. It may be very sad, but most of us have serious doubts whether the organisations involved would be kept running on an entirely voluntary basis.

## SET PATTERN

It is bad that people also, for some reason, want these things to be provided according to a set pattern right through the country, and gladly allow to a central government powers which could be kept at a local level. What does it matter if, for example, Auckland schools are a bit different from Otago schools?

Then the other good reason for having political authorities is to discourage and if possible prevent actions which are seriously harmful to members of a community. People just are scared of being hurt. People in this city are killed, raped, beaten up, robbed, every year. And it may be unfortunate that so many people are in love with their property, but outside small elite societies, social punishment of crimes against property seems to be inevitable.

I hope nobody pretends our police and courts are perfect. But they do provide a better chance of justice than lynch mobs, or the sort of vigilante groups that some alarmed Aucklanders were advocating a few months ago.

So we can have maximum personal freedom within a society which gives authorities enough powers to restrict some abuses of freedom, as well as compelling all of us to help provide goods which we all want but would—individually—be happy to dodge paying for.

## CRITICISMS

It remains every man's responsibility to keep what check he can on those to whose authority he consents.

Conservatives have usually seen government as a necessary evil, which it would be silly to trust. But, accepting the inevitability of political authority, a Tory will not usually seek his first answer in threats of revolution—or even assassination. He will depend on the old principles that political powers should be carefully defined and limited, and that a close watch should be kept on individual rulers—who should be responsive to criticism. Power is corrupting: the exercise of power becomes a pleasure sought for itself; and the holding of power becomes a main aim of those who have it—rather than carrying out tasks for which their authority was consented to. Unrestricted, unchecked, power-held by *anyone*—can most quickly break up a society. That, precisely, is the usual trouble in revolutionary situations.

A final distinction should be made, however briefly. Authority is not just power. It really does depend on consent. Some people, institutions, and governments have far more authority than others with precisely equal powers. Questions of consent and disagreement by those ruled take us straight into the problem of legitimacy in politics, and conditions for its establishment (e.g. after a revolution), maintenance, or loss. Loss of legitimacy, in turn, must be the justification for civil disobedience, possibly leading on to revolution. These points certainly require more examination than is possible here.

But, with all their faults, it would be exaggerating to say that our present Government have amongst them absolutely no conception of legitimacy!

# School Day

School Day will be held on Tuesday (1st September—last week of the holidays). The object of this is to give prospective University students the opportunity to find out what the subjects offered are like.

During the day each department will give a lecture explaining what their Stage I courses contain, how much will be expected of students and other activities or further possibilities in the department concerned. All senior pupils in the Auckland area have been invited but this is also an opportunity for anyone who is coming to University next year and for those here now who are not sure what to take next year, to get a look at what is offering. This applies especially to those who have one more unit to go for their degree.

## DESK

There will be an information desk in the quad on the day and programmes will be posted as soon as possible.

It is important that people outside the University who may be interested get to know about this new scheme.

# ...custodes Mea custodes..?

By Dr L.R.B. Mann

Soon after the reports of a police "wade-in" at an anti-Agnew demonstration a meeting was called of citizens interested in founding a civil liberties union. There had been other reasons for worry in addition to those stemming from police behaviour at demonstrations. Some people had apparently been held incommunicado without access to their families, peaceful cannabis users were being raided, charges of disorderly behaviour were being used to repress non-"thinking" citizens, and some police were beginning to carry (and fire) guns. A broader view of civil liberties also gave grounds for concern in other areas, but there's little doubt that those who came to the inaugural meeting of the civil liberties group were mainly moved by knowledge, or at least suspicion, of restrictions of civil liberties on the part of the police.

Nevertheless, the attitude promoted by the person who took chair at that meeting, Prof A.H. McNaughton, was that the main aim would be to "open up lines of communication" to the police. It seemed almost as though the police had only to be *told* about 11.45 they would then presumably digest these new-learned facts and refrain from such actions in future. It wasn't as though the police actually planned and committed 11.45—they just needed to be *told* to and all would be well. In order that the civil liberties union not be the image of a cop-hating outfit, we were told that it had been intended to make the chief of Auckland police a vice-president of the union, and only his death (rather than the possibility of the members not electing him) had thwarted his line of communication, which would have opened up the dialogue of concern.

## CONSTITUTION

At the inaugural meeting Professor McNaughton and some friends presented a draft constitution. Under the impression that the general membership would create the final constitution, some members objected to certain aspects of the draft; but time was short and debate on this was soon closed. An executive was elected, consisting to an important extent of well-known city lawyers with good records in defending civil liberties.

Several months then passed without, as you may have noticed, any very controversial or daring stands by the executive. Also there was no general meeting—not until last Wednesday. But when it did come the second meeting of the union was very interesting. Hamish Keith gave a brief mind-blowing talk on how wide an issue civil liberties really is. He ever wondered whether specific narrow causes like getting defined rules for demonstrating might not just win concessions which would relieve pressure on the repressive system rather than thoroughly change it.

Most of the meeting, however, was devoted to reporting activities far and discussing future work. Prof McNaughton read from the minutes that the inaugural meeting had decided to leave to the executive the framing of the constitution. When one member queried whether this was a true record, Prof McNaughton "re-read" this item in the minutes, this time saying that the discussion on the constitution had simply been ended because of time. Executive member Mr Donald Dugdale (who, unlike ordinary members, does not need to ask to speak with the customary "Mr Chairman") hastened to add that the *intention* of the meeting had *undoubtedly* been to leave the constitution up to the executive, because one has to get on with the job and not waste time on things like constitutions. Bill Rudman said that there was plenty of room in the constitution for amendments. He and Mr Dugdale defended stoutly against non-existent suggestions that there had been some conscious fiddle.

A member then attempted to move that the subscription should be more than the \$1 stipulated by the constitution. Prof McNaughton pointed out that to raise the sub would entail a constitutional amendment. This would require a special general meeting, duly announced in advance, with a 2/3 vote of those present. When it was objected that the document to which the change was proposed was still only one draft, which the general membership had not even debated let alone approved, Mr Dugdale informed members that in order to incorporate the society in the legal sense, it had been required that it have a constitution. Prof McNaughton assured the meeting that the constitution used for this purpose had been *essentially* the same as the draft.

## NO DISCUSSION

What all this means is that the civil liberties union now has a constitution which was adopted by the executive on behalf of the members without their even knowing that it had been adopted, and alone discussing its content.

If a civil liberties union cannot make its own constitution, what body ever can? With a pitiful turnout like 30, surely it will not be too cumbersome to have a thorough, point-by-point discussion of something so centrally important as the constitution. There were, after all, some objectionable clauses in the draft which has supposedly become the constitution. For example, there was a curious provision for the executive to exclude anyone whom they did not approve. When asked to justify this clause at the first meeting, none of its advocates could give any reason for it. Is it still in the "essentially unchanged" constitution which has now been arranged for members? The members don't know.

## 100,000

Civil liberties unions *matter*. The American one has only 100,000 members (a smaller proportionate number than already belong in N.Z.) and yet it has to its credit many wonderful achievements on behalf of minority groups and opinions. The ACLU has done this, by the way, without shunning what Prof McNaughton says he fears—the image of being the long-hairs' friend. On the contrary, the ACLU has recognised that it is precisely the unpopular causes which need protection; and yet the ACLU has not sacrificed its effectiveness. It would never hold, as Prof McNaughton has on behalf of the Auckland CLU, that there is a compromise necessary between the "conflicting" civil liberties of the demonstrators and the Queen St businessmen; but is there a shred of evidence that walking down the street restricts the shopkeepers' liberties or even their profits?

Scanning items in a typical ACLU newsletter will soon show that one can uphold unpopular causes without losing effectiveness: "Marijuana Use is No Crime"; "ACLU sues Mayor Daley"; "ACLU aids Timothy Leary in court".

The need is urgent to get an active, effective Civil Liberties Union working. How else can recent trends against freedom be reversed? Every single one of you should now send \$1 to join (P.O. Box 6582, Auckland 1). You might then consider insisting on a democratically-created constitution. If the civil liberties union can't be democratic, who can?

# FORUM

Because of informal complaints that have been received, the Association has been advised to make some comment about the use of loudspeakers in the Quad.

Some months back, Kelly Flavell drew Forum's attention to the fact that as Forum could be heard from the street, speakers could possibly be sued by someone for either slander or for the content of their speeches.

This is of course antipathetic to the whole purpose of Forum and the right to uninhibited free speech. Like most students I find it repugnant that we should have to contemplate rules for Forum, but I am obliged to warn speakers of these potential dangers.

Secondly must make some comment about the attacks that have been made on Association employees in recent weeks. Most students obviously treat these as harmless, and student politicians have to expect such abuse. However, Employees of the Association can legitimately claim the same rights as other employees and any criticism of them should be made through the President and the Administrative Secretary. AUSA employs some fifty people on whom it depends to provide essential services to student, and unlike students they cannot be expected to get up at Forum and involve themselves in student politics.

While Exec, the student press and students have always treated Forum as being in committee, and will hopefully continue to do so, I unfortunately have no option but to bring the above points to students' attention.

Michael G Law, President.

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Indisclosed source first test informing would be playing in t psychological warf the Second Grade con been dominated by ear. The A Section by Rick Howard's old team, with Engi equal in second pl the B Section To rors both hold fir dominance (petition by Universi poor decisions of th in in not allowing teams in the S petition. It is hop remedy to this situ and before next sea second Restricted 14-6. Varsity did words of coach Briar their rugby. The ter Skerman in the brilliantly passec back Paraha did not it kicked 11 po per Ribon Bonetti ant opportunist's t the tide of th second Gold (ex-un gained their positio in their sector win over North Sh scored two furthe gain his position a rorer in the competi



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# deMeads injury blown up

Undisclosed sources reveal that All Black Manager Ron Burk wrote to the New Zealand Rugby Council two weeks before first test informing them that Colin Mead's broken arm was healing much faster than was being admitted and that he would be playing in the Third Test. Reports of the seriousness of the break, including X-ray, have been circulated as part of a psychological warfare in South Africa.

The Second Grade competition has been dominated by Varsity year. The A Section has been won by Rick Howard's ex-under-23 team, with Engineers and Toads equal in second place while the B Section Toads and Engineers both hold first place. The dominance of the Varsity team in the Senior A competition by University reflects poor decisions of the Rugby Council in not allowing Varsity teams in the Senior A competition. It is hoped that the remedy to this situation will be decided before next season.

The Second Restricted defeated the Toads 14-6. Varsity did not, in the words of coach Brian Cutting, "show their rugby". The ball won't be in the lineouts as Peter Skerman in the lineouts so brilliantly passed by star back Paraha did not bring as many points as it should. Graham kicked 11 points and Ribon Bonetti scored a try which was the tide of the whole match.

The Second Gold (ex-under 23) team gained their position as clear winners in their section with a win over North Shore. Tim scored two further tries to maintain his position as leading scorer in the competition with 11 points.

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Doctors defeated Toads 35-3 in a willing game. Doctors scored eight tries and gained the 28 points they needed to win the competition on a count back. Bob Barton and Scotty McLeod played well in the forwards but Toads had a slight edge in the set play. Ian McDonald and Ray Tamati shone in the Doctors backline. This backline is going to be a decisive factor in the play-off in the second round. Doctors look very much the team to beat.

The Second Engineers defeated Grafton-Muriwai 31-11. Tries by Pete Radley (3), Dennis Hoy (2), Geoff Naulls (2) and Mike Murphy (1). Tank Roper kicked two conversions and one penalty. Weir and Ulrich played well, the latter giving a fine final performance before going overseas.

Third Gold defeated Waitamata 24-3. Tries by Barter (2), Fergusson Rendell, and Ockleford one each. Bramley kicked three conversions, Lee and Francis set the half-back up well and Mac Fatialofa dominated the lineouts in his normal fashion. Skegg and Bramley gave great displays while Steve Rendell and John Gillett were devastating on the side row. Roakes shone in one brilliant run.



Third Blue was defeated 8-19 by North Shore. The score was no indication of the run of play and Shores total included 4 penalties and two intercept tries. The Franklin-Palmer front row

combination won seven tight heads and Kidd Palmer won a lot of clean ball in the lineout.

Fifth Grade defeated a depleted Pakuranga side 39-9 after leading 31-3 at half-time.

## League hopes

It appears that Auckland will be hard-pressed to retain the Dolan Cup (symbol of supremacy in University Rugby League) at this year's Winter Tournament.

Auckland retained this trophy last year when they drew 5-5 with the only other unbeaten team, Otago, in a thrilling rugged encounter.

Indications are that the standard of Rugby League at Massey, Victoria and Canterbury has risen considerably and there will be no 'walkover' games this year.

The coach of the Great Britain team which recently toured New Zealand, Mr Whitely, considers that the Universities have a vital role to play in the development of Rugby League in this country. Already University ranks have produced one Kiwi (Trevor Patrick, Otago) two Kiwi trialists (Brian Donnelly and Jim Borrow, Auckland) and one New Zealand under 23 player (Graeme Smith,

Auckland), as well as several provincial representatives—proof indeed that even in the short time University Rugby League has been in existence, it has made a valuable contribution to the growth of the sport in New Zealand.

Results from Saturday August 1. Seniors lost to Mt Wellington 15-18 in a thrilling encounter in which honours were fairly evenly divided.

Reserves lost to Mt Wellington 1-21. Nuff said.

Third Grade beat previously unbeaten Richmond 6-3 in a tense and rugged match. A good team effort.

Sixth Grade went down narrowly to competition leaders Manurewa, 8-9.

## Karate team

The karate tournament between universities was initiated in 1969, with Auckland representing the Chidokan school at a predominantly Kykushirkai school gathering. The outstanding success of Auckland's team has shown the effectiveness of this, Japan's hardest school of karate. The overall tournament was a great success also, with a genuine mingling of two different karate schools.

This year, unfortunately, the same team in its entirety will not be going south which leaves out last year's captain and one of our leading karate men, Terry Hume who has had to refrain from competing because of a planned geology trip. However, with Steve Beguily, and Terry White (Auckland's karate champion for 1970) we have experienced men from last year's team, and with the addition of Roger Ratcliff, Reg Rider, Mike Snowden, and Thor Tandy, the team has the added benefit of new blood and a higher general standard.

The team has been training together for some weeks now and with two weeks remaining, invitation meets have been arranged to sharpen up and improve the standard of the team. This combined with good fighters should put Auckland University in a good position for remaining the victors.

Studass President Mike Law has been appointed Association representative on Council.

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## RACING

## The state of racing

Someone made a clean sweep with last week's column—namely the cleaner. As the editor slept in, Keith McLeod had to drop the copy under the door. In came the cleaner, and away went the copy.

Big news of the week, was the announcement by the Wellington Racing Club that they are to buy \$200,000 worth of Tote equipment including provision for the calculation of new forms of betting such as Quinellas. Also in the wind is sophisticated gear for Ellerslie. Obviously someone in Government has given the clubs the word that the Government will be introducing new betting forms after the Royal Commission reports. As the Royal Commission has only just completed hearings, it makes one wonder what the hell was the point of the whole thing. It seems to us that this is just another example of Racing Establishment—Nat. Party pocket pissing.

More concerning however is the fact that individual clubs are going to be able to run various types of betting. It's the jackpot shambles all over again. Obviously the smaller clubs are not going to be able to afford the equipment Ellerslie is buying, so for a large part of the year Joe Punter is going to continue having to suffer inadequate facilities on the rural courses.

Racing would have been better served by central computers serving each racing region. With centralised use of courses, each course could be linked with the computer.

This would guarantee some standardization, and would mean that all clubs could afford to participate. With a bit more long term thinking there is no reason why computerization of T.A.B. facilities shouldn't make it possible for the punter to receive same day payouts. Already the T.A.B. offers this facility to holders of phone accounts.

With the old season over, everyone has been reviewing the deeds of Il Tempo, Piko, Rich Return and Co. It was also the season for jackpots and readers will remember all the racing columnists predicting doom after the Matamata jackpot was struck. We (know all) said that on course betting would continue to increase and it has. Whatever their failings, jackpots have introduced a lot of new people to racing. In addition to this the current inflation and the subsequent pay rises should mean that racing turnovers will rise by 20-25% over the next six months.

But thanks to Muldoon's devaluation and lack of control on the economy, costs are also rising rapidly. Last week's Friday Flash carried a story quoting Takanini trainer Cliff Fenwick. His comments about the small prize money won by a horse when he finished second at Franklin, have highlighted this seldom considered aspect of racing.

At Dannevirke a fortnight back, they actually had the nerve to stage a steeplechase worth only \$300. The winning horse receives \$195 of this which is buggerall after negotiating two miles of steeplechase course. This is again the problem with small uneconomic clubs. But the problem is still faced by owners racing in the richest racing district, the Auckland-Waikato area.

In the last two weeks, over 120 maidens have lined up at either Franklin or Whakatane. Each club held two division races, and the total stake was approx \$4,000. As some horses were placed twice, over a hundred owners received no share of the stake money. But look at their collective costs. (Using Fenwick's figures). Riding fees \$1400, nominations etc. \$700, transport \$800, and incidentals such as plating etc. \$500. That's a total of \$3,400 excluding training costs.

In the South Island of course, the situation is even worse. The recent Grand National meeting made no provision for maidens and owners there have to wait for about three weeks for a start for their horses. Their last opportunity was at the Canterbury Hunt meeting (July 18 & 25). Over the two days 47 maidens lined up for the two races. The total prize money was only \$800. Admittedly nominations and acceptances cost less, but all the other costs are the same as those suffered by North Island owners.

So much for the gallops. Last week the real racing season began, the trotting season. Out we went to the O.T.B. barrier trials to look at early season form. Cadmus provided a sensational smash when he came a gutser halfway down the straight. This left only Lands End and Shontelle to fight it out.

Apparently Lands End could be going to the States but should he stay in New Zealand he should continue with the fine form he showed last season.

Shontelle looked very fit before the race, and was just starting an improver's win when the smash occurred.

Of the two year olds, one by Gentry out of Hewchill (?) was the most likely improver. (As we had to take the names from the announcer, we doubt the dam's spelling). But the honours of the day rested with Captain Hill, a relation to Lumber, who won the seven furlong event in fairly good time.

The only qualifier was the Wolfenden trained Quona's Son. At one stage he was out by thirty lengths, but he started to stop in the straight eventually getting home by fifteen lengths. Three year old Fleeting Forbes, failed to qualify but should make the grade within the next couple of weeks.

Paula made mincemeat of the loose class trotters, and that was the day. However R.P. Norton's Monsignor has been performing well at other trials, and his real brilliance should become apparent this season.

Best of luck for the holidays, we are going to some of the central districts meetings on the way back from Arts Festival.

Rumour has it that a punters' society is to be formed next term.

—Mike Law, Keith McLeod.

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## moment

"MOMENT MAGAZINE requires a new editor to assume responsibility in 1971. Consequent upon this change it has been decided to create new staff positions and applications are called for the positions of Editor, Publisher (with overall responsibility) and Circulation Manager. For description of the positions, honoraria, and conditions of employment apply to: The Secretary, Joint Youth Publications Board of the Negotiating Churches, 177 Opawa Road, Christchurch, 2. Applications close with the secretary, 30 September 1970."

## we have 100 feet

of reference books on the United States. That is, they start with "American Men of

Science" (6 vols) and go to "Where the fun is: USA". Funny enough, nothing that begins with Z. But there are things in between like "The Negro Handbook", "The Encyclopedia of Space" and "Folk Songs of America". If none of these subjects grabs ya, how about the "Statistical Abstract of the US for 1969" or "Betty Crocker's Cookbook"? All gripping stuff. 27 Symonds St, over the Wynyard Tavern.



# Australian players on apartheid

It was rumoured during the All Black Tour controversy that some of the Australian Wallabies team, who had recently toured South Africa, were disgusted by the system of apartheid. Although, like most tourists, they had been sheltered from the more squalid results of South African racist policies, these Australians saw enough to convince them that sporting contact with the white supremacists was used to support the regime and that a policy of isolation would be interpreted by the black South Africans as condemnation of apartheid. It remains to be seen if the All Blacks are observant and courageous enough to refuse any further contacts with the present government of South Africa. This interview with four Wallabies is reprinted from Blackacre, the Sydney Law School Journal.

**Blackacre:** How did you feel when you first heard of your selection for the South African Tour?

**Paul Darveniza:** Exhilarated. The particular country we were to play in didn't seem all that significant at that stage. I knew something of South Africa's race policies, but certainly didn't think they would affect the tour.

**Bruce Taafe:** As far as I was concerned we had been selected to play sport, and politics just didn't come into it. Before we left, the South African Embassy sent me a wad of tourist literature which was pretty impressive and made me feel that apartheid was a workable policy.

**Barry MacDonald:** It's no secret that Anthony Abrahams had a few qualms . . . he had studied the subject pretty carefully. But he decided against pulling out . . . which would have been pointless without support from other team members. At that stage I had no idea how unjust apartheid is and the Australian Rugby officials had warned us against discussing it during the tour.

**Blackacre:** What was your first experience of Apartheid—can you recall a specific incident which brought it to your notice, or did you take it in more as a pattern of life.

**James:** I was struck by the "blacks only" and "whites only" entrances to post offices and lavatories, and so on, but really it was the whole attitude towards the non-whites. We were never allowed to meet them as social equals . . . we were taken to gawk at their tribal dances, and I don't think we were ever served by a white waiter . . . but although they were everywhere, they were always kept "beneath" us, as menials.

**Paul:** At the party, on our arrival, all our waiters were black, and some of the local whites treated them like dirt. It was this personal degradation of the black man which hit me like a brick . . . and it was the first example of thousands to follow.

**Bruce:** My worst experience in the early days of the tour was a walk through Sharpeville with the local Police Chief. What came out was his utter contempt for blacks. I disliked the way he tossed a few coins into huddles of cowering natives, and stand back as they fought amongst themselves for possession of them. I was amazed that he really thought this would entertain us, by demonstrating the native's humility.

**Blackacre:** To what extent were you aware of apartheid at particular matches: how is the policy manifest in the game itself, quite aside from the discriminatory selection of all-white teams?

**Barry:** I suppose the most obvious thing is the special section for non-whites which is usually surrounded by barbed wire. I remember particularly our last test at Bloemfontein, where coloureds were allowed in for the first time at that ground, just how minute their section was . . . and of course it was the worst position, right behind one goalpost.

**Blackacre:** Were the non-white spectator areas invariably the worst on the field?

**Paul:** Yes, always. And often the coloureds would have to watch from outside the actual oval, from vantage points across a road, or up a tree.

**Barry:** At those games where non-white spectators were allowed, they gave us phenomenal support. They would always barrack for the Wallabies, and were very excited when we won . . . they made us feel that we were playing for them, against the whites. I used to feel embarrassed when we lost, as if we had let them down.

**James:** I vividly remember one game at Oudtshoorn. The score had been see-sawing from the start, and late in the match we went in for a try which put us ahead. The blacks, as usual behind the goal-posts, roared with excitement, and in their enthusiasm a few edged onto the ground. That was the signal for the police wagons to arrive, and for police to club several Africans. Police with alsaions patrolled the black sections for the rest of the match.

**Barry:** We were really kept away from the black populace. Young African kids swarmed at us on our way to most matches, wanting autographs, but it was very much "white football", played against a backdrop of white crowds, with the concession of a minimal number of black seats. The only official occasion on which we met non-whites was at a reception in Capetown by the "Cape Coloured" Rugby team . . . the Cape Coloureds have a higher status than the Bantus. The entertainment was fantastic, and the club President said how anxious they were to play against international sides, and how much they would have liked to play against us. He added that although they could not play us in South Africa, they hoped to be allowed to send coloured sides to Australia, and to play against us there.

**Blackacre:** There were some reports hotly denied by Australian Rugby Union officials, of players being shadowed by South-African Security Police.

**Paul:** Yes. Well. We were in Capetown on several occasions, and after our first visit, on the plane from Capetown to Durban, I met this Indian girl—a "Cape coloured." I was interested in seeing her again, so on our next stay in Capetown I contacted her and arranged an evening meeting. I left our hotel in normal dress caught a bus into the city and another to the fringe of the coloured living section, where she was waiting for me. We caught another bus, which of course was segregated, so we had to sit apart. . . . she at the back, me at the front. After 20 minutes we hopped off and walked to her home. I met her parents, her brother and her little sister, and we talked for hours. They were hospitable and interesting . . . her mother was a teacher in Capetown, and we discussed the problems confronting the education of South Africa's coloured people. Her father drove me back to the hotel at 1 am . . . a "safe" time in that particular area.

The next time we returned to Capetown, I was given a message, through the team management, that my activities in relation to the family, and particularly in relation to the girl, "had not passed unnoticed". Apparently the message had gone from the South African secret police, or whatever they call themselves, to the South African Government, from the Government to the South African Rugby Union Board and from the Board to our management . . . and the message was that this sort of thing was "to cease forthwith, otherwise there would be a lot of trouble".

**Blackacre:** Were any other members of the team involved in similar incidents?

**Paul:** Well, it's quite a well-known fact, and it is true, that Anthony Abrahams was trailed by secret police.

**Barry:** He attended a meeting that Paton held at Durban, and was certainly spied upon there.

**Paul:** And there were numerous other occasions. He was warned many times, usually via anonymous 'phone calls to the team management, that he was being followed, and should watch his step. Often at social functions people would warn him . . . sometimes in the sense of "a word of friendly advice" sort of thing . . . that he would bring serious trouble upon the heads of the non-whites he was attempting to fraternise with. We were told that there was a group of South African politicians . . . the Hertzog followers . . . ready to seize upon any "incident" for political capital in their crusade to make South African life even more racist than it is now.

**Blackacre:** Did you feel that the warmth of your welcome in South Africa had a dimension going beyond the football—a kind of reflection of the country's growing international isolation?

**Bruce, Barry:** Yes, definitely.



Barry McDonalds



Bruce Taafe

**James:** Everywhere we went we were given civic receptions, and each time the local mayor would remark how South Africa and Australia were two great countries with so much in common, and how alike our ideas and policies were. There is no doubt at all that South African officials made use of the tour on this propaganda level, and of course the infuriating thing was that we had to stand mum. We were guests in the country, accepting its hospitality, so our tongues were tied.

**Blackacre:** So the South Africans welcomed the tour as an Australian endorsement of their Apartheid policies?

**James:** I felt that, yes.

**Blackacre:** Did this embarrass you?

**James:** Very much.

**Bruce:** Some South Africans we met were so brutal towards the blacks, and yet could turn round and be quite hospitable towards us.

**Paul:** Mind you, we were pretty unpopular in some quarters . . . We were well-behaved . . . there was none of the vandalism sometimes associated with Rugby tours . . . but most of us did challenge South Africans we met over their apartheid policies, and we quickly fell out of favour in some quarters for doing this.

**Blackacre:** Was this questioning attitude confined to team members with University backgrounds?

**Paul:** No. Initially, I suppose it was restricted to Anthony Abrahams, but it quickly spread throughout the team. It just became so obvious to all of us how apartheid really worked, how there was nothing "equal" about it, and that it was only "separate" when it suited the whites.

**Blackacre:** Was the tour very big news in the South African press?

**Jim:** Extremely. Every test received more headlines than a League Grand Final in Sydney.

**Barry:** As we said earlier, whenever non-whites were in the crowd, they made us feel we were playing for them. On several occasions when I was reserve, and sitting with Africaners during a match, I was quite embarrassed. When Australia scored, our hosts would look sour, while a fantastic cheer would go up from the black people behind the goalposts. It was obvious to me, it was obvious to them, that the non-whites not only refused to acknowledge the "South African" team, as representing them, but enthusiastically identified themselves with the visitors.

**Blackacre:** Do you think any members of the team without a University background reacted differently to the examples of apartheid you came across?

**James:** No. That's not a valid distinction at all. Some of the team members may believe you can isolate sport and politics, but I think it could be said that everybody felt disgusted with some aspects of apartheid we saw. For instance we went on a coach tour of Sharpeville, and after driving through native slums the bus pulled up outside a couple of much better, European-style homes, probably given to influential Bantus and used as display pieces for tourists. The



James Roxburgh



Paul Darveniza

officials hopped out, and the idea was that we should just walk right through their homes, without asking their owner's permission. Well, out of 28 blokes on that bus, 26 sat tight. We just were not going to degrade the occupants by barging through their home.

**Barry:** It was a completely spontaneous reaction. Very embarrassing for the officials, who had no-one to take through the homes.

**Blackacre:** Now comes the \$64,000.00 question. Having spent three months touring the country, should Australia send a touring team to South Africa again?

**Barry:** I say definitely not. The impression we give by doing this—the impression the South African Press and Public officials give to us—is that we agree with apartheid, we officially endorse racist sport. We were horrified when, during the tour, the South African Pentathlon team was excluded from an International competition and the Australian team pulled out in sympathy.

The Australian action received wide praise and publicity, with the implication that we "understood" South Africa's problems, that we endorsed her policies. The Petathalon people just don't know what's going on in that country, or how their action was used to encourage it. You must understand just how big sport is over there—how much it means to the country's image, and what a fantastic influence it can have on local politics. When we were there, the Herzog and Vorster controversy over whether Maori all-blacks should be allowed into the country was the major political issue. Sport is used in South Africa as a major political weapon—and Australia, by sending teams, is strengthening the hands of the supporters of apartheid.

**Paul:** I will not play against South Africa again. We should not send teams to South Africa, but if they are officially invited we should not condemn them for coming. But for myself, I will play against South Africa neither here nor in their own country. I will certainly not be playing in their tour next year.

**Bruce:** I have to qualify all this a little. I could play against South Africa again, but only if I played against a team truly representative of that country. I would not insist on a change in the whole political structure. But I would insist on a democratic selection of team members, black or white, from all over the country.

**James:** The problem with that view is that there is simply no equality of opportunity to participate in Rugby training and good local competition. Most Bantus cannot afford a pair of football boots, anyway. There are just no preconditions, no machinery, to allow a representative selection. I agree with Barry and Paul—I could not play South Africa again while apartheid is a way of life in that country. I suppose I was at fault to some extent in going without knowing enough about the country and its policies. But after 3 months in the place I am involved—and caring as I do, I think it's wrong to send teams there. I can't distinguish between the politics and the sport—South Africa certainly doesn't. It was the first to mix the two concepts—to run its sports as a political venture.

**Blackacre:** How would you meet the argument that if you refuse to play South Africa because of its internal policies, you should also refuse to play communist countries?

**James:** I would play against a country like Russia, because its policies when applied to sport do not involve the degradation of human values which is the thing so terribly wrong about apartheid. The civilised world—democratic and communist—seems to accept that discrimination solely on grounds of colour is immoral in most contexts, and especially in sport, which should improve human relations. Yet discrimination solely on racial grounds is the basis of South African sport. If Russian policy was to tell other countries that only card-carrying communists, from those countries could be included in teams to visit Russia, then Russia would be doing much the same as South Africa is doing at present.

**Bruce:** I don't hold with Communism, but I would be available to play against Russia if I knew that the teams I was playing against had been genuinely selected from the whole country, or locality, district, etc., and that most of the population had not been arbitrarily excluded from selection because of the colour of their skin.

**Blackacre:** What about the argument that by sending teams to South Africa we bring the people there into contact with more civilised values and give an example of broadmindedness that South Africa might be encouraged to follow.

**Paul:** But the contrary is true. International sport, and particularly victory in the international sport, is used to bolster the "white supremacy" myth. Rather than any civilised values rubbing off, an Australian tour hardens existing attitudes, and strengthens the hands of advocates of sporting apartheid, because it implies Australia's approval of that system. We must face the fact that in South Africa, sport is politics—and very powerful politics at that. During the tour we were unable to mingle with ordinary people in any real sense—and you saw what happened to Tony Abrahams and myself when we tried! Our whole trip was organised by the South Africans in such a way that it emphasized that representative international sport was the prerogative of the whites, that the non-whites were inferior persons to be kept away from us and allowed small blocks of seats in unfavourable positions, and that Australia as a sporting nation endorsed all of this.

**Blackacre:** Do you believe that if a substantial number of sportsmen take your view, this would exert some leverage on the Government's internal policies?

**James:** It would certainly be very keenly felt by the South African white population because of the elevated place given to sport in their community. But it is hard to say how it would affect the policies of the Nationalist Government.

**Bruce:** Sport is such a big thing there that if we isolated them completely, they would be forced to reconstruct the whole apartheid system.

**Barry:** A total boycott would boost the morale of the blacks tremendously.



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