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VOL. 45 NO 19

CRACCUM



"THE STRIKE."—FROM THE PAINTING BY ROBERT KOEHLER, IN THE EXHIBITION OF THE NATIONAL ACADEMY OF DESIGN.

Brewery Workers Demand Living Wage

THE BREWERY WORKERS DISPUTE

The basis of the dispute is a refusal by the employers to accept the principle of a decent living wage for 40 hours work. It is felt in some circles, that the management's hand is being forced by the government, to dig in with an offer of 9.5% and wait for the unions concerned to accommodate this offer.

The claim by the Unions of 18.8% is the result of careful analysis of the economic situation of the brewery workers and the country. They feel that brewery profits, which at NZB increased by 12.5% to \$4,399,000 for 1970, were earned by the considerable amounts of overtime worked by the employees, can easily accommodate their claim. Dividends paid at shareholders meeting were DB 12.5% and NZB 14.5%.

With wages behind rising prices and outside rates, it is felt that \$45.50 for a married man far from guarantees a reasonable standard of living. Also, the considerable overtime

will shortly be nullified by further automation which is being introduced. The myth of the well-off brewery worker has now come to an end. The media have failed to explain the bad effects of having to work considerable overtime on the family. It is obvious that if the father of a family is forced because of low rates to work large amounts of overtime, his family life and children's development must suffer.

Members of the Government have attacked the Unions in the dispute as being 'sheep led by evil communists' in an effort to destroy unionism and the worker's voice.

It must be noted that all unionists have been given fair hearing at all meetings, and the alleged 'strong arm' tactics do not exist. Secret ballots are available if 10% of the workers so desire it.

The Unions concerned have now handed over to the FOL and are waiting their decision. The rigid stand by the managements has prolonged this dispute and had they changed their position to above 9.5% the solution would have appeared long ago.

This dispute has shown that workers when faced with a situation of intimidation and Fascist threats can, provided the solidarity which is needed to maintain the freedom of direct bargaining in this country.

The efforts of the Government to limit the wages to 7% increase and let profits soar, while they increase their own salaries beyond this, has forced the Unions throughout NZ to condemn this act as denying the basic right of raising the living standards of the greater majority of New Zealanders.

Dave Tolich
on behalf of the N.Z. Brewery Workers Union.

STAFF

Anyone interested in helping Craccum please contact me at Studass. We need reporters and photographers especially.

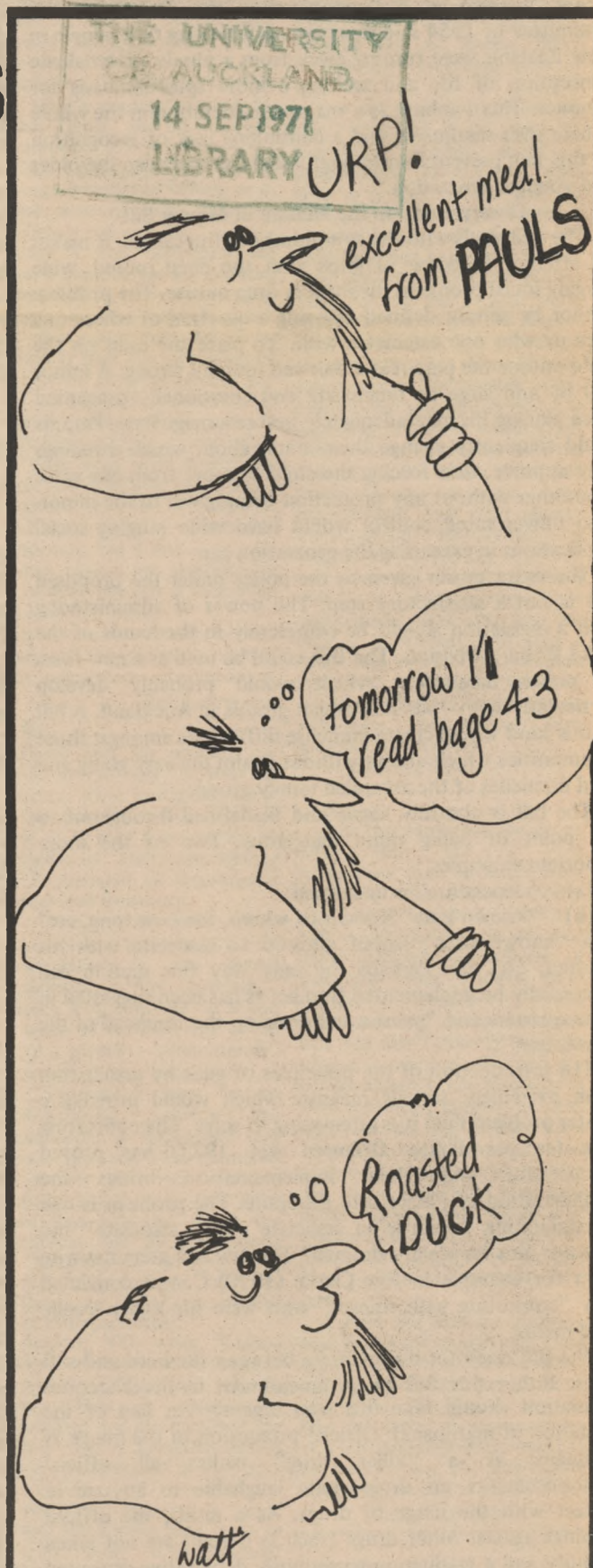
EDITOR REQUIRED

We still need desperately an editor for Craccum this year. Please get in touch with me even if you have only a modicum of ability. Pay \$30 per issue. A triumvirate or the like would also be acceptable.

John Shennan
Editor.



The class enemy. (Woodcut by Frans Masereel, 1922.)



PAUL'S BOOK ARCADE, 49 High Street



Bill Spring

SPRING ON SHIT

The Association supports the legislation of the sale of marijuana. It does so not as a plea for hedonism but for a more balanced life style (as a balance against the materialism and anti-aestheticism of the older generation). It is not assumed that legislation in itself will correct these social conflicts. However, legalisation is needed to facilitate the process.

Further, incarceration is not the appropriate treatment even for drug addicts. What is needed is medical and psychological treatment, aimed at rebuilding the addict's ability to relate to normal society. Hence we see legalisation as a progressive step in bridging the generation gap that exists in society and alleviating many of the problems arising from associating this drug with the so called hard drugs. The Association while acknowledging that marijuana will eventually be legalised would accept that a differentiation between this drug and the so called hard drugs in penalty and in law would go a long way to assist such a situation. It is accepted, and the committee must accept, that large numbers of persons are using marijuana and that use of this drug is probably increasing. Established legislation has failed to cope with the situation and may in fact have had a number of detrimental effects. Drugs in general are a part of society (some of which are acceptable, some of which are not) and it must be accepted that where they are not abused and are a part of a life style they can be safe.

The Auckland University Students Association is concerned at the manner in which the government has gone about dealing with the drug problem. Great care has been taken to attempt to define a "criminal group" of "druggies" by the hyperdermic syringe-type legislation (once again dealing with external symptoms) and despatching these miscreants to prison, periodic detention centres or their home. It is interesting to note here, as Dr Robson noted in a recent lecture in Wellington, that the Dr Mazengarb committee of 1954 said signs were not lacking that people in New Zealand were turning away from a purely materialistic conception of life and seeking a more spiritual basis for conduct. This I submit is a major consideration in the whole debate over marijuana, and a continuing lack of recognition of this fact prevents a meaningful dialogue between the older and younger generation.

Observations on the Welfare of Minors Bill

The Bill deals with the symptoms not the causes. It makes no attempt to come to grips with the deep rooted, wide ranging social problems involved in drug misuse. The problem cannot be simply defined as being a question of where one lives or who one associates with. To place the onus on the child and/or the parent is unfair and morally wrong. A minor will by and large be financially and emotionally prevented from placing his case adequately before a magistrate. Parents could frequently change their minds about which dwellings they approve, thus forcing the child to move from one place to another without any protection being given to the minor. Also unwarranted control would have wide ranging social implications in extending the generation gap.

The extra power given to the police under the proposed Bill is not a satisfactory step. The power of administering such a legislation should be completely in the hands of the Child Welfare Division. The Bill could be used as a new form of police harassment which would probably develop particularly with our Polynesian groups in Auckland. A bill of this kind would create immense difficulties amongst those communities which accept without qualm the easy going and fluid domiciles of the extended family group.

The bill is absurdly vague and ill defined throughout to the point of being quite dangerous. Two of the more important examples:

(a) "association" is undefined;

(b) "known user" Known to whom, for how long, etc? Is a "known user" parent allowed to associate with his children, etc. etc. Perhaps the only way this section can successfully be implemented is to act as has been suggested in some quarters and "paint a red cross on the forehead of the known user".

The introduction of the principles of guilt by association is an extremely serious measure which would provoke a greater problem than it is attempting to solve. The consorting laws (as per Police Offences Act 1927) has proved unsuccessful and their implementation brings the administration of justice into disrepute. The problem is one of establishing "when is an associate not an associate" and how can this be clearly defined? The law has gone haywire when for example in *R v Clarke* (1970) C. was convicted with "consorting with thieves" who were his rugby league team mates.

The Bill does not differentiate between the hard and soft drugs. Either this Bill or an amendment to the Narcotics Legislation should take this step urgently (in lieu of the legislation of marijuana). Official promotion of the image of marijuana as a "killer drug" makes all official pronouncements on drugs quite laughable to anyone in contact with the usage of drugs. As a result, the official warnings against other drugs (such as heroin) are not taken seriously and a graduation to seriously debilitating drugs can be expected in some cases. The isolation of marijuana (in recognition at law that which has always been recognised

medically i.e. that marijuana is not a narcotic) will assist the so-called "drug problem". Such a step would be in line with the recommendations of the Committee on Cannabis appointed by Home Office in Great Britain (in para 81) and those of the La Dain Committee in Canada.

The lack of any differentiation between the "addict" (who can be medically diagnosed as such) and the "pusher" (i.e. one who sells quantities of hard drugs for economic gain) is an important one not recognised in this Bill. The absence of any requirements of mens rea (i.e. guilty mind) in any of this legislation is a disturbing and counter-productive omission contrary to the principle of English Common Law. Also to place an "addict" in a penal institution for an act which was probably unintentional is vicious and inhumane. For when addicts are punished and dealt with as criminals, this thrusts them back into the criminal milieu, surrounds drug taking and drug trafficking with the glamour of dangerous illegality and greatly hinders rehabilitation of the individuals affected.

Section 7 of the Bill is contrary to judicial reforms and criminological advances over the last 100 years. Obviously to imprison 6 children for a total of 84 years for "handing around a joint" is criminally insane.

Lastly, and most importantly, the Bill, in a probably well intentioned but naive manner, accepts that the community and society at large has failed or is failing to accommodate its citizens. To forcibly return the responsible or even irresponsible adolescent to his parents and prevent him from determining his own future and life style is an extremely drastic move. A modern education today provides, as it should, for greater responsibility and freedom and this move is supported by a considerable body of educationalists. The Bill's approach poses a conflict of values. Indeed mandatory living at home may mean an adolescent is unhappy, resentful of the law and alienated—perfect conditions for drug misuse. This Bill (together with the Guardianship Amendment Bill) would in a small way retard the development of many young adults. Any society which on the one hand imposes greater responsibilities and expects greater contributions from its young by providing a reasonably modern education and on the other legislation with serious social implications, is placing itself in a serious predicament.

It is therefore submitted:

THAT the committee do recommend to the House that this Bill be given an unfavourable recommendation.

Observations on the Police Offences

Amendment Bill

While it is conceded that this proposal if enacted may mean a greater number of convictions, it is important to note that hypodermic needles do not cause the drug addiction. To suggest that a person who uses a hypodermic needle on himself for the purposes of drug misuse is a criminal and should be fined or imprisoned is quite perverted. Indeed the lack of such facilities as a hypodermic needle are a major cause of death in many hard drug cases. The approach inherent in this type of legislation will have a very minor effect indeed on the "drug problem".

Also it is to be noted that yet again this further extension of police power provides an offence of strict liability. There would appear to be little reason for this approach and the legal presumption that a person is innocent until he is proved guilty should be retained.

It is therefore submitted:

THAT the burden of proof be placed on the prosecution to prove a person guilty of any alleged offence.

Observations on the Guardianship

Amendment Bill

The most disturbing feature in this proposal is the victimisation of the younger generation inherent in clause 2 of the Bill. One third of all students attending Auckland University (under 20 years of age) could be controlled directly or indirectly (i.e. by threat) by this proposal. At the whim of the parents (in whose hands ultimate control will lie) young adults could be prevented from attending university and excessive difficulties would be placed on such people to determine their own life style and future. Such a proposal will thereby retard the development in a very subtle way of young people in society who may wish to break away from their parents and determine their own lives contrary to their parents wishes. Not all parents are intelligent enough or have sufficient understanding of child and adolescent psychology to realise that this is a natural development in growing up. Any retardation in this development will have serious sociological effects. Also once again there would be a double value system being imposed which young people would regard with the utmost disdain. It is submitted that the enactment of this proposal would be a retrograde step which will fail to prevent drug use and misuse and will do little to enhance the reputation of those who support it in its

present form in the eyes of many young adults.

It is therefore submitted:

THAT the very least that this Committee can do is to reduce the age maximum to 17 years.

Observations on the Child Welfare Amendment Bill

The most disturbing feature of this Bill is the inclusion of the word "reputed" in section 2 of the Amendment. It is with interest to read a reported comment in an Auckland daily newspaper that this proposal is in line with representations made by the police through their legal branch

in Wellington. Any powers extended to the Police Department should be solely restricted to reporting the matter for investigation by the Child Welfare Division. Otherwise this measure will serve the purposes of further widening the gap between the police and young people which would be a retrograde and counter productive step. People do not become narcotic users because they associate with narcotic users as has been contended, any more than a person becomes an alcoholic because he associates with alcoholics. To suggest as this proposal does, that because a father sees marijuana that his child should be placed in a child welfare home is an outrageous infringement of the rights of citizens.

It is therefore submitted:

THAT much greater assistance should be given to the Child Welfare Division and Probation Department to assist in a preventative role in the whole general area of drug misuse by adolescents and

THAT the Committee, in view of the fact that section 2 of the Amendment is quite impractical because "reputed" cannot be defined without giving the Police Department wide ranging discretion which would not be in the best interests of all parties and would leave the law too vague, do recommend to the House that all matters in relation to guilt by association do be deleted and that the Bill be laid upon the table for further investigation. This investigation should be directed particularly at providing selected amendments to the Child Welfare Act whereby the Department can be empowered to investigate complaints by an interested party and make a recommendation as to whether a child is "clearly not under proper control" (for the purposes of section 13 of the Child Welfare Act 1925). The onus of proof should be on the Welfare Officer with safeguards clearly defined and accepting that the age requirement remain at 17 years.

Proposals

(a) In view of the present ineffectiveness of the Child Welfare Division and Probation Service in the field of prevention in Auckland, rapid changes should immediately be implemented to alleviate the situation. Without any disrespect for the staff of these departments it is essential that changes are brought about to relieve the burden of work imposed on all staff. The Probation Service in Auckland was hit hard with recent government cutbacks and staffing should be increased by two persons per year (as has been standard practice in the past) to lighten case loads, and allow more than the basic work to be continued. It would appear that even remedial work is in jeopardy at the present time.

Indeed a very good case could be made for lowering the minimum age for welfare officers (twenty five at present), so that recent graduates (particularly with training in the social sciences) could begin the two year training programme immediately after graduation. This would attract many graduates who are looking for employment elsewhere and such appointments would enhance the standing of the Division.

(b) Drug Education Programmes. Any discussions on drug abuse arouses popular concern owing to the popular idea that it leads inevitably to moral degradation and hopeless addiction. The ignorance of the public (parents in particular) requires an intelligent response from government. A greater degree of assistance is required to provide specialist officers with a comprehensive knowledge of drugs and narcotics. This, particularly in the schools, would take the matter out of the hands of the police which would be a progressive step and which could provide the public with a much needed national approach to a different subject.

Also it would be of great benefit to have an authoritative reference booklet on drugs providing factual unemotional information for parents attempting to advise their children on a matter they know nothing about. N.Z.U.S.A. will be releasing a publication entitled "Living with Drugs" by the end of this year, which will assist in this area.

(c) The British system of registration of drug addicts should be investigated with a view to implementation in N.Z. Such a programme has much in its favour in suppressing the need for the widespread illegal distribution of hard drugs. The present system of operation (under the Narcotics Regs. 1966 and Alcoholism and Drug Addiction Act 1966) should be re-examined.

(d) Lastly and most importantly, the recent increase in narcotic misuse in this country requires that the government displays to the satisfaction of the young people in society in particular, that they will provide leadership in comprehensively formulating those human aims and qualities worth preserving and striving for in our society. The government should not legislate as though society has failed but make an ever increasing use of education as an instrument of social development. Government policy in the form of legislation must accept (as Air Commodore Gill recently declared at the University of Auckland) that the members of society are individuals who would be respected and encouraged to formulate their own life style with progressively less rigidity on the pattern of our institutional life.

W. J. Spring.

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PAREMOREMO FACT OR FICTION

Sir,
A number of articles have appeared in Craccum recently attacking prison conditions. Though I applaud efforts to present the other side to an issue which received by and large substantial favourable coverage in the media from 'official' sources, the week's Paremoremo—bread without butter signed Shady exonerates me I believe a study in literary licence. Unless critical scrutiny of both the content and motives of such articles is exercised the reader may easily fall into the trap of accepting in toto either of the polarized conservative or radical views on inmate treatment both of which tend to be based on emotive rather than logical reasoning.

The article was littered with inaccuracies and half truths; to select just a few. Inmates receive one of cheese a week 'Shady' claimed that this was sufficient to cover a slice of bread. I agree but he omitted to say it will also cover a number of slices and this does not exclude as was implied the issue of jam, syrup or honey. Another palpable fiction was that the visiting Magistrate who adjudicates in cases of prison offences or who investigates alleged grievances acts as a prosecutor. The facts of prison offences are presented to him by the Officer's written statement read in the presence of the accused inmate who may call witnesses and examine the officer under oath. Incidentally the inmate cannot be called upon to produce his own evidence on oath so that unlike the officer he does not suffer under this disability.

While neither party can be represented by counsel the inmate makes the officer who accuses him enjoys the 'privileges of counsel'. It should not be difficult to appreciate the serious problems and limitations inherent in operating a regulatory judicial system within a framework where violence or the threat of it is always present for the inmate who refuses to so operate with his fellows or who supports the officials. The article uses throughout the derogatory term 'bumkey' when referring to the prison staff. This term and the equally repugnant, convict or felon are nineteenth century anachronisms and I fail to understand why the author felt it necessary to recourse to them unless it was his intention to play on dated stereotypes, the refuge of the bigoted and mentally lazy, thereby to add some sort of edulcoration to his invective.

It is not my intention to go to bat for the maximum security institution as typified by Paremoremo but on the fact of it I fail to see such a concept as less than inevitable when society persistently assesses the worth of its penal system not in terms of what it has achieved and is trying to achieve toward rehabilitation and reform, against constant economic pressure and social intolerance, but solely on its ability to secure and control.

Escapes, insurrections and the demands of dissident rioters activate concern and fear within society tending to polarize and reinforce moral concepts of the 'rightness' of the system based largely on pre conceptions unopposed full blown from other social settings. Radical opinion gaining itself with the minority causes in demands for reform which are typically manifested in criticisms of the physical conditions or against what are seen as petty internal restrictions on inmates.

From the beginning of the nineteenth century this overriding concern for physical and spiritual welfare has been the basis for reforms which have very largely contributed towards the structure and function of our present penal

system. It is the measure of the tenacity and single mindedness of these reformers that gleaming antiseptic steel and concrete fortresses have more often than not replaced and squalor and filth of the sheepfully promiscuous Newgates of the past. The philosophy that the pangs of imprisonment and by some strange alchemy the ends of imprisonment can best be served by a continual process of upgrading the environment may have its logical conclusion in absurdity; perhaps a sort of even more exclusive "Big I" complete with the usual security man and the necessary monastic overtones to satisfy those reformers of religious determination.

Among the things we share in common whatever the divergence of our personal opinions is the firm conviction that what we feel is 'right' for our fellow man particularly if he has been set apart in some way from us is 'best for him'. Unfortunately, the possession of altruistic sentiments does not immunise the bearer from this essentially human condition. Wholly oversimplified, sentimental thinking about what really constitutes penal reform and its ends has successfully clouded deeper more fundamental issues in the past and if misdirected humanitarianism is followed as an end in itself it will continue to do so in the future.

— Bob Severne

Sir,
This Campus has been dead this year. The student voice has hardly been heard outside the University and when it has it has been with marked timidity. Luckily many people have realised this lately and will be working to remedy it, but unless they can activate a large chunk of the student body their efforts will not be successful next year.

So why establish an Information Office?

First we need increased student participation in student affairs, and then in the affairs of society at large. This will only come as a result of motivation, which will only come as a result of increased interest in what's going on, of issues, and increased information on them.

So we have the two gut issues around this place—advertising and information dissemination. The one to make students aware of things, the other to provide all the information he needs to find out about them.

Thus something is needed that will actively campaign to make people aware of significant things, and to disseminate information on them (and on A.U.S.A., and on N.Z.U.S.A., and on how to get involved in student affairs, and on the canter-culture and overseas universities.) At the moment this function is served partly and inefficiently by House Committee. Contact and Studass Office and Craccum: the current student apathy and non-involvement is adequate evidence that this is not good enough. Setting up an Information Office would entail the setting up of an Information Booth supervised by the Information Officer and staffed by a part-time volunteer or two, facilities for putting out information sheets, and complementing the role of House Committee on advertising and information postings around campus.

With a bit of luck then, we'll have an active and busy campus next year; we could even see this university realise its potential and become a progressive environment of free-flowing ideas and with a resulting forceful say in changing our society, much as American Universities have been the past couple of years. Not the few weak and timid voices you hear at the moment.

Dennis Frank

Sir,
The Frank E Evans Lunchtime Entertainment Band wish to disassociate themselves from the statements of one P.J. Wedderspoon and any plans he has expressed for us in his load of BULL Craccum blurb.
Thanks for nothing,
FRANK

Sir,
The attitude of the more vocal participants in yesterday's 'peace' march pissed me off no end. How can one protest a war effectively when he himself is exhibiting the same spirit that makes wars possible? "How many times have I told you not to hit your sister!" says the parent, slapping his kid in the face. It was this sort of actions-working-against-message that in my opinion, ruined the whole march.

I arrived at the scene proud to be marching for peace and became increasingly discouraged and ashamed not just for myself, but for everyone else who found themselves in the middle of a beautiful idea crapped out. Like an elderly woman walking behind a youth shouting, "down with everyone over 30!"

For every home-made poster asking for "a world safe for children" or similar peaceful sentiment I saw two or three mass-produced ones presenting "Revolution is the main trend in the World Today" (great for children) and others employing words like "imperialism" and "victory of the people" and other jargon straight from the party handbook.

I would like to know why these people can become extremely excited over the "imperialism" of Western countries and ignore completely soviet atrocities such as the assumption of control over unwilling people in countries like Hungary and Poland. It doesn't take much thinking to figure out the reason. I'm not saying the peace-movement is a Communist plot, but a lot of the trouble-making element is working towards a cause that is obviously not peaceful. This element has no place in an anti-war march.

Last night I saw people yelling obscenities at peaceful onlookers and pushing signs in their faces. They don't want to win over the so-called self-satisfied capitalistic middle-class. If they did they'd have no more mission.

You can't have a revolution if everyone is on your side.

Barbara Pauly

Sir,
I am concerned that the Student Union doesn't help finance a weekly newspaper that caters for a range of student views and interests. For the past year and a half I have each week read Craccum and so far the only things I have read besides leftist views on student, national and international policies are the odd film reviews, some articles which destroyed forever the innocence of eating an ice-cream, and a racing column which has now ceased to be.

Your 29/7/71 edition was almost entirely taken over by articles which were used to support mobilization. July 30th like April 30th have passed and on both occasions I chose to show my typical student apathy by not marching. Actually Ed you might be surprised to learn that there are students here who support the New Zealand involvement in South Vietnam and its about time your newspaper aired their views as well as your leftist propaganda. I couldn't care a stuff about all your theoretical legalities and United Nations rulings on involvement in Vietnam, as far as I am concerned there are two Vietnams each with its own "legal" government and for some strange reason virtually all of the fighting seems to be taking place in the south which, to me, indicates aggression by a party other than pro-American forces.

Well, you claim, this other party is the N.L.F. which is not an aggressive force, but in fact a force dedicated to liberating the suppressed peoples of Vietnam. I am sure that we all understand that so long as the wicked Capitalists remain, the heroes of the N.L.F. will be forced to lob mortar bombs into the cities and also blow up bridges and other

non-military targets in their fight for freedom. It's just awful bad luck that an awful lot of the people have already been liberated, body from soul that is, thanks to those bombs which missed their intended targets.

What a load of crap you may think, well that's your view and you're entitled to it just as I am to mine. Among university students my view of the war may only be shared by a minority but that is no reason why we, like Soviet Jews, should have our ideas suppressed. This place is supposed to be a democracy and a democracy allows all minorities to air their views, in other words the press prints all views.

I take it that Craccum is meant to be the Auckland University student newspaper, a flickering light in a big dark world crying for an end to suppression, or is it the opposite, a rotten board in the side of an otherwise solid wall, a newspaper which is nothing more than a clothesline for airing leftist views. I would appreciate it if you would print the whole of this or don't you believe in printing views which oppose your own?

R.W. MacFarguhor

Sir,
I am not a student, but as an unmarried mother of twins, must protest at the appalling article on abortion Miss Cederman recently favoured us with.

I advocate all women's Libérationists spend one week in the ante-natal ward at National Women's. The heartbreak is indescribable as innumerable women carry their babies to or almost to full term only to have them pronounced dead. The ordeal of labour and delivery still lies ahead and all for a still born baby. Miss Cederman estimates the cost of the pill for one year as \$20.00 the equivalent perhaps of one pair of those leather boots so popular amongst students.

No responsible doctor will prescribe a contraceptive pill with disregard for the past medical history of the patient, and I fear Miss Cederman flatters herself by suggesting any doctor has such an interest in her sex life he would give her a moral inquisition. He was probably called out at 2.00 am to a difficult delivery, and nothing would be further from his mind.

If you demand the right to use your body as you please (women's Lib choice of words—not mine) then you must also accept the responsibilities that this incurs. You cannot separate the two. Why cannot a woman who chooses to have an abortion dispose of her own mess? It shouldn't bother her should it?

The rewards of motherhood far outweigh the responsibilities. Don't sneer, women's Lib, I am neither shackled to my kitchen sink, nor retarded from watching soap powder commercials. I refuse to dump my children in a creche in order to be another robot on an assembly line, or its equivalent.

No cracks about draining Social Security resources please—my children have as much right to a decent start as old age pensioners have to a decent end.

Although it was admirable of Miss Cederman to dig the old lady's garden (item in recent newspaper) I sure as hell would be uneasy if I caught her digging in mine.

I'll buy my fertilizer.

Joss Shawyer

Sir,
I'd like to thank exasperated for trying to break down the military curfew which exists between the sexes around university. I'm not anti-womens lib and none of my friends are either. We'd just love to smile and say hi, hello or something suitable to every face we meet on campus and feel confident of a pleasing reaction in return. Right now there's nothing I'd like more than to get to know a beautiful girl, to take her out to a good restaurant, to treat her like a lady and to foot the bill. It does something for a man's ego to take responsibility for his partner no matter how equal their pay packets.

So, love if your exasperation continues, don't hesitate to ring 32618 and ask for Kevin (or Fanny) and we'll see if we can start the communication process.

K.F.M.

Dear Sir,
Capping Controller candidate, Neil Newman, justifiably criticises the standard of past Capping Magazines and yet he offers no suggestions of the remedial directions to be taken. Scrutiny by committees merely creates bureaucratic red tape and every student at A.U. gets enough of that.

The answer lies not in the scrutiny of the same old stuff but in the shaping of a new editorial policy for the magazine.

I suggest to anyone interested, particularly Mr Newman that they read the present Capping Book Editor's report. This report contains radical changes in the appointment of editors and content of future magazines.

In my opinion, this report should be acted upon as being rational and no doubt resulting from experience in such affairs.

Labouring under what he obviously thought was a misguided policy the present editor has this year presented the Students Association with a profit of \$4,500—probably the highest ever.

J.K. HEARN

Sir,
I have not read Craccum; I could not, it would make me sick. A good many years ago, I bought a copy and promptly put it in the fire when I read the first page and I understand the standard of production has deteriorated since then—why does this sort of thing have to go on? I shall certainly not send my children to University.

(Mrs) L.J. Coleridge

Sir,
Much has been made of 'shocking' language in Craccum's letters of late. A lot of such language has been used, if not vehemently.

However, I do disagree with last week's correspondent C.W. Packer—Doust in his emotive descriptions.

'That the using of gutter language whether in writing or in speech, is an indication of lack of vocabulary and maturity.'

While I can appreciate the writer's concern for the beauties of love and its many expressions, surely meanings behind speech and the assumptions are more important than the vocabulary he uses. If we all accepted this and paid no particular attention to isolated words, such words would no doubt lose their 'shock' value.

I agree more with Roger Dick when he writes that Bob Hillier's consistent use of a particular word is only a distracting mannerism, but I find it so only because among my associates, it has already become a hackneyed and impotent word.

Let us look to the argument of a person and its worth, rather than mannerisms or vocabulary.

Sue Lawrence

Sir,
Thank you for printing my article in the July 29 issue of Craccum. Your introduction was to the point but there are two parts of it that I would like to comment on. They both concern the Department of Mathematics at Auckland University.

First. You write "The present Department of Mathematics is the largest Department in the University". Correct. You continue "It is also by virtue of its bulk, one of the more poorly administered". Incorrect. Your impressions of the Department seem to be widespread outside the Department, so widespread that outside pressures have forced us to discuss this very question recently. I can report that these discussions have led us to the conclusion that the Department of Mathematics is very well administered and we are very fortunate in having our present Head of Department.

Second. You write "Liaison between members of staff in the Department ranges from poor to zero. This is dramatically highlighted by the fact that the debate over School/Department has been conducted in the upper echelons of University Government. Only with some protest has a move been made to consult even sub-professional staff". In fact liaison among members of staff in the Department ranges from excellent to good, and the rare times that it

slips down to good are usually due to factors which are not within the power of the Department to control. The example you give is an apt one. The reason why the members of the sub-professional staff (actually those under the rank of associate-professor) were not consulted on the matter of the School was because of a decision made by the committee that considered the matter. This was a committee of Council, or Senate, or one of their committees, or something, but anyway it had no relationship to the Mathematics Department. The committee apparently wished to keep the matter confidential and it was successful.

Actually, I am usually so impressed by the polished style in which Craccum is written that I wonder if something was omitted by mistake from the text of the last quote I made? Should the words "and the University Administration" have been inserted between the words "Department" and "ranges"?

Let me repeat the main point—the Department of Mathematics is very well administered.

Peter Lorimer

Sir,
As we trudged along Friday night, our ears were assailed by the hearty new rallying cry of "Fuck the War!" which led me to reflect rather sadly that there were no longer any word which pack a super-powerful psycho-lingual punch. Because almost no-one believes in God any more, the old blasphemies have lost their magic. Because we talk about and indulge in sex incessantly, the old sexual epithets have lost their potency. Even the words describing excreta are no longer filthy because now everybody goes to the toilet.

But still, reflecting further, on this "Fuck the War!", there IS something strange about a juxtaposition of sex and war. How is it that we can link the most ghastly travesty ever devised by man in his madness with the most beautiful experience he can have? Also, how come the nastiest thing you can say to your worst enemy is "Fuck you!"??? I suspect that the word is not unhealthy, for no word is; but the underlying assumption is. For, implicit in this insult is the assumption that it is degrading to have intercourse, or, more likely to be on the receiving end of it. So where does that leave love, women, and homosexuals? And what ghastly Puritan-mid-Victorianism it evokes. So men, next time you use this word this way, reflect that you are proving most emphatically that you are not only a Chauvinist, but also a fouled-up, unloving, Puritan Chauvinist. I suspect this new slogan is not going to win us any adherents, no matter how sincerely it is shouted.

Toni Church

Sir,
I am very sorry that you see no other way out of your frustrations than to resign from Craccum. Your editorial policy was a brave one—it paid off in a high quality newspaper which at times achieved the miracle of provoking some reaction from students. However, your opponents will of course claim that you didn't have the strength of your convictions, that you got out immediately you realised you were convincing nobody, etc, etc. And now the way is clear for a 12-page, uncontroversial but budget-balanced Craccum, which will please Exec, and I suppose many others too, for whom your championing of lost causes, your publication of gruesome pictures from Vietnam, was not in the best taste.

I write this with the suspicion that you would change your mind if you received a flood of letters regretting your resignation. If by any chance this doesn't happen, take this letter as representative of a few thousand others who had the same feeling, but didn't quite manage to get pen to paper.

Paul Blaschke.

happy holidays,
Ed

Does Rock Degrade Women?

By MARION MEADE

LAST spring I sat through three hours of the film "Woodstock" alternating between feelings of enchantment and repulsion. Sure, there was all that magnificent music, along with the generous helpings of peace and love and grass. And yet I found something persistently disturbing about the idyllic spectacle on the screen.

For one thing, with the exception of a pregnant Joan Baez who couldn't seem to stop talking about her husband, all the musicians were men. Sweaty, bearded men were busy building the stage, directing traffic, shooting the film, and running the festival. Brotherhood was repeatedly proclaimed, both on stage and off. Woodstock Nation was beginning to look ominously like a fantasyland which only welcomed men. How about the women? Barefooted and sometimes barebreasted, they sprawled erotically in the grass, looked after their babies, or dished up hot meals. If this was supposed to be the Aquarian Utopia, it reminded me more of a Shriners picnic at which the wife and kiddies are invited to participate once a year.

Looking back, I think the movie confirmed an uneasiness I'd felt for some time but had refused to admit: Rock music, in fact the entire rock "culture," is tremendously degrading to women. I reached this conclusion reluctantly and with a good deal of sadness because rock has been important to me. And while I still dig the vitality of the sound, I find myself increasingly turned off in nearly every other respect.

Stokely Carmichael recalls that as a child he loved Westerns and always cheered wildly for the cowboys to triumph over the Indians until one day he realized he was an Indian. All along he'd been rooting for the wrong side. More and more, women rock fans are discovering themselves in the same curiously surprised position. For those who have taken the trouble to listen carefully, rock's message couldn't be clearer. It's a man's world, baby, and women have only one place in it. Between the sheets or, if they're talented like Arlo Guthrie's Alice, in the kitchen.

The paradox is that rock would appear to be an unlikely supporter of such old-fashioned sex-role stereotypes. In fact, its rebellion against middle-class values, its championing of the unisex fashions and long hair styles for men seem to suggest a blurring of the distinctions between male and female. But for all the hip camouflage sexism flourishes.

The clearest indication of how rock music views womanhood is in its lyrics. Women certainly can't complain that the image presented there is one-dimensional. On the contrary, the put-downs are remarkably multifaceted, ranging from open contempt to sugar-coated condescension. Above all, however, women are always available sexual objects whose chief function is to happily accommodate any man who comes along. This wasn't always the case. Elvis's pelvis notwithstanding, the popular songs of the Fifties and early Sixties explored such innocuous adolescent pastimes as dancing around the clock, the beach, going steady, and blue suede shoes. In those days before the so-called sexual

revolution, the typical woman portrayed in rock was the nice girl next door with whom the Beatles only wanted to hold hands. Then suddenly came the nice girl's metamorphosis into "groovy chick," the difference being that a groovy chick is expected to perform sexually. In rock songs, she never fails.

The worst picture of women appears in the music of the Rolling Stones, where sexual exploitation reaches unique heights. A woman is a "Stupid Girl" who should be kept "Under My Thumb," a "Honky Tonk Woman" who gives a man "Satisfaction." In "Yesterday's Papers," where women are equated with newspapers, the dehumanization is carried to an extreme. Who wants yesterday's papers, the song arrogantly demands, who wants yesterday's girl? The answer: Nobody. Once used, a woman is as valuable as an old newspaper, presumably good only for wrapping garbage.

But the Stones' album "Let It Bleed" is surely unrivaled when it comes to contempt for women, as well as lewdness in general. One cut in particular, "Live With Me," is explicit about woman's proper place:

*Come now, honey, doncha' want to live with me?
Doncha' think there's a place for you in between the sheets?*

And only an extraordinarily masochistic woman could listen to the album's title song with any sense of pleasure whatsoever. There a woman is represented as a drive-in bordello, a one-stop sexual shopping center offering all the standard services plus a few extras casually thrown in as a kind of shopper's Special of the Day.

The Stones' next album has been tentatively titled "Bitch." It figures.

Misogyny is only slightly more disguised in the music of Bob Dylan who, in his early work at least, tended to regard nearly every female as a bitch. For example, in "Like a Rolling Stone" Dylan apparently feels so threatened by Miss Lonely (whose only sin as far as I can tell is that she has a rather shallow lifestyle) that he feels compelled to destroy her. First he takes away her identity, then he puts her out on the street without shelter or food, and in the end — obliteration, as he makes her invisible. "How does it feel?" he asks.

There's no more complete catalogue of sexist slurs than Dylan's "Just Like a Woman," in which he defines woman's natural traits as greed, hypocrisy, whining, and hysteria. But isn't that cute, he concludes, because it's "just like a woman." For a finale, he throws in the patronizing observation that adult women have a way of breaking "just like a little girl."

These days a seemingly mellowed Dylan has been writing about women with less hatred, but the results still aren't especially flattering. Now he calls his females ladies and invites them to lay across his big brass bed. In short, he has more or less caught up with Jim Morrison's request to "Light my fire" and with John Lennon's suggestion, "Why don't we do it in the road?"

Again and again throughout rock lyrics women emerge either as insatiable, sex-crazed animals or all-American emasculators. Although one might think these images

indicate a certain degree of aggressiveness in women, oddly enough they still wind up in a servile position where they exist only to enhance the lives of men.

As for romance, rock hasn't rejected it entirely. Rock love songs exhibit a regular gallery of passive, spiritless women, sad-eyed ladies propped on velvet thrones as the private property of a Sunshine Superman. From the Beatles we get motherly madonnas whispering words of wisdom ("Let it be, let it be") or pathetic spinsters like Eleanor Rigby who hang around churches after weddings to collect the rice. Leonard Cohen's romantic ideal is the mystical Suzanne who wears rags from the Salvation Army and acts, the composer asserts, "half crazy." Seldom does one run across a mature, intelligent woman or, for that matter, a woman who is capable enough to hold a job (one exception is the Beatles' meter maid, Rita). Only the Stones' Ruby Tuesday insists on an independent life of her own.

Since rock is written almost entirely by men, it's hardly surprising to find this frenzied celebration of masculine supremacy. But it's also understandable in terms of the roots from which rock evolved. In both blues and country music, attitudes toward women reflected a rabid machismo: men always dominated and women were fickle bitches who ran off with other men. Often they were seen in relationship to the wandering superstud who recounts his conquests in every town along the road, a fantasy which remains fashionable in rock today.

Apart from the myths of female inferiority proclaimed by rock lyricists, the exploitation and dehumanization of women also extends into the off-stage rock scene. How else can one account for a phenomenon like the groupies? That these aggressive teen-age camp followers could possibly be regarded as healthy examples of sex-

ual liberation is certainly a cruel joke. In fact, groupies service the needs of the male musicians and further symbolize rock's impersonal view of women as cheap commodities which can be conveniently disposed of after use. The Stones said it: nobody in the world wants yesterday's papers.

Finally, rock is a field from which women have been virtually excluded as musicians. Not only is it rare to find an integrated band, but the few all-female groups have been notably unsuccessful. The very idea of a women's rock band is looked on as weird, in the same category as Phil Spector's all-girl orchestra, a freak show good for a few giggles.

The problem is that women have been intimidated from even attempting a career in rock. Women, the myths says, aren't smart enough to understand the complexities of electronics or tough enough to compose music of sufficient intensity or physically strong enough to play drums. The guitar is acceptable but the electric guitar is unfeminine.

As for female rock singers, you can count them on a few fingers. We did have Janis Joplin, a blueswoman in the finest tradition of Bessie Smith and Billie Holiday. When Janis wailed about love as a ball and chain and women being losers, now there were ideas with which women could identify. At least we knew what she meant. The soul sounds of Tina Turner and Laura Nyro also radiate the feeling that they know what it's like to be a woman. Otherwise, just about the only rock queen left is Grace Slick. Although some may regard her private life as liberated in that she decided to have an illegitimate child and generally appears to care little for society's conventions, even her work with the Jefferson Airplane is hardly oriented toward women.

Which leaves us with Joan Baez, Judy Collins and Joni Mitchell, who specialize in the

bland folk-rock deemed appropriate for a delicate sex. At this point, what does rock offer women? Mighty little.

Recently, however, rock bands have reported strange happenings at concerts. Instead of the usual adoring screams from the women, every so often they've been hearing boos and unladylike shouts of "male chauvinist pigs." Because the bands tend to regard these disturbances as a puzzling but passing phenomenon, they've made little effort so far to understand the changes taking place in their audience. What they fail to recognize is that the condescending swaggering which worked for Elvis in the fifties and the sadistic, anti-woman sneers of Mick Jagger in the sixties are no longer going to make it in the seventies.

There's no question that rock is already in trouble. The current spiritual and economic malaise has been variously attributed to the Hen-

drix-Joplin deaths, the general tightness of money, as well as lackluster albums and tired performances from the popular stars. Whatever the reasons, rock listeners today are plainly bored. Does anyone really care if John, Paul, Ringo, and George ever get together again? Not me.

On the other hand, isn't it about time for women to band together and invade the chauvinistic rock scene? Only then will the vicious stereotypes be eliminated and, one hopes, some fresh energy generated as well. For too long we've sat wistfully on the sidelines, acting out our expected roles as worshipful groupies.

Women have always constituted an important segment of the rock audience. Unless the industry is willing to alienate us completely, they'd better remember what Bob Dylan said about not needing a weatherman to know which way the wind blows. For the times they are a-changin', eh, fellas?

NEW YORK TIMES



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Mass Demonstrations: A Reappraisal

OR
THE PRIME MINISTER WAS BORED

Now that the April 30 and July 30 Mobilizations are part of protest history, it could be useful to ask ourselves what we have accomplished. Those who organized the marches did a really magnificent job but must be disappointed with the media coverage of the second march. The first received quite good attention, but the second was distorted and epitomized by Holyoake's "I just find it boring." It seemed that the Press was also bored, the public bored, maybe even we were bored. The Vietnamese are nothing but bored—they are napalmed, maimed, tortured, mutilated, cratered, starved, raped, demoralized, evacuated, wounded, and killed.

EGO-TRIP

In the face of all this boredom on the one hand, and all this killing on the other hand, we must ask ourselves the question: Is a mass demonstration merely a gigantic ego-trip, a self-indulgent guilt-assuager, so we can tell ourselves we're good guys because we've actually done something about the war? There is no doubt that it serves the ritualistic purpose of reinforcing our solidarity against the war, but if we want to accomplish more than this socio-psychological end, if we want the mass demonstrations to attract more opponents to the war both to itself and through the attendant media coverage, we must be more dedicated, more disciplined, and far more creative in our approach to protest than we are at present. We must face the fact that the press will print only news, which means "something new/dramatic" and that the people who watch our demonstration will be persuaded to think over the issues involved only if we consider their needs and needs as more important than our own. This means we must consciously adopt the best possible "public relations" approaches and exploit every non-violent means available to attain our ends.

DIFFERENT SPECIES

First I think it is worth considering the overall impact of demonstrators as people trying to convey a message to other people. Personally, I don't care what people look like; there are more important criteria for judging people. But unfortunately, this is not the attitude of those watching us, and our appearance is ALL they have to go by in evaluating us as fellow human beings. If we look like a different species, those people cannot identify with us and will discount what we say along with our hairiness and unkemptness. I am not suggesting that all demonstrators undergo short-back-and-sidiness, but I do think we could make more of an effort to emphasize our similarities in manners and modes, for this particular purpose.

SLOGANS & SMILES

From the point of view of the spectators, I do not feel that chanting slogans can do any good, rather it adds to the "carnival-image" and it frightens old ladies and kiddies! The best slogan "Fuck the War" is not exactly calculated to clear us to our uptight listeners. There is also the problem of our general demeanour. Do smiling, or even grinning faces convey our serious message? Unfortunately, as photos often capture these cheery faces. It is difficult to become exhilarated to the point of euphoria on a demonstration, even without the aid of hallucinogens. There is the velvety night and the lights, the presence of friends, the Friday-night-feeling, and the sheer power generated by large numbers of people united in a common effort. But the result, from the point of view of the people on the street and the media, is often a carnival atmosphere.

FUNERAL TREAD

I noted that the July 30 march accelerated into a gallop at some points. A measured, funeral tread should be far more effective than a galloping charge, with the added bonus that it would take us twice as long to pass spectators and hence give the impression of greater numbers.

BAD PUBLICITY

So much for impressing the crowds. It requires a small sacrifice to look less scruffy, to be more serious, to be quiet, but if we really care about what we are doing, it isn't so much. It is a more difficult task to find ways to hit the media, and any idea one can dream up requires an enormous amount of dedication, self-discipline and cooperation on the part of demonstrators. I do not believe any publicity is good publicity—when we give them a "newsworthy incident" like flattening the P.M. against a wall, we have attracted attention away from our serious efforts, in fact, it obviously negates them. If protest is to be effective at all, it must be positive and it must be non-violent. Ideally, it should convey visually a simple and emphatic message. Perhaps the whole concept of a large group of people carrying signs and chanting slogans needs reappraising; we need to do different things.

BLACK & BLOODY

e.g. Have we really tried to stage a large funeral march? Every demonstrator dressed in black, and surely even the most impoverished students could exert themselves to beg,



borrow, or appropriate for an hour or two, some black gear. Faces and hands could be covered in "blood". A "band" of three or four musicians could lead the march playing a simple but harrowing dirge. Coffins should be carried, black with white statistics on the sides, e.g. "1½ million Vietnamese dead", "50,000 American dead", names of village wiped out etc. Demonstrators should remain absolutely silent and look straight ahead throughout the march, and the pace should be funereal. Perhaps as many as possible should wear academic gowns; many who don't march might be willing to lend them. There should be no signs except perhaps the banners proclaiming large groups, e.g. "Teachers for Peace", etc. Marchers should be issued with printed instructions as to the aims of the demonstration, and the best way of accomplishing them.

PEASANTS & PIGS

Another possibility: some of the marchers could dress as Vietnamese peasants. As they trudge slowly, heads down, "pigs" in Army surplus could advance on them from the side streets, "clubbing," "stabbing," "shooting" and shoving the "peasants" who collapse in moaning heaps. "Aeroplanes" could bomb them, "napalm" could be dropped etc. I am, of course, envisioning guerilla theatre on a very large scale. But the message must be conveyed in new and outrageous ways if it is to be effective at all.

MORAL MASTURBATION

All this would require a great deal of co-operation and self-discipline. (A recent attempt to build coffins failed through lack of money and willing help) But unless new approaches are worked out, the mass demonstration is getting us nowhere. Since the Press is little interested in what makes news, it might be more effective to have 1,000 or even 500 totally disciplined participants in a demonstration like a funeral march or expanded guerilla theatre than 5-10,000 undisciplined people doing their same old thing. The question is, are we doing it for kicks, for what has been called "moral masturbation," or are we willing to give it our all, to explore every possible way of reaching the People, the Press, and the Government?

It has not been my intention to belittle the efforts of those who so valiantly organized these marches, but I think we have now reached the stage where we must pause and consider where we are going in the future.

POSTSCRIPT

Since writing this article, I have learned that the Wellington march of the 30th did incorporate some of the elements of the funeral march and the guerilla theatre. My point was proved in that despite the P.M.'s wall-bound boredom, they did get a good press coverage in Wellington.

TONI CHURCH

GENERAL MEETING TONIGHT 828, 730.

PACIFIC BOMB TESTS

"Centre d'experimentation du Pacifique"—
euphemism for Bomb Test Complex

In the necessary activity concerned with ending the Vietnam war and persuading the South African government to keep the Springboks at home, we are losing sight of another menace—French atmospheric testing at Mururoa, which isn't much further from the Cook Islands (which are supposed to be New Zealand's concern) than Cape Reinga is from Stewart Island. Western Samoa, Tonga, Niue, the Tokelaus (all N.Z.'s concern) and Fiji are a bit further away, but still too close to feel safe. And this is South Pacific Year. Up to now (and this is the third series of tests, remember) the N.Z. Government has each time lodged a formal protest to Paris, and declined to take any other action. Better not rock the boat while we were dependent on French favours to get the best possible dairy deal if they let Britain into the EEC. Fair enough if you judge only the economic standards. But what about human standards?

The so-called 'permissible level' of radiation which it suits some governments to use as a yard-stick (and which on at least one documented occasion was arbitrarily raised when the level of strontium 90 in food became an embarrassment to the government concerned) is not regarded as valid by many international scientists. For instance Dr Graham Baines (Environmental Biologist at the University of the South Pacific, who has made special studies in UK and Canada also) says that acceptance of such levels is acceptance of increased risk of genetic (and possibly semantic) damage. It is one thing for people to choose to accept calculated increased risk for medical reasons or for domestic nuclear power, but quite another to be forced to suffer these risks because a European power chooses to operate thousands of miles from its homeland. The African governments which forced France to remove its testing apparatus from the Sahara no doubt did so for the same reason that the South Sea islanders would wish to do—that they see no reason why any country should pre-empt large areas of land or sea to its own usage for nuclear tests deemed harmful, not only to neighbouring populations, but cumulatively to us all. That the actual tests are taking place within French possessions is true. However, French possessions in the South Pacific are governed from Paris and have only 'territorial assemblies' with so-called consultative status, whose protests are ignored. The French Polynesians are exploited in true colonial fashion for the wealth they yield to France. They seek internal autonomy only, not independence. So far there has been little mass protest, but as more and more of the youth return from studies in France, it is surely inevitable that France must loose her grip.

The N.Z. government seems to regard as sacrosanct the French "right" to do what she likes in her own possessions, but at least one law expert suggests that her action is contrary to international law. The NZ government, as the natural spokesman for a large part of the South Pacific population, could seek the co-operation of Japan, Australia, the South American Pacific states, to arraign France before the UN Assembly. At present, if the French Polynesians were to take their case before, say, the Committee of 24 at the UN, could they count on NZ's support? So far not one official word has been uttered which might encourage them. Yet the Foreign Affairs Review of Jan, 1971, says:

"No where else in the world does NZ's voice carry so much weight. We owe a special responsibility to the Pacific because these countries have chosen to place a special value on their relationship with NZ and have thereby created a climate in which it is easiest for us, of all the developed countries, to help them effectively".

Another course open to the NZ government would be actively to support the formation of a nuclear-weapon-free South Pacific. The South American states already have such a treaty (hailed by U Thant as a model for others). The forthcoming meeting of South Pacific leaders in NZ could well be the place to give the idea an airing. There is evidence that they are interested—especially Fiji, upon whose ATOM Committee (Against Testing on Mururoa) the Fijian Council of Churches, the YWCA and the USP Students Association are represented.

A petition to NZ Parliament asking that Government take action along the lines suggested above has been put before the Petitions Committee. Richard Northey and an Auckland Polynesian will attend the House to speak for it. We hope all those who missed signing the petition will write to the P.M. and urge action.

It's time New Zealand did better than a mere formal protest. One of the shadows of the nuclear age is close to our doors, and closer still to the doors of our neighbours.

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Equal Pay Vote : Tonight

EQUAL PAY: STATEMENT TO THE WINTER GENERAL MEETING

The authors of this statement felt it was necessary for as large a number of students as possible with the power to indicate direction for the Association, to finally have the glaringly loose ends of the Equal Pay affair tied up.

Because of intense pressure from many students the Association Executive is working toward an eventual implementation of policy on Equal Pay. Although the Association Executive has never stated it, the assumption has been made that Equal Pay will be back-dated to the expiry of the former award (21 July 1971). This is the earliest possible date that Equal Pay can be backdated to under the terms of the Stabilisation of Remuneration Act.

The authors of this statement offer a short history of the Equal Pay affair and append a number of motions for the consideration of the Winter General Meeting.

An SRC of 23 April 1970

asked: THAT the Executive do ask the Catering Manager to ensure equal pay for equal work in the Cafeteria and that food prices be adjusted accordingly.

SGM 16 June 1970

THAT the wage paid to any person employed by A.U.S.A. be determined solely by the worth of their job and be in no way affected by their sex.

After June 1970 the matter lay, and the policy was not implemented.

SRC 8 April 1971

That subject to the approval of the Stabilisation of Remuneration Authority this Association will pay all its employees equally for equal work regardless of their sex, and the minimum wage for any job shall be the male award rate for that job.

Executive 10 June 1971

That the Administrative Secretary be instructed to enforce RN30 of the meeting of the SRC of 8 April 1970 regarding minimum wage rates for women employed by the Association LOST

SRC 17 June 1971

That the SRC do express strong censure against the Administrative Secretary for his dispensation of misinformation over the issue of equal pay for equal work at the Executive Meeting of June 10.

SGM 30 June 1971

That women employees in the Student Union Catering Complex be paid the male award rate for their job.
That this motion be implemented from the next pay day.
That in all future contracts relating to the Student Union Complex the provision that all workers be given at least the male award rate for their job be included.

Executive 1 July 1971

That this Association do pay an immediate increase of 7% to the female cafeteria staff and that an application be lodged with the Remuneration Authority for the remaining amount necessary to bring their remuneration to parity with the minimum male award at least.

Union Management 1 July 1971

That the Management Committee support Equal pay for Equal work as defined by the Association and its implementation forthwith.

Executive 2 July 1971

That motion passed at the Executive meeting of 1 July 1971 be rescinded.

That the Executive after negotiations with the Union concerned do make application to the Remuneration Authority on the Association's policy on equal pay.

SGM 14 July 1971

That Equal pay as defined by the Association do be implemented forthwith.

That a voluntary levy of 50 cents do be collected from every student to provide finance for this policy.

SRC 15 July 1971

That the SRC do unhesitatingly support the SGM motion requesting implementation of Equal Pay forthwith and that the SRC do request the President and Executive to comply with that motion and that they be asked to resign if they do not.

That the SRC do request the President to make immediate application to the Remuneration Authority with or without union support pointing out the urgent situation which has developed within the Association.

Union Management

Committee 29 July 1971

Were unable to action the SGM motion since no source of finance to meet the cost had been made available to them by the Executive.

4 August 1971

Female staff petition to their Union complaining that their promised 7% had not eventuated. Threat of a stopwork meeting. Union delegates arrive on campus to meet with female staff to discuss this matter as well as complaints concerning conditions and alleged unfair dismissals.

Assessment

This is where the matter rests at time of writing. A lengthy succession of student requests has suffered inattention at first and severe complications at the present time. Granted that many of the present complications are extremely involved, the fact remains that had student policy been implemented at the time of its original formulation, no item

of the current situation would have been in evidence.

The attitude of present Executive is that this item of policy will be implemented as soon as is legally possible.

Student representatives on Union Management Committee on 29 July voted against Association policy. In part this is because student representatives forwarded no cohesive idea for sources of revenue to implement pay increases: the 50c levy has not been publicised (if you feel moved please pay at the office).

A 4.8% cost of living increase to all staff has been paid from 21 July 1971. We have differing legal opinions on the legality of paying a further 7% increase to all female staff, but should it prove illegal there is little point in breaking the law but only going half way.

Tonight's meeting must basically decide whether it wishes to stay within the law or not and must make a firm recommendation to the Executive accordingly. In the light of the chronicles above, the authors present the following motions to the Winter General Meeting:

Motions:

THAT the attached statement do be received.

THAT the incoming Executive members who assume student representation on the Student Union Management Committee do be instructed to present the question of Equal Pay once again, and that the student representatives on Student Union Management Committee do vote in accordance with official Students' Association policy.

THAT every student at Auckland University do be circularized by AUSA immediately, informing them of the

situation pertaining to Equal Pay and requesting a donation of 50 cents per student; detailing the structure and range of the Student Union Management Committee; stressing the point of finance from the Student Union Management Committee point of view. Note that this meeting could amend Rule 8 of the Constitution to make the payment compulsory.

THAT when the minimum male award rates is finally applied to all staff employed in the AUSA catering complex, the payment of male award rates shall be backdated to 22 July 1971.

THAT the administrative machinery of AUSA do keep records of all female staff movements from 22 July 1971 with the purpose of ensuring that all female staff employed from that date benefit from the backdating of Equal Pay.

THAT the incoming President and Executive do immediately call a meeting of all staff employed by AUSA in its catering complex in order to explain to them the history to present situation relating to Equal Pay.

THAT all staff be informed on their employment by the Association that all complaints over working conditions and/or dismissal can be made to the Student Union Management Committee.

THAT this meeting do applaud the vigorous efforts of the outgoing Executive to implement at all times student policy.

Stephen Chan

Bob Lack

with assistance from Bill Spring,
Ngahua Volkerling and many others.

info on tournament

Committee:

Controller
Assistant Controller
Headquarters
Billeting
Social Controller
Treasurer

Sylvia Breen
Mike Starling
John Wiltshire
Diane McCarthy
Alec Derby
Hamish Pike

Sports

Badminton
Fencing
Golf
Harriers
Mens Hockey
Womens Hockey
Indoor
Judo
Karate
Netball
Rifle
Rugby League
Soccer
Squash
Table Tennis

Controllers

Jane Skeen
Mike Everiss
Russell Donald
John Le Grice
Geoff Chamberlain
Helen Wood
Barbara Costello
Bob Anderson
Bob Anderson
Susan Gibson
Kevin Grundy
Harry Fielding
Malcolm Patterson
Juliette Le Couteur
Robert Gross

Venue

Badminton Hall - Newmarket
St Pauls - Symonds Street
Middlemore
Cornwall Park
Hobson Park
Hobson Park
YMCA
Academy - 33 Lorne St, City
Ex Navalmen's Hall - Newmarket
Windmill Road
Howick Range
Cornwall Park
Domain
Auckland Centre
Newmarket Hall

Teams

Auckland	16 teams	160 participants
Massey	12 teams	115 participants
Victoria	16 teams	150 participants
Lincoln	7 teams	50 participants
Canterbury	16 teams	150 participants
Otago	16 teams	150 participants

Auckland was host to Winter Tournament in 1966 and since then having the Union has helped with organisation, the social scene and has meant that there is a central point for all these "Sporty" people to meet. We have not organised a bar because of the number of pubs in the area—we only hope that beer will be readily available in Auckland by August 16th.

There will be no Opening Ceremonies (I hate speeches), but Tournament Officially commences on Sunday the 15th when the Teams arrive:

Otago by air	9.30 am
Canterbury by air	12 noon
Canterbury)
Victoria)
Lincoln)
Massey)
	Train 9.50 pm

If people want to consider a beginning to Tournament—it will be the Official Cocktail party on the Sunday night. Although this is for the NZUSU Exec., Blues Panel, Team Captains, Controllers and Selectors, if its anything like the Cocktail Party at Easter 1970 it won't be a stuffy affair!—Perhaps NZUSU will be reorganised again?

We have tried to keep each Sport as close to the University as possible, similarly with the Social Venues although the Ball has been taken away from Campus. We decided on the Peter Pan because it is one of the largest Ballrooms in Auckland, it is easy to find, and it always provides a high class ball—which will be a great improvement on some of the "beer swilling" plate smashing episodes that have been called Balls.

The Rowing Club is organising the Drinking Horn, and when we consider Rowers, beer and Tournament, I don't think we have to stretch our imaginations too much.

Another interesting Alcoholic event will be the "Stein" Relay (Shadows of Chunder Mile) which will take place on Thursday afternoon. A team of 6 strong drinkers (and strong runners?) will be required. Put running, drinking and relays together and you get a Stein Relay. If you don't think you are strong enough to take part maybe you will be strong enough to watch?

Well I do hope that from your Alcoholic race you will remember that you have a train to catch 1.45am Friday. I'm quite sure your billet will have had enough of you by then.

The really enthusiastic sportsmen and women are doing a great deal to make this Tournament a success but as usual not many others can be bothered doing much. So to all those Aucklanders who are using the excuse "I didn't know", you are being told—Auckland is host to 800 people for Winter Tournament—how about lending a hand and don't forget to smile and be friendly to all those strange faces wandering around looking lost. If Radio Hauraki, Radio Bosom, NZBC and the like can help out—so can you.

See you all at Tourny!

Contact Headquarters ph 374870

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Structure of Studass

REPORT OF SRC SUB-COMMITTEE TO EXAMINE ALL ASPECTS OF THE STRUCTURE OF THE STUDENTS ASSOCIATION

This sub-committee (hereafter referred to as 'The Committee') was convened under Resolution 6 of the Informal meeting of SRC, dated 1/7/71. The committee undertook a study of the Association structure in its entirety and found numerous anomalies that may be attributed to the machinery of student government.

The present system consists of Student Executive who have "complete power over and the control of all business and activities of the Association" (Clause 26A(i) of the Constitution). The executive consists of President, Man Vice President, Woman Vice President, Treasurer and eleven port-folio holders, which have related standing committees.

The other major student body is the Students Representative Council (SRC), consisting of executive members (past and present), editor of Craccum, overseas students, members of hostels and faculty representatives on a proportional basis. SRC formulates student policy but only has power to recommend to executive.

It might be noted that students have representation on Council, Senate, Union Management etc, however this Committee confines itself to the wholly student political system. The only other major student group is the student body per se, which has no effect whatsoever, other than the odd referendum, Special General Meeting or the Annual General Meeting.

This Committee sought to contrast this student hierarchy with the 'objects' of the Association, as found in the Constitution. Foremost of the aims of this Association is (i) to further the interests of the University and secure the co-operation of students in so doing. (ii) to act for the members in all matters in which the members as a body are concerned.

Clearly the existing system does little to further these aims. The tenure of the 'objects' implies a reflection of student opinion apparent in Association decisions. However, because of an inverted hierarchy, the only opinion that is represented is that of the fifteen elitists on executive, with a powerless SRC designed as a forum to appease the unruly dissidents that needle executive every now and then. The students outside these bodies are less ineffective than those within. It is with regard to these criticisms that this Committee provides an alternative structure, that will place the ordinary student at the apex of student affairs. However the suggested structure must be modelled according to the recommendations of the sub-committee set up by the Committee on University Government to review Student Management. It might be stated now that this Committee favours the submitted recommendations of the sub-committee on Student Management as it will clearly facilitate the implementation of our suggested reform. The sub-committee on Student Management recommends a radical alteration to the structure of the Union complex as a whole. At present the management and finance of the Union act to the detriment of Association activities because it is under the control of executive. Executive has displayed complete incompetence in their responsibility for the

mechanics of the Student Union and the sub-committee recommends removal of the complex administration from the executive to a competent body comprising of both students and University officials. The Association still retains the right to make ultimate policy decisions and the executive are left to indulge in student activities with a pre-agreed budget. The result is a more favourable role for executive in a policy making role primarily. With this in mind executive must represent student opinion more than at present.

In view of the foregoing this committee recommends:

a) the abolition of executive and the substituting of a Student Council

Delegates

b) Student Council would consist of delegates from each of the University Departments plus a delegate from both the Overseas students and the hostels. This would amount to 33 persons.

c) The departmental delegates would be responsible to their class representatives and would convene periodic meetings in order to be able to reflect student opinion adequately, or Student Council.

d) Departmental delegates would be elected by members of the department, and being delegates would be subject to instant recall if they misrepresented student opinion in any manner.

e) term of appointment would be one year.

Chairman

f) the Student Council would be presided over by a Chairman, the nominal head of the student body and elected by general election of all the students. His duties would correspond to those of the present President i.e. full time student officer, answerable to the Student Council.

Co-ordinators

g) the Student Council would elect its own 'co-ordinators' to co-ordinate sub-committees of the Student Council to manage the activities of the Association. Initial suggestions (but not conclusive) would be a co-ordination of social activities, sports, information, publications, education, international affairs, finance and a correspondent to House Committee.

h) Co-ordinators would not have standing committees but would be reliant on the student populace to form sub-committees on particular issues within the co-ordinators sphere. The co-ordinator would then act for that sub-committee on Student Council.

Information Sheet

i) The Student Council, through its information co-ordination would be responsible for informing the student body of all decisions affecting student affairs.

j) all matters to be considered by Student Council will be placed before the student body.

k) Clauses (i) and (j) will be implemented by use of an information sheet (perhaps in Craccum) that will be accessible to all students.

Role

l) the role of the Student Council would be to conduct the affairs of the Association according to student opinion.

m) the Student Council may not act in the interests of its members only.

This Committee makes these recommendations believing that it will place the Association in the hands of the student proper. The suggested structure will facilitate student access to the implementation of policy as a matter of course. This structure utilizes the present class representative system as a vehicle to student opinion. The use of delegates removes the undesirable elements of representatives whereby the only representation is according to the individuals personal conscience. The suggested structure serves to quash power syndromes that surround executive and its related committees. The reason is that delegates are reliant on the student for direction. Student direction is obtained through the classes to their class representatives to the departmental delegates on Student Council. The use of sub-committees, information sheet, forum and Student Council meetings all serve to this purpose.

If you adhere in the least part to any motion of full student control then you must consider these proposals sincerely. They are submitted by this Committee in the highest regard for student interests. This Committee believes that the present system does not effectively mirror student opinion, but panders to the whims of politicians. The decision is yours.

Bruce Kirkland

(on behalf of SRC Sub-committee on aspects of Association Government)

Committee:

Wendy Adams
Stephen Dudding
Dennis Franks
Bruce Kirkland

Move:

1) That this meeting do accept the report of the SRC Sub-committee on the examination of the Students Association and SRC.

2) That this meeting do adopt the report

3) That this meeting direct the executive to take all necessary steps to immediately implement the recommendations contained in the report.

Moved—Kirkland

Seconded—Dudding

Sports Ball - Peter Pan
Thurs, Aug 19

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More New Zealanders insure with the AMP Society than with any other life office.

STATEMENT BY HUEY P. NEWTON, MINISTER OF DEFENSE OF THE BLACK PANTHER PARTY,

POWER TO THE PEOPLE!

First of all, I would like to thank you for my very presence here. If it were not for you I would have been in the gas chamber long ago. I would still be in prison. But because of the power of the people and the fact that you realize your power, I'm here today. So I would like to thank you. But I can't because I can't find words to express my gratitude. So without words, Thank You.

Today I would like to ask you to do something else, another favor. Will you free Bobby Seale, the Chairman, and Ericka, Angela Davis, Ruchell Magee, and also Brad Green. I'm sorry that I kept you waiting; I will try to make it worth while. But you will have to forgive me, because I'm not familiar with fancy phrases and clauses. I'm a very practical man, we have a practical Party. We have a practical Party; the Party is dedicated to the survival of the people. We were not founded upon eloquent words; we were founded upon a survival program. And, I feel quite out of my realm here, because I'm not a speaker. I'm a man of action. So as best I can, I will outline to you the Black Panther Party's program and also persuade you to join in the program.

Many people believe that in order to participate in the community programs that you must be in the Black Panther Party. But this is not so. We ask everyone to become involved in the community programs, the self-defense program. Self defense, you know, is a necessary thing today, because the people's very existence is in danger. The violence of the aggressor comes in many forms. The vicious service-revolver of the police is only one manifestation of violence. But it is equally violent for the State and the small ruling circle to deprive the people of housing, of medical care, of food, of clothing, those acts are acts of aggression, when we live in such an affluent society. The Black Panther Party views those acts as very violent ones. So therefore we must defend ourselves by any means necessary. We will use those means that are necessary, efficient and sufficient; and, we would like to warn our aggressor that we will not rest until the people are free. So not only do I ask you to free all political prisoners, but also to free the people, because that will be the final test.

Some people have told us in order for us to be free, that we must have assimilation. But we know that is not so. Some people have told us in order to be free, we must have integration. But we've tested that also; and we're still not free. Some people have also told us, in order for us to be free, we must have separa-



HUEY P. NEWTON

tion. But we know that's not so, because, when we look around the world, we see the African people are separated, we see the Chinese people and the Vietnamese people are separated from the aggressor here in the Empire of North America, but yet they're not free. So the people do not want assimilation, integration or separation. They want some freedom. We will not be free until we negate the power of the aggressor.

We think it's somewhat absurd to feel that here in the United States, if we were to get a small plot, that United States Imperialism will let us exist side by side with it, when it won't even let people ten thousand miles away exist; will not let them exist until they submit-submit to the brutal tactics of the imperial army. The imperial army wears many uniforms, but they all do the same thing. They're all flunkies for Daley; they're all flunkies for Nixon and General Motors. And we see that they might wear the uniform of a local policeman; they might wear the uniform of the National Guard; or they might wear the uniform that the men wore who slaughtered the Vietnamese people in My Lai and Son My or invaded the borders of Laos, or the people who are responsible for the siege of Africa, and for supplying the Portuguese with the weapons to torture the people of Angola and Mozambique.

We see that the world is different than it used to be, some years ago in history. To be separated geographically, you could claim nationhood. But now we see that the aggressor has co-opted the whole world. And we see that just to be separated by geographical location,

whether its water, land or partition, does not necessarily mean freedom. In order for the people to be free we must not separate from the slavemaster, but take the slavemaster's power, expropriate that power and distribute it to the people, so the people will have the power. Those countries that used to be called nations now more resemble oppressed communities, communities under siege. We see that the universal police are doing everything possible to either exploit or eliminate. But as far as we are concerned, we say that we know that the power that we're fighting is great-but we will not submit. A slave should never die a natural death. A slave who dies a natural death will not balance two dead flies on the scales of eternity.

I spoke of the survival program, the Black Panther Party's program. And I would like to say that that survival program is not a revolutionary program. It's a program instituted in the community so that the people may survive pending revolution. In other words, people make revolution. If we suffer genocide, then revolution will not occur, because we won't be around. If we can preserve the life and the welfare of our children through the Breakfast for Children Program, if we can preserve the health through distributing free shoes in the community (we've just opened a new shoe factory in Oakland, we hope to have them all over the country), so that we can give shoes to the children of Buford County, who suffer from hookworms, simply because the grounds are infested with hookworms. The people must survive. But, as I said the survival program is not a revolutionary program. The survival program is to guarantee the existence of man, so that he can make the necessary changes, so that the survival kit will not be necessary. Our program is like a first-aid kit or survival kit, used by a pilot who is shot down over a sea. He takes a first-aid kit with him, and also takes a few protein tablets. He might take some warm clothing, but he knows that he won't really be comfortable, until he reaches the shore. So we say that we're doing the same thing; and we'll reach the shore when the people reach the level of consciousness to change the society, and therefore change the world. Until that time, until that time, it is very necessary to stop just talking about revolution, because you might not be able to participate; you might not be able to participate, if you are wiped out beforehand.

So we see the world now as one com-

continued on next page

munity, because the oppressor has transformed it, and reduced the larger units to a smaller unit. We see that there's only one State power and that's the State power of General Motors because they're administrating the whole world. And if you don't believe me, just look around and you'll see what happened in the Dominican Republic a few years ago, when Juan Bosch was ousted. You see what happened when Patrice Lumumba fought for the people in the Congo, the same people were there-the fascist American forces. So in order for anything to come about, in order for any kind of social system to be realized by the people, first things first. We must take away the power and ability of the aggressor to inflict harm upon the people. So this is the unity cry of the people of the world. It is a cry that is necessary in order for the people to survive. We view all of the people who are now fighting as simply instituting a survival program. We see that people are becoming more and more conscious of the need to create the unity that is necessary, to overwhelm the power of the machine that is now in the hands of the aggressor.

According to Johnson's report on civil disorders about 75 companies control the economy of the United States, and subsequently control the economy of the whole world. So we see that the whole world's economy has been integrated into Wall Street, and that in order for them to plan their future, they must first consider the force and the atrocious actions of the American government. We know that the people of America would like not tomorrow, but yesterday, to change things. But people are confused. People are confused because of a low level of consciousness. And that's the main theme of the Black Panther Party. Not only do we institute a survival program in the community, we also institute an educational program, built around the survival program. Because if a man does not know how to get to that land, when he is cast out at sea, then he's lost and he will struggle forever. And he will be like the myth of Sisyphus pushing a rock up the hill, only for it to fall back at its own weight. So we must first realize exactly who the enemy is. We must stop fighting our potential friends. But we must defend ourselves against anyone who threatens us, because we will not let inhumanity prevail. Sane men must prevail, in order that man will prevail, so that mankind will have a future.

We know that for some years now the Black Panther Party has been under siege. Just a year ago Fred Hampton was murdered. Fred Hampton was murdered because of a conspiracy of Hanrahan and Daley and all of those other vicious tools of oppression. We know that this happened. And we must not forget this. Because Fred Hampton was conscious; he didn't only say he was somebody, he said, "Not only am I somebody, I know who I am-I am a revolutionist". Some people claim that the Black Panther Party is a suicidal Party but I would



like to reject that here tonight. The Black Panther Party realizes one thing, that death comes to everyone. But it varies in its significance. To die for the reactionary and the racist is lighter than a feather; but to die for the Revolution and the people is heavier than a mountain and deeper than Lake Michigan. Because of the changed phenomena in the world today, it is very necessary for the people of the world, all of the victims, to not only unite, but also develop a common language. They also have to develop a culture that's essentially human. Because, whether we like it or not, we are thrown together. We're thrown together, and in order to avoid the mutual slaughter of man by man, we must develop a common identity, a universal identity, because of the universal nature of technology. Today that technology is being held away from the people. It's held from us. But we will seize it in order to free the people from not only the natural forces, but also free the man from the labor, so that man then will be able to indulge in productive creativity and create the kind of social system, create the kind of value system that will allow us to live together in peace.

We know that our enemy, in fact, is only a small ruling circle. But we have many people who fight the victim. This person, who fights the victim much of the time, is also a victim; and that makes it even more confusing. Gradually as the climax comes, the people are seeing that it is not in our interest to fight each other, because there's one common oppressor, and that oppressor now has divided. Not only divided the world into nations, not only divided the world, and therefore divided the human spirit. So that men now see each other as something less than a man. We call each other species and pseudo-species or we say that we're human or we're homosapiens, but the others are not. While the small ruling circle stays on the outside of all of this and acts as a so-called peacemaker, but really enjoying the fight, because while we fight, he robs us both blind. In our community in California, if you want to see the biggest fight you've ever seen, let the oppressor come down in the community with a poverty program and offer a dollar-sixty-five an hour with ten positions

open, that community then will divide into the Chicanos, into the Blacks, into poor Whites and stab each other to death for that dollar-sixty-five an hour. And fight for what they all deserve. What they rally should do is turn on the person that keeps away the abundance, because there's enough for everyone. But in order to understand this, we must become conscious.

Today I would like to call your attention to the trial that's going on in Connecticut of Bobby Seale, the Chairman, and Ericka. Their trial is another aggressive violent act. Some people wonder are Bobby Seale and Ericka guilty, or are they not guilty? And I say that that's not the question, even though they are obviously not guilty. The question really is - the question is, does the State have the right, does the State administration have the right to ask for a man's life? Once the State asks for a man's life, it negates and invalidates its power; it becomes illegitimate. It becomes illegitimate because a contract that any man makes with his administration - with the State Administrator, do wrong, or an injustice towards the citizen, who is then to have a redress of grievance that's set up by the State, so that things will remain peaceful. But how could you have a redress of grievance. If the State takes your life, you cannot come back then. The State decided, because of your power, that I was not guilty so they released me and now, the people ask for a redress of grievance. But what if the state had had their way; what if you had not intervened? They would have taken my life, and then denied that they were ever wrong. And Bobby Seale and Ericka's murder; we must stand witness against it, and do everything possible to free them. So I say Free Bobby and Free Ericka and all other political prisoners.

There's been some misunderstanding about the Party at this point. Because the mass media is only an agency of control by the reactionary forces. They've spread the lie that the Party is deteriorating, because some people have been suspended for various reasons. But this is not true at all. Remember that we base our success upon the programs we institute in the community and when these programs fail, the the Party will fail. Until that time we would like to call those who stand on the sidelines, just gesticulating and criticizing, we would like to call them a liar, because our work will speak for itself. It's not only a great pleasure to be here, it will be even a greater pleasure when I see you at our center at 4233 Indiana Street, where you sign up for our community program and involve yourself in the survival program. Because it's been too long that we come, and we come to speaking engagements and rallies to be entertained. But now the day is so violent and the people's very existence is so under threat, until if we do not involve ourselves more than talking, we have a very short future. So I ask you to show your enthusiasm; show your enthusiasm for the Black Panther Party's program;

STATEMENT BY HUEY P. NEWTON, MINISTER OF DEFENSE OF THE BLACK PANTHER PARTY, SUPREME SERVANT OF THE PEOPLE IN CHICAGO

continued from last page

show your enthusiasm for the community's welfare, by attaching yourself to some program. And then we will know that the people are not only becoming conscious, but putting this consciousness into action. And, therefore we will be ensured of a victory. Otherwise we will sit around, we will sit around and look for feel good words. But we will not understand why we are becoming more and more in danger, dying off everyday like flies, but yet doing nothing about it, nothing but words. So we say, put your words into action, put your put your words into action, put your energy to work in the community, because the communities themselves are really nothing but what used to be—could be called a nation. In other words, the nations of the world now are merely a dispersed collection of communities.

A community is basically a collection of institutions that are supposed to serve the people. So we have Black communities here in Chicago, we have Chinese communities here in Chicago, we have Chinese communities in San Francisco, Puerto Rican communities in New York, Black communities in New York, and really, it's like a dispersed collection of nations but the only thing is that the aggressor administrated all of these communities, just as he administrates the wealth and the economy and the political institutions of all of the so-called countries of the world. The countries of the world now are merely a dispersed collection of communities. The reality of today is not internationalism, but reactionary intercommunalism. We would like to transform that into Revolutionary Intercommunalism by turning the institutions over to the people. And that's the prime motive of the Black Panther Party.

POWER TO THE PEOPLE!

FREE BOBBY, FREE ERICKA, FREE ANGELA, FREE THE SOLEDAD BROTHERS, FREE THE PEOPLE, AND FREE YOURSELVES.

POWER TO THE PEOPLE, BROTHERS AND SISTERS!



drugs & meditation

STUDENTS, DRUGS AND TRANSCENDENTAL MEDITATION

The word is around that a lot of New Zealand students are taking up Maharishi's transcendental meditation. Five percent of the Otago student body to it, and three percent of Canterbury and Waikato; this after only a couple of months. Frankly Auckland students are either too canny or too sophisticated or something. Because only thirty students out of 10,000 have taken it up since Student's International Meditation Society (SIMS) got under way here at the beginning of June this year, making a total to date, (counting earlier starters) of less than one percent.

TOO SMART OR TOO STONED?

I don't think its because Auckland students are too smart to take it up. After all the physiological effects of T.M., i.e. very deep relaxation, release of tension, lowering of anxiety, increased mental potential etc have been validated in too many research labs, including in N.Z., to be knocked.

The local T.M. teacher's theory is that there are a lot of Auckland students waiting and even anxious to start T.M. But the teachers here, as anywhere in the world, will not teach anyone how to meditate until they have laid off stuff for 15 days. A lot of the locals are either unwilling or unable to lay off grass even for a fortnight. There are no moral or philosophical reasons for the 15 day prohibition, the reasons are purely practical and basically quite simple. In fact they do it for straightforward physiological reasons. There are no regulations about anyone's behaviour once they have completed the basic one week meditation instruction course.

HAPPINESS RUNS

The process of T.M. depends on the ordinary process of thinking, i.e. a free flow of thoughts. The practice of T.M. depends only on the natural tendency of the attention to be drawn towards a field of greater pleasure and enjoyment. A simple example makes this clear; we are listening to a radio, some tune is on, we aren't so interested; then someone turns on another radio with a more pleasant melody playing, and immediately our attention shifts to that; we don't think about doing it, our attention shifts automatically. The technique of T.M. is that simple: if you use effort or concentration it doesn't work. What happens during T.M. is described as "the experience of finer states of thought", and we find that finer states of thought are increasingly pleasurable. If all this sounds a great mystical mystery, the T.M. physiologists point out that shortly after beginning meditation and throughout meditation arterial lactate concentration falls and that Pitt in 1969 proved that arterial lactate concentration is directly related to anxiety, so as ALC falls so anxiety falls and we feel better; both low ALC and feeling better continue after meditation. However what meditators find is that the free flow of the attention towards fields of greater happiness (or less anxiety) doesn't happen if the brain is slowed down and stoned after using drugs.

What sort of drugs? Practically any sort of drugs, especially hallucinogens, marijuana, speed and narcotics (but not apparently tobacco or alcohol).

pBI

To justify the prohibition on drugs for fifteen days prior to learning how to meditate, the local T.M. teacher offers two pBI's (pBI = partly baked idea where p equals the bakedness of the idea), about the effect of drugs on the brain. Neither is proven nor hypothesisable but neurophysiologists in both Australia and New Zealand find them reasonable and either (not both) could provide the explanation for the effects of drugs on mood and behaviour. pBI No. 1 The brain

works because of an electrochemical process. Messages are transmitted (electrically) along dendrites from neuron to neuron. However between the terminal points of any nerve fibre (the synaptic knob) and the neuron there is a minute gap (the synaptic cleft). Within the synaptic knob are vesicles containing "transmitter substance" (such as noradrenalin, acetylcholine, serotonin) which, released into the synaptic gap enables the thinking process to continue.

Thus far electron microscopy has shown to be so. Now for the pBI—it has been posited that the active chemical principles of the various mood changing drugs have a catalytically stimulating effect on the release of transmitter substances into the synaptic clefts over wide areas of the brain, thus producing speeded up or even hallucinatory etc. mental experiences. In normal thinking processes a few molecules of transmitter substance are released with plenty more available until recently depleted vesicles are replenished; and such release takes place within comparatively restricted circuits within the brain, for each experience or train of thought. It is suggested that the effect of drugs is to promote much faster brain activity simultaneously in many extended areas of the brain, thus producing "speed" or even hallucinations and feelings of it all happening at once, together with confusions of sensory experiences and so on, as in many people's "trips".

The after effect of such stimulation will be, of course, that many vesicles are depleted of much of their transmitter substances over wide areas of the brain. The brain is unable to maintain its normal thinking processes, ie you are stoned. Like when you have sex seven times a night it may be a few days or so until you can comfortably have sex even once in a night—so it takes a few days for biochemistry to replenish the brain supplies of transmitter substance. They say "Wait for fifteen days without drugs, and you will be able to maintain normal thinking processes, enough to practise T.M. anyway." pBI No. 2 If pBI 1 is true this one isn't and vice-versa; but either one provides a reasonable explanation of what might happen.

It is interesting to note that the molecular structure of the various transmitter substances are all somewhat similar—furthermore they are similar to the molecular structures of the active principles of the various hallucinogens and so on. In other words, THC (an active principle of grass), LSD, STP, DMT, and other alphabet soups cooked up in plants or laboratories that change moods all look very much like acetylcholine, noradrenalin and serotonin etc. It has been suggested that when a few molecules of, say, LSD, get through into the brain, the receptors in various axons accept them as though they were molecules of Transmitter Substance and so start off a circuit of thought or "pseudo-sensory experience". As it only takes a small amount of transmitter substance to start off any circuit of activity within the brain over perhaps millions of dendrites and neurons, this explains why such small amounts of LSD and other hallucinogens have such large effects.

However the brain is now left with substitute bits of transmitter substance scattered hither and yon throughout its cells. It is like a key in a lock, the wrong key might turn the lock but keep using it for a while and it is not only damaging but also difficult to unlock the door. The brain functions, but inefficiently, with its substitute transmitters. It takes a few days maybe for these molecules to be broken down and excreted.

So this is why we stop drugs prior to learning meditation, simply because their effect inhibits the free flow of thoughts on which the process of T.M. depends; but it is also found that most people stop or restrict their drug intake markedly after starting, even though there is no rule that they must. It is simply that, "Like a tongue that has been saturated with honey, nothing else seems sweet". Life is fulfilled. Everyone who starts this meditation finds a source of peace of mind, clearer and deeper thinking and Bliss, which is an old fashioned word for happiness which I happen to like.

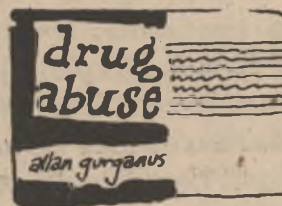
DEGREES IN T.M.

The importance of T.M. with regard to drug problems, and I mean addict type problems, not smoke-a-joint-on-a-Saturday-night problems, is being recognized now. The Sociology department at UCLA has done a study on T.M. and habitual drug users (1969), and we have heard of other studies which are currently under way. At a number of major universities in the United States (including UCLA, Stanford, UCSB and Sacramento State) you can do a course called 'The Science of Creative Intelligence' for credit towards a degree; this involves the practice of T.M. as practical work and the study of its principles. Also, at any university in America now, any student who takes three months off to train to become a teacher of T.M. has this time credited towards his degree.

It's easy to see which way the wind is blowing when the clouds are moving so quickly.

However, as the man said, "One thing is for sure is that regardless of what you think about it, or what others may say, YOU ARE NEVER GOING TO REALLY KNOW until you try it for yourself!"

S.J. Beguley



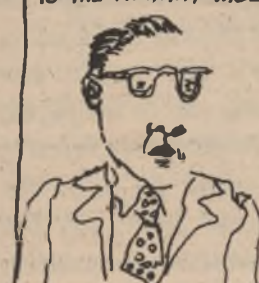
THAT'S RIGHT, DOCTOR, OUR SON HAROLD COOKED SOME MARIJUANA INTO A MARBLE-CAKE AND WE ATE SOME BY ACCIDENT.



THE FIRST SYMPTOM WAS: I BEGAN FEELING A STRANGE TENDERNESS FOR MY WIFE MARTHA—THE KIND OF TENDERNESS I HAVEN'T FELT FOR YEARS. SHE SEEMED ALL SOFT AND GIRLISH AGAIN.



THEN, MAE, OUR COLORED COOK FOR TWENTY YEARS WALKED INTO THE ROOM AND I BEGAN HAVING DELUSIONS THAT SHE WAS A THINKING PERSON! ALMOST LIKE ONE OF US. I THOUGHT OF HOW THE CHILDREN LOVE HER AND I FELT SUCH TENDERNESS FOR HER, I ALMOST RAISED HER PAY TO THE MINIMUM WAGE.



I WANTED TO SEE AND APOLOGIZE TO OUR DAUGHTER ELIZABETH. WE HAD TO SEND HER OFF TO BOARDING SCHOOL BECAUSE SHE WAS SEEING THIS LOWER-CLASS, LONG-HAIRED BOY WHO SINGS WITH A ROCK BAND. I STARTED THINKING OF OTHER PEOPLE'S HAPPINESS AS IMPORTANT AS MY OWN.



THEN I NOTICED THAT THE COLORS IN THE LIVING-ROOM WERE SO RICH AND BEAUTIFUL, I DIDN'T NEED TO TURN ON THE TV. I FELT THIS STRANGE COZINESS, THIS ODD CONTENTMENT.



ALL TOGETHER, DOCTOR, IT WAS THE MOST FRIGHTENING EXPERIENCE OF MY LIFE....



In recent this, the Uni the all-white softball, water African rugby. But in the anti-apartheid three year c with South A This success for the cance "Victory for gave a thoug non-white sp be this coun South Afric in all-white over the hoc Coloured cri cricketers p Springbok cr African gover Make them unwanted".

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Apartheid and Sport

PLAYING "WHITEY" IS THE NAME OF THE GAME

by Gary Clover

In recent years, New Zealand has been "bidding for the title of 'Most Consistent Supporter' of apartheid sport."¹ And in this, the United Nations "Year To Combat Racism", never has this role been played more thoroughly. In March there were the all-white surf life-savers. Over the next few months seven more "apartheid" sports exchanges are scheduled; in golf, softball, water polo, women's cricket, bowls and small bore rifle shooting. Looming on the horizon in 1973, is the South African rugby tour of this country.

But in the cancellation of the women's hockey tour the anti-apartheid movement saw the first breakthrough in its three year campaign to ensure New Zealand's sporting ties with South Africa are non-racial, and "fully representative". This success remains, however, soured by the reasons given for the cancellation. In all the condemnation of this so-called "Victory for Intimidation" and bad manners, not one critic gave a thought to the hurt and embarrassment inflicted on non-white sportsmen and women, and the shame that should be this country's, by New Zealand's invitations to all-white South African sportsmen and women only, the participation in all-white sports exchanges. Lost in the tide of criticism over the hockey cancellation, were the bitter words of the Coloured cricketer, Owen Williams, one of two non-white cricketers prevented from touring Australia with the Springbok cricket team in October of this year by the South African government: "Bar the Springboks from Australia. Make them feel as we have felt all the days of our life—unwanted".²



O. Hlengwa receives the trophy for registering the best net score.

It remains a partial victory too, until the absent all-white S.A. Women's Hockey Association is ousted from the International Federation of Women's Hockey Associations, and the non-racial S.A. Women's Hockey Union is substituted. Amongst others, the Indian and Fiji associations are attending the August conference in Auckland expressly for this purpose. Should the non-racist hockey body be recognised, New Zealand will yet see a visit by a "fully representative" South African women's hockey team, which will indeed then be the "best" in the world,³ just as Sweden following the disruptions of the matches of the all-white South African Davis Cup team in May 1968, now hosts a representative team from the non-racial tennis association in South Africa at the Borgholm tournament.⁴

The significance of the hockey tour cancellation did not go unnoticed by South Africans, and there the news media takes a very different line from that taken by New Zealand's press. The Johannesburg Rand Daily Mail, for example, questioned only whether South African sports officials were moving fast enough to avoid impending isolation.⁵ Two days following the hockey cancellation announcement, The Auckland Star carried the following item: "Put Non-Whites In, Urges S.A. Badminton Chief". Should "South African teams not... [be] selected on merit, we will be out, I'm sure of that".⁶

In New Zealand, The Dominion seems to believe that even the N.Z.R.U. has not been unmoved by the anti-apartheid protests. Evidently it is considering, "when the time is right", to invite the South Africans to send to New Zealand a team chosen on the same basis as was won for New Zealand rugby to tour South Africa: "a fully representative rugby team", selected "regardless of non-rugby considerations, such as race".⁷

The one sports body immediately involved in the question of sports ties with white South Africa, which appears to have been unmoved by events, is the New Zealand Golf Association. Its South African counter-part does not wish the golf visit to proceed if there is any likelihood of disruption or embarrassment to the golf tournament at Middlemore in October,⁸ and the S.A. Golf Union chairman, Mr B. Keartland, has now called on the South African Government to allow all professional tournaments to be upgraded to the status of "open international", to allow foreign and South African non-whites to compete in them.⁹

Meanwhile back in New Zealand, the head-in-the-sand attitude on sporting ties with South Africa, taken by most of this country's

sports, administrators, is typified by the chairman of the N.Z.G.A., Mr J.G. Slade, in a letter to Mr Tom Newnham of C.A.R.E.¹⁰ In reference to Mr Newnham's concern that the N.Z.G.A. planned to invite an "all-white" golf team which would "purport to represent all South Africa", Mr Slade replied: "In this connection you are assured that in issuing an invitation to teams representing Australia, Canada, Great Britain and South Africa, this association placed no restrictions whatever on who might be selected by the countries concerned".¹¹ Mr Slade here, completely overlooks the fact that the N.Z.G.A. need place no restrictions; the South Africans are very adept at imposing their own. Moreover, the restriction was already imposed in the very nature of the invitation, given the entry of apartheid into S.A. sport. It had gone to the S.A. Golf Union, the controlling body of white amateur golf only.

The touring representative team was, moreover, chosen some five weeks prior to the release of its composition in New Zealand, and it was this knowledge that prompted Mr Newnham's enquiry to Mr Slade on 13 June, 1971; Mr Slade's reply to which, being the letter quoted. The team is all-white, consisting of H. Biaoocchi, D. Symans, C. Dreyer, D. Kemp, J. Murray and K. Studdard and a non-playing captain, A. Walker.¹²

Mr Slade went on: "We have no knowledge of the selection procedures or constitution of the South African team,¹³ but we have no reason to believe that South Africa has any non-white amateur golfer whose playing ability would justify his selection in... [this] team of six."¹⁴ Mr Slade's comment here may well be correct,¹⁵ but like Mrs Gooder on the women's hockey players, he completely evades the heart of the anti-apartheid movement's stand on this issue. There are non-white players of amateur golf in South Africa. They would not be able to seek selection in this touring golf team, even if their playing performances merited their inclusion.

Moreover, there is considerable evidence that Mr Slade is quite wrong in his evaluation of the standard of non-white golf. Some two years ago, for example, there was a sponsored tour of western Europe by non-white golfers. This tour, along with the skill of players like Papwa Sewgolum, suggests that despite enormous handicaps of no, or only poor, course facilities for most players, and a dearth of top-class competition, there is a considerable and growing wealth of non-white golfing talent, untapped by white S.A. and unknown in the rest of the world.

The official S.A. government publication Bantu, in an article entitled, "Bantu Golf Goes From Strength To Strength", appears to give weight to this suggestion. In reporting the inaugural tournament in a Bantu golf course, the article says: "It is not generally realised just how many Bantu in South Africa play golf. During weekends, on the veld around Johannesburg and other cities, one can see Bantu golfers stroking their shots. The courses they play on, are of course not quite up to country club standard, but there the golfers are, well-dressed for the game and with the most up-to-date expensive equipment."¹⁶ Built for the Natal Bantu Golf Association by a Bantu Affairs Commissioner and magistrate to the Bantu "homeland" of Umlazi, himself a golf addict, this new course is described as "among the best in South Africa",¹⁷ its full American-style course and club-house being for the use of Bantu golfers exclusively. Prior to its opening, Bantu golfers in Natal could practise only wherever they could find open ground, such as along the banks of the Umgeni River in Durban and on football fields shared with football games.¹⁸

There remain still, other doubtful features about this N.Z.G.A. invitation. Over a year ago, it was first pointed out that New Zealand was to host a five-nation "Commonwealth" golf championship, which included a South African team, at Middlemore in October, 1971.¹⁹ Mr Slade acknowledges that this was to be the final in a series of five championships held in Great Britain (1954), South Africa (1959), Australia (1963) and Canada (1967).²⁰

Yet, following the N.Z.G.A. annual meeting in 1970, this "Commonwealth" championship mysteriously became the "1971 Centennial Tournament", a name which fits much better the Otago Golf Club's centennial celebrations only.

The New Zealand spectator public and businessmen who are being expected to foot the bill for this Middlemore tournament are surely entitled to some full explanations from the N.Z.G.A. For a start, South Africa has not been a member of the British Commonwealth for eleven years, so why was it invited to what was to have been a "Commonwealth" golf tournament? Why does the N.Z.G.A. not make this into a meaningful Commonwealth championship and invite non-white Commonwealth nations to participate? If this is in fact an international tournament, why have the United States and France for example, not been invited in order to make a really worthwhile international golfing event?

There must be strong ground to suspect that this Middlemore tournament is in reality, nothing more than a "white Commonwealth" old-boys get together which the South Africans will use to get some badly needed match practise. What appears to be the truth of the matter, Mr Cook of the Sunday News, sums up this way: This [renaming of the N.Z.G.A. tournament at Middlemore] is nothing more than a last desperate effort to retain South African participation in the closed-shop event which has already gained a tinge of the ludicrous.²¹

With this example of a New Zealand sports body sticking by white South African sport to the bitter, ludicrous, end, being repeated many times, it seems as though for some time yet this country will be treated to the spectacle of the anti-apartheid movement in order to have its case taken seriously, being forced out of sheer frustration, into sports field confrontations. Because of moral duty and world opinion New Zealand sport can no longer offer its traditional hand of friendship to white South African sport with no questions asked. To go on doing so is to invite being placed in the white South African camp, and the same isolation from the world sporting community. Already, the West Indians have threatened to cut off all cricket relations with Australia should the all-white Sprinkbok cricket tour proceed.²²

For white South African sports authorities to hold fair trials and to select truly representative and multi-racial teams, if need be, is not impossible and need not be illegal. The Group Areas Act is waived temporarily each year to allow non-white golf associations to hold their annual championships on white courses (minus the use of the clubhouses). If this can be done once a year in golf, why not all the year in all sports? Or, there are non-racial sports authorities, in women's hockey, soccer and weight lifting, for example, which New Zealand sports bodies could recognise and seek sports exchanges with.

Is it too much for the spokesman for the non-white sports organizations in South Africa, Mr M.N. Pather, to ask that "South Africans irrespective of race may play side by side to bring honour and glory to the name of South Africa"?²³ If New Zealand sporting administrators wish to continue sporting ties with South Africa, it is time they put such relationships on the right basis. Let New Zealand "build bridges" by all means; but so that all South Africans may cross.



1. United Nations Dept. of Political and Security Council Affairs. Unit on Apartheid: Notes and Documents, No. 26, 28 May, 1971.
2. Allan Trengrove "Apartheid and Australia", The Auckland Star. Tues. 29th June, 1971, p.31.
3. said by Mrs Aileen Gooder present N.Z. President, International Federation of Women's Hocker, Auckland Star, Tues., 20th July, p.1.
4. The N.Z. Herald, Wed., 21 July, 1971, Sect. 3.p.3.
5. Ibid., Sect. 1, p.1.
6. Star, Thurs., 22 July, p.11.
7. The Dominion, Thurs., 22 July, 1971, Editorial, p.12; & Fri., 23 July, p.2.
8. Herald, Thurs., 22 July, p.1.
9. Star, Sat., 28th July, p.39.
10. Mr J.G. Slade, to Mr T.O. Newnham, Letter, 25 June, 1971.
11. Ibid.: —underlining is my emphasis.
12. Herald, 22 July, & Star, 22 July, p.1., & p.11.
13. At this time it is reasonable to accept that this was so. By courtesy of Denis Brutus and S.A.N.—R.O.C. in London, Tom Newnham was the first person in N.Z. to know of the team's composition weeks ahead even of the N.Z.G.A.
14. Slade to Newnham.
15. Papwa Sewgolum, for example, the South African Indian golfer of world renown who is due to play in N.Z. in December, is a professional.
16. G. Jack "Bantu Golf Foes From Strength To Strength", Bantu, Vol xvi, 9 August, 1969, p.6.
17. Ibid., p.8.
18. Bantu, pp.6—7
19. Owen Cook The Sunday News, 3 May, 1970.
20. Slade to Newnham
21. Cook, Sunday News, 12 September, 1970.
22. Auckland Star, Thurs, 15 July, p.1.
23. The New Zealand Methodist, Editorial, 3 June, 1971, p.2.

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ARTS

Wycherley THE COUNTRY WIFE



MERCURY THEATRE

COMMENCING AUGUST 7th Ph.378-224

THE COUNTRY WIFE

In spite of the audience's attempts to upstage the actors, opening night of "The Country Wife" at the Mercury was something of a theatrical treat. Dick Johnstone's polished and professional direction must have been a revelation to a company with the Mercury's pretensions to professionalism. Do read the programme notes before the performance begins. Just a few lines above the blurb about hypocrisy (sic) (we'll give them a dictionary for their next birthday, they should be able to read by then), there's a coy reference to "the cynicism of those who believed that professional theatre could never survive in Auckland; to the possible lack of opportunity for the development of cultural appreciation)." Dare one venture to suggest that, "professional theatre" in Auckland being as much a myth until now as Horner's impotence and Lady Fidget's honour, what we saw on Wednesday night was not survival but a possible beginning. It is to be regretted that Dick Johnstone is only a guest producer, but we may at least be thankful to him for allowing us this one "opportunity for the development of cultural appreciation." His stylised choreography which opens and closes the play is worth seeing for its own sake; in conjunction with the extravagant costumes, unusually clever sets, and contemporary music (Mouret's Fanfare in D Major), the ballets reinforce the appealing pageantry of Johnstone's entire production.

George Henare and Lewis Rowe, both appearing for the first time at the Mercury, are welcome arrivals. Henare's witty portrayal of Horner, with his excellent stage presence and fine diction, quite outshines the veterans of the company. Rowe also gives a competent and satisfying performance as Pinchwife, but his presentation of Harry in the Downstage tour of "Staircase" is probably a fairer indication of the high standard we may expect from him in future.

The rest of the cast are less disappointing than expected—Pam Ferris is as competent as always, Lee Grant plays Lee Grant with her usual flair, and one eventually

becomes so accustomed to Don Farr's blurred diction after several Mercury productions that it is finally almost possible to understand his lines. This fault of diction is shared by Robert van Macklenberg and Helen Smith, both of whom are frequently incomprehensible. Surely we are entitled at least to a quality of speech more professional than this.

Still, good entertainment though it undoubtedly is, one does feel there is a major flaw in this production of "The Country Wife". The play is a satire, and, despite any implications to the contrary in the programme notes, the Mercury has given us comedy. Their production is funny, it is witty and gay, but it comes nowhere near expressing the savagery of Wycherley's condemnation of hypocrisy. He wrote, after all, an intensely moral play in the tradition of Jonson and Moliere; the Mercury production can only be described as amoral. They play for laughs, with indisputable success, so that the final impression is one of inconsequential bawdy farce. The only actor who seems to have a firmer concept of the play's purpose is Henare, and therefore the production's only memorable line is his: "Because your virtue is your greatest affectation, madam."

One must accept of course, that any company presenting a satire of this nature is faced with the problem of offending their audience. The Mercury appears to have reached that stage of immaturity where it may congratulate itself self-righteously on its own broad-mindedness in presenting a play containing naughty sexual innuendos, but not yet at that stage of maturity where it is prepared genuinely to risk offending its pretentious first-night audience by unmasking before them their own vicious hypocrisies, as the play originally intended.

The problem then, is ultimately one of relevance, not to our sexual "permissiveness", but to something much more significant, not to what we reveal, but to what we conceal. It is in its failure to expose this problem that the Mercury production is inadequate.

Linda Daly Peoples

MAN OF LA MANCHA

"Man of la Mancha" incorporates many diverse aspects. It offers something to everyone. One can imagine the contemptuous sneers of many at the thought of going to this musical-play, "the many" would be well served by going as this presentation will not fail to elicit doubts about their complacent cynicism.

For Mum and Dad there is a musical, for the theatre fan a drama, for the intellectual an epic. It is presented at "His Majesty's", never a particularly impressive theatre. The exposed lights spoil the decor and mediocre acoustics do as little for this production as it did for others. The dangling, sad lampshade noted during the visit of the Omsk, and still dangling when the Osipov were here, was finally seen to have been fixed when Gounod's Faust was presented. Sorry Your Majesty, it simply will not do.

If the facilities were limited they were effectively used. The setting was austere and good use was made of the lights. The blackouts during the rapid scenechanges are a little disconcerting but preferable to curtains, allowing use of the full stage at all times.

A massive stairway was let down onto the stage. Cervantes descended into the dungeon to await the judgement of the Inquisition. The lifting of the stairway left a suitably ominous feeling about a Damocletian sword suspended above.

Cervantes' fellow prisoners pronounce him guilty of being an idealist and sentence him to loss of possessions, just as previously his hypocritical relatives sought to dispossess him. Cervantes puts up his defense in the form of a play about Don Quichote (himself) after relating his failures to right the world's wrongs as scholar or soldier. The jail now disappears and Don Quichote takes the stage playing to his captive audience. The familiar story is now developed with giants, grand castles and other illusions. After arrival at the castle (inn) Quichote spies his Dulcinea, the wench Aldonza. Preparation for his proper knighting by the "innkeeper" consists of holding a night time vigil during which he battles with (real) scoundrels to protect Dulcinea's honour, and converts Aldonza to his illusion.

The bad Aldonza was able to handle her scoundrels but the sight of Dulcinea, better than they, sends them into a frenzied, vindictive passion. An incredibly well produced, brutal rape scene follows and after this Aldonza bitterly denounces Dulcinea and Quichote.

The latter is knighted and thrown out by the innkeeper soon to return however, after having been robbed blind by some Moors he believes to be gypsies and so on, with a few returns to the reality of the jail and the Inquisition.

The inn keeper is an interesting intermediate character between the extreme hardheaded so-called realists and the glib romantic idealists. Sancho comes out of it rather badly. His role does not allow him to provide a counterweight to Quichote and Aldonza. A triumvirate here could have been interesting, but his characterization as an affable buffoon, loyal to the very end, is totally overshadowed by the dramatic power in the lead roles, played by West and Steele.

West as Cervantes, is properly old, doddering and dignified, and magnificent as Quichote, pathetic, noble, despicable yet marvellously likeable. Steele as Aldonza, is frighteningly ferocious in her contempt of humanity and men in particular. Her voice lends itself magnificently to this role and her whole being reinforces a convincing performance. The upper registers enable her to present a very beautiful Dulcinea.

Some indication has already been given that "Man of la Mancha" is full of contrasts. It is here, if at all, that a weakness is apparent. Too much has been attempted: by being both 20th Cent Musical and 16th Cent theatre it runs the risk of being neither. Dramatic-epic alternation harms the continuity. The dramatic intensity of the "mirrors of reality" scene is too great a contrast to the, in their own right magnificent, droll horses, and this is not the only example of contrast of superficial comedy and profound drama. This is only a minor criticism as the impossible dream of condensing Cervantes the author and his work into just over two hours was very creditably realized.

Quichote, like his incredible sword was completely screwed up. That certainly could not be said of "Man of la Mancha"! Go, and be convinced.

JOAN LEGGE & WALTER de BEURS.



THE V

Shakespeare's Theatre's nonsense of and contemporary

Where to live music evocative of whole of the in the audience Amoores and modular poetry, characters—well, Happening?

What clarity is youthfulness to old-age sk and enthusiastic rebirth. Contemporary and personal

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miscellaneous

ARTS

THE WINTERS TALE AT THE CENTRAL

Shakespeare and the so-called "difficult last plays"—Central Theatre's current production of *The Winters Tale* makes nonsense of this. What could be more single and beautiful and contemporary than this sometimes sad tale for winter?

Where to start? — With the atmosphere, the incense and live music from a "musicians gallery", the simple but evocative costumes, the use of the deep stage and indeed the whole of the theatre including the auditorium (even a plant in the audience), the vibrant and alive production (by Mary Amooore assisted by Ken Rea) with its beautifully controlled and modulated patterns of movement, light, narrative, poetry, character interaction, children and monumental giant gods—well, Masque? Total Theatre? Environmental Happening?

What comes through this production with such force and clarity is the sheer regenerative power of youthfulness—young bodies, youthful idealism (as opposed to old-age skepticism, suspicion and doubt), youthful hope and enthusiasm and creativity that allows for birth and rebirth. Central have made this play into an important contemporary statement—a plea for peace, love, simplicity, and personal trust.

An interesting feature of this production has been its preparation through improvisation. It is clearly a group effort, a corporate achievement, and praise is due to the cast as a whole. However, certain individuals do stand out. Ken Rea as Leontes, King of Sicilia is superb. He works with his whole body. Janet Chaaffe, as Hermione (and Perdity in the middle scenes) is magnificent too. Her fall from favour and her restoration are truly moving. Sally Rodwell makes Paulina into a fine warm earth-mother. Marcus Craig as Autolycus is an excellent rogue. But there are many fine moments, and indeed, the whole cast deserves praise for a truly exciting evening in the theatre. (If you haven't guessed it by now, this is a rave).

So, this play is a must for anyone who could like confirmation that theatre, real theatre (and not the usual cardboard replica) is alive and well and living in Auckland (address: 347 Remuera Road). Playing Wednesdays, Thursdays, Saturdays and Sundays to Saturday 21st August.

Alan Trussel-Cullen.

FILMS

The music of Norwegian Eduard Grieg, no doubt finds in this, the far-flung antipodean counterpart of his native serenity, the general acceptance of the Scandinavian School (which probably doesn't exist) as typified by the parading internationally of that well known Sibelius tune, "This is New Zealand".

Those who took delight in the great tunes exeunt from the forests of Finlandia to its local celluloid situation will now pause with deep breath and puckish significance when the beauty and intensity of Grieg and celluloid semantics of Norway combine in "THE SONG OF NORWAY".

Never presenting actors of any quality or stature except in minor parts detracted from the principals efforts to keep banality alive and living in the land of the midnight sun.

Robert Morley, who looked a trifle overweight beneath his three chins and unco-ordinated evening attire ushered in his half dozen lines with a grace belied only by his insensitive burping.

Harry Secombe soliloquized bitter-sweetly with a sack of toys and boggle-eyed bursts of children chased trolls swept into a concatenation of concocted collaborations with Grieg.

The nattering nobody that played Greig shall as always remain anonymous because, as with his wife and composer friend, little of his characterization is worthy of comment except to note that only one bruised and darkened eye was inflicted in the cliched, "I am the Greatest", Hitler reminiscent, theatrical, raised arm gestures that were frequently in evidence.

Suffice to say the acting and Griegs career appeared analogous; both nearly missed the boat. There were however differences. Greig made it without much financial backing, the film needed a lot more.

The American influence of country boy made good never rang true, particularly when intrusive American accents failed even to give slop to the sentimentality that was once Griegs music.

Recommended high point of the film is the experience of cartoon emergence of the trolls. Here you can enjoy a little over-familiar indulgence in Peer Gynt without the catawauling of actors or the cascading of waters.

In all, overplayed platitudinous pretences tried to improvise post situational hilarity. This stamped the exposition with the imprint of mock-sententious parody. What more could you ask for; except your money back. Ah, THAT'S the sound of music.

The *Song of Norway*: Recommended H for you heads. Cinerama. Season finished 5th August. Six star rating.

SUE LAWRENCE

EACH TO HIS TOMB
PRESENTED IN THE UNIVERSITY HALL
July 29th, 30th, and August 2nd.

This production was an honest attempt to blend poetry, dance, music and visual arts into a theatre form.

The producers and cast made a genuine effort to put across their message—the Christian conception of birth, love, death and hope but technical difficulties interfered with the aims, obscuring them and at times obliterating them. I felt that the Christianity had been carefully hidden (until the last song) and surely if there is the relevance in this message that this group seem to think there is, it could be presented in a much more dynamic fashion.

From the general to the particular—the music throughout the show held my attention whether used as an item in its own right or as backing for the dance or poetry.

Just about always evocative of the mood, the music was there and demanded recognition. It is a pity that the players could not have had more careful technical cueing as the pauses slowed the whole production down. The Lennon song 'Working Class Hero' was handled confidently, relaxed and in harmony with his song this singer provided a highlight of the evening. The only song that didn't seem in harmony with the entire show was the last number—'Life' from subtle hints of a 'Message', the audience was subjected to a typical Billy Graham type song, with conventionally grouped singers bathed in a hard white light. Its emotional message jarred the nerves of many of the non Christians present, the message may be that Christ gives Life Wonderful Life, but there must be more suitable ways of presenting such a song.

The dance was at times bitterly disappointing. It is obviously a mistake to include trained and untrained dancers in the same numbers. The trained dancers made the others look far worse than they probably were. The 'lovely' movement of ballet pervaded all the dance numbers but only in two items was it obviously out of place. 'Knock Knock' and the 'Death on a Tree'. It was the last one that really seemed wrong. The dance has an interpretation of the crucifixion and had the dancers used the hard movement that modern dance lends itself to instead of the soft gentle curves of ballet it would have been far more effective. The use of poetry as music of sound for some of the dance numbers was something that particularly appealed.

In fact the majority of the poetry used in the show was good. Well recorded and edited it was particularly striking, but again some of the impact was lost through technical faults that should have been eradicated by the time I saw it.

The use of the various slides and lighting techniques was bold in conception but failed to be effective because of the slackness in the technical side.

I have covered the main elements of this show in detail because I want to emphasize two points:

1) The ideas were good. It was lack of preparation that slowed the show down. Had the same quality of hard work gone into the mechanical staging of this as went into the ideas behind it, it would have been good theatre. Also I feel the show needed one person with the final say: not three—it brings too much strain when you have three producers and consequently three conflicting ideas and personalities.

2) The use of more elements of theatre this year than in last year's 'I am... am I' makes me hopeful that this group may next year produce something even more akin to total theatre—but it can only be done if producers and cast realise that to tackle something on this scale they need real dedication and lots of hard work (and possibly a small miracle).

But for all of this year's glaring technical faults it was, at times, exciting theatre.

E. White.

GRASS IN THE PARK

Well, the great pot confrontation thing has been and gone there wasn't a great deal of confronting however as the only manifestation of anything in the nature of fuzz was a rather bored looking photographer with wife as camouflage and an enormous telephoto lens for those sneaky mug shots.

So much for all the stiffening of spirit and girding of loins with which we approached the park clutching our requisite one joint in sweaty hands, and considering our manifest folly in being taken in by what was probably a squad engineered plot. Relief gradually became anti climax as we had a smoke, wandered about a bit, had another smoke of someone else's and went home.

The fact that this sort of scene could occur without reaction by the authorities is rather heartening though but it doesn't help those people who are still suffering the effects of the law as it stands. My friend Stapleton of the squad is fond of saying that he is only administering the law, Sunday's episode shows that the law is administered at the discretion of the police. As the maximum penalty is 14 years imprisonment I think this power is a rather heavy load on our constabulary who aren't noted for any particular insight or moral scruples.

—Anon.

I am rather sick and tired of hearing students from Auckland (the thriving centre of N.Z.'s culture) bleating that they won't go to Arts Festival this year because it's at Massey, and Palmerston North is a one-horse little farmer's town in the Manawatu. I would just like to point out that they seem to have even better facilities at Massey than at the other universities, and the enthusiasm and organizational abilities of the controllers down there are really incredible. Remember you drippy, seeped-in-culture Auckland students, Arts Festival is here next year. So why don't you go and take a look at Massey's Festival this year? You can still register down there. And the people there are really good—they'll find you some grass and a bed.

Here are some of the good things from the programme:

SUNDAY AUGUST 15

Folk Square Dance
Fine Arts Exhibition Opening
Drama—The Ruling Class (Massey)
Socialist Stein Evening

MONDAY AUGUST 16

Mad Hatters Tea Party (Literary)
Kool-Aid Electronics Test (Blues/Rock)

TUESDAY AUGUST 17

Drama—Vasco (Victoria)
Creative Dance N.Z. Ballet Company

WEDNESDAY AUGUST 18

Pottery Sculpture Workshops
Pooh's Expedition to the North Pole
International Concert
Literary Porno Evening

Concert Music of the Seventies

Film—Repulsion

THURSDAY AUGUST 19

Folk Panel Discussion
Literary—Baxter/Hunt Discussions
Blues Rock Concert
Film—Room Service (Marx Bros.)

FRIDAY AUGUST 20

Film—Wonderwall (George Harrison)
Folk/Jazz Concerts (2)
Blues/Rock Concert
Fringe Light Shows (2)

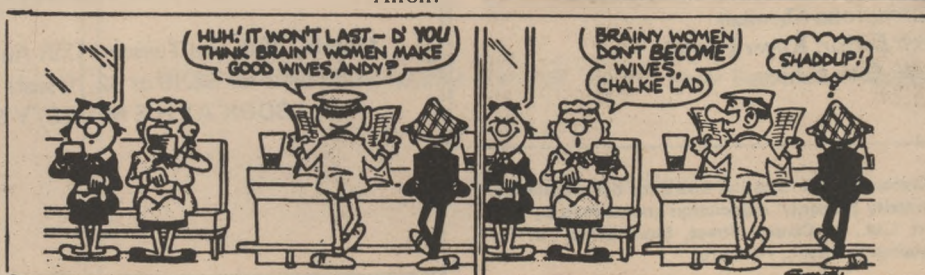
SATURDAY AUGUST 21

Blues/Rock Concert
Fringe Light Shows
Folk/Jazz Concert

SUNDAY AUGUST 22

Blues/Rock/Folk/Jazz Almighty Clay-Up
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COUNCIL ELECTIONS: THE OLD GANG AGAIN?

The Auckland Citizen's and Ratepayers Association, most students will be relieved to learn, (Herald 6/8/71), will offer full tickets for the local body elections in October. A brief glance at the biographies of the candidates quoted in the same paper will also indicate what the tickets are "full" of—company directors mostly (26 out of 45), but a retired naval commodore, the past Presidents of Manufacturers Associations, of the Auckland Chamber of Commerce, and of the Rugby Union, are there to leaven the lump.

Youth is personified among this gerontocracy by liberal go-ahead friend of Rhodesia and of private TV, JOLYON R. FIRTH. But fear not, for lest impetuous radicalism get out of hand, there is the wise old head of Tom Pearce on the intellectual wing. This is indeed a roll-call of the Establishment of our hundred-year-old city (most of them, in fact, are nearly as old). All the big names, Caughey, Laidlaw, Holland, Nathan, Lichtenstein, Palmer, Savory—top people at all times, seeking a continuity of control that would delight a Burke, and no doubt many of our native Burkes will be voting for them.

But in case you are not a Burke—what will you do? You could help the Labour Party, which is off its chuff at last, in local affairs at least, and means to fight its way into the corridors of corporate complacency. We have as many candidates, but we don't have their money, their paid staff or their newspapers.

We think that if you don't help, it will be that much easier for them to allow more pollution of the air you breathe, more private alienation of the beaches that were once yours, more deterioration of the public transport system from its former proud position as the worst in the Southern Hemisphere.

We don't think that Auckland's government should be a backstop for another Tory gang in Parliament, or that the city is so poor it needs government by the rich people for the rich people. If you agree—help us. For instance, spare a Saturday morning canvassing with the Eden Branch. Like Saturday, the 21st August—meet us at the corner of Dominion Road and Walters Road. Between us, we can make the business men mind their own business and stop them minding ours.

Bill Smith

(Not a big name, but Labour Candidate for the Regional Authority in Eden).



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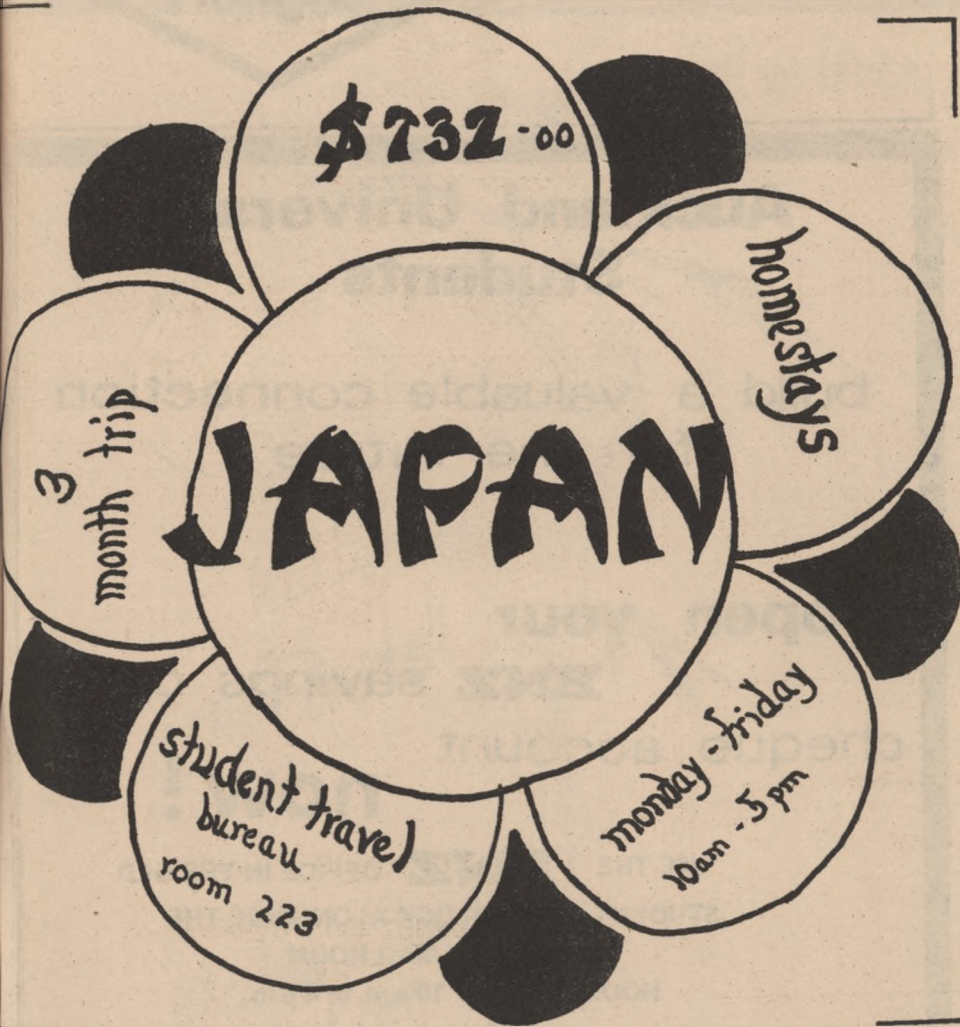
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